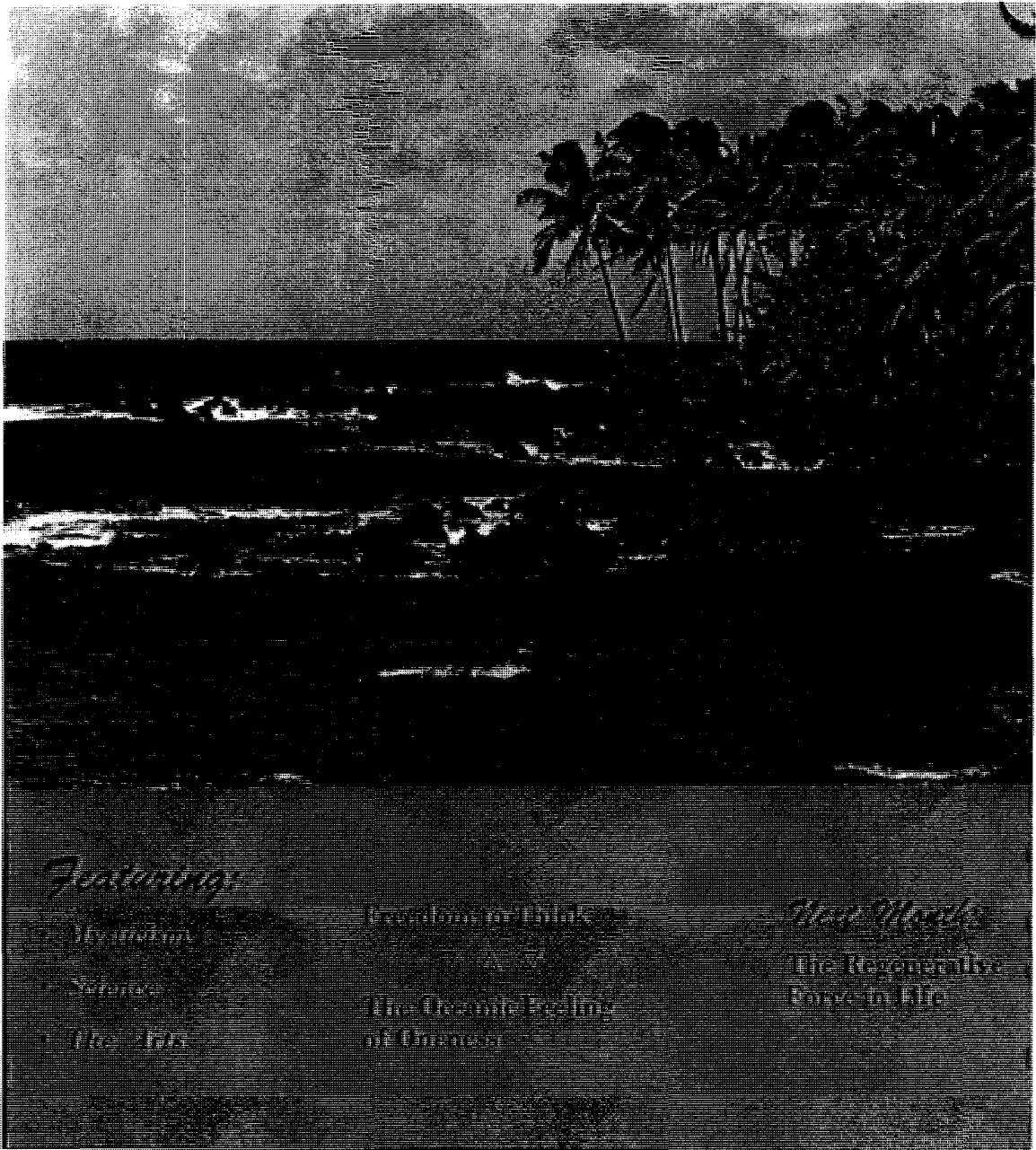


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by RALPH M. LEWIS

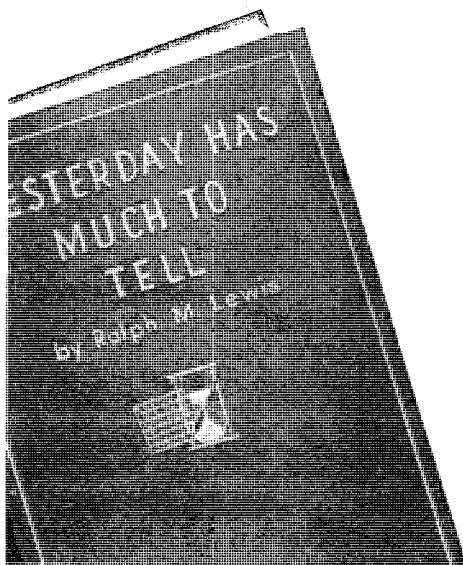
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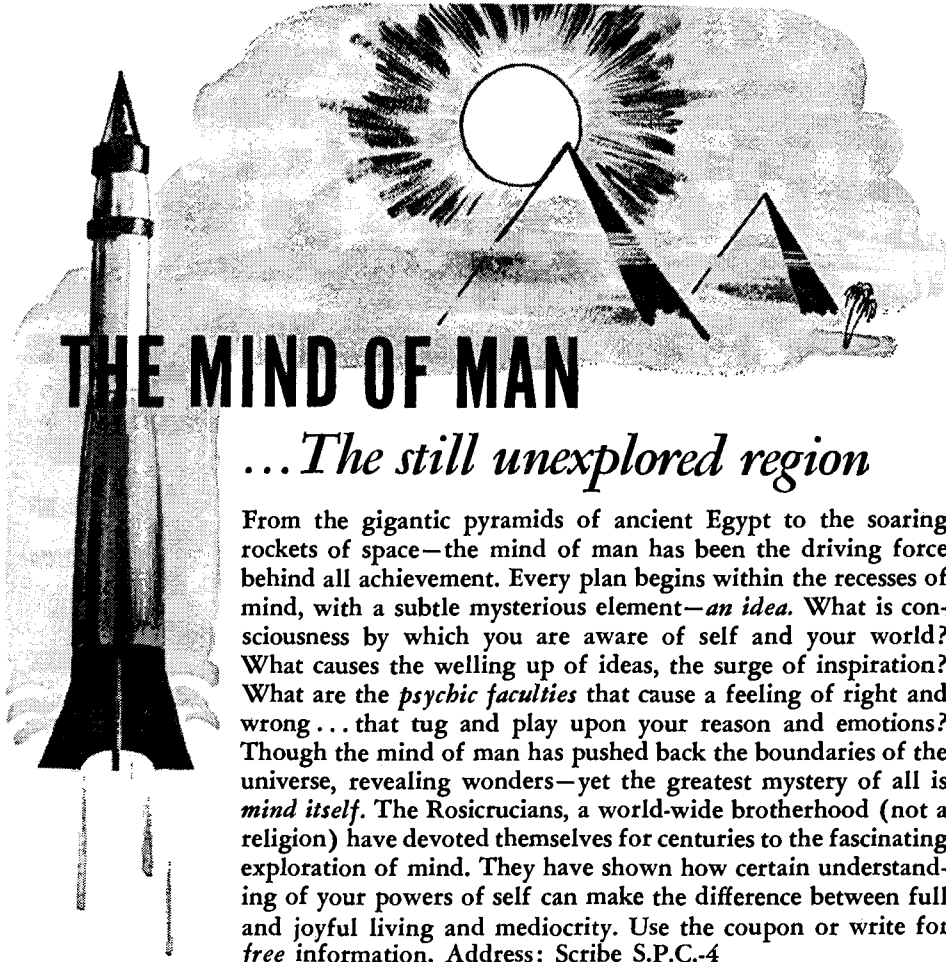
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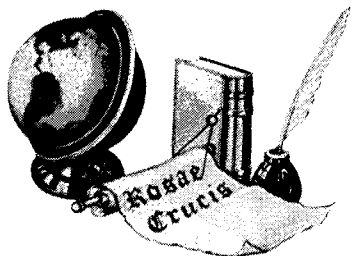
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**OFFICIAL MAGAZINE OF THE  
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**Gerald A. Bailey, Editor**

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**Volume LI**

**November, 1973**

**No. 11**

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## ROSICRUCIAN WORLD CONVENTION →

Opposite is a partial view of the over 2000 Rosicrucian members from throughout the world who gathered for a world convention in Montreux Switzerland, in early September. Fifty-four nations were represented by the attendance of members from every continent. The huge Convention overflowed the Hall of Congress in beautiful Montreux on Lake Geneva. (Photo by AMORC)



# THOUGHT OF THE MONTH

By THE IMPERATOR

## THE INDIVIDUAL AND ADJUSTMENT

WAS MAN originally predetermined to be as he is? Or is he a product of accumulated influences? Is man in his *final* state today, or will the future *remake* him? Many of the world's religions in their sacred literature have proclaimed man to be a spontaneous creation. They have declared that the human was divinely conceived to be just as he is. They hold that he came forth as a human in the manner he now walks the earth.

The ancient Egyptians said that the god *Ptah* conferred upon man his power of speech, mind, and thought. The ancient Greeks had their gods and humans resemble each other. Man was a spontaneous creation, they thought, in the image of the gods. In Genesis, Chapter 1, verse 26, it states: "And God said, Let us make man in our image, after our likeness; . . ."; in verse 27: "So God created man in his *own* image, . . ." The Hebraic version states that Yahweh, afterward called the God of Israel, moistened clay with mist. From that clay Yahweh then made the figure of man. Many Moslems, taking the Koran—their sacred book—literally, have imagined God to be sitting upon a throne; He and man were both thought to have similar images, that is, man created in the image of God.

In these and other contemporary religions man has been thought to be subject to dual influences. Man is of the flesh, a material substance, but he is also a spirit and ethereal quality. This spirit or essence is believed to more intimately partake of the nature of the divine. Two influences were said to work upon this composite nature of man: One is *good*; the other *evil*. Good is believed to be the constructive or beneficial influence. It is the condition

which is thought to contribute to man's welfare upon earth and in the after-life. Conversely, evil is considered the destructive influence. It is that which is believed to disorganize man's relation in human society and to jeopardize his future immortal happiness.

These influences of good and evil were eventually personalized. The good was made the quality and power of a deity. Evil was the power and quality of a counter personality. One of the most striking examples of this personalizing of good and evil is the Zoroastrian religion. It is a living religion which dates back to the early Aryan concepts of about 1500 B.C. However, Zoroaster, who formalized the beliefs, lived in about the sixth century B.C. Zoroastrianism teaches that there is one deity to be worshiped as supreme. Life, light, and truth are elements of the goodness of this deity. This deity was given the name *Ahura Mazda*. Darkness, deceit, and treachery were personalized by the entity called *Ahriman*. These two, then—Mazda or Light, and Ahriman or Darkness—were ever in conflict for the possession of the soul of man.

### *Early Studies*

The human body, which man has often thought was the image of his god, has long been studied by him. An Egyptian papyrus scroll of the seventeenth century B.C. is perhaps the oldest scientific document we have today. It is a treatise on surgery and it makes a study of the human anatomy, beginning with the head. Yet this scroll refers to even an earlier one on the same subject. Darius, a Persian king, established the earliest known medical school in Egypt after his conquest of that country. There,

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apparently an intensive study of the human organism was undertaken.

Gradually, centuries later, another more subtle kind of influence was to affect man physically and mentally. Experimentation proved that changes registered in the living substance can affect offspring through inheritance. Abbot Mendel in the nineteenth century proclaimed that each chromosome or germ plasm carried a large number of hereditary units. These hereditary units came to be known as *genes* and were responsible for all characteristics that would show during a lifetime. Mutations or changes in the genes were inherited from parents. The genes occur in pairs, one member of each pair being derived from each parent. Such a mutation can be the dominant influence for generations of offspring until a new mutation occurs.

#### **Biological Influence**

These were influences on the life of man that religion had never anticipated. Still another biological influence had its rise before the experimentations of Mendel. This was the theory of man's relationship to animals. Most men had accepted the idea that similarity of man's organic functions to those of animals is a coincidence, the result of the independent creation of species. Down through the centuries some men have thought about the possibility of a gradual evolution of man, but they had little to support what amounted to a daring idea at the time. Even the great Voltaire argued that there could not be a continuous chain of beings in the universe, one merging into or emerging from another. He said this was not possible because there was no gradation of heavenly bodies.

Jean Lamarck, a naturalist in the early nineteenth century, declared that minerals, plants, and animals evolved from a common source. This theory tried to show the evolutionary relations of all expressions of nature. At first the theory was a sort of development from a hierarchal order, that is, an upward scale of things, one coming from another. However, Lamarck could not establish a common link between the vertebrates and the invertebrates. Yet Lamarck had propounded a theory that man was, to a great extent, a product

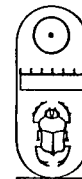
of environment and not exclusively a spontaneous creation.

