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April 1972 • 50¢

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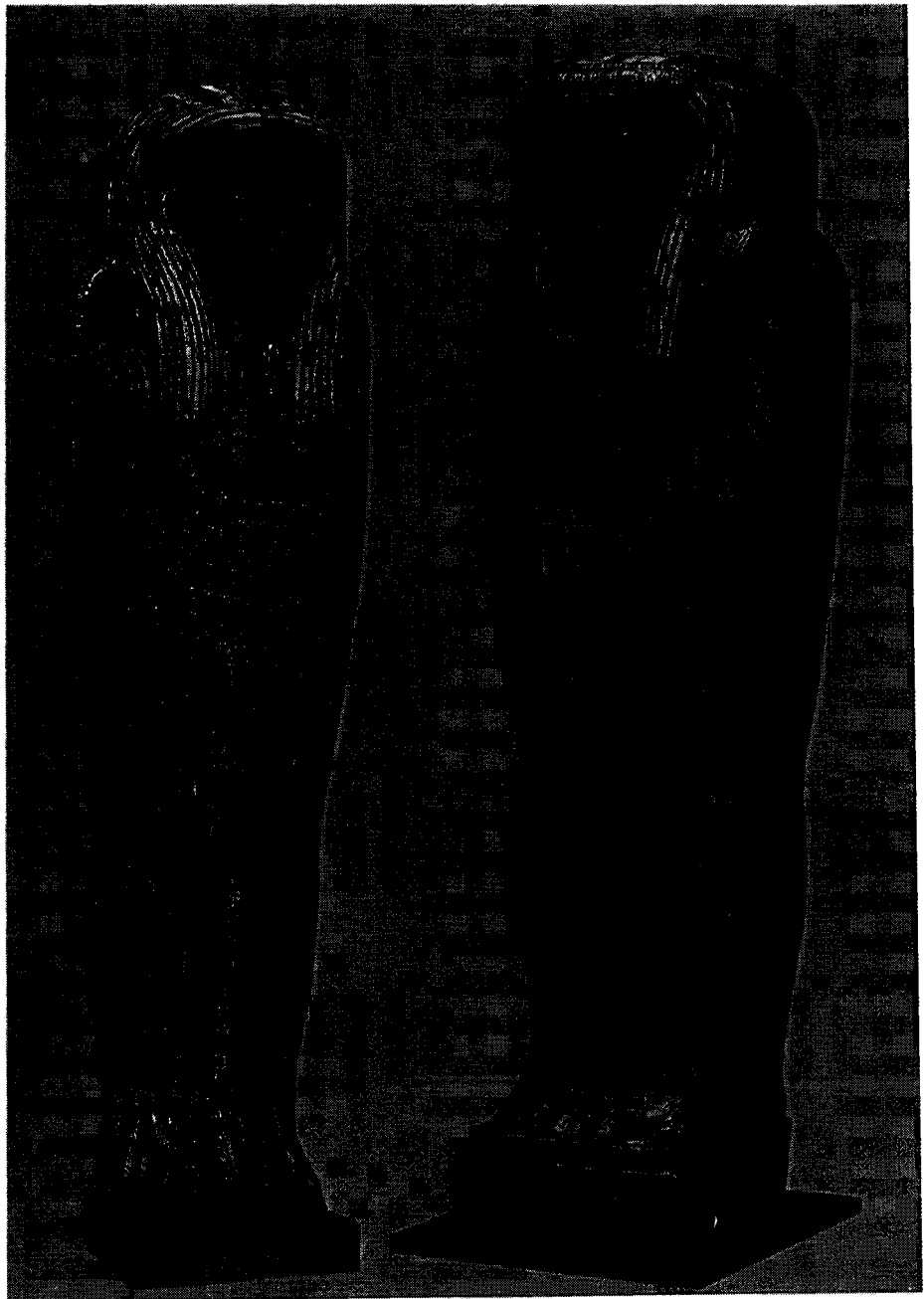
**The Nature of
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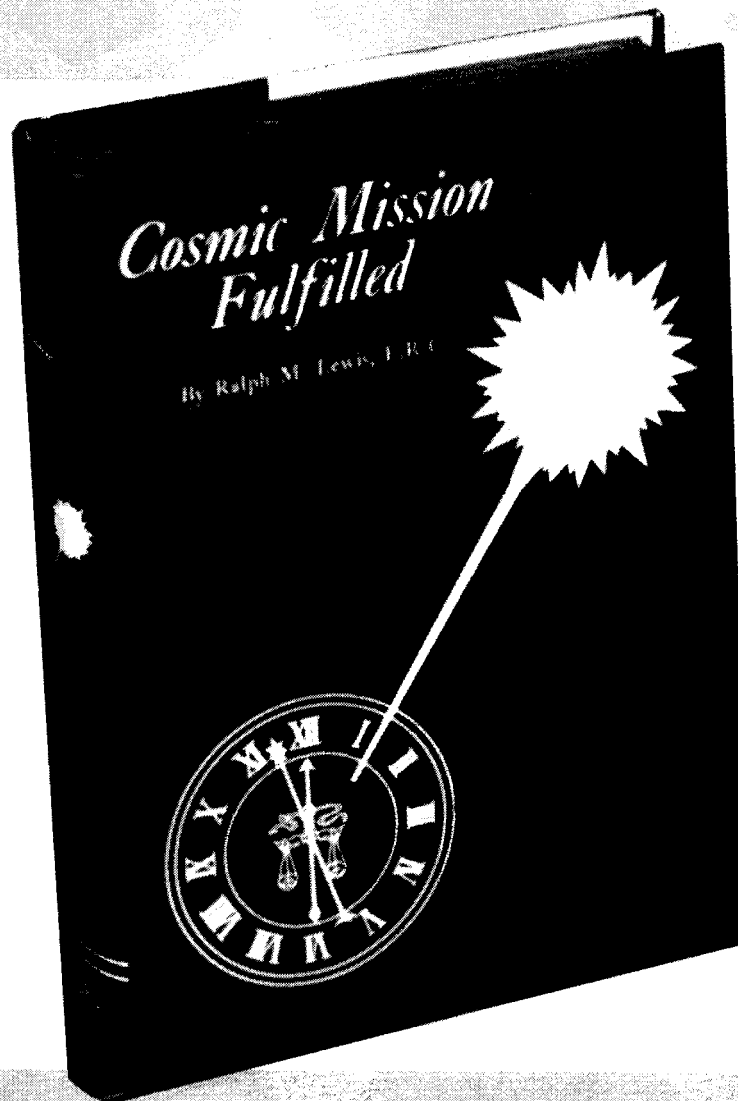
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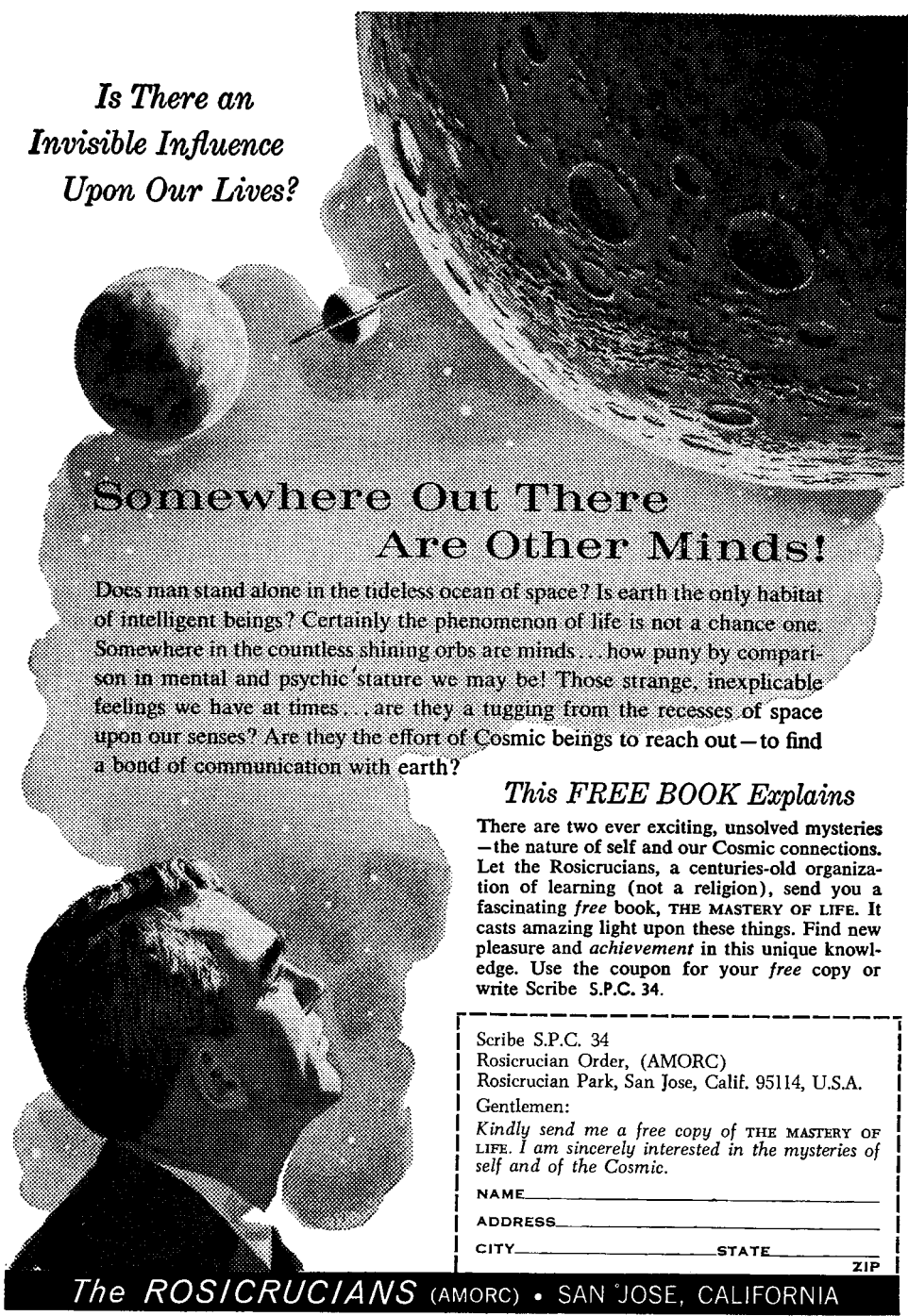
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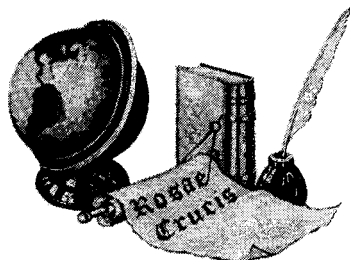
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COVERS THE WORLD



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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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PREPARED FOR THE FUTURE

The sarcophagus (mummy coffin) of Irtarau, called "Lady of the House," is now on display in the Rosicrucian Egyptian Museum in San Jose. Edward Russell, AMORC Technician, is shown in an AMORC laboratory spraying the sarcophagus with a special solution to preserve its excellent original colors and designs (see Cover, this issue). The whole sarcophagus is covered with hereditary and funerary inscriptions in hieroglyphics. Its estimated age is between the fifth and third centuries B. C. It is one of two such recent museum acquisitions, the other including a mummy of a priest of Thebes.

(Photo by AMORC)

Volume L

April, 1972

No. 4

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THOUGHT OF THE MONTH

By THE IMPERATOR

PAST INCARNATIONS CRAZE

HOW IMPORTANT to us is it to know our past lives? Does knowing our previous incarnations necessarily aid us in this one? Why are so many persons seemingly fascinated with this one aspect of metaphysics; in fact, more so than with the doctrine of reincarnation in its entirety?

Man has always sought to find a reason for his existence. He naturally considers himself an important phenomenon in the universe. He has not been content to generally accept the idea that he is but a mere product of basic laws, one of myriad creations stemming from a universal motion, or a spectrum of cosmic energy. Though such naturalistic ideas still prevail and are in accord with certain scientific speculations or philosophies, the religious impulse in man and all associated with it have caused him to seek other explanations.

Man has wanted to believe that there is a predetermined destiny; if not for him as an individual, at least he wants to believe that a Supreme Intelligence has ordained one for his specific kind. But this belief has always been adumbrated by the apparent inconsistency of life's vicissitudes. Why must man make mistakes from which he greatly suffers through mental blindness? Why has he been permitted by his Supreme Maker to stumble into life's pitfalls? Further, how is it possible in the comparatively brief time of mortal existence for man to expiate for moral or other wrongs which he has committed? Also, is not the short earthly existence a seemingly false economy of the great forces and powers of which an intelligent entity such as man consists?

Death, then, cannot be all. Nor does life beyond the grave for eternity seem

a justifiable answer. Only here, a return to mortal life to complete an unfinished work seems plausible to millions of human minds. In his hope for rebirth man took courage from the belief in the periodic rebirth of plant life after its moribund appearance in winter seasons. From these longings of man, his observations of nature, and certain simple reasoning, there then came forth the beliefs, the varied doctrines of reincarnation.

The past of this *earthly* life intrigues the minds of men as it appears as an unknown. The unknown is by the fact that it is thought to exist and yet is not realized—a means of arousing the innate curiosity and imagination of man. Fortunately this instinct has resulted in the recording of events of the past as history to satisfy such curiosity. It has also engendered archeology and related sciences which helped to tear aside the veil of obscurity from the unknown.

Egoism

But if man now lives again, if he is reborn, he is then intrigued by what his *past* lives have been. Here is something the reincarnation believer conceives as a reality, yet he wants it *revealed* through his present consciousness. He wants all his lives to be a continuity of realization. Therefore, from this reasoning, I am not only what I am now but also a continuation of what I have been. No man considers himself just as he is today but thinks of his life in all of its various stages—infancy, childhood, youth, maturity, old age.

