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March 1972 • 50¢

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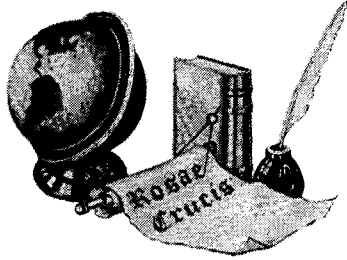
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, 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 everyone 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 affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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VILLAGE OF TOLERANCE

This quaint village across the Bosphorus in Turkish Asia Minor, not far from Istanbul, was once a refuge of a persecuted people. Jews fled to it during the Inquisition in the thirteenth century and were given asylum by the Moslems. Now retaining their original faith, the present generation are loyal Turkish nationals. The towering minaret at the end of the street symbolizes the tolerance granted the inhabitants by the Moslem faith.

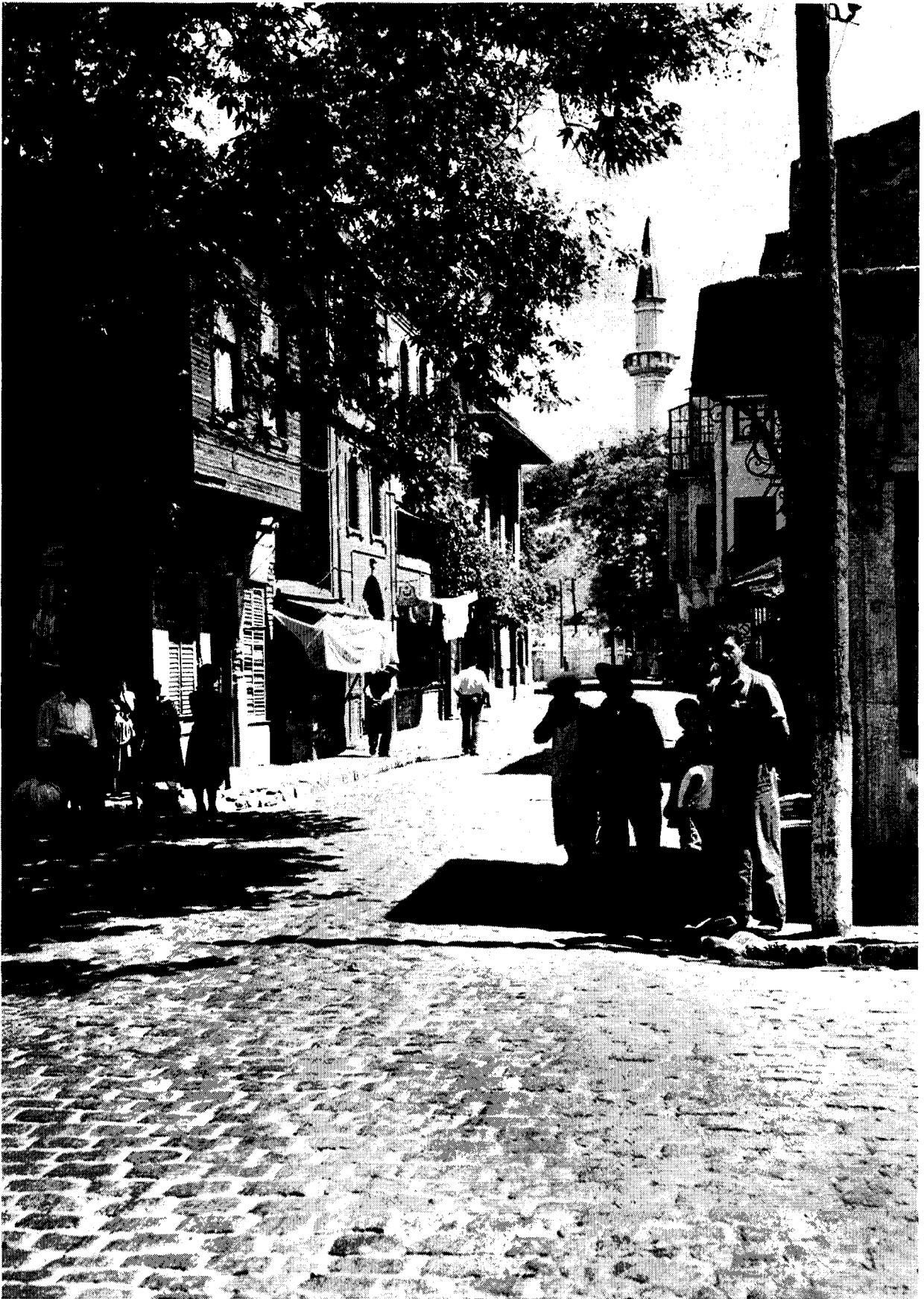
(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

HUMAN ENGINEERING

TO MODERN technology, man has become a mechanism, a machine of great potential. The interest of such technological theorists and experimenters far exceeds such traditional goals of the healing arts as just alleviating human suffering and combating maladies. Man is thought of as an intricate device to manipulate, to serve purposes that will enrich science and substantiate hypotheses. Much in these visionary plans have a questionable advantage to the individual who is the subject of the experiments.

Some of these planned projects of biochemists, biophysicists, and medical researchers, if supervised by those having a true humanitarian and sociological interest, could possibly eventually enhance the value of life. The technical researchers probably feel that they are making a contribution to humanity other than proving a point or showing a mastery of a technique. However, there is little indication in some of the abstracts they publish of a concern for any voluntary advantage to the individual from their projects.

Human engineering has the objective of constructing man's mental characteristics, intelligence, and, possibly as well, his physical structure to conform to an ideal it has conceived. This fantastic but highly probable venture centers about the intricacy of the *gene*, the highly coded message that tells the cell how to perform its chemical functions. From out of these chemical functions, it is expounded, come those characteristics which shape the human physically and mentally. The term *gene* was first devised by William Bateson at Cambridge University in England. It was discovered that "heredity is transmitted in discreet units by the parents." In other words, there is

an organized code by which the characteristics of parents are transmitted to offspring. This code is alterable only by severe mutation caused by environmental conditions, diseases, or possible future intervention by man.

Twenty-five years ago, it was discovered that genes consist of long molecules of DNA (deoxyribonucleic acid) which are formed of links called nucleotides. Their function has been broadly compared with that of a computer. The computer *thinks* in terms of a binary code, that is, one with only two numerals. The DNA, however, has four chemical signals within its links. These four are paired two to a link to form a twisted structure "or double helix."

Ribonucleic Acid

The DNA has a daughter. It manufactures a substance known as RNA (ribonucleic acid). This RNA offspring becomes a *messenger* of DNA. It is a sort of template, or pattern, for the proteins that perform needed functions in the cell. In other words, figuratively speaking the RNA tells the cell what it should do and what it should become. To be more specific, it constitutes a fixed mold out of which will emerge a specific form that constitutes the characteristics transmitted to the offspring.

Specialists in a university laboratory in Wisconsin have made a large synthetic gene with the elements of a giant molecule of yeast. This man-made gene contains only seventy-seven links, or nucleotides, whereas it is estimated the human one contains billions "though all are not functional."

What does all this mean? What is the speculation as to its possibilities? We are the pattern of what our parents

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transmitted to us in these chemical links. The pattern may contain mutations—changes that result in disfiguration, mental aberrations; or, on the other hand, exceptional talents and intelligence. To use a simple analogy, suppose a mold is made of a magnificent sculpture. The mold is perfect in its intricacies. However, mutation occurs to the mold through an accident. We shall say that a workman drops the mold and chips it. This disfiguration, then, this chipping, would be transmitted into the final cast. Conversely, however, a mold may be made of a broken classical sculpture. A clever artist, then, can so alter the mold, that is, correct the imperfections, that the cast will be highly improved over the damaged original.

In terms of human engineering it is theorized that ultimately the gene's molecules, its DNA links and their messenger RNA, might be so arranged to form a desired specific pattern to be transmitted. For example, if the order or arrangement of the gene's molecules were known and it were apparent that they would transmit some mental aberration, such could be rectified by chemical adjustment. In theory this would be the equivalent, but in a highly technical operation, of reorganizing a child's building blocks so as to form some desired design.

"Making Men to Order"

The reconstruction of a gene would not be restricted to correcting malformation and preventing its inheritance. Figuratively, it would also consist of "making men to order." What pattern would make a genius? What template of the genes would give us a great intellectual, an Isaac Newton, Leonardo da Vinci, Kepler, Euclid, Shakespeare, or an Einstein? If the code, the message that makes geniuses is discovered, it is then theorized that it would be possible to produce templates of such intellectual giants in a not-too-remote future.

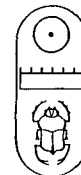
Would all this result in a superrace—or just a special segment of society, a superclass? Would one group of humans so transcend the masses that, in effect, there would be no real communication between them? If this were to

be done, would it not undermine the so-called democratic principles of equal rights and opportunity for man? One class of men would be highly deficient in their capability of attaining to the achievements of the other class. No matter what that class' ambition and incentive, if it were of the lower structural nature it could not hope to rise to the accomplishments of the supermen.

Selectivity

Recently we heard a Nobel prize winner give an interview on the radio concerning these matters. In a wholly dispassionate and academic way he told how certain individuals in the future could possibly develop an especially high IQ by the means of manipulation of genes to be transmitted by their parents. He emphasized *selectivity*. In other words, there was an apparent complete disregard for the masses as a whole. One gains the impression that tomorrow's leaders of society would be manufactured. By their special intelligence they then would decide the aims and values of life for the lesser intelligent beings, or the masses! When asked about the sacrifice of opportunity for the majority of men under such a plan, he enjoined with the reply that the principal concern was the ultimate advancement of society.

All such proposed experimentation with the human cell and its conceived results are not potential with social danger and the loss of man's individuality. Some may have a distinct advantage, though it is not wholly clear as to just what this will be. *Sex control* is one such example. It has been the dream of man for centuries that he might decide and control just what sex his offspring shall be. Experimentation in this field has shown possibilities of achieving this end. The spermatozoa cells were placed in an electrically charged solution. The sperm moved with different speeds and separated into three groups. Some sperm collected next to the anode in the solution. (The anode is a positive pole of an electrical charge placed in a solution.) These sperm produced six offspring—females. Those next to the cathode (the negative pole) produced four males and one female. Those sperm bunched in the



center of the solution produced two males and two females. There has been success with this experiment over a period of ten years—but so far only with rabbits.

The sociological question is, Would human control of sex in this manner seriously affect social institutions and customs, or would it help them? After great wars and the loss of males, it might seem that such a control would be an advantage. If, however, there was a sexual imbalance, more of one sex than another, universally, it seems that great social problems might then arise.

According to technicians in the field of human engineering and the manipulation of the gene, it also may be possible to add "some twenty to forty useful years to the period of middle life." Even though upon first consideration this might seem to be a blessing for mankind, it has inherently many severe problems. Today man has awakened to two serious situations that confront him. One is *overpopulation*; the other is *ecological*, such as pollution and the waste of our necessary life

resources. Obviously, increasing the life span of man by twenty or forty years appears incongruous with the proclaimed need to limit population as demographers urge.

Would the economy be able to provide for all the extra years of necessary employment for those life spans that have been so lengthened? Such persons, of course, would need clothing, food, homes, schools, transportation, hospitals, and recreation facilities for that extra period of life. This seems to answer the question of employment. In other words, so many more people would be required to furnish the facilities. But what of the resources to meet these greater demands? Would they be adequate? For even now there is the alarm of insufficiency. If we are today confronted with such social problems as crime, disease, traffic congestion, how much more would this be increased by a longer life span with a numerically greater population?

Are, then, our brilliant technicians who are invading the mechanism of man prepared to find a solution to these problems which their success would make inevitable?



IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator

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Cover Photograph

The finest example of Roman remains in North Africa is this Temple of Jupiter, Juno, and Minerva at Dougga, Tunisia. Dougga was once Carthaginian. It was later under Roman conquest by Caesar in A.D. 45. This Temple was constructed in A.D. 167 and it is approached by forty-five wide stairs. The original sculpture on the sides was disfigured in the sixth century during the Byzantine Period. The side walls are of reused Roman stone.

Alchemy's Great Ideas

by GLENNA J. WATSON, F. R.C.

THE WORD *alchemy* conjures in the mind a picture of the medieval alchemist, hunched over his furnaces, alembics, and retorts, transmuting lead bricks into gold. Alchemically transmuted gold was produced and still exists, but this phase of alchemy is only one factor of the whole, dramatic as it may be.

Alchemy, or hermetic philosophy, is actually composed of three aspects: First, it is a theory, an all-inclusive vision of the world and universe, built on universal correspondences. Second, it is an experimental attempt to deal with this theory on a practical basis. Third, it is a supreme effort, taking us beyond the ken of mere human knowledge, whose aim is liberation from all that the world offers, after knowledge and experience of the world have been assimilated and completed. In essence, alchemy is a vessel within which ideas of greatest antiquity have been preserved, developed, and handed down. It can be traced back in unbroken lines to man's earliest ideas and theories on nature and the Cosmos.

