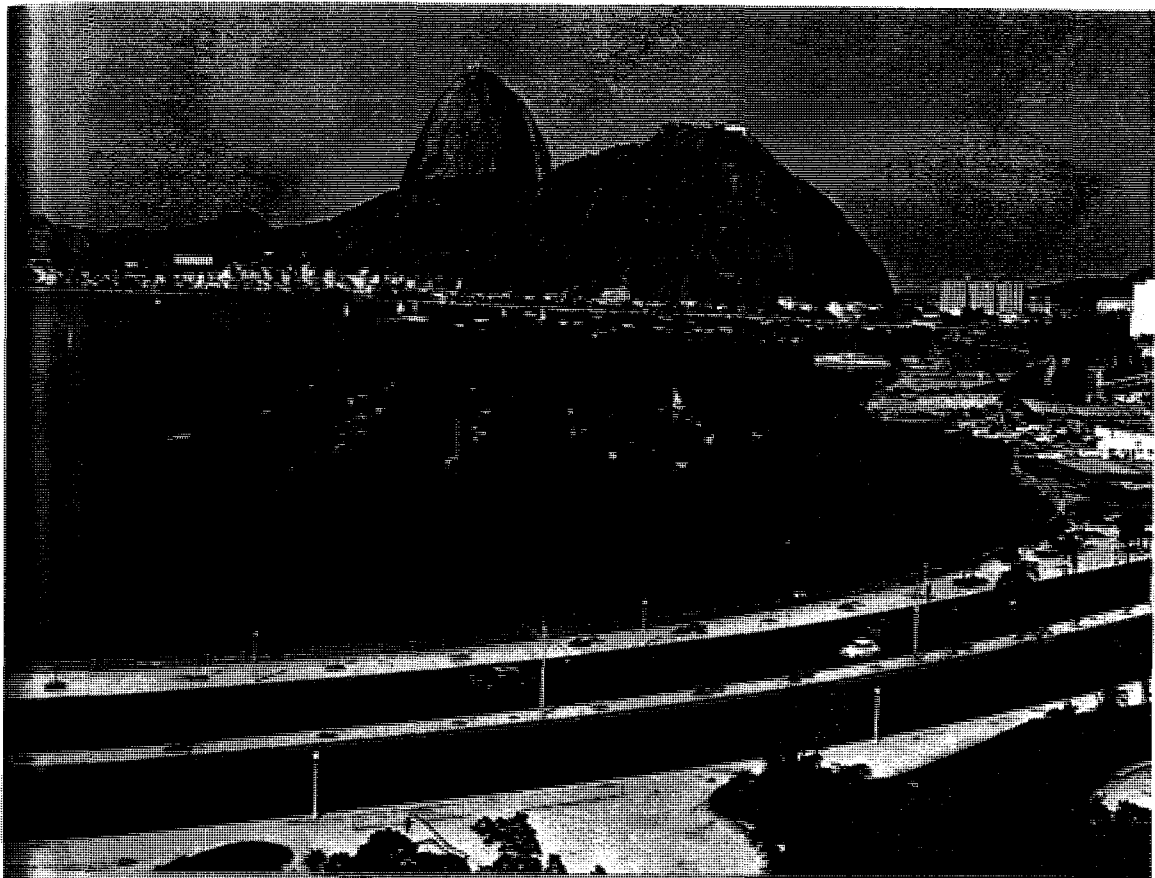


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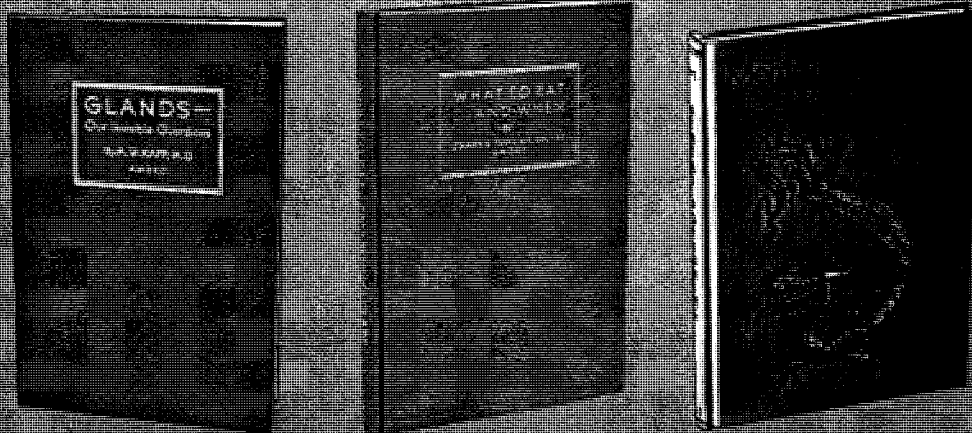
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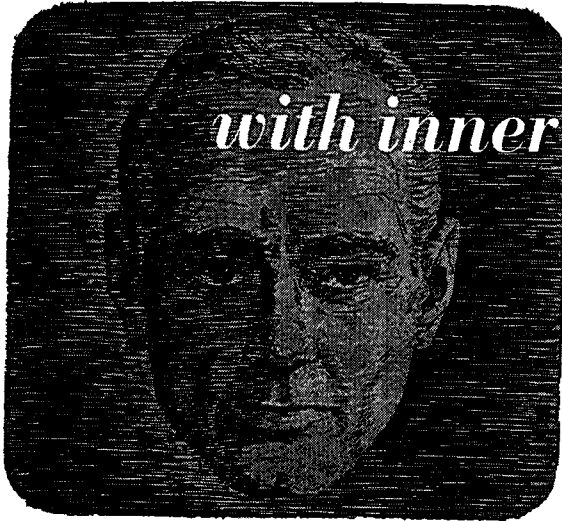
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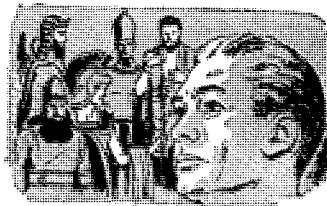
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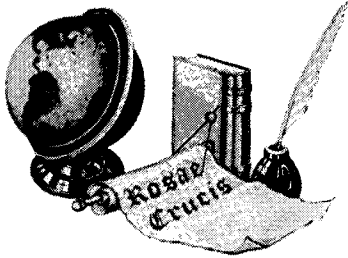


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Gerald A. Bailey, Editor

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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July, 1971

No. 7

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DR. H. SPENCER LEWIS

The first Emperor of the second cycle of the Rosicrucian Order in the Americas, AMORC, was Dr. H. Spencer Lewis. It was he who re-laid the foundation for the now worldwide organization. His transition occurred August 2, 1939. The above photograph was taken at his desk where he directed the far-flung activities of the Rosicrucian Order (see page 260).

THOUGHT OF THE MONTH

By THE IMPERATOR

LIFE'S REWARDS AND OBLIGATIONS

ALL LIFE goes through a process of development. This consists of a series of changes until a final form is attained. That form, or pattern, is in the life process itself. But is each final form actually the ultimate one or will there be further development? Would such development come from an impulsion within life, or would some influence without cause it?

Hegel, the German philosopher, was a vitalist. This means that he believed that there was a vital force in the Cosmos. This force, he stated, was an intelligence. It moved all creation toward a higher and higher end. In other words, there is a cosmic purpose toward which everything in nature is progressing.

However, naturalists and biologists take a different view. Animal life moved, they said, from fish to reptile; thence, it is said, to rodent, to primate, and to man. There were, it is declared, variations in these forms, but their nature was not preconceived. It was a transmitting, a passing on of a series of additions and changes, each form being locked within the life cell until some mutation, some force, or circumstance changed it. However, from either viewpoint, philosophical or scientific, man of today may not be the ultimate stage of human form.

The life span of man has long been observed to go through a sequence of cycles, or periods. Philosophers, mystics, poets, scientists have given those periods different names. They have likewise attributed different functions to each period of life.

For example, Pythagoras divided life into four quarters: twenty years a *boy*; twenty years a *youth*; 20 years a *young man*; 20 years an *old man*. These four

periods Pythagoras had correspond to the four seasons of the year. In other words, the boy is spring; the youth is summer; the young man, autumn; and the old man, winter. By a *young man* Pythagoras meant a man of *mature* age.

Aristotle, too, divided human life. However, he did not divide it into periods of years. Rather, he divided it by the manner in which man uses his life. He said there are three kinds of life. There is the *contemplative*, the *practical*, and the *pleasure-loving*.

An attempt should be made to reconcile the kinds of life that Aristotle set forth with the periods of life described by Pythagoras. In other words, which period should be the contemplative, the practical, or the pleasure-loving? Also, which kind of life is most preferable for the individual and for society? Further, what are the obligations and the rewards that we may expect from each period of life?

Personality and Character

Let us begin with Pythagoras' first division. It is the twenty-year period which he calls the *boy*. This is the period of character formation. It is essential that we distinguish between personality and character. Personality is the expression of self. It is a combination of intellect and psychic function, such as emotions. It also consists of our mentality, sentiments, moods, and temperament.

Character, on the other hand, consists of our behavior. It is our conduct in relation to other men and to the circumstances that we confront. Our character is determined by the way in which we voluntarily react to life's experiences. Thus, one can have a pleasant personality and a bad character. Con-

versely, one can have a good character and not be a likable personality.

The development of character is not dependent upon religious instruction. In fact, extreme religious dogma may cultivate undesirable character traits. For example, such traits may be intolerance and bigotry. The basic elements from which a good character is constructed are universal. They are not limited to any race, creed, or nationality. These elements of character are the *cardinal virtues*.

Cardinal Virtues

Plato declared that there are four cardinal virtues. These are *wisdom*, or prudence; *fortitude*, or courage; *temperance*; and *justice*, that is—righteousness. Subsequently, they had been added to, to include truth, honesty, and thrift. Such virtues, however, must not be taught the young as compulsory rules because if they are just imposed on the young, they may not be understood or even respected. Rather, it is essential to emphasize the practical, not just the idealistic, side of the virtues. We never accept anything as an ideal until we first conceive a personal advantage that is to be derived from it.

Concrete examples of the advantages flowing from courage, prudence, temperance, justice must be pointed out. It is not sufficient to say to the young that these are nice things to acquire. Rather, it is necessary to show why such virtues should be established. For analogy, honesty should not be solely explained along moral lines only. It should, as well, be disclosed as being the practical preservation and security of the individual and of society. We have said there are obligations and rewards which are to be derived from each period of life. In this first period of life, to teach the virtues as obligations may cause little respect for them. Their value instead must be continually related. The rewards that will personally accrue from following the virtues must be emphasized. This practice, then, provides the good character foundation that is the essential element of this first period of life.

The second twenty-year period of life, Pythagoras designated as *youth*. The English philosopher, John Locke,

said man's mind at birth is a *tabula rasa*, that is, a blank tablet. Man must impress upon it those experiences that will become the building blocks of knowledge. In youth most all experiences are new, no matter how well they may be known to others. Learning, of course, is possible in every period of life, but it is easier in a period of youth. To youth, life is new and challenging—the unfamiliar offers the quality of adventure. In youth, instinctive curiosity is more intense. The mind of youth is less inhibited by fears and inherited customs.

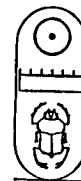
In youth, education is provided as the medium out of which knowledge is to be constructed. However, education, no matter how extensive, can often be restrictive. There is a question that should be asked in connection with the acquiring of a formal education: Is education just providing for the livelihood of the individual? Or is it also bringing to him an understanding of his whole self? How ignorant is he who knows all, but not himself?

This youth period is also one of psychic possibilities. Man in this period gains the first glimmer of cosmic illumination. In this period this inner light can be fanned to a flame. However, if it is neglected, it can be quenched out for all of man's remaining mortal existence.

Education for Life

In other words, has the education of the individual sufficiently exposed him to life? Does he know that emotions, sentiments, and feelings are the highest representation of self? In addition to technology and science or academic pursuits, does the individual know compassion, mercy, justice? For analogy, on a shelf there may be numerous textbooks. Each is complete in the exact knowledge it contains; yet there may be no collective purpose in this shelf of books. Each may be quite far afield from the thoughts which the other books contain. Educated men must be more than textbooks or computers or single volumes of knowledge. They must in all their learning think of themselves as being an integrated part of mankind. Their knowledge and personal success must contribute to society.

(continued overleaf)



A prominent professor of medicine recently said, "Man ought to know and spread this knowledge far and wide as quickly as possible, that his individual well-being is bound up with the well-being of the human race as a whole." Without such views of education the youth period of life may fail.

The third period of life Pythagoras called the *young*, the mature man. He said he likened it to the autumn season. Of the three kinds of life man lives, Aristotle said that the *contemplative* was the preferred. Therefore, this period of the autumn of life, the one of maturity, should be the contemplative one.