These then, we may say, are the basic psychological motivations for the

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reincarnation devotee to want to have past incarnations revealed to him. There is, however, a certain egoism with some individuals that influences their curiosity other than just proving the theory of reincarnation and the rebirth of the soul. It is to find past eminence, distinction, fame, or glory in which to frame their present personality. To put it succinctly, if I lived many lives before might I not have been one of the renowned historical personages of the past?

We often find persons who are continually fascinated by the doctrine of past incarnations and who relate themselves to some prestigious character of whom they have historical knowledge. Perhaps it is Napoleon, Akhnaton, Cleopatra, George Washington, high priests, kings, or queens. Rarely do we find these persons relating themselves to some person of the past who has no current identity to them. This practice reveals a subconscious desire to confer prominence on the self and to associate it with one who is known objectively to them through history or otherwise.

Can we say that the past incarnation experiences of these individuals are self-delusional? We cannot prove or disprove such an experience of another with any acceptable evidence. Each such experience is a reality to the individual alone. Many intelligent persons have had a psychic experience which, though difficult to differentiate from a dream, would seem to substantiate a former incarnation. However, where such past lives are always embodied in notables of antiquity doubt creeps in, particularly when different persons all profess to have been the same eminent entity of the past.

Retrogression

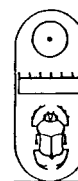
Further, it has been noticed that those who most often profess prominence in a past life are in very humble circumstances today and are comparatively unknown in this life. Why would there be that retrogression? If they have retrogressed according to the Law of Karma as a compensation for some cosmic wrong in the past, it would seem that the individual would not want to call attention to this disconcerting fact.

With many persons who continually prate about past incarnations, we find that their principal interest is phenomenalism, that which flatters the ego or awes by the mystery of its nature. Most are not really students of the subject. They have made no real study of the early concepts of rebirth such as the Pythagorean doctrines, Orphic concepts, or even the early Egyptian notions, or the Hindu and Tibetan concepts. Further, they cannot describe the difference between the doctrines of reincarnation, transmigration, or metamorphosis. They cannot relate any specific Oriental religions that advocate reincarnation, nor name any sacred works that expound it. They cannot point out passages in the Bible which strictly imply the idea of rebirth.

A Study

Of what real value, then, is it to know our past incarnations? To the real student and inquirer, it is to prove as truth and to demonstrate the phenomenon to his own satisfaction. Furthermore, if he has lived before, then this current life is but a link in a chain. He will then realize that it is important to make each moment of this conscious interlude between birth and death fruitful. What occurred in the past is of the past. Here, *now*, is the potential of achievement. No matter how one dwells on past lives, it will give no real impetus to this life. Each person already has inbred within his soul personality that which the past can give him. It is up to him now *in this life*.

Due to the upsurge of articles and books of all kinds and lectures on the subject of reincarnation—many of which show a lack of scholarly knowledge of the subject—public interest has been intrigued. Past illiberalism concerning metaphysics and esotericism on the part of the public made many persons hesitate to outwardly show any interest in the subject. But since this restraint has been lifted and a more tolerant attitude toward unorthodox thought prevails, the curious now flock to wherever the word *reincarnation* appears. But again it is not study that most seek but, rather, they are motivated by the question, What was I in my past life? Few ask, What more can



I make of this life, and if I am not as great as I know or *think* I was in the last one, why?

This kind of current craze about past incarnations is reminiscent of the planchette or ouija board mania in the 1920s and 1930s. Through that means thousands of persons were believing that disembodied souls were communicating with them. Most of such phenomena

however, were but the release of experiences long buried in their own subconscious and also latent urges framed in associated ideas.

Reincarnation can be a fascinating study and a personally satisfying conviction to fill the vacuum left by old theological concepts. However, make it a *study*—not a means of self-esteem or idle fancy.



Within the smallest acorn is the seed of a whole oak forest and all that may be done and made with its mighty trees.

—EDWARD Y. BREESE



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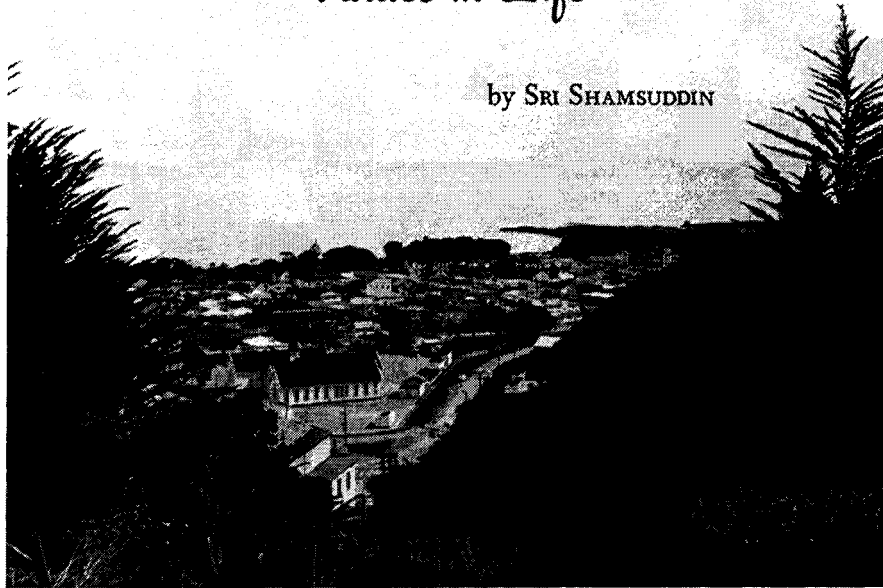
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Values in Life

by SRI SHAMSUDDIN



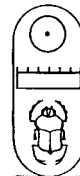
HUMANITY, today, is at the cross-roads. The two powerful forces exerting their influences on the minds of men are science and humanism. These are the two watchwords of the modern age. Science, with its amazing stride of progress, has achieved results nothing short of miracle for the happiness of mankind. It has made man's life so comfortable that he feels as if he is in heaven on this very earth. But there is [the] other side of the picture too! Humanity today is at the mercy of science. The man-made machines, instead of serving him, are threatening to destroy the very existence of their creator. The destructive weapons created by science, in moments, can put an end to all human achievements, culture and civilisation!

Humanism on the other hand is taking mankind to two different directions. One is the socialistic authoritarianism and the other the secularized democratic form of governments. The former is the extreme form of secularized humanism where the state is all powerful and all human efforts are directed towards the glorification of the state. In the latter the individual is supreme and the government is a

servant of the people. Both these forms of society, though purely humanistic in approach are working in two different directions and craving for leadership in the world today. The inner thirst for power and supremacy is making them restless and unhappy.

Under the circumstances the question arises, where lies the path to real peace, progress and happiness? Why this unsettled state of affairs? Why a crisis in civilisation? What is the reason that in spite of the best efforts of science and humanism, mankind is standing at the cross-roads, unable to decide where to go and what to do? The answer is not far to seek. The world today is mad after outward material progress and has lost sight of the real human values in life.

By values, I mean, the beliefs and ideals which, when practised and applied in human behaviour, exalt and refine life bringing it into accord with the standards of conduct, approved by all. No society can survive without certain standards of group living. As the social structures become more and more complex, the need for common ideals and values becomes more imperative. The values are the precious



guide lines which govern and regulate the activities of men. They act as goals and determine the path of progress of mankind.

From times immemorial in every country and in every time certain values have been cherished by the people. They indicate the ideals, beliefs and the standards of the people of a country. They also differ from place to place and from time to time. For example the western countries lay emphasis on material values whereas the East still cherishes spiritual values in life.

In ancient times autocracy was the rule in the system of Government while today democracy is predominant system in many of the countries. Change is the law of nature[;] as such the values in life should also change according to the needs and demands of the people and the circumstances prevailing in a country. But there are certain bases which are eternal and which should be retained for all times at all costs.

Unrest

Values, besides determining a way of life, lead to peace and happiness of mankind. In this context, if we throw a glance at the world—even in the most . . . advanced countries . . . [in the world] there is no real peace and happiness anywhere! There is unrest, conflict and dissatisfaction in every field of life. In India, things are still worse. Years of slavery coupled with poverty and ignorance have led to the crippling of their minds. The materialistic influence of the west is tempting them so much that they are forgetting their own ancient Indian ideals. In every field of life, may [it] be political, social, cultural or economic, utter chaos and confusion prevail everywhere.

A closer view of the Indian scene points out a number of factors responsible for the growing unrest in India. For example the democratic form of government chosen by the ignorant and unenlightened masses, growing industrialisation of the country but unequal distribution of money, lot of leisure at the disposal of the people but their utter misuse, breaking of joint families into individualistic pattern, increasing struggle of life in middle and

low class people, increasing tension among the youth due to lack of sense of security in life—are some of the glaring hurdles in the path of peace and happiness. Though all these Himalayan difficulties may appear to be a task for us; we should not forget that if we are in an age of peril, we are also in an age of opportunity.

As a solution to this great problem, we must first clarify the essential values to be accepted and followed in our life. The first and foremost among these is *Respect for Human Personality*.

Self-Respect

The individual personality can acquire a capacity for moral judgments and a sense of moral responsibility. This doctrine sharply challenges every form of oppression. It implies that each human being should have every possible opportunity to achieve by his own efforts a feeling of security and competence in dealing with the problems arising in daily life. It implies also that self-realisation cannot be fully achieved without social relationships. It discourages every tendency toward despotism. It assigns no superior moral status, but rather a more definite moral responsibility, to the strong and the able. It endeavours to arouse in each individual a profound sense of self-respect and personal integrity.

Life is of supreme importance; as such the regard for individual personality—may be in Assembly hall or on open platform in factory or farm, family or school—must be maintained.

If the individual personality is supreme[,] institutional arrangements are the servants of mankind. Domestic, cultural and political institutions are not in themselves suitable objects of veneration, except in so far as they contribute to the moral and spiritual values of human life. The family as an institution contributes to social stability, and provides protection for the young. A family which is linked by affection rather than merely by authority affords a training ground for wholesome human relations.

The second important value in life is *Devotion to Truth*. Custom and complacency have deprived us of a sharp awareness of the morality of

intellectual freedom. Yet, in terms of human history, the rights of a man to speak his mind, to worship according to conscience and training, and to have access to knowledge and divergent opinions are recent achievements.

Today these rights are denied to a large proportion of the people of the earth. The totalitarian strategy of deception makes it especially necessary that respect for truth be more fully understood, more keenly appreciated, and more consistently applied. The perversion of liberty to destroy all liberties, the misuse of discussion to sabotage action, the attempt to exercise censorship and thought-control, and the surrender to rule by a mob or by a tyrant are threats to this aspect of our values. Thus, when intellectual freedom is denied, men who might otherwise maintain integrity may turn to deceit and hypocrisy.

Brotherhood

The third essential value in life is *Brotherhood*. By this each individual strives to provide through his own efforts for the comfort and well-being of himself and those dependent upon him. Brotherhood leads to a broad and expanding humanitarianism and a sympathetic concern for the distress of the other people. The growing industrialisation makes co-operative activity inevitable for the protection of the unfortunate ones. Brotherhood implies more than material assistance; it means a willingness not only to share with the needy but also to attack the courses of their suffering.

The fourth essential value in life is *Spiritual Enrichment*. Man is the most perfect of all creatures. He has the divine aspect as well as the animal instinct. Although he is common with other animals so far as eating, sleeping and procreation are concerned; he differs from them in one important aspect. This is reasoning or the power of discrimination. Through a proper use of this power, he can approach God, visualise Him and may even become one with Him, while an improper use of it may lead to moral baseness.

In a power mad material world of today the cultivation and development of spiritual values has become still more

essential. Today in spite of the glaring light of the scientific knowledge, man is groping in spiritual darkness. He is living in the midst of pomp and glory; but his soul is starving. There is no solace to his troubled heart. Unless spiritual vision dawns upon the minds of men and women, material progress and prosperity will prove to be a curse only and will bring disaster to humanity. Man is made of the body, the mind and the spirit and the harmonious development of all the three aspects alone can lead to the upliftment of his whole self.

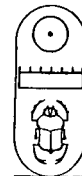
Another important value in life is *Self-Discipline* and *Self-Control*. These are the marks of a matured personality. A young child needs direction and control from the adults. But as he grows the parents and teachers should leave him to make decisions for himself. He should be made to feel his own moral responsibility for the consequences of his own conduct. Such persons, by their defeats in life, gather courage and strengthen character for future encounters. They become responsible citizens of democratic states.

Happiness

"The Pursuit of Happiness" is another important value in life. But what is happiness? Surely not excitement, exuberance, material comforts alone. Temporary pleasures provide relief from boredom and responsibilities. But happiness is surely more than mere summary of such pleasures. Although happiness is conditioned by material elements such as shelter, food and clothing, the importance of such factors diminishes once adequacy is achieved. Although happiness may be elusive in grinding poverty, neither can it be bought with great wealth. Lasting happiness is derived largely from deep personal resources and from the affection and respect of others.

The cultivation of such happiness may demand deferment of present pleasures for larger and deeper satisfactions in the future. It may require effort and sacrifice. Thus, the pursuit of happiness must be guided toward long-range goals.

There are many more other values which are essential in our day to day



life. In fact all the values are inter-related and the difference is only of degree and not the quality.

The values identified here have been separated hereby merely for purposes of analysis. From the same school experience and at the same time, a child may grow in his sense of moral responsibility, develop habits of self-discipline, gain insight into the idea that institutions are the tools of man, and enhance his appreciation of the moral equality of his play-mates.