Charles Darwin also lived in the nineteenth century. He, too, propounded that man was not a spontaneous creation. He was the product of his environment and the transmitting of certain characteristics from the lower forms of life. "Organisms compete for restricted food supplies. Those with favorable variations survive and reproduce their kind." Hands, fingers, and man's upright position were not predetermined for functions. Rather, they are the consequences of adaptation to conditions for which they were needed. Darwin drew up a genealogical tree showing the descent of man from the embryos of animals. Darwin claimed that man is not limited to a particular state or kind. He said that man might further evolve due to further influences being made upon him. He said: "Man may be excused for feeling such pride at having risen, though not through his own exertion, to the very summit of the organic scale and the fact of his having risen, instead of being placed there aboriginally, may give him hope for a still higher destiny in the distant future."

The theory of evolution, though challenging to orthodox religion, has since received much support from branches of science other than biology. Psychology discloses that there are innate patterns of behavior in the nervous system. These biological tendencies are called *instincts*. They have carried over from past ages as man struggled upward against the impact of his environment. These are impacts upon him in addition to any cosmic or spiritual inheritance he may have as a human being.

#### **Social Groups**

Man is more than a biological animal; he is also a social animal—man is a gregarious being—he likes and needs to live in groups of his own kind. Anthropologists consider the family as having been the first social group. The inclination toward the family unit was most likely due to the lengthy period of the helplessness of offspring; however, these family tendencies occur purely instinctively among certain animals. "It was probably the first group



in the evolution of human culture to acquire a traditional form." Out of the family came more complex social groups such as tribes and clans.

These social groups adopted, through circumstances, many practices and customs. Some of these became no longer necessary but were then established by tradition. Individuals in each social order in which they are born are subject to the impact of these customs and traditions and feel bound by them.

Herbert Spencer, philosopher and naturalist, said: "From the beginning the pressure of population has been the proximate cause of progress." He further said: "All mankind in turn subjects itself more or less to the discipline described. They either may or may not advance under it . . . ."

#### **Traditions**

Man can change the customs of his society if he has the individual or group power to do so. Many times, however, he accepts unquestioningly the social impacts upon him. He is not fully aware as to whether they are a benefit or an impediment to him. It is only when the social order or practices appear to strike at his security, comfort, or personal ambition that man will commonly rebel. Numerous customs and conditions are revered. It is because they are related to a dogmatic religion or moral system. Attempts to change them are then considered a sacrilege. An example of this today is the current controversy about the legalizing of contraception, or birth control. The question of the break with custom and revered tradition is given, in many instances, more serious thought than the merit of the subject.

There are also many transitory influences which affect man as impacts. These are due to his migration from one area of the world to another. He is then often exposed to entirely new conditions in these areas. The fifteenth and sixteenth centuries are known as the age of exploration. New areas of the world were being discovered by the men of Europe and colonies were being established by them in North and South America, Africa, and Asia. These men brought with them their European culture. The primitive conditions in

these new areas to which they were subject caused alterations in their social order and habits of living. All of this transition was not voluntary. Slaves, both black and white, were forced to leave their indigenous soil and it then became necessary for all such persons, by choice or compulsion, to make adjustments to the new surroundings if they were to survive.

#### **Adaptability**

What do we mean by the word *adjustment*? It is the adapting of one thing or condition to other dissimilar things or conditions. Obviously, there can be no adjustment where habits or customs are the same. No adjustment is needed. An adjustment can either be of a thing to a condition or a condition to a thing. In other words, an adjustment can be from an object, a material thing, to an abstract condition. For example, when you adjust a clock in your home to daylight-saving time, the clock is a mechanical object. The time to which you adjust it is, in contrast, abstract.

The adjustment we make can either be voluntary or involuntary. If we willingly alter our behavior or habits of living to conform to a new order, that, obviously, is voluntary. In some instances, this may require considerable will power upon our part. We may choose to adjust to new concepts or ideals which do not have public acceptance. Such an adjustment, even though voluntary, may cause the individual sacrifice or hardship. For example, those who adjust to the idea of civil rights in certain areas of the United States today are placed in this unfavorable status of not having popular acceptance. However, in most instances voluntary adjustment is made because of the satisfaction it affords the individual.

There may be an *involuntary* adjustment. It can be the gradual adapting of oneself to conditions of which one is not aware. For example, the procedure of an educational system may gradually change in a society. The individual accepts these changes without realizing the transition which is occurring.

A voluntary adjustment implies that the individual believes that the change



will accrue to his benefit. We often become aware of impending or actual influences that may affect our social behavior and beliefs. If it lies within our power, we should not immediately acquiesce to them. The new or different impact should be thoroughly understood and evaluated before we accept it, if possible. All voluntary adjustment by the individual should be with the motive of progress—in other words, one should make changes only in what he considers to be an upward direction. Of course, as we know, the individual interpretation may be wrong. One may willingly adapt to a change which time may prove to be a false move.

What are some of the impacts upon our times? What is occurring or impending that may vitally affect our lives? In other words, what are the conditions to which we may have to adjust? We can only touch upon those whose shadows now fall upon us.

#### *Science and Technology*

The greatest impact will be the further intensification of *science* and *technology*. We should know why there is a considerable emphasis today being put upon inquiry into and control of nature. Just why is science acquiring this growing importance in our times? The increase in education throughout most of the world is removing more and more of the old superstitions. As men's minds are freed from superstition, voids in their beliefs appear. Where superstition once gave an answer, its removal, through the discoveries of science, leaves a gap in our knowledge. These voids of the unknown are to be filled. The educated, rational mind is challenged by these voids of the unknown. Man wants to know. These gaps, then, become the field of research of pure science.

Another reason behind the importance of science in our times is the economical need for efficiency. Increasing competition requires more and more technical methods for reducing time and materials to achieve ends. If such efficiency is not had, an industry or business may not survive. This results in specializing in engendering invention and developing cost-saving devices.

All this has brought upon us the age of automation and gadgets. Complex

civilization causes increasing problems that we can only hope to solve by science and technology. We are all quite aware of some of these problems. Examples of them are crime, mental illness, water shortage, weather control, and accelerated transportation. These three, then—the spread of education, the need for efficiency, and the complexity of our times—assure the increasing influence of science upon our lives.

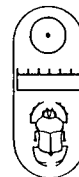
There are some impacts which we may term the side effects of science. People will need to adjust to them as well. One of these is the influence that science is having upon religion. The old belief that the earth was created as the principal theater in the universe for intelligent beings cannot endure. The ego of man will have to adjust to his lesser status in the cosmos. The theological concept of heaven and hell as regions will become archaic. It will be understood that *up* and *down* have no existence in the outer universe.

#### *Concept of God*

God will gradually become a supreme moral ideal to most men of the future, or the concept of God will become more mystically pantheistic. The whole of existence, its complete expression, will be conceived of as God. God will be regarded as the sum total of creation and as an underlying potential, and to look upon a mood or expression of nature will be to view one of the attributes of God. This conception makes God the unifying principle behind all reality. Many religious experiences and ecstasies which are now attributed to the supernatural will be proved to be psychological functions. Man will have to adjust to the idea that such makes these experiences no less important to him.

The most crucial impacts will be those that will arise out of the social and political changes. With few exceptions, racial integration will be fairly well established throughout the world. Even those few exceptions are now going through a transition. Political integration is casting its shadow in the form of the European Common Market.

*(continued overleaf)*



Nationalism will have an increasing struggle to survive. There is now the propensity of sovereign states to form into federations. This will prove too costly and impractical. The *world state* will arise eventually after much opposition. This world state will be socialistic, but not in the sense of Marxism. The increasing regulation of world resources will mean an increasing regu-

lation of peoples. The state will thus have an increasing responsibility to the individual. It will have to do for the individual what the times will not permit him to do for himself.

Some of these impacts will be causes which we bring about by our thoughts and behavior in our present social order. Others will be side effects to which we must be alert if civilization is to progress.



Indeed, what is there that does not appear marvellous when it comes to our knowledge for the first time? How many things, too, are looked upon as quite impossible until they have been actually effected?

—PLINY THE ELDER



## 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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

**December:** Ferdinand Marcos, President of the Philippines, is the personality for the month of December.

The code word is MAAT.

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



GOUGH WHITLAM

**February:** Gough Whitlam, Prime Minister of Australia, will be the personality for February.

The code word will be POLL.



FERDINAND MARCOS

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1973

# Freedom to Think

by MERLE A. ALLISON, F. R. C.

TODAY, I THOUGHT, would be the same as any other workday—the same eight-to-five routine, the same bus, the same people doing the same things, each occupied with his own thoughts and problems, yet each having one major thought in common: “Will the bus be crowded?”

I had made it a practice to know where this particular bus driver habitually stopped his bus, and I was the first passenger on, which enabled me to occupy a seat on the window side. I preferred this inside seat for the simple reason that every turn of the bus would not threaten to toss me out into the aisle of pushing, crowded passengers. I relaxed and, as on many other mornings, prepared to change an ordinary bus ride into a great adventure. I built a mental wall between the other passengers and myself, put on my magic wings, and left the bus. I was good at doing this. After many years of practice, it had become second nature.

I flew over the city and into the country of the Big Trees. Man has poetically called it *God's Country*, and in truth it is. It is redwood country, the country in which I was born. For me, there is no place to equal it, and I never grow tired of going there. As a child on our camping trips, I have many a night slept beneath the stars with nothing for a roof but the great branches that seemed to climb into the sky and lose themselves in the night. There is a heart and soul in every tree. The city-bred man may claim that this is poetic nonsense, but this is because he has never experienced the attunement with these century-old giants of the forest. There is a romance here in the awesome grandeur that writes its own story.

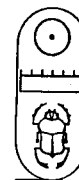
The winds that whisper softly through the treetops are the same winds that



rustled through their tall timbers in centuries past. They whistle a strange nostalgic melody that casts a spell of attunement upon the soul of every man who can hear it, and love of the great trees is its everlasting refrain. This is the voice of the God of the Forests, and the happiest moments of my life have been during the times I could shake the city from my feet and return to my cathedral home beneath the Big Trees.

A screech of brakes and a sudden stop for a red light jolted me back to the present. The woman in the seat behind me was excitedly describing to her companion a new dress she had picked up at a bargain sale. A man across the aisle was discussing his political views in very strong language, and a couple of teen-agers were talking about the latest “groovy” records they had just heard.

I looked out the window to see where I was. The sky was gray and the traffic heavy. The buildings along this particular route were dirty, badly in need of repair, old, unpainted, and ugly. But then life in this part of the city is not pretty. There was a faint odor of fish in the air as the bus passed the



cannery, mingled with another unpleasant odor from the packing house on the right. The ghetto world is a world apart. It often reminds me of an oil puddle in the middle of the road. When struck by the sun, one can see all the colors of the rainbow glittering from its depths. But then one has to be detached from the puddle in order to see the beauty of the colors, nor yet can we become so detached as to completely forget that this oil puddle is in the middle of the road.

Training and education could be the sun in this oil puddle. I am only a very small cog in the large welfare service of our city that is trying to help these people to help themselves. Eight hours of every working day of mine, small though I am, are spent as a part of this service. But the thirty-five minutes of this bus ride are mine.

A raindrop splashed against the bus window, another and another, and the ghetto oil puddle faded away. A raindrop splashed on my nose. It was early May and the forest was still damp with the last warm rains of spring. The dampness filled the air with the aroma of redwood, fresh and clean, and the ground under my feet was spongy with a thick damp carpet of redwood needles and moss.

### *The Silence*

This was one of the many beautiful experiences life had given me. The reason that brought me here at this particular time was not important to anyone but myself. I was here and that was enough. But this was the first time I had ever been here when there was not another living soul around except the caretaker and his wife. Not a tourist, not a bus, not a storekeeper marred the great forest silence. It was as though the almighty powers had known my need and ordered this moment especially for me to remember.

I loved the forest. I wanted to get wet, so I turned my head upward and let the soft rain wash my face. Even the rain had a different feeling. I felt a great sadness for those who could not experience this sense of freedom—not physical freedom, it was soul freedom, the oneness with all nature, the sense of clean pure living that could only be

truly expressed where all things lived clean and pure. Heaven and earth became as one soul, and life itself had no beginning and no end. I felt in complete attunement with the first whisperings of life, I felt the tremendous surge of the elements that forged and molded the sea and lands into mountains and valleys. My eyes climbed again to the sky through the towering trees, and I wondered how anyone could walk this way, down this path, among these giants of time, and not wonder what magnificent stories they could tell.

