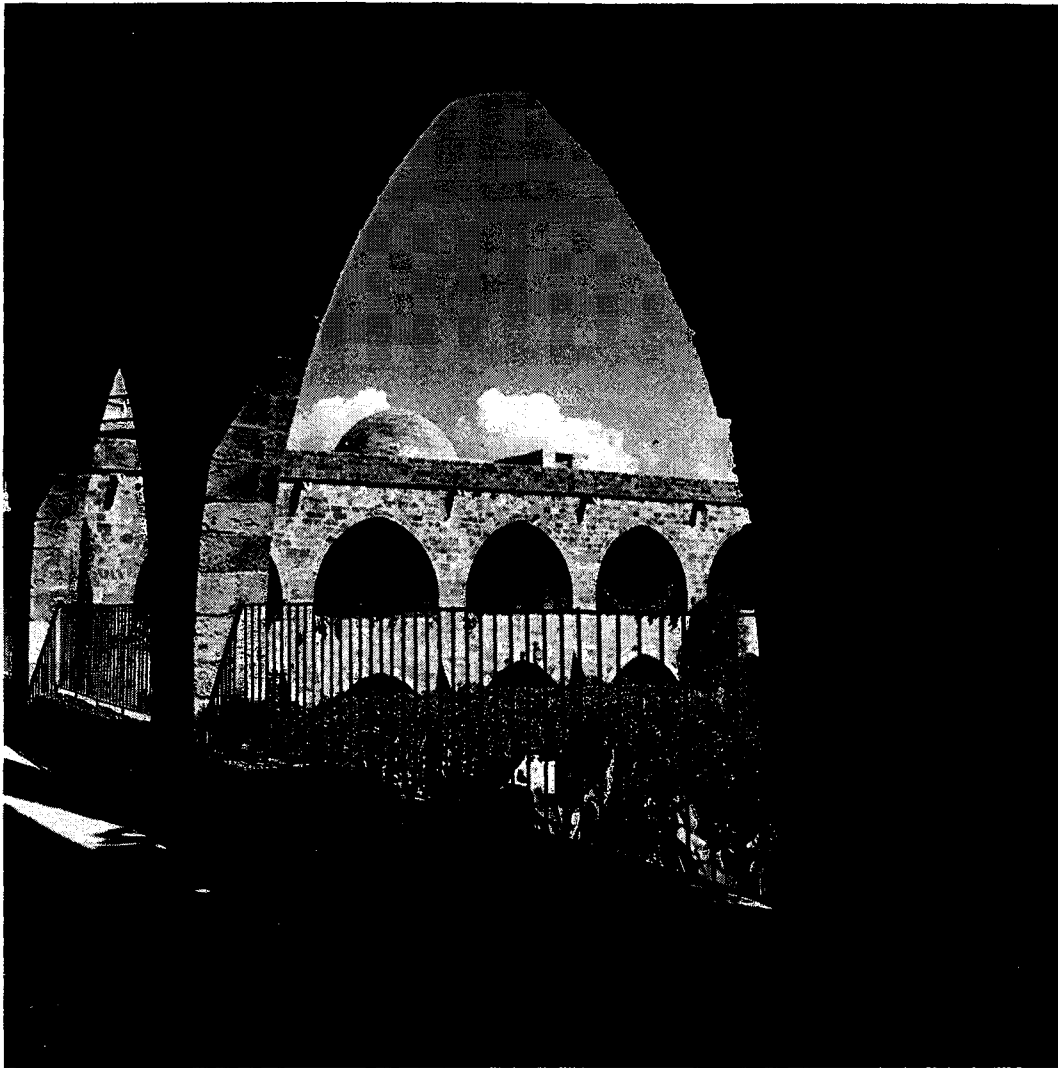


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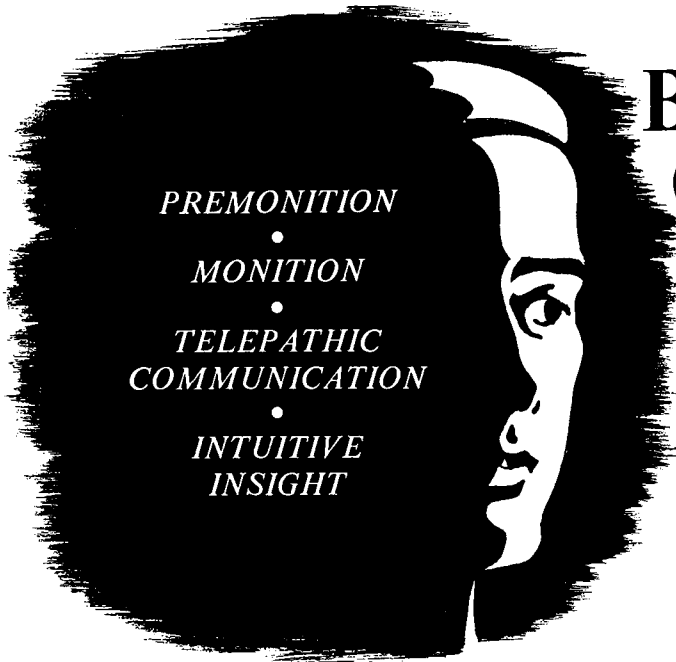
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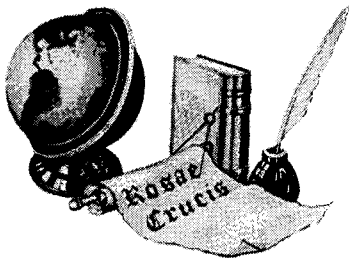
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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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April, 1973

No. 4

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THE SACRED IBIS

The ibis bird common to Egypt was considered by the ancient Egyptians to symbolize the God Thoth. Legends say that Thoth was one of the oldest gods of Egypt. He was self-begotten. His name often occurs in the texts of the Old Kingdom (c. 2780-2270 B.C.). Thoth was the God of knowledge and research which the ibis represented. Thousands of mummified ibises were found at Memphis, Abydos, and Thebes. Sanctuaries in the temples had sculptures of ibises like the above ancient original recently acquired by the Rosicrucian Egyptian Museum and now on exhibit. This rare artifact is of gold and bronze and is of the fourth century B. C.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

PRIMITIVE REASONING AND HUMAN WELFARE

WE REFER to primitive peoples as though all such were necessarily naive and lacking in intelligence. The general designation of a primitive people is those whose culture shows a considerable diversity from the Euro-American one. Modern anthropology, however, has proven that, taking into consideration the environment of primitive peoples, they have often displayed in their customs and practices a high degree of intelligence. But it has not had the influence of the development of an advanced culture.

There appears to be what may be termed a very definite primitive reasoning on the part of humans. This type of reasoning seems to be innate, that is, it is native to the human mind. We may say it is an embryonic or elementary form of thinking. However, with experience, with literacy, and with the effects that come from a more complex culture, this reasoning is most often modified. Also, this primitive type of reasoning—or term it *immature* thinking—does persist even among many peoples in the so-called advanced cultures. It is not indigenous to any one race, country, or nationality. It constitutes the principal cause of persistent superstitions and the perpetuation of often worthless customs and practices.

The persons retaining this primitive reasoning may outwardly use the habiliments of modern civilization; they may utilize all the conveniences that science and technology provide. However, such is only a veneer and adaptation which often they do not fully understand. Whenever a new and different circumstance arises for which there is no existing custom to apply, they revert to their immature thinking to provide the solution. The result, then, is often

a fallacy of thinking which may compound the problem they confront rather than solve it.

What constitutes this *primitive mind*? The primitive mind perceives differently. We can ordinarily distinguish an objective presentation from subjective associations; in other words, we can tell the difference between the qualities of what we see, for example, and those of our emotional feelings about the experience or what we may imagine about it. But with the primitive mind the properties of the particular thing perceived are assumed to also contain a mysterious occult force. The particular is thought to possess a certain immaterial supernatural or magical power. Subsequently, then, the perceptions, the empirical experiences of the primitive mind “are overweighted by subjective elements.”

Verification

Such magical and imaginative attributes cannot be verified by sensation as can perception. For analogy, when we perceive something visual we can go up to it, feel it, and by our other receptor senses verify the essence of that which we see. Conversely, that which is imagined to exist as a magical property in an object cannot be verified by any external sensation. Consequently, the nature of the object is erroneously presented to our mind—at least, a confused conception of it is had.

It must not be thought that the perceptions of primitive minds are necessarily clouded. Their perception, their faculties—sight and hearing, for example—are as fully developed as those of the mature thinker. Their wrong reasoning is due to the influence of desire, anxiety, and imagination. The imagination “is excited by pressing

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needs" which attribute qualities to the perception which do not exist in the things themselves. For analogy, the individual stumbles over a stick in his path. In its form it resembles a snake to him. Then, drawing upon his actual experience with such reptiles, he *imagines* the inanimate stick to possess the dangerous and fearful qualities of the reptile.

Intense Imagination

Anthropologists are of the opinion that the primitives have a more intense imagination and therefore find it difficult to distinguish the ideas engendered by it from those ideas arising from perception. Their imagination is so intense that it may often cause their death. If for example they have been told that they have been execrated, that is, a curse has been called down upon them, their imagination will make this suggestion become a reality in their mind and eventually cause their death. The same results of intense imagination may occur from the fear of the consequence of the violation of a taboo. Simply, to the primitive mind, *thinking* is like seeing.

Another example of primitive mind common among men of modern society is the association of instances without concern for the differences in quality. More simply put, two things quite different in quality will often be associated because of some relative function. For example, a primitive may put a lock of a man's hair in a fire so that the man may be destroyed. He knows that fire burns the hand. The lock of hair belongs to man, and therefore fire which burns it likewise burns the man. We see this type of primitive reasoning existing in modern religious sects. Many who resort to primitive practices in their religious zeal are, of course, not aware of their immature reasoning that often shackles them to superstition and prevents a true intellectual and spiritual attainment.

Another example of this same type of reasoning is the Zulu courting a girl. He chews a piece of wood "in expectation that as the wood is reduced to pulp, her heart, too, will be softened." The processes are not parallel, that is, the wood and the heart are different. But the relationship between them, the

softening process, is thought to be the same. Many persons wear amulets which are from places proclaimed to be sacred. With a great number of such persons the primitive reasoning is thus: "The place from which the article was taken was sacred and had a supernatural efficacy. Therefore, this object must likewise have that efficacy and will extend its protective influence to my person."

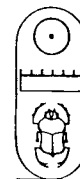
The primitive mind commonly confuses *cause and relation*. If one thing happens after another, it is presumed by that type of mind that the first one which was observed was the cause of the others that followed, when actually there was no such relationship. In other words, *similarity* is presumed a causal quality when it may not actually exist as such. Observation and mature thinking will often reveal that things will *appear* similar yet have fundamentally different causes for their existence.

Responses

There are a number of theories with regard to the way we think. Different schools of psychology advocate these different concepts. One is the *stimulus-response* theory. We have an external stimulus received by one of our receptor senses which in turn produces a response, a sensation. That sensation may in turn become a stimulus to produce still another response, possibly arousing an idea within the mind by association. *Meaning*, however, is more than just a simple response. It is the allocating of identity to response. This consists of the evaluation of the response and the combining of simple ideas into more complex ones. Such a process is often done involuntarily, that is, the ideas just arise in the mind from previous perception.

When we reason, we intentionally *will* what responses should be combined or so related as to confer their meaning. We may be wrong in our interpretation of the meaning, but if such *voluntary* thought is done we are then less likely to fall into the common errors of the primitive mind, which mind is latent in all of us.

Free association is that process of thinking to which at times we are all inclined. Free association of ideas is



that form of thinking over which less control is exercised. In free association, one thought just stimulates another. The thought is not oriented toward any particular solution. It does *not* consciously reflect a theme. For analogy, we may think of a warm day, then there comes to mind last summer, then perhaps a place to which we went or a disappointment that we did not go, then the thought of those who bought clothes for a journey, then we may think of a shop we may recently have seen with an announcement of a sale. This is an example of free association.