The school boy who speaks up at a student council meeting for the school magazine to urge that a class-mate from a minority group be invited to serve as school magazine editor may be exemplifying simultaneously the values

of moral equality, respect for excellence, human brotherhood, intellectual freedom, and opportunity for the pursuit of happiness. Thus, there are social, economic, cultural and political values in life; but the moral and ethical values are all along implied and govern the way of life in all these fields.

To conclude, it is worthwhile to reaffirm such values. For values refine the methods and lift the goals of living far above materialistic or even merely humanitarian levels. Although assent to these values may be dictated by reason, their driving power is generated in large part by the spiritual and emotional loyalties which they create in the hearts of mankind.

Reprinted from *The Divine Life*



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

May: The personality for the month of May is Salvador Allende, President of Chile.

The code word is SCALE.

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



CHOU EN-LAI

July: The personality for the month of July will be Chou En-lai, Premier, People's Republic of China.

The code word will be RECOG.



SALVADOR ALLENDE

*The
Rosicrucian
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April
1972*



by PHILIP M. VADENAIS, F. R. C.

CONTACT WITH the finest in artistic interpretation through the ages is a vital necessity if one would satisfy the ultimate potentialities resident in man. Beauty is basic to reality, and a realization of the balance, form, harmony, and expression found in nature and art is the ultimate goal of artistic appreciation.

Aesthetic art is spiritual and originates in the consciousness of the individual. It is released through his creative nature, and the sense of direction that leads to it is inherent within us. Through the fine arts man travels nearer to the Divine, and through intuition and conception he attains to a realization of its true nature. An artistic creation—be it sculpture, painting, or furniture—is but a reflection of the reality contained within it. Man wishes, through the proper vision, to experience that which is often not visibly apparent but is manifest in a work of art—he desires to attain to a realization that art is universal in its essence.

Do we not all search for the beautiful? Aesthetic appreciation, aesthetic delight—are they not evidence of the secret laws that abound in art and nature? Does not man ever seek to know the secrets therein contained? Art symbolizes man's metaphysical urge to at-

tain to self-realization in the higher realms; the way is open to everyone.

The true artist commences with nature and ends with the Divine. Everything is therefore a symbol of the divine force. Man's creations manifest his nature. The Divine is variously manifest in reality; in science it is considered in terms of intellectual concepts; in fine arts it is discovered in terms of symbols and artistic creations; in philosophy it is discovered in the theory of its fundamental structure and coherent laws.

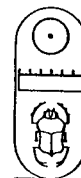
Whenever we view a work of art we sense the balance, the form and feeling, the substance and spirit, and other factors coexisting and manifesting as a single whole. Through intuition, through our inherent memory pattern and experiences of ages past, a sense of spiritual values is created in the mind. Psychically, the immaterial and the invisible enter into the area of the conceptual, and the higher functions of the mind itself attain to the values apparent in the work of art under consideration. Although not at first evident, spiritual essences emerge in the area of balance, form, and expression.

Purification of Thought

Is it not a fact that a work of art projects the inspiration of the artist? When we contemplate a work of art, do we not, through contemplation, increase the clarity of our ideals and thus attain to a true appreciation of the concept of the artist? The highest problem of art is to cause by appearance the illusion of a higher reality. Art follows nature—it purifies the thought.

The object of art is to crystallize emotion into thought and then fix it in form. Some understand the reason for art, others experience the pleasures of art. Both appreciate art—one through learning, and the other through emotion.

It is necessary that the object that the artist is creating be significant of something other than itself; it must be a symbol, and a meaning must animate it. An artist expresses feeling, he objectifies the subjective. The paramount purpose of art is to serve the expression of an idea, the idea being the conception of subjective experience. Intuition, the inherent memory pattern,



the experiences of ages past—all have their part in the finished work of art. A work of art exists only to be seen; it is pure perceptual form, virtual space. It is a perception of beauty and an intuition of significance.

Art is a creative effort of the artist of which the wellsprings lie in the spirit and which brings us at once the most intimate self of the artist. It reveals the secret concurrences that he has perceived in things by means of a vision or intuition all his own, to be expressed in his own creation.

In viewing a work of art, our conception gives form, connection, clarity, and proportion to our impressions and our memories. It is the beginning of rationality. It is the first requirement for thought; thus imagination is born. A finished creation seems to be imbued with the vital experience that it expresses; thus its import is made apparent and its projection, centuries later, is received through the intuition and appreciation of the true lover of art.

It would seem that a special power of intuition leads to knowledge of inner

reality—a metaphysical contact with the real. Can this be true? As already stated, artistic perception is intuitive, and intuition has been oftentimes referred to as extrasensory, an immediate awareness which cannot be explained.

There is nothing mysterious about intuition. It is a combination of reason and knowledge given practical application in a subjective sense. In artistic perception we have the idea of the artist, the projection of the artist, and the creation by the artist. We attain to a realization of the import of the finished product before us, and our intuition, our inherent memory pattern, our experiences of ages past—all combine in some mysterious way to present to our objective consciousness a realization of the reality being presented to our view.

To summarize, it is evident from what has been said that there is objectification of feeling and subjectification of feeling; and a combination of the two applied in the appreciation of art will surely result in greater insight and understanding of the purpose of art and its projection to the viewer.



COVER PHOTOGRAPH



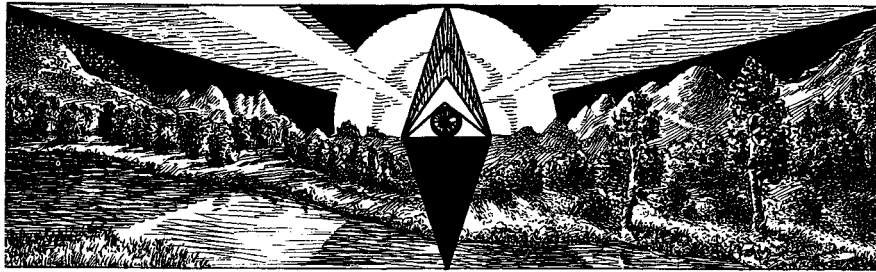
This features the new sarcophagi (mummy coffins) which are now on display in the Rosicrucian Egyptian Museum, effectively adding to its large collection. The one on the right is of *Usermontu*, a priest of the ancient Egyptian god, Monthu. He was buried at Deir-al-Bahri, Thebes, now known as Karnak—on the Upper Nile. The sarcophagus dates from approximately 630 B. C. (Twenty-sixth Dynasty). The actual mummy of Usermontu is also now on display.

The other sarcophagus (mummy coffin) is of *Irterau*, called “Lady of the House.” Her father was called Irthererau, and her mother was named Heribes. She is shown with a decorative beard and wig, typical of female burials of this period. The age of the sarcophagus has been dated between the fifth and third centuries B. C.

The sarcophagus and mummy of Usermontu have been authenticated by Professor H. de Meulenaere of the Koninklijke Museum of Brussels, Belgium. The exhibits are also authenticated by the British Museum of London and are recorded in the *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts*, I, The Theban Necropolis, Part 2, Royal Tombs and Smaller Cemeteries, 2nd edition, Oxford 1964, p. 834.

The sarcophagus of Irterau is likewise authenticated by the British Museum. Both sarcophagi contain ancestral and funerary inscriptions in hieroglyphics on all sides of the cases including the inside.

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THE NATURE OF MYSTICISM

by DR. W. H. CLARK, F. R. C.

Member of the Rose-Croix University Faculty

IN RECENT years, there has been a definite trend toward a more lively interest in the subject of mysticism. This increasing interest is clearly indicated by many books on the subject of mysticism that have been published during the last several years by distinguished authors who are leading personalities in their respective fields, especially in philosophy and religion. The works of these various authors have brought into focus the relevance of mysticism to certain disciplines in which there is general interest.

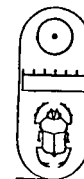
Several decades ago, Bertrand Russell in his book bearing the title *Mysticism and Logic* pointed out the practical affinity between mysticism and science in the processes of thought. While speaking in reference to the combination of the mystical and the scientific attitudes, he said: "In such a nature we see the true union of the mystic and the man of science—the highest eminence, as I think, that it is possible to achieve in the world of thought."

Many contemporary authors of books and magazine articles who are writing under other captions than that of mysticism show by the various themes they discuss and by the manner in which they treat them that the mystic has had a subtle—yet effective—influence upon their works. This gentle infiltration of mystical influence may be completely unknown to the authors themselves, but the effect is there; and it is quite obvious to those who comprehend the inconspicuous ways by which mysticism

is propagated. It moves through society without fanfare. Many centuries ago, a great mystic depicted the nature of this movement by comparing it to the working of leaven that a housewife would place in a measure of meal.

Another indication of the growing interest in mysticism is the broadening attraction Oriental philosophy has for Western thinkers. This expanding appeal of Oriental thought is reflected in both academic and nonacademic circles. For the last several years, colleges and universities throughout the Western Hemisphere have added courses in Oriental philosophy to their curriculums, and these new course offerings have been drawing progressively larger numbers of students into these classes. Since Eastern philosophy is mystically orientated, it all adds up to the fact that mysticism is attracting the attention of more people today than ever before.

There are many other signs which point very definitely toward a renaissance of interest in what the mystic has to say. Just how significant this trend is in terms of depth and quality on the part of those involved is difficult to determine at this point, but the trend itself is quite noticeable. Unfortunately, some of this popular interest in the subject is polluted by cheap sensation and superficiality—to say nothing of those who seek low-level thrills through artificial means and methods which have no connection or relevance whatever to genuine mysticism. On the other hand,



there is a more serious and wholesome interest taken by those who are making an honest and earnest effort to find the truth and a better way of life.

The nature of mysticism is a subject about which there is widespread ignorance as far as the general public is concerned. No word in our language has been any more misunderstood, abused, and misused than has the word *mysticism*. This term has been used in reference to about every conceivable variety of human experience ranging all the way from witchcraft, black magic, or some other hocus-pocus to a genuine experience of spiritual illumination involving profound insight into the nature and working of Cosmic Law.

Across the Centuries

Many seem to think that when one speaks about mysticism he is indulging in nonsense or is talking about something that is vague, unreal, and far-fetched; or something that is highly imaginative and fantastic. But despite the general misunderstanding of the true nature of mysticism, mystics of all ages, through their generous contributions in terms of deep insight, have constituted the vanguard of the world's moral and spiritual progress across the centuries. Not only that, but these mystics have also provided the world with the highest and noblest examples of balanced living in which man's total resources have been involved.

The popular misunderstanding of the nature of mysticism may appear rather strange to us when we realize how much our society has been influenced by Christianity as represented by the many churches. Especially does this situation seem paradoxical in view of the fact that a strong mystical emphasis was the leading edge of the early Christian movement as directed by Jesus the Christ and his early followers. It all goes to show how widely popular Christianity has deviated from its original course.

Mysticism has been defined as "the experience of one who through proper recognition of, and response to the God of his heart, has found a rich and satisfying harmony between his innermost being and its ultimate source, the Cosmic." The late Dr. Albert Schweitzer

has given us a very interesting definition of mysticism in his book, *The Mysticism of the Apostle Paul*: "We are always in the presence of mysticism when we find a human being looking upon the division between earthly and super-earthly, temporal and eternal, as transcended, and feeling himself, while still externally amid the earthly and temporal, to belong to the super-earthly and eternal."

Nearly two thousand years before Dr. Schweitzer gave us this definition of mysticism, the Master Jesus had declared that there were certain individuals who, while being in this world, were not essentially of it, nor were they limited by it. Their real affinity was elsewhere and the ruling power of their lives come from another source.

He did not mean to say, however, that this other world of which he spoke was not present and accessible to the inhabitants of this one. He did mean that this other world was unseen by the eye of sense perception. Since the majority of people are sensually oriented, they are unaware of that world and, consequently, the vast and valuable resources of it are not considered in the life plans and programs of the masses of people. The cause of this delinquency is explained by another mystic who put it this way: "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

William James

In his famous work, *The Varieties of Religious Experience*, William James names four characteristic marks of a mystical experience. These marks are: (1) *ineffability*—meaning that the experience is beyond description; (2) it has *noetic quality*—that is, it imparts knowledge to the one having the experience; (3) *transiency*—in other words, the period of the experience proper is of short duration; and (4) *passivity*. This analysis of mystical experience is correct as far as it goes. The experience we call *mystical* does defy all description in that it takes one beyond what can be clearly expressed in words. The experience also provides one with rare and profound insight, and so far as the

ecstasial aspect of the experience is concerned it is more or less transient in nature. The experience is also found to have the element of passivity.

While many mystics would concur with Mr. James in these claims, some would want to go further and include certain other active, purposeful, and productive ingredients in a genuine mystical experience. In such experience there is always present a high level of motivation, personal involvement, and integration of the total resources of the one having the experience. In fact, the mystic is one whose every facet of life is highly developed and completely integrated, or is in the process of becoming so. Mysticism is a way of life that takes full account of man's physical, mental, psychic, social, moral, and spiritual nature.

Mysticism and Religion

A careful study of world religions reveals the fact that there have been certain outstanding mystics associated with each of the great religions. In many instances these mystics were regarded with suspicion and distrust by the larger religious groups of which they were a part. It has been an interesting fact of history that while some of these major religious groups were bitterly opposed to each other, even to the extent of savage warfare and cruel persecution, the mystics representing those opposing religions shared a profound and common fellowship in peace and harmony.