Alchemists say their art was divinely inspired—founded by a being named Hermes Trismegistus who lived in ancient times. Many historians deny this, saying he is a myth, compounded out of Thoth, ancient Egyptian god of science, and Hermes, Grecian guide of souls and carrier of the highest knowledge. Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, states that Hermes Trismegistus was an actual person, born in Thebes in 1393 B.C., who lived to the age of one hundred and forty-two years and who did indeed collect the ancient wisdom and purposely veil it so that the initiates of the future might have it. Modern historians are correct, however, in stating that alchemy, as a name, was not known until the third century A.D.

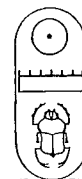
When the modern man of today begins seriously to investigate alchemy,



he may conclude to his dismay that it is simply a dusty collection of books, written in rambling and unintelligible form. It must be remembered that the secrets of the mystery schools, which alchemy carried on, were traditionally withheld from all but the initiate. What better way to hide great and potent ideas—and, in passing, to protect the neck of the alchemist from the power of the medieval church and state—than to couch those ideas in language unintelligible to all but an initiate?

In perplexity, we then ask ourselves how we should start deducing the truths of alchemy from the tangle of verbiage it is encased in. “Mary, Mary, quite contrary, how *does* your garden grow?” goes the nursery jingle. “With silver bells and cockle shells, and pretty maids all in a row?” How, indeed, shall we uncover the weeds from the feathery Egyptian papyri, from the palms of Nubia and Arabia, the lotuses of India, the roses of Persia, and the acanthuses of Greece? For alchemy was nourished from all these sources. Centuries of neglect, ignorance, and perverted use distort the pathways in that garden. How shall we determine the true bloom from the weed? the true path from the false?

In the beginning of our search, we shall discover that the manner of thinking employed by men of the past is alien to the logical and scientific mode of thinking today. Alchemy “thinks” in correspondences—a method not acceptable to modern logic, which rejects that which it cannot understand. Like faith which permeates the mustard seed, the genie of alchemy is found in the idea of correspondences. Correspondences could be considered the



alembroth—salt of wisdom or key of art of the alchemist. Unless this method of thinking is understood, we will never interpret alchemy's formulations and principles.

A simple example of thinking in correspondences can be illustrated by the act of taking an apple and biting into it. You see the apple, its shape and color. You bite the apple and feel its texture on lips, tongue, and teeth. You smell its odor; taste its flavor. You hear the crackling of its substance as you chew. What, in reality, is all this? Is it only the redness of the apple? only the odor? only the taste? only the texture? only the sound as it was chewed? The biting into the apple is the manifestation of one event in different sensory areas. This conception of a primal cause manifesting in many different fields is one of the fundamental ideas of alchemy. It is, in reality, a technique, without which there would be no alchemy.

The idea of correspondences as used in alchemy is much more complex than the example given above, yet this example does show the basic point; that there is really no way to prove that the auditory impression received must correspond in any exact given way to the taste impression or the visual impression with a given one of odor. It cannot be treated logically. On the same basis, neither can the great correspondences in alchemy be treated logically.

"As above, so below"

One of the great axioms of mysticism, "As above, so below," is an excellent example of the idea of correspondences as used in alchemy. The Babylonians had the same concept, stated in another fashion. "The earth is the mirror of heaven, and conversely. One is unthinkable without the other. The lights of the heavens correspond to things on earth." The Chinese developed the identical ideas with the same implications. The ancients believed the stars and planets to be animated and that they influenced all the things on earth. Plato spoke of the singing of the spheres.

In alchemy, stone, metal, and all inanimate things have life and soul, and these correspondences pervade all and everything from the stars to the

parts of the human body and the impulses of mind and soul. Through interacting ties—as in the harmonic points of a stringed instrument—these ancient ones believed that the forces which govern the planets and of whom the planets themselves were but a cloak, are all related in essence to our own spirit and soul. Nothing occurs below that does not have its correspondence above, says alchemy and, furthermore, it extends to every part of the universe. To illustrate, one need only point to the doctrine of the seven planets corresponding to the seven basic metals and the seven principal organs of man's body.

Man—A Reflection of the Cosmic

The true alchemist believed that he was a lesser world in himself—that he was the microcosm and the image of God—a reflection in miniature of the macrocosm, or the Cosmos. Consequently, when the medieval alchemist cooked a mixture of substances in a pot over his fires in his search to transmute base metals into gold or to find the "tincture" which would heal the ills of a suffering world or to engender the mystical philosopher's stone, he was initiating a process that had its correspondence in areas which were reflected in every conceivable dimension. When once we realize this, then we become aware that alchemy is more than just primitive chemistry but becomes a doctrine of correspondences. This type of thinking is not subject to proof as we understand proof; yet if we desire to understand alchemy, we must accept it.

The alchemist tried to produce gold. This is one side of alchemy. But true alchemy implies correspondences in all fields. What and where is the "gold" in all the other multitudinous correspondences? If modern science laughs at this, the mystic does not for, through this concept, man's desires and intentions take on a new and startling significance. If man can remake the world within himself—and he can—what then can he not do with the world outside of himself? Do they not correspond?

When first we entered the garden of alchemy, we found it tangled, confused. Yet there is a basic lesson to be found

in it, before we are ready for the greater truth that is to be found in the real alchemical garden. Here among the weeds are flowers, vines, and shrubs in all stages of decay and growth. We see the seed from which they all come.

Alchemy speaks often of the seed, for from it a life miraculously appears and grows. The earth gives it food and support, water gives it liquid, air gives it breath, and the sun, energy. The *germinatio* has taken place. We watch the seedling's growth, or *formatio*, that takes place according to the laws innate within it. The plant's buds burst open and its pistils are fertilized by pollens borne by wind and insect. This is the hour of the *coniunctio*, or nuptials. Then as the blossom withers and blackens, all is seemingly finished. Alchemy's *nigredo* has occurred. However, under the blossom appears the fruit which grows, maturing into the *rubedo*, or "reddening," or the stage leading up to the "great work." The fruit is ripe. Dying, the plant drops its seeds where they once again enter the womb of earth—the mother—and this is the *proiecto* of alchemy. The cycle, or *rotatio*, is now apparent. And we ponder this. Is there perhaps another secret yet to be unfolded?

The true garden of alchemy—the alchemical rose garden—named *Al Chimiya* by Arab scholars, is a beauti-

fully tended one. It is filled with exquisite, fragrant blooms in the pristine height of perfection. It lures with its beauty, but its gate is locked. Concerning this garden it is written, "Who undertakes to enter the philosophic rose garden without the key is like the man wanting to walk without feet." Once let the key be found, the gate unlocked, and the roses of the garden plucked, then all the lovely and mystical names—philosopher's stone, pearl of great price, tincture, and many more—all will apply to that shining human soul who has attained to the transmutation within himself.

This is the sought-for key of which again it is said, "The Rose Garden of Sophia abounds in different flowers, but the strong gate is always bolted closed. The only key to it is a thing having little value in the world, without which you have no means of plucking the stem. You strive in vain towards the heights of Parnassus, when you are hardly strong enough to establish yourself alone on level ground."

How this miracle of the transmutation is sought, longed for, yearned for—even on an unconscious level—plays a great part in the story of humanity. Those who strive for it consciously and are willing to undergo the discipline of the search are the vanguard of mankind.



The Divine is realized through the ever-changing mentality and consciousness of man.

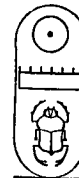
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ROSCRUCIAN DIRECTORY

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



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



Anatomy of Violence

by DR. O. P. JAGGI

Group Aggression

NO ONE set of considerations—economic, psychological, social or political can satisfactorily explain all manifestations of group violence and inter-group conflict. However, prejudices of various sorts stand among the most important factor[s] in this regard.

Man is born into this world, not as an isolated individual, but as a member of a community. From the day of his birth a child is surrounded by parents, brothers and sisters, or whoever minister[s] to his wants. He derives much information from them, directly or indirectly, and he imitates them incessantly. As time goes on, he enlarges his social horizon, and comes under the influence of other groups such as school mates and teachers who play their part in producing in him certain ideas and certain forms of behaviour. As he develops and grows into manhood, he comes into contact with still wider groups. He becomes a member perhaps of a social, religious or a political organization, and is duly influenced by it.

Media of mass communication exert a tremendous influence upon him. In this way, he picks up and adopts a certain set of notions about people who do not belong to his way of thinking. If these notions that he adopts involve thinking ill of others without sufficient warrant, i.e. prior to or not based upon actual experience, and they are non-reversible even when new and fresh knowledge to the contrary is available, he can be said to have become prejudiced.

There are many reasons for a person to develop prejudice. Essentially it is in fulfilment of one's own needs and in support of an individual's own style of life, at the back of which is his own insecurity, fear and guilt. Prejudice offers him an opportunity of relieving



his personal conflicts by offering a target for his hostile impulses.

Prejudices

One's family ordinarily constitutes the smallest and firmest of one's in-groups. Common feeling grows less and less as the contact lessens between an individual and his community, city, state, nation and other nations. In such situations, cultural variations of many sorts, for example differences in language, food customs, social habits, and so forth which seem unimportant at first glance, can and do lead to prejudice.

So deeply rooted is our cultural heritage that we are rarely conscious of it. To us, it is the "human" way of behaving, the "natural," "the proper and expected." Any other behaviour we are apt to consider "difficult," "peculiar," "unreasonable" or "unpredictable." The out-group is believed to be morally "far away," or "much inferior." This creates a very favourable atmosphere for developing emotionally charged symbols and myths which seriously distort the real face and character of the out-group.

Besides the prejudice against an out-group, there can be prejudice against another nation with whom our own nation has occasional unpleasant contacts. In such a situation one commonly comes across statements so much in favour of one's own nation that the other nation is reflected as painted badly. A typical example is a statement by Joseph Mazzini. Addressing his Italian countrymen he said, "Love your country. Your country is the land where your parents sleep, where is spoken that language on which the chosen of your heart blushinglly whis-

pered the first word of love; it is the home that God has given you, that by striving to perfect yourselves therein, you may prepare to ascend to Him. It is your name, your glory, your sign among the people. Give to it your thoughts, your counsels, your blood . . .”

Such an exhortation is admirable, and at the time it was said, it was highly appreciated by all as it was then believed that the division of the world into independent sovereign states, distinguished from one another on the basis of nationality, was both natural and desirable.

With the passage of time, nationalism all over has become very aggressive. Prejudice in favour of one's own nation and consequently against other nations, has created a very difficult situation for . . . mankind.

Opposing ideological systems are another source of conflict. World history documents how frequently they have come into open conflict. Many a time it is the authorities or the governments themselves who encourage the people to develop ideological prejudices against the opposing nation or system. It helps them to displace the wrath of the population from their own government to the people or government of the other state. For this “strategic” prejudice to lead to open aggressiveness, the people are made to see the given group as being responsible for their frustrations. They are led to believe that an attack upon the group is ethically justified, and that they will not be punished for the aggression.

Another source of conflict is . . . racial prejudice. In the nineteenth century when European imperial expansion called for some justification, the concept of superior and inferior races was created. Coloured people were labelled as “inferior,” “requiring protection,” “a lower form of evolution,” “a burden to be borne altruistically.” All this pious concern and condescension masked the financial advantage that came from exploitation.

Later studies, however, have completely exploded the myth of superior and inferior races. It has been found that no connection exists between the biological constitution of the peoples and the level of their past or present

culture, nor is there any hereditary or other biological reason for supposing that.

In our own country, religious prejudice has been a major source of conflict. Hindus have called Muslims “mlechhas” (impure), the Muslim[s] have called Hindus infidels, and this has led to riots, killings, etc. In other parts of the world the Jews have been persecuted for their religion since ages. The crusades of the Middle Ages were another example.

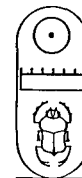
While a religion unites co-religionists, it creates prejudice against those belonging to other religions. This is a paradox and a pity since the creeds of all the great religions are universalistic, all stressing brotherhood of man.

In practice, however, the creed of universalistic brotherhood does not work. Take first the claim of certain great religions—that each has absolute and final possession of truths! People who adhere to different absolutes are not likely to find themselves in agreement. The conflict is most acute when missionaries are actively engaged in proselytizing divergent sets of absolutes holding that people adhering to other religions dwell in error, but they too can be saved through God's mercy. Conversion of low caste Hindus into Muslims has been one of the dominant causes of prejudice against the latter religion in India.

Discrimination

A prejudiced person is liable to act in a way detrimental to the interest of the one against whom he is prejudiced. With like-minded friends, and occasionally with strangers, he may express his antagonism freely. If the prejudice is more intense, it may lead the individual to avoid members of the disliked groups, even perhaps at the cost of considerable inconvenience to himself. Yet up to this stage it does not directly inflict harm upon the group he dislikes.