### *Forest Inhabitants*

A young doe stood on the hillside in the distance. I expected her to run away when she saw me but, much to my amazement, instead of fleeing into the trees from which she had come, she rushed toward me in flying leaps and, like a trained dog, trotted down the forest pathway beside me. Every so often her long, graceful legs would carry her ahead of me, where, when seeing I was not keeping pace with her, she would stop, turn her beautiful head to see if I was still following, and patiently wait for me to catch up with her.

A blue jay screamed raucously at us from the lower branches of a young redwood tree. A squirrel voiced his objections at our intrusion into his private sanctuary with nervous scolding and chattering. The rain was beginning to fall in earnest now, but neither my four-legged companion nor I minded it in the least. It fell caressingly over my face and head like a christening sent from the heavens above. There are those, I know, who would have said I was absurd, but at this moment I could not have cared less. The doe was again waiting for me to catch up with her. I laid my hand upon her neck and we walked side by side for some distance. Her complete trust in me was as astonishing as it was beautiful. These were moments that possessed a priceless value in their sheer beauty. How anyone could kill such a creature or want to cut down one of these glorious trees is something that is beyond my range of understanding.

The walk and the rain made me very happy. I selected a large fallen tree

and sat down on it to eat my lunch. The young doe apparently had decided long ago that she was going to share my lunch with me, and she did. A very bold, bushy-tailed squirrel tried to steal a sandwich from my very wet lunch bag. I gave him a piece and he scampered off only to be back in a few minutes with several of his relatives or friends looking for more. Between the young doe and the squirrels, I had very little lunch, but I did not care. I was happy and very wet, and oddly enough this made me even happier. Perhaps it was because, in my own strange way, I was rebelling against city life. I could not possibly have done this anywhere but here.

But now the afternoon was gone and I had to go back. I thought sure my companion would now go her own way since the lunch was gone, but not so. She had found a soft touch and she was not about to let go. She had fallen in love with my lunch and I had fallen in love with her. A trained dog could not have been a closer companion. She trotted along with me all the way back to the cabin where I fed her a half bag of raw potatoes which sealed our companionship for the rest of my visit. I think she even slept with one eye on the cabin door, for no sooner had I stepped into the forest path than she was beside me, following me wherever I went.

The rain had stopped, and that evening I sat in the doorway of the cabin listening to the melodies in the treetops and remembering a song I used to love when I was a child; it was called *The Wedding of the Winds*. I fancied I could hear its melody now as I listened to the giant trees singing in the sky. I was certain the author must have experienced just such moments as I had had this day that inspired him to write this great music.

The jangling twang of a transistor radio broke through the forest. The

trees disappeared, the young doe became a memory, and the magic of the moment was gone. Occupying the seat in front of me, the possessor of the transistor turned the radio up louder. He considered this as part of his "program of rights" not to have any consideration or thought for the rights of others to peace and quiet and, of course, the sign on the bus that requested "radios silent" was just one more thing that interfered with the expression of his "rights."

### *Dissonance*

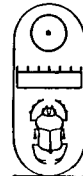
I was lucky. I had only one more block to go. My ears and soul which had only seconds before been attuned to the beautiful strains of inspired music were completely unresponsive to the discordant noises they were now hearing. However, I broadened my concepts for the moment and listened a little closer. It seemed that I was listening to the wailing and moaning of the lost souls of Dante's *Inferno*, and I wondered if there might not be some symbolic inference in this thought.

As I stood up to get off at my stop, the possessor of the transistor turned to his companion and said, "Man, that's really groovy. Man, that really turns me on!" But it turned me off. I smiled inwardly as I realized that the inspired strains of *The Wedding of the Winds* would have left this bus passenger as cold as his transistor music had left me. Each to his own, I thought, as I got off the bus. I looked up at the clear blue sky and saw that it had stopped raining. Contentment and satisfaction from my morning's adventure filled my heart. I had had a beautiful ride for which I gave thanks.

Then I had to smile a different kind of a smile at my next thought for, though we were worlds apart, the bus passenger and I had one great thing in common: We were still *free* to think and believe as we chose.

## 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*.



# The 1973 International Rosicrucian Convention

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

ON SEPTEMBER 6, Rosicrucians from every continent on the earth and representing over sixty nations gathered on the shores of beautiful Lake Geneva in Montreux, Switzerland, for the 1973 International Rosicrucian Convention. The new Convention Hall of the City of Montreux was taxed to its capacity in order to accommodate the large gathering of Rosicrucians that came to participate in the first International Rosicrucian Convention held in Switzerland.

The setting was ideal. The large Auditorium, while filled to its capacity of slightly more than 2000, was especially prepared to accommodate the Rosicrucian Convention. It could be used both as an auditorium and as a large lodge temple. When members left this Convention center, they could relax and enjoy a walk along the promenade on the shore of Lake Geneva.

The Convention opened formally on the afternoon of Thursday, September 6. The first session was devoted primarily to an address by the Imperator, Ralph M. Lewis, entitled "Man, Measure of All Things." In his opening address, the Imperator set the keynote for the Convention by outlining some of the fundamental philosophical concepts that underlie the Rosicrucian teachings. The opening session was followed by an instructive address, "Be Rose-Croix," by Frater Christian Bernard, Grand Secretary of the Grand Lodge for French-speaking countries.

In order to accommodate all who were attending the Convention, each member was supplied with an electronic device which made it possible for the member to listen to the events of the Convention in English, French, or Spanish. These three languages were the three principal languages of the Convention, and it was interesting to

observe how, with the assistance of the mechanical devices making it possible for each individual to select the language in which he wished to listen to the events taking place, a unity seemed to develop that surpassed the difference in language.

The Convention program proceeded from Thursday through Sunday with addresses by the three Supreme Officers in attendance at the Convention and by Grand Lodge Officers who represented divisions of the organization throughout the world. Each morning, a ritualistic convocation was conducted and these convocations, to the best of my knowledge, were the largest lodge convocations ever conducted by the Order. On Friday morning, the convocation was presided over by the Grand Councilor from Great Britain, Soror Rosa Hards, and the ritual conducted by the ritualistic team of the Francis Bacon Chapter of London. At that convocation, the Vice-President of the Supreme Grand Lodge, Frater Cecil A. Poole, spoke of the mystical experience as being a bridge between the physical and the psychic, and the means by which the individual can relate the material and the nonmaterial world.

Continuing on Friday were lectures and demonstrations by Frater Robert Daniels, Grand Treasurer of the Grand Lodge of North and South America, a forum at which the three Officers of the Supreme Grand Lodge answered members' questions, and a discussion of the basic philosophy of Akhnaton presented by the outstanding Egyptologist, Frater Max Guilmot of Belgium. The evening was devoted to a ritual drama performed by a special theatrical group of the Jeanne Guesdon Lodge of Paris, France.

Also on Friday evening, the Supreme Officers, together with Grand Lodge

Officers from various parts of the world in attendance at the Convention, were invited by officials of the City of Montreux and the Director of the Castle of Chillon, which is now a national monument in Switzerland, to a reception that was held in the Castle. A special bus conveyed the Officers of the organization and their wives to the Castle, which is located on an island in Lake Geneva. This was a most impressive occasion and an opportunity for the Officers of the Order to be received by the local officials and to visit the famous Castle of Chillon.

Saturday's program opened with another convocation presided over by Frater Clifford Abrahams, Grand Councilor of the Order for the Caribbean Area. The ritualistic convocation was conducted by the Pax Cordis Lodge of Grandson, Switzerland, and Frater Raymond Bernard, Supreme Legate of the Order for Europe, presented the discourse on the subject of Rosicrucian considerations. During the day another address was presented by Frater Max Guilmot on some of the principles of the Egyptian *Book of the Dead*. In the afternoon, the membership was favored by a concert by Frater Bengt Erik Hansson, an outstanding Swedish organist. This impressive concert preceded a special address and mystical demonstration by the Emperor. Saturday evening was devoted to a banquet, which I was informed was the largest one ever served in the City of Montreux. The banquet in turn was followed by the Rose Ball which, with a live orchestra, continued into the early hours of Sunday morning.

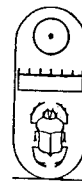
The first convocation on Sunday morning was conducted by the ritualistic team of the H. Spencer Lewis Lodge of Geneva and presided over by Frater Christian Bernard, Grand Secretary of the Grand Lodge for French-speaking countries. The principal address was delivered by the Emperor on the subject, "Is There A Latent Power in Speech?"

During the concluding day of the Convention, a ritual drama was pre-

sented by a dramatic group of the Francis Bacon Chapter of London, England, and a special address by Soror Ellen M. Kirkpatrick of London on the subject of Rosicrucian experiments and Celestial Sanctum contacts. The final Convention session was held late Sunday afternoon with a concluding message by the Emperor entitled "Creative Power and Its Function." The informal activities following the Convention on Saturday night were continued on a chartered boat Sunday evening which cruised Lake Geneva where members enjoyed the opportunity for recreation at the conclusion of the Convention.

This Convention, so briefly described here, was one of the largest and most impressive conventions ever conducted by the Rosicrucian Order. Its success was mainly due to the work of Frater Roland Pettersson of Geneva, who not only presided as Chairman of the Convention but was primarily responsible, with the help of Soror Pettersson and others members in Switzerland, in making the arrangements and supervising the multitude of details necessary to conduct such a large Convention and to have it function successfully and according to schedule.

The Rosicrucian Convention is always an outstanding event for members of the Order who are privileged to participate in it. Surely this Convention held in Europe and attended by members from so many parts of the world should be an example to the rest of the world of how individuals who devote themselves to uphold an ideal can meet together with a constructive purpose and, regardless of differences of nationality, race, creed, or sex, find a common interest and are able to work together for ideals that surpass any individual differences. The Rosicrucian Convention in this year and in past years is a classic example of the fact that men and women can form a true brotherhood and be benefited individually and as a group.





## Claude Debussy and the Zeitgeist

by JEAN SNOW, F. R. C.\*

ONE OF THE most mysterious and beautiful of concepts is that given the name of *Zeitgeist*, or "spirit of the time." It seems that from time to time conditions are ripe for the release of certain constructive forces, and these become all-pervasive. To the questions, "From where" or "From whom or what do these forces emanate?" the Rosicrucian would answer, "from the Divine Mind, or the Cosmic." In many instances, response to this divine wave of energy is often entirely subjective and is reflected not only in the highest creativity in art but on more mundane levels.

Take as an example the *Zeitgeist* of the late eighteenth century when Mozart was composing some of the noblest music ever written. The sister arts of painting, sculpture, architecture, and literature were all reflecting similar ideas. Profundity of thought and inspiration expressed themselves by means of consummate technical ability,

perfection of form, restraint, clarity of texture and design. This style became known as *neoclassical*, because of its affinity with ancient Graeco-Roman art. It was reflected right down to mundane levels in everyday things such as furniture, dress, the layout of gardens, and so on. The Divine Idea, the *Zeitgeist* was, as always, irresistible and pervasive through all realms of thought and creativity.

Another example is the so-called *Romantic Period*. The emphasis then was on obtaining freedom from confining form, on colour, on the expression of extreme emotions, and on the attunement with nature.

It would seem that the *Zeitgeist* has a myriad of facets and, when one group of ideas has worked itself out, a reaction will automatically reveal others which in turn inspire mankind to renewed creative activity.

When Claude Debussy, who was a mystic, was at the height of his powers at the turn of the last century, there had been another release of divinely inspired thought. In painting, this was shown as a preoccupation with light and an acute awareness

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\*The author, formerly a concert pianist, broadcasts regularly as a pianist and speaker on music for the British Broadcasting Corporation. She is also a Professor at the Royal Academy of Music.



of the power of the senses. that is, sensitivity rather than sensuousness. This movement, known as *impressionism*, inspired some of the most subtle works of art ever produced. Debussy, a student and exponent of the Rosicrucian philosophy, was uniquely equipped to express it through his musical genius. From childhood he had shown unusual sensitivity. There is the charming story of him as a small boy, saving pocket money to buy one small, exquisite confection rather than a bag of buns like other children.

Debussy's *Preludes* for piano and other works have, in a comparatively short span of time, become classics, and have borne untold influence on other composers since his death in 1918. One way in which the greatness of any creative artist can be assessed is in finding out what was unique in his work. The way in which Debussy used the sonorities of the piano—blocks of contrary-moving harmonies at each end of the keyboard—has now become so familiar that it is difficult to remember that he originated and exploited this technique.

His wonderful evocation of a ghostly seascape, based on the Breton legend of a cathedral under the sea, is one example of this, and the famous *Reflets dans l'eau* (Reflections in the Water), another. The prelude, *Feux d'artifice* (Fireworks), could well have provided the subject for an impressionist painting. The scene depicted is that of the celebrations on the night of July 14, France's National Day. The sky is filled with showers of brilliant rockets and the incandescent light of exploding Catherine wheels. With a master's touch, Debussy adds a faint echo of

*La Marseillaise*, as the listener becomes absorbed into the excited crowd, dazzled by the display.