Contemplation

This contemplation is not just a reflection upon the events and happenings of the past. It is not just a recollection of the occurrences in one's life. This contemplation begins with an evaluation of life's experiences. Which of them should be adjudged good? Which of them should be rejected? Each period of life affords that which at the time was adjudged good. But most all the childhood interests have lost their appeal. Also, many things of the period of youth no longer enthrall us. What then is the *good* in life? Has it any reality, any permanency regardless of the period of man's life?

It becomes necessary for man to contemplate the nature of good. Philosophers have said the good is whatever is pleasurable to man. But all our pleasures are not sustained throughout life. Some are transient and pass with the years. This, then, would make good only a relative thing. It would be relative to man's changing physical and mental desires.

Suppose instead of pleasure alone we think of good in terms of *excellence*, it being the excellence of things and of conditions. By excellence is meant that

which contributes to the perfection of some function. It is not difficult for man to realize the excellence of things which contribute to his whole well-being. Certainly his health is such an excellence. Freedom of the person and of thought is another form of excellence. Mental and physical discipline is yet another. Further examples of excellence are the cultivation of mind, the extension of self-interest to include others, the awakening and the exercise of the higher psychic attributes of self. All of these are an undeniable excellence in any period of life. Consequently, they are the permanent goods to be ever sought. Therefore, in this mature period of life, by means of contemplation the real good stands out above all else.

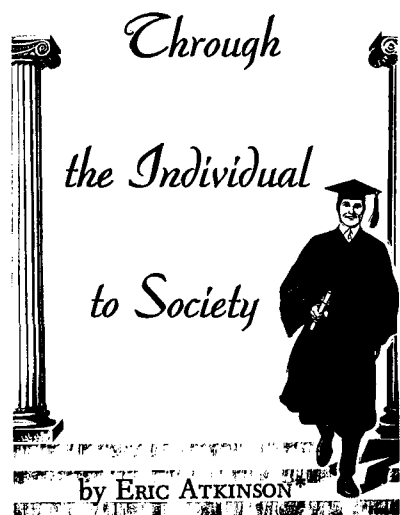
The last quarter of life, Pythagoras named *old age*, the winter of man's existence. This is the obligatory period of life. It is incumbent upon man to make some compensation toward life. It is true man did not ask for his personal life, that is, to be born. But he has shared, and he has participated in the phenomenon of which life consists. Philosophers have spoken about the economy of life. They meant that things are never wholly destroyed, only changed. Yet we live in vain, we have wasted life if in some way it is not better because we are of it.

In other words, what lessons can our lives exemplify for others? In what way have we made others know the true good, the excellence of life? Men long for immortality in another world of existence, but the world they long for is removed from the suffering, the struggling humanity of earth. To have mortals on this plane remember with gratitude our deeds and thoughts, simple though they may be, is another kind of immortality. How much better it is to establish our immortality in the mind of another here on earth.



Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—RALPH WALDO EMERSON



MAN in Society," "Man and Society," "Man against Society"—How is the individual related to humanity? What causes the modern-day malaise and how should it be tackled? Do we mount a frontal attack on poverty, ignorance and crime, or do we look for their origins in man and society; do we re-organise society, or do we concentrate on the individual? Everybody wants social improvement, but nobody really has much idea how to bring it about. Recently published material by Dr. Phil Mario Jacoby and Dr. Erich Neumann, however, could indicate a new direction for our exploration of these problems.

The state constantly seeks better organisation, better laws, and best ways to improve the economy and to stem violence; but the most affluent, the most educated, the most professionalised, and one of the most socially conscious countries on earth has its Vietnam, its black ghettos, its corruption, its violence, and its addiction.

Individual sufferers, too, feel a need for improvement, but says Jacoby, they seek this in the old value-system. They hope by improving their income and their social status that their dissatisfac-

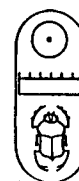
*Head, Department of General Studies, Western Australian Institute of Technology.

tion will disappear. If they have a psychosomatic symptom, the physical side is stressed because this can be externally treated. They may even accept that their nerves are bad, but always the cause is external—work strain, an intolerable spouse or unbearable children. A tranquilliser, a rest or a change of diet will do the trick. Social rebels also looking outside aim to change the whole structure of society. The entire malaise stems, they say, from the fact that society is rotten. So it is Society which must change, not themselves.

The interdependence between the individual and the community is sometimes highly complex and the life of society depends on the cooperation of all its individual members. Each must perform his specialised function in order that the whole machinery may work. From the viewpoint of society, the individual consists really in the function he performs to serve the ends of society. Thus the individual, in this view, is reduced to his function. As such he is replaceable and thereby loses his individual dignity.

An opposing emerging value stresses the dignity and development of the individual personality. Jacoby reports a belief among depth psychologists based on experience that each individual has his own specific inner law. In order to fulfil this inner law, we have to listen to our personal conscience. If this coincides with the general value system, it works pretty well for the majority and is easier to live with because then everyone knows in advance just what is good and what is bad, what is valuable and what is worthless. Today, however, we experience a growing crisis of general value systems, and the chances of the individual law[']s coinciding with general laws become increasingly remote. More people are becoming disorientated and more people suffer neuroses or psychosomatic disease. The therapeutic answer to these facts is, according to Jung, "the empirical discovery of the inner law of the individual." It seems the existentialists as well as the Jungians aim fundamentally towards this same goal.

Despite pessimistic complaints about being manipulated by the Establish-



ment and the mass media, never before in history has general tolerance towards individual thinking and recognition of the importance of leading an individual life been so great and widespread as today. The individual law, according to Jacoby, is something which we do not know in advance but have to find out through being in close contact with unconscious aspects, through having a firm conscious viewpoint which we call into question with each new experience—a lifelong individual search.

Above Normal Potential

The second statement of the significance of the individual is developed by Neumann. Neurosis, he says, is not just a negative abnormality. Many people become neurotic because they are potentially far above normality. The resulting suffering has the purpose of stimulating the deeper search for one's meaningful individuality. It prevents one from leading a "normal" life because extra resources are needed and must be found. People having many difficulties and problems with their environment and with general social attitudes might, in a deeper sense, be of great value to the community itself, for they are sometimes receptive and attentive to psychic contents which are neglected by social consciousness in the process of selection.

It seems from depth psychology that external social developments are decades behind the development of the individual, which is like "an avant-garde of the collective" and is concerned at a far earlier stage with the problems which subsequently catch the attention of society as a whole. Consequently, Neumann suggests that the study in depth of the psychological development of the individual in whom a problem becomes manifest is in a much better position than any research into collective events to detect those first attempts at a synthesis which are the basic elements of a new ethic. Both the problem and the level at which the solution emerges, he says, are manifested in the individual, but both have their roots in collective society. What happens in him is typical of the total situation, and the creative stirrings which enable him to find his own

solutions and salvation are the initial stages of future values for collective society.

Neumann sees the individual and what happens to him as a prototype for society. The future of society lives in the *present* of the individual. The sensitive, the psychically disturbed, and also creative people are always the forerunners. Their greater accessibility to the unconscious makes them receptive to emerging new contents of which society is not yet aware. But these are also the people for whom problems become insistent in their personal lives a hundred years or more before society has woken up to their existence.

Just as the problem of woman was anticipated by women of the romantic movement, so the moral crisis of the twentieth century was anticipated by Goethe in *Faust* and by Nietzsche—to take only two examples. Not infrequently a sensitive person falls ill because of his incapacity to deal with a problem which is not recognised as such by the world in which he lives, but which is, in fact, a future problem of humanity which has confronted him and forced him to wrestle with it.

The New Ethic

When a crisis in values occurs, the individual lacks social orientation. He falls sick because of a problem for which there is no longer a general answer and an accepted procedure for reaching a settlement. He then becomes involved in a conflict from which no institution or social organisation is any longer in a position to set him free, but for which he must suffer and experience an individual solution "in the living process of his personal destiny."

"The new ethic," says Neumann, "is based on an attempt to become conscious of both the positive and the negative forces in the human organism and to relate these forces consciously to the life of the individual and the community."

"My own shadow side," he continues, using "shadow" to mean negative forces, "is a part and a representative of the shadow side of the whole human race; and if my shadow is anti-social

and greedy, cruel and malicious, poor and miserable—if he approaches me in the form of a beggar, . . . or a wild beast—then my reconciliation with him will involve at the same time my reconciliation with the dark brother of the whole human race. This means that when I accept him and, in him, myself, I am also accepting in his person, that whole component of the human race which—as my shadow—is ‘my neighbour.’” Love and acceptance of the shadow as my neighbour and thus myself is the essential basis for the actual achievement of an ethical attitude towards the “thou” which is outside me. The attaining of that love and acceptance is an individual task of great magnitude.

There is at present a stirring in the life of the individual and in the whole society, generating a vital feeling of dissatisfaction which, in turn, causes many neurotic symptoms and aggressive revolts. But something compels us to keep on striving for improvement. Jacoby asks whether the social-organisational situation should be improved, or should the improvement be confined to the individual, helping him to deal with his own dissatisfaction or leading him towards a fuller human existence? Both, of course, are inter-related and neither should be neglected for the other.

Even social workers, however, have little real and direct opportunity of changing the outer world directly. Acts of Parliament can be changed, more

money can be found for this or that, and, to a degree, communities can be organised or re-organised. But always the new insights, the new learnings and understandings are individual ones. Our task remains very much to help human beings toward a richer, more meaningful life, even though we know that such a life can be more difficult, for its tensions have to be included and dealt with rather than repressed or projected. This we feel, however, is what matters. Some think that if enough individuals were to gain sufficient maturity to integrate the neglected aspects (shadow side) of their personalities, this would have an impact on the whole of society—not just an arithmetical but a dynamic impact.

Further, if Neumann is correct, research with certain kinds of individuals will place us far ahead in our whence society quest, because for many people and in many ways the individual may be ahead, and so may lead us to society. Community organisation and social action demand our urgent attention, but we neglect the individual at our peril.

From *Ygdrasil*

The material for this article is drawn directly from two sources:

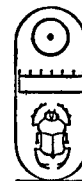
- (a) “*The Individual and the Community*,” A Seminar in three parts by Dr. Phil. Mario Jacoby to the Analytical Psychology Club, London, on November 9 and 10, 1968, and published in *Harvest*, 1969. . . .
- (b) Neumann, Erich: *Depth Psychology and A New Ethic*. Translated by Eugene Rolfe. Hodder and Stoughton, 1969.



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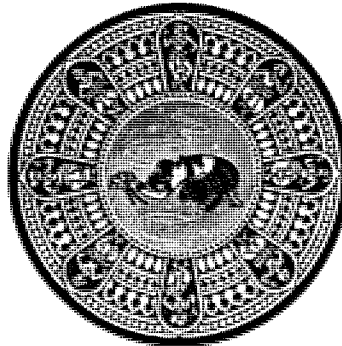
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Nine Steps to the Wide World

by OPAL Y. PALMER



IT ALL BEGAN with a long illness which kept me confined and lonely for months. I knew that friends had too many demands on their busy lives to visit me often. I knew that our children who lived in distant states were busy with their growing families. Nevertheless, I felt neglected by friends and family.

The doctor said that I was able to do my housework. He said that I should find an interest in the community. But I felt no urge to go outside the house. Housecleaning, which had always been a joy, had become a burden that I dragged through haphazardly. I know now that I had become a complaining burden on my long-suffering husband.

But one sunny September morning I reached a turning point. Dustcloth in hand, I took nine steps to my china closet and opened the door. I began to dust the collection of china, glass and metal objects which I had acquired over a thirty-five-year period. Their forms and colors had said "Buy me!" but I had never been curious as to their origin. Suddenly, I began to wonder where and how these things had been made.

I dabbed a ceramic bowl woven from round strips of clay. As I turned it over, I saw the word *Spain*. I had seen the word before, but this time, in my imagination I was transported to a land where señoritas, waving clicking castanets, danced and twirled with stately matadors. I could see intent craftsmen bending over a potter's table while supple, olive-skinned hands rolled pliable clay into strips and shaped them into this lovely bowl.

A hand-painted bisque figurine brought from England by my great-great-grandparents got a polishing next. This took me over the choppy Atlantic

with them when they brought *Amanda* to America.

My magic dustcloth next set me in an English garden at teatime through a bone china cup and saucer. The words *bone china* sent me later to a reference in the public library. I learned that Josiah Spode had made the formula for bone china about 1800. By using bone ash in the china-clay mixture he had produced a hard porcelain product that is both practical and beautiful.

I made a list of trademarks on my other treasures—Haviland tea set made in France; bubble glass ball from Holland; brass coffee pot from India; rice bowls from China; mother-of-pearl inlaid lacquer box from Korea; bamboo "glasses" from Japan; blue glassware from Mexico.