On the other hand, *fantasy* and *day-dreaming* are directed toward a solution, but one that is not realistic. That is, it is principally imaginative. The

youth who in fantasy, for analogy, imagines himself an astronaut on a journey to a distant world encountering other peoples there, is creating a theme in a related manner of ideas, but it is not realistic. In other words, it is not supported by fact or even by the possibility at the time that he could ever experience such an event.

Let us remember that it is not what the world is that really matters but what we think it to be that contributes to our conscious state of reality and living. However, we should create such a world as clearly as our mental faculties are able. We can discipline our thoughts and our reason so as to avoid misconceptions which may adversely affect the welfare of our lives.



Endless Change and Movement

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

ENDLESS change is wise and efficient. Changes are not always pleasing to us who long to see conditions remain as they are. Nature's ceaseless changes and movements sometimes irk us. We are continuously forced to bestir ourselves to keep pace with her changing seasons, changing moods—sunshine, rain, ice, snow, wind, frost, earthquakes, tidal waves, volcanic action—all these keep conditions here on the earth plane in never-ending movement.

Consider for a moment the phenomena of growth and decay. Shapes and forms spring up in magic ways on the earth, in the water, and in the air—in the shape of humans, animals, birds, fishes, vegetation, reptiles, insects, and worms. Each reaches its crest, then recedes, decays, disintegrates; and the component parts of all these shapes and forms are returned back to their primary source.

What would be the condition round and about us if everything were stationary, without change or movement? In the first place, life and forms could never come into being if the element of change did not operate. The very creation of life and forms means that changes must be brought about in the relation of matter. Change and movement is, therefore, the prime requisite of creation.

If growing forms did not reach the stage of decay and return to the elements from which they sprang, there would eventually be no room for new forms to spring forth. If dead forms did not decay and disintegrate, they would eventually choke the earth, preventing further growth.

Like a ceaseless ocean, the waves of life rise and fall—ever creating new forms and conditions within the framework of prolific Nature according to the great natural laws of the Universe which are not subject to change.

Change and movement of shapes and forms is indeed a *divine plan* most wondrous, wise, never-ending, and efficient.

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Four Challenges to Hope

by HAROLD BLAKE WALKER

The evidence for a promising future may be slim, but . . .

THE WORLD'S Fair held in New York in 1939 was a prophecy of things to come. Amazed visitors had their first view of television. There were nylon stockings that had the women gasping and electric razors that had the pessimists saying, "Never." What is more, there were wild predictions of men in space, men flying faster than sound, and of still undiscovered sources of energy that some day would replace coal, oil and gas. The theme around which these dreams floated was "The Modern Age."

The dreams of 1939 have become the realities of 1972. The visions of yesterday have come of age in the present, and day by day we live with the miracles of science and technology. Industry has been automated and cybernated. Men have walked on the moon, traveled faster than sound and unlocked the secrets of the atom. In less than fifty years we have moved into a new world of staggering possibilities and promise.

I

We now have the scientific and technological tools that should enable us to provide the good life for all the inhabitants of the earth. We are able to satisfy the material needs of human kind if we can learn to use our resources with wisdom and ethical sensitivity. Therefore, the first challenge before us is to use our scientific and technological know-how for the welfare of mankind. Robert Frost described the problem before us in a striking analogy of two monkeys and a boy.

*A boy, presuming on his intellect,
Once showed two monkeys in a cage
A burning glass they could not understand
And never could be made to understand.*



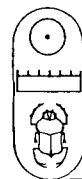
The monkeys watched the boy as he pinpointed the sun's rays on each of their noses in turn. Troubled, they stood exchanging glances as they rubbed their burned noses. Then one of the monkeys, like a flash, reached out and snatched the burning glass from the hands of the boy. Thereafter, the two monkeys tried to smell it, bite it, tear off the handle. At last, weary of trying to dissect the burning glass they came forward to the bars of the cage again

To answer for themselves:

*Who said it mattered
What monkeys did or did not understand?
They might not understand a burning glass.
They might not understand the sun itself.
It's knowing what to do with things that counts.*

It is knowing what to do with science and technology that counts in the world today.

Our technological genius has accomplished many things. It has raised our standard of living, increased agricultural production, created cities of unimagined complexity, prolonged life through medical techniques, and given us amazing power to change the face of the earth. All this has occurred, as Arnold Toynbee suggests, "because so many people have put their hearts and minds into that and not into other



things." We have done what we wanted to do with our science and technology.

Only yesterday we began to be aware that technology is a two-edged sword. We and our little planet are suffering the consequences of technology without social conscience. Our skies, our rivers, lakes and oceans are groaning with pollution. Our cities have become unmanageable as millions congregate in urban centers. Nuclear power, which held so much promise, has flowered in mushroom clouds. The security of life has become increasingly insecure.

On one hand our technology has made the Western world increasingly affluent, but on the other hand, it threatens our own destruction. A speaker said wittily during a study conference that whereas men used to worry about whether their children would die of hunger, their worry today is about whether they can keep up payments on their automobiles at the same time fumes from their automobiles are destroying the ecological balance and putting their lives in peril.

If with heart and mind dedicated to science and technology we have been able to achieve an affluent society, it is possible for us with similar dedication to achieve a livable society. We have both the knowledge and the capacity to set the world free from drudgery, fear, hunger, pestilence and pollution if we have the will to do so. It is not possible to turn the clock back to a pre-technological era, but it is possible for us to utilize our knowledge and power to create a society safe for those who share it. Much of the responsibility rests with the scientific community whose ethical duty it is to grapple with the problems it has created and to dedicate its genius to the task of dealing with the social consequences of technological progress.

II

A second challenge confronting us in the future is to preserve human values and individual independence in a world that is increasingly automated, cybernated and dominated by technology. It was Arthur Miller, the playwright, who noted that the great struggle of the years to come will be not the one that appears on the surface, namely, the contest between the communist world

and the free world, but rather the struggle to preserve the human values that make life worth living.

As society grows more and more complex we are increasingly set in a world of crowds in which totals, aggregates and masses count for more than individuals. Contemporary culture is the social equivalent of nature in Tennyson's description:

*So careful of the type she
seems,*

So careless of the single life.

It is the single life with its inner sanctuaries and its independent creativity and judgment that is threatened.

The man walking along the street with a transistor radio at his ear or sitting at home in front of a television set renders his interior life superficial if not sterile. His life is externalized and trivialized. The constant stimulation made available by technology so negates the interior life that he easily becomes a facsimile of T. S. Eliot's "hollow man."

A free society depends, however, on the development of persons who are able and willing to exercise independent judgment guided by enduring standards of value. Those whose inner life has become hollow can be easily corrupted and led, and the younger generations are by no means exempt. Back in the first century, Josephus, the great Jewish historian, wrote the story of the Maccabean revolt which brought disaster to the Hebrew people. His comment on the dynamic behind the revolt is suggestive. He wrote, "It was chiefly the enthusiasm of youth for this doctrine that was responsible for the nation's ruin."

Caught up in an emotional tide that emasculated the inner sanctuaries of thought, the young of the Maccabean era were incapable of independent judgment. A similar phenomenon has been evident in our time, a phenomenon that is encouraged by the qualities of our technological culture that undermine the capacity for thinking guided by concern for human values.

Some years ago Walter Lippmann, distinguished columnist, made a significant observation in discussing United States' foreign policy, or lack of it. He

wrote, "Washington has time for everything but thinking." In a unique way he called attention to the sterility of the inner life of the men who were then framing foreign policy. It could be added that if men in power in Washington, Tokyo, Paris or London do not think, it is because the citizens of their nations are not thinking either. What goes on in the seats of government is only a reflection of what is going on in the minds of men and women and young people in hundreds of thousands of villages and cities.

It can be said fairly, I think, that the future hinges on our will to renew the life of the inner sanctuaries wherein we think and make independent judgments guided by enduring standards of value. That renewal will come when we are willing to turn off the TV and the radio and return to our books of history and philosophy, poetry and religion to recover our sense of values and to gain the tools for thinking.

The road to wise independence may be a rugged one as Charles Berry, an American Baseball League umpire noted. Said he, "Crowds are funny. More often than not I get the most razing for my best decisions." It is, however, the best decisions and choices for ourselves and society that are necessary, choices and decisions dictated by hard thinking buttressed by concern for the ultimate values of truth and justice, integrity and other concerns.

III

The third challenge before us if we are to build a future worthy of our children is to dedicate ourselves to lives of contribution rather than consumption. We in the West have been living in an era of overprivileged consumers and underprivileged contributors. Our standards of living are unique in history. Our progress has raised people's expectations to the level of fantasy.

People never had so much, so readily available on such easy terms. With the automation of our factories and the mechanization of our farms we have moved into an economy of abundance. As consumers we have more and more of everything we need or want.

What is more, and perhaps more disturbing, we are confronted by the

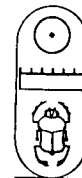
necessity of continued high consumption in order to keep our economies afloat. During the mild United States recession of 1958 there was a disturbing headline in the *New York Times*. It read, "Administration Troubled By Drift Toward Thrift." In short, we cannot afford to be thrifty, saving for a rainy day. If we are, economies slow down to a walk and we are in trouble. As Emerson said long ago, "Things are in the saddle and ride mankind."

We are caught in the grip of a technological economy demanding that we consume its products or suffer economic stagnation. In all probability we will continue to consume at an increasing rate. There is no turning back. We shall have more and more for less and less toil. We shall have shorter hours of work and more to spend for the things that money can buy.

Unhappily, our consumer culture, with its scramble for status and for things, has left us frustrated, besieged by tensions and fears. A recent article reporting on a convention of veterinarians in Chicago suggested our plight. The headline read: "We Are Driving Our Pets Crazy." Veterinarians from the Atlantic to the Pacific reported they were giving more sedatives and tranquilizers to dogs and cats than ever before. The animals, they reported, were reacting to the tensions, frustrations and irritations of their overprivileged masters.

The inescapable truth is that things do not satisfy our souls. We cannot live comfortably as overprivileged consumers unless we also contribute something of ourselves to our society. As Einstein put the matter, "It is a gentleman's first duty to put back into the world at least the equivalent of what he has taken out of it." It is that duty that summons us now.

With increasing leisure, made possible by technology, we have increasing opportunity to spend our lives in creative service. There are opportunities to serve in schools to help enrich the educational opportunities of youngsters; places to work in hospitals, making life more pleasant and endurable for the sick; hours to be spent at nursing homes, where old people are lonely and needing friendship and care; work to be



done with emotionally disturbed or crippled children. Communities need to be organized to clean up river banks, beaches, parks and streets and to deal with civic problems of housing, education and government inefficiency.

The world will be made a better place only when those of us who are overprivileged consumers begin to be contributors to the common life of our times. The future will be made better and more secure and our lives made more livable if we are willing to dedicate ourselves to the needs of our day, using ourselves and our resources for greater contribution for the sake of others and less for consumption for ourselves.

IV

The fourth challenge that confronts us as we look toward tomorrow is to recover our faith in the future under God. Ma Joad in *The Grapes of Wrath*, by John Steinbeck, set the contemporary mood when she remarked, "There ain't nothin' a body can trust no more." The old assumptions of faith are being questioned. As one of Gertrude Stein's characters remarked, "Honesty, industry and integrity don't get you to the top any more." We wonder if the ethical ideals of our spiritual heritage still are relevant in a technological world.

We need now to recover the faith of Robert Louis Stevenson who wrote from the depths of religious conviction, "I believe in the ultimate decency of things. Yea, if I wake up in hell, I will still believe." What we require is belief strong enough to send us into the future loyal to the ultimate decencies of earth: beauty, truth and goodness, love and mercy.

It is obvious that we are far more able in technology than we are in religion, politics and social relations.