Debussy was fascinated by Oriental art, and another famous piano piece, *Poissons d'or*, was said to have been inspired by a piece of Chinese embroidery—perhaps a former incarnation recalled?

There are many subtle evocations in Debussy's music, not only of the more obvious visual scenes, that is, relating to the sense of sight. The heavy scents of a summer evening in *Les sons et les parfums tournent dans l'air du soir*, and the feeling of cold in *Des pas sur la neige* (Footsteps in the Snow), or of heat in *Voiles* (Sails) relate to other senses. The writer has carried out experiments to investigate the various effects of these pieces on listeners and the mental images produced. It is interesting that in his *Preludes* Debussy placed the titles at the *end* of each of the twenty-four pieces, presumably implying that the listener was free to form his own impressions and did not necessarily have to accept given ones. In the majority of examples, sensitive listeners did, in fact, think of subjects very close to Debussy's original ideas.

The exquisite and subtle music of Claude Debussy draws the listener toward a plane of existence which transcends the material world but also interpenetrates it. A study of this composer's work shows him to have used his Rosicrucian knowledge in a unique way. Those with "ears to hear" and the benefit of mystical teachings find that, through Debussy's music, their attunement is enhanced and their awareness deepened.

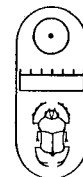
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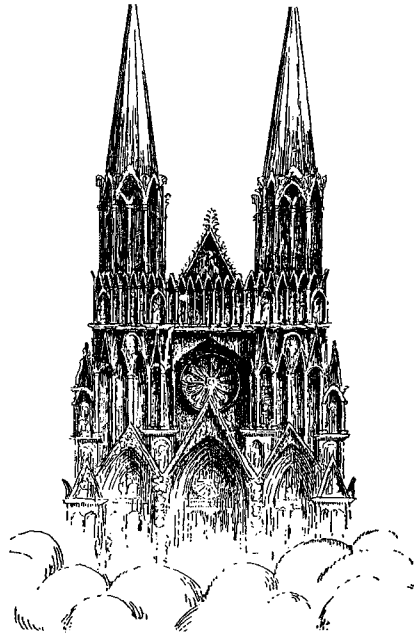
**LOOK**

for details concerning  
 the 1974 Rosicrucian International Convention  
 San Jose, California

**July 7-12**

in the next January issue of the *Rosicrucian Digest*.





## The Celestial Sanctum

### SORCERY OR SUGGESTION

by CHRIS. R. WARNKEN, F. R. C.

YOU AND I, as enlightened and sophisticated citizens of the world, know that there is no such thing as sorcery. Don't we? Of course, all of us have read of certain persons in various parts of the world who possess strange powers to cause certain things to happen, especially to other people. But we know, don't we, that all things are subject to natural laws and that no persons can circumvent those natural laws. This is why we call them *laws*. Sorcery is defined as "alleged employment of supernatural agencies; magic; any remarkable or inexplicable means of accomplishment."

Yet, there are thousands of stories about seemingly impossible occurrences involving people; some are centuries old and some are recent enough to be substantiated by photographs. Can we simply continue to deny them? Shall we close our eyes to them or "sweep

them under the rug"? Can we afford to lose faith in the invincibility of natural laws? If there can be one exception to, or one circumvention of, a natural law, then surely there can be others.

In our brave defense of natural laws, we should endeavor to become thoroughly familiar with as many natural laws as possible. This would better qualify us to speak authoritatively. In our search we will discover one natural law that may help us to understand this apparent contradiction; it is the *law of suggestion*. Stated as simply as possible, this law is operating when the attention and mind of man are coaxed into a relaxed state and a feeling of trust and confidence; then the subjective aspect of the mind will accept any subtle suggestion made to it as reality equivalent to actuality. Suggestion is not hypnosis, but hypnosis depends utterly upon the law of suggestion.

The law of suggestion is as old as man. But the principles involved came to the attention of the masses probably with the advent of the Austrian doctor Franz Anton Mesmer in Paris in 1778, when he caused a sensation with his "animal magnetism."

Mesmer was a sincere and dedicated man who believed that his "animal magnetism" was an invisible fluid which flowed from him to other persons or things. So great were the numbers of afflicted who came to him for healing that he once "magnetized" a tree in order that thousands could contact the tree and receive the "animal magnetism" on a larger scale than he could extend personally. We now know that *mesmerism*, like hypnotism, was an application of the law of suggestion. The afflicted placed their trust in the sincere Dr. Mesmer and accepted the suggestion that the strange "animal magnetism" improved or cured their ailment, and most often it DID!

It was Dr. James Braid of England who coined the word *hypnotism* and began to give public demonstrations of it in 1841. But the public was slow to accept hypnotism as an application of natural law. Because it was little understood and because the majority of people were superstitious, if not ignorant, only in relatively recent times has

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hypnotism become acceptable for its valuable and constructive part in the healing arts. Whether used as a form of anesthesia or to prod psychological blocks loose from the subconscious of a disturbed person, hypnotism depends upon the skilled use of subtle suggestion.

The key factor in the use of suggestion is *subtlety*. It can never succeed with a harsh or abrasive command; this will have the opposite effect. The correct use of suggestion must be delicate, confident, skillful, and artful.

I once lectured publicly in a country where witchcraft was not tabooed. The lecture contained the statement that witchcraft depends upon the law of suggestion. At the conclusion, a very gentlemanly witch doctor in the audience challenged my statement about witchcraft. After a friendly exchange of mutual respect and love, the witch doctor said while gazing into my eyes, "Tonight I am going to eat out your insides." My reply was, "Enjoy a good feast, friend." The gentleman showed no sign whatever of surprise or confusion at my remark. I am convinced that, had it not been for my understanding of the law of suggestion, I might have experienced some kind of discomfort in the visceral region that night. I am the first to admit that this witch doctor knew his business.

But how many of us realize to what extent we use, or are subject to, the law of suggestion daily? It is so much a part of our lives that we take no notice of it. A devoted housewife and mother prepares the family food and her table with special flavors, colors, and artful arrangements to enhance the appeal of her meals. The same foods could be boiled, baked, or fried without all of that extra work. However, the loving housewife has employed the law of suggestion to create a prior state of anticipation and eagerness in the family to relish the delicious and savory food.

Consider the friendly morning smile. A warm and lilting smile with "Good Morning" says, "Hi! I like you. I want you to have a pleasant and happy

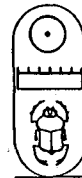
day. Life is good and I want to share my happiness with you." Regardless of previous mood, the recipient of the friendly smile will, or must, accept the suggestion that life is indeed better than it was thought to be moments previously. No person wants to be unhappy, but some of us need to be encouraged frequently.

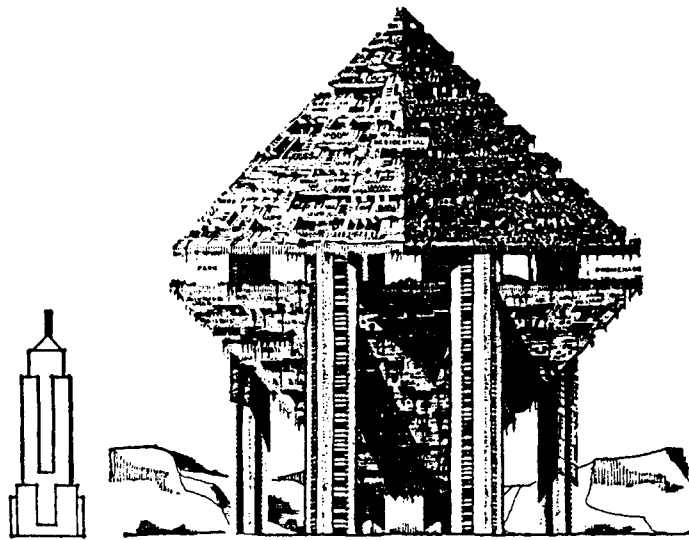
The most obvious successful use of the law of suggestion is through advertising. Advertising is both a science and an art. Those who wish to become skillful in the use of suggestion need only review critically the various forms of advertising. The epitome of subtle suggestion is experienced especially in television commercial advertising. Sight and sound are cleverly used to create in us an almost irresistible desire to possess whatever is being offered and without which we have managed to exist previously. The dreams and goals of almost everyone are portrayed vividly and offered to us in terms that apparently any self-respecting person can afford, plus the conviction that our lives can never be fulfilled until we buy!

And you and I, who have been living normally and satisfactorily, sooner or later "discover" that we have been denying ourselves all these treasures and adventures needlessly, and we accept the suggestion that we need these things even if we have to create ways to afford them. Is this remarkable or inexplicable means of accomplishment sorcery or suggestion?

### **The Celestial Sanctum**

*is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.*





Hexahedron, arcology, population 170,000. Sketch of Empire State Building provides the scale.

From *Arcology: The City in the Image of Man*, Paolo Soleri, published by M.I.T. Press, Cambridge, Massachusetts, 1969

## A City of the Future?

by RUSSELL M. ADAMS, F. R. C.

*Paolo Soleri's cities bridge the gap from the individual to the social*

WHAT OF THE future of mankind on this planet? Will it involve more than just survival? Are we beginning to define a *collective* consciousness with a collective creative ability?

If evolution indeed includes the social, the Italian architect and environmentalist Paolo Soleri has some visionary ideas we must attend to. Soleri, working in Arizona for the past two decades, has developed an urban architecture solidly grounded on a philosophy relevant both to basic evolutionary trends and to ecology in the widest sense. Soleri's city of the future is an *arcology*, a unified, compact structure where the *architecture* is mindful of the *ecology* and people have easy access both to worthwhile social experiences and to the natural world outdoors.

Soleri, following Pierre Teilhard de Chardin<sup>1</sup>, views evolution as a series of physical compressions accompanied by increased complexity and organization, achieving a more lively, more functional existence. Mineral to plant, plant

to animal, animal to human—each time the more complex quantum is the livelier, the livelier quantum the more miniaturized. With the appearance of each radically new physical structure, the “density of function” takes a jump upward. More happens in relatively less space. “Life is literally in the thick of things.”<sup>2</sup>

As Soleri sees it, collective man is the obvious next evolutionary step. To realize its innate capacities, collective man needs to concentrate itself into bundles of being by forming compact physical skeletons or “bodies”; to defy the statistical, fateful nature of its mineral, plant, and animal forbears; and to organize itself for the tasks ahead. It is well to keep in mind that this time, for the first time, the structure will not be created for us. We have brains, and it is up to us to do it ourselves.

The “cells” of collective man are individual persons, each seeking a personal destiny; the evolvement of the

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aggregate, of course, proceeds by the evolvment of each of its parts. Soleri's view of personal unfoldment concurs with the mystical tradition. Each of us, greedy and self-sufficient, isolated by hostility from our neighbor and by ignorance from Nature, pursues reintegration toward a loving, compassionate, dynamic union with the Cosmic Whole. To Soleri (and the mystic would agree with this as well) reintegrated man is aesthetocompassionate man. That is, man unfolds and realizes himself by seeking, pondering, and expressing *beauty* in his life and surroundings, and feels compassion, the ultimate care and concern, for all life.

### *Aesthetics and the Social*

However much the hermit-mystic might feel that personal unfoldment is a private matter, history persuasively disputes the claim. So far, it seems that the fastest and surest way to aesthetic awareness, and really the only way to compassion, is in company with others—private meditation followed by sharing the material and spiritual fruits of meditation: ideas, works of art, useful machines, buildings—actions demonstrating the worth of each person. In return, people together can feed back ideas, infuse love and inspiration, try out concepts too big for someone to accomplish alone. No man is an island, least of all the mystic.

Soleri believes in face-to-face relationships. To him, people meeting people and working and playing together in groups is how society and culture work and must continue to work. In fact, it is hard to conceive of a society *without* face-to-face relationships.

Therefore, Soleri counsels that it is best for each of us to have personal access to a fairly large number of other people forming a pool of expertise and companionship we can draw upon, that some kind of substantial social habitation is necessary for this, and that the essentially two-dimensional social habitations we have today are unsatisfactory. "As a sprawled-out man 2,000 square feet in area and three inches tall can work only on paper, if at all, so possibly can our megalopoly and suburbias work only on paper."<sup>3</sup> A logistically efficient, compact, *three-*

dimensional habitation is what we should have to support a person-to-person society that is creative without squandering its resources.