At the public library where I took my list, I found a whole new world of romance waiting. I brought books home. With my nose buried in musty volumes I could not borrow, I sneezed away many happy hours. Willing librarians helped me find information about people, arts, crafts, industries in all the countries on my list.

This interest kept me so busy I had no time to think about my physical condition. It improved rapidly. Oddly enough, my enthusiasm spilled over to family and friends. Those traveling in foreign countries brought me alabaster vases from Beirut, chariot race designs etched on metal plates from Athens, silver sugar tongs from Istanbul, and *demitasse* cups and saucers from Finland and the Bahamas. After reading about native crafts in these countries, my newly acquired treasures added

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whole continents to my china closet shelves.

This was only the beginning of a new life. A friend who had learned of my interest asked me to speak before her club. Other requests came. I entered into the community and made new friends.

I am not an expert in ethnic culture. I am not a professional speaker. But the satisfaction I receive in sharing my knowledge with others who can go to their public libraries and find new worlds waiting for them to explore is compensation far beyond nine halting steps.



Obeying An Intuitive Feeling

“... he, ... being warned of God in a dream, ... turned aside into the parts of Galilee.”

The Bible and other history relate many instances of men being influenced by dreams, hunches, or indefinite urges. How often hunches obeyed have prevented tragedies, no one knows, because the human tendency is to forget. Nor does anyone know how many hunches disobeyed have led to disastrous consequences, because there may have been no one left to tell the story.

Luther ... obeyed his hunch and may have averted a terrible disaster that spring, when he and his family were sharing a duplex in Healdsburg, California, with another family.

Each morning Luther arose early, lit the lamp, and dressed; then, leaving the lighted lamp for the rest of the family to dress by, he would take the milk bucket and go to the pasture where he kept the family cow.

This morning was no different. He dressed and left with his milk bucket; but when he got to the gate outside, something seemed to say, “Blow out the lamp!”

Although he tried to shake the feeling that he should go back and blow out the lamp, he could not. Finally, he

turned back and went into the house where his wife and sons still slept. He blew out the lamp, leaving the house in total darkness, then went back to milk the family cow.

The family, including ten-year-old Ted, slept on. Then came a rumbling—such a shake as Ted had never heard or felt before! He sat bolt upright in bed.

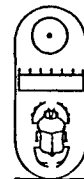
His brother, old enough to suspect what was happening, pushed him down. “Lie quiet!”

The rumbling and the shaking continued until it seemed the world was coming to an end—as many people must have thought that April morning, 1906, when, miles away, the San Francisco Bay area was experiencing one of the most violent earthquakes ever felt.

When Luther returned, the kerosene lamp lay broken on the floor, its contents spilled over the straw matting which covered the floor. Had it been lighted, a holocaust would surely have occurred, destroying both halves of the duplex.

Ted, now in his seventies, remembers that little damage was done to their side of the duplex. He is still thankful his father obeyed that voice which said, “Blow out the lamp!”

—CAROLYN GILBERT, F. R. C.



The Strange Mind of Nikola Tesla

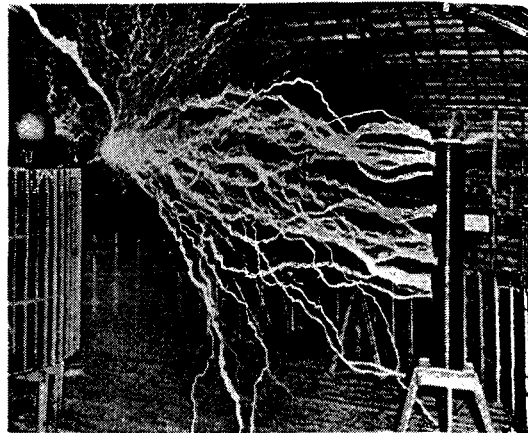
by GASTON BURRIDGE

TIME HAS proved Nikola Tesla was an electrical genius. Our present-day electric system—both in generation and distribution—rests directly on the foundations and structure he first devised and built. Today's fluorescent tube lighting equipment results squarely from Tesla's early findings.

He did basic research in the line of radio-controlled robots—the first, ever—and demonstrated these several times before large audiences. He invented a complex of alternating-current generation and transmission, the transmission arm of which used *no wires*—only the earth and the air. This arrangement proved highly efficient, more efficient than any organization of such means anywhere in the world now.

Tesla discovered the Earth was a fully charged electrical body as a whole, but that parts of it were constantly being discharged and recharged—this recharging probably coming from received cosmic rays. Mankind uses this phenomenon very little, if at all, today. These are but a few of the close-to-fantastic things Tesla laid claim to, and there are many more.

Tesla was considered by a large number of his peers to approach the grotesque in his claims and in his thinking. There can be little question that he was far ahead of his time. In several respects, he remains far ahead even today, as quite a few people still consider him close to outrageous. Several of the items he advocated fifty or more years ago are exactly where he left them—uninvestigated or further researched. This seems to be because of the fundamental nature of man. As Shakespeare put it, ". . . makes us rather bear those ills we have than fly to others that we know not of." Evolution proves much easier to take than revolution. Relatively few of us wish to say "whoa" to the status quo! Thus we continue to pollute today with the dust



—Courtesy of The Colorado College Library
Colorado Room

of yesterday because we fear the water of tomorrow will wash us away with yesterday's dirt!

Tesla was an empiricist. He proved much more interested in making a device and making it work than in trying to learn *why* it worked. Some have called him a mystic. Likely he was, but one thing seems very certain: he was highly successful in welding the mysterious and the material together to build many items new and useful to mankind.

He died at the age of eighty-six, on January 7, 1943. Perhaps because he thought he would live longer was a reason he never did anything about writing his memoirs. Plenty of time left, he thought. Many of us think similarly. The world became the majority loser in Tesla's case. Such a work on his part could have cleared away so many of the riddles we now find confronting us regarding his great variety of electrical thinking.

Nikola Tesla possessed one of the strangest minds in mankind's history. We are surprised *not* to find him at least mentioned in Fred Barlow's book, *Mental Prodigies*, published in 1951, reprinted (with amendments) in 1952, for surely Tesla's mind ranked as versatile and agile as any there included.

In his book, *Prodigal Genius, Nikola Tesla*, John J. O'Neill devotes several pages recounting Tesla's mental abilities. Particularly noted are those related to the "mental constructs" Tesla made by which he was able to build a

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complete machine, or device, down to its closest details, mentally, before ever beginning any actual drawings or material work on it.

Tesla had what is commonly called a *photographic* memory. He could read a page—or a book for that matter—of poetry or prose, and repeat verbatim what he had read after the book was closed. The memory of these things remained vivid with him for years. Because he remembered so much so well for so long was one reason he wrote so little down as “notes.” Hence, when he passed on, his life’s research efforts, results, and thinking ended. This is one of the reasons why there are so many riddles now regarding him—what he did, thought, and contemplated doing.

Direct-Current Generator

Among several of the more important riddles Tesla left behind, looms in his high-voltage *direct-current* generator. While he invented and perfected the alternating-current electric system now universally used, he knew full well that this system possesses certain innate faults a direct-current system does not have. But to *produce* direct current in the high voltages necessary for efficient transmission over great distances was quite impossible then—and remains so today. This has to do with certain fundamental limits direct-current-generating equipment has. Thus, while high-voltage direct current can be transmitted much more efficiently than alternating current, its primary production in large volume proves next to impossible.

In the late 1920s and early 1930s, Tesla dropped hints he was working on a direct-current generator which would produce high-voltage current. He vaguely mentioned he had perfected both a direct-current motor and generator, neither of which had *commutators*. It is between the *segments*, or sections, of these commutators wherein lies the bugaboo of all rotating direct-current equipment, the bugaboo compounding as to the square as the voltage rises. Alternating current generators do not use commutators—only *solid* “collecting rings.”

In 1933 Tesla spoke of his direct-current generator as “of the simplest kind—just a big mass of steel, copper,

and *aluminum*.” He went on to indicate that it had only *one* rotating part but was *peculiarly assembled*.

Later he further indicated his direct-current *transmitting* system would incorporate a *beam*. Of course, in 1934 the laser had not been invented, and some now wonder if Tesla might not have been working somewhat in this field.

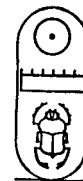
While all these ideas then appeared fantastic, subsequent developments indicate the fantasy may well have rested *only* in *other* minds. Too, because Tesla had proved so many times before that he was far ahead of his time’s thinking, one must view this pronouncement with far less tongue in cheek than ordinary.

Hans Christian Oersted

As far back as 1820, Hans Christian Oersted discovered that when any conductor of electricity was actually transmitting electrical energy it developed a *loop* of magnetism about it. Perhaps a better word than loop might be *haze*, *halo*, or *aura*—loop tending to give the impression of a more definite or hard outline than is actually the case. It was from this field of force Tesla probably discovered how to create his own *rotating* field of force for his alternating-current machines. This rotating force was propagated and maintained when coils of wire were wound in certain ways and placed and replaced in particular relationships to one another.

During the last fifty years a great deal has been empirically discovered concerning the variety of effects obtainable when coils of wire are wound in peculiar ways and placed in different relationships to one another. Some startling results have been obtained. Recently, a field of force generating unit was invented, which appears to produce a strong antigravity potential—a new phase for coil winding. In view of these new events, it seems likely Tesla’s direct-current high-voltage generator could have incorporated coils which, because of their innate nature, allowed certain events to take place which do not happen in any conventionally wound coils.

It is interesting to note also that Tesla introduced aluminum into his direct-current generator. This was an



innovation to say the least. But the *atomic composition* of aluminum may well have been important too. Aluminum is number 13 on the atomic scale; iron is 26!

Because Tesla proved not to have been a good businessman in his younger years—nor would he allow a good businessman to take charge of his business affairs, ever—his declining years found him short of funds to finance his work. Being an empiricist—one who must build—all his later ideas were never actually “born.” His high-voltage direct-current generating and transmission equipment were among these. Also, because he could not or would not make written notes covering his *mind-developed* ideas, when he passed on the world had nothing but a few verbal hints as to what this great inventor had produced. We see how wide the contrast was between Tesla and Charles Steinmetz—another wizard in the electrical field. Steinmetz left volumes of notes—even developed his own shorthand so he could produce his notes faster and more completely.

We would be in error if we thought of Nikola Tesla as a man of only *one* mind—only as a man of electro-mechanico-scientific bent. Probably these were the greatest forces thrusting out during most of his life.

A Love of Nature

Many men deeply involved in uncovering the “nature of Nature” in one phase often turn—for relaxation—to observing and participating in other phases of Nature. We see this in the case of Charles Steinmetz and his cactus growing. With Tesla, it was his deep interest in the doves—pigeons—of New York City. These birds he fed for years. They knew him on sight. They would flock to meet him whenever he appeared on the streets, regardless of time of day or night. He always carried feed for them in his pocket. His hotel window sill when he was in his room—and they knew when this was—became alive with these creatures. Reports indicate that in his later life, when his funds were very limited, he fed his pigeons and often went without himself.

In his book, *Prodigal Genius, Nikola Tesla*, John J. O’Neill relates on the last two pages of text information

about Tesla’s feeling for these birds which, in turn, reveals an action-reaction complex of Tesla’s mind worthy, it would seem, of more than passing note.

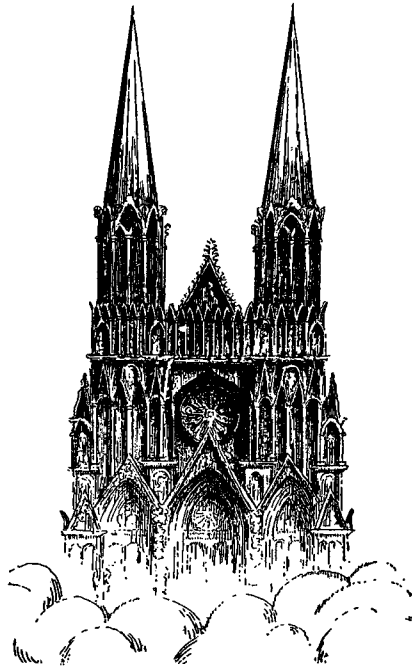
Tesla said he had been feeding the pigeons for years, that probably he had fed thousands of them. But of all these, only one, a white female, was his favorite. This dove was pure white except for light gray wing tips. Tesla developed a profound fondness for this particular dove. He believed he *understood* her, and she, him. He told O’Neill that no matter where he was the dove would find him. When he desired to see her, all he had to do was “to wish for her and call her and she would come.”

Tesla loved that pigeon as much as he ever loved anyone or anything. She was the joy of his life. She would come to him when ill, and he would *know* she was ill and nurse her back to health. Tesla told O’Neill that if that dove needed him she came to him and he stayed with her until she wished to leave, that as far as he was concerned “nothing else mattered to him.” When we reflect upon the intensity with which Tesla pursued his work, we must conclude this statement carried profound implications and that this dove was no ordinary “pet” as far as he was concerned. Here again we become aware of the reconditeness of his mind.