A prejudiced person may start making detrimental distinctions of an active sort. He may undertake to exclude all members of the group in question from certain types of employment, from residential housing, political rights, educational or recreational opportunities, churches, hospitals, or from some other



social privileges. For such a situation to develop, there are some prerequisites, (1) People must be categorized together as a unit and collectively regarded as a frustrating agent; (2) the group must be visible, i.e., there must be awareness of it and a perception of it as being "different." (3) There must be some frustrating contact with the group, for example a rapid influx of the group into an area which captures a lot of business or jobs.

An active hostility can break into a violent attack on the other group, when there is an outside strain upon members of the in-group e.g., they have long suffered from economic privations, unemployment or irritation due to religious or political developments, so much so that they grow tired of their own inhibitions and reach a stage of explosion. *They begin to lose the power to think of an out-group as individuals.*

When such discontented individuals are attached into a formal or informal social organization, they derive courage and support from other members. Their impulses to violence they find justified according to the standard of this organization.

At this stage some precipitating incident which previously might have been passed over as a trivial provocation now causes an explosion. The incident may be wholly imaginary or it may be exaggerated through rumour.

When violence actually breaks out, the operation of social facilitation becomes important in sustaining the destructive activity. To see other equally excited persons in a condition of mob frenzy augments one's own level of excitement and behaviour. One ordinarily finds his personal impulses heightened and his private inhibitions lessened.

The participants in fist fights, gang fights, vandalism, riots, are predominantly youthful. It seems unlikely that young people are more frustrated in their lives than older people, but presumably they do have a thinner layer of socialized habit between impulses and their release. It is relatively easier for a youth to regress to the tantrum stage of infant wrath and lacking long years of social inhibition, to find a fierce joy in this release. Youth too has the

agility, the energy and the risk-taking proclivity, required for violence.

It has also been observed that rioters are usually drawn from lower socio-economic classes. To some extent this fact may be due (1) to the lesser degree of discipline (self-control) taught in families of these classes and (2) to the lower educational level which prevents people from perceiving correctly the true causes of their miserable conditions of living. Certainly the crowdedness, insecurity, and deprivation of existence act as direct irritants. After the riot has broken out, the resulting pandemonium has no logic.

Control

It is easier not to allow prejudices to be developed than to break those that are already well established in a community or group. Efforts directed towards children in this regard can be particularly rewarding.

While conformity with the home atmosphere is undoubtedly the most important single source of prejudice, it is not that the child grows up to be a mirror image of his parent's attitudes. The child himself is sometimes selective. While he lacks the experience and strength to counter his parent's value attitudes in his earlier year[s], he sometimes develops early skepticism regarding them. The school, and the state should inculcate the practice of teaching the principles of democratic living. Together, their influence may establish at least a secondary model for the child to follow. Their cumulative influence may affect the next generation of parents.

The following programme of action is advocated so as to make people more tolerant and less prejudiced.

Provide factual information through lectures and text books about the group against which prejudice prevails in a community. Information as such does not necessarily alter either attitude or action; moreover its value may be long delayed but it does drive wedges of doubt and discomfort about the prejudiced group. Moreover all other methods require sound factual instruction as the basis.

Movies, dramas, fiction and other devices that invite people to identify

themselves with members of an out-group can be effective because they induce identification with minority or group members. *Through it a group is taught what it is like to be in another's shoes.*

With both the above approaches, the person's own participation however is passive only. Community study approach which calls for field trips, area surveys, work in social agencies or community programmes including exhibits, festivals and pageants encourages a sympathetic regard for the customs of minority or out-group[s], and calls for active participation. The person develops an acquaintance with minorities and not merely knowledge about them.

To be maximally effective, contact and acquaintance programmes should lead to a sense of equality in social status, should occur in ordinary purposeful pursuits, avoid artificiality, and if possible enjoy the sanction of the community in which they occur. The deeper and more genuine the association, the greater its effect.

Mass media of communication such as newspapers, radio and television can prove of immense help, provided they are utilized carefully and judiciously.

A very important factor in checking prejudice taking a violent shape is

neither to spread nor to believe in rumours.

Legislation, if enforced, may be a sharp tool in the battle against discrimination. So too may be court decisions that invalidate discriminatory legislation left over from the past. Legal action, however, has only indirect bearing upon the reduction of personal prejudice. It cannot coerce thoughts or instill subjective tolerance. It says, in effect, "Your attitudes and prejudices are your[s] alone, but you may not act them out to a point where they endanger the lives, livelihood, or peace of mind, of groups living near you."

Law is intended only to control the outward expression of intolerance. But outward action, psychology knows, has an eventual effect upon inner habits of thought and feeling. And for this reason, legislative action is one of the major methods of reducing not only public discrimination, but private prejudice as well.

Discussion of individual aggression and its causes, as well as of the group aggression and the different prejudices that predispose towards it, and the measures suggested in controlling them, properly understood and propagated, can equip us better to minimize aggression and violence around us.

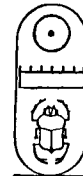
Reprinted from *Bhavan's Journal*



Exhibition of Paintings

Throughout late January and early February paintings by Othello Michetti were presented in the Art Gallery of the Rosicrucian Egyptian Museum. Mr. Michetti is well known in California for his works in watercolor and casein. Frequent

exhibitions have brought him many awards, and in addition to lecturing, teaching, and serving on art juries, he is an active member of both local and regional art groups. His love for painting out of doors has taken him on extensive travels into many countries and throughout the New England States, Western United States, and parts of Mexico. Shown here is a reproduction of *Trafoi, Stelvio Pass, Italy.*



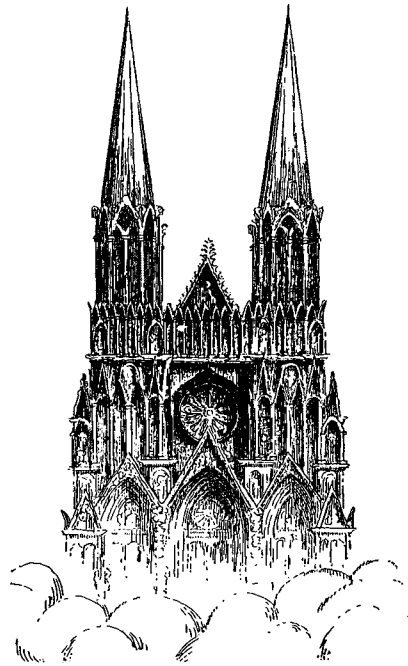
ONE OF THE most satisfying principles which we learn from Rosicrucian philosophy is the permanence and inalterability of Cosmic Law. We believe that the cosmic laws are the energies, vibrations, or whatever we wish to designate the forces which were put into operation in order that the universe would come about, materialize, exist, and eventually reach a culmination of its purpose, whatever and whenever that may be.

These laws function continuously without prejudice, without favor. We may call them the laws of God, the Absolute forces, but we prefer in our terminology to refer to them as *the Cosmic*. The Cosmic, in other words, is the composite of the consciousness of God and the function and intent of that consciousness. It is difficult to define the terminology that applies to these areas of our concepts. They lie in the Infinite and we become conscious of their effects in the finite. Man cannot completely comprehend or grasp the scope of the Infinite nor the reasoning of an infinite mind. Such a mind so exceeds the capacity of a finite being that it lies literally in a completely different world or area of being.

The fact that the cosmic laws operate immutably and eternally is the assurance given to man that God has provided for an orderly universe. Regardless of how inconsistent the manifestation seems to be of those laws the effects of which we observe, the apparent inconsistency is because the point of view of man is limited and he does not grasp the over-all concept of this total function.

The cosmic laws cannot change. Man neither by his entreaties, his ceremonies, his prayers, his wishes, nor his desires can alter cosmic laws. Man can, however, depend upon them, and he can learn to understand and to utilize them. Man's purpose, at least to some extent, is gaining the ability to work with these cosmic laws and, to the extent that he understands them and grasps a degree of their purpose and meaning, he is harmonizing himself with the laws of the Cosmic ordained by God.

We cannot see the entire scope of Universal Being and its meaning. We



The Celestial Sanctum

COSMIC LAW ENDURES

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

are only exposed to a small part of it, and if we examine the effects that man has had in dealing with these laws, we will also see the wisdom of the fact that man cannot, as it were, meddle with the entire cosmic structure. He has caused delays and himself considerable inconvenience by the violation of the natural laws that he finds functioning about him. Selfishness and greed have caused man to fail to take into consideration that he has an obligation as well as a right to use these principles.

When man tries to take what he can, if he is not working truly for his evolution and understanding his place in relationship to cosmic laws and his Creator, he is living purely in a material world where he seeks those things that will bring him selfish satisfaction and pleasure. But the individual who thinks more deeply, who is more far-

sighted, realizes that man can only upset the effect of these laws; he cannot change them fundamentally.

Harry Emerson Fosdick made an observation which summarizes this point of view to a certain extent when he said, "Astronomies change. The stars remain." In other words, if we look back over history, man has had many interpretations of the heavens. He has explained the movements of the earth, the sun, the moon, and the planets in relationship to the stars and the rest of the universe. Many of these explanations have now been proven erroneous. Some of them were obviously very childish, but the fact is that the stars, the earth, the planets, the sun, and the moon have remained. They have not been affected. They do not vary because of man's interpretation of them.

There are, we might say, two fundamental manifestations of cosmic law in our environment and in man; these are *actualities* and *theories*. The actualities are the physical conditions that exist. They are that which is created by vibrations of Nous, which produces everything that is in the universe. The theories are the result of what has taken place in man's mind, the means by which he attempts to explain what he observes and his explanation of the actualities with which he comes in contact.

The actualities and the theories are not always consistent; that is, they sometimes are at great variance, such as various theories of the earth's shape, position, and relationship to other objects and the existence of the earth as an actuality. In other words, with all man's astronomies, the earth and its position have not been affected, and so also it is with God's laws. That is, the Cosmic itself is the permanence of the universe of all time and space, regardless of how the philosophies of man may continuously vary.

We can only hope that man's varying philosophical interpretations of the universe are evolving toward a more perfect realization of the actualities. We have evidences that man does have a better understanding of many physical conditions than he did at some past periods of history. As man learns to adapt himself to the physical environ-

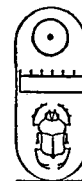
ment of which he is a part, and he studies and gains knowledge of the physical world and the universe, his philosophies and theories should come closer and closer to being in contact or in actual relationship of being consistent with the actualities themselves.

We are taught that man's realizations are the result of his interpretation of actualities. It is quite possible for us to assume that man will eventually advance to the point where his knowledge and experience will make it possible for his realizations to be equal to and consistent with the actualities. In other words, when the realization on the part of man and actuality shall be one and the same thing, then man will have fulfilled his purpose of living as a physical being in a universe of actualities.

We believe that man's purpose is to evolve, and in the evolutionary process this evolvment should direct us toward the coordinating of realization and actualities. In the meantime, we will be wrong occasionally in our realizations but, nevertheless, they may fit the particular circumstances of the time and point of our evolvment. Possibly it was fitting that at one time man believed the earth was the center of the solar system and of the universe. It fulfilled his purpose at that time. His realization of that concept did not match the actuality, but it was a circumstance that permitted him to live to the degree of adjustment to his environment for which he was prepared.

Now our astronomies have changed. Our belief is that the earth is an insignificant point in the universe, and while the universe has not changed and our realizations have, we too have changed in the sense that we live in an era and in a world where we understand and see things differently. This particular interpretation fits best with the circumstances under which we now live.

The philosophy may change again. We may gain in knowledge and have other bases of the understanding of our relationship to the universe. Regardless of how long it takes man to complete his evolvment or regardless of the number of theories and philosophies that he devises in order to help himself adjust to the universe where he lives, he can be assured that the Cosmic Law



endures, that the Absolute is exactly what the word implies—a permanent situation, a condition from which man had his original being and to which he can return when he has gained the perspective with which to perceive it.

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.



Any one thing in the creation is sufficient to demonstrate a Providence to an humble and grateful mind.

—EPICTETUS



ROSICRUCIAN INITIATIONS IN LONDON, ENGLAND

1972-1973

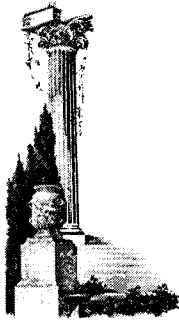
The following Initiations into the Temple Degrees will be conferred at GREGORY HALL, Coram's Gardens, 40 Brunswick Square, London, W.C.1 (nearest Underground Station: Russell Square):

1972		
Sunday 9 April	First Temple Degree	{ Part 1: 11 a.m.
Sunday 14 May	Second Temple Degree	{ Part 2: 2:30 p.m.
Sunday 11 June	Third Temple Degree	at 6 p.m.
Sunday 9 July	Fourth Temple Degree	at 6 p.m.
Sunday 13 August	Fifth Temple Degree	at 6 p.m.
Sunday 10 September	Sixth Temple Degree	at 6 p.m.
Sunday 8 October	Seventh Temple Degree	at 6 p.m.
Sunday 12 November	Eighth Temple Degree	at 6 p.m.
Sunday 10 December	Ninth Temple Degree	at 6 p.m.
1973		{ Part 1: 11 a.m.
Sunday 11 February	First Temple Degree	{ Part 2: 2:30 p.m.