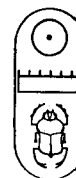
### *The City*

The history of cities has generally been a history of uncontrolled expansion over larger and larger land areas but, even when planned, cities were always conceived as basically flat. Constantinos Doxiadis<sup>4</sup> foresees "ecumenopolis" covering large portions of the earth's surface; Loren Eiseley<sup>5</sup> is horrified by this prospect, likening it to the cancerous expansion and eventual self-destruction of the slime mold. The map of the city today, claims Soleri, is a map of despair. Too much land is covered by pavement, too much energy and time wasted traveling in cars; too little access available to cultural activities, too little time spent out of doors.

The survival of mankind is not axiomatic. Many contend we have already ruined enough of this planet to condemn us all to oblivion. Even faced with the threat of extinction, the human race might not be able to agree on, let alone take, the actions necessary to save itself.

But by the same token the demise of mankind is not axiomatic either. It is still possible for us to change our conception of normal living arrangements. We need not use the technology we have created to trample upon the land, heedless of the suicidal consequences. We can use that same technology to produce beautifully engineered "sculptures to live in," the necessary instruments for a community life respectful of and integral with those cycles of Nature both larger and older than we are. It will not be easy to do.

As part of the process, many thousands of square miles of privately owned lots with houses, factories, or what not on them must be reverted to more land-oriented pursuits. But if the industrial and technological revolutions have any validity at all, we should be encouraged that mankind's highest conceptual reach can indeed be materialized in structures for social life that are not only amenable and functional, but pleasing to the eye as well; structures built with care and cared for with love to be fitting habitation for man and a



springboard for human evolution—a body for the body politic.

### *The Arcology*

This, Soleri's dream, is *arcology*, a city in a building, schematically a cylinder, with people living on its "skin," looking in on the culture or collective consciousness and looking out on a harmonious nature, both easily accessible. Soleri conceives some arcologies over a mile high, providing for a million or more people. Viewed from high in the air, cities would no longer look like large pancakes covered with a layer of brown smog, but like tiny mushrooms or crystals surrounded by enormous expanses of green. The land area covered by an arcology would be less than one percent of the land area covered by a normal flat city.

In a sense, an arcology is a house extended into the social dimension. To its citizens, it would still look like a house: for example, the single-family residence would be acting like a bedroom and den, plazas and parks acting like the living room and front yard, and the hundreds of square miles of wilderness, parkland, and farms outside acting like the backyard and garden.

Unlike the house of today, though, the community effort expended in creating an arcology could give each citizen access to facilities and works of art—opera houses, universities, libraries, and so on—far too expensive for him to dream of assembling himself. Taking a walk in an arcology would be something like taking a walk through a modern downtown pedestrian mall. The dwellings would be no smaller and at least as private as present-day ones. The shops would be colorful and there would be fountains on the plaza, trees, fresh air, and sunshine.

The difference would be in having the whole city within walking distance.

You would be no more than twenty minutes away by foot or elevator from literally any other place in town—your favorite import shop, the office or factory where you work, a major art gallery, the theater, the home of a friend—and no more than twenty minutes away as well from dense woods outside the city, where you could enjoy hiking along a trail or, if your arcology lived by the seashore, beachcombing. The air and water would be clean because an arcology would be engineered for efficiency and comfort as a matter of course, and the view from the top, don't forget, would be phenomenal.

Because all of its opportunities are just a few steps away, the arcology would be a city miniaturized to human scale, combining the accessibility and attractiveness of a small town with the quality and variety of metropolitan life.

"What one reflects in, one is or tends to become," says Soleri, confident that his "city in the image of man" can provide the "plumbing for reflection" each of us needs to lead a life of worth on this planet. But he is no mere dreamer. He has designed a small (population 3,000) prototype arcology called *Arcosanti*; it is under construction now in central Arizona. There are no foundation or government grants yet. Soleri depends almost entirely on volunteers donating their own money and labor; pioneers in the service of an ideal. It might be overstating things a bit to say that on the fate of this one small project rests the fate of all mankind. But then again, it might not.

<sup>1</sup>Pierre Teilhard de Chardin, *The Phenomenon of Man*. New York: Harper and Row, 1959

<sup>2</sup>Paolo Soleri, *Arcology: The City in the Image of Man*. Cambridge, Massachusetts: M. I. T. Press, 1969

<sup>3</sup>Ibid

<sup>4</sup>Constantinos A. Doxiadis, *Ekistics*. New York: Oxford University Press, 1968

<sup>5</sup>Loren C. Eiseley, *The Invisible Pyramid*. New York: Scribners, 1970



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To mean something to somebody is one of the greatest satisfactions in life.

—VALIDIVAR

# The Oceanic Feeling of Oneness

by FRANK J. DYER, M. A., F. R. C.



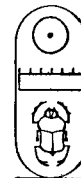
LIFE IS OFTEN conceived of symbolically as a circle. Mention is made of the cycle of nature, the wheel of rebirths, cycles of history, and numerous other manifestations of the circle dating back to the most remote antiquity. A true cyclical process consists of the development of a phenomenon from a point of origin through a series of transformations, and back again to this initial point. Hopefully, while the points of origin and destination are the same, the phenomenon in question has benefited from the cycle in terms of progress, growth, and reintegration at a higher level.

In the development of consciousness in the individual human being, the point of origin is the mind of the newborn infant. This stage of consciousness has been described in psychoanalytic literature as *primary narcissism*. At this early stage, the infant makes no distinction between himself and the outside world. He is the center of all, and to the limited extent to which he perceives external objects he regards them as part of himself. There is no distinction between sensations arising within him and those which flow in from the outside. All psychic energy is directed toward a self-system which

embraces both ego and that which is not ego.

This happy state is short-lived, however, since the infant gradually discovers that he is not the source of all gratification and that he requires objects outside of himself in order to maintain equilibrium. The first object to which he relates is the mother's breast. He learns the painful feeling of hunger which he experiences does not subside on its own, and that gratification occurs only when he is presented the breast or its equivalent. Thus he acknowledges the external world and forms an emotional attachment to this first object which he associates with gratification. This is the first step in a long process of development during which the infant discovers the limits of his own body—in other words, where "me" stops and "not me" begins—forms emotional attachments to people beginning with Mommy and Daddy, and begins to make sense out of the world through concept formation, categorization, value judgments, logical inferences, and a host of other cognitive operations.

In the healthy adult, the result of this process is a well-differentiated ego, or *self*, an efficient conceptual frame-



work and system of values with which to deal with the outside world, and the ability to work and to love. This is the essence of the psychoanalytic concept of mental health, the goal of psychoanalytic therapy being to remove those emotional obstacles to proper performance of one's work, to secure loving interpersonal relationships and self-esteem.

While the above represents a final goal for psychoanalysis, mysticism views this point as a stage in the cycle of personal and spiritual evolution. The point at which mysticism and psychoanalysis diverge is in their respective views of religion in terms of conscious experience. In a letter to Sigmund Freud, the founder of the psychoanalytic school of thought, author and poet Romain Rolland once described the "oceanic feeling" of eternity which gave him the sensation of *oneness* with all creation.

Freud, while conceding that this was probably a genuine experience although foreign to him personally, tried to account for it within the context of his developmental theory. He wrote, "Our present ego-feeling is, therefore, only a shrunken residue of a much more inclusive—indeed, an all-embracing—feeling which corresponded to a more intimate bond between the ego and the world about it. If we may assume that there are many people in whose mental life this primary ego-feeling has persisted to a greater or less degree, it would exist in them side by side with the narrower and more sharply demarcated ego-feeling of maturity, like a kind of counterpart to it. In that case the ideational contents appropriate to it would be precisely those of limitlessness and of a bond with the universe—the same ideas with which my friend [Rolland] elucidated the 'oceanic' feeling."<sup>1</sup>

Is this "oceanic feeling" nothing more than a remnant of the state of primary narcissism of earliest infancy? Is the theory of psychoanalysis comprehensive enough to "explain" this phenomenon? It must be borne in mind that Freud was an advocate of the materialist philosophical position which

asserts that all phenomena can be defined in terms of physical substance. He went so far as to postulate that every event in consciousness was the result of a chemical reaction in the brain and nervous system, and that science would someday evolve to the point where this would be readily demonstrable in all cases.

Mysticism, however, asserts that mankind itself is evolving to the point of realizing a true existence beyond the phenomenal world of material form. In this regard, the issue of "oceanic feeling" has occupied mystical thinkers for thousands of years. This feeling is a subdued form of the type of enlightenment which mystics of all races, cultures, and nations have sought throughout the centuries—the intimate experience of reality as the expression of the Universal God, or Cosmic Mind. A few examples will serve to describe the profundity of this experience.

The Zen Master *Huang Po*, author of what is perhaps the most uncompromising exposition of this idea, said in the ninth century A.D.: "Ordinary people all indulge in conceptual thought based on environmental phenomena, hence they feel desire and hatred. To eliminate environmental phenomena, just put an end to your conceptual thinking. When this ceases, environmental phenomena are void; and when these are void, thought ceases . . . . Thus all things are naught but Mind—intangible Mind . . . ."<sup>2</sup>

More recently, a pupil of the famous Indian adept Ramakrishna, Naren, who later became Swami Vivekananda, related his first experience of *samadhi* (unity with the Cosmic) thus: "And then . . . at the marvellous touch of the Master [Ramakrishna], my mind underwent a complete revolution. I was aghast to realize that there really was nothing whatever in the entire universe but God. I remained silent, wondering how long this state of mind would continue . . . . I kept having the same experience, no matter what I was doing—eating, drinking, sitting, lying down, going to college, strolling along the street. It was a kind of intoxica-

<sup>1</sup>Freud, *Civilization and its Discontents*, 1930, London: Hogarth Press

<sup>2</sup>*The Zen Teaching of Huang Po*, New York: Grove Press, 1958, p. 45



tion; I can't describe it. If I was crossing a street and saw a carriage coming towards me I didn't have the urge, as I would ordinarily, to get out of its way for fear of being run over. For I said to myself, 'I am that carriage. There's no difference between it and me.'"<sup>3</sup>

Finally the nineteenth-century master himself, Ramakrishna, in describing his first experience of nondualistic samadhi, that is, the complete elimination of all form including the subject, relates what occurred upon learning the art from a wandering monk. Until this time he had chosen the image of Kali, the Hindu mother-goddess, as the object of meditation. "I opened my eyes and told the Naked One [the monk], 'No—it can't be done. I can't stop my mind from working. I can't make it plunge into the Atman [absolute, unmodified Being]' . . . . Then he looked around the hut till he found a bit of broken glass. And he stuck the point of it into my forehead, between the eyebrows . . . . 'Fix the mind here,' he told me. So I sat down to meditate again, firmly determined. And as soon as Mother's [Kali's] form appeared, I took my knowledge of non-duality as if it was a sword in my hand, and I cut Mother in two pieces with that sword of knowledge. As soon as I'd done that, there was nothing relative left in the mind. It entered the place where there is no second—only the One."<sup>4</sup>

<sup>3</sup>Isherwood, C., *Ramakrishna and His Disciples*, New York: Simon and Shuster, 1970, p. 206  
<sup>4</sup>Ibid, p. 118

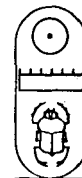
In these accounts of three of the most enlightened mystics of the East is seen the culmination of that which is the painfully long path of sentient beings everywhere. The trenchant lesson which psychoanalysis offers mysticism, albeit indirectly, is that this path too is a true cycle. As the leaves bloom, fall, and bloom again, as the tides rise, fall, and rise again, so the consciousness of man begins with the formless, acquires form, and eventually returns to the formless. Man begins in a state of unity with the All, perceiving neither himself nor any object as distinct from an inseparable One.

This, however, is a most naïve state of Enlightenment, since the infant "knows not that he knows." He then evolves to the stage of form perception, structuring the world in categories and concepts and establishing the boundaries of his own ego. And there are those few in every age who complete the cycle entirely; who, with an unbending will, discard the cognitive framework which they have so laboriously built up and which had enabled them to advance along the Path. With this act they return to the formlessness of infancy in which "I" and "It" have no meaning. However, the enlightenment is no longer naïve, for they "know that they know," and they have consciously, deliberately, and painfully come the full circle. While the point of origin and destination are the same, the consciousness of man has benefited from the cycle in terms of progress, growth, and reintegration at a higher level. •



**Cover** There is a romantic and adventurous appeal to tropical islands—the great sweep of sugarlike beaches upon which waves fall with lilting sound and over which graceful palms rhythmically sway their fronds. These impressions convey the image of a paradise of tranquillity as compared to the jungle and complexity of modern urban life. Our cover is one of the numerous beaches of the Hawaiian Islands.