Tesla told O’Neill that as long as he felt he *had* this dove, there seemed to be a purpose in his life. He further related that one night, as he lay on his bed mentally solving problems in the dark, as was his custom, this dove flew into him through the open window and stood on his desk. Tesla recounted that he *knew* the dove wished to tell him something very important, so he got up and went to her.

As Tesla looked into the dove’s eyes, he received a message from her—the message told him she was dying! When he became fully conscious of its portent, a penetrating light beam came from the dove’s eyes. Tesla related to O’Neill that this beam was powerful, dazzling, blinding—a more intense light than any he had ever produced in his laboratory.

Tesla said that with the death of this
(continued on page 272)



The Celestial Sanctum

MAN'S HIGHEST ASPIRATIONS

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

IT IS OBVIOUS to any reasonably observant person that religious interest is on the upgrade. There is increase in attendance at churches and a greater growth in the physical structure of church buildings. With more churches, bigger ones, and more expensive ones, these indications tend to give us the impression that a great religious growth is sweeping the world today.

Fifty years ago, this condition might have been called a revival. Many individuals remember the days when revival meetings held by various churches were a community activity. People regarded them as quite an event, particularly in a small town. There were no major forms of entertainment to occupy time. Revival meetings attracted a great deal of attention, especially if a well-known evangelist participated, and were looked forward

to as a period of more or less relaxation and enjoyment.

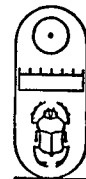
Religion, in the strictest sense of the word, has been that force upholding the highest aspirations in man and leading to culture, to a high sense of ethics, and to high moral standards. Most people would agree that these ends are most worthy for a religion to attempt to uphold. But does the growing interest in religion actually change people? Today there is evidence to indicate that much of the current religious interest is not truly genuine or permanent.

Many people want God in the same manner that some want a hot-water bottle during the night—to obtain control or relief from temporary discomfort. 'Turning to God in a sense brings about such a relief.' An individual who is uncertain regarding his living habits or his social, business, or personal practices may use religion as something to turn to in order that he might be directed to God long enough to get his mind away from the things that he feels he should not be doing in the first place.

While it is true that membership in some churches is growing rapidly and that the nation's population is the highest ever recorded, there is also an increase in debt, crime, and taxes—an increase that seems to accompany the increased population. However, we would not say that the increase in debt, taxes, or crime is an indication of growth, and a serious-minded individual might ask the same question as to the increase in religious interest.

It is not my purpose to declare that religion is not of value when man aspires. The truly devout individual is an asset to his community and is an inspiration to those who look to him for guidance and help. But a genuine revival of religion, it appears to me, is not taking place. There are no more devout people in the world today; there are just more people claiming that they are interested in religion. In other words, as I have already stated, they are turning to God as a temporary relief from their own conscience or from problems that bother them.

While religion has its purpose and should serve a most useful end in human society, man's search for God does not necessarily need to be limited to



his religious beliefs. Man should learn some of the fundamental principles that the greatest religious leaders of all time have taught themselves—to refer to the Christian principle, as an example, the kingdom of God lies within the individual. The attainment of release from tension and pressures of modern-day living is not necessarily to be found by adopting practices laid down by an organized religious group but rather by looking into our own inner selves and understanding that the life spark within us is a part of God.

The individuals who truly should become the examples for the future and should be the leaders insofar as our spiritual welfare is concerned are those who are truly mystics. Whether or not they support the neighborhood church

or whether they contribute to its building fund is of far less importance than it is to learn how they, too, can become aware of the presence of God within their own life and consciousness.

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, a 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 ten 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.

August: The personality for the month of August is Anwar El Sadat, President of the United Arab Republic.

The code word is EXPED.

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



FIDEL CASTRO

October: The personality for the month of October will be Fidel Castro, Premier of Cuba.

The code word will be LOOK.



ANWAR EL SADAT

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—Florida News Bureau, Department of Commerce

The Dialogue of Dolphins

The intelligentsia of the sea

by SHIRLEY M. DEVER

ONE EVENING last summer before sunset, I spotted four dolphins swimming up Eastsound toward a place named after them—Dolphin Bay.

“What companionable creatures they are,” I remarked to my husband, handing him the binoculars. “Watch them for awhile. It looks like they are playing some kind of game out there. Do you suppose they can communicate with each other?”

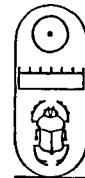
He gazed out at the spectacle on the sound. “It sure looks like it,” he said.

A husband-and-wife team who have carried on extensive research to determine whether or not dolphins can “talk,” have come up with some amazing answers. During one experiment, for example, the dolphin being tested sounded so much like a human that the wife actually laughed at it. To her sur-

prise, the dolphin attempted to again mimic her and laugh back!

Dr. John C. Lilly and his wife have probably done more to test *the dialogue of dolphins* than anyone else. They call dolphin mimicry of the human voice *humanoid emissions*. Actually this creature of the sea (a mammal, not a fish) “talks” through its blowhole which it raises up out of the water (instead of its mouth). When Dr. Lilly or one of his colleagues shouts a single word or sometimes a series of selected words over the water, the dolphin invariably responds with a word or words remarkably similar in sound. Whenever this happens, it is rewarded with a fish.

The researchers refrain from becoming overly optimistic about this feat for they do not know how much of this miracle can be attributed to instinct. They



feel it may be another fifteen to twenty years before man can come up with the answers. Dolphin talk is being studied by nations around the world, primarily because it can be a contributing factor to national defense. Underwater communication is vitally important and the dolphin obviously has the answer if man can obtain it from this sea creature that well may be next in intelligence to the human being. One fact that seems to add impetus to this point is that the dolphin's brain weighs about 3.5 pounds as compared to an average man's 3.1 pounds. Of course, there is a weight factor to take into consideration here—dolphins weigh about 300 pounds. Comparing a 150-pound man with a 300-pound dolphin, however, the brain-to-total-weight ratio is still pretty close—2.1 percent for man, 1.17 percent for the dolphin!

Stars of Marineland

Dolphins usually run from six to eight feet long but some species go to eleven feet. Their back fins can measure nine or ten inches and their flat beaks are about six inches long; when open, some of the 160 to 200 sharp teeth are visible. The dolphins I've seen perform at the Seaquarium in Miami, Florida, gave the illusion of always smiling! These agile creatures are black above, white below and, because they are so teachable, love to go through their antics for the public. In both California and Florida, the graceful, gregarious dolphin is usually the star of marineland shows.

At Seaquarium, we loved to watch the dolphins perform their bag of tricks, like jumping through a hoop, ringing a bell, and just jumping up out of the water for fish. We watched them jump up out of the water, or sometimes appear to stand on the water for some time before we realized that two were definitely coming up simultaneously. Soon we learned that the pair were mother and offspring. We had heard that the female dolphin is a devoted mother and it was wonderful to see this mother love in action. Dolphins mate toward the end of summer. It takes almost a year for the female to bear her young and she produces one at a time.

It is believed that this intelligent mammal of the sea *speaks* with its fore-

head and *hears* with its jaw. Why? Because the dolphin has no vocal chords so it would be impossible for him to talk in the same way we do. Actually, *dolphin-talk* is in the form of clicks and rasps, tweets, chirps, and whistles. If this seems strange, think about the people of the world who still resort to languages consisting of a series of whistles—the Mexican Mazateca are one example.

Sonar Apparatus

Instead of breathing through its nose as we do, the dolphin takes in air through a blowhole at the top of its head. This air is then transferred to the lungs. The rasping, clicking sounds scientists detect are the result of the dolphins forcing air into little sacs contained in the head. By closing off a few valves it can then force air past them. The dolphin has an unusually large, sensitive acoustic nerve which accounts for its keen sense of hearing. It is thought that the jaw is capable of serving as an "antenna," enabling it to pick up ultrasonic sounds. Because of the remarkable sonar apparatus the dolphin has been given, man is doing everything possible to try to learn all he can about it and duplicate it. Once again, God in His ultimate wisdom, has given to the friendly dolphin a more sophisticated sonar system than anything our scientists have been able to invent.

Our sonar systems have been known to jam—not the dolphin's. Man has tried to trip the dolphin up but he has been unable to throw the animal into chaos and confusion. Once, when scientists put up a man-made barrier in the ocean, five Pacific bottlenose dolphins were seen heading for it. When they seemed to be conferring with one another, the scientists' *hearing apparatus* began to pick up a lot of chattering sounds from down under. They watched one dolphin suddenly swim away from the others toward the poles. After awhile he returned and there was more dolphin dialogue to listen to. A little later, after apparently agreeing that the poles presented no real peril to them, the quintuplet swam past the barrier.

Anyone who has watched *Flipper* on television has reason to believe that dol-

phins love people. There are cases on record to prove that ocean bathers pulled under by a strong undertow have sometimes been rescued by invisible sources. One doomed woman whose life was miraculously saved described her rescue like this: "Someone gave me a tremendous shove up on the beach." She tried to discover who her lifesaver might be but all she could spot was a playful dolphin going through his aquatic antics quite a way off shore.

After much experimentation with *Tursiops truncatus* (dolphins), Dr.

Lilly made this interesting observation: "Differences from observations of other animals are striking: even parrots and mynah birds apparently do not give such large numbers of replies and such sustained and accurate performances. To date, only dolphins and humans share this ability."

I have heard both parrots and mynah birds talk and it is always a thrill to listen to them. I have even heard a dog "talk" on a TV late show. But it seems that our greatest hope in communicating with something other than another human being is the deft, docile dolphin.



We must learn to channel our own thoughts toward love for all mankind and the magnificence and beauty of nature . . . and to share this frame of mind with others . . . for then we will have truly made our contribution in the creation of heaven right here on earth.

—WILLIAM E. CHRISTILLES
San Antonio Chapter Bulletin

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*.



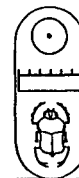
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IN MEMORIAM

What is the reward in life? It is the fulfillment of an ideal and the satisfaction which that provides. Ideals vary with the individual and his exposure to life. To some persons it may be material gain sought—power, fame, or a particular creative achievement. Some ideals are misconceived, that is, they are illusions like chasing the pot of gold at the end of the rainbow. They are never attainable or they vanish soon after realization, and with them goes the satisfaction sought and expected.

In the pursuit of most ideals great sacrifices must be made. These may consist of great mental and physical expenditure of energy, and often the common creature comforts. To sustain the sacrifices and to be reassured that the ideal is worthy of them, there must be degrees of happiness and satisfaction derived along the way. The proper ideal provides those encouragements. We may use the analogy of an artist working on a sculpture to depict a great work he has in mind as his goal. As the marble takes form with each blow of his hammer and chisel, as its shape conforms to his mental image, it is an increasing pleasure leading to the expected climactic fulfillment.

Dr. H. Spencer Lewis who began the second cycle of the Rosicrucian Order in the early part of this century was confronted with many material obstacles. He was imbued with the ideal of reestablishing the Rosicrucian Order, AMORC, in America. He was conscious of the authority that had been granted him and the responsibility imposed upon him. However, many were his discouragements. Yet intuitively and objectively he saw what he was endeavoring to create gradually take form. The growing interest in the Order, increasing membership—these things mitigated to some extent the abuse he was subjected to by those who sought to thwart his efforts.

His ideal has been attained. The Rosicrucian Order, AMORC, is now a worldwide organization bringing happiness to not just one but to thousands of persons.

Dr. H. Spencer Lewis passed through transition on August 2, 1939, at the relatively early age of fifty-five years. In accordance with his wish, his cremated remains were interred beneath the simple triangular monument in the beautiful Akhnaton Shrine in Rosicrucian Park. He particularly desired this because Rosicrucian officers who had served with him in the early days were likewise interred there.

It has now become traditional with the Supreme Grand Lodge of AMORC on the anniversary of his transition to hold a simple commemorative ceremony in the Akhnaton Shrine at the exact hour of his passing. This will be held again on Monday, August 2, at 4:15 p.m. Pacific daylight time. All edifices are closed and other activities in Rosicrucian Park suspended for that day. However, Rosicrucians who would be able to attend the brief ceremony are invited to be present.

It is likewise requested that wherever possible Rosicrucian members throughout the world pause on that day for one minute of silent tribute to Dr. Lewis and the heritage he has left us in the doctrines and functions of the Rosicrucian Order, AMORC.



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—Italian Government Travel Office

Capri and the Blue Grotto

by ALICE LESLIE

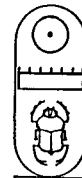
VESUVIUS HAD given up smoking. No longer did its flames light the night sky. It was peaceful after many troubled years. As our steamer left Naples, the sun was shining brightly and, in the distance, the mountain was shrouded in purple—a fitting background for the beautiful Bay of Naples.