We cannot equate the terms *religion* and *mysticism*; yet mysticism has to do with the very essence of the noblest aspects of religion. It achieves the highest goals and gathers the richest fruits of all the great religions of the world. This accounts for the fact that true mystics of all the ages, despite their wide differences in geographical, religious, philosophical, and cultural background, have demonstrated a remarkable harmony in the reports they have given concerning the characteristic marks of the mystical experience.

William James, distinguished American philosopher, was quick to recognize this general uniformity in experience among the mystics of the world. He says: "In Hinduism, in Neoplatonism,

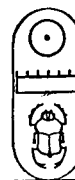
in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land." While speaking of mysticism as found in the various religions, Gershom Scholem, in his book *Major Trends in Jewish Mysticism*, says: "That there remains a common characteristic it would be absurd to deny, and it is this element which is brought out in the comparative analysis of particular mystical experiences."

One of the common criticisms we hear against the mystic is the claim that he is too impractical. It is said that he is greedy after spiritual ecstasy, that he is no longer interested in the ordinary affairs of people, and is wholly out of touch with practical men and their problems. Nothing could be further from the truth, for when an individual explores those deeper currents of the spiritual and psychic life, his entire personality is revitalized and his total life program revolutionized.

Service

Consider some of the greatest mystics of all time and note how their mystical experience drove them out into a more active life of service devoted to the practical needs of men. At the high point of the prophet Isaiah's illumination, he was not deaf to the cries of human need. It was then that he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" It was there in the bright glow of this divine encounter with God that he responded, "Here *am* I; send me."

Consider another great mystic from a vastly different religious tradition. After the Buddha had spent several years in earnest quest and meditation in the deep silences of the Indian forest and became enlightened, he emerged from seclusion and threw himself unreservedly into the active currents of his contemporary life. Those who enter and pursue the mystic path are not destined to become hermits, for those insights achieved through profound moments with God condition them, inspire



them, and empower them to release the total energies of their dynamic personalities into the multiple channels of human need.

It is the nature of mysticism that the lofty visions experienced during special moments of illumination are given practical and material expression. The mystic is not an impractical dreamer. He is indeed a dreamer, but his noblest dreams and visions are translated into living realities through creative thought and visualization.

Recent and important discoveries in physics and other sciences have led philosophers of science to certain conclusions which concur with what mystics have been saying for centuries. It is interesting to read some of the latest press reports that tell of certain sensational discoveries resulting from modern research and also to know at the same time that these so-called new discoveries refer to facts that have been known and demonstrated for centuries by adepts who have been well disciplined in the skills and principles of mysticism.

Not long ago an Associated Press report released the story of a psychologist in a leading university in one of our Southern states. According to the report, the psychologist had become convinced that the minds of many indi-

viduals can leave their bodies and drift away uninhibited by physical barriers or distance. The article also quoted the distinguished psychologist as saying: "Our objective is to find how to produce the phenomenon, how to control it, and how to put it to our most beneficial use." Not only have mystics known for centuries what this psychologist discovered, but they have also known all three points referred to in the announced objectives yet to be discovered by the scientists.

Mystics have served past generations admirably, and mystics today are holding forth the torch. The penetrating shafts of their light are finding their way into the highways and byways of this sad, confused, and darkened world. Moreover, mysticism is the philosophy of the future. Some years ago, the *Philosophical Review* carried a symposium on Oriental philosophy. One article of the symposium was written by a well-known Chinese philosopher, Fung Yu-Lan. In that article, Mr. Fung Yu-Lan said: "It seems to me that the future world philosophy must be more rationalistic than the traditional Chinese philosophy; and more mystical than the traditional Western philosophy. Only a union of rationalism and mysticism will make a philosophy worthy of the one world of the future."



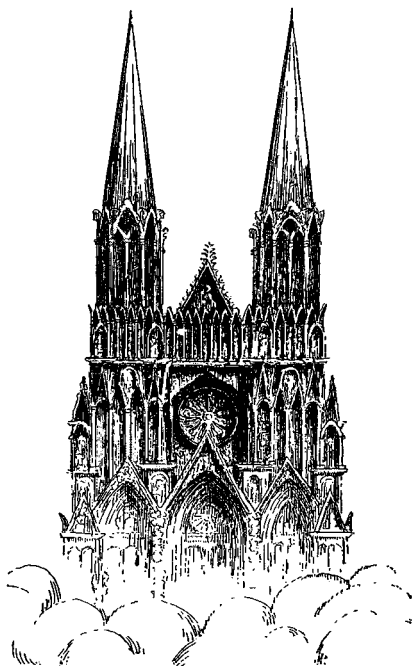
YEAR-END STATISTICS

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

Total number of pieces of incoming mail	493,735
Total number of pieces of outgoing mail	3,348,414
Individually dictated correspondence	126,418
Staff payroll	\$1,105,722
Taxes, utilities, maintenance, and insurance	\$ 181,911
Printing costs (not including books)	\$ 393,779
Envelopes, office supplies, and stationery	\$ 107,810
Postage for the year	\$ 415,705

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

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The Celestial Sanctum

THE ZENITH OF MATERIALISM

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

IT is worthwhile to examine the possibility that the human race has nearly approached or possibly has even attained the zenith of influence from a materialistic philosophy. Many events in the world might seem to indicate that almost all phases of human endeavor would be contradictory to the fact that materialism has passed its point of greatest influence.

Materialism, we must remember, is not new to the present century. As a basic philosophy, materialism was advanced by some of the early Greek philosophers, and there have been periods when it was favored throughout almost the entire history of the human being as an intelligent entity. Idealism and materialism have fluctuated in their predominance upon the thought and actions of society at various times. We must further remember that both philosophies have existed side by side throughout all man's history.

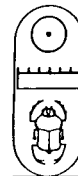
There have been those who have subscribed to a basic concept of idealism

but who nevertheless in actual practice have been more concerned about the material values of the universe. On the other hand, some of the individuals who have contributed to the advances of a mechanistic civilization have had profound respect for the values that lie outside the field of the material universe. Many of the great scientists of the past century have expressed interest, belief, and conviction in values that transcend the material world.

We have been caught up, as it were, in the effects of a materialistic philosophy, particularly in the last century, because so many physical manifestations of man's progress have impressed themselves upon the consciousness of each individual. It is difficult if not impossible for an intelligent human being today to separate his thought and consciousness completely from all phases of material realism.

In our daily experience we deal with the product of materialism and mechanization. We accept material achievements as a part of our daily experience to the point where we do not consider that these common, everyday material conveniences have any particular relationship to a philosophy or a way of life. In this sense, we have accustomed ourselves to a society and a way of life that are obviously based upon a materialistic concept. We use all these benefits that have come through materialism without in any way feeling that we are detracting from ideals or principles to which we as individuals or the society of which we are a part subscribe and uphold.

In the Western world we are accustomed to many material conveniences in our home, our offices, for our entertainment or enjoyment, for our way of life. They are accepted as a part of our environment. We travel by mechanical means on land, sea, or air without giving any particular consideration to the fact that we are in a sense benefiting from a materialistic point of view or a materialistic philosophy that has been most important in producing the means by which we are able to communicate and transport ourselves and our possessions. There is no doubt that materialism as a philosophy impregnates our entire lives, but today we are possibly at a point where the signi-



ficance of these achievements has less effect upon our philosophy of life.

In relatively recent years there has been evidence of individuals turning away from a materialistic philosophy to re-emphasize the values that exist unrelated to the physical and material world. When we approach the concept of values, we are in a sense approaching the basic problem that has to do with materialism and idealism. Those who have subscribed to idealism have sometimes considered a materialistic concept as being wrong or, from a theological standpoint, condemning material as a sin. Material is neither good nor bad. It is ethically neutral. We might say the same applies to certain principles that man has developed as a part of the tradition and culture of his society.

When we give credit to those who have worked on improving our material universe, we can do so without placing upon the products of the material world the ultimate values of the universe. We were placed here in an environment that is physical and material, and if we were not to have experiences which should be ours it is presumed that we would not be here. This does not mean we have to worship the physical as did certain ancient peoples who worshiped objects made out of the physical environment in which they found themselves.

Almost any intelligent individual will admit that the ultimate values in the universe lie outside the physical world. That is because we know that material is dependent upon the existence of a physical universe and that it changes. It is not stable. It may at some time cease to exist altogether. *Material* according to the idealist is a temporary manifestation. It is temporary when we consider the manifestation of the entire universe as an expression of a force or absolute power that was fundamental to its manifestation.

The complexity of the physical world today is based upon overemphasis of material values rather than material itself. By accepting the material world and at the same time acknowledging forces that transcend it, we are arriving closer to an equilibrium, a balance, as it were, between the forces that are finite and measurable by physical stand-

ards and those forces which are infinite and lie outside the area of a material manifestation.

It is therefore possible that man's thinking has reached a point of transition, a point where the importance of material values will lessen, and that values with more significance or more permanence insofar as infinite time is concerned will be more fully appreciated. This does not mean that there will be no further mechanization. It does not mean that there will not be new discoveries in the universe, new inventions, new applications of physical principles. These will proceed, but as they proceed, we as human beings may become more intimately aware that these are values only to the extent that they serve our purpose for helping us to evolve, bringing us comfort or satisfaction, and that they are only means to an end and not an end in themselves.

We live in a world that apparently is moving toward some kind of crisis. Individuals who express only a pessimistic philosophy may believe that the world may be moving toward ultimate destruction and ultimate disintegration. But there are many students of philosophy and of life who have come to the conclusion that mankind is actually directing his steps and is moving in an evolutionary sense toward a sublime state of consciousness where a better realization of man's place in the universe will be attained, and that he will be able to select higher values in contrast to the physical world in which he lives.

The glimpses that have come to the great seers and mystics of the past and of the present are of a type of consciousness and existence that will supersede the materialistic age through which we have passed and which never may have attained or passed its zenith.

Mystical traditions have provided us with many concepts that will help us to relate our inner consciousness to forces that are higher or which transcend physical laws and principles. These mystical concepts offer to man the only significant means by which the individual entity can feel at home in a vast, complicated universe, in which as a result of material advancement every

aspect of its manifestation crowds upon the consciousness of man.

What man needs to attain now more than anything else and possibly more than at any other time is self-mastery—the mastery of forces that are resident within him, the mastery of that which will bring him a fuller consciousness of his inner self. This can be obtained through the processes of meditation and concentration and by familiarity with the inner self, which is a manifestation of that force that lies outside the physical universe in the great realm of the Infinite.

Man can find stability and a degree of encouragement toward a logical sanity by directing his thoughts within himself. Through meditation he can arrive at a realization of the ultimate forces of the universe that can express

themselves through man in the ages to come, just as he has permitted the expression of physical and material laws in the era of the domination of materialistic and mechanistic philosophy to influence his thought and behavior.

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.



Rose-Croix

**MAN
VIEWS
THE
COSMOS**

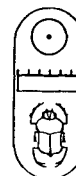
University

June 26 - July 1, 1972

An overview of astronomy—a look at the universe of stars surrounding us—is the subject of this special course. During the week, participants will use the facilities of the Rosicrucian Science Museum and Planetarium as they study the macrocosmos. An exciting special addition to the many courses available to Rosicrucian members. For more information about this and other courses, write:

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—no previous college or university training required—



Men of the Mind

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

*The story of Albert Einstein—
prober of the universe*

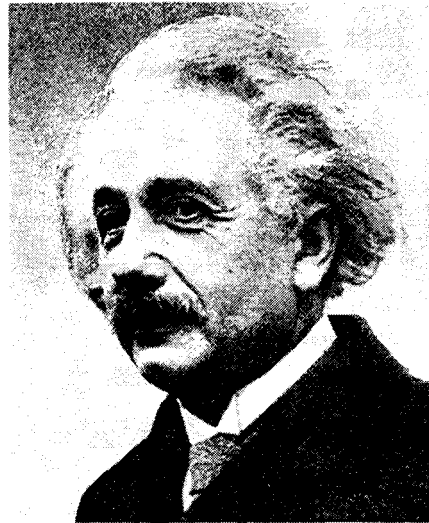
Civilization has never been a product of the masses; the burden of its maintenance and advancement has always been borne by the few gifted individuals that have lived during each generation—individuals who have had the courage not to accept the accepted and who have studied their surroundings with inquiring eyes and intelligence, trusting only the dictates of their own minds and refusing to submit to society's dogmas at the cost of their own convictions. These individuals have had enough respect for truth and a higher kind of morality to run counter to the established tenets of the majority. Though sometimes seemingly defeated by the blind power of that majority, they have left their imprint in the history of mankind, changing the course of its flow for all time.

These are the *Men of the Mind*

ON APRIL 18, 1955, at Princeton, New Jersey, what could be called one of the most original minds of the age ceased to exist at the age of seventy-six.

Perhaps more than anybody else Albert Einstein has been responsible for changing the course of history and influencing the lives of the present and future generations of the world. And just as his famous theory, he was at times misunderstood and attacked. He was convinced that the Universe was the work of a Supreme Intelligence; yet often he was called an atheist. Although he believed that everybody should pursue his own life in his own way, he was variously attacked as a "tool of Wall Street" and as a "Bolshevik." Viewed by people with awe, respect, distrust, and sometimes with a somewhat amused condescension, he became probably the first physicist ever to be offered as much as \$25,000 to endorse products usually associated with perspiring debutantes and athletes with foot problems.

Einstein came to the public's attention when he first published his famous Theory of Relativity, and cracked the frame of classical physics. From that time on, there probably has been no thinking person who, at one time or another, has not conducted his own personal struggle to gain some understand-



ing of these formidable conceptions that link space, time, and energy together.