(Photo by AMORC)



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

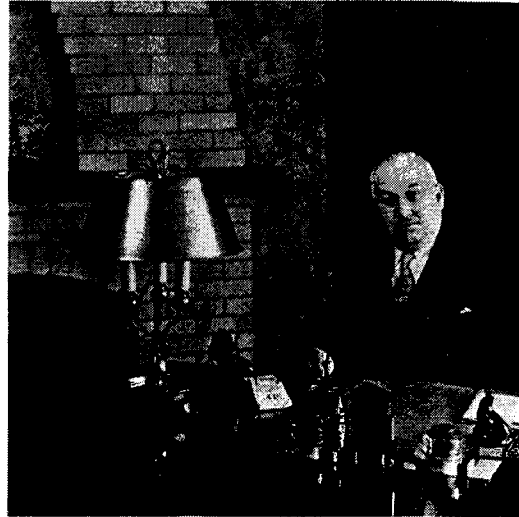
## Understanding the Cosmic and Its Laws

IN THE newspaper clippings and magazine articles which we receive from all parts of the world, there is one word, or phrase, which we find becoming quite popular and quite generally used in connection with the attempts on the part of men and women in all lands to express their ideas regarding a spiritual mind or consciousness, and its methods of work. The phrase which seems to be the most popular is, "The Cosmic is responsible for these things."

The word *Cosmic* is used more nowadays by those who have had a little philosophical training or have read a little in books or magazines pertaining to the metaphysical things of life, and it is rapidly supplanting other words or terms which were just as popular in the past. In one way, we may rejoice in the fact that an appreciation of the existence of such a universal power as the *Cosmic* implies is becoming so universally understood. We must not forget, however, that along with the widespread use of such a term there is sure to be a very popular misunderstanding of its real meaning and of the laws and principles used by the *Cosmic* in its manifestations.

Perhaps one of the most erroneous and most serious conceptions held by the average Christian today is that which is embodied in the statement so often heard, "God has willed it, it is God's will, through God it has been done!" If there is going to be a tendency on the part of men and women generally throughout the world to use the word *Cosmic* in place of the word *God*, and with the same thought in mind as when they have used the word *God* in expressions like that given above, then we must immediately begin an educational campaign to prevent this and make the public better acquainted with what the *Cosmic* really is and how it manifests.

[ 24 ]



The error connected with the statements regarding God's *will* and God's *manifestations* is based upon a misconception of the theological fact that God created all things and all things are of Him. This theological principle, or truth, includes the understanding that not only did God create good and evil, but in Him we have our life and our being eternally. Theologically, it means that God is the *cause of all causes*. But a misunderstanding of this theological principle has evolved in the Christian religion a *fear of God*, inasmuch as God is conceived of as being a person or an intelligence ruling the universe and all of the manifestations of the universe, and directing, controlling, and influencing every incident, every affair, every problem, trial, blessing, reward, or benefit that constitutes the experience of this life.

Such an idea is easily elaborated upon by the unthinking and nonanalytical minds to such an extent as to bring into their consciousness what is now a fairly universal belief regarding God and His relationship to the incidents of our everyday life.

Thus, we find the average Christian of a few years ago firmly believing that God in His high position and with His Omnipotent power, arbitrarily pointed His fingers toward any one of us and

in an instant caused us to have an experience, good or bad, to suffer disease, accident, pain, want or misery, or to enjoy an expected or anticipated pleasure, blessing, reward, compensation, or material benefit of some kind. Every hour of our lives was subject to the arbitrary intervention, the personal volition, and the immediate action of God's mind, and we, as humans, were subject to His moods and fancies, His impulsive decisions, and His arbitrary decrees. Because of the varying impulsive decisions and His arbitrary decrees, because of the varying nature of the incidents of our lives for which God was responsible, we were told that God was *just and merciful, kind and loving, and yet stern and rigid, unrelenting and jealous, revengeful*, and the last court and the last judge in our appeals.

### Fear

This belief was sure to foster a *fear* of God, rather than a *love* of God; for it was quite apparent that with our earthly, incompetent, finite, humble comprehension we could never understand the reason for any of God's *sudden* decisions and divine decrees. Therefore, we could make no provision to protect ourselves against them and could most certainly discover no manner in which to insure ourselves of only the blessings and only the good things in life.

If God caused a blessing or happiness to be our lot for a few minutes, it was due to His *mercy* and not to any act on our part that either justified it or warranted it. We could not demand a blessing in exchange for a good deed, for that would be a presumption upon the intelligence and infinite laws and workings of the mind of God, which we *could not* comprehend. We could not be sure that through proper living, proper thinking, and proper treatment of our fellowman we would be free from pain and suffering, accident, poverty and want, for this would reduce part of the activities of the God consciousness to a system of *give and take*, equivalent to a law of compensation. This would also be inconsistent with the idea that God was all powerful, infinite in His understanding, superior to any laws or rules of automatic action, and supreme in His right to

set aside any law, any principle, and arbitrarily intervene.

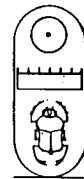
Thus, there was nothing left for the Christian to do but strive as best he could to obey God's dictates and injunctions by *always living in fear of God's sudden wrath*, sudden determination to teach us a lesson or impress us with His omnipotent power.

Was it not quite common a few years ago for the devout Christian churchman to proclaim publicly that he was "living in the *fear* of God"? Was it not quite a common expression to hear Christians say that they were "walking in the *fear* of God"? Was not the word *fear* the most dominating factor in the life of every sincere Christian? Death was feared, the darkness of space was feared, the silence of night and the unconsciousness of natural sleep was feared, the coming of another day was feared, the unknown events of the future were feared. Everything about our lives as Christians was feared because of the fundamental belief that God intervened *arbitrarily* in the things of this life and in accordance with a system purely *optional* on His part and far beyond our human comprehension.

### Law of Compensation

Gradually, a host of Christians have come to learn that God is neither revengeful nor jealous, nor even merciful, but merely *just and true* in accordance with a *law of compensation* decreed by Him in the beginning of time, and by which all things are judged *impartially*, and therefore fairly, and in a manner which we *can* comprehend. Christians have come to learn too that God is not to be feared but to be understood, and through the understanding develop a realization in our lives that, by living in accordance with His laws, we may properly anticipate that reaction, that compensation, that adjustment, either in sorrow, grief, or pain, or in joy and rich rewards of happiness and benefits, as automatically result from our own actions.

This leads us to understand that while we are here we must look into our own actions, into the events of our own lives, and discover wherein we have been wilfully or unconsciously in error to have brought upon ourselves



a manifestation of God's laws. This we should do instead of holding ourselves blameless and admit with regret that God arbitrarily visited His powers upon us for no reason within our understanding, and for no act of our doing.

What we must guard against, however, at the present time, is a widespread substitution of the word *Cosmic* for the word *God* in connection with the *old* ideas regarding God's intervention as explained above. Now we hear that the *Cosmic visits its wrath upon us*, or arbitrarily and without apparent reason or cause rewards us or punishes us, blesses us or condemns us. This belief will lead to a *fear of the Cosmic* like unto the fear that many had of God. We must prevent this by acquainting the casual student of the metaphysical principles with the fact that the Cosmic does not act *arbitrarily*, that it does not act *impulsively, spontaneously* and without *law or reason* when it seems to intervene in the affairs of our lives.

The Cosmic is the Divine Intelligence and Consciousness of God, and it is just, impartial, and absolutely fair. Its tendency is always constructive; its ambition is to *recreate* and be *beneficent* in all its manifestations. But, whatever may be the lot of our lives, whatever may be the incident of the hour or the day that changes our status or brings to us a manifestation of the higher laws, whether it be through illness, accident, or suffering, through a joyous blessing, a rich reward of goodness, or a happy

moment of laughter, we are experiencing *from the Cosmic* that which we have *earned or deserved or created and caused* through our own actions, past or present. We are now finding the *reaction, the reflection* from the Cosmic *without personal or impersonal intervention, and without revenge, retribution, jealousy, hatred, or partiality.*

In our own lives it behooves us, therefore, to have *faith* rather than fear, to give *obedience* rather than disobedience to the cosmic laws and principles which are established by God and eternally active *automatically* in the lives of every human being. Let us adore God and the Cosmic for His sublime and transcendental wisdom, and attempt in every way to cooperate with the Cosmic principle with a joyous heart. By lifting our consciousness up to the Cosmic we shall come to understand laws and principles. We shall thereby attune ourselves with their constructive operations so that *reactions* in our own lives will be what we would have them and what we are *earning and deserving* by our way of living and thinking. This, then, will bring us closer to God and make us as intimate with the Cosmic as the Cosmic is intimate with us.

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.



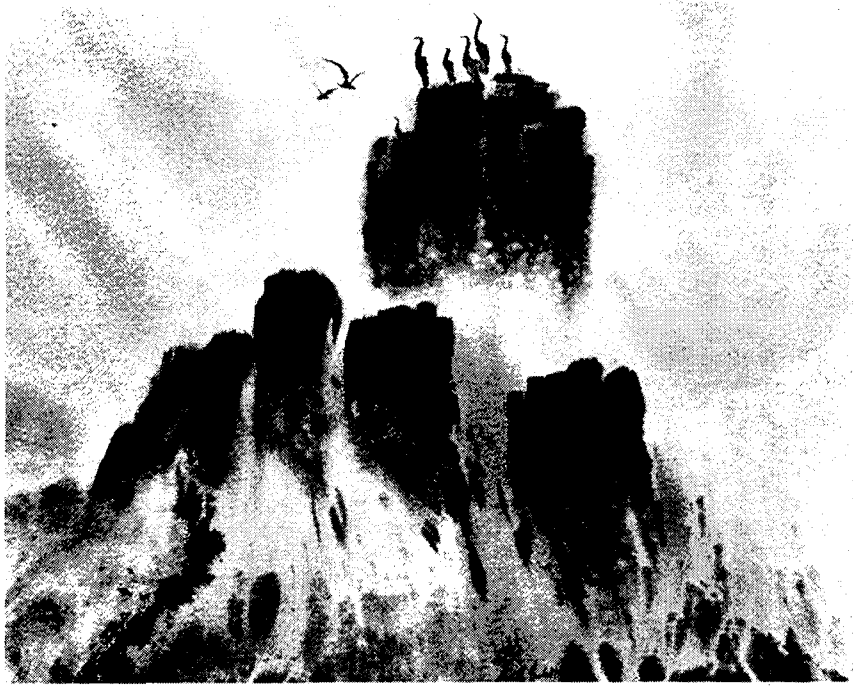
### REMEMBER YOUR KEY NUMBER

Rosicrucian members who fail to include their key numbers in their correspondence to the Grand Lodge are causing serious delay in attention to their letters. Membership records and statistics are on a **computer** which gives almost instantaneous information **provided** the member gives his **key number**. If the member omits the key number or only gives part of it, then the computer cannot be used. The department's assistant or officer of AMORC to whom the letter is addressed must then spend considerable time looking through other records alphabetically to find the member's key number.

Also, please **print your name** under your signature. Some members carefully type-write or handwrite their letter, then scrawl their signature, which is illegible to others, and may, in addition, omit their key numbers. Consequently, no attention can be given the letter. These are simple, little things to remember, but very important to AMORC—**and to you.**

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## Exhibition of Paintings



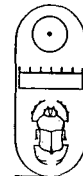
The annual exhibition of the West Coast Watercolor Society was presented in the Art Gallery of the Rosicrucian Egyptian Museum throughout the month of September. The works of several member-artists were on display and viewers were treated to a showing ranging from the traditional to the experimental. Watercolor has a special appeal to these artists, although they work in other mediums also, and the spontaneity and vitality of the medium is expressed in the varied style and technique used in each of the works displayed. Shown is **Cormorant Community**, by Ralph Hulett.



TO SOME, God may appear as a father image, as a benevolent Being who created us and loves us no matter how we fail life after life. To others, God may appear as a First Cause, a Universal Intelligence or Force. Regardless of how we individually picture God, we feel His presence in the cycling of the seasons, the roar of the wind, the majesty of the mountains, the rise and fall of the tides with their forecastable schedules. All this is evident of great immutable laws. The dawn of a new day following the darkness of night for eons of times, the seasons marching in ceaseless rhythm throughout eternity—all follow the law.

In every flower garden every spring we see the evidence of rebirth. As the flowers bloom and live out their lives, dying and turning again to seed, we see the irrefutable evidence of a continuing life beyond material or physical death.

—RUTH E. PRICER, F. R. C.



# Self-transcendence and Drugs

by CAROL H. BEHRMAN

THE RELATIVE importance of basic human drives is disputed by various schools of psychology and psychoanalysis. Freudians find sex at every core. Others prefer to emphasize the part played by power or social integration or acceptance.

Oddly enough, one of the most fundamental human urges is ignored by many clinicians. This is the yearning for self-transcendence—the impulse to reach upward and out of oneself and to seek contact with the unmeasurable, undefinable in human terms, source of all being which is at one and the same time outside of oneself and at the very core of each being—the longing for spiritual fulfillment.