Our destination was the island of Capri. Passing Sorrento, the white and pastel-colored villas seemed to cling precariously to the steep hillsides. Others seemed about to slide into the water as waves rose and fell. Our steamer found a landing at the long wharf. Motorboats swarmed about and soon we were aboard, our party being divided into groups of two or three. Then we were off. The Mediterranean never seemed more gorgeously blue. Sunlight danced on the white foam as it dashed against the rock formation that extended to a great distance. Along

the way were fantastic openings, cave-like entrances. Deep blues, greens, and browns etched this rock formation, and dancing colors were now and then reflected in quiet entrance pools.

After what seemed a long time, the motorboats stopped, and we were transferred to rowboats, each manned by a rather rough-looking oarsman, but when our man smiled, all doubts vanished. He rowed us in and about hundreds of similar craft for what seemed a long time. Then it was our turn to try for the entrance to the Blue Grotto. Soon he was pulling us in by means of a rope extending from somewhere to somewhere. As I sat up and looked around, I felt like a child who had been told to close his eyes for a surprise was about to happen.

The great blue cave was silent except for the gentle lapping of the waves against the boat. We were enclosed in



a blue and green world with only a tiny half circle of light showing the entrance to the cave. It was an enchanted world and we were loath to leave it.

Back at the pier we waited by a gate for a large cable-car lift that would take us to the next level. There, at umbrella-shaded tables, we had a delicious lunch. Then, for variety in the way of transportation, we boarded a bus and followed a crawling, twisting road to Anacapri. We were in another world. I was in the audience and this was a stage setting, so real and yet unreal. The small square was full of small shops with people hurrying about. I felt that soon the actors would burst into song and dance as in a ballet.

We turned and made our way along a narrow lane, a very few houses on one side, and the Mediterranean, hundreds of feet below, on the other. This was an unusual street, trellised overhead with roses hanging in profusion. At the end was the villa we were seeking—that of Dr. Axel Munthe. As

a youth he had visited the island and, making his way to the top on foot, had discovered that it had once been the site of Tiberius' Villa. "Here, he declared to himself, I will someday build my villa."

We entered, and immediately I was charmed by its simplicity. Treasured objects of art were displayed in just the right places. From the window at the end we could see the coastline for many miles, with Sorrento not too far away. Looking straight down, the deep blue and green Mediterranean slapped the cliffs with volumes of foam. The tiny harbor was filled with crafts of all kinds and descriptions. Many were at anchor, while others moved about, their bright-colored sails leaning against a brilliant blue sky. It was a picture to inspire an artist to create his masterpiece, but I have been able only to etch it on my memory.

We came back to Naples with twilight deepening. Vesuvius was clothed in a deeper purple and homing lights twinkled from windows along the bay.



... MAN'S RIGHT TO SILENCE

The right to silence—both in public and in apartment buildings—was stressed at the General Assembly of the International Music Council which met at UNESCO Headquarters under the chairmanship of Yehudi Menuhin recently.

Some 150 musicians and musicologists from more than 30 countries unanimously requested that the question be studied in all its aspects—scientific, legal, medical and educational—in order to stop the abuse of music when it violates individual freedom.

Urging the promotion of what he called "the rights of man for the freedom of his ears," Yehudi Menuhin said: "Silence is one of the principal needs of man—quiet, silence, the opportunity to meditate—because we cannot bring forth anything of value when we are constantly pounded with noise; and I hope that the right to clean air and water, the right to uncontaminated food, and the right to be able to see a bit of sky and some green will be accorded their due importance too."

—UNESCO FEATURES

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1971*



"Tell It Like It Is"

by CHRIS. R. WARNKEN
Grand Master



MUCH OF today's youth has made the expression "tell it like it is" not only popular but trite. It is now used by all age groups and is generally intended to mean a demand to reveal "the bare facts" or without hypocritical embellishments. This is refreshing and healthy, but it is a negative use of the phrase. What about the use of "tell it like it is" in a more positive way?

A sad and unfortunate observation is that while man is quick to criticize, he is very slow to compliment or give praise. Almost any working employee will testify to the truth that one is seldom told that his work is commendable. But whenever word of one working error sifts through to management, he can count upon corrective, if not abusive, comment very soon. Why the difference?

Management can explain that the employee gets paid to do the work properly and this may be considered to be silent commendation. But all employees receive compensation for their work whether it be superior or inferior to the average. If the inferior or unsatisfactory work of some be subject to special attention, does it not follow that the superior work of some should also receive special attention?

Where psychology is understood and applied, it has been proven that acknowledgment and recognition of special effort and merit result in improved performance and greater loyalty. Many enlightened employers have devised plans for recognizing special effort such as rolls of honor, publicity in news media, management participation titles, gifts, bonuses, all in addition to the best loved "pat on the back." The ego strives for recognition and, once recognized, strives even more for main-

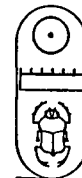
tenance of that recognition. When merit is earned, "tell it like it is" and say so!

When a marriage has advanced beyond that blissful and ecstatic first period of novelty and settles down as a unity to face daily life, we have another opportunity to "tell it like it is" in a positive manner. The honeymoon need never come to an end; *to love* does not have to be substituted for *being in love*. During the period of courtship lovers are usually profuse in their expressions of admiration and appreciation; it is a basic part of the courtship. *Why stop?* Has the source of appreciation and admiration ceased? Rarely! Like the loyal employee, the marriage partner is too often taken for granted. It is felt that just compensation is being made through fulfillment of the duties of the marriage.

A love affair may continue as long as the marriage partners live, and thousands of couples have proven it. If marriage is to be a conquest, it will end as it begins. If it begins with attraction and continues with admiration, appreciation, and respect during courtship and on through the bonds of unity, it will always remain an endearing love affair. The vicissitudes of life will strengthen and enrich it rather than destroy it. The couple need only take a little time each day to "tell it like it is" to each other just as they did during courtship, and the honeymoon will last "forever."

Children and Parents

A child adores parents that are happy and love each other. He appreciates, instinctively, the goodness and happiness he observes. Such a child will emulate all the best habits and traits he sees in his parents. He likes his success with such imitation to be noticed. A child also rejects, instinctively, those traits and behavior which are not loving



and harmonious, especially when demonstrated between the parents. Usually loving parents raise loving children; happy parents rear happy offspring. A beautiful compliment is for a child to imitate the best traits of the parents. This is another opportunity to "tell it like it is" and praise the child for his goodness.

We would do well to remember that a child is a miniature and potential adult, not a different kind of creature apart from man. From the Rosicrucian viewpoint, a child arrives in this world spiritually and psychically keen. Although intellectually undeveloped, the child is intuitively and emotionally alert; he senses truth even though susceptible to being cruelly misled because of his simple trust and faith. The mind of a child is clear and pure, and we should try to keep it that way. We see all about us the result of doing otherwise. The youth of today are calling their predecessors to task for hypocrisy, and they are right!

Society's Conventions

The conventions of society have brainwashed us to be "discrete" in our praise and commendation of others, even when inwardly we want to express ourselves enthusiastically. To be "gushy" is said to be in very bad taste. Why? Who determines what degree of enthusiasm is acceptable or "in good taste?" We suspect that it is those who cannot bring themselves to objectify their own inner feelings. Many of the restrictions of "polite society" are unnatural and artificial.

In America it is acceptable for close friends and relatives of the opposite sex to embrace when meeting or greeting each other. It is also acceptable for close friends and relatives of the female sex to embrace when meeting. But when friends and relatives of the *male* sex meet they must behave as though they had just been introduced! Why? Is their respect and admiration any less or different? The writer appreciates and is encouraged by the honesty of most French-speaking men who openly embrace in public when meeting friends and relatives. They "tell it like it is" in giving expression to the bond of friendship which is in their hearts. And let it be said that their history proves

them to be as masculine and manly as any male creatures on earth.

Flattery or any other artificiality is not to be confused with our theme. To convey commendation and praise when it is not sincere or true is to swing the pendulum away. It is this condition which brought into being the criticism symbolized by "tell it like it is." Man is basically good and is therefore apt to do, and to be, many things worthy of sincere praise, honestly earned. Never should it be felt necessary to invent reasons to compliment. Never should we compliment anyone or anything undeservedly. This is the hated hypocrisy even though it may be considered the "Christian" thing to do. It will turn on you like the stinging tail of the scorpion.

Considering the principle that *we are what we think*, it is conceivable to think that we might improve the general attitude of mankind if we will begin to "tell it like it is," emphasizing the positive aspects. As stated in the beginning, man is excessive in his criticism of anything that does not please him. At the same time he is particularly sensitive to criticism himself and tends to react sharply and become defensive. False pride and a peculiar sense of self-respect goad him into rejection of all criticism even when his reasoning tells him that the criticism is well founded.

Collective man, as represented by the various races, cultures, and governments, reacts in just the same manner. This is probably why the world is so full of hatred and distrust today. We have spent too much time in looking for faults to criticize in others.

Searching for the Good

Suppose we should devote equal time to searching for the good in others. None are devoid of all goodness. "Tell it like it is" with praise and encouragement, while realizing that the faults of others are not greatly different from our own. Suppose the news media would *emphasize* the good and happy news, without completely ignoring the bad and depressing news. Suppose we should realize that nothing on earth is perfect and that most of us are trying to do and say what is best from our limited viewpoint. Suppose we could express our admiration and affection for any

other persons and "tell it like it is" without criticism. What a world this *could* be! What is to stop us? It is our world, and it will become whatever we make it.

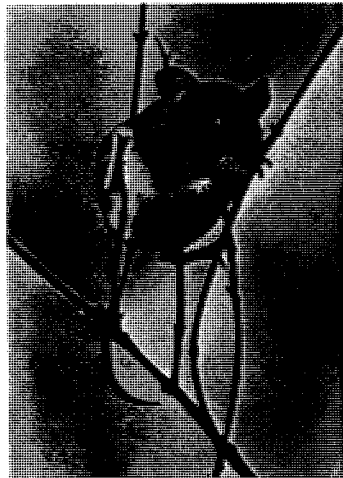
Do not criticize others for ruining it; accept your share of the responsibility for sitting by and passively doing nothing to improve it. *We are what we think*. If we think positively, we will act positively, we will seek the good and constructive, and we will encourage those who practice goodness and constructively.

Thanks to youth, we are learning to be more honest with ourselves. We must accept our imperfect selves for what they are and at the same time continue to improve ourselves. There is no real need for us to present a façade of ourself that only imitates our concept of what we think others expect of us. If we do not like what we are, change to become better, but do not hide behind a mask of hypocrisy. Find *something* good in everything you see, in everyone you meet, and then enthusiastically "tell it like it is!"

Invitational Art Exhibit



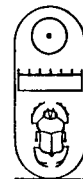
BENARES II



HIGH AND DRY

Last month the Art Gallery of the Rosicrucian Egyptian Museum displayed paintings by members of the Society of Western Artists. The first in a series of annual exhibitions to be presented by the Museum, this outstanding group of works reflects a variety of moods and subjects especially pleasing to the viewer who likes to "recognize" the art forms he is observing.

The Society is concerned with representational art exclusively and is dedicated to sustaining high cultural standards in American Art as well as to promoting closer relations between the artist and the art-loving public. Shown here are reproductions of Benares II by Rosalie Davis and High and Dry by Shirley Howe.





Why Are We Here?

by WILLIAM F. HAACK, F. R. C.

MAN is a unique product of creation, created by the Creator of All. Man has emerged to his present stage, through millions of years of evolution and development, ever guided by the Cosmic Mind toward perfection. In his present state, he has acquired a consciousness of self, but he is still groping to find his relationship to all related manifestations of life. This, religion has attempted to do, but man still questions: Whence have I come? Whither do I go? Why am I here?

As I see it, man is here to be a co-creator with the Universal Creator and help fashion the material realm into a heaven on earth. Man, with his hands and a sensitive brain that can be inspired by the Cosmic Mind, is needed for manipulating and shaping the inanimate materials into forms that can add to our convenience and pleasure and eliminate drudgery. These inanimate elements cannot be molded into preconceived manifestations *directly* by the invisible forces that create animated life.

All life forms of the fauna and flora are directly created by the Universal Creator. These manifestations, in the fauna realm, are assembled from the microelements of the earth. The conveyance of these materials is in a fluid medium for general distribution; blood in the animal realm, circulated by a natural pump, which in a marvelous way maintains its self-repair from the same microelements found in the life fluid. In the microworld of the cells,

the individual particles of building materials are guided to their assigned location by the subtle forces of attraction and repulsion—guided by the Cosmic Mind, in accordance with the planned design—most interesting to contemplate.

In plant life—all flora in general—the forces of attraction and repulsion operate in connection with osmosis and the flow of sap in the veins of the creation. The building particles from the earth and air are carried to their precise location and are guided cosmically to complete the design of Nature—still very astounding.