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

(Please keep this schedule for reference)

**The
Rosicrucian
Digest
March
1972**



The Seeing Eye in Architecture

by SIR GEORGE TREVELYAN

*An approach to active
and imaginative looking*

NOW WE ARE to look at architecture—to *look* at architecture and think what it is really about. Alas, many of us have got onto the wrong line. We believe that when we have dated a building and named the architect we are free to stop there, particularly if we have “got a picture.” The obvious truth is that we have not yet begun. Art history is of enormous importance, and huge strides have been made in it since World War II.

It is essential that we learn all we can about the facts and periods, but let us be clear that this intellectual approach is *not* the architectural experience. In our intellectual age it is possible that too much admiration of art history is bedeviling our real looking, and a balance needs to be restored. Doubtless in Renaissance days the whole city was moved by architecture. We have descriptions of throngs turning out to see the unveiling of a statue or admire a new façade. Theirs was a society in which everything was geared to creativity. Every boy learned several crafts from an early age. In succeeding centuries the intellect became highly developed, but at the price, perhaps, of loss of the faculty of vital looking?

*For this, for everything we are
out of tune*

It moves us not.

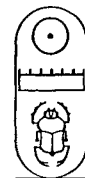
So wrote Wordsworth about Nature. Despite the amount of art we can now see through travel and reproduction, we have mostly lost the power of being deeply moved. If this were not so, some people on their swift holidays would be overwhelmed. In the various arts we need consciously to discover and recover the art of looking. In this essay let us try to see what we need to do in order to release the magic from a building. What I wish to say can be easily demonstrated to a group. It will

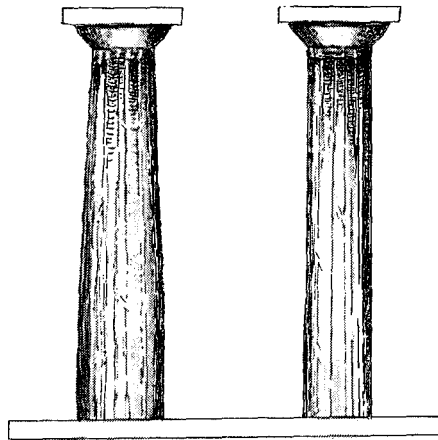
be more difficult for the reader to make the effort of imagination in reading a few pages, but the approach is important and it is worth the attempt.

The approach first came to me as something of a discovery in Venice. We were drinking coffee on the Piazza of St. Marks. My eye was idly running up and down the huge campanile. To ordinary looking, the two slightly tapering sides of this noble tower are quite straight. Suddenly I found that, if I ran my eye down with strength and determination at a certain speed, I discovered a bulge. It was there and then gone again, about “chest level” and quite invisible if one did not look in active movement. Perhaps it was no more than an inch in the whole 250 feet, but it was enough and the eye could detect it. I found my companions could also get the experience, so we began to explore. The bulge was only there and alive during the split second of active eye-movement.

This revealed the important truth: *Seeing is an active deed* and not merely a passive reception of images. Recognise that you can put out an eyebeam and touch a pillar. The fingers of your looking can deliberately stroke down the grooving of a column. Someday scientists will doubtless explain how this is so and what radiation of light emanates from the eye. For the time being, all that matters to us is the conscious experience of using the eyebeam to explore a form, recognising that the tip of the eyebeam is sensitive. Our consciousness is at the point where our two eyebeams cross, and this touching of a form is, I repeat, to be seen as an active deed.

In this manner let us take that basic architectural form—a Doric column. We all know about *entasis*, that subtle curving which makes a Greek column so vibrantly alive. The mind recog-





WITH ENTASIS

WITHOUT

nises it easily enough. But do more. Stroke that column strongly up and down with your eye. Soon you will *feel* the bulge as an actual movement. Next you will begin to feel the strength of the column in your own body, the entasis reflecting the bulging of muscle. The whole dynamic of the pillar will be revealed to you as a sensation within your own body structure, and you can *experience* how, in steady silence, it holds the weight of lintel and entablature.

A new meaning is now given to the caryatids on the Acropolis. Truly, a pillar in a certain sense represents the divine structure of the human body, and the goddess figures can rightly take their stand in that portico.



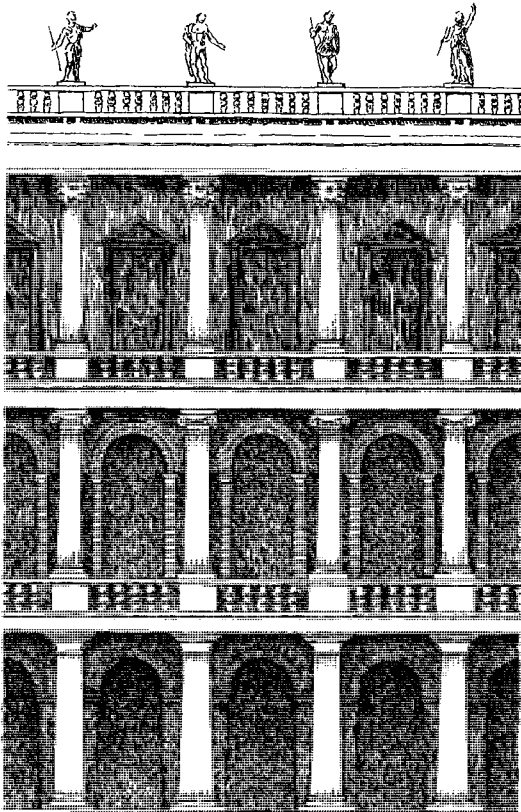
Do we begin to get a clue as to what the use of pillars is really about? Why the three orders—Doric, Ionic, and Corinthian—used one above the other on a classical or Renaissance façade? To discover the answer we must consciously indulge in a kind of looking which is obvious when pointed out but seems to be practised by few. Allow your eye to rest on the building. Watch what it wants to do and which way it wants to go. Unless you actively inhibit its movement, your eye will begin to flow along continuous lines, vertical or horizontal, and to leap from one image to another of kindred character. Allow it to do so. Take the obvious detail, say a column. In every building the process is quite unique.

You should approach the building with no preconceptions. You need absolutely no knowledge of art history. You merely need the readiness to *stand behind your eye and watch what it does*. I stress again that your interest is not so much in the building as in watching what your eye does when it impinges upon that building. This is a totally different thing. Perhaps it explains what Blake meant in saying, "I look not with my eye but through it."

The trick is first of all to take kindred forms. Take that Doric pillar at the bottom, stroke the eye up and down until the entasis moves and you feel its dynamism; then jump your eye up to the Ionic column or the next story. Do this two or three times back and forth. The upper column being lighter, you will discover that one image "clicks" into the other, registering an apparent movement, as if the thicker column became suddenly more delicate. The differences between the two images is discovered by this apparent movement.

We are doing a very simple thing; we are taking the afterimage of the first column and placing it over the second. As the afterimage merges into the new image, the differences register as movement. We are concerned with what is really a quite scientific observation of a phenomenon rarely considered. We are observing not the building but our own eyebeam with its leap from one image into the next.

Now move up to the third floor with its Corinthian column. This is revealed



as being still more delicate, and by moving now through the series of three images, we clearly experience this lightening. We recognise that a metamorphosis of form is going on which will include all subordinate features in the design.

Be it stressed again at this point that this process has a naïveté at which the intellect may scoff. Of course we all know that the orders reduce in scale; anyone can see that. We are concerned not with this intellectual fact but the dynamic experience of forms changing. The great stringcourses and architraves dividing the building seem to say to us that the image stops here and starts again above in its metamorphosed form. You might almost say it reincarnates.

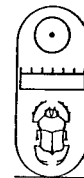
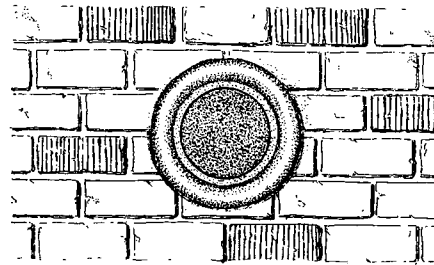
Now bravely go over the whole thing from the bottom: one, two, three, and four. We suddenly see that the statue against the sky is indeed another metamorphosis. Man, the measure of all things, is released from the imprisonment in the column into a new freedom.

Like Michelangelo's slaves, he is struggling to free himself from the rock. Suddenly the very orders themselves begin to speak.

The united human organism is three-fold—a head system, a chest and heart system, and a metabolic or limb system. We see that the Doric on the ground floor represents the limb system—seat of the will. Rightly it is the column of the Greek athlete. The Ionic symbolises the heart system; and the Corinthian, the head or thinking system. The latter is truly the Philosopher's column. The three make up Man, and it is inevitable that they stand thus on the great façade, transformed, released, and united in sculpture against the sky.

But that was a flight into imaginative interpretation. Let us keep to the active looking. Let the eye be drawn in each building to the significant units. These may be flat surfaces. Here a quite different thing happens. We fill the whole shape with what might be called the liquid of our looking. Eliot writes, "The pool was filled with water out of sunlight." So we can fill a surface, an alcove, a spandrel, a roundel with liquid of our looking which will spread like oil and take in quite a complex area at a glance.

Thus on a façade a kind of key pattern is discovered around the windows; when the lower key is placed upon that of the next story, one image leaps into the next and the sense of movement discovers to us the difference. The eye will come to rest in the perfection of a circle. If there should be a circular dish, here we will stop, until with an effort of will we launch out again into forms and surfaces that keep us moving



(continued on page 31)

The Moons of Mars

by CHARLES C. WARREN, F. R. C.
Director, The Rosicrucian Planetarium
and Science Museum

*The story of the Mariner 9
space flight*

Part III*: Mariner Update

(Since its insertion into orbit around the planet Mars in November, 1971, the Mariner 9 space craft has been transmitting data and photos of Mars back to the Jet Propulsion Laboratory in Pasadena, California.)

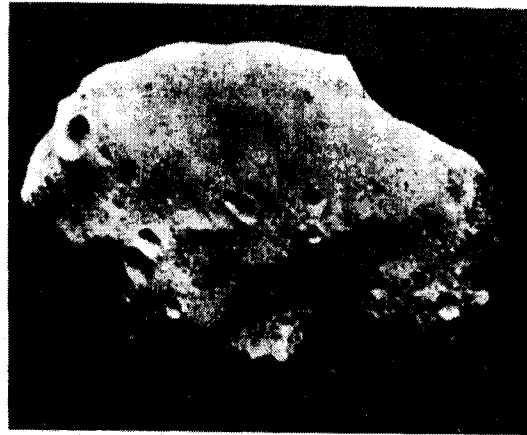
IN A.D. 1610, Johannes Kepler predicted that the planet Mars would one day be found to possess two moons. His prediction was proven true in 1877 when Dr. Asaph Hall of the U.S. Naval Observatory discovered them. Dr. Hall named them *Deimos* (Terror) and *Phobos* (Fear) after the two attendants of Mars—the god of war—as written about by the ancient Greek poet Homer in his book, the *Iliad*.

The moons, two of thirty-two planetary moons in our solar system, are quite small and orbit very close to Mars. The outer moon, Deimos, is only about five miles (eight kilometers) in diameter and circles the planet in a period a bit longer than the Martian day, which is some forty minutes longer than our own earth's day of about twenty-four hours. An observer on Mars would see Deimos set about two and a half days after it rose and then disappear to rise three days later.

Phobos, the innermost moon of Mars, is about ten miles (sixteen kilometers) in diameter and is very close to Mars, only some 3,750 miles (6,100 kilometers) away. This extremely close proximity to the planet caused a Russian scientist to speculate back in 1959 that Phobos was hollow and an artificial satellite.

Phobos orbits Mars in the same direction that the planet turns but does so

*See January and February *Digests* for Part I and Part II.



PHOBOS - INNERMOST MOON OF MARS

once every seven and a half hours; less than one third the time it takes Mars to complete one rotation. Phobos is the only moon known with an orbital period shorter than the rotational period of its primary. Accordingly, an observer on Mars would see Phobos rise and set twice a day.

The orbital periods of the moons cause them to frequently pass through the shadow Mars casts. So, an observer on Mars could watch one hundred thirty eclipses of Deimos each year, and fourteen hundred eclipses for Phobos.