Essentially, we have mastered everything except ourselves. But we must somehow master ourselves in response to the pleas of historic religions and philosophies. We must believe enough in God to lure the best from ourselves and march into the days to come committed to the decencies of earth.

If we said of Oliver Cromwell's men that their courage came from the fact "They knew what they fought for and they loved what they knew." We, too, find courage and dynamism to move the minds and awaken the spirits of men when we know what we believe and love what we know. To believe in God, His righteousness and His power, and to love what we know, is to live with zest for the future and enthusiasm for its promise. It is to be undismayed by the turbulence of the world and the confusion of our times. It is to live by the conviction that for the sake of tomorrow it is worthwhile keeping faith with "the ultimate decency of things."

If, in the light of the perils that confront our technological society, we go on believing in the power of logic, in modes of rational discussion based on the ability of people to reason together, in "the ultimate decency of things," and in the significance of our own contributions to our time, we can believe, too, in the future.

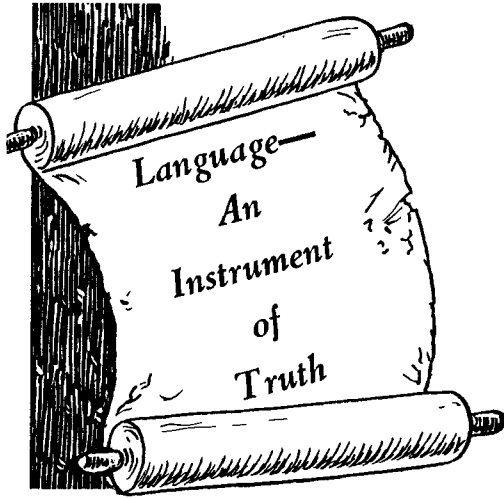
The evidence for a promising future may be slim, but as Robert Frost wrote: "You're always believing ahead of your evidence. What was the evidence I could write a poem? I just believed it. The most creative thing in us is to believe a thing in You believe yourself into existence . . . your marriage I believe the future in. It's coming in by way of my believing it. You might as well call that belief in God."

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ROSICRUCIAN CONCLAVES

GEORGIA, ATLANTA—Southeastern Conclave—May 10-12, Riviera Hyatt House, 1630 Peachtree Street N.W. Special guest will be the Emperor of the Rosicrucian Order, AMORC, Ralph M. Lewis. Please contact: Mrs. Crickett Long, Conclave Secretary, 7 Dunwoody Park, Suite 120, Atlanta, Georgia 30341.

OHIO, CLEVELAND—Penn-Ohio Regional Conclave—May 19-20, Sheraton-Cleveland Hotel, 24 Public Square. Special guest will be the Emperor of the Rosicrucian Order, AMORC, Ralph M. Lewis. Please contact: Mr. Eugene Canady, Jr., Conclave Chairman, 14700 Ardenall, Cleveland, Ohio 44112.



by ANNIE LAURIE VON TUNGELN

*The septuagenarian and his
“Word Book”*

PETER MARK ROGET was seventy years' old when he began writing his *Thesaurus of English Words and Phrases*, his “word book,” as he called it simply in the few letters (and those written late in life) in which he mentioned the book. A lesser man would never have undertaken such a prodigious task as compiling a book of this magnitude. It was a project he had dreamed of since early manhood—the crowning achievement of a long and busy life. He states in his preface to the original edition that he had worked on it since 1805 when he started collecting and testing lists of words arranged in certain orders. He began the serious work of compilation in 1848, and the following year the writing of what turned out to be one of the most important books in the English language and the forerunner of thesauri in other languages, including two in French and over a dozen synonymies in German.

At first glance it might seem that there was little in Roget's first seven decades of life to prepare him for this monumental work. According to his biographer, D. L. Emblen, “The task was virtually impossible, but the thin old doctor . . . accepted the challenge as

a duty”* because he felt it so important that strict accuracy govern our use of language. He was deeply concerned in making language an “instrument of truth.” As he stated in the introduction to the first edition of the *Thesaurus*, “A misapplied or misapprehended term is sufficient to give rise to fierce and interminable disputes; . . . an artful watchword, thrown among combustible materials, has kindled the flame of deadly warfare, and changed the destiny of an empire.”

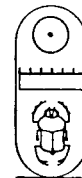
Roget's achievements were many and varied but unrelated to literature. By profession he was a physician. He was also a physiologist, mathematician, chemist, and lecturer; major contributor to the sixth and seventh editions of the *Encyclopaedia Britannica*; maker of chess puzzles; inventor of the log-log scale used on slide rules; originator of a theory in optics that led to the invention and development of motion pictures; and early antipollution exponent as shown in his work as head of the Water Commission that investigated the water supply of London in 1827.

Although Roget knew English, French, German, Italian, and Latin, he made no pretensions to being a philologist or a linguist. He had never seemed to be interested in words as words, that is, in the sense of playing around with them, but only as tools for expressing the ideas he wished to convey in his many lectures and scientific papers.

On the other hand, Roget was eminently prepared in some ways to pursue his gigantic task. He had been a glutton for work all his life, and now he had more time to devote to his self-imposed responsibility than in his earlier years. He had given up the practice of medicine in 1840, partly because of his increasing deafness, and he no longer allowed himself to be embroiled in the time-consuming organizational quarrels of the Royal Academy.

Perhaps the competency that best prepared him for his undertaking was a passion for method and order, organization and classification. His was an era of classifiers; the emergence of modern science that was taking place was

*Peter Mark Roget—*The Word and the Man*, Thomas Y. Crowell Company, New York, 1970, p. 266.



founded on a workable system of classifying elements. Roget was in the forefront of the devotees to rationality and the organization of all activity. As early as 1806, his keen interest in relationships and classification was evident in the syllabus of a course of lectures he gave for medical students on the new science of physiology.

Roget stated that his book was the opposite of a dictionary; instead of listing a vocabulary of words for the purpose of finding the ideas they indicate, the *Thesaurus* presents the ideas organized in such a way as to suggest words that can be used to express them. According to Emblen, the plan may seem simple on first thought, but it actually involved the arrangement and classification of *all human knowledge* under workable headings and key words.

In its first form, the *Thesaurus* was a hundred-page penny notebook of some

15,000 words written in the neat hand of the author. The first edition of one thousand copies appeared in May 1852 and, although some of the critical reviews were lukewarm in their reception, the *Thesaurus* enjoyed almost instant popularity. A second edition of fifteen hundred copies was printed in March 1853, and a third in February 1855. A rapid succession of new editions followed. Almost since its beginning the *Thesaurus* has been the favorite of innumerable students, writers, and word-game players. The crossword puzzle fad that began in the 1920s gave tremendous impetus to sales.

Roget himself supervised the publication of twenty-five editions and printings of his "word book." He lived to see its great success and kept busy making additions and changes until a few days before his death in 1869, at the age of ninety.

ROSICRUCIAN INITIATIONS IN LONDON, ENGLAND 1973 - 1974

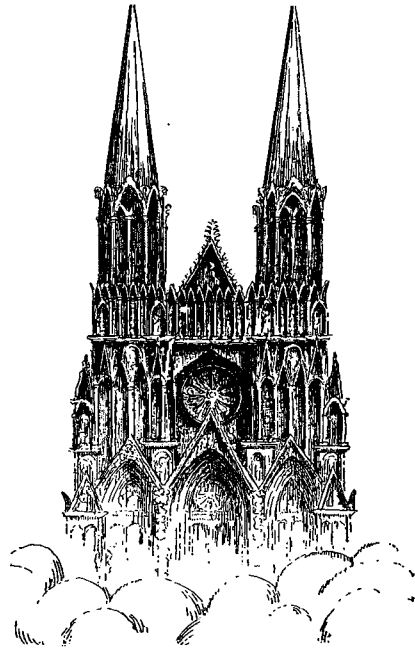
The following Initiations into the Temple Degrees will be conferred at the Hall of the Ancient Order of Foresters, No. 5 Highgate Road, Kentish Town, London, N. W. 5. (nearest Underground Station: Kentish Town):

1973		
Saturday 14 April	First Temple Degree	} Part 1: 3 p.m.
Saturday 5 May	Second Temple Degree	} Part 2: 6 p.m.
Saturday 9 June	Third Temple Degree	at 6 p.m.
Saturday 4 August	Fourth Temple Degree	at 6 p.m.
Friday 24 August	Ninth Temple Degree <i>(London Conclave)</i>	at 7 p.m.
Saturday 1 September	Fifth Temple Degree	at 6 p.m.
Saturday 6 October	Sixth Temple Degree	at 6 p.m.
Saturday 3 November	Seventh Temple Degree	at 6 p.m.
Saturday 1 December	Eighth Temple Degree	at 6 p.m.
1974		
Saturday 5 January	Ninth Temple Degree	at 6 p.m.

- All candidates for initiation must have reached or studied beyond the monographs of the Degree for which they wish to apply.
- Candidates should apply at least two weeks in advance to Miss E. Nixon, 20 Oxgate Gardens, London, N. W. 2, England (telephone: 01-452 0868), giving complete AMORC key number, name and address, initiation required, and the number and Degree of the last monograph received.
- The initiation fee of £1.50 (One Pound Fifty Pence) must accompany the application; cheques and postal orders should be made payable to *Rosicrucian Supply Bureau*.
- The AMORC membership card, together with the latest official Receipt Record Card, must be shown at the Temple on the day of the Ceremony.

(Please keep this schedule for reference.)

*The
Rosicrucian
Digest
April
1973*



The Celestial Sanctum

TUMULT TO TRANQUILLITY

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

TUMULT, being an uproar, turbulence, or hubbub, seems to represent the constant state of man. There can be no doubt that now, as always, we are living in tumultuous times. Yet, who has not declared he would like to "get away from it all"? Man has always sought peace, but the tumult from which he is always trying to escape is not thrust upon him; he has *created* it! Universally, man seeks tranquillity. But how sincerely does he search? Where does he seek? On what terms?

Perhaps the basic reason man has always lived amidst tumult is that the physical man, the animal man, craves excitement. Probably his first taste of excitement originated ages ago with his daily struggle for survival. Surely there was the constant fighting for self-preservation, coupled with the hunt for sustenance. Daily life was basic and

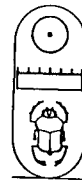
simple, but it was filled with danger and uncertainty.

Centuries of wars have provided excitement in life since those early days of the dawn of civilization. It can be safely said that none have deliberately sought the deprivation, the killing, and other horrors of war. But it must be said *clearly* that far too many have enjoyed the excitement of war. Too many have relished the conquest and subduing of the "enemy." Too many have reveled in the temporary kingly and dictatorial powers assumed during wars. Far too many have delighted in the many stolen liberties associated with wars. Most any militarist could confide some of the "fun" side of war.

Athletics, games, and sports are a civilized and playful outlet for the apparent need of tumult and excitement. Let it be clearly understood that these comments are not intended to decry these activities of man; we wish only to support our contention that man craves excitement. The goal in all games is to win, to overcome or subdue the contestant. Modern athletics has trained and taught thousands of people the finest principles of fair play, humane consideration for others, and self-respect. The basic goal remains, however, to become the conqueror and "beat the other fellow" whether it be a parlor game of parcheesi or as a part of the great spectator games which attract thousands.

Psychologists tell us that spectator games serve their good purpose in enabling the spectator to give vent to his frustrations as he emotionally "fights" along with his team to conquer the other side. Whether contestant or spectator, both are thoroughly enjoying the excitement and tumult.

Most of us have seen or heard of the sweet and tender older ladies watching a wrestling match and calling for their favorite to "kill 'im" or "murder 'im"—"im" being the other contestant. Of course, that dear old lady probably does not utter or think such language elsewhere. She is giving vent to her pent-up emotions. She is part of the family of man, that physical man who enjoys and thrives on excitement, uproar, and hubbub. When our sweet old lady goes to church or to a park,



she seeks peace and tranquillity with equal hope and vigor. We can readily see that our lady is dual; not two personalities but one, with an exterior life and an interior life.