The Universal Consciousness and Mind has perfected the creation of life, growth, and reproduction of all of the millions of natural living creations. However, Nature is not able to turn the solid inanimate elements into useful forms directly, such as steamships, trains, automobiles, spaceships, airplanes, skyscrapers, nor any of the millions of articles that have been fashioned from the solid inanimate elements of nature. Man is needed with his impressional brain, responsive hands, to create devices, machinery, ways to manifest the above-mentioned objects, and in general to fashion all of the solid elements into articles for our use, pleasure, and the reduction of drudgery.

Nature can only act upon the inanimate elements directly by the natural forces of heat, frost, wind, waves, volcanoes, earthquakes, erosion,

and so on. These create random fantastic forms that awe and please us.

The human brain, in its healthy state, is a most wonderful and fearfully organized computer that defies our man-made computer in many ways. It controls our physical and mental actions and activities with precision. All of its microscopic parts are contained in the space of the human skull, compared to the spacious rooms used for the man-made computer. Our brain is the abode of our mind, spirit, soul, and the seat of inspirational reception. It is the fluid world of creation where images of conceived ideas of desired material creations are given shape and assigned dimensions that are to guide man's hands to produce the desired formations.

A moment of quiet contemplation should be sufficient to convince us of all the marvelous living organs that have been given us, in our care, through which we can gain knowledge of our environment and give expression to our conceptions while living on this wonderful earth plane. A body that has been equipped to keep itself repaired will do so. If we will provide it with the pure natural elements and keep it free from toxic contaminations, so that the spiritual forces that inhabit this marvelous body can have an undisturbed free flow.

Unfolding

The foregoing should show clearly that *man is necessary* in the unfolding of the Universal Master's material plans. It is by this combination of man's mind and his hands that the inanimate materials can be fashioned into unlimited numbers of useful creations.

It is high time that our moral level be brought up to the point where all may enjoy the fruits of our material creativeness. This would eliminate

poverty, hunger, and want, reaching a point of greater equality for all men. We all interact as we march along life's passage from day to day. It is within man's possibility to create a condition of living for all where peace and joy should prevail.

Under such conditions, a greater portion of our time could be spent in the pursuit of happiness, in realms of art, music, creative abilities expressing individual concepts of beauty. Time for travel could give us a great realization of the beauties of this earth and space, thus uniting us closer to the whole human race in understanding, and teaching us to exercise tolerance where differences in customs and habits do not harm anyone.

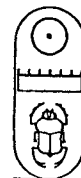
Man's eagerness to develop his material creative potentialities has distracted his attention away from the necessary effort to keep his moral advancement parallel to that made in the material creative field. This has caused a neglect of the full development of the moral nature of his Being and has led to much chaos and misery. It is now necessary to learn to live in peace with our material creations and make them generally available to all who can benefit by them.

With the dexterity and efficiency we have attained in material creations, by use of our mind and hands, we can, if we are wise enough, create a heaven here on this prolific earth plane for all humans while they are living and traveling on this magical journey from the cradle to the grave.

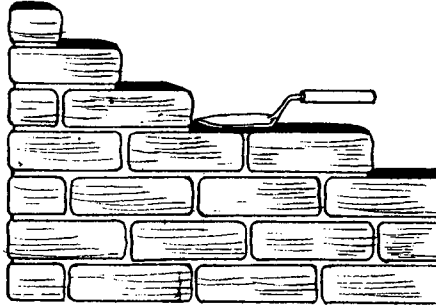
We should be eternally grateful for being allowed this precious conscious moment in endless time. The preservation of *life* should be given the highest priority over all the material possessions. "For what does it profit a man, if he shall gain the whole world, and lose his own Soul?"

HAVE YOU VISITED YOUR LODGE OR CHAPTER LATELY?

If there is a local Lodge, Chapter, or Pronaos in your locality, why not pay a visit this month and become acquainted with those supporting your local subordinate body and enjoy the many worthwhile activities being promoted?



Work--A Lost Art



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

condition, one that frequently belittles a man, throttles his individuality, stifles his initiative, curtails his finer faculties, and is a heritage from a coarser and more vulgar period remote in the history of man.

Further, one hears a deploring of the tremendous mechanization of industry and agriculture, and the proposal that man work a minimum of four hours a day and four days a week. This suggested restriction of work is not offered merely as a means to provide more employment, but rather so that even in normal times large industrial plants shall *be prevented* from operating beyond a certain number of hours daily if such operation tends to lengthen the period of individual work.

This continual inveighing against work has left an indelible and unfortunate impression upon many minds. Hundreds of thousands, perhaps millions, of our younger generation look upon work as a *necessary evil*. To them it is but a means of providing revenue with which the necessities of life and some of the pleasures can be procured. To put it concisely, the prevalent attitude of mind seems to be that no one likes to work—and yet he must.

It is, frankly, *work* that is objected to or what it seems to accomplish? There is no human endeavor, whether pleasurable or not, that does not require mental or physical exertion or both. In other words, if we want to accomplish we must expend an effort, and such constitutes work.

The man who paddles a canoe against a strong river-current for hours or who toils up a mountain slope may classify his exertions as a vacation pleasure. Yet, fundamentally, they are just as much work from the etymological point of view as though he were being paid for doing them. Would the true mountain-climbing enthusiast lose his love for the sport if it were suddenly entitled "work" by the alchemy of his being? Hardly. He would revel in the

IT HAS OFTEN been said about the indolent person who makes a pretext of searching for employment that "he is hunting for work and praying that he does not find it." If we consider many of the nations of the world today as individuals, we find that their social conduct parallels that of the indolent person.

In the congresses and parliaments of the respective nations, the well-meaning representatives of the people orate at length, on the one hand, on the unemployment situation [1939]. They point out that millions have no resources to purchase the necessities of life because the mills, farms, and industries are not able to engage them at any wage whereby they can acquire a livelihood. To this condition they attribute all the ills of the times—restlessness, crime, tyranny, immorality, and disease.

On the other hand, equally well-meaning but often ill-advised representatives before these same law-making bodies expound in such a manner on the nature of work that it seems to become a vile, vicious, menacing influence in modern society. They refer to work as something that must be endured only because a way of completely eliminating it has not yet been found. It is referred to as an enslaving

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

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fact that he had the opportunity of pursuing an interest and deriving an income from it at the same time.

From this, it is clearly apparent that the aversion to work exists only if the work is such that it is not enjoyable and is of a kind that would only be sought as a livelihood. The person who works at something he enjoys never works like a robot with his whole thought and consciousness centered upon the occasional hour or day of freedom. To thousands of persons, perhaps millions, the first five or six days of the week are a nightmare, a sort of ordeal eventually leading to liberation and real living on Saturday night and Sunday. Over the weekend, they crowd into a few hours more expenditure of energy than in the performance of their weekly duties. But it constitutes doing what they like.

Joy in Creating

On the other hand, did you ever find a person who loved mechanics, for example, and who had a job in a shop surrounded by tools, instruments, and machines for which he had an affection and which he could use in the following of his trade, who pined each hour for Sunday? Sunday, undoubtedly, would find him pursuing some hobby approaching very closely the nature of his trade. Certainly no *successful* commercial photographer loathes his lenses, filters, tripods, plates, and the paraphernalia and technique he must use. He may become tired of some assignments and others may not interest him quite so much, but his work on the whole is most gratifying.

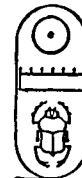
Work becomes a burden only when it does not correspond to our interests, or when the purposes of its details are not understandable to us. There are multitudes today working in factories, at benches, or on assembly lines who have not the slightest conception of the contrivance upon which they are working. They neither know what it is nor how it is to be used. Each day for them consists of hours of soldering, perhaps, or the tightening of something that has a name but no meaning to the employees. They despise work, because after all it only means to them a harnessing of their bodies to a task from

which their minds are divorced. Their minds are idle, they long, desire, imagine, and the body is forbidden to serve the mind.

If many of these employees could be educated in the importance of their part in mass production, to feel that they are not merely cogs in a machine, but that they are really doing something essentially important as a unit, as individuals, many of them would assume a sense of responsibility. Further, if they were permitted and encouraged to experiment at certain times on improving the things that they are working upon by being offered a reward, then their work would become more purposeful. Aside from providing a livelihood it would constitute a challenge to their mental selves, a chance to relate their mental activities to their physical ones while on the job.

Our main interests in life may be of a kind that affords little chance to find employment in them, but most of us have secondary interests, things we like to do nearly as well, and perhaps third or fourth interests, one of which may make employment possible. If life is to become something more than a drudgery, we must train ourselves to fit into an occupation that corresponds to these interests that we have, whether they pay big money or not. After all, it is far better, reasonably, to have continual satisfaction and mild enjoyment in your job than daily to do something you detest only because it pays you that big money which makes the occasional and more extensive pleasures possible.

Enjoyable work is creative work, and that does not necessarily mean being a designer, an architect, an artist, or a promoter. It means doing something that requires skill and which would fall short of its high purpose if such skill were not exercised. If we think about it we can realize that an insurance salesman exercises creative ability if he is at all successful. His job is to obtain policies for his company. He can be creative, however, in devising ways and means of persuasive arguments and eliminating unsound objections to his proposals. He can conceive methods whereby the features of his company can be presented uniquely, different from the way his competitors present theirs. In other



words, he can devise a *technique* for his vocation.

Everyone likes to see something well done through his or her own efforts, whether it is the baking of a cake or the painting of a fence. If a man were blindfolded and had to go through the motions of actually painting a fence without realizing what he was doing, the work would become laborious and obnoxious. The monotony would be grueling.

On the other hand, if he were shown the fence first and told that it was to be painted so as to beautify the surrounding grounds and that this could only be accomplished by having the texture of the paint, when applied, smooth-appearing—which would require the exercise of individual skill—it is safe to say that it would challenge the ability of this worker to do his best. In applying each stroke, he would see in it its relation to the whole task. He would actually see himself as a creator and realize his accomplishment as he proceeded, and he would derive consequent satisfaction from each hour of his work.

Variety in Skills

We find, therefore, two kinds of persons in the world who abhor work: First, those whose work is far afield from their interests and to whom it seems a barrier to the exercise of their personal talents and abilities; second, those who have never been given a chance to discover their talents or creative attributes. Hence all effort of any kind other than needed to sustain themselves is considered futile, without purpose, and to whom the height of life is loafing, even though that may result in ennui.

This growing hatred of work can be largely overcome by obliging college students, for example, to seek—without particular thought as to the amount of compensation to be derived—work during their vacation periods which simulates to some degree the profession for which they are being trained. Many do this, but many more could discover certain elements of their contemplated profession to be to them so objectionable that they would never find ultimate happiness in such an occupation and that in time they would abandon it for another.

Furthermore, if every boy who could not afford to go further than high school, or even the eighth grade, were given the opportunity to be analyzed for his vocation (that is, as to what tendencies he displayed, what inclinations he had) and given a chance to work in a government-sponsored shop or office for a month or two at something that corresponded to those inclinations, his creative abilities would be awakened and he would immediately orient himself, find his true place in life. He would not need to guess that he would like this or like that, and get himself ensconced in a trade or job which later he would come to despise but could not easily forsake. If difficulty was encountered in determining a lad's tendencies and abilities, he could be placed at various tasks, in the industrial arts and sciences for example, until the discovery was made of what intrigued his imagination and reasoning.

Those who refused to submit to this vocational selection and preparation, now done on a very small scale, would have to suffer performance of uninspiring menial work. They would have to live just for the occasional Sunday or time-off interval, as millions now do, finding their happiness only periodically.

The great industrialist, Henry Ford, in his broad vision saw this problem and conducted successful experiments in the attempt to solve it. He took boys with no aptitude for urban occupations and to whom the usual jobs available meant work in a disagreeable form and placed them on his great experimental farm. Each was assigned to a group, which group was given certain responsibilities of performing a task. Members of the group had every opportunity of creating ways and means of successfully performing the task.

Thus the competitive spirit was encouraged, yet the pay remained the same whether or not the boys succeeded or failed. Everything they did was shown them to be in a definite relationship to their responsibility and to the duties of their group. Each of their acts could be seen by them to contribute to the whole. Work, then, is not labor but a continual means to an end. It becomes the *art of living* instead of serfdom of civilization.



Your Inner Potential



by CAROL H. BEHRMAN

IT SEEMS impossible to travel through this adventure called life without encountering some dragons along the way. Dark beasts lie in wait at each turning, and sometimes they spring upon us—failure, deceit, rejection, abandonment, deprivation, frustration. No one completely escapes their attacks. The wounds can be disabling—even lethal. “He died of a broken heart” is not an old wives’ tale, but an all too accurate description of many a needlessly wasted life.