Since their discovery, astronomical observations from earthbound telescopes have revealed little data about the two Martian moons. Their mass and composition are not known and telescopes revealed no indication of surface detail. In 1969, the Mariner 7 spacecraft photographed Phobos, the moon showing up as a dark spot against the backdrop of the planet. Examination of the photograph by Dr. Bradford Smith of New Mexico State University disclosed the fact that Phobos had an albedo, or brightness factor, that made it the darkest body of any size to be found in the solar system.

On the current Mariner 9 mission, the most detailed image of Phobos was recorded and transmitted back to earth for computer enhancement at Jet Propulsion Laboratory in Pasadena, California—the project managers for Mariner 9. The photograph (see illus-

tration) was taken at a distance of 3,444,000 miles (5,540,000 kilometers) from the spacecraft camera. The profusion of craters indicates that the moon is quite old and probably possesses considerable structural strength. At the top of the picture, the portion that looks like someone took a bite out of an apple may indicate a portion broken off by the impact of an asteroid.

As this article is being written, the planet-wide dust storm that Mariner 9 encountered is beginning to clear, and the spacecraft can now continue its surface studies revealing, hopefully, much data on our fellow planet, Mars.

This Space Age of ours is very new and its impact on civilization has yet to be measured. But during the period when I was researching this series on the Mariner 9, I came into contact with some of the dedicated men

whose expertise and teamwork had made the Mariner 9 mission possible. These men are the inheritors of a dream that started back in the dim reaches of time when the first man looked up at the stars and began to wonder about them—inheritors of the same dream that fired the imagination of men like Copernicus, Kepler, and Newton.

And I think these are men like those described over two thousand years ago by the poet-philosopher Lucretius, when he wrote:

*In their lonely search for the path-
way of life,*

*Co-rivals in genius
Fighting for precedence, working,
day and night,*

*With surpassing toil
To mount the summits of power
and the mastery*

Of the world.



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.

April: The personality for the month of April is Dr. Eric E. Williams, Prime Minister of Trinidad and Tobago.

The code word is NAT.

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



COL. HOUARI BOUMEDIENNE

June: The personality for the month of June will be Col. Houari Boumedienne, President of Algeria.

The code word will be EXPED.



DR. ERIC E. WILLIAMS



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

WHAT IS PSYCHIC POWER?

IT MAY seem strange to discuss a subject such as this in a magazine of which the readers are very largely students of psychic principles and the laws relating thereto. But I sometimes wonder whether those students who are becoming highly evolved through diligent and sincere studies and who are making some progress in their evolution ever stop long enough in their search for new knowledge to meditate and ponder over the very nature of the fundamental principles which were revealed to them in any of their simple experiments and exercises.

Students of courses that lead to psychic unfoldment and spiritual development are very apt to speak of spiritual powers, psychic powers, and divine powers, with too little concern as to the real meaning of these terms and with too little analytical interest in the magnificent principles involved. I have seen artists developing in art schools and under special teachers and attaining a high degree of efficiency in the awakening and quickening of natural talents, but I have realized through my conversations with them that they had given little thought to a careful study of the abilities which they were actually developing through their practices and studies and their inner unfoldment. The same is true of musicians and writers and those who are dealing with the objective expressions of the emotional side of life.

We listen to a student advanced in mystical training describe with proper modesty and conservatism the things he has been able to accomplish as a result of his studies and exercises. Take, for instance, his experience relating to the giving of absent healing treatments. The results of his work may appear to the casual person as miracles. To the



mystics and students, they are not miracles but magnificent manifestations of divine power and divine law.

The adept tells us that he has momentarily concentrated upon the individual he wishes to contact, has sent forth thoughts of healing and of a creative nature, and has visualized the curative process that should immediately enter into the body of the patient, and at once knows that he has given the unfortunate person a truly psychic treatment that will produce certain definite results as surely as the sun rises and sets in accordance with divine and cosmic laws.

We agree that what is accomplished by this adept is accomplished through psychic power. But what is this psychic power? With what can we compare it and how can we analyze it?

Viewing the matter from the mental aspect of the neophyte or the uninitiated, it would seem that the adept, in giving one of his marvelous treatments, is doing little more than any other person might do in attempting to send "good thoughts" to the one who is ill. It would seem that the mother or father or some loved one in the family of the patient would naturally send the same sort of thoughts, the same sort of visualized impressions to the patient and that, therefore, if the secret of the treat-

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ment process consisted only of wilfully directing one's concentrated thoughts toward another in a constructive manner or with a constructive attitude, all of the patient's well-wishers and loved ones would become potential healers immediately and the patient would be overwhelmed with treatments and would surely become well and normal in a very short time.

We must realize that the deep concern of a mother for her ailing child or the grave interest of the father for the unfortunate son or the prayers of the parent and the good thoughts of close friends are essentially similar to the thoughts and visualized ideas that the efficient adept sends forth to his patient in giving him a powerful and mighty psychic treatment.

But why is it that the treatment from the efficient adept and the good thoughts and prayers of loved ones untrained in these principles do not produce the same results? What is there about the work of the adept that is more efficient and more effective? Why is it that the adept proceeds with his treatment with such sureness and with such absolute confidence? What has he learned that gives him such assurance that his brief mental contact with the patient will produce certain definite reactions?

Application

If we attempt to answer these questions by saying that the mystic is applying some psychic power that the others are unacquainted with and that it is this psychic power that produces the very efficient results in the one case and not in the other, we are not answering our original question but merely resorting to terms and terminology and making the matter even more complex.

In the first place, if we are to assume that the results produced are due to some psychic power transmitted by one individual to another we must admit that this psychic power is resident in all human beings of a normal type and is available to all human beings alike. If we speak of it as a divine power that is universal and always creative and always useful in the doing of good deeds, we still have left unanswered the question as to why this psychic

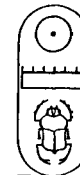
power or divine power does not manifest when loved ones, in a prayerful and deeply devoted attitude, seek to aid the one who is ill.

If psychic power is truly a divine power or essence of some invisible kind that is resident in all of us and available to all of us, then certainly a divine attitude of mind and a holy purpose in our hearts should enable each and every one of us, as human beings, to exert or direct that divine power efficiently. Certainly there is no closer divine and human contact between two persons or any more divine attunement between two individuals than that which exists when a mother or father, in prayerful attitude, kneels at the side of one who is ill, especially a child or dearly beloved one.

A Divine Power

I am not unmindful of the fact that some of the most remarkable cures have been made under such circumstances. There probably is no more inspiring, soothing, helpful, and constructive thought power in the world than that which is transmitted by loving parents to a child or by one who is deeply devoted to another. But there are sufficient evidences to warrant us in realizing that in a large majority of the cases, the mystic who has been well trained in this strange art can, as a stranger to the one who is ill, render quickly more efficient service and more effective treatments than those which are rendered by the closest of kin. Therefore, granting that the so-called psychic power is a divine power that is resident within all of us and is available to all, we still have the problem of discovering what this power is and why it works more efficiently in the hands of the trained mystic than anyone else's.

I think the better way to understand this power is to compare it in a simple way to other abilities which most of us humans possess to some degree. Let us take, for example, the ability to play or produce music. If we have an instrument such as a piano we may find many individuals who can sit before this piano without any training and produce harmonious chords or simple melodies by a method that is known as "playing by ear." The result



may be pleasing and in many cases is seemingly very excellent, but the results cannot equal those produced by the trained musician who knows precisely what he is doing when he groups certain notes beneath his fingers in composing a chord or selects certain notes in each octave to strike in certain alternate positions to produce a melody.

To the untrained ear his results may not be greatly different from those produced by the long experienced player who is guided only by his ear, but if the result of the playing is to produce efficiently and correctly some definite result, the trained musician has the advantage.

Control and Direction

From a careful examination of the results of working with the so-called psychic power, not only in the giving of treatments but in the production of other definite results, it becomes very apparent that the mystic is using the unknown creative power of the universe in an intelligent and understanding manner, whereas others who occasionally secure certain results are proceeding in their efforts more or less blindly and without the proper understanding.

In the same way in which we see that this divine psychic power is ever available, we can see that music, as sound produced by vibrations, is always available in a piano or other musical instrument. But it takes intelligence to control and make manifest that sound in such a manner as to produce certain definite results. The keys of the piano may be struck at random and sound produced, but it would not be music. The keys may be struck or played by one guided by his ear alone or with only a very meager knowledge of music and the result will be more or less pleasant; but, nevertheless, it would not be perfect music or an efficient demonstration of the possibilities of the musical instrument. Thus it is with the trained and developed mystic. He may study and prepare himself for the proper and understanding control and direction of the energy that is always available.

The trained musician learns not only how to play upon the instrument correctly and get the utmost out of the

possibilities that are in the instrument, but through his study and development in the field of music he lifts up his own consciousness to a higher attunement with the principles of music. He thereby makes himself receptive to inspiration and cosmic direction in applying his musical knowledge.

Analyzing the masterful work of the greatest musicians, we find a complex relationship of many fundamental principles. First, there is the piano, for instance, with all of the combinations arranged so that a multiplicity of units of vibrations may be played upon it and many groups of notes produced in any manner that will cause the vibrations to produce pleasing and inspiring tones. Then there is the musician with his duality of functioning.

First, there is the one half of him which has been objectively trained to understand and interpret the principles of music. Along with this training, through practice, he has made his objective abilities capable of quickly responding to the themes within his consciousness and of correctly manipulating keys of the piano so as to produce through them the themes which are in his objective mind. All of this has required long study and much practice.

Spiritual Development

But then there is the second half of him which is attuned with the Cosmic and with the fundamental laws of cosmic harmony and universal music. This half, through the development of the spiritual and divine side of his consciousness, is capable of receiving and being aware of the inspiring musical themes that are transmitted to him by and through the psychic consciousness. These in turn are transferred to the objective consciousness where they are seized upon by his musical understanding and training and reproduced in proper manner upon the keyboard.

So we see we have in this combination of conditions first the cosmic, or inner, awareness of music; second, the objective translation of it into musical themes; and third, the training and practice for mental reaction to this translation whereby the fingers automatically respond to the impulse cre-

(continued on page 33)

DIRECTION

by CHRIS. R. WARNKEN
Grand Master

*A reconsideration of our
aims and goals*



EACH OF US must ask himself from time to time, "Where do I go from here?" It is natural to set goals for ourselves; the alternative is that we will drift about aimlessly. We are called upon daily to make decisions which, directly or indirectly, will alter the course of our lives. If we have established firmly for ourselves definite and ultimate goals, we will occasionally need to make slight corrections due to erroneous decisions which have led us off our course. But we must have a definite goal toward which to correct.

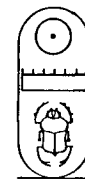
Looking about us we observe that the world and its inhabitants are in constant motion, but apparently much human motion is without real purpose; it is merely change. Change without purpose is simply a merry-go-round without beginning or end. There must be direction! There must be polarity! In so many parts of the world there are millions of unhappy people who long for, and sometimes fight for, change. In the common vernacular, "they want out!" They *have not*, and they believe that they would be happy if only *they had*! But this, too, is only change. It has been said that if all of the wealth in the world were to be divided equally among all people, in a relatively short period of time it would all revert again to its original distribution. This is because the majority have not discovered the secret of creativity; they have no purpose, no direction.

To observe success and happiness in others is to see only the result. The active and passive causes may not be apparent, but we can be sure that they

have preceded the result. Nothing simply happens! All manifestation is in accordance with the law of cause and effect. Those who seem "lucky" are those who have placed themselves in juxtaposition with certain positive forces that operate impersonally. It is erroneous to think that some are "favored" as opposed to others. William Ernest Henley expresses truth in his powerful *Invictus* with the lines, "It matters not how strait the gate, how charged with punishment the scroll, I am the master of my fate! I am the captain of my soul."

But recognition of personal responsibility is only a beginning. We may know our responsibility and power and still lack direction. This is analogous to a tightly wound coil spring motor. It is potentially powerful but ineffectual until applied and released. It is a cause with suspended potential effect. The soft iron core of an electromagnet is only potentially useful when, uncharged, its molecules are disposed in casual order. But at the moment an electric current is passed through the many coils of copper wire wrapped about it, the molecules arrange themselves in *one* direction, like marching soldiers, resulting in a mighty, attractive, magnetic force which is useful in many ways to serve mankind.

Think about growth! It is unidirectional and generally predictable. It always manifests forward and outwardly. Growth in all of its many manifestations is but one of the many wonders which man is privileged to witness. The development of a seed into the manifestation of its full potential, be it a simple flower or a human being, is one of the greatest marvels man may behold. Reflection upon the extent of



growth which has taken place, if only from the beginning of this earth, staggers the imagination. And it still continues, ad infinitum. This direction is the positive expression of LIFE.

For untold ages, the stars above, including our Sun, have radiated forth a vibratory energy which we experience as light and heat. It is actually a radiant energy which manifests as light and heat when it comes into contact with something like the Earth. And yet, it has been calculated that earth intercepts only one two-billionth of the total radiance of the Sun. The important point is that this radiance has direction; it is positive and unidirectional. Wherever positive force such as light is in potential, it can only project away or forward.