Tumult, then, belongs to the exterior, physical life. Man needs motivation; he must have incentives. He needs also to rid himself of inner tensions and frustrations which the vicissitudes of life bring to him. Daily life is a struggle for survival just as it was for our earliest ancestors, only the details have changed with our increasingly complex civilization.

Early man was predominantly physical and, although his life was bitter, he was not concerned with the numberless lessons of human and humane society, government, convention, economics, health, religion, and science with which man must contend today. To meet these overwhelming demands, the man of today must be motivated. Occasionally he must have temporary diversion for relief. Tumult maintains his youthful faith in himself, his zest for life, and to some degree it helps in the maintenance of his physical health.

But man is dual; he is *physical* and *spiritual*. Simultaneously with his exterior life, he has an interior life. That life seeks and flourishes on tranquillity. Rosicrucian philosophy teaches that man must have balance in all things. Suppression of one extreme at the expense of the other will prevent balance or harmonium and provide the source of unhappiness, illness, and misery. Just as there is a time and a place for tumult and excitement, there is a place for tranquillity and peace.

Where does one search for tranquillity? We have just said that tumult belongs to the exterior life. Just so tranquillity belongs to the interior life. Look within and go within for the blessings of tranquillity. Of course many of us enter a church or cathedral, a park or forest, in search of peace. These are settings of cold stone and gold, or of green and silent growing things amid which we have learned to condition ourselves to expect the manifestation of tranquillity. The expe-

rience is, nevertheless, *within us*. With disciplined effort and training, we can experience tranquillity within at any time and any place, for it is a personal, interior experience.

It is in the calm and quiet state of tranquillity that our inner self, the real person, receives strength, inspiration, determination, and reverence for life itself. It is the inner self that should activate and direct the exterior self. If the inner self permits the exterior self to dominate, innumerable troubles and problems ensue. Our personal life is then like a ship without captain or rudder. When the inner self directs and guides the exterior life, there is no limit to the possible goals of achievement, health, and happiness which may be realized.

Mystics historically turn to the inner self periodically in their search for and refuge in tranquillity. Rosicrucians enter the Celestial Sanctum—*an attitude*—where they become free of the fetters of time and space. Here in tranquillity and serenity they experience their concept of God, the universality of love, the companionship of the brotherhood of man, and that peace “which passeth all understanding.”

It behooves us, therefore, to realize that, as earth men, tumult is a natural part of our dual being, but only a part. We can realize fuller and more rewarding lives as we seek and find also our inner life of tranquillity. But let us move in one direction, from outer to inner, from tumult to tranquillity.

The Celestial Sanctum

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





TODAY'S SEARCH FOR TOMORROW'S WATER

by LEO J. WILHELM

WE CROSSED our fingers and waited when several weather scientists from the National Oceanic and Atmospheric Administration began flying an old, but airworthy, DC-6 over some white, cumulous clouds and started sprinkling them with silver iodide crystals, hoping to make it rain. It was a sunny, sultry afternoon early in May 1971, and the clouds were hovering at about 21,000 feet a few miles west of Fort Lauderdale, near the edge of the Florida Everglades.

But within minutes after Dr. Joanne Simpson, Director of the Experimental Meteorological Laboratory at the University of Miami in Coral Gables, gave a signal to press a button on the aircraft's instrumented panel which released trillions of microscopically tiny crystals into the churning cumulous mass, the clouds had mushroomed skyward, some nearly eight miles. And, as they rose, they quickly turned gray and then black as moisture began adhering to the floating specks being carried aloft with the blossoming clouds and grew to water droplet size.

Soon the winds increased, thunderstorms began exploding, and, under the pull of gravity, the water droplets started falling as rain. Although there were only scattered showers in some places, the weather people were encouraged to continue their experiments. And while the rains which they coaxed from the clouds did not break south Florida's worst drought in its history,

they helped measurably to relieve its parched fields and suffering wildlife.

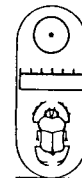
But much more importantly, these weather modification experts advanced significantly the science of rainmaking. And this comes at a time when our country is facing the most serious fresh-water shortage in its history.

That we are facing a water crisis at all is paradoxical. Over three-fourths of the earth's surface is covered with water. There is even an abundance of so-called fresh water. But there is a serious shortage of *usable* fresh water, and it is becoming more acute every day!

While we have "oceans of water," all of them are saline and brackish; so are many of our lakes, streams, and underground sources. This makes them unusable for most domestic and many industrial and irrigation purposes. Or they are so polluted as to be unusable. So while the world abounds in water, less than one percent of it is usable. Many areas thirst for water. Soon, many more will, as fresh, clean water becomes an increasingly rare commodity.

According to some of the most reliable estimates, including those of the U. S. Water Resources Council and the U. S. Geological Survey, the United States uses more than 350 *billion* gallons daily of fresh water. That is enough to inundate an area the size of Rhode Island 15 inches deep. Yet, it is barely enough for one day's needs! And our needs are rising at the fantastic rate of more than 25,000 gallons *per minute!* By the year 2000, these sources estimate that they will surge, like giant tidal waves, to 805 billion gallons daily (bgd). And this does not include the water needs of Alaska and Hawaii.

Yet, a little known fact is that there is only a fixed natural fresh water



supply available for development, estimated to be at most not over 630 bgd for all the United States, excluding Alaska and Hawaii. Some experts place it as low as 515 bgd.

Those wrestling with the "water problem" believe it will soon become one of our most pressing national issues, probably as early as the decade of the 1980s. They see it as a problem that touches every human being. As long as we use water, we cannot escape from it. And we use water for almost everything, from newspapers to toothpicks, and for making everything from the clothes we wear to the gasoline we burn. We also use water almost continually—to drink, cook, wash, water our lawn and flowers, to have fun with, to run our industries, irrigate our crops, and for many other purposes.

Water is basic to life itself. Along with fresh air, soil, and sunshine, it is essential not only to our well being but is a cornerstone for our survival!

Rainfall in the United States measures about thirty inches annually. However, nearly seventy percent of this water is unavailable for our use, due to evaporation by the sun's heat, and transpiration, by which water used by all plants in their life cycle is returned to the atmosphere through their foliage. While some of this rainfall provides us with most of our forest products and eighty percent of our food and fiber, we have left only about nine inches annually. And there are important limitations on it.

Today, large areas of our country suffer from lack of water. Some years as many as a thousand cities and communities are seriously affected, and as many as fifteen out of every one hundred persons must curtail using water. Even a slight drop in normal rainfall often brings water rationing for millions.

Desalination

As the problem grows worse, so does the urgency to find a solution. Among the possibilities is *rainmaking*, which only recently has achieved the status of a respectable science, another is *desalination*.

When the world's largest single-unit desalting plant started operating in

Key West, Florida, on May 11, 1967, producing 2.5 million gallons of potable fresh water daily at 85 cents per 1000 gallons, it was hailed as an outstanding achievement. Also, early in March, 1972, California and Federal water officials announced plans for a forty-million-gallons-a-day water desalting plant to be built near San Luis Obispo. It will furnish fresh water to urban and farm areas in the California counties of San Luis Obispo and Santa Barbara. Using the latest water desalting technology, this new Diablo Canyon facility, as it is to be known, will be the first to demonstrate the production of fresh water from ocean water on a huge scale.

But, while the Key West operation has been hailed as "pacesetting" and planned projects, like that at Diablo Canyon, will be many times larger, our early anticipated fresh water needs are so rapacious and are expanding so rapidly that they dwarf saline water conversion production into barely a tardy trickle toward meeting these needs. For example: At the rate our current needs are rising, the Key West operation would be able barely to satisfy these increasing demands for only one hundred minutes of each day, without furnishing any of our country's basic needs when the day began.

Officials of the Atomic Energy Commission (AEC) and some nuclear engineers, however, are predicting revolutionary changes in desalting technology and practices. They point to our present capability to build dual-purpose power and desalting nuclear plants, able to produce both electricity and fresh water on a gigantic scale, with a single unit producing from 150 to 500 million gallons of fresh water daily.

AEC officials also believe that when the liquid metal fast-breeder reactor system becomes fully operable, probably sometime during the decade of the '80s, which will greatly increase the efficiency of fissionable nuclear material, we will enlarge immensely our capability to produce huge new amounts of both power and desalted water.

According to Dr. Glenn Seaborg, until recently Chairman of the AEC, the present reactors in operation utilize only about one percent of the vast

energy locked in their fuel cores. If this can be increased to twenty-five to fifty percent, tremendous amounts of new energy will be released and become available for desalting sea water as well as for generating electricity, and both at vastly lower costs than at present.

Environmentalists and the Water Resources Council, however, fear that these new reactors would bring the threat of thermal pollution which, they are convinced would become a very formidable enemy. This is because water, used in nuclear steam-electric and saline-water conversion combines to cool the atomic-fueled plants, would be returned to its source at much higher temperatures, frequently from ten to twenty degrees warmer. And this, they fear, would be very detrimental and sometimes fatal to marine and other forms of aquatic life vital to our ecology and our environment.

And so, while desalination grows more attractive daily as a supplementary source of fresh water, it appears to be still a long way off as a primary source that can be produced economically enough to help many water-thirsty areas and for making deserts bloom. So, too, is rainmaking. While it is also a probable important new source of fresh water with intriguing possibilities, bringing those about on a regionwide and a nationwide scale is still limited. For both, many questions remain unsolved, awaiting more research to perfect the technology. And many more must also be answered before the technology will be considered feasible economically, as well as being socially and legally acceptable.

In the meantime, while the fresh water crisis rapidly becomes more fore-

boding, we must resort to more conventional ways to meet it. Yet, there are only two choices available to us; namely, to develop usable fresh water from natural rainfall—the only important available source we now have—and to zealously insist on proper water management, which is acutely lacking in many areas.

We must make certain, to use the language of the Water Resources Council, that “the public interest in the quality of the environment be fully considered in planning water developments,” and that “water quality management planning efforts, now and in the future, must be dynamic, responsive to the changing nature of pollutants, and quick to utilize improvements in technology, if the present backlog of treatment needs is to be eliminated and estimated future needs are to be met.”

To achieve these goals, the Council’s plans call for major storage and conveyance works, control of hot water pollution, studies on irrigation and drainage as they relate to the country’s food and fiber needs and its regional social and economic goals, and studies so that the “potential for natural as well as manmade water-oriented recreation opportunities” can be realized. And to better safeguard your health and mine, the Council also strongly urges an early improvement in our national drinking water standards.

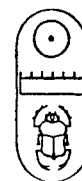
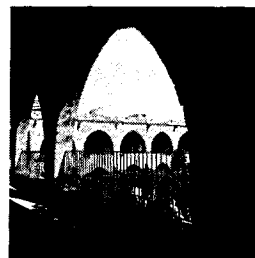
These, then, are some of the problems and their possible solutions we must consider as the tempo in today’s search for tomorrow’s water increases. And without even consulting a crystal ball, we believe that most will agree that while the future holds grave uncertainties it can also be exciting and rewarding.



This Month's Cover

Sidon, a thriving city in Biblical times on the old Phoenician Coast, now Lebanon, has an intermingling of various religious faiths. This photograph is of a school of a Christian sect located in the Medina area (the old native Arab quarter). Various civilizations have swept over the city for thousands of years. Even today, it is a center of turbulence in the strife of the Near East.

(Photo by AMORC)



Sensing the Present

by ROBIN BERRY LARDNER

ASSISI is a town in Italy that can restore one's faith in man's soul. The sense of peace, serenity, harmony, and beauty is living proof of how man responds to architecture. It is a timeless city; the pinky-beige native stone agelessly blends buildings constructed yesterday with those which are centuries old—with the froth of silver-lace vine and pink and red geraniums spilling gaily over the walls, and an Italian woman's voice screaming at her bambino bringing it breathlessly alive.