In his "Special Theory of Relativity," which he evolved during his spare time while he worked as a Swiss patent officer and which he presented in 1905, Einstein proposed a fundamental view of the Universe based on an extension of the quantum theory—which deals with the concept of the subdivision of radiant energy into quanta, or particles—in which he pictured light as made up of particles with the properties of a wave. By treating light and therefore all radiant energy as *wavicles*, he gave radiation a dual nature which permitted a more satisfactory account than either set of properties had given before by itself.

The other all-important factor that Einstein introduced in his "Special Theory of Relativity" was that the speed of light in a vacuum never varies, regardless of the motion of its source. In the Newtonian mechanistic view of the Universe, a light beam from a source moving toward an observer should seem to travel faster than that from a source moving in another direction. Einstein said that this did not happen and showed that mass increases with velocity as a result of the addition of kinetic energy—the energy of motion. He also reasoned that increases in velocity would not only shorten length in the direction of travel and increase mass, but would also slow down the

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pace of time—in other words, that clocks would slow down.

The more essential aspect of Einstein's theory is its denial of the concepts of "absolute time" and "absolute space." He decided that all that was needed was an observer's "frame of reference" to which all the happenings of the Universe could be related. Thus, measurements of time and space are relative to any arbitrarily chosen frame of reference—here is the why of the "relativity" aspect of the theory.

For instance, if we on Earth were to observe a spaceship speed by us at 163,000 miles (260,000 kilometers) per second, we would find that it was foreshortened by fifty percent in the direction of its motion, so that it would be only half as long as it was when it was stationary with respect to us but twice as massive as before.

However, to the spacecraft's pilot who would be using his ship as *his* frame of reference, it would appear that Earth was moving past him at 163,000 miles per second and that it had acquired twice as much mass and an ellipsoidal shape.

Relativity and the Universe

For all its apparent paradoxes, relativity explains all the observed phenomena of the known Universe as well as any other modern theory, does it in a far more simple manner, and goes further than the Newtonian view ever did.

One aspect of relativity—perhaps the most debated one inside and outside scientific circles and, which causes many eyebrows to go up—is that which deals with the time distortion of one frame of reference in motion to one remaining motionless in reference to it. Einstein concluded that when an object's velocity nears that of light (186,300 miles—300,000 kilometers—per second), the rate at which time flows within its boundaries, with respect to a motionless observer, slows down. Thus, to an observer on Earth watching the spaceship, it would not only exhibit—at 163,000 miles (260,000 kilometers) per second—a fifty percent foreshortening in the direction of travel and an increase in mass, but time, as measured inside the ship with respect to the ob-

server's own time frame, would seem to have slowed down by fifty percent, so that the observer's clock would tick off two seconds for every one of the ship's time.

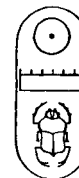
If the speed of light could be attained, all clocks aboard the spacecraft, with reference to those of an outside observer, would appear to have stopped since, at the speed of light, time as we know it ceases to flow. However, due to the great velocities, the craft's mass would increase proportionally to the amount of kinetic energy applied to it to make it travel faster, so that at the speed of light mass would become infinite, requiring an infinite amount of energy to propel it, while the foreshortening would leave it with a length of zero, so that it would lose one of its three dimensions—all this, an obvious impossibility in the Einsteinian view of the Universe, led to the conclusion that nothing can travel at the speed of light.

In his general Theory of Relativity, Einstein dealt with gravitation. Newton had only been able to describe the operation of what he regarded as a "force," but he never explained the nature of gravity itself. In 1915, Einstein postulated that gravity was not a force acting between bodies but rather a property of space itself. He theorized that the presence of matter distorts or warps the space about it, proportionately to the amount of mass, *so that the fabric of space itself becomes curved around the object*, causing all objects which are within this "kink" to follow the path of least resistance: a geodesic path.

The Discovery of Neptune

Newton's law of gravity was used to discover a new planet—Neptune—through calculations made of the perturbations of the orbit of Uranus that was not all that it should have been because of the gravitational disturbances introduced into it by the presence of Neptune, which was as yet undiscovered. Newton's law was applied, and the unknown planet was located. It was a great triumph, but it still did not explain why the orbit of another planet, Mercury, was so erratic. The

(continued on page 31)





When Noise Is the Enemy!

by LEO ROSENHOUSE

ARRIVING at Arroyo Park, the Delman family picked out their usual Fourth-of-July picnic site, anticipating an excellent outing because it was in the tradition of Independence Day—a rather glorious afternoon.

Unfortunately, within the next ten minutes there was tragedy when the two Delman boys, fourteen-year-old twins, wandered into a gully where older youngsters were exploding illegal cherry bombs, the noise-whoppers that sounded like a cannon going off!

One youngster mischievously threw a bomb at the feet of the twins which went off before they could get out of the way. The explosion echoed and was louder than any of the other bombs; in but moments the twins experienced burns on their legs and then an uncomfortable ringing in their ears which would not go away.

It spoiled the picnic, because when the youngsters returned to their parents they could not eat, complaining of sudden nausea and intensified ringing plus buzzing which was making them have headaches.

The next morning, the twins had a new complaint, saying it was hard for them to hear, and when the Delmans took their children to an ear specialist, he gave them grave news: "Both youngsters have sustained ruptured eardrums from the sound percussion of that explosion," he said. "Those shock waves so disturbed their ears as to

create nausea. However, I'm afraid there will be permanent hearing damage, perhaps as much as a twenty to forty percent hearing loss for life. The sound that struck the ears of your sons was above 180 decibels, far louder than the roar of a rocket taking off, and beyond the toleration of the human hearing mechanism."

Today, the Delman twins attend a school for handicapped youngsters and both wear hearing aids. The cherry-bomb caper has hit this family very hard in many ways. The Delmans are presently paying off stiff medical bills and their sons are not doing too well in school. Formerly "A" students, they have dropped to a "just above passing" level and are finding it rather hard to keep up with their former friends because of a severe and permanent hearing problem. Their future is now much less secure, and the entire family has become depressed and unhappy.

With all the concern among Americans lately about ecological improvement, little has been done about *noise pollution*. This is the term safety experts and medical men prefer to use when they discuss noise irritations and dangers.

Recent surveys have established that hearing loss is the number one physical impairment today among urban communities, and even the suburbs cannot escape the dangers of noise as in bygone years. Approximately 24.4 percent of

the total population have a degree of hearing impairment. Among those who have hearing problems, knowingly or otherwise, at least three out of five are under the age of 65, meaning a great number of years ahead are facing many with the complications of impaired hearing.

Household Noise

A team of researchers at the University of Wisconsin reported during 1971 that Americans are living in a world growing noisier each year, and that the home itself is now often as noisy as a factory boiler room. Tape recordings made of sounds in the kitchen at dinnertime, when there is the greatest bustle, revealed a din of 70 decibels or more, caused by loud appliances such as blenders, vent fans, garbage disposal, and the radio or television's being on, plus attempts at cross conversation usually carried on at almost shouting level.

Physicians contend this is noise bedlam that not only leads to more household accidents but also induces swift battle-fatigue and builds up tension. It is now known that a steady over-all level of 95 decibels of sound can cause permanent hearing damage. That means that an average household, with ample appliances plus teenagers who insist on playing their hi-fi or musical instruments as loud as the traffic can bear, are gradually ruining their hearing.

"Sound pollution," warns Dr. Lee Farr of the University of Texas and also interested in noise controls, "is perhaps the most personal of all the manufactured environmental banes let loose upon an unsuspecting public."

When the Owens-Corning Fiberglas Technical Center in Granville, Ohio, recently tested a number of appliances, one investigator was moved to state that: "The noise level in a modern kitchen is just below that of the cockpit of an old DC-3." This former Air Service veteran was right! The noise factor is even worse in high-rise apartments where wall insulation is often a farce in that sounds reverberate from apartment to apartment like a throbbing drum.

In New York City, apartment dwelling noise is so serious in certain apart-

ment complexes that the vacancy rate remains at above twenty-five percent because tenants are driven up the wall from such noise and cannot take it.

What about you? Are you suffering from noise pollution, or do you possibly contribute to it? A leading otologist, whose work with human hearing improvement has won wide respect among medical men, recently went into a night club and took a sound reading with his audiometer; he quickly urged his guests to take leave. "The place was a din of noise," he explained, "and when the needle swung to 114 decibels it was time to get out."

A *decibel* represents the smallest difference of loudness that the human ear can ordinarily detect between the loudness of two sounds. This is the unit of measurement which noise specialists prefer to use when determining sound levels. Street noise in your neighborhood is likely at a persistent 40 decibels during the day, and this takes in passing autos, barking dogs, and children with shrill voices.

Downtown Traffic

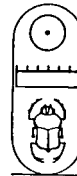
When you go downtown, assuming you may reside in a large city, your peak traffic noise will be at 80 decibels, particularly at from 4:00 to 5:30 p.m. when the streets have the most vehicles.

Construction noise competes with jet aircraft, and both are serious offenders to the human ear. The pneumatic drill not only shakes the body severely but gives off 100 decibels or more, and eight hours of exposure to such noise will cause permanent hearing impairment.

The United States Air Force regretfully admits that jet engines can give off as much as 160 decibels and has found that only a few minutes' exposure to noise at 100 to 120 decibels may cause temporary deafness. At 125 to 140 decibels, there is real danger in that hearing becomes painful, and when the din of noise reaches 150 decibels or higher there may be damage to the inner ear which remains permanent.

All of us suffer from acoustical trauma—noise assault upon the hearing mechanism—as we age, simply because of prolonged exposure to unusual sounds. Nature intended us not to experience more than 60 decibels or so—

(continued overleaf)



the range of conversation; but mankind has created a noise jungle and is suffering from it.

Your doctor will tell you there are two types of hearing losses: *conductive* and *sensory-neural*. In the former, noise-induced injuries may affect the ear membrane and the delicate bones of the ear which vibrate to sound; the latter is of a complex nature involving the nervous system of the ear and can be caused by certain diseases as well as sound intrusions.

Line of Defense

What can you do to remove this noise pollution? You may have to come to regard noise as an enemy to comfortable living and peace of mind and fight it accordingly.

Being that most of your time is spent within your abode, that is the first line of defense. Weapons and strategy serving in your favor are the means you take to diminish noise, and this can involve the use of acoustic paneling, carpets, and draperies in various rooms, and more upholstered furniture. All of these objects tend to absorb noise. Even walls with shelving filled with books are good soundproofing agents.

Air conditioning not only gives you the comfort of regulated temperature but permits closed windows and reduces street noises, although your equipment has a din nuisance factor of its own but may be adjusted to a neutral hum.

For those tenants in big cities, where noise is a way of life, doctors are now suggesting that patients who are experiencing hearing losses counter the noise pollution with what is known as *white noise*, or *acoustic perfume*. This consists of countering pleasant noises which drown out or diminish offending sound. Wind chimes, gurgling fountains, background music, and any device creating simulated soothing sound will do. Your ears would much rather hear pleasant sounds than harsh noise.

The next line of defense is doing something in your community to cut down over-all noise. Helping pass local ordinances which ban certain noises at given hours will bring hearing relaxation and reduce tension. Too many factory whistles blow out of tradition rather than from necessity, and a lot of trucks can use outer routes rather than travel through local streets.

In one year, Oklahoma City officials received 12,588 telephone complaints about jet-craft noise, and with good reason being that 1253 sonic booms of ear-shattering quality had occurred in that time period. Situations such as these call for citizens committees who can work together to promote community health and safety.

There is yet another weapon you can use to fight the noise enemy, and that is the periodic visit to your doctor who can conduct simple acoustical tests to determine any loss of hearing, such as your reaction to a ticking of a watch at given distances or the way you catch conversation or respond to sound. By all means, approve of audiometer testing of your children at school. In most instances, this is done without charge. If a hearing technician tells you to consult a physician because of a possible hearing problem your child has or may be developing, do not delay. Next to sight and speech, hearing is the most vital asset and, for some, ranks ahead of the ability to talk.

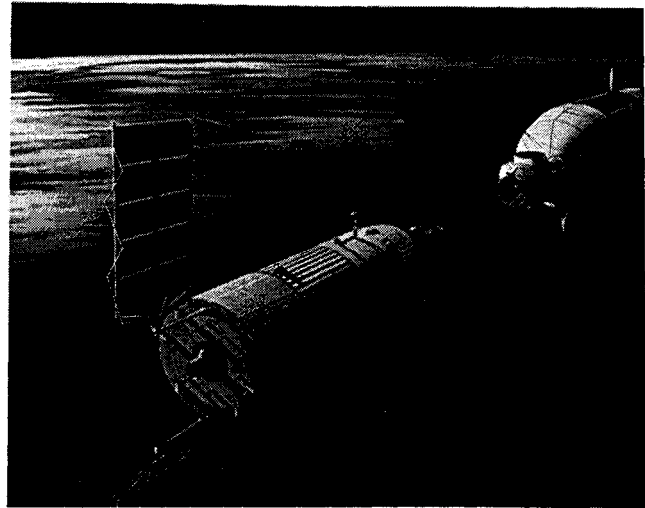
Above all, do not rely on sleeping pills to force sleep which comes with difficulty because of disturbing sound. Get to the root of your noise problem and attack it sensibly, whether it be within your home, office, or plant, or the town in which you live.

Noise has become our most common enemy and is probably more serious than other forms of pollution. Today's noise does hurt both body and mind, and Americans have to fight these destructive decibels in order to maintain healthy hearing.

Art Gallery

During the month of March, paintings by Robert Preston, well-known California artist, were presented in the Art Gallery of the Rosicrucian Egyptian Museum. Mr. Preston's studies with the Chouard Art Institute in Los Angeles and his early association with the Walt Disney Studios laid the foundation for his later work as a free-lance commercial artist. Paintings commissioned during this time have been

SUN VALLEY FARM



SPACE STATION

exhibited throughout the United States and abroad, and are now in permanent collections of the United States Navy, Air Force, and National Aeronautics and Space Administration. His work today is directed solely to the fine arts, for which he has received many awards. Mr. Preston is a charter member of the Society of Graphic Designers of Los Angeles, California. Among the beautiful paintings on display were the two reproduced here.