Light and Love

We have often proposed the following analogy: Suppose there was a small room completely surrounded by utter darkness, but which contained a source of great light. If a door or doors were opened from such a room, light would rush outward into the darkness. On the other hand, if the same room were made light tight and very dark, and surrounded by the same source of intense light, the opening of a door or doors would *not* produce an outpouring of darkness. The outside light would, according to law, rush into the darkness of the room. Darkness is merely the absence of light; it is negative. Light is a positive force and is always outgoing in its radiation. This direction is the positive expression of LIGHT.

Love, too, is a positive and constructive force. It is subtle and mystical. Love is a complex word describing a strong and complex emotion. It is defined as "the yearning or *outgoing* of soul toward something that is regarded as excellent, beautiful, or desirable." Without the word *outgoing* we are defining something else, for love cannot be taken—only received. Love should never be confused with passion, lust, or desire, which may be magnetic and even negative, or may be *taken* with or without love. Love may only be *given*. The force of love is a mystical experience. One may feel oneself as the source, the radiating center of love, and

it is a godlike feeling. It is through man that the God of our Heart manifests that constructive, healing, calming force. This direction is the positive expression of LOVE.

By the law of duality, all things must have their opposite; only thus may we be aware of them. To know, there must be that which is known. Because of that which is, there must be that which is not. There can be no two positive forces existent in opposites, only a positive and a negative. Life is dynamic power; it is creation and substance. Death is not a force despite our efforts to personify it; it is inert—nothing. Death is merely the absence of life. Darkness is not a force. We cannot fill a place with darkness; we can only remove the light, for darkness is the absence of light. Hatred is not an emanating force, even though we try to objectify it; hatred is the absence of love. As one feels the exaltation of radiating love, just so may one feel the anguish of consuming hatred, for it is a darkness from which the light of love has been removed. Has there ever been a person full of hate who was, at the same time, happy?

Discovering Purpose

May we not learn a lesson, then, from these natural laws? The entire universe seems to be positive, outgoing, and radiant. There is a direction in which the universe is going; there is a purpose. Each of us is a part of that whole and each has a part to play in order to fulfill his destiny. Each of us has a purpose potentially. Those whom we look up to and admire are they who have discovered their purpose and are headed in the right positive direction. They are "in tune with the Infinite." They are centers from which radiate constructive forces of a positive nature.

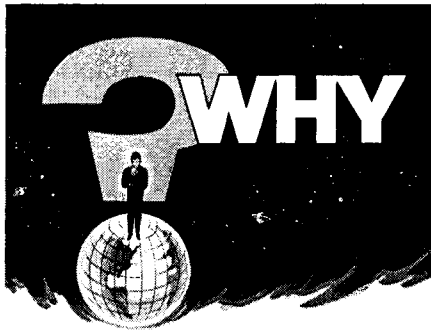
Can we visualize a world united in purpose and direction? Is it impossible to conceive of man, whether rich or poor, motivated by an honest conviction that he is a radiating center of Life, Light, and Love which he wants wholeheartedly to disseminate equally to all of his fellow beings? Is it not possible for all mankind, regardless of origin or color, to live and work together in peace, with each directed in

service to the other? We know that this can be—that it should be! The question is, Have we realized sufficiently the creative godhood within us that makes us positive and outgoing? The choice is ours.

We can look away from ourselves and seek to give of ourselves, for each of us has something of value to give. We can move forward in the direction of all cosmic forces. Divided, we can drift about aimlessly accomplishing nothing. United in the same direction, we can add our important share to the forward march of evolution. The Rosicrucian Order, AMORC, is dedicated to giving all men and women a

sense of direction. It teaches its students to become positive rather than negative.

What can we do? Many things! Develop a sense of direction. Every time we experience a difficult time or a bad day, let us look within for the cause, for it was negative. Every time we enjoy unusually "good breaks," let us look without and be grateful that the Cosmic is beneficent. Put away the words *me* and *mine*; they point inwardly. Start thinking in terms of *you* and *yours*; they point outwardly. Note that the Sun shines always, even when some cannot see it! Radiate love to all, even if it goes unnoticed. Start moving in the right direction!



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why is the Rosicrucian Order, AMORC, secret? Should not truths which are of value be made available to everyone?

ANSWER:

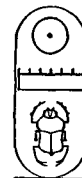
This is a compound question. We will answer it in two parts:

First, AMORC is not secret in the sense of concealment of its existence or identity. This very magazine has in large type the word *Rosicrucian* appear-

ing on its cover. It is displayed in several thousand public libraries throughout the world. Many newspapers and magazines internationally carry advertisements of AMORC offering a free copy of *The Mastery of Life*. At Rosicrucian Park we have beautiful buildings and grounds which are visited by nearly 400,000 persons annually. Tons of our literature in various languages carry the name *Rosicrucian*. Consequently, there is no concealment. But our teachings, rituals, and the like are *private* to our members. They are concealed in this sense from the non-member, but the organization is not.

As for the second part of the question, if everyone were searching for the truths which the Order offers, each would now be a member of the Order. In our teachings we speak of the evolving human consciousness by which the ideals, mental vision, and perspective of the individual are raised. Until the individual has this inner awareness and deeper interest, he is not ready for what AMORC has to offer. You might stand on the street corner and offer the teachings free to the passing throng, and what would happen? Most people would trample them underfoot, desecrate them in their indifference. Zoroaster, Buddha, Moses, Christ, Socrates—to name a few—found this out.

The teachings of AMORC are sacrosanct because we know their value. One does not cast that which he loves where it will be defiled.



ALPHA-WAVE THOUGHT CONTROL

by RALPH M. LEWIS, F. R. C.

HYPNOTISM, by practice but, of course, not by name, apparently reaches far back into antiquity—to the time of ancient Egypt. According to hieroglyphic inscriptions there was a method—literally translated—called *temple sleep*. The definite purpose of such is not known, but apparently the Kheri-Hebs, or High Priests of the temple, induced sleep in individuals as a part of a ritualistic process. While asleep, suggestions were apparently given to the subject to act in a certain way. The specific suggestions are not known.

In Delphi, ancient Greece, the Pythian oracles, who were young women, inhaled gases which placed them in a partially anaesthetized subconscious state. The priests then asked them questions. Their answers to such were accepted as predictions coming from the gods. However, the questions were principally a mental stimulus which by association brought forth the rambling answers from the partly conscious oracles. Often the reply was so incoherent that they could not be understood, but they were “interpreted” by the priests in such a manner that served their interests if not their client’s.

With Franz Mesmer (1734-1815) began the development of the theory and practice of what is now known as hypnotism. Mesmer neither called his system hypnotism nor did his theory of “animal magnetism” actually correspond to the psychological laws of hypnotism as are now known. However, Mesmer, a medical physician, was sincere in his form of therapy but was maligned by the medical profession at that time as a fraud. Nevertheless, his experiments encouraged individual participation in hypnotic suggestion and the verbal transference of thought to the subconscious mind of a subject.

Charlatans practiced what they claimed to be hypnosis and it became, as well, a form of entertainment on the theatrical stage. As a consequence hypnotism became in bad repute and was considered an evil influence and ridiculed in scientific circles. It is only in relatively recent years that hypnotism has become included as an accepted practice in certain aspects of medical science, especially in psychotherapy.

During the nineteenth century several novels were written about hypnotism, which had no scientific foundation and actually revealed the author’s ignorance of the subject. One of these was Svengali, a malevolent hypnotist, in the novel *Trilby* (1894) by George du Maurier. In a sensational manner the novel related how a hypnotist was able to capture the mind of another person against her will. Her thoughts were read and known always to the hypnotist and he directed her daily activities after placing her in a hypnotic trance *at a distance*.

It is now known that it is *not* possible to place one in a hypnotic state remotely by thought alone without considerable previous personal contacts and voluntary acceptance of the hypnotic state by the subject. One, however, who has been subjected voluntarily to hypnotic sleep by an operator in personal contact may then eventually enter a trance state by merely hearing the operator’s voice or by concentrating on some symbol that has come to represent his personality. But we repeat, this is only after the individual has been conditioned by his consent previously to undergo hypnosis and has participated in it.

Your own conscious mind is the *guardian on the threshold* against extraneous and nefarious thoughts of

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other persons. Simply, we all have a certain moral code by which we live, even though our codes may vary considerably. It consists of what to our personal experience constitutes a rectitude or proper behavior. In other words, what we term our *conscience* is a stronger stimulus on our conscious mind than the thoughts of any others that may be directed to us. Our own convictions, our dominant ideas will reject any thoughts directed to us if they have sufficient potential to reach us at all.

There are now groups of persons who expound a theory couched in technical phraseology in part, but which actually lacks much scientific fact, and that claims to use the brain waves of a person so that he or she may control the thoughts and minds of others. Before discussing this claim further, a word about the electrical potentials (waves) of the brain is most appropriate here.

The brain is a vast concentration of neural (nerve) tissue. Therefore, it has electrical potentials as waves. About the middle of the nineteenth century it was found that living cell tissue had electrical characteristics. These were measurable in terms of thousandths and millionths of a volt! In 1924 Hans Berger, a German neuropsychiatrist, succeeded in recording human brain oscillations. The delicate instrument of registration which he used is known as an electroencephalograph (abbreviated EEG). The electrodes are attached to the scalp and then to an amplifier which increases the effect of the brain current more than a million times.

When the electrodes are attached to the occipital (back of head) and the frontal points of the head and placed in the circuit of the electroencephalograph, two or more rhythmic patterns of electrical discharges or waves are detected. Experiments indicate that the electrical process comes from the cells of the nervous system. The brain sends waves ranging from 20 millionths to 150 millionths of a volt. According to one theory memory is a closed electrical circuit. In other words, the electric current of memory impressions travels around and around a loop of brain cells which is commonly renewed by

the electrical process and can be called forth at will. This theory is similar to what takes place in the mechanism of some of the modern computers. In the computer, information is located in a loop of recorded frequencies, that is, vibrations that can be played back at any time instantaneously.

Modern psychology and physics with the means of the highly sophisticated apparatus at their disposal have found that there are four principal types of electrical brain waves with different frequencies (vibrations per second). These are as follows:

Alpha Waves: These waves have a normal frequency in adults at the rate of 8 to 13 per second.

Beta Waves. The frequency of these waves varies from 18 to 50 per second.

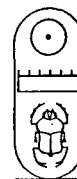
Gamma Waves. These are apparently of low amplitude, that is, low in their amount of energy. They are considered a lower amplitude of the beta waves.

Delta Waves. These waves appear with brain damage as with a tumor or other structural abnormality of the brain.

Some individuals, in the opinion of some experts, can be distinguished by their brain waves just as by finger prints. Consequently, there is no uniformity of the brain potential in all humans. Any exercises given by esoteric groups that assume that all persons are alike with regard to their potentials is a false premise to begin with. The rhythms are altered when the resting subject is disturbed by the stimuli of sound, light, anxiety, or concentration on a problem such as mathematics or anything that requires intense attention.

Emotional states, of course, such as embarrassment, fear, and shock tend to *decrease* the frequency of the normal *alpha* waves. They produce a blocking of the rhythm. There is, therefore, a definite relationship between emotions, personality, and the pattern of the brain waves. Meditation likewise can *decrease* the *alpha* waves, if prolonged or if it assumes intense concentration.

Some of these esoteric systems state that by their procedure they can increase the *alpha*-wave discharge so that it carries the thoughts of their students



to others. Further, they imply that such persons then can read the minds of others whom they may envisage. Also it has been claimed that such persons during such practices can cure the disease of another, correct or alter his behavior, and direct him to do as they wish. And all of this without the voluntary concession or agreement of the other party!

There is no question that the commanding voice of the person who acts as the leader of such a group can subject it to his will and with the further stimuli of music and certain physical exercises will produce wave changes in the brains of the members of his class or group. This is not new. This fact has been known since the early part of this century. But *what wave changes are being produced* by these semitrance states induced in these group sessions? Are they strengthening the alpha waves or are they producing gamma waves? Intense emotional stimuli *disturb*—not strengthen—the normal alpha-wave pattern. They alter its natural rhythm.

Further, in most all of these sessions the expensive electroencephalograph is not being used to register the wave out-

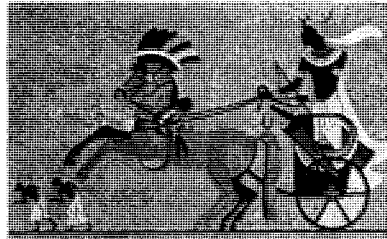
put of the experimenters. It is therefore only assumed by them that the alpha wave is actually being projected outward. In fact, there is no empirical evidence of how far this frequency of the alpha wave radiates from the brain—if at all.