The San Francesco basilica dominates the view as one winds up from the railway station in the valley; it seems to grow from the hillside. The nearby Hotel Subusio overlooks the whole valley. I dined there at twilight on the arbor-covered flagstone terrace and watched the rose and gray, mauve and silver afterglow against the cloudy sky until the new moon hid itself shyly, like a child behind its mother's protecting skirts. There was no jarring note to spoil the mood of repose—no neon signs or airplanes; it was just as it had been for so many centuries.

The magnificent panorama across the broad valley to the purple-blue foothills and hazy Mt. Subusio appears and disappears as one climbs the twisting streets to the ruins of the fourteenth-century castle which crowns the highest point above Assisi. The feeling of seclusion is complete.

This moment, sitting beside these crumbling stone ruins, I am completely happy, wanting nothing else—no striving, no longing, glad even to be alone, but not lonely. I have never experienced such a feeling of complete harmony—body, soul, and mind. It is good to have perfect health, to be able to climb up, up, up, with only a pleasant sense of fatigue, but full of exhilaration and happiness. It is satisfying, too, to know that happiness does not depend upon another person, but upon one's own sense of well-being.

What I am experiencing is not just contentment; it is too positive for that. It is being young and vital and alive, but with a background of living and knowledge that enables one to appreciate what the young in years seldom can understand. Thinking something great is always just ahead, around another corner, they live in the future while the present slips away unnoticed. To me, the present is all we have, and it is wonderful and exciting—this feeling of now, this moment.



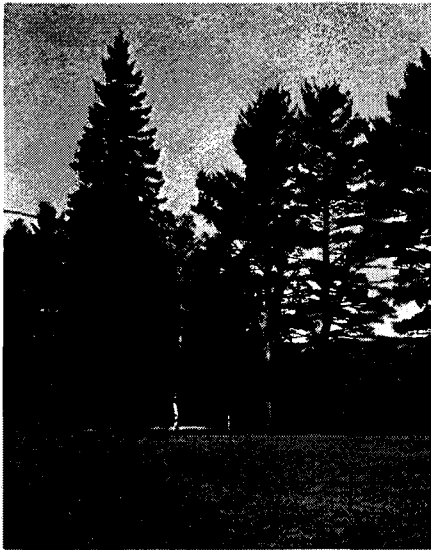
YEAR-END STATISTICS

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

Total number of pieces of incoming mail	491,438
Total number of pieces of outgoing mail	3,392,125
Individually dictated correspondence	104,641
Staff payroll	\$1,167,421
Payroll taxes and insurance	\$ 41,877
Property taxes, utilities, maintenance, and insurance	\$ 200,372
Printing costs (not including books)	\$ 405,223
Envelopes, office supplies, and stationery	\$ 99,003
Postage for the year	\$ 460,397

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

*The
Rosicrucian
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April
1973*



Trees Help to Cleanse Atmosphere

ports, some 35 million tons of dustfall and suspended pollutant particles are added to the atmosphere each year. "For years," the researchers say, "man has observed how trees cleanse the air, but he has remained unaware of how important trees are in this role.

"One has only to look at the dust coatings on the tree trunks, branches and foliage along unpaved roads, or the whitish mass of chemical de-icers splashed on woody plants during winter months, or the gritty film of particles on conifer and hardwood trees found near stone quarries and cement kilns to realize the importance of trees. In all instances, tree plantings curb the movement of particulate matter."

During the study in question, particulate pollutants were surveyed at two sampling stations during the months of March through October, 1971. Sophisticated air pollution sampling devices were positioned in various environments—open terrain, under a canopy of hardwood trees, and under a canopy of conifer trees. Scientific equipment included a dustfall bucket for larger sizes of settling pollutants, and a Hi-Vol sampler for smaller particles.

In both instruments the air was drawn through a filter that captured the particulates, providing data for the researchers' evaluation. Results showed that green canopies did reduce the amount of particulate pollutants in the air, when compared to areas without trees.

The researchers say, "This initial work has substantiated our original belief that trees have a cleansing effect on the atmosphere."

Reprinted with permission from *The Star*, Indianapolis.

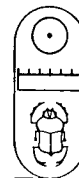
Two OHIO research scientists are developing evidence that trees may be a primary factor in preserving man's most vital resource. Man can exist as long as perhaps five weeks without food; without water, possibly five days; but without air, our life expectancy is under five minutes. Exploratory studies conducted by two Forest Service researchers reveal that trees play a major role in preserving the livable qualities of the air around us.

According to the American Association of Nurserymen, whose industry-wide concentration is devoted to the protection and improvement of the environment, trees and other green growing natural materials help to filter falling dust and other pollutants by capturing foreign particles in their leaves. Now that premise has been substantiated by the Forest Service research report.

Pathologist Leon S. Dochinger and Biological Technician Frederick Bender, both at Steubenville, Ohio, are conducting the studies. According to their re-

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 BIRTH OF WISDOM

by CHARLES GETTS

HOW DID wisdom first awaken within the mind of man? In what manner did men first turn their thoughts toward the existence of a supreme, cosmic force that governed all creation? Whence came the idea of life after transition we call *death*?

Before beginning our discussion of these questions, let us first define the nature of wisdom. Swedenborg termed it that quality that makes a man know that what is true is true and what is false is false. We would define it as the study of four things: First, man's purpose on earth; second, the understanding of his inner self and of his unity with all other men; third, the seeking of the nature of the supreme cosmic power; and fourth, the finding of a way to realize his relationship with this One God.

Now let us enter the labyrinth of man's evolution and seek the beginning of the golden thread of wisdom which has led him to his present level of understanding. Clearly, in a short article our findings will be both brief and incomplete. Also, in discussing the wisdom of man, we will be forced to omit what may have been the highest level he has ever attained, mainly the civilization of Atlantis. Because of a lack of factual evidence on Atlantis as well as on the mighty cultures of the Dravidians in India and the Asian race of the Khmers who left the magnificent ruins of Angkor Wat in Cambodia, we must regretfully leave them out of our study.

The theory that every man, deep within his heart, holds an unshakable faith in the immortality of life, is borne out by the discovery of skeletons from the Stone Age lying in graves lined with red ocher. As this same pigment was found on feminine fertility figures, it indicates a belief in the return of the deceased to the life-giving blood of the mother and rebirth. The cave drawings from this period clearly reveal the idea



of magical rites held in connection with the hunting of animals. So we find that man, even in his first steps, thought of powers apart from and beyond those he possessed of himself.

A few centuries later, his thinking reached out with the power of imagination and created a vast spirit world. He formed this of all the things surrounding him in Nature which he believed held either a good spirit or an evil one.

Several millennia before Christ, Sumerian priests turned their eyes upward as they began a study of the stars and took further steps toward freeing the mind of man from the conception of only this world. It was about this same time in history that, in other locations, man began to use the circle in his life. Ruins of circular houses have been discovered that date back to 6000 B.C. We have no evidence of the actual manner in which man began to utilize the circle, and one theory is that he took the idea from the group dances he performed in which he imitated the actions of the various animals he hunted. However, he could have taken it simply from looking at the moon.

A short time after this era, the pictographic script of Sumer took shape to pass later into the hieroglyphics of Egypt. This is believed to have taken place in the fourth millennium B.C. from tests taken on clay tablets unearthed at Erech (Sumerian *Uruk*) in Iraq. Shortly after 3000 B.C., as the pyramids began rising in Egypt, Babylonian priests formed the conception of two worlds, taken from their observation of the circular movement of the stars. Also from the great civilization

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of Babyton, around the beginning of the second millennium B.C., came the epic poem of Gilgamesh. This was man's first outstanding literary achievement and revealed the idea of man's search for immortality and the secrets of life.

In Egypt, this same quest resulted in the idea of a man's possessing a spiritual double which was called his *Ka* and served as a link between him and the eternity of the hereafter in a spirit world.

Egypt's Great Learning

Egypt, in ancient times, was the acknowledged center of wisdom. Aristotle, in his first book on metaphysics, said that the scholastic study of philosophy began in Egypt and, in his book on secrets, spoke again of Egypt when he wrote that God revealed all wisdom to prophets, just men, and certain others, and it was from these men that later philosophers—Indian, Latin, Persian, and Greek—received the beginning of wisdom. Saint Augustine also wrote of Egypt's great learning in metaphorical manner in his words, "Do we not see with how great a load of gold Cyprian came out of Egypt?"

A great step forward in spiritual understanding was taken when Egypt changed the old creation tales of the beginning of the world to give them a new and metaphysical meaning. The center of this wisdom was at Memphis where the pyramid texts reveal how man first reached an understanding of the Cosmic Mind by basing creation not on the material ideas as related in the old myths, but rather upon the manifestation of thought as expressed in words. This mental conception was also revealed by the first metaphysician, Akhnaton, in his beautiful *Hymn to the Sun*. It was from this new Egyptian idea of the creation from mind as declared in word that the Greeks took their Logos, or Word of God, which then passed on into Christianity.

Roger Bacon (1214?-1294), in his work *Opus Majus*, said that in ancient time there rose a series of wise men and women. These were Atlas, Prometheus, Mercury (also called Hermes Trismegistus, a famous Egyptian), Apollo, Minerva, and others who, because of their vast wisdom, were worshiped by the people as gods and

goddesses and have lived on as such in the stories of mythology.

Saint Augustine, from whom Bacon apparently derived his information, describes in his eighteenth book of *The City of God* a woman called Io at first, and later Isis, who was the first to give letters of wisdom to the Egyptians since before her all teaching was of an oral nature. Isis later became a goddess to the people.

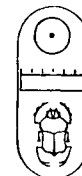
Bacon described man's search for wisdom as passing through many periods of darkness. He believed the first true philosophers were the sons of Seth and Noah of the Old Testament and also their sons. He refers to the historian, Josephus, who, in the first book of *Antiquities of the Jews*, wrote that these men were given a life of six hundred years so that they might complete their study of wisdom.

The periods of darkness which Bacon wrote of were broken first by Solomon, and second by Thales—the first Greek philosopher. Thales, according to Saint Augustine, was the first of a group known as the Seven Wise Men. They were also called the Ionic Wise Men, and it may be they were the same men referred to by Iamblichus as the Seven Rulers of the World, although some historians believe this title referred to the planets which at that time were seven. From Thales on down through such familiar figures as Socrates, Plato, Plotinus, and others, the thread of wisdom ran unbroken to our present time.

Many Contributions

So, perhaps we have offered a few interesting findings in relation to the beginnings of wisdom, even though we have had to omit many important contributions such as the Persian Zend-Avesta, the great Mayan culture with its amazing calendar, and the profound teachings of the Orient. Now that we have glanced at the birth of wisdom, let us conclude with a short discussion on how it was, and still is, attained by men.

First, it can come through the strange sense we call *intuition*—the inner feeling of conviction that a certain action is best for us even though it be contrary to reason or logic. Much of the genius of great men comes simply because



they learned to listen to this inner voice which Socrates called his "daemon." The Chinese philosopher, Chuang-tzu, wrote that if a man has insight (intuition) "you use your inner eye, your inner ear, to pierce to the heart of things, and have no need of intellectual knowledge."

A second channel for wisdom to reach man's consciousness is through *mystic revelation*. The most outstanding example of this is the vast and ancient Hindu sacred writings, the Upanishads, taken from the earlier teachings of the Vedas. From the Katha Upanishad comes the statement, "Man does not live by breath alone, but by him in whom is the power of breath." From the New Testament is the saying of Jesus, "Man does not live by bread alone but by every word that proceeds from the mouth of God." The Indian Vedas are believed to have been written between 1700 and 800 B.C.

A third and very vital means of discerning wisdom is through the *study of Nature*, for, in the old saying attributed to Hermes, "all that is above is also below." Today, there are few people who have the faculty of seeing Nature, for their feet have walked the concrete paths of the cities for too many years. We have, as someone aptly put it, almost civilized Nature off the earth.

Emerson spoke of the woods as the place where a man may cast off his years and return to reason and faith.