Needlessly wasted! No one need ever be mortally defeated by such obstacles. It is possible to so armor oneself as to render impotent these negative forces. The beasts of despair and sorrow are powerless to destroy those who have developed spiritual resources, an inner power which can sustain and lighten one’s way in the forests where the dark creatures dwell.

This is not to say that unhappiness can be avoided. Sorrow is as necessary a part of life as joy. We must know disappointment as well as success, rejection and acceptance, deprivation in addition to reward. One would not wish to cut off the emotional responses to these events—the losses would be far greater than the gains. What would a life be worth without love or rapture or fulfillment? But to experience these delights we must also be prepared to encounter their opposites, which are, after all, but different sides of the same fruit. The Lebanese mystic, Kahlil Gibran wrote:

*Your joy is your sorrow
unmasked.*

*And the selfsame well from
which your laughter rises was
oftentimes filled with your tears.*

A folk saying tells us that “into each life a bit of rain must fall.” Well, anyone can cope with a bit of rain. It

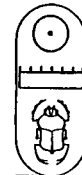
is the storms and blizzards that prove to be our undoing. The deep, unbearable sorrows—these are the ones that threaten emotional continuity—loss of a beloved, failure in one’s work, deceit and rejection by those in whom one has put his trust.

We all know people who have been destroyed by such events or whose ability to function has become severely impaired. Yet, others seem to be able to endure these tribulations and emerge without deep scars. What is their power? Where is the source of their strength?

The ability of some to withstand calamities which devastate others has its foundation in a highly developed sense of self, an innate feeling of worth, so solid that no outer person or event can dissolve it. It arises from a conscious (or even unconscious) awareness of oneself as a potent entity—a genuine, relevant expression of the vital force which gives life and form to the universe.

A conventionally religious person might convey this concept thus: “God loves me, not for any special trait I may possess, but just because I *am!*” A mystic might say, “The life force dwells within me. I am it, and it is me. That is enough!” Each senses within himself the eternal, positive core wherein he is one with all the forces of creation and light. How, then, should he be afraid of the dark, of the miseries which are merely specks of dust in the eye of this powerful inner truth? He has the strength to live through sorrow and come out on the other side, to give up the comforting presence of a loved one, to learn from failure, and to pity the practitioners of hatred and deceit.

How does one acquire this inner serenity—this completeness? It cannot be purchased at a shop and donned like



a new suit of clothes. Some few are fortunate enough to be born with it—a birthright of incalculable value! Others must evolve toward it by dint of effort and determination, with work and study and ruthless self-analysis. It is necessary to develop an understanding of the nature of the universe, its rhythms and vibrations, and the forces which unite us to it and to one another.

As we learn to comprehend the order and beauty and transcendent oneness of all things, we come to a deeper awareness of our own central core and each one's essential and unalterable worth as a manifestation of these wonders. It is a paradox that to lose one's sense of self is to find and strengthen it. When one's spirit dissolves into union with all others, it becomes a powerful entity not to be broken by the tensions and deprivations of life nor by the mean-spirited actions of others. Sorrow, we feel, and anger and defeat, but never to

the extent of being destroyed by these emotions.

That central core, that indestructible essence which is dependent on no one and never has to prove its worth, is constantly being supported and replenished by the simple act of being, so that the mind and spirit can retain the clarity and steadfastness needed to overcome negative forces. For those who have developed this inner power, the vicissitudes of life become a challenge, a testing of the spirit to enlarge it and give it greater strength—the strength to overcome failure with success, hatred with love, and loss with rebirth.

Each one has within him the seed of victory over adversity and sorrow. With attention and care and proper training, this embryonic core can blossom into a healthy, well-nourished identity with the power to withstand and grow beyond all the storms of a lifetime.



The Strange Mind of Nikola Tesla

(continued from page 254)

dove something went out of his life. Up until that moment he had always felt he would be able to complete his work, no matter how ambitious it might seem, but after her death he felt his life's

work was finished—done—the spark for it, gone.

Tesla still continued to feed the pigeons until the very last of his own life, “for,” he said, “who can tell. . .”



The language of scientists is not designed to express the truth of life but merely to serve as a quick and reliable means of registering their observations and reflections. All scientific treatises, diagrams, and instruments are of the same order. They have no value in themselves but just aid in investigation. True, works of art are sheer fictions from the scientific point of view. Yet, a work of art conveys the impression of reality much better than even the most perfect of scientific diagrams and treatises. Thus neither artists nor scientists alone can ever manage to express the full truth of life.

—ORONZO ABBATECOLA



***The
Rosicrucian
Digest
July
1971***

Implementing the Vision

by PETER BOWDEN

Combining idealism with realism

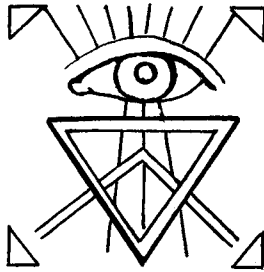
A MAJOR problem, surely confronting a large number of aspiring mystics, is the attempt to bridge the gap between *realised ideal* and its *concrete expression* in human society. How can the ideal be translated into action which is feasible and attainable in the context of the particular cultural and ideological environment? In Rosicrucian terms, the task is to effectively actualise the reality.

For example, most would subscribe to the ideal of "Peace on Earth" and would work in a variety of ways to bring the ideal closer to accomplished fact. Yet, there have been times in the past when the defense of the basic freedoms of mankind (without which there can be no peace in the real sense) have required freedom-loving peoples to take up the weapons of war.

Such a dilemma is a very distressing one to the student of mysticism and the more altruistic his motives, the more acute does it become, as he is compelled to ask himself: "How can I, in practical and worthwhile ways, use the insights that traveling the Mystic Way reveals to better the surrounding environment and the plight of struggling humanity?"

Some would answer: "By becoming better men," and leave it at that. Few would disagree that this is the first and foremost requirement. A consistent attempt to live a life by the "light within" surely exerts a subtle force on the environment and can act as an inspiration and spur to others. But does it go far enough by itself? Unless altruistic ideals are translated into effective action of some sort, the student is surely in the same position as the man who hid his light under a bushel.

Failure to close the gap between ideal and constructive action is liable to result in one of two undesirable conditions.



On the one hand, the student may be tempted to *withdraw into himself*; to dwell in a tower of lofty isolation, deluding himself that provided he remains pure within nothing much matters. This may make him feel comfortable *inside* for awhile, but, sooner or later, circumstances are apt to conspire to shatter his self-contained little

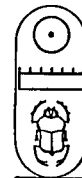
world, as he himself is caught up in the tides of racial and planetary Karma.

The other extreme reaction is embodied in the philosophy: "If you can't beat them, join them." Faced with frustration and a feeling of impotence as his consciousness of the distance between vision and the human situation sharpens, he may turn his back on the vision altogether. Thus his altruism may eventually degenerate to cynicism; his insight blurs as he sinks deeper into the confusion; his talents are dulled to mediocrity or perverted towards exclusive self-aggrandisement.

I don't know any easy answer to this problem. It is my belief that each student faces the difficult task of working out a solution for himself, *based on a fusion of inner illumination with the experience gained from the "laboratory of everyday life."* To do this, he needs to somehow or other combine the roles of *idealist* and *realist*. Realism devoid of idealism is prone to get the wrong things done for the wrong reasons; idealism without realism is apt to get nothing much done at all.

In addressing the student to the task, the Rosicrucian teachings should offer some valuable "keys" to help him in his quest. Intellectual knowledge of laws and principles will not alone suffice. It is necessary to *use* them, and, moreover, use them to solve the problems and difficulties which lie immediately at hand.

An ancient occult maxim states that: "Not by revolution, but through evolu-



tion are things established in permanency." The concept of *evolution* implies a gradual unfolding, a step-by-step emergence of innate perfection through form life. It has taken millions of years for life forms on Earth to evolve to their present state of intricate complexity. Furthermore, each complexity requires time for consolidation and synthesis into a stable simplicity before the next step forward can be profitably entertained. Although it is undoubtedly true to say that evolution is an *accelerating process*, we cannot reasonably expect the highest ideals of the most evolved members of humanity to find complete expression through all strata of society, overnight.

Man, being a rational creature (or at least possessing the potential to be so), can most certainly make use of the natural rhythms of evolution to bring about an increased rate of development—but only within certain limits. He needs to be realistic enough to take the situation *as it is* as his starting point.

Intelligent Adjustment

In practical terms, much patient and consistent effort is required to implement the vision. The student should be prepared for opposition and setbacks, yet retain the resilience to "bounce back" to the task. He should, at times, be prepared to assume the role of *diplomat*, to be able to *compromise*, in the recognition that a modest gain is better than no gain at all. I do not mean that he should compromise his *principles*; it is essential that he retain his vision with unwavering clarity. But in *translating* the vision into active manifestation, he may well be wise to sometimes accept intelligent adjustment to the situation with which he is confronted.

Another occult maxim states: "Action and reaction are opposite and equal." Students of physics will recognise this as Newton's Third Law of Motion. But the law is equally operable in more subtle realms and is, in fact, a universal law of Nature. Bring down a tyrannical censorship on books, and the subterranean demand for pornography will increase proportionally. Suppress any ethnic group, and, sooner or later, it will rebound on its oppressors. Any *extreme* will automatically call into play its *opposite*.

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Whilst it is true to say that *evolution* is the best mode of bringing about change, it is equally true to say that, if the tide of evolution is impeded too strongly for too long, *disruptive revolution* is almost inevitable. The Force of Evolution, from one point of view, may be compared to a mighty flowing stream. While the "stream" is allowed to flow freely, events can unfold fairly smoothly. However, *impede* the flow by building a dam across the stream, and pressure builds up until finally the "stream" bursts its banks with disastrous results to the countryside around.

A striking example of what I mean is illustrated by the French Revolution. Changes in social conditions, mode of government, attitudes towards life in general were long overdue. The masses, responding to the evolutionary tide, began to demand their basic rights as human beings. The ruling classes of the time, not only ignored the protest but took increasingly drastic measures of suppression. Pressure built up, until there was a mighty explosion in which the innocent were slaughtered with the guilty.

There is no sadder facet of the Law of Action and Reaction than in its manifestation: *Violence begets violence*. One of its crudest forms is the Sicilian vendetta, but we can see it expressing in less dramatic (hence perhaps more dangerous) ways as well. The traditional antipathy between management and labour, racial tension, communal vengeance against the wrongdoer of such inhumanity that he often emerges from his confinement even more hardened and determined to get even with the society which sent him there.

The best solution is to *avoid extremes*, so preventing a vicious chain of action and reaction from being set in motion. Where such a chain is already in action, Christ gave the key whereby it might be broken in his exhortation to "turn the other cheek." Now I don't believe for one minute that he meant the injunction to be taken literally. I can't believe that he expected us to lie down supinely and allow tyrants to trample over us; or for criminals to murder and rob unopposed. Indeed, the episode of his chasing the money-changers out of the Temple shows that he was not ad-

(continued on page 276)

Rosicrucian Activities Around the World

IN THE quaint and lovely Saint Mark's Episcopal Cathedral in Salt Lake City, Utah, a beautiful and impressive ceremony took place on Saturday, May 8, uniting Gerald A. Bailey and Kirstin D. Mortensen in the bonds of matrimony. The Reverend Alfred Colton performed the service with great feeling, and all present were deeply moved. It was followed by a reception to which families and friends were invited.

Popular the world over, Frater Bailey is well known to all Rosicrucians. After having completed three world tours to various parts of the British Commonwealth as a Field Representative and Lecturer for AMORC, in 1966 he was appointed Editor of the Rosicrucian Publications and Dean of the Rose-Croix University at Rosicrucian Park. With great dedication, he has now been serving in that capacity for over five years. His wife Kirstin is a Past Master of Diana Chapter in Salt Lake City.

Their many friends extend their warmest congratulations and wish them much happiness in their new life together in San Jose.



Rosicrucian members in the Pomona Chapter area will be pleased to know that the Chapter has moved to a new, more convenient location. The change of location has also brought about a change in name and time of Convocation meetings. Pomona Chapter is now known as Inland Chapter and meets at the Fontana Masonic Temple, 16650 Arrow Boulevard, Fontana, California, every Sunday afternoon at 3:30 p.m. All Rosicrucian members in the area are invited to attend the Chapter and participate in its activities. Members in Riverside and San Bernardino, especially, will appreciate the proximity of the new location.

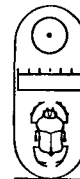


DR. JOHN BRADLEY ▲

On April 17 and 18, the Chapters and Pronaoi of the Midlands and North of England combined to arrange the Seventh Conclave for that area. The Host Chapter was the Joseph Priestley Chapter of Leeds, and over one hundred members attended each day. Dr. John Bradley of Canada, a member of the Rose-Croix University Faculty, spoke on Rosicrucian Healing, and Mr. R. Adamson of Portsmouth gave a talk on the discovery and opening of Tutankhamon's tomb. Other speakers included Frater Rupert Gillard, Inspector General for the Midlands and Nottingham area; and Soror E. Rosa Hards, Grand Councilor for the North and Midlands of England. The banquet on Saturday evening was well attended by members and friends and proved a most convivial event. Among the visitors were members from South Africa, France, and Belgium.