The persons participating in these experiments are more often just in a common state of *semihypnosis* in which they imagine results from the suggestions being made to them by the instructor. In other instances, there would be what might be termed extrasensory perception with another person. However, there is no possibility that such experimenters can *read* or *control* the mind of another person against his will and for or against his benefit.

Further, such practices using semi-scientific nomenclature and with direction by those who are *not* psychologists or physicians can be injurious. Some participants are known to subsequently have mental breakdowns. In trying to enter into a mind control of others they have lost their own and have been institutionalized or have been subject to obsessional dreams.

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The Seeing Eye in Architecture

(continued from page 19)

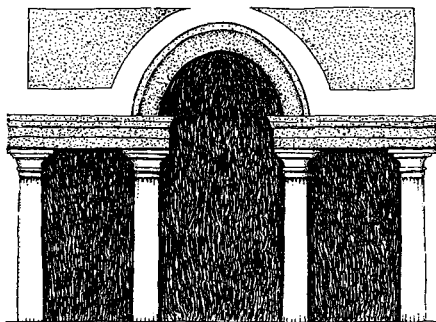
and changing. So piece by piece we can "account for" all that is happening on a façade.

In this brief essay we can only hint at a few forms, difficult to get from a few drawings and reading alone. Faced with a building we find that all architectural forms can in time be coaxed to speak and reveal their secrets.

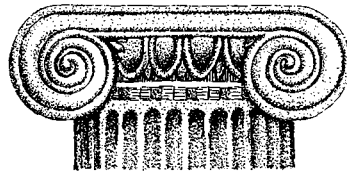
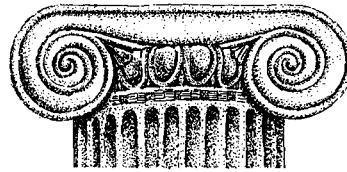
The eye will be found to make very different movements. Along a colonnade of pillars it will make a series of major jumps. Along the dentils in a cornice it will trip lightly. Along an iron railing it will rattle like a boy's stick. In interior plaster work and cornices, a thousand different eye rhythms will be discovered.

"Architecture is frozen music," it has been said. In this active looking we begin to see what this means. All the parts are beginning to move in relationship to each other. Every form begins to harmonise with the rest, some more strongly pressing the subordinate features to conform.

Thus consider the so-called Venetian window of Palladio. Look at its pillars, relate the two outside lights to each other, and experience that the cornice has been broken in the middle to allow for the *pressure* of the central light. It is a dynamic form, and it has forced up the half circle and has pressed the slighter spandrels into conformity.



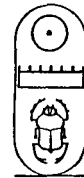
Or look at the Ionic capital. What does the eye do? Obviously it grasps the central bulge of the volute and runs first one way and then the other into the twisting horn-shaped extremities. It needs quite an effort of will to escape because the swinging movement is so complete.



Compare this with the second example, looking actively from one drawing to the other. Here we feel the capital is still asleep. The greater example is breathing and is very much alive. Remember also that we sensed that the Ionic was related to the breathing system.

Every building will offer a completely different set of experiences to the looker. Be it stressed again that no knowledge whatever of facts and dates and names is necessary. We are discovering something quite different. We are really exploring the harmonic relationships within the structure of our own bodies. Man is the measure of all things. He is the microcosm that holds with him the macrocosm. "Man know thyself and thou shalt know the universe." This was carved at the gateway of the Greek mystery temples.

The purpose of architecture is being discovered. It offers us a set of forms



on such a scale that the eye can thereby experience movement and relationships which make conscious to it the harmonious relationships in the body. We are exploring our own life process in this strange procedure which seems to make the building alive.

Be it stressed again that we start with a very definite and almost scientific observation of our own eye images and their changes, not with any personal feelings about buildings. Yet when individuals try to describe what they have discovered, they are compelled to use either musical terms or epithets such as *thrilling*, *terrifying*, or *exciting* to convey a sudden movement of light or breaking of forms into each other.

Architecture does not begin until we have released the forms by active looking. If, however, you can discover how to release the hidden music and animate the forms, you will never be the same again. You have been one with the building and thereby have experienced its power within your own organism.

We soon discover that enclosed space can be made dynamic. It has power and is thrusting to escape. You come to feel the whole enclosed space, for the active eye can of course look through a wall or through a column. It does not need to stop at the surface. Thus consider the obsession of the great Renaissance architects with the centralised church as the noblest expressions of worship. Look at the plan first and see how, from the central circle imprisoned

in a square, the energy of space bursts out into the four apses.

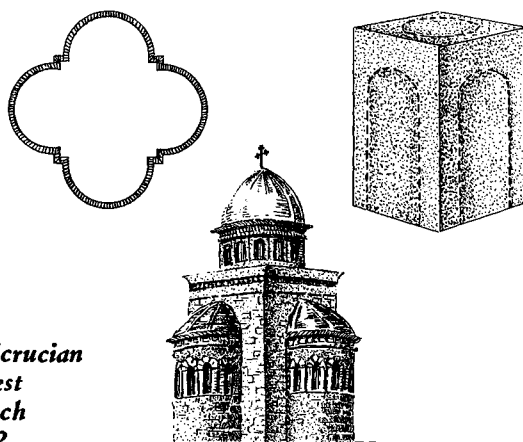
Now see the elevation, feel the apses blown out, and then see that dynamic space has thrust an upward form out of the cube. First came the drum and then the dome. You can imagine the whole deflating again and reverting to the cube as the basic sleeping form.

It is interesting that this form of "active looking" can far best be done with Renaissance buildings, and Palladio's buildings most of all. Perhaps this is why his work so fascinated English travelers. In the Renaissance, man was still known to be the measure of all things. Now we have abandoned this concept. Modern architectural form is not related in this way to man, and for this reason it is rare that we can get this experience of movement in a contemporary building.

We are at a turning point in man's development. It seems as if he is passing beyond the age of highly developed intellect into understanding of the great oneness of life. Intellect separates and analyses. Imagination apprehends the living whole. Teilhard de Chardin and many other seers urge us to grasp the unity of all life.

Active looking at architecture gives us the experience of our own organism as part of a far greater structure. This approach may therefore be ripe and fitting as we pass into the Aquarian Age—the age when all forms flow into the great unity. The purpose of architecture is perhaps to teach the whole of man what he is in relation to the Cosmos. Architecture does not begin until our looking becomes active. The architectural experience is a flow between the looker and the forms, and when the dynamic looking stops, the *living* building reverts to mere stone, brick, or plaster.

While within the architectural experience, we are for a few seconds in a magical world that cannot be entered or held without our own initiative in the deed of active looking. Looking in this dynamic way, we may discover that the architect, whether consciously or unconsciously, is really externalising the mysteries and harmonies of the divine pattern of his own organism into the temples that he builds.



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WHAT IS PSYCHIC POWER?

(continued from page 24)

ated in the objective mind. The entire result of this combination of conditions is a beautiful piece of music produced by sound vibrations and interpreting an inaudible theme that has arisen in the psychic consciousness.

The efficient mystic who is using psychic powers of any kind or the universal powers of divine essence to produce certain beneficial conditions is just like the musician at the keyboard. When he is asked to give a treatment to some person absent or in his immediate presence he must first feel the inspiration of the contact and be inspired to administer the correct impulse. Then his training and practice enable him to translate that impulse into the right procedure so that the efficient forces and powers available to him may be properly used and applied to the treatment of the patient or to produce whatever results he seeks to produce.

Knowledge and Practice

We see, therefore, that the secret of psychic power lies in knowledge and practice. There was a time when the work of magicians was looked upon as a highly secret work because it was commonly believed that the professional magician had some secret knowledge or some secret powers or possessed some secret influence exclusively which he could use and which others could not use. Today we understand that the only secret power which these magicians possess is the uncommon knowledge of certain fundamental laws and through this knowledge of the laws they are able to use such powers as anyone and everyone possesses and may use but which the average person does not use because he does not know how to use them.

To acquire such knowledge and to prepare oneself for the application of it means careful study, careful training, and careful practice. The teacher cannot give to the pupil any specific powers, which he can use blindly or indifferently, and the teacher cannot

give to the pupil the efficiency and expertness necessary to properly apply the power that is available. The teacher can only reveal the laws and principles to the student and guide him carefully in the process of practicing those laws until he becomes not only familiar with them but efficient in the use of them.

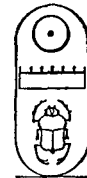
To study the laws without practice is equivalent to attempting to study music and merely reading every technical book on the subject and yet never sitting before any kind of musical instrument and attempting to apply the principles and practice them. It is possible to study the laws of harmony in music and to become intellectually familiar with every fundamental principle back of the creation of harmony, but the most expert in such knowledge would not be a creator nor a producer of harmony until he used some musical instrument of some kind whereby the principles he had been studying could be applied in a practical manner and certain definite results produced.

Confidence and Efficiency

Reading books on the demonstration and theories of divine and psychic power, and reading and studying the lives of the great mystics and philosophers and becoming intellectually familiar with the fundamental laws of nature will not make an adept or even a highly developed neophyte. The study must be carefully graded so that it tends toward one objective—namely, the application of that knowledge. Along with each new phase of study must be a certain amount of practice. Each new law and principle must be tested and applied and demonstrated. This is the only way in which efficiency and confidence in the knowledge can be created.

This is why the better students and the most correctly trained and developed adepts have studied and worked under eminent teachers and masters

(continued on page 35)



Rosicrucian Activities Around the World



SPECIAL guests at the Pyramid Ceremony Banquet sponsored by the Brisbane Chapter, AMORC, Brisbane, Australia, were Mr. and Mrs. Arthur Boyd. Mr. Boyd was presented with the Rosicrucian Humanitarian Award in recognition of his work on behalf of the blind. He is immediate past president of the Queensland Association of Guide Dogs for the Blind and has been an active worker for the organization for the past seven years. The Award was presented by Frater Arthur Garratt, Grand Councilor for Eastern and Northern Australia. Mr. Boyd was nominated for the Award by Frater Frank Rylatt, the Chapter's Extension Committee Chairman.

After the official presentation, Mr. Boyd gave a most informative talk on the excellent work of the Royal Guide Dogs for the Blind Association of Australia. He explained a few of the many scientific aids which are now readily available for the blind such as sonic aids and binaural spectacles. The aids are given free by the Association to anyone who can use them. Guide dogs are also provided without charge. The photograph shows from the left: Grand Councilor Garratt, Marie Tyhof (Master of the Brisbane Chapter), and Mr. Boyd.



During the Christmas Season, an original cantata, *Christmas in Outer Space*, was performed in St. John's United Church of Christ in Woodland, California. The cantata was composed by Soror Harriette Vickery of Woodland. The theme centered around a Council of Seven representing the planets. In brilliant costumes the Council assembled on Saturn and expressed concern over the plight of men on Earth who approached the Age of

Aquarius without having awakened to the Christ-self within. Men are called upon to accept universal concepts in order to have interplanetary unity. We congratulate Soror Vickery on this most original and inspiring dramatic composition.



A recent International Symposium, held at De Anza College in Cupertino, California, and attended by thousands, inaugurated the Academy of Parapsychology and Medicine. Two members of the Rose-Croix University faculty and staff participated with internationally recognized authorities. The comprehensive program covered the vast spectrum of the "Varieties of Healing Experience" with specific emphasis on paranormal techniques.

Although AMORC is not primarily a healing organization, many of the ancient Rosicrucian theories concur with recent scientific advances in this field. It will be noted that AMORC was the only organization of its kind to participate with representatives present. This is one of the many ways in which our modern and scientific Rosicrucian philosophy relates mysticism, science, and the arts with modern technological innovations.



News received recently from Soror Bonnie Jean Findlay of the Bambi Bird and Wildlife Sanctuary in West Palm Beach, Florida, brings word of heartening progress in the work of caring for sick and injured wild birds in the area. As readers may remember (see February 1971 *Digest*), Soror Findlay has, for some time, come to the aid of birds in distress. Since the first small duckling patient, many "feathered

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friends" have found refuge and new life at the Sanctuary, now officially recognized. The Sanctuary's original twenty acres have increased to thirty, and present plans and dreams envision full use of the land with extended facilities for the care and preservation of the area's birds and wildlife. Many concerned individuals and organizations have contributed in various ways to this most worthwhile endeavor.

▽ △ ▽

The following is a simple and forceful philosophy of life, one from which we should take encouragement when we feel that there is nothing more we can do—that we are facing life's end. It was written by Frater Conrad Kessler, who lives in the Middle Western United States and who has attained the age of 91 years and 8 months. In his letter he looks forward to many activities, including the planting of his flowers this coming spring. The following, his words, sum up his personal philosophy:

"Too often people make the mistake, when they begin to feel the infirmities of old age, to think of themselves as done, that all there is to do is to put on bedroom slippers and wait for the end. That is a mistake. There are still some things

we can do to keep us interested and that can make old age pleasant."