He describes the feeling when in a forest in these words, "I see all; the currents of the Universal Being circulate through me; I am part or parcel of God." He calls Nature the symbol of the spirit and says that, in proportion to the strength of his thought and will, man can take up the world into himself. Carl Jung described the image of the exterior world as the projection of the world of the self, and said that all of the mystery of life was in the changing of the caterpillar into a cocoon and then into a butterfly.

So we have reviewed some of the ways man may find the pearls of wisdom; the pearls of such great value that those who find them sell all other things they possess. And when man has found the last pearl, he will discover that he holds power over all things, from the astronomical synchronism of the furthestmost star to the most insignificant creature of earth. He will then take his rightful place as the highest creation of the Infinite and One Cosmic Mind.

References:

- 1) *The Opus Majus*, Roger Bacon, translated by Robert B. Burke.
- 2) *A Short History of Culture*, Jack Lindsay, Fawcett Premier
- 3) *The Upanishads*, Swami Prabhavananda and F. Manchester, Mentor.
- 4) *Guinness Books of World Records*.
- 5) *Interpretation of Nature and Psyche*, Carl Jung.
- 6) *Works of Emerson*, Essay: Nature.

ROSICRUCIAN REUNION

COLORADO SPRINGS, COLORADO—May 20. Grand Lodge will be represented by Harry Kellem from the Department of Instruction. Please contact: Mrs. Leslie Zak, Chairman, P. O. Box 4552, Knob Hill Station, Colorado Springs, Colorado 80930.

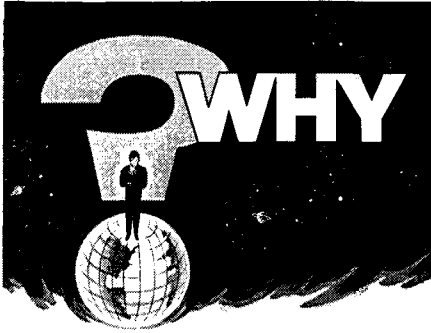
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Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian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

QUESTION:

What contributions have members of the Rosicrucian Order made to science?

ANSWER:

This question does not indicate whether the past or the present is being considered. In our Rosicrucian literature, we have mentioned various scientists who were active in the Order in the past and who were renowned in their specific endeavors. By *past* we mean for several centuries back.

As for today, we know of Rosicrucian scientists by their affiliation with scientific associations and by their work in specific projects for such associations. For example, we know Rosicrucians who are physicists on university staffs or working on important projects of industrial institutions. The same may be said of eminent engineers associated with industrial organizations, atomic physicists, electrical engineers, chemists, geologists, psychologists, medical researchers, and so on.

A number of these Rosicrucian scientists throughout the world compose a *Rosicrucian Research Council*. They periodically keep the Rosicrucian teachings abreast of the latest scientific findings. They also prepare scientific treatises for us which we issue separately and which are termed by us *pronunziamentos*. These *pronunziamentos* either confirm, as most do, the Rosicrucian doctrines in our monographs with regard to physical phenomena or they add new material to them.

These Rosicrucian scientists have contributed much to their particular fields of science, but through the channels through which they are working—as laboratories, commercial institutions, industry, universities, and so on. Furthermore, special articles by these scientists, giving their names and academic degrees, appear periodically in the *Rosicrucian Digest*.

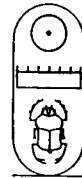


Civilization and Man

by BEVERLY BAHR

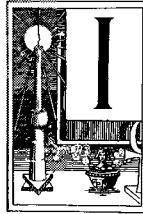
THE ADVANCEMENT of any civilization is in direct proportion to the balance of mind power and spiritual power. What man thinks, wills, and reasons through his mental processes can be brought into realization. Man's moral and emotional nature—the immaterial essence of his individual life—is the channel through which the mental efforts are guided to fruition and application.

As with the delicate scales of justice and mercy, one must walk carefully between the two. The energy of mind and spirit alike is neutral. That which can be directed to heal can be directed also to kill. Man, having made his own civilization, uniquely stands alone as his own judge and jury.



Detachment in Active Life

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



IN THE November, 1972, issue of the *Rosicrucian Digest*, Frank Snavelly presents an instructive article entitled "The Detached Heart." It is based on a sermon by the medieval mystic known as Meister Eckhart that admonishes Man to turn his mind inward and to empty his heart of all thoughts and impressions so that divine illumination may enter it.

We are, indeed, indebted to Mr. Snavelly for recalling our attention to this greatly beloved master mystic. We must keep in mind, however, that in his public sermons Meister Eckhart adapted his teaching to the level of a simple, unlearned audience. Therefore, he merely hinted at the fact that there are different levels of detachment, corresponding to different levels of consciousness, and that each level deserves its due. The complete emptiness of heart that opens the gates to divine ecstasy is truly the highest of these levels, but as mortals we are not able, nor meant, to remain forever in this state.

It is generally agreed that no man was more completely attuned to the Father than the Master Jesus. Yet only once in his lifetime, during his Transfiguration, is he depicted as dwelling completely and visibly in Divine Light. At all other times he worked and preached and suffered within the material world. Thus he taught us that one can practice the lower levels of detachment in the midst of worldly activity.

Meister Eckhart's sermon reminds us, likewise, that the Virgin Mary suffered and lamented at her Son's Crucifixion without losing the holy detachment of her innermost being. Our "outer man" is subject to sense impressions and must attend to bodily needs and worldly duties, while the "Inner Man," the "Master Within," remains at one with the Cosmic. Our

goal is to maintain the highest possible level of detachment while working in the outer world. This is not an impossible nor impractical task.

We expect judges and high government officials to divest themselves of all financial holdings in business concerns that may come under their jurisdictions, so that they administer the law in an impartial, detached attitude. The commandment to be "in the world but not of the world" is given by many religions. In the sacred Hindu poem called *Bhagavad-Gita*, the God Krishna tells Arjuna, a human warrior, that he must strive and fight. He will incur no bad Karma if he acts with a detached heart—not for personal pride but as a duty.

Detachment does not mean that we should be indifferent or unfeeling. We must do our best with full attention, and if our work involves helping our fellow man we must do it with loving sympathy. We can be attached to our tasks while detached from selfish egotism.

Nevertheless, we have duties even toward our own welfare and health. For this reason, the early degrees of Rosicrucian instruction teach us to vitalize our body by concentrating on its organs and nerve centers. Superficially, this might be regarded as opposite to detachment, but not so! When we focus our consciousness on a region of our body, we should not identify it with our Self but regard it as a precious instrument for the service of Self that we are adjusting, toning, or tuning up by our concentration.

Even in sickness and in pain our concentration should remain detached. This does not mean that we should try to induce a state in which we do not notice the pain. Such a diversion of consciousness has its place when we are engaged in urgent other work. But in the self-healing concentration exercise taught by the Rosicrucian Order we should pay full attention to the ailing part of the body before we visualize it as restored to health. Let us be fully aware of the pain in a detached manner—as the suffering of our Inner Man's outer garment and dwelling.

We have seen that most levels of detachment are compatible with an

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active life. Only the highest ecstatic level demands complete cessation of outward activity. But, while we remain in our earthly body, we must soon return from this highest plane to the outer world. If we wish to be truly godlike, we must put the fruits of illumination to practical use—just as the Cosmic, in Its outer aspect, cease-

lessly strives for ever more perfect self-expression.

Meister Eckhart himself combined a saintly, meditative, and truly detached inner life with a worldly career as preacher, writer, and administrator. Let us learn from him to achieve Peace Profound without neglecting the world's work!

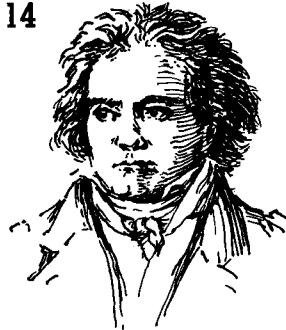


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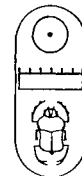
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— All active members of AMORC are eligible to attend —



From United Kingdom to AMORC Convention in Switzerland

Arrangements are being made in Great Britain for Fratres and Sorores to attend the International Convention in Montreux, Switzerland, September 6-9, 1973, by means of a special economy charter flight. Detailed information may be obtained by writing to Mr. John E. Harper, Swiss Air Transport Co. Ltd., Swiss Centre, 10 Wardour Street, London W1V 4BJ, England (Phone: 01-734 6737).



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

CHEERFULNESS

*The keynote of
cosmic attunement*

MANY OF US are searching for a supposedly mysterious key that solves the riddle of cosmic attunement or serves as a fundamental note by which we may set into vibration the musical strings on the cosmic harp and find our own keynote vibrating in unison with them.

If there is any single key that can bring this cosmic attunement into our lives more quickly than any other, it is the attitude of cheerfulness.

At this time of the year when all of nature in the northern latitudes is preparing to burst from long winter sleep into Light, Life, and Love, it would be fitting indeed for all of us, the seekers of cosmic attunement, to get into harmony with nature and *be cheerful*.

First, we must cleanse our consciousness of all thoughts of enmity, envy, hatred, and jealousy. We need not go out of our way to turn the other cheek to those who injure us, but we can at least forget their unkindness and think of the universal love bestowed and the universal goodness made manifest every hour of our lives.

We have neither the right nor the privilege of exercising revenge or retaliation. The God of our hearts has established a law of compensation. This is God's law and method of adjusting the wrongs that may be done to His creatures. It is incumbent upon us to hold love and toleration in our hearts toward all beings and to allow no thought of hatred or enmity to express itself in our minds at any time.

No matter what our station in life may be or what our trials and problems, there is always much that can make us cheerful if we will seek for it. Through this cheerful attitude and the resulting cosmic attunement there will come a change in our conditions that will relieve us of our sufferings and even, perhaps, change our place in life.



There are those who express bitterness, disappointment, hopelessness, and condemnation for the conditions surrounding them and the causes they believe responsible for them. They accuse "big business," the capitalists, the directors of Wall Street operations, the President of the United States, Congress, local industries, and politics for their troubles and do not realize that such an attitude of criticism bordering on hatred is keeping them out of attunement with the higher consciousness. A better attitude would reveal the truth and, at the same time, place them in harmony with improving conditions and benedictions close at hand and already a part of the lives of those who are cheerful.

They are deceiving themselves and are continuing their own plight and circumstances through their wrong attitude. The true cause of their present situation is, therefore, to be found within themselves and not around them.

Arbitrarily assuming an attitude of cheerfulness without purging the inner consciousness of criticism and enmity will not produce miracles in the lives of these persons. The Cosmic is not deceived by fictitious complacency, artificially simulated to represent the true attitude of cheerfulness and cosmic attunement.

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The mere acceptance of conditions with a degree of cheerfulness and a momentary prayer of thankfulness for what one has accomplished will not suddenly wipe away the trials and tribulations in one's life and bring a cosmic beam of new life. The cheerful attitude must come as a result of understanding and the elimination of all false beliefs and all wrong viewpoints.

It must be gradually built up out of thankfulness for the continued blessings of life and the conviction that the world is controlled by a loving, merciful, and supremely wise God. His ways may not always be easily analyzed by the finite mind, but the beneficent motive in all things is unquestionably the good that we are to receive and enjoy.

Profound peace and cheerfulness within the consciousness of an individual place him in true cosmic attunement. Those out of harmony and out

of attunement are the last to be benefited, and, if benefited at all, it is only because so many around them reflect the benefits they enjoy so that their blessings are shared with others.

Burst from your wrong attitudes as the leaves burst on the stems and limbs of plants and trees. Come out of the hidden chamber of darkness and material limitation into the great sunlight of cosmic understanding! Let this springtime be the time of rebirth, of a new life and new consciousness, bringing true cosmic attunement and the enjoyment of all good things that God has in store for each of 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.