The spiritual drive is not confined to mystics and religionists but is a true need in all human beings. And it is clear that man has always had this need. As far back as 30,000 B.C., Cro-Magnon man expressed his sense of the beauty and wonder of existence in the inspired paintings of prehistoric beasts which still adorn the caves of Altamira, Spain—mute, mysterious testimony to the creativity and spiritual fervor of these most primitive of human beings.

All through history, at every time and place, there is evidence of man's awareness of the Infinite and his never-ending need to establish some sort of contact with it. These efforts have taken many forms, from magic and religion and mysticism to the creative expressions of spiritual perception in art, music, and literature. An identical state of bliss can be induced by meditation, by immersion in nature, or by response to the music of Beethoven, the art of Rembrandt, and the poetry of Blake.

Too often, however, men have sought transcendence in the wrong ways—wrong because instead of raising them upward into a spiritual serenity these

methods have led them downward toward the stifling and destruction of the soul.

From earliest times, men have sometimes tried drugs as a shortcut to spiritual enlightenment. Ancient peoples such as the Mayas of Central America, the early Britons, the Egyptians, and even the rational, philosophical Greeks all used plants and herbs with hallucinogenic or mind-expanding properties as part of their religious rites and festivals. It is interesting to note, however, that in every case where drug use expanded into the daily life of the people, it was accompanied by a weakening, debasement, and ultimate destruction of the culture.

Does our civilization face a similar threat? Drug-related activities have rapidly become an acceptable way of life in many segments of society, particularly among the young. Even extensive publicity exposing the real and horrible dangers of drugs seems to have had little or no effect on the steadily increasing incidence of use of these and other substances to "turn on and drop out."

## *Spiritual Starvation*

What is it that so illogically impels such vast numbers of people into the regular use of substances proven or suspected to be harmful physiologically, psychologically, or both? Although large sums of money are now being spent on research into drugs, drug abuse and drug education, it does seem that concentrating exclusively on cure rather than cause is somewhat like sticking a finger into a hole in a rapidly weakening dike. If the base of the dike is not strengthened, one finger cannot long hold back the onrushing waters of the flood.

Why are young people, and older ones too, all over the world turning to drugs? Are they perhaps seeking, in this crude and counterproductive way, the transcendence for which man has yearned throughout the ages? Are they searching desperately for love and spiritual fulfillment? If so, then it is not enough to prove to them that drugs are dangerous. Their need is basic, unrelated to logic, and so intense that the

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ache of the need is far greater than any possible dangers.

"Most men and women," wrote Aldous Huxley, "lead lives . . . at the best so monotonous . . . and limited that . . . the longing to transcend themselves, if only for a few moments, is and has always been one of the principal appetites of the soul." A man who is starving does not want to know that the slice of bread which he is being offered may be toxic. Spiritual starvation can be as destructive as that which is physical.

In the past, there have always been ways in which men and women could transfer their need for transcendence into other areas and experience some sort of fulfillment—religion, art, music, social service, political power, scientific inquiry, industrial effort, or adventurous exploits.

In our times, however, the old idols seem to have been broken, the honored pursuits tarnished. Partially due to the dehumanizing nature of an increasingly technological and impersonal society, due also to the endless morass of senseless and bloody wars, the methods and goals of the past no longer seem applicable. The gap between man's spiritual needs and the areas in which he can seek fulfillment has widened to the point where increasing numbers feel they can find release only in drugs. Tragically, however, what most of them find is at best a temporary escape; at worst, a destructive, life-denying en-

slavement. They seek Nirvana, but too often find Hell.

It is not enough to point out the dangers of drug abuse. It is necessary to emphasize that drugs used in this way can *never* lead to real transcendence or enlightenment, that in fact they weaken the will to the point where it is incapable of seeking these goals in other directions. And there *are* other directions—there always have been! If some of the old paths now lead to a dead end, then new ones must be developed, and it is encouraging to note that a growing number of people are seeking these new directions.

There is a surging interest in nature and man's relation to it. Everywhere men seem to be searching for a way of life that will provide opportunity for individual fulfillment and spiritual development. These are positive signs and point the way to the development of varied settings in which men may find some measure of that transcendence for which their beings yearn. As new and successful ways of seeking enlightenment are found and old ones re-evaluated, there should be less need for recourse to the *negative* road of drugs.

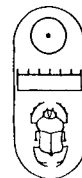
Hopefully, drug abuse is a temporary detour on the search for new paths of fulfillment. As more avenues are investigated—areas where people are free to develop their inner selves while at the same time being with and relating honestly to others—the drug trip must come to be seen for what it is—a *spiritual dead end*.



We must realize that as we are a part of the Universal Soul, which is all good, we must be likewise—all good. But alas, we are so clothed in the habits of negative thoughts that the spiritual part of us does not have much chance to show forth in its glory.

If we can only accept the fact that we have it in our hands to open ourselves ever more fully to this Infinite Power and pray for it to manifest in and through us, we shall surely find in ourselves an increasing sense of power. Then we are led into realization of the fact that all things work together for good. The fears and forebodings that have dominated us for so long will lose their power and we shall have mastery over ourselves.

—AILSA LEECH, F. R. C.



# WHAT OF TOMORROW?

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

Editor's Note: It has been requested that this article which was written 31 years ago be reprinted because of the timely nature of its message. It appeared in the October 1942 issue of the **Rosicrucian Digest**.

MORE INTIMATE than all other effects upon the peoples of the world will be the new *social philosophy* that will emerge from the present war. During the last fifty years in particular, for an example, the word *work* has become an opprobrium. In other words, it has become stigmatized by the multitudes. The average man or woman has come to think of it as a *social affliction* which man should learn to remedy or amputate from his way of living. Since he has not quite been able to accomplish this, he endures work but often under great protest. Since the dawn of history there have always been indolent people. Never, however, has the attitude toward work which now prevails among a great number of the masses of the great democracies existed in any other era.

This attitude is due in part to two contributing causes: First, that period of *reformation* when it was sought to lift the yoke of serfdom from the industrial and farm workers in the great nations of the world. For years, too much was exacted from such workers for what they received in exchange for their labors. The worker's long hours of labor were rewarded with nothing more than sustenance. True, he was paid in the coin of the realm, but when it was converted into buying power, into purchases, all it provided was bare necessities. There was no room in such a worker's life for cultural enjoyments, for those functions and activities that we like to think of as being the products of civilization—of a process of refinement of living. Moreover, imagination and idealism were being crushed in such individuals. This had the consequent result of dampening their enthusiasm for life itself. This is easily understood, for certainly it avails a



man nothing to think of a tomorrow that can only be exactly like today, no matter how distant that tomorrow be in his life. It is also futile for a man to embrace an ideal that transcends his present kind of living, if no time is afforded him between sunrise and sunset to pursue and to realize it. It is one thing to think of grandeur; it is still another to have the time to create and to enjoy it.

So it came about that those who sought to remedy these conditions were looked upon as messiahs and *liberators*. Actually they were restoring man's freedom. They were giving him hours of *choice of action*. In other words, they were making it possible for him to decide what he wanted to do with a portion of his time, as apart from those demands made upon him to live physically. Somewhere in the course of this altruistic crusade, a misconception arose. The actual evil of excessive working hours and of under-pay was confused by some reformers with the content of work itself. Work came to be looked upon as a kind of *social error*.

Then began the tirade against work which continues to emanate in strident voice from many quarters today. The attack is not direct, but mostly by innuendo; nevertheless it has had a

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psychological effect upon the minds of millions of workers. It conveys the idea that the aim of a progressive state should be the *abolition* of work, or at least its reduction to a nondisturbing minimum. This led to the opinion, which has been put into operation by some, that it is not sufficient just to adequately compensate for work or labor, but that in addition a premium should be paid because one is obliged to indulge its disagreeableness.

The second contributing cause to the growing resentment felt toward work in certain circles is the belief that it is an imposition upon man. In other words, many think that work is an *imperfection* in our social and economic system. Political agitators and demagogues who pander to the desires of unthinking people have stressed this idea in their harangues. They have declared that a well-organized state or government should absorb into itself nearly all kinds of labor, or at least so distribute work that it would not at all interfere with the individual's personal desires. Consequently, there are actually millions of people throughout the world today who lay at the feet of different classes of society what they consider the blame for the hours they must work so as to live. They hold capital, politicians, and other minority groups responsible for what they consider their misfortune—the fact they still must labor several hours a day and several days a week.

### **Complexity**

Another reason for this second cause of dissatisfaction with work is the *complexity* of our living today. The average man has come to think that much of his work is useless. It is not that he believes that he is not producing something or rendering some service for each hour of labor he expends. Rather, he is under the impression that, even though he receives higher wages than ever before in history, too much of his compensation has to be spent for *blind benefits*, namely, for things which he cannot see as directly influencing his life to the good. In past times, the wages he received for working in field or shop always brought visible, *tangible* things, such as food, clothing, his home

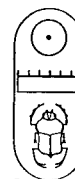
and pleasures which he could immediately experience.

What man will discover, following this conflict, or at least by the end of the present era of high incomes for labor, is that the more he tries to reduce the hours of his work and create more leisure time, the greater responsibility he is putting upon his government. If he could, as he did in the simple life of several generations ago, make his own fun, entirely produce his own pleasures, the responsibilities of the state would not be so great. However, the average man today would not be satisfied to toss horseshoes over the usual two-day weekend, nor the average woman rock and embroider on the front porch for a like period of time. Many of these average citizens, therefore being unable to occupy themselves by means of their own imaginations and initiative during the greater leisure hours afforded them, are making demands upon the state to relieve them of their ennui. The state must, therefore, create for these men and women recreational centers, national parks, super highways, institutions of free learning, and spectacular expositions.

### **Duties and Responsibilities**

Consequently, today's citizen has stretched the duties and responsibilities of the state so that like a great tent it can cover those interests once left solely to the domain of the individual. Therefore, when a man labors today, his work becomes one of the poles that supports this great tent. His labor is not just so that he may live, but so that the state may make it possible for him to enjoy the new freedom of leisure which he has brought about. Much of what he spends goes to this source. Because it cannot be immediately converted into something that can be handed back to them over the counter, or that is so tangible that it can be taken down from a shelf for them to take home under their arms, many workers think much of the rewards of their labors dissipated.

We are fast approaching a climax, which will occur with the next very few years, when men will come to realize that if they continually lessen their hours of work per day and per week



this tent of welfare of the state, which provides for man's interests in his free time, will crash down upon them. The less hours put into work to produce consumer goods, the higher must become the level for the price of such goods. Excessive price levels, even though wages are higher, will eventually find the individual once again spending nearly all he makes for direct necessities. Taxes would have to become so restricted that the state could no longer provide those recreations and leisure interests which the citizen now enjoys; consequently, his free hours, with the exception of those people who are truly imaginative and creative, would weigh extremely heavy on his hands. In no time at all men would be seeking to create added hours of labor for themselves, if for no other reason than to relieve the monotony of boredom.

In the new social philosophy, man will come to look upon his working hours as not just serving him alone but as a contribution to civilization. He will no longer think of work as a social ill to be done away with, but as a necessary effort on his part to maintain the kind of government and society he enjoys and wants. He will come to realize that each *industrious individual* is actually not just working for an employer or even himself, but for his government as well, even though he is not on the state's payroll. He works not just to subsist but also to enjoy that life which his kind of government affords him.

### *Enjoyment*

Greater stress, in this new social philosophy, will be put upon an *enjoyment* of the work the individual must do. It will make the worker realize that he must take compensation for his labors, not alone in a pay envelope but in the satisfaction of doing something well, of taking part in an effort which fits into the program of the state.

If this social philosophy did not come about—and it actually will—it would mean the ruination of our economic and social system. We must learn, as we all will, that we cannot buy everything which we want. *Someone must work to*

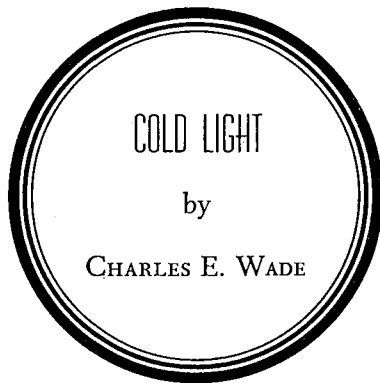
produce the things and services which *we* expect to buy. Therefore, it is not just a question of our having sufficient money. It is apodictical that there must be a minimum of work hours to bring forth that which money is to buy. If labor hours fall below that level, money loses its purchasing power, for there is nothing to satisfy its demand. A hundred-dollar bill has no value on a desert island or even in a land of plenitude of natural resources if no one works them sufficiently to bring forth the products which it can buy.