▽ △ ▽

Much progress has been made in the construction of the temple of Isis Lodge, Rosicrucian Order, AMORC, in Lagos, Nigeria. Ever since the foundation stone was laid by Emperor Ralph M. Lewis, devoted effort has been put forth to bring the building nearer to completion. Evidence now shows that this goal is gradually being realized and Lodge members, together with others interested in this endeavor, are now looking forward to the day when this new Temple will be dedicated.

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For the past several months, a radio series of much interest to Rosicrucian members in the San Francisco Bay Area has been presented over Radio Station KQED-FM in San Francisco every Sunday at 6 p.m. Staff members from Rosicrucian Park in San Jose have participated in this program which is being sponsored jointly by the Oakland and San Francisco Lodges of AMORC. During these programs much information about the purposes and work of the Rosicrucian Order is brought before the public. Frater Ross A. Murray, AMORC Regional Monitor, is the program moderator.

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WHAT IS PSYCHIC POWER?

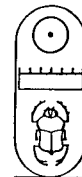
(continued from page 33)

and have associated themselves with a definite organization and school devoted to the perfection of such knowledge and practices. Then the student, the adept, the Master, can correctly and confidently proceed with his knowledge in a definite manner and produce the unusual results that we have been considering.

We see, therefore, that psychic power is not a thing in and of itself that is efficient and demonstrable, but is dependent upon direction and control to make manifest its possibilities. He is the greatest demonstrator of psychic power who is the best trained and the best practitioner of its principles. The Rosicrucians have always possessed

certain knowledge regarding the use and application of psychic power that is not commonly understood. That is why the Rosicrucian system of metaphysical, spiritual, and psychic development has always been the superior or the *ne plus ultra* in these fields of human research and investigation.

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.





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. BUT ARE THESE PROOFS? Are there any facts which actually support the doctrine of immortality?

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ANCIENT EGYPTIAN IRRIGATION



To a great extent the method of bringing water from the Nile to the parched land through which it passes is similar to that used during the time of the Pharaohs. Shown is this method. It is a well sweep called a *shaduf*. It consists of a leather bucket fastened to one end of a pole. At the other end is a large ball of mud that acts as a counterweight. The water is lifted by this primitive means from the river to the irrigation ditches.

(Photo by AMORC)

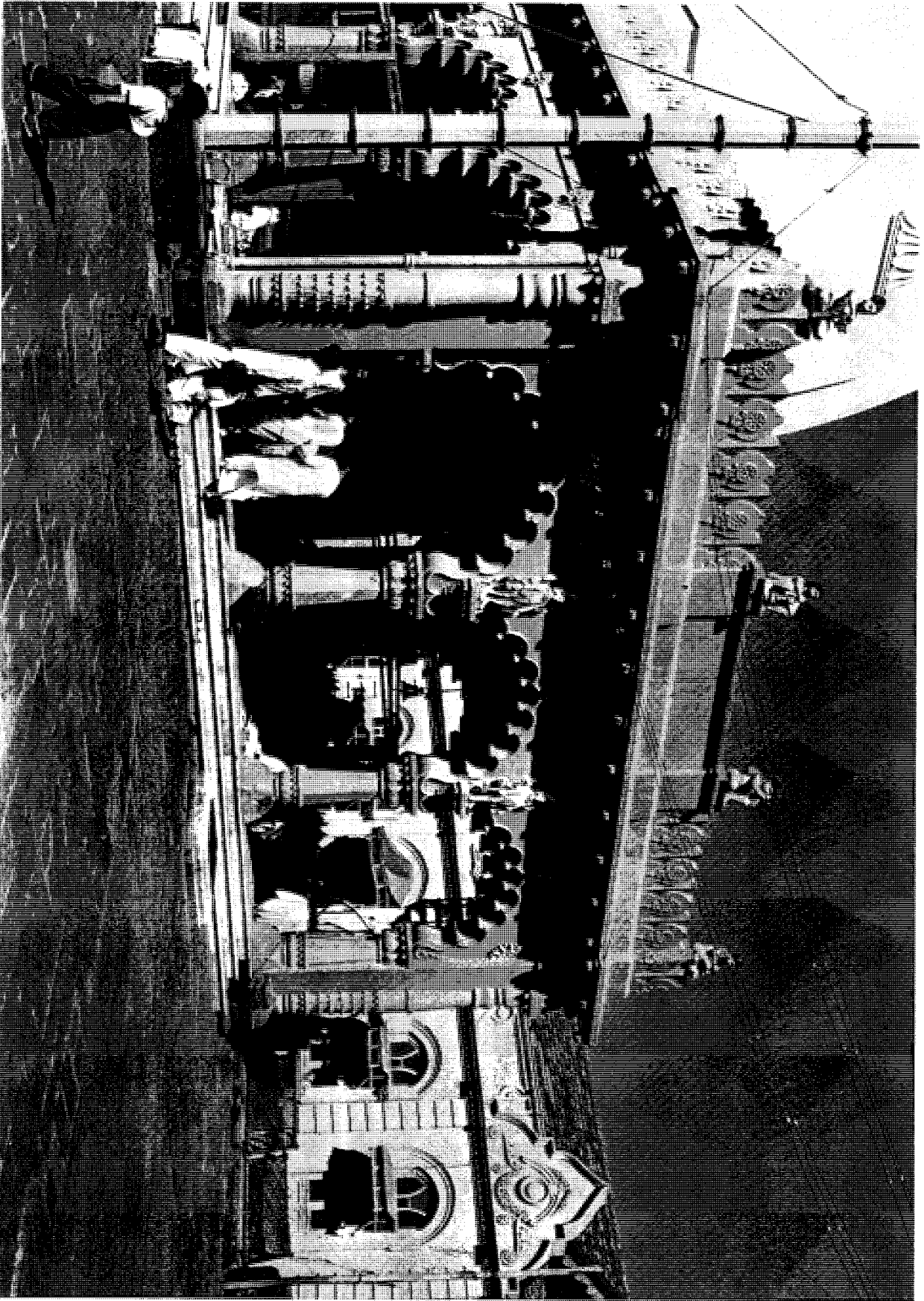
LAND OF TEMPLES (Overleaf)

Historians have often referred to India as a land of religious intoxication. The fervor of the various religious sects dominates the life of the people. The variation of the faiths follows a concatenation of beliefs from the most primitive to the higher intellectual speculations of the Brahmans. The country has myriad temples representing the different faiths, some ancient and in a state of great deterioration. Others are well preserved and ornate as the one shown here in Bombay.

(Photo by AMORC)

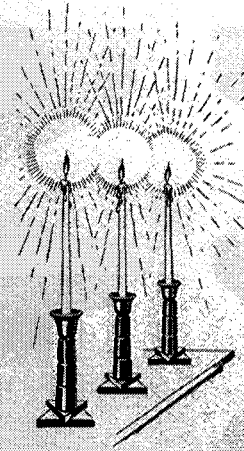
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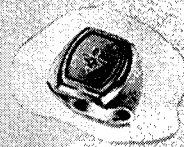


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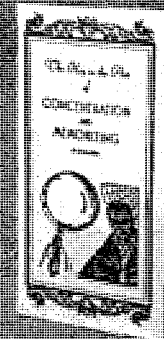
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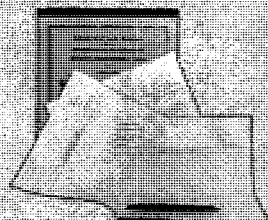
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BRAVE NEW ERA

Now that the spectacular *Mariner 9* Mars orbital mission is soon expected to successfully chart about 70 percent of the Martian surface with accuracy comparable to that with which Earth-based telescopes mapped the Moon's visible side, it is not too early to consider some of the problems which will face the first manned expedition to our red neighbor.

Many of the hurdles that will have to be jumped before such a journey can be undertaken will be unique ones, requiring unique solutions; however, not all will be of a technological nature. There is one which, although by no means unprecedented, will demand much thought and planning: the human factor.

The first spaceship to Mars will have to be manned by a very special crew; one able to withstand all the psychological pressures which eight to ten men will have to face, living close together through an extremely monotonous journey which may last from one to three years, and still be able to work together and carry out the mission as originally planned.

Monotony breeds boredom, but that is not the only factor to be considered—the one worrying some experts is that of the possibility of growing hostility among members of the crew.

"I wish you would find out the idiot's name who thought up this test!" snarled the usually staid Commander Wally Schirra to Mission Control, toward the end of the comparatively short ten-day *Apollo 7* flight. "Cook's at it again," reads an entry made in the log of a station leader of one of the United States Navy's Antarctic bases during the long featureless polar winter night. "He's moody, definitely emotionally immature. Threw a lemon pie and cookies all over the galley the other day, then went to his room for a couple of days and wouldn't come out."

These are but two small samples of what can happen to men in confined environments. There are thousands more to be gathered from the logs of sailing vessels, submarines, and even isolated outposts like the ones which the French Foreign Legion once held in Africa. There was a malady legionnaires called *le cafard* "the cockroach," an attack of bitter tedium in which the afflicted individual, according to Legion lore, would begin scratching as if his body were covered by bugs; then would go into a senseless rage and try to kill the first person he met—and perhaps be killed in turn—or try to head away from the out-

post without any food, water, or equipment . . . sometimes even without boots.

Obviously, an attack of "space cafard" aboard a vessel en route to Mars could have dire effects upon the mission and even destroy those directly involved in it.

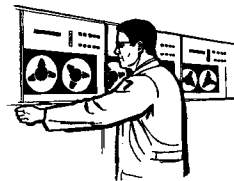
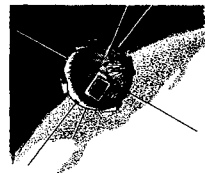
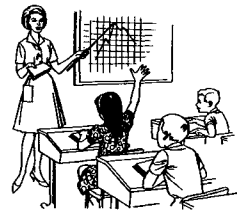
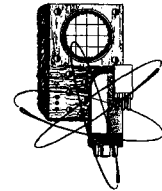
Some of the results arrived at by the different lines of research followed to determine the profile of the best-suited crewman for such an extended mission have been surprising. For example, aggressive, active military types are not adequate for this type of mission. A science-oriented individual—preferably a civilian—with a strong work motivation, who is contemplative, studious, and gregarious would be ideal.

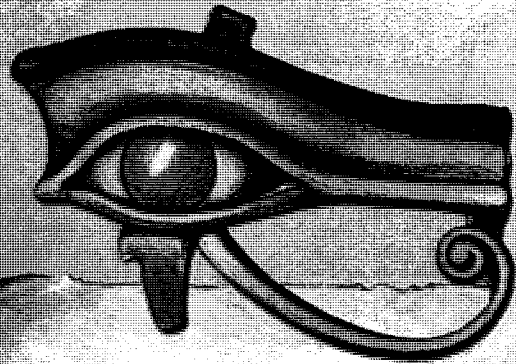
Experiments lasting up to sixty days, carried out in isolation chambers and underwater laboratories, have shown that civilian scientists tend to show less strain and deterioration than their military counterparts in limited environments such as these.

It has been suggested, among other things, that future space crew members might while away the long days by holding seminars and classes on their various specialties among themselves. Certainly, by the time the first ship bound for Mars breaks orbit, systems of communication will be far more advanced, perhaps through the use of the laser. By then, there should exist a permanent (or at least semipermanent) base on the Moon, and a powerful laser transmitter operated by an Earth hookup could be established there solely for the purpose of communicating with the spacecraft—and Mars itself once the astronauts arrive there and land—so that news, entertainment, and new tasks to carry out could be broadcast to and fro throughout the whole mission.

There already exist methods by which the contents of entire libraries can be placed in the amount of space occupied by one filing cabinet, and improved data storage and retrieval systems of the near future promise to greatly improve this capability; thus, the ship bound for Mars would also probably have aboard a library comparable or even superior to that of a large metropolitan center.

Although the problems involved in a manned mission to Mars are vast and many, they are by no means insurmountable. They, like so many others which seemed and seem to loom darkly over our horizons, will be cut down to size and solved to satisfaction 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.

All that I have, up to this moment, accepted as possessed of the highest truth and certainty, I received either from or through the senses. I observed, however, that these sometimes misled us; and it is the part of prudence not to place absolute confidence in that by which we have even once been deceived.

—RENE DESCARTES, 1596-1650
Meditations, Meditation I

Pleasure therefore, or delight, is the appearance, or sense of good; and molestation, or displeasure, the appearance, or sense of evil. And consequently all appetite, desire, and love, is accompanied with some delight more or less; and all hatred and aversion, with more or less displeasure and offence.

—THOMAS HOBBES, 1588-1679
Of Man, Chapter VI

And generally let every student of nature take this as a rule—that whatever his mind seizes and dwells upon with peculiar satisfaction is to be held in suspicion, and that so much the more care is to be taken in dealing with such questions to keep the understanding even and clear.

—FRANCIS BACON,
1561-1626