Congratulations and best wishes to Frater Stanley H. Kellerhouse of Thomas Paine Chapter (AMORC), New Rochelle, New York, on his reelection as Mayor of Croton-on-Hudson, New York. In addition to his mayoral duties, he also serves as editor of the *Croton Spillway*, weekly newspaper of Croton's local branch of Rotary International, serving "Rotarians Here and There." Frater Kellerhouse is AMORC's Inspector General for Westchester County, New York; and for Connecticut.



Implementing the Vision

(continued from page 274)

verse to forceful action himself, where circumstances warranted it.

I am more inclined to think that the exhortation applies to an *inner attitude*; an attitude which can *neutralise* feelings of aggression and transmute hatred through *love*. In this way the wildly swinging pendulum may be brought to rest—or at least dampened to gentle and orderly oscillation. It is perfectly possible (though difficult) to love the evildoer, whilst vigorously countering the evil. In the face of unbridled violence, a measure of counter-violence *may* sometimes be needed. But it has to be carefully *measured* to the situa-

tion. It is a violence only of *restraint*. Once the opponent has been disarmed, his capacity for destruction neutralised, then is the time for forgiveness, charity, magnanimity, and the brotherly hand of assistance.

Even so, the mystic would only reluctantly have recourse to this limited form of violence after all sincere efforts of persuasion had been exhausted and the course of the evil-doer was still wreaking considerable havoc to innocent people or society in general. He would bend every effort to transmute baser propensities towards vengeance and retribution into the healing beneficence of Divine Love.



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THE UNITY OF MYSTICISM

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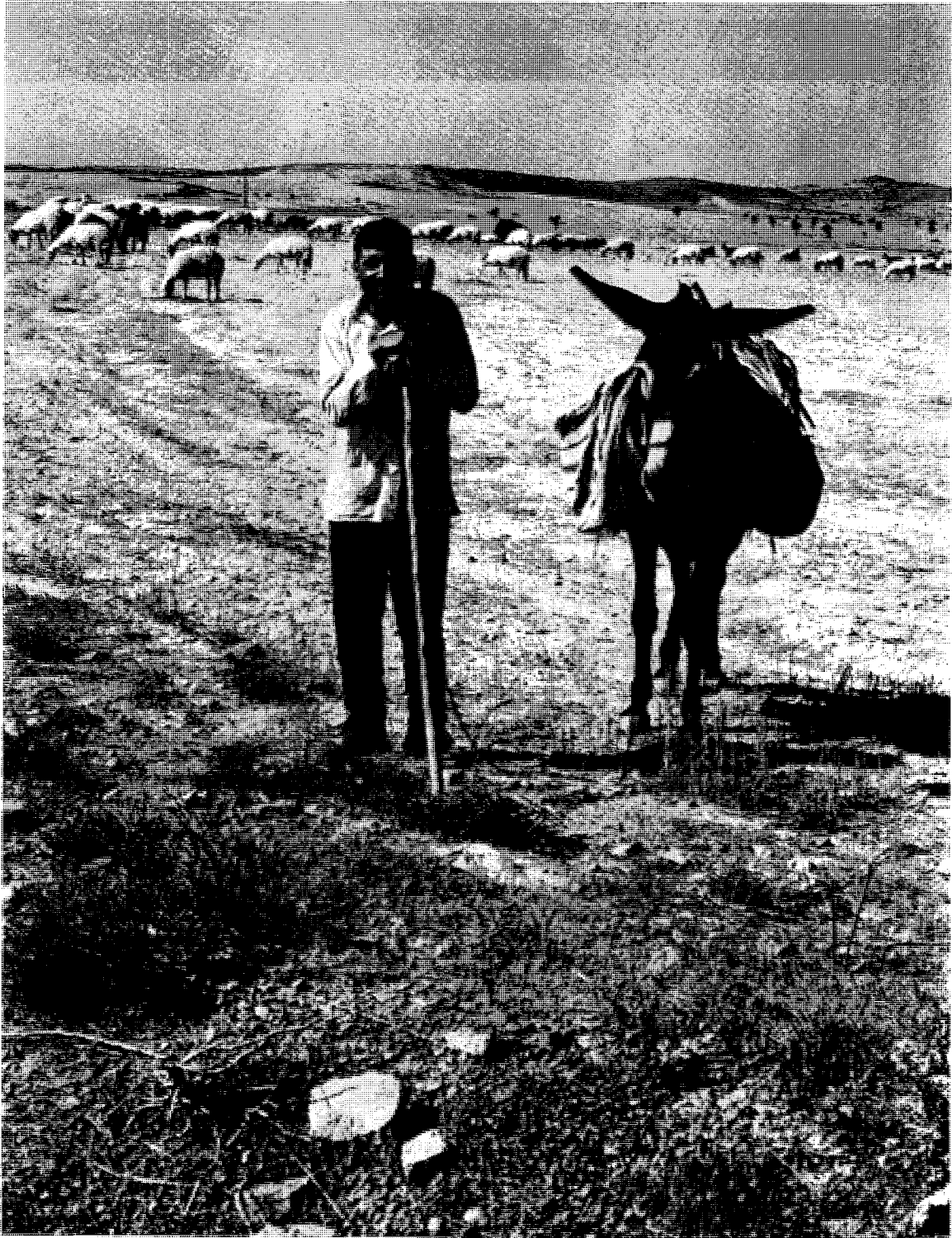
**The
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July
1971**



(Photo by AMORC)

SACRED SHRINE

This mosque on the island of Cyprus is a shrine to the foster mother of the prophet Mohammed. It is related that she lost her life near the spot where this mosque is now situated during the first Arab raid of Cyprus in A.D. 649. This site is said to be the third in importance as a Moslem shrine. The first is the *Kaaba* in Mecca, and the second is the shrine of Mohammed at Medina.



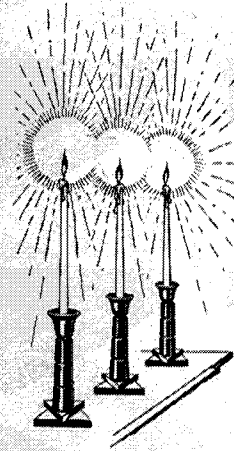
VISTA OF THE PAST

(Photo by AMORC)

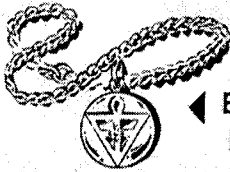
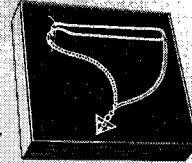
On the plains of the island of Cyprus, renowned for the waves of ancient civilizations that swept over it, is this pastoral scene reminiscent of the simple life of centuries past. The political turmoil which in recent years has occurred in Cyprus leaves the life of this shepherd untouched.

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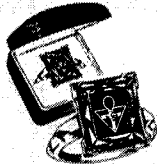


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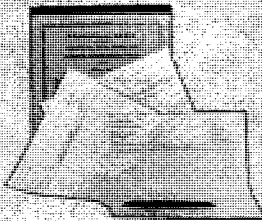
Keys to the Art of Concentration and Memorizing



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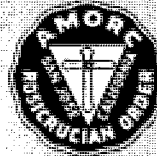
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BRAVE NEW ERA

So many things that we take for granted today trace their historical beginnings back to Egypt, that it would be no exaggeration to say that its civilization did not disappear, but rather changed and evolved, triggering and enriching succeeding cultures to such an extent that we tend to forget that many of the things surrounding us today were thought of for the first time in that land.

Among some of the minor things bequeathed to us by Egypt we find cosmetics, the safety pin, and beer; among some of the major ones are the concept of monotheism, the foundations of surveying, and the early groundwork for medicine.

And—oh, yes . . . the Suez Canal.

The popular version of how the Suez Canal came to be built is that Ferdinand de Lesseps, a nineteenth-century French engineer, conceived the visionary idea of making a passageway that would link the Mediterranean with the Red Sea—an idea based upon his own observations and some surveys Napoleon Bonaparte had made during his campaign in Egypt.

When De Lesseps tried to find support for his project he was ridiculed, and the engineers of another—Napoleon—informed His Imperial Highness of the disastrous consequences which would result from the joining of the two bodies of water. An earlier faulty survey had shown the Red Sea to have a difference in level of over thirty-two feet (almost ten meters) over the Mediterranean, and visions of a cataclysmic flooding of coastal cities were conjured. It was not until a new survey showed that the only difference in levels was that caused by the tides (and Queen Victoria's government showed interest in the possibility of such a canal) that France changed her mind and the project really got underway.

After a series of false starts and overly dramatized incidents, mostly due to labor problems and outright incompetence, the "magnificent ditch" was finished and hailed as one of the most outstanding technological accomplishments of Victorian know-how. De Lesseps received a vast amount of publicity and was amply rewarded by Empress Eugenie (who made a personal appearance at the canal's official opening). The Opera House of Cairo presented for the first time *Aida*—which Verdi was especially commissioned to compose for the occasion. (Later De Lesseps was to go to lesser glory when over-

confidence and yellow fever caused him to fail at Panama.)

Yet nobody seemed to remember that some four thousand years before, Sesotris I, Pharaoh of Egypt, had been the first to cause the Mediterranean and the Red Sea to be connected through a canal. The permanent warfare endemic to the area, however, eventually forced Egypt to allow this first canal to fall into disuse and ruin.

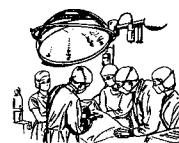
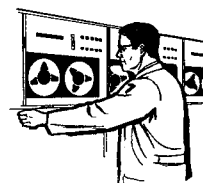
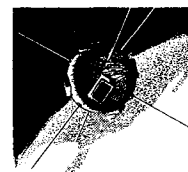
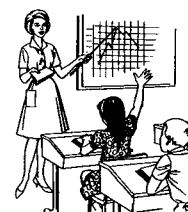
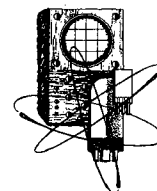
It was not until the coming of Pharaoh Necho, around 600 B.C., that the canal was dug again, being successively blocked and unblocked during the Ptolemaic and Roman occupations.

In the seventh century A.D., the Arab commander of Lower Egypt, Amr Ibn-al-As, had the same brilliant idea, and another canal was built (for the third time). But Caliph al-Mansur did not consider it such a good idea when all sorts of unsavory invaders began pouring through the newly re-opened waterway, so he had it blocked again.

Then came De Lesseps, the disintegration of the French and British empires followed by the rise of nationalism in the area, culminating in the nationalization of the canal company by the late President Nasser. As of this writing, the canal has been closed since 1967, and except for the interest shown in it by the Soviet Union the future of the Suez Canal is somewhat uncertain. For the last few decades, its importance had stemmed from the fact it provided a short route for oil tankers, but with the coming of the supertankers it slowly became obsolete in that respect.

While these vessels cannot go through Suez due to their mammoth size and have to take the longer and slower route around the Cape, in the long run they are cheaper to operate. Also, the installation of pipelines leading from Arabian oil wells directly to Mediterranean ports helped give Suez its *coup de grâce* in this respect to such a point that, to Europe today, its blocking is no longer a crisis but merely a nuisance.

Eventually, perhaps, the present Suez Canal may also pass away until in some distant time, maybe four thousand years in the future, another ruler or engineer gets the bright idea of rejoining the Mediterranean with the Red Sea, possibly forgetting that it had already been done—for the fourth time—during the course of 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:

Some of those who converse with me, at first appear to be absolutely dull, yet afterwards, as our acquaintance ripens, if the god is gracious to them, they all of them make astonishing progress; and this not only in their own opinion but in that of others. There is clear proof that they have never learned anything of me, but they have acquired and discovered many noble things of themselves, although the god and I help to deliver them.

—PLATO, 427(?)–347 B.C.
Theaetetus

As therefore the city, when previously shadowed out in the mind of the man of architectural skill had no external place, but was stamped solely in the mind of the workman, so in the same manner neither can the world which existed in ideas have had any other local position except the divine reason which made them; for what other place could there be for his powers which should be able to receive and contain, I do not say all, but even any single one of them whatever, in its simple form?

—PHILO JUDAEUS, 20 B.C.–A.D. 40
The Creation of the World

Let us not conjecture at random about the greatest things.

Men who love wisdom must be acquainted with very many things indeed.

The straight and the crooked path of the fuller's comb is one and the same.

—HERAKLEITOS
Sixth and Fifth Centuries B.C.
Fragments