The present relationship between capital and labor will be greatly altered by this new social philosophy. The state itself, not the worker or the capitalist, will fix the minimum hours required to carry on a program of production of essentials and nonessentials. The state will realize that any number of hours below such a minimum will jeopardize the standards of living which the people themselves want. The wages will, as now, be commensurate with the kind of work or skill of the worker. Such a wage scale will take into consideration that a proportionate amount must go for those not directly observed benefits which the individual enjoys as coming from the state.

Capital, too, will be revolutionized. It will be measured in terms of *work*. In this way, the capitalist, too, becomes a worker, or rather his capital does. To elucidate, if a portion of each hour's work done by a man is not just for his sustenance and immediate comfort but to maintain the state and sustain the benefits the state affords him in his new leisure hours, then a portion of capital must be utilized for the same purpose. Whatever percentage it is estimated that workers of an industry are giving in hours of work to sustain the program and level of the state's standards, then that same percentage of the profits of that particular industry or business must go to purchase other work hours which will also be used to further the cultural level of the state.

Men and women will come to have that needed respect for work which is now sorely lacking, and which will go a long way toward healing a sick class consciousness.





MAN-MADE light is very wasteful as most of the energy is lost in heat. The fluorescent tube which is seen in our homes and elsewhere is the nearest approach to cold light our engineers have been able to achieve until the present day. The glass tube is coated on the inside with a special kind of salt and the electric current passes through a mercury vapor in the tube. This gives off an invisible ultraviolet light which is changed by the fluorescent coating into the light which we see. Even this light, however, is still only fifty percent efficient, as the other fifty percent is dissipated in heat. An ordinary incandescent lamp gets so hot one cannot touch it, even for some time after it is turned off. The fluorescent tube does not become quite so hot, but it grows warmer after it has been lighted for a period of time.

In nature, there are many species of living things which give off a true cold light. On a summer evening, you can see many small, flickering lights in the darkness. These insects are often called the *firefly*, or *lightning bug*, by most people, but they are not flies or bugs—they belong to the beetle family.

The light comes from the underside of the beetles' soft body and is used as a signal between the male and the female. The male flies overhead and flashes his light on and off about every two seconds or so, while the female may be perched on a bush or blade of grass—she cannot fly. She sees the male's signal and flashes her own light on and off; then if the delay between the male's

signal and hers is correct the male heads down toward her.

The power supply of the beetle is located on the underside of its body and is made up of pieces of fat with many tiny tubes running through them. The materials in this built-in battery have been named by scientists as luciferin and luciferase. The luciferase does not actually perform any work; it triggers the action of the luciferin. Luciferin, when mixed with oxygen from the air, is what gives off the light you see when the firefly is fluttering about at night. The wonderful thing about luciferin is that it is never used up and can be used over and over again.

If you catch a firefly and place it in a bottle, you can watch the light going on and off. The blinking beetle native to North America is rarely over one-half inch long but in the warmer climates of the West Indies, Central and South America this beetle grows much larger and, if collected in bottles, eight or ten of them will give off enough light to read by. In some places, women often put fireflies in their hair as ornaments, going around at night with sparkling lights in their hairdos.

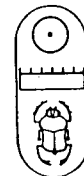
#### Efficiency

The peculiar thing about this light is that it is a cold light and is ninety percent efficient as there is no loss from heat. When our scientists have solved the mystery of how to duplicate this power supply, they will be able to make light so cheaply that it will be more economical than anything we now use.

There is another beetle which resembles the firefly. It has, however, two green spots on each side of the front of its body. This beetle is often called the *automobile bug* because its luminous spots bear a resemblance to the headlights on an automobile. This beetle also has a heart-shaped spot on its abdomen which glows orange when the beetle is in flight.

In South America, the larva of a large beetle, commonly called the *rail-road worm*, is decorated with eleven pairs of luminous green spots in two rows, one on each side of its body. On the head of this larva are two luminous

(continued overleaf)



spots which glow a bright red at night. When the insect is disturbed, the green sidelights go on, giving the illusion of a train with headlights.

There are many fish that also make their own light. A British scientific journal tells of a deep-sea fish that carries its own illumination in a gland in its abdomen. A luminous layer "most probably containing luminous bacteria covers the back wall of its abdomen." The light is projected through a sort of a lens window in the underside of a bulblike structure. A member of the squid family, commonly referred to as the *octopus*, spurts out a luminous bluish cloud when it wishes to hide from danger, instead of the familiar cloud of black ink.

Professor Harvey of Princeton University found a shellfish in Japan which provided him with a good source of both luciferin and luciferase. He dried it and discovered that, if small quantities of the powder were moistened, it would give off a light strong enough to read by. In *Scientific American* there was an article telling how Japanese soldiers used a similar powder in the palms of

their hands to read maps and messages, as the light given off was not too bright. If a flashlight had been used, it would have been seen by enemy scouts.

Fishermen and sailors are somewhat superstitious, and many of the old mariners were frightened by "burning seas." They would see a glow in the wake of their vessel when passing through some tropical waters. Science soon found the glow was caused by large numbers of one-celled organisms called dinoflagellates. At night, they appear as a sea of red when a passing ship alarms them. Sometimes they appear blue or brown. These organisms are so small they can only be seen with a powerful microscope. Certain bacteria also glow in the dark, and this accounts for the luminosity of dead fish and dead bodies on battlefields.

A bivalve mollusk with the name *Pholas dactylus* bores itself into the floor of the sea and secretes a luminous slime which it squirts out through a tubular organ when the animal is disturbed. The Romans served this mollusk as a delicacy at their feasts, and their lips glowed after eating it.



## ACCOMPLISHMENT

THE STRUGGLE to stay alive in this world is fired with the incentive that we will eventually accomplish some wonderful thing, for each of us was born with a creative ability, a unique talent, and an inner desire to do something that is really worthwhile—something that will give meaning to our lives. Without this instinctive inner desire the planet earth would be a barren, lifeless ball of waste, for there would be no real reason to go on living—no real reason to endure the day-to-day existence.

This inner desire often lies dormant during the years of youth but, as we grow older, we may suddenly come to the piercing realization that we have not yet done anything that is really worthwhile. This is when our real life begins, as this new awareness spurs us into sudden activity toward the fulfillment of our creative ability.

—GEORGE PETAVINE, F. R. C.

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# Rosicrucian Activities *Around the World*

ON SEPTEMBER 21, Grand Master Chris R. Warnken and Soror Warnken were honored guests of the Chichen-Itza Chapter in Mexicali, Mexico. On that date an important meeting and forum were held with the officers of the subordinate bodies in Northern Mexico. On Saturday, September 22, a special Convocation was held at the Chapter during which the Grand Master delivered an inspiring message. On Sunday morning, the 23rd, a caravan of many cars drove from Mexicali to a spacious Rancho near Tecate where two other caravans from Cosmos Lodge, Tijuana, and Alpha-Omega Pronaos, Ensenada, met to observe the Annual Feast of the Pyramid Ceremony. The Grand Master delivered the ritual lecture to an assembly of over three-hundred members and friends. This was followed by a wonderful picnic, which was made even more enjoyable by the presence of the "Estudiantinos" of Ensenada (a group of high-school singers and musicians) and a traditional Mariachi band. The union of the three subordinate bodies has now encouraged them to conduct a Regional Conclave in January.



Two highly successful conclaves were held recently in Toronto, Ontario, and Portland, Oregon. The Toronto Conclave held on September 29 and 30 attracted nearly three hundred members from Eastern Canada and nearby areas in the United States. Representing Grand Lodge was Edward Russell, Grand Chaplain and Curator of the Rosicrucian Egyptian Museum in San Jose, California, who was accompanied by Soror Russell. In addition to two lectures by Frater Russell, talks were given by Grand Councilors Harold

Stevens and Leo Toussaint, and Regional Monitors Faith Brown, Louis Olivero, and Harry Suthren. An inspiring allegory put on by members of the Toronto Lodge rounded out the program.

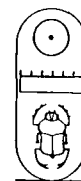
En route to Portland, Oregon, Frater Russell stopped at the Edmonton and Calgary Chapters where he spoke at convocations. In both places there was an exceptionally good turnout. Present at the Calgary convocation were six young members from Medicine Hat who had never attended a Rosicrucian gathering and had driven over 180 miles to be there!

On October 5, 6, and 7, the Enneadic Star Lodge at Portland was host to the Pacific Northwest Conclave which was attended by officers and members from Michael Maier Lodge in Seattle, Vancouver Lodge, and the Emerald Pronaos in Eugene. Once again there was a better than expected turnout. Grand Councilor J. Leslie Williams gave an interesting demonstration explaining the use of a dowsing rod at the Hierarchy Class and also assisted at the forum session. Other events included two lectures by Frater Russell and a talk on "Herbs and Mysticism" by Dr. MacDonald, well-known psychiatrist from Vancouver, British Columbia.



From Trinidad comes word that Frater L. D. Punch, often referred to as "The Grand Old Man of Scouting" in that country, provided funds for the establishment of a chapel on the Boy Scout training ground at Pax Vale, Santa Cruz, Trinidad. Frater Punch, in donating the chapel, wished to focus emphasis on the spiritual development of Trinidad and Tobago boys in scouting. The Rt. Rev. Clive Abdullah, Bishop of Trinidad and Tobago, dedicated the chapel on October 20.

Frater Punch has served the Scout movement for more than fifty years and is the National Training Commissioner responsible for all adult leadership training provided by the Trinidad and Tobago Scout Association. He holds the highest Scouting award—the *Golden Poui*. We heartily commend Frater Punch for his most worthy efforts.



Colombe Esther Burke of the Barbados Chapter, AMORC, Bridgetown, Barbados, celebrated her eighteenth birthday on April 13, 1973. She is now Colombe Emeritus. Colombe Esther was honored by the officers, past officers, and members of the Barbados Chapter who spoke glowingly of her perform-

ance as a Colombe and of her devotion to duty. The persons who spoke included the present Master and Past Masters with whom Colombe Esther served and those foundation members of the Chapter who were present at the function. She was presented with a Rosicrucian cross and chain.



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### INSTALLATION OF GERMAN GRAND MASTER ➡

The Emperor of AMORC, Ralph M. Lewis, on the right, is shown installing Wilhelm Raab as Grand Master of the German-speaking countries, who has just had placed upon him the emblematic collar of the authority of his new office. The Installation took place recently in Baden-Baden, Germany, where the German Grand Lodge of AMORC is located. For the ceremonial occasion, officers and members of AMORC from throughout Germany and Austria were present.

(Photo by AMORC)

### HISTORIC MEETING (overleaf)

During the recent successfully concluded Rosicrucian Convention in Montreux, Switzerland, officials of the city invited Rosicrucian dignitaries to a special function in the centuries-old historic Castle of Chillon in Montreux. The gentleman on the extreme right is the President of the historic castle, and the second from the right is the Mayor of Montreux. In the center is Raymond Bernard, Rosicrucian Supreme Legate for Europe. At left, addressing the group, is Ralph M. Lewis, Emperor of AMORC.

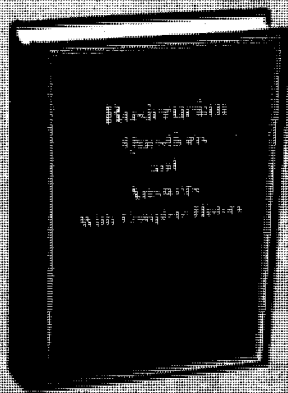
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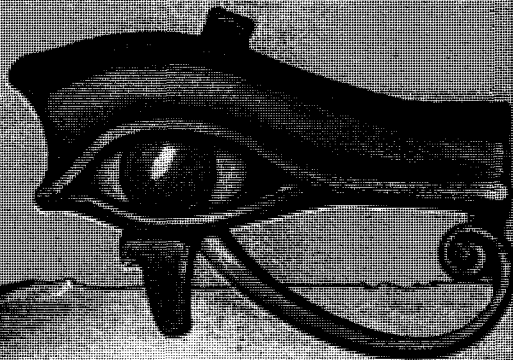
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## Timeless Thoughts

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:

If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not, except when thou canst guide; abuse brings a man to calamity.

—The Teaching of PTAH-HOTEP  
fl. 2650 B.C.

I am he who closeth and he who openeth, and I am but One.

I am Ra at his first appearance.

I am the great god, self-reproduced.

His Names together compose the cycle of the gods;

Resistless is he among the gods.

—BOOK OF THE DEAD  
Chapter XVII.

Blessed is the man who has gained the riches of divine wisdom; wretched he who has a dim opinion of the gods in his heart.

—EMPEDOCLES  
Fifth Century B.C.  
*Fragments*

Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good.

—ARISTOTLE  
384-322 B.C.  
*Politics*