ROSICRUCIAN CONCLAVES

COLORADO, DENVER—May 6-7, Heart O'Denver Hotel. Grand Lodge will be represented by Edward Russell, Grand Chaplain. Contact: Eleanor Woodhull, Conclave Chairman, 3425 Belcaro Lane, Denver, Colorado 80209.

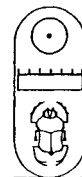
FLORIDA, TAMPA—Southeastern Conclave—May 11, 12, 13, International Inn, Westshore at Kennedy Boulevard. Grand Lodge will be represented by Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Mrs. Betty Jensen, Conclave Secretary, 908 Gulf View Boulevard, Dunedin, Florida 33528.

MICHIGAN, FLINT—May 28. Grand Lodge will be represented by Edward Russell, Grand Chaplain. Contact: Gale L. Kranz, 2046 Corunna, Flint, Michigan 48503.

NEW YORK, BUFFALO—May 21, Trinity Temple, 34 Elam Place. Grand Lodge will be represented by Edward Russell, Grand Chaplain. Contact: David R. Conners, Conclave Co-Chairman, 186 Hamilton Drive, Snyder, New York 14226.

OHIO, YOUNGSTOWN—Penn-Ohio Regional Conclave—April 29-30, Voyager Inn, 129 Market Street. Grand Lodge will be represented by Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Mrs. William Keck, Conclave Secretary, 130 North West Street, Columbiana, Ohio 44408.

PENNSYLVANIA, ALLENTOWN—May 14, Masonic Temple Building, 1524 Linden Street. Grand Lodge will be represented by Edward Russell, Grand Chaplain. Contact: Mrs. Joan Draxler, R. D. #1, Box 180, Slatington, Pennsylvania 18080.



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

Quickening Nature

*Rise up, my love, my fair one, and
come away. For, lo, the winter is
past, the rain is over and gone; the
flowers appear on the earth; the
time of the singing of birds is come,
and the voice of the turtle [dove]
is heard in our land.*

(Song of Solomon 2:10-12)

How beautiful is the springtime; what hope and promise does it not bring! When life removes the mask of tragedy she reveals a countenance radiant with love and joy and beauty. All nature teaches us to rejoice. We are witnessing a new birth in nature, in the incarnation of trees and flowers—a new promise.

Life is forever encouraging us. The fact that life is encouraging proves that the universe is friendly. Friendly? You query in astonishment as you think of strife and revolution in so many parts of the world. Yes, I repeat, the universe is friendly because it is ours to master. It can be mastered. The laws that govern it are immutable. The response is invariable. It is like a beautiful high-powered car or piece of intricate equipment that will give us wonderful service when once we have learned to work it properly and care for it adequately. It is like our bodies. What supreme joy a beautiful, supple, healthy body can give us. But what knowledge and effort are required to cultivate and maintain grace, vigor, and strength.

The world is more than a mere machine. It is a part of beauty and a source of joy and inspiration forever. In the words of Goethe, it is the garment of the living God woven upon the loom of time. At nature's broad breast the artist, the poet, the scientist, find perpetual nourishment. She soothes the weary and disconsolate; she heals the sick; she provides a living stage and background for life's panorama.

The foremost gift of life is that the law of love is the supreme law in the universe. There is nothing more glorious



in the world than love. Because love exists, life is always worth living. Love is transfiguring. The most menial chores become sublime when love sets the task. The mother, wrapped in love for her child, forgets the hours of backbreaking toil. Love has prompted every achievement, every heroic deed. He who has not experienced love is poor indeed. What matters the poverty of the present! What matters the trials and tribulations of the past! Love like the rainbow of light casts beauty over all.

The love of David and Jonathan has become immortal in literature. For fourteen years did Jacob serve Laban for his daughter *Rachel*. Emily Sedgwick waited twenty years for the poet Tennyson. Charles Lamb, the great English essayist, devoted his life to his sister Mary when she became subject to attacks of insanity. Interest brightens the eye when we hear the names of Romeo and Juliet, Tristran and Isolde, Paolo and Francesca—famous lovers of the world. Love! "Ah, sweet mystery of life, at last I've found thee . . . 'Tis love and love alone the world is seeking." It costs no money. It cannot be commanded. It is an attribute of God. When life has such a glorious gift to bestow, can it ever lose its zest and glamour?

This gift that is free for the asking—is anyone deprived of it? No, my

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friends. You have only to open your hearts and God will pour so mighty a stream through you that you will touch Heaven's heights in the divinest bliss and ecstasy. We need not sigh for love's young dream because friendship may be ours for the seeing. It may be a very trite remark to make, but a great friendship is achieved, not won like a prize in a lottery. I speak of the joys that all may attain.

Even more sublime than love of friends is the love that one pours out into service for the world. It is the love that you yourself experience, not the love of which you are the recipient, that transforms your personality. As Sara Teasdale, American poet, so aptly put it:

*What do I owe to you,
Who loved me deep
and long?
Who never gave my spirit wings
Nor gave my heart a song?
But, oh, to him I loved,
Who loved me not at all,
I owe the little gate
That led through Heaven's
wall.*

Each and every one of us lacking love in life can find a lonely, frustrated soul on whom to pour our love unstintingly, godlike, without thought of return or recompense. Do not for a moment think your love is lost. He who loves divinely has made God his debtor. What greater prize can the universe offer? Each and every one of us can find a task, a cause to serve in high dedication of the soul—

to serve because we want to, because we believe in it, because we want to be one stone in the construction of the temple, one more soldier in the glorious army of our dreams.

In this glorious season I do want, with all my heart, to share with you the love and joy that fills my being. I want you to feel your hearts lighter, your souls at peace, your desire for life stronger, your determination to do and dare firmer, your confidence in yourselves and in the work of our beloved Order unshaken. In the *Bhagavad Gita*, Krishna says to the trembling Arjuna, shrinking from the battle fray, "Why do you fear? The victory is yours. Enter and fight."

It is said that the darkest hour is just before the dawn. You may be standing at that very turning point in your lives. Your faces are toward the West and it is very dark. All that you see are the storms of the winter that is past. Just turn around and face the East and the light of the rising sun. The lords of life may be standing at the very portal bearing gifts of love and peace and joy—gifts that are the culmination of your own efforts. Tomorrow may bring fulfillment.

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

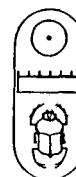


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The Rosicrucian Order, AMORC
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San Jose, California 95114

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The Generation Gap



by PETER BOWDEN

MUCH is heard today about the *generation gap*. It is causing increasing concern among parents, educators, and social workers alike. Of course it is in the nature of things for the teen-ager to want to assert his independence, in preparation to building a life of his own. Although such rebellion can at times be highly irritating to those who have to cope with it, it has been regarded by intelligent adults for many years as a natural phase of growth toward maturity. Where there is a genuine bond of love and affection, coupled with a wise programme of delegating *graduating* freedoms and responsibilities to the youngster by those responsible for his welfare, more disruptive effects can be contained.

But the credibility gap, yawning ever wider between the generations—especially in the more prosperous Western societies—seems to involve more than the mere separation of the symbolic “umbilical cord.” Admittedly, the total “dropouts,” the hippies, flower children, and so on, represent only a small—but highly publicised—minority of young people.

Nevertheless, the undercurrent of discontent is widespread, as many youngsters seriously question the very foundation upon which our society is constructed. They are vigorously reacting against a culture which produced napalm jelly, nuclear weapons; which frequently advocates one set of values and secretly practises another; which has largely elevated moneymaking and social prestige to major goals of life. In so doing, they come into conflict with the more conservative elements of the “older generation,” who regard the foundations of Western culture as inviolate.

Far be it from me to decry this trend; even though I find some of the more extreme aspects far from constructive. In fact, it renews my faith in humanity

that there are young people sufficiently incensed by the slaughter in various parts of the world to parade their disillusionment on the streets.

I appreciate their expressed contempt for dictators, their active sympathy for disenfranchised populations and for oppressed (or unfairly discriminated against) minorities. I share their concern that many educational institutions have failed to adapt sufficiently to new and expanding needs. They have every right to question the foundations of a society which spends more on armaments than on education and public health; a society which allows the dumping of agricultural surpluses in one part of the globe, while thousands in another part are dying from starvation or wasting through malnutrition; and so on.

Most educators would have to agree that young people are tending to mature both physically and socially much earlier than they were a generation ago. Moreover, they are tending to show a greater mental discrimination than was hitherto the case. They are manifesting an increasing awareness of the wider environment in which they find themselves. Narrow nationalistic ideals no longer possess the overriding attraction that they once did; the more intelligent and altruistic are tending to think *internationally*—to become citizens of the world or, at least, manifesting the strong desire to do so.

What is the reason for this? More educational opportunities? The “shrinking” of the planet into one community through improved communications and travel facilities? The influence of mass media? It could be any one or any combination of these factors. The *fact* is there, to be read by anyone open-minded and perceptive enough to see it.

Unfortunately, there are some, among the older generation, who feel that the young folk (of whom I write) are

anarchists without any respect for law and order or for the stability of society. Apart from a small minority of extremists, I have not found this so; and I have taught in many schools (junior and secondary) in both Australia and England over the past seventeen years. Certainly, youngsters of today demand to know the reasons behind any authority which they accept. Furthermore, they have to be convinced that such authority is just, intelligent, and humane. They manifest a healthy contempt for rigid and unimaginative bureaucracy and for the "cold letter of the Law which killeth."

The thing that does disturb me is the apparent *lack of communication* between the present generation and many of more mature years. It is almost as if the two generations were inhabitants of alien planets, with no common language or mode of establishing contact. This is, of course, a rather sweeping generalisation and, as such, is undoubtedly unfair to a large number of specific cases where contact has been established. On personal, individual levels many bridges have been built; but generally speaking there remains much to be done.

Age of Idealism

The young may not have the same life experience, the same worldly wisdom as the older people, but it is usually at this age that idealism burns strongest, and altruistic sentiment demands the most urgent expression. Youth can provide the vision and the enthusiasm, but very often the vision is *rough-hewn*; the youthful do not always possess enough practical life experience to embody the vision in workable form. It is at this point that those of us who have been in physical incarnation longer and have been compelled to grapple with the contingencies of everyday life can help—provided an understanding and sympathetic empathy can be struck between the two groups.

If attempts by young people to express their deepest convictions are ignored, met with hostility, or treated with a sort of superior, complacent indulgence, then we have in the making one of those vicious chains of action and reaction described in my previous

article, "Implementing the Vision" (July 1971 *Rosicrucian Digest*). The youngsters, meeting impenetrable barriers, become frustrated, and (in some cases) expression is wont to take more violent outlet such as throwing stones through embassy windows, and so on.

The gap is certainly there to be bridged. Who is better qualified to give a lead than the traveler on the mystic way? The true mystic not only retains but adds extra dimension to the idealism of youth. His very vocation demands the expansive heart, the open and inquiring mind, the implementation of justice and fair play. To these basic requisites of idealistic youth, he can add considerable worldly wisdom, wrought through the crucible of life's trials, and he can integrate and transfigure the whole through his transcendental understanding.

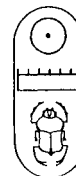
Unity Within Diversity

The mystic, through the very nature of his quest, strives to penetrate beyond the world of effects to the realm of causes underneath; he seeks the *unity within diversity*. Then it becomes his purpose to express the unity so that it can manifest its fullest purpose through diversity, thus establishing a natural harmony and order which grows and flowers under the impetus of the inspired, creative imagination.

The order thus imposed from within is the order of *organism* rather than *organisation*—although it must be admitted that even organism requires some degree of outer organisation if it is to manifest effectively through the phenomenal world. However, such organisation needs to possess considerable flexibility, capacity to adapt to changing needs and insights, and should be regarded as a means to an end rather than an end in itself.

Organisation—in its crudest and narrowest aspect—is a preconceived pattern *imposed from without*. It is mechanical, constrictive, and ultra-conservative.

Organism, on the other hand, is a spontaneous order which *arises from within*. It is an outer harmony of beauty and proportion, established through the expression of realised unity. The unity, embodying the great truths



which Rosicrucians know as Light, Life, and Love, is thus able to manifest itself in rich diversity.

Organism, while striving to express unity, does not attempt to reduce everything to the same common denominator; it does not require uniformity or rigid conformity. On the contrary, it seeks to diversify its expressions, within the bounds of the Law of Harmony, to produce variation. Applying the idea to the relationship between the individual and society, it is essential that the individual intimately realise himself as part of a greater life and respond to its basic rhythm and purpose. But the manner in which he expresses or actualises this realisation is unique. Herein lies the fundamental difference between imposed organisation (as embodied, say, in the totalitarian state) and spontaneous organism. By response to the order of organism various members and sections of society are able, in the words of Bishop Wedgewood, "to proceed together, differently."

Perhaps a simple analogy may help to get the idea over more clearly? Each individual may be regarded as a note in a piece of music—every note having its own unique pitch, timbre, overtones, and so on. Even a note of, say, D natural above middle C is different for a violin and a piano; very sensitive ears affirm that they can detect differences between notes of the same pitch played by different violins. By itself, the individual note has little worth. If it is "mixed" with other notes in a haphazard fashion, the result is likely to be discordant. If, however, the notes are "ordered" (without jeopardising each one's freedom or individuality) in accordance with some over-all purpose—to wit, the melody—they manifest in musical phrases, thus contributing to the harmony and the beauty of the whole.