Exhibition of Paintings



During the month of March a striking exhibition of egg tempera paintings by Robert Clark of Carmel, California, was presented in the Art Gallery of the Rosicrucian Egyptian Museum. Mr. Clark, with

a career spanning many years, is well known in the United States, and his work has been acclaimed both by museums and art collectors throughout the country. He has carried egg tempera, a medium as unique as it is difficult, to its ultimate, and the paintings on display brought to those privileged to view them an experience not to be soon forgotten. Shown here are reproductions of an old mountain home painted in its winter and summer aspects. Mr. Clark's works were shown through the courtesy of the Zantman Art Galleries of Carmel.



Are the Continents Drifting?

by RAYMOND SCHUESSLER

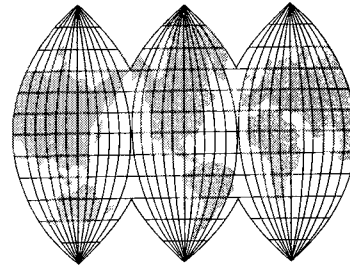
THE EARTH, as it hurtles through space, spins on its axis as every schoolboy knows. But what we may not know is that the crust and the continents it sits on are slipping about too, and where California is today may not be where it will end up in the eons ahead. In fact, Los Angeles may be where Siberia is today and vice versa. Not that you should run out and stock up on mukluks and earmuffs. It is just that the movement did and does exist.

The theory of continental drift is among the most intriguing problems to confront geologists and one of the most highly theoretical and speculative in all of geophysics. But every year new discoveries are lending credence to the theory that the land masses were once in totally different positions.

Up to 1955, no American geophysicist would dare speak seriously about the subject, although the theory was more widely accepted in Europe, Africa, and South America. Today, most scientists accept quite calmly the fact that the continents and even the sea floor are moving.

If you have a mind to scoff, just take a look at the map of the world. Notice how the continents of Africa and South America would fit together if you shoved them over? Try the same with North America and Europe. See how southeastern Australia fits into Antarctica, how Newfoundland and Greenland would fit into the northern part of Europe, how India would fit into Africa. Could it all have been one great land mass at some time in the beginning?

You might say that it is not a perfect fit, and perhaps it is not. But the general shapes do fit, and if the outlines of the continental shelf were exposed it would fit even better. After all, the abrasion of the oceans on the shoreline over millions of years would have to be considered. We must re-



member, too, that the amount of water wrapped as ice has changed many times, thus varying the position and shape of the coastline over millions of years.

Actually, if the earth's lifetime of 4.6 billion years (at latest estimate) could be compressed into a quick movie film and run rapidly, we would see continents and oceans sliding and skipping all over the globe's face.

Scientists in their studies are moving the continents around now like chess pieces in an attempt to find out just where they all did fit in the beginning of time. Two British scientists, Drs. A. Gilbert Smith and Anthony Hallam, recently published a drawing showing how India and Australia were joined against Antarctica with the Antarctic Peninsula extending into the gap between the southern tips of Africa and South America. Madagascar and Ceylon are fitted into the gap between India and Africa with Madagascar somewhat north of its present position. Other scientists are trying different formations.

Mountain Belts

The theory of the continental drift is not new. Scientists have suspected it for centuries. Francis Bacon, the philosopher, noticed it back in 1620. But it was not until 1858 when Antonio Snyder published a map showing how Europe, Africa, and the Americas were once connected that interest was rekindled. In 1885, the Austrian Eduard Suess, after studying modern and fossil plants in Africa and India, proposed that all the continents were part of one big land mass—the mother of continents.

The most comprehensive theory on the subject was propounded by the

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German meteorologist Alfred Wegener in 1912. He theorized that 400 million years ago all the continents were part of one land mass he called *Gondwanaland* that floated on a layer of basalt and one single ocean called *Panthalassa*. The earth existed in this state through most of geologic time but for some unknown reason broke into separate parcels and drifted through the plastic underlayers to the present positions about 200,000,000 years ago.

He speculated that internal forces caused by the earth's rotation as well as tidal forces could have fragmented the land mass and distributed it more evenly. For many ages the pieces floated about freely. In the Jurassic Age—the age of dinosaurs—135 to 180,000,000 years ago, the southern and western edges of the land mass split from the rest. Australia separated and swung to the east; Antarctica cut loose from South America and sailed to the Pole.

South America split from Africa; North and South America stretched apart leaving an umbilical cord we call Central America and the small dispersed islands of the West Indies. Later, Newfoundland and Greenland broke loose from Europe. Meanwhile, India separated from Africa, leaving Madagascar as a trailing piece, and shoved violently against Asia, pushing up the Himalaya mountains.

This theory would explain the mountain belts as the result of the crumpling of various continental masses due to the pushing land masses—thus the folded belts of mountains on the continents which were crumpled by the resistance of the material against which it was thrust. Wegener was led into this theory partly by the need to explain the parallel development of living things throughout the world. All geologists have been bothered about this similarity of plants and animals existing in the widely separated regions throughout geologic history.

Identical plants and animals today are separated by huge areas of ocean. All of them could not have been connected by convenient land bridges or be the result of simultaneous evolution. For instance, a Mesosaurus, a fresh-

water dinosaur that lived almost 300 million years ago, was found in rock strata of eastern South America and southwestern Africa—but nowhere else in the world. Consider too that there are diamond mines in West Africa and in northeastern South America—and sea fossils on the top of mountains.

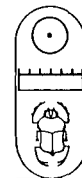
Still the unbelievers scoffed, claiming that dormant forms of plant and animal life are accessible to all continents from the sea. It was only in 1967, when a fossil amphibian jaw fragment was found in Beardman's Glacier in Antarctica about 325 miles from the South Pole, that the reality of one continent became clear.* In 1970, James A. Jensen, Curator of Earth Sciences Museum at Brigham Young University, found a jawbone and tooth of a *Lystrosaurus*, a mammal-like reptile previously found only in Africa. The presence of this fresh-water creature in Antarctica could only mean that Africa and India and Antarctica had once been joined.

Matching Geological Formations

We should know when considering the subject, that India and the island of Madagascar consist of similar type rocks while Indian fossils and strata bear little relationship to those of the rest of Asia as do Brazil and western Australia. There are matching geological formations in Norway and Canada. The coal deposits of Europe, North America, and Antarctica insinuate that they all were located around the equator in the past.

Geologists have shown that some mountains have accumulated deposits which could only have been left by rivers whose sediments are now at sea, which means that rivers must have flowed in opposite directions at one time. For instance, the Appalachian Mountains have material brought from the Atlantic, and the Scottish Highlands were made from sediment brought from the North Atlantic. Wegener wondered why tropical ferns should grow in Greenland at the same time

*Such fossils have also been found in the Arctic north of Norway



glaciers covered Brazil and the equatorial forests of the Congo.

Sea-core drilling has produced some evidence to support the idea of continental drift. When cores were taken near Bermuda, the sediment was believed to be about 85 million years old. Near the Mid-Atlantic Ridge, the cores were about 18 million years old. And on the Ridge hardly any sediment was found at all. The Ridge could have been the breakaway point for the drift. The cores near Africa again became quite thick.

The scientific expedition of the ship *Glomar Challenger* and its crew of scientists have found, by drilling three-and-one-half-mile cores from the depths, that the continents are really sliding along on a slippery mantle that covers the earth.

Although it had been thought that the ocean floor remained unchanged, scientists are now certain that it is continually spreading and being renewed with fresh material spurting up from thousands of volcanically active undersea ridges. These ridges beneath the ocean form a 40,000-mile chain that winds through all the oceans like a seam. The Mid-Atlantic Ridge, a sub-sea mountain range 10,000 miles long from north to south, is believed to be the breakaway point of an early continental drift.

Glacial Deposits

The fact that glacial deposits were widespread in the southern hemisphere—India, Australia, and South Africa—is one of the strongest arguments yet advanced in support of the idea of an ancient one land mass. It is more plausible to attribute the presence of tillites (clay, sand, gravel, and boulders left by glacial drift) to the product of a single ice cap centered in southern altitudes rather than to the result of several smaller sheets in each of the continents of Africa, South America, Australia, and Southern Asia.

Even the debunkers admit that the continents could have shifted somewhat, when faced with the evidence that rocks with iron grains in them will become magnetized in the direction of the earth's magnetic field. Thus, if the poles never changed position, then the

grains of iron in the rocks would always point toward the poles. The fact that many such polarized rocks have their magnetic fields pointing in different directions suggests either that the poles have moved or that continents in which they lie have moved.

Theories

Many theories have been presented on just why the drift occurred. John Joly (1857-1933) presented a theory based on the process of convection. He proposed that heat was generated in the interior of the earth by radioactive elements. Since the heat could not escape fast enough by other means, it started convection currents which carried hot material toward the surface where it cooled and sank, thus setting up a convection-cell circulation. He suggested that the earth's crust was dragging sideways at the top of the cell, which caused buckling or folding that resulted in the earth's (or continents in this case) sliding sideways thus creating mountains in the process.

F. B. Taylor theorized in 1910 that the sudden start of mountain building at the end of the tertiary period was due to some external stress, such as the capture of the moon by the earth in late Cretaceous time. He suggested that this would have caused an increase in the tides, which tidal action would have increased the rotation of the earth, causing a drift of the continents. Far-fetched? Perhaps. Many have thought so. But this need not affect the theory of drift as a planetary tendency.

Geologically, the outermost layers of the earth's crust are formed by granite, while the deeper layers are formed by basalt, a heavier rock. Although the granite layer is quite thick, it is quite thin or even absent at the bottom of the oceans. In this way we can consider the continents as solid blocks of light material floating in heavier plastic material somewhat as icebergs float on water.

Studies of earthquake waves suggest that the earth's crust is floating on a sea of semi-molten rock. Some scientists suggest that a soft layer, sixty or more miles thick, is sandwiched between massive layers of hard rock. Its upper surface is thought to lie some thirty

miles beneath the oceans. This layer of soft rock may provide the answers to many questions, such as how the locations of the poles or the continents could have changed in the past. Jelly-like rock would act like grease around a bearing and permit such slippage. Geophysicists now suggest that a soft-rock theory may also explain why continents loaded with ice sink so easily and rise again when the ice melts. We know that some parts of Finland are still rising in conjunction with its rising temperature through the centuries.

One thing is certain about the theories of continental drift: none is free from serious contention. But we can be sure too that things never stay the same, not in the universe nor on this planet. As the ancient proverb says, "All things are not as they seem."

How about the future? Are continents still moving? Will they drift again? The continents are moving today at the rate of one half to six inches a year. A couple of inches a year may

not seem like much, but it is a fast pace geologically. After all, a drift of 0.1 foot per year since the early Miocene would result in a shift of about 400 miles.

Europe and North America are separating at the rate of one inch a year. Australia is moving closer toward Asia by two inches a year, while Africa is pushing toward Europe, squeezing out the Mediterranean. Our instruments on the moon also show a continuing drift of South America from Africa.

The scientists have even predicted that North and South America will sail west and split farther apart north and south, and that parts of Southern California west of the San Andreas fault will separate from the United States mainland and skip northwest. In 10,000,000 years Los Angeles is expected to sail past San Francisco. Where our descendants will end up, no one knows. But we can be sure it will not be where we are standing today.

Medifocus

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

May: The personality for the month of May is General Suharto, President of Indonesia.

The code word is **RECOG.**

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



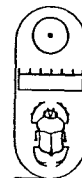
GEORGES POMPIDOU

July: The personality for the month of July will be Georges Pompidou, President of France.

The code word will be **DISC.**



GENERAL SUHARTO



Logical Positivism and Contemporary Thought

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

Member of the Rose-Croix University Faculty



FOR HALF a century, Logical Positivism has practically dominated the philosophical enterprise. Anyone who attends a meeting of professional philosophers these days and listens to the reading of papers and the ensuing dialogues will be made aware of the great impact that this school of thought has had upon contemporary minds.

This important movement is also currently responsible for filling many pages in the leading philosophical journals with technical articles on such subjects as linguistic analysis, meaning, philosophical analysis, and other related subjects. In more recent years, articles on Logical Positivism and similar themes have been finding their way into the more general type of publication, including such magazines as those designed for catering to the whole reading public.