Although, for the purposes of analysis, I have contrasted organisation and organism rather starkly, I do not feel that

at this stage of human evolution it is a simple case of "either, or." However, I do envisage, in the normal scheme of progression, the more restrictive aspects of organisation being gradually supplanted with the spontaneous order of organism.

As through the process of evolution the greater bulk of humanity becomes more fitted to accept responsibility (and this can only come about through inner realisation), then the social framework must adjust to allow for the exercise of this responsibility and to provide maximum scope and freedom for the "springs of creativity" to manifest. Maybe it is a feeling that this adaption is not coming about quickly or more extensively enough which lies at the root of the wide-scale youth discontent discussed earlier?

At the same time, it must be admitted that the change can only lead to expanded growth and a fuller life if there is a fair degree of intelligence plus good will on the part of the individuals concerned. Failing this, an absence of outside organisation must surely culminate in anarchy, ultimately reacting in a type of organisation even more arbitrary and restrictive than that overthrown or abandoned. Thus organisation has played its part in evolution; and still has a part to play. Nevertheless, one can look forward to a situation whereby organisation becomes progressively more flexible and open, as organism is able to wax in manifestation.

The traveler on the mystic way can make a valuable contribution in pointing out how a sane, constructive social order, based on the concept of organism, can be evolved—an order which fully respects the rights and freedoms of each individual, while at the same time providing a framework within which he can apply his own unique talents to their maximum manifestation; in the Athenian idiom, to attain his own "excellence."

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ROSICRUCIAN DIRECTORY

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

Men of the Mind

(continued from page 21)

perihelion—its point of nearest approach to the Sun—of this, the closest planet to our star, never occurs twice at the same point in its orbit but rather seems to wander, causing in the beautifully worked-out tables of planetary motions a discrepancy of 43 seconds of arc per century, which, regardless of how many calculations were made, was left unaccounted for.

It was suggested that this perturbation could be caused by a small yet undiscovered planet, even closer to the Sun than Mercury, tentatively baptized *Vulcan*, but after numerous observations and false alarms astronomers had to finally admit it did not exist.

The answer to the puzzle posed by Mercury's seemingly erratic orbit was provided by the "General Theory of Relativity," which showed that the perihelion of any revolving body had to have a motion *beyond* that predicted by Newton. When these calculations were applied, Mercury's perihelion shift fitted them admirably, and in 1960 Venus' orbital perihelion, which was also found to be advanced, also seemed to adjust to Einstein's theory.

The Einstein Shift

Another prediction of General Relativity, now known to astronomers as the *Einstein Shift*, stated that an intense gravitational field would slow down atomic vibrations and that this would be detectable by a shift of special lines toward the red end of the spectrum. Astronomers confirmed this by a study of the spectra of white dwarfs, which are extremely massive stars.

Einstein also predicted, on the basis of his work on the nature of light and space, that light rays should be bent by a gravitational field. He calculated that a ray of light skimming the Sun's edge would show a deflection of 1.75 seconds of an arc. This could only be tested by observing the stars beyond the Sun and close to its surface, by reason of line of sight, and then comparing their positions with what they were when the Sun did not interfere, to see whether there was any observable shift resulting

from the bending of their light. (See *illustration*.)

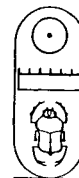
Einstein had to wait for the end of World War I for his prediction to be confirmed, when in 1919 an expedition of the British Royal Astronomic Society verified it during a total eclipse of the Sun.

The theory's confirmation by the eclipse received mixed reactions. Those who were opening new frontiers in the field of science immediately appreciated it, while many others in science and out of it were extremely annoyed that all of the knowledge they had acquired through great efforts and many years should be overthrown that way. There was a tendency by those who either did not understand or did not want to understand what Einstein had stated—to play off what they called "common sense" to explain the theory away, only succeeding in proving that it is the least common of all the senses. A professor of celestial mechanics at Columbia University wrote:

"For some years past the entire world has been in a state of unrest, mental as well as physical. It may be that the war, the Bolshevik uprising, are the visible objects of some deep mental disturbance. This unrest is evidenced by the desire to throw aside the well-tested methods of government in favor of radical and untried experiments. This same spirit of unrest has invaded science. There are many who would have us throw aside the well-tested theories upon which have been built the entire structure of modern scientific and mechanical development, in favor of methodological speculation and phantastic dreams about the Universe."

In Germany, Einstein's theory was described as "Bolshevism in physics," while in Russia, A. Maximov, a political philosopher who made the physical sciences his business, wrote in an official publication:

"It is only natural, therefore, that the announcement of 'general rel-



ativity' by Einstein was received with delight by the bourgeois intelligentsia. The impossibility within the limits of bourgeois society for the intellectuals to withdraw from these influences led to the circumstance that the relativity principle served exclusively religious and metaphysical tendencies."

When Einstein, seeing the writing on the wall, left Germany to stay in the United States, Nazism added its attacks to his concepts in, among other things, a book called *German Physics*, which stated in part:

"Jewish physics can best and most justly be characterized by recalling the activity of one who is probably its most prominent representative, the pure-blooded Jew Albert Einstein. His relativity theory was to transform and dominate all physics; but when faced with reality, it no longer has a leg to stand on. Nor was it intended to be true. In contrast to the equally intractable and solicitous desire for truth of the Aryan scientist, the Jew lacks to a striking degree any comprehension of truth—that is of anything more than an apparent agreement with a reality that occurs independently of human thought."

It is an ironic historical footnote that while this was being said of Einstein, the "Aryan" scientists of the Third Reich were engaged in extensive research programs to develop the possibilities of Einstein's "Jewish physics."

Because the theory is so universal in nature, there were also fears—from a few religious quarters—that it attacked the established religion; thus, in an address to students several years ago an Archbishop of Boston said:

"Remembering the tremendous excitement over the Darwinian theory of evolution during my boyhood and the furore created less than ten years ago by Einstein's theory of relativity, I tell you that those theories became outmoded because they were mainly materialistic and therefore unable to stand the test of time."

In 1933, when Germany began taking the first fateful steps toward what

was to become the worst war of all time, Einstein left his country for the United States and joined the faculty of the Institute for Advanced Study in Princeton where, according to him, he spent some of the happiest years of his life.

The significance of his now famous equation, $E=mc^2$, which shows that matter and energy are a dual manifestation of the same thing so that one pound of matter, if completely converted into energy, would yield as much power as the explosion of fourteen million tons of TNT, was hotly debated by the few physicists who understood its monumental importance.

Toward the end of the 1930s, it was common knowledge in scientific circles that all-out research was being carried out in Germany toward the development of atomic energy. Finding deaf ears to their warnings in American military leaders, a delegation of scientists turned for help to the only man who was sufficiently respected by everybody to be heard, and Einstein was made to provide more than just the theoretical basis for this age's ultimate weapon.

The Einstein Letter

On the night of August 2, 1939, Albert Einstein wrote to President Roosevelt what history now calls *The Einstein Letter*. It said in part:

"Recent work by E. Fermi and L. Szilard which has been communicated to me in manuscript leads me to expect that the element Uranium may be turned into a new and important source of energy in the immediate future. . . . This new phenomenon would also lead to the construction of bombs."

This time the warning was heeded and, paradoxically, this letter, written by a confirmed pacifist, led to the establishment of the Manhattan Project that carried out one of the most astonishing and fabulous technological undertakings, culminating with a light "brighter than a thousand suns" over the dry desert of New Mexico.

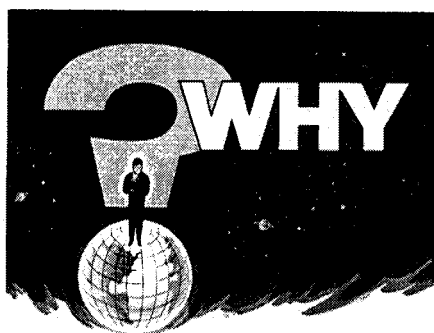
Man could now use the life-processes of the stars for his own purposes.

Einstein never stopped working and finally produced his *Unified Field*

Theory, in which four elegant equations combine the physical laws behind the forces of light, energy, and gravitation. Though in Princeton he found some of the isolation he always searched for but never quite obtained, he never changed his simple way of life. In summer, it was a common sight to see a thin figure in sandals, without socks, and in a baggy sweater, topped by a shock of white, bushy moplike hair, eating an ice-cream cone, oblivious to the surprised looks of recognition of some of his colleagues, cordially answering the greetings of his smiling students.

The best way one of this century's most brilliant men of the mind can be remembered, aside from the insight he shared into the basic workings of the Universe, is through something he wrote about his feelings on the source of the inspiration for his work:

"The most beautiful emotion we can experience is the mystical. It is the sower of all true art and science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead."



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:

If The Rosicrucians are disseminating truth and knowledge for the enlightenment and advancement of man, why do they charge dues? Why isn't such instruction freely disseminated to mankind?

ANSWER:

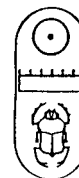
It is quite agreed that there should not be dues or fees for any knowledge that is for the advancement and better-

ment of mankind. From a humanitarian point of view, all such should be free.

However, how is the individual to receive such "free" knowledge in the privacy of his home that may be perhaps thousands of miles from the source that disseminates it? The Rosicrucian teachings are free, but the paper, the printing, clerical help, postage, and buildings to house the staff are *not*. Suppose we were to say there are no dues, that the student should just pay his pro-rata share of the cost in disseminating the teachings to him. He would then find that the amount he would pay would be perhaps even more than the dues.

We all believe that the teachings of the Bible or the Koran, for example—or any sacred work—should be free. Nevertheless the individual has to buy a copy of such a work. He is not purchasing the contents but paying for the material form in which it is presented.

Further, from the ethical point of view, why should the recipient be free from every obligation, why should the expense of disseminating knowledge to him be one-sided? In antiquity students traveled hundreds of miles at their own expense to assemble and hear a distant teacher. It was the only way such knowledge could be obtained. Today circumstances are different, and the student desires that such knowledge be brought to him—and that is what his dues pay for.



Rosicrucian Activities *Around the World*

THE IMPERATOR Ralph M. Lewis and his wife, Soror Lewis, were honored guests at the annual Mystical Festival held by Francis Bacon Lodge in San Francisco on Sunday, February 20.

Members were privileged to receive answers to some of their many questions during a question-and-answer Forum conducted by the Emperor. Frater Lewis also presented a most inspiring address during the Convocation.

The varied program included a Fourth Degree Initiation, lectures and demonstrations, and a refreshing musical interlude on the piano by Soror Rosalie Rock, Chairman of the Mystical Festival. A record crowd of nearly 200 Rosicrucians attended the Festival which was held in the Odd Fellows Temple.



AMORC members who attended the Supreme Temple Convocation on February 29 were treated to a special presentation by Oakland Lodge (AMORC), California, of an inspiring mystical drama entitled "The Challenge of Two Paths." The drama, written by Soror Leona Moulder, Master of Oakland Lodge, was in pantomime with a spoken introduction, and all present were impressed with the beauty of the presentation and the message it had to offer.



▲
A recent recipient of the Rosicrucian Humanitarian Award was Mother Charleszetta Waddles of Detroit, Michigan. Mother Waddles received the Award in recognition of her unselfish devotion and persistent efforts to continue her services of providing food, clothing, shelter, and care to hundreds of Detroit's poor through her Perpetual Help Mission—whose motto is "Peace to All Mankind. . . ." The Mission operates solely on funds received from sporadic contributions and Mother Waddles' own speaking engagements. On numerous occasions the Mission has been forced to close because of lack of funds. Yet, through Mother Waddles' tireless efforts, it has always managed to reopen and continue its services to those in need. The presentation was made by Frater Merrill Work, Master of Thebes Lodge (AMORC), Detroit. Frater Work is shown above with Mother Waddles during the Thebes Lodge Conclave banquet held in October.



◀ We are happy to report that the Sunyani Pronaos in Sunyani, Ghana, is continuing with its good work of bringing cheer into the lives of those less fortunate. During the holiday season, gifts were again presented to grateful patients at Sunyani Government Hospital. Shown above receiving the gifts on behalf of the patients is Nurse Celestine Minta of the hospital staff, while members of the staff and officers of the Pronaos look on. Frater C. K. Duah, Secretary of the Pronaos, made the presentation.

During the month of February Grand Master Chris. R. Warnken and his wife Josephine were in Mexico participating in two Conclaves. On the fourth, fifth, and sixth of the month they visited Tijuana for the Conclave of Cosmos Lodge, which was very successful and attracted 125 members from the surrounding area as well as Tijuana itself. The Grand Master and Soror Warnken enjoyed very much the splendid program and the warm hospitality extended to them.

On the 16th they journeyed to Monterrey to share in the stimulating Conclave of the Monterrey Lodge. Another satisfying and successful program was shared by over 165 members from the entire northern section of Mexico. Seven subordinate bodies were represented. Again, truly warm and enthusiastic welcomes and hospitality were showered upon the honored guests. The four-day program was inspiring and instructive and included a regional meeting of all subordinate bodies in the area. Also prominent in the program were two of our esteemed Grand Councilors—Rubén Treviño Fernández and Jorge Matuk Nazur. Delivery of the Grand Master's discourses in Spanish was enthusiastically received at both Conclaves.



Of interest to Rosicrucians, and particularly to those in the Denver area of Colorado, is news from Rocky Mountain Chapter, AMORC, of a change of Chapter quarters. Through the kind efforts of Soror Eleanor Woodhull, a beautiful piece of property is being rented to the Chapter for their purposes. In addition to parking facilities and space for a temple, the Chapter has library facilities and a room where children may be safely left to enjoy supervised activities while parents attend Convocation. Members are looking forward to the Spring Conclave's friendship breakfast that will be held in the new quarters, and interested Grand Lodge members may also participate at that time in a special tour of the new facilities which are shown here before renovation.



▲
Fratel Lamar Kilgore, Master of Colorado Springs Pronaos, sends word that the first public lecture of the Pronaos, held recently at the Penrose Library, met with success well above expectations. A talk presented by Regional Monitor DeWayne F. Clark elicited a fine response from an attentive audience. Following the lecture, questions were answered by Frater Clark and a panel of Pronaos members, which resulted in a gratifying number of those present requesting further information concerning the Order.



On March 1, 1972, Soror Dolores Chandri retired from active employment at the Grand Lodge. She served faithfully as a Secretary in the Grand Master's department, being charged with those responsibilities related to our Spanish language Lodges and Chapters. She joined the Grand Lodge staff in October, 1963. Soror Chandri was honored guest at a dinner on her birthday just a few weeks prior to her retirement. On her last day of employment, her fellow workers presented her with several welcome gifts and cut a large specially decorated cake in her honor as a token of their admiration for her.



For the past three years, the "Mastery of Life" radio series heard every Sunday on Radio Trinidad, Trinidad, West Indies, has been under the sponsorship of Belgrove's Funeral Services owned by Frater Lionel Belgrove of San Fernando. The program now has

a new sponsor—the Cochab Gift Shop which is owned by Frater S. V. Mitchell of Port-of-Spain. We are most grateful to Frater Belgrove and Frater Mitchell for making it possible for radio listeners in Trinidad to hear this series.



The Mystery of Time

SINCE the advent of Einstein's theory of relativity, more and more scientists are studying the enigma called *time*.

Is time duration—the relation of one thing to another? Does this duration imply *substance* or, in other words, has time a substance separate from our consciousness of it? How do time and space relate?

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

TEMPLE OF OLYMPIAN ZEUS

The Roman Emperor Hadrian did not destroy but added buildings to the Roman world. This magnificent edifice now in the center of Athens was built under his edict. Originally there was a large wall in the center of Athens with a huge gate known as the *Arch of Hadrian*. The Arch led to the temple known as *Olympieion*, the largest temple ever built in Greece, a portion of which still stands as shown. This site of the temple was one of the most sacred places. The first temple was built during the reign of Peisistratus, sixth century B. C. The present temple was built and completed in the second century A. D.

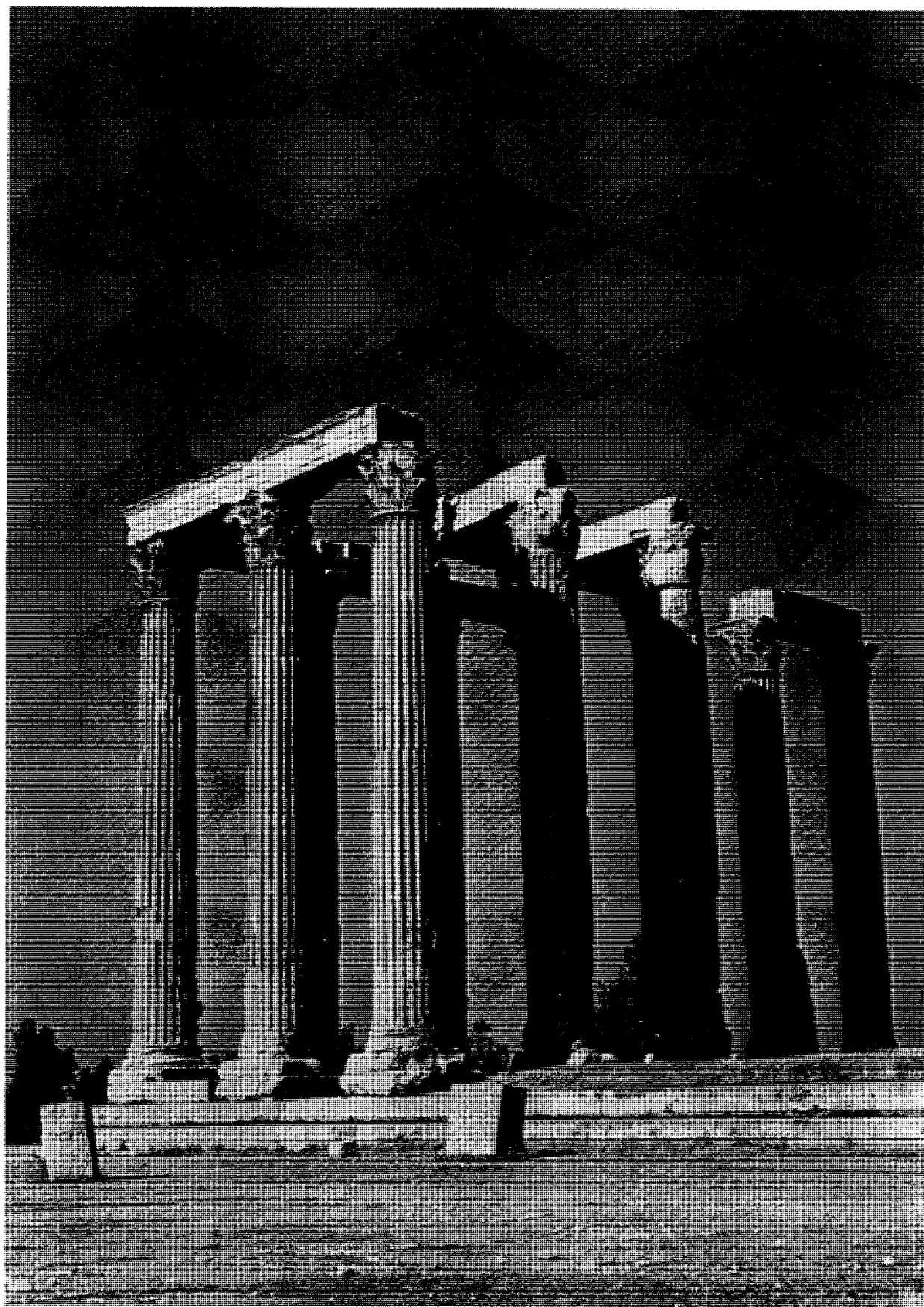
(Photo by AMORC)

CITY OF THE PAST (Overleaf)

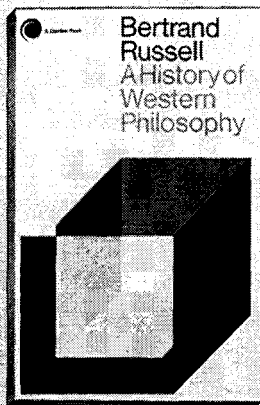
On the attractive island of Rhodes in the eastern Mediterranean, twelve miles off the coast of Turkey is this old walled city built by the Knights of St. John of Jerusalem in 1310. With its stone turrets and crenelated walls, the city of Rhodes remains almost intact notwithstanding the famous siege by the Turks in 1522. The tower shown adjoins an original structure which once housed the Grand Master of the Knights. Rhodes is a most historic island. Being close to the center of the great civilizations of antiquity, it was often victim of many conquests by them.

(Photo by AMORC)

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1972*







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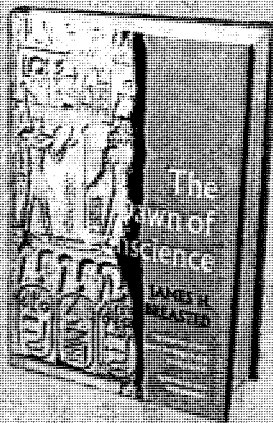
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A History of Western Philosophy

by Bertrand Russell

How much more do we really know today about birth, death, life, and the nature of the soul than did the ancients? What were the great, simple truths taught by such men as Socrates and Plato? How old is the doctrine of relativity and the theory of evolution? **A History of Western Philosophy** answers these questions simply and forcefully.

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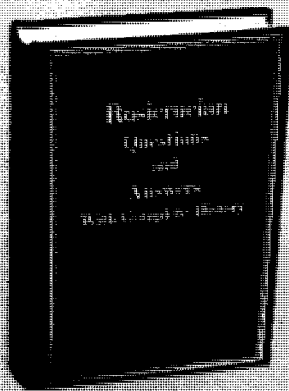
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Mental Poisoning

by H. Spencer Lewis, Ph.D.

—THOUGHTS THAT ENSLAVE MINDS

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BRAVE NEW ERA

Man is unfit to handle his own affairs and the concepts of "freedom" and "dignity" are nothing but mirages that have caused more harm than good. Man should be confined in a totally controlled environment—much like a rat in a cage—in order to keep him from hurting himself and others. A bit extreme? This, however, is the basic premise of *Beyond Freedom and Dignity*, a highly controversial book by Burrhus Frederic Skinner, perhaps today's most influential psychologist, considered by a great many of his peers second only to Freud as the most important psychologist of all time.

Dr. Skinner's book, which is causing worldwide repercussions, is the summation of his behavioristic approach to psychology, but it goes beyond his field—into philosophy—and there it runs into trouble because his philosophy is hard to take.

The author contends that *all* of man's actions are solely determined by his environment and that concepts such as autonomous man, freedom, and dignity are false. Discarding the idea of freedom and looking at man's actions in a purely scientific way, the Harvard psychologist terms man's apparent struggle for freedom nothing else but a behavioral process through which he endeavors to avoid or escape from the unpleasant aspects of his environment—an environment he can never be free of.

The best man can hope for, according to Dr. Skinner, is to learn to be happy by controlling the environment. Instead of freeing man from all control, Dr. Skinner suggests that new, more efficient controls be found. Like a rat in a cage, man will be happy if the proper techniques of control are applied.

Freedom, according to Dr. Skinner, is an obstacle to the development of these controls and to man's fulfillment. When man attributes actions to free will rather than to environment, he denies physical truth and acts in an unscientific fashion. Dignity, like freedom, is also a hindrance to man's development, since when a person's dignity or worth is recognized, the fact that his actions have been only reactions to environmental stimuli is denied. Man must not, according to the arguments expounded in the book, attribute actions to mysterious or occult qualities (freedom and dignity); he must try to discover which environmental factors produce which actions.

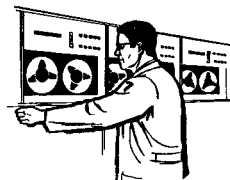
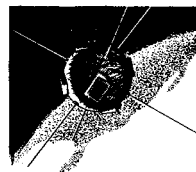
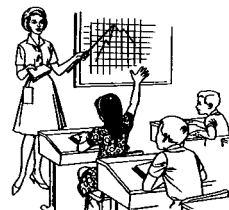
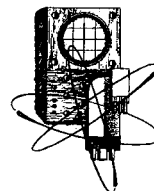
After rejecting these two concepts, Dr. Skinner proceeds to move beyond freedom and dignity by proposing that a new society be built, based entirely on behavioristic foundation, placing everybody in a controlled environment. The culture designers of this new society would see to it that people behave in the right manner through proper controls. "The problem," he states in the book, "is not to induce people to be good but to induce them to behave well." He later adds, "What we need is more control, not less, and this is itself an engineering problem of the first importance."

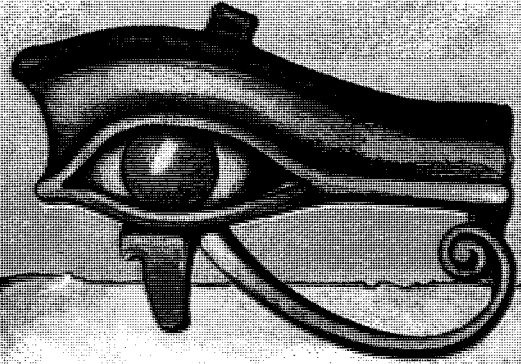
Dr. Skinner does not mention *who* the engineers would be, or what controls they would employ; however, in light of Dr. José Delgado's well known research on behavior control, the possibilities which become available are straight out of an Aldous Huxley nightmare.

Dr. José Delgado, of Yale University, is developing methods of behavior control through the use of psychoactive drugs, psychosurgery, and direct chemical or electrical stimulation of the brain. In one case, electrical excitation of the brain elicited an eight-fold increase in friendly manifestations and in the verbal output of a patient. In a more dramatic experiment, Dr. Delgado stood in front of a charging bull and stopped it by pressing a button which activated, by radio, a device implanted in a part of the animal's brain, draining it of all hostility.

In a recent statement Dr. Delgado said, among other things, that "the results obtained in animals and humans show that we have the necessary tools for investigation of the neuronal basis of emotional and behavioral reactions, and also that we can influence psychic functions by direct stimulation."

In a world presently suffering through the birth-pangs that usually accompany the period of transition from one era to another, and which has come to view (wrongly, in most cases) every scientific development as the opening of a Pandora's box by men who care little about the consequences of their research, the sensationalistic pronouncements of Dr. Skinner, coupled to Dr. Delgado's questionable research, can only do more harm to the already tarnished halo of the scientific community by fostering further fears that science is trying to make a "brave new world" out 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 ideas are borrow'd from preceding perceptions. Our ideas of objects, therefore, are deriv'd from that source.

—DAVID HUME, 1711-1776
Against Personal Identity

May all men remember that they are brethren! may they alike abhor that tyranny which seeks to subject the freedom of the will, as they do the rapine which tears from the arms of industry the fruits of its peaceful labours!

—VOLTAIRE, 1694-1778
On Toleration

That which men desire, they are also said to love; and to hate those things for which they have aversion. So that desire and love are the same thing, save that by desire, we always signify the absence of the object; by love, most commonly the presence of the same.

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