Only a few decades ago, the subject of semantics was seldom discussed outside technical and philosophical circles; but in recent years—especially since Ogden and Richards produced that semantic classic—*The Meaning of Meaning*—the term *semantic* has become increasingly essential to our everyday conversation. There are many today who are familiar with this term and make frequent and good use of it, yet they are quite unaware of the fact that Logical Positivism, more than any other factor, is responsible for the important place this term has in current publications and discussions.

Logical Positivism, as a distinct school of philosophy, was formalized in 1923. It was under the leadership of Moritz Schlick, Professor of Philosophy at the University of Vienna, that a group of philosophers skilled in science, logic, and mathematics was organized

into a seminar which became known as the *Vienna Circle*. Comprising this distinguished study group were such outstanding thinkers as Moritz Schlick, Herbert Feigl, Otto Neurath, Rudolf Carnap, Friedrich Waismann, Victor Kraft, Philipp Frank, Karl Menger, Hans Hahn, and Edgar Zilsel. This group forming the Vienna Circle is regarded as the founder of the Logical Positivist school of philosophy.

There were some very distinguished philosophers who were not members of the Vienna Circle but who did have great influence on that group. Among these were Albert Einstein, Bertrand Russell, and Ludwig Wittgenstein. Perhaps the contemporary philosopher whose thought was most effective in giving direction to Logical Positivism during its organization and development was Ludwig Wittgenstein. His very famous work, *Tractatus Logico-Philosophicus*, was the subject of critical study by members of the Circle. In his Introduction to this important work, Bertrand Russell refers to it as a book that “no serious philosopher can afford to neglect.”

In addition to the influence that various contemporary philosophers had upon the Logical Positivists, there were some earlier schools of thought which had contributed generously to the substance and occasion of Logical Positivism, or Logical Empiricism as it is sometimes called. The entire philosophical movement known as Logical Positivism had its roots in British Empirical

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Philosophy and in the works of pioneers in Symbolic Logic.

Repudiation

Logical Positivists hold that the business of philosophy is not to determine the truth value of propositions. According to them, the true function of philosophy is to ascertain and clarify the meaning of propositions. Pursuit of this concept tends to limit all philosophical activities to the mere process of analysis. For about half a century, Logical Positivism has been one of several schools of thought which, taken together, have constituted a broad movement known as Analytic Philosophy.

From the perspective of Analytic Philosophy, Abraham Kaplan says: "The material of philosophy is neither the world as given nor as transformed in the perspectives of art and religion, politics, and morality. The material of philosophy is science, and its business is to analyze the methods, terms, and laws of science so as to make clear their logical structure and empirical content." (*The New World of Philosophy*, p. 56)

While Logical Positivists do not always agree on questions they discuss, there is one important point on which there seems to be general agreement among them. It is the repudiation of all metaphysics. But instead of affirming or denying the truth or falsity of metaphysical sentences as had been the practice of traditional theology and philosophy, the Logical Positivists simply deny that such sentences make any assertion at all. In other words, they contend that all supposed metaphysical statements are nothing more than nonsense and that they are pseudo-propositions. It is quite obvious that the repudiation of metaphysics has important implications for ethics and religion.

The attack that Logical Positivists have made against metaphysics has been by way of what they call the "Principle of Verification." According to this principle, the meaning of a proposition is determined by the method of its verification. A. J. Ayer, contemporary English philosopher, has formulated the principle in his outstanding work entitled *Language, Truth and Logic*. It is set forth in these words:

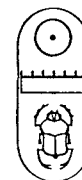
"... a statement is held to be literally meaningful if and only if it is either analytic or empirically verifiable." According to Ayer, any statement that is not verifiable on the basis of this criterion has no genuine propositional status and is considered meaningless.

Two steps may be taken in the application of this criterion in determining whether or not a supposed statement has meaningful status. First, the supposed statement may be examined to see if the content of its predicate is contained within the subject. If so, it is an *analytical* statement, and its truth value can be fully ascertained through pure analysis without reference to any empirical or factual data.

For example, if someone tells us that if there is a bachelor living across the street then that bachelor is an unmarried man, the truth value of the statement becomes obvious through careful examination of the statement itself. In such cases, the statement in question is found to have logical meaning; therefore, it constitutes a genuine proposition.

If the supposed statement is not of analytic form, the second step may be taken; namely, the *empirical* test. In other words, the state of affairs described in the statement is investigated through sense experience in order to determine if the conditions to which reference is made concur with the claims of the statement. If they do, the statement is known to be true. If, on the other hand, claims of the statement are at variance with empirical evidence, the statement is false. In either case—whether true or false—the statement itself has meaning in that it is testable at the level of experience.

The Principle of Verification is reminiscent of something we find in David Hume's *Enquiry Concerning Human Understanding* in which he says: "If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, 'Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion.'" This quotation from Hume articulates clearly the position of Logi-



cal Positivism in regard to metaphysical statements in general. Since they are neither analytical nor empirically testable, they are categorized as meaningless and, therefore, they are pseudo propositions.

A. J. Ayer draws an important distinction between what he calls "practical verifiability" and "verifiability in principle." He explains that there are certain significant propositions concerning matters of fact which we are at the present time unable to test empirically because of limited facilities. He contends that even though we lack the practical means for making the observation necessary for verification, we still know what observation would be adequate for verification in the case of each of these propositions. This being the case, such propositions are said to be verifiable in principle, though not in practice.

Mr. Ayer also distinguishes between a "strong" and "weak" sense of the term *verifiable*. A proposition is said to be verifiable in the strong sense of the term only if its truth could be established conclusively in experience. If, however, it is possible for experience to render it probable, the proposition is said to be verifiable in the weak sense of the term.

Accepting the Principle of Verification

If one accepts the Principle of Verification as an adequate standard for judging whether or not a statement has meaning, then the repudiation of metaphysics becomes an incontrovertible thesis. But metaphysicians are unwilling to accept that principle as an adequate criterion for determining what statements have meaning. The metaphysician contends—and rightly so—that Logical Positivism, by way of the Principle of Verification, reduces the meaning of the term *verifiable* to such strict limitations as to eliminate some of the most profitable and cherished experiences from serious consideration and intelligent discussion.

G. J. Warnock, Fellow of Magdalen College, Oxford, once said concerning the critics of metaphysics: "These critics seem to have cast at metaphysics too hasty and too unsympathetic a glance; their hope was to explore the whole of metaphysical literature with-

out putting themselves or us to the painful necessity of reading it." While Mr. Warnock considers the Positivist attack philosophically unsatisfying, he believes that on the whole it has been advantageous.

Certain mystics and philosophers of religion are well aware of a level of experience outside the purview of that which can be grasped through sensory channels; and they believe that those who have had these experiences on the nonsensory level can speak as significantly about them as one can about experiences he has had on the level of sense.

There is no question about the importance of analysis when it comes to doing philosophy; but we need to recognize the fact that analysis—important as it is—does not constitute the only essential element in the philosophical process. In fact, analysis is only a preliminary step toward the main business of assessing values. Value judgment lies at the very heart of philosophy and, when this important element is lacking, our philosophizing is as useless as the most sophisticated engine without the necessary fuel to operate it.

While we may not be able to accept the Principle of Verification, there is much that can be said in favor of Logical Positivism. This movement has made a generous contribution to theology, philosophy of religion, ethics, and metaphysics in general. Many of us who make ethical and religious statements have been forced to examine more critically the meaning of what we assert, and we have been caused to take a fresh look at our own presuppositions.

No other school of philosophy since Kant's *Critique of Pure Reason* has so effectively challenged thinking people to give a strict account of the claims they make. In other words, people have been made to think, and thinking is a wholesome exercise for anyone. To express it in Socratic terms, Logical Positivism has served as that pestiferous "gadfly" that bestirs one from his complacency and intellectual indifference and will not allow him to take for granted those time-honored doctrines of his cherished traditions.

Rosicrucian Activities Around the World

THE SEVENTEENTH annual Conclave of Alden Lodge, AMORC, Caracas, Venezuela, held in February, was the largest in their long history. Grand Master Chris. R. Warnken and Soror Warnken were special invited guests for the historic event. An atmosphere of serene peace and happiness among the 470 participating members filled the beautiful and modern temple facilities. The excellent program, appealing to every Rosicrucian need, included initiations, convocations, ritual drama, lectures, classes, and an administrative meeting conducted by the Grand Master. The Conclave closed with a delightful banquet at the famed *Circulo de las Fuerzas Armadas*. The Warnkens found it difficult to part from our beloved Venezuelan Rosicrucians.

▽ △ ▽

Members of the AMORC staff gathered in the Francis Bacon Auditorium on February 8 for a memorial service for Soror Jennie Mills. Soror Mills was currently on the staff at Rosicrucian Park and during a holiday visit to her home in Kentucky was taken ill suddenly and passed through transition on February 5. She had been a member of the Rosicrucian Order for thirty-six years. Frater Edward Russell, Grand Lodge Chaplain, conducted the service.

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Congratulations to Frater John Thomas Hall of Altoona, Pennsylvania, who has been selected for inclusion in the 1972 edition of *Outstanding Young Men of America*, according to the Board of Advisors for the National Awards publication. Criteria for inclusion in *Outstanding Young Men of America* are service to others, professional excellence, business advancement, charitable activities, and civic and professional recognition. The men chosen are between the ages of 21 and 35.



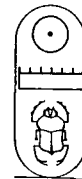
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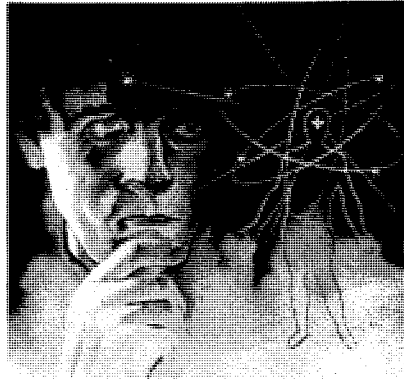
In recognition of her unselfish services in aiding blind children "to see," Mrs. Marjorie A. Peters of San Luis Obispo, California, recently became recipient of the Rosicrucian Humanitarian Award. Mrs. Peters introduced into her area a new type of braille book, that of picture books for visually handicapped children. Utilizing skills and fine-edged instruments from her former experience as a dental assistant, Mrs. Peters creates three-dimensional master plates copied from such children's books as *The Jungle Book* and *Peter Rabbit*. The master plates are fabricated from texturized materials, so that when processed on a plastic material by means of heat the illustration is raised and a blind child visualizes the picture through his fingers.

Mrs. Peters receives no salary for her work and has been doing this voluntary work for over five years. She states she receives the highest reward when seeing the expression of joy, wonder, and delight on the face of a blind child as he explores the illustrated book with his fingers. Mrs. Peters is shown above (left) accepting the Award from Soror Genevieve Lubben, Master of the San Luis Obispo Pronaos.

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On February 28 Soror Louise Baer retired from her service on the English Editorial Staff at Rosicrucian Park. Soror Baer joined the Staff in 1960 and has been a loyal and faithful worker during these busy years. We extend to her our gratitude and good wishes.





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Here now, in special lecture form, is a basic lesson in the *Unity of Mysticism*, offered as a gift to subscribers of this magazine. You need only subscribe—or resubscribe—to the *Rosicrucian Digest* for one year at the regular rate of \$5.00 (£2/4/-sterling), and ask for this free discourse.*

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THE OLDEST CITY



Arab legends say that Baalbek on the Lebanon coast at the eastern end of the Mediterranean is the world's oldest city. Archaeological research does not bear this out, but it is very ancient. The Semitic meaning of the word *Baalbek* is "Lord of Belcoa." The city actually dates back to the Phoenician epoch. There are now only Roman ruins, although many cultures once occupied this site. Opposite are the remaining columns of the facade of the once great Temple of Jupiter (A.D. 193-211).

(Photo by AMORC)

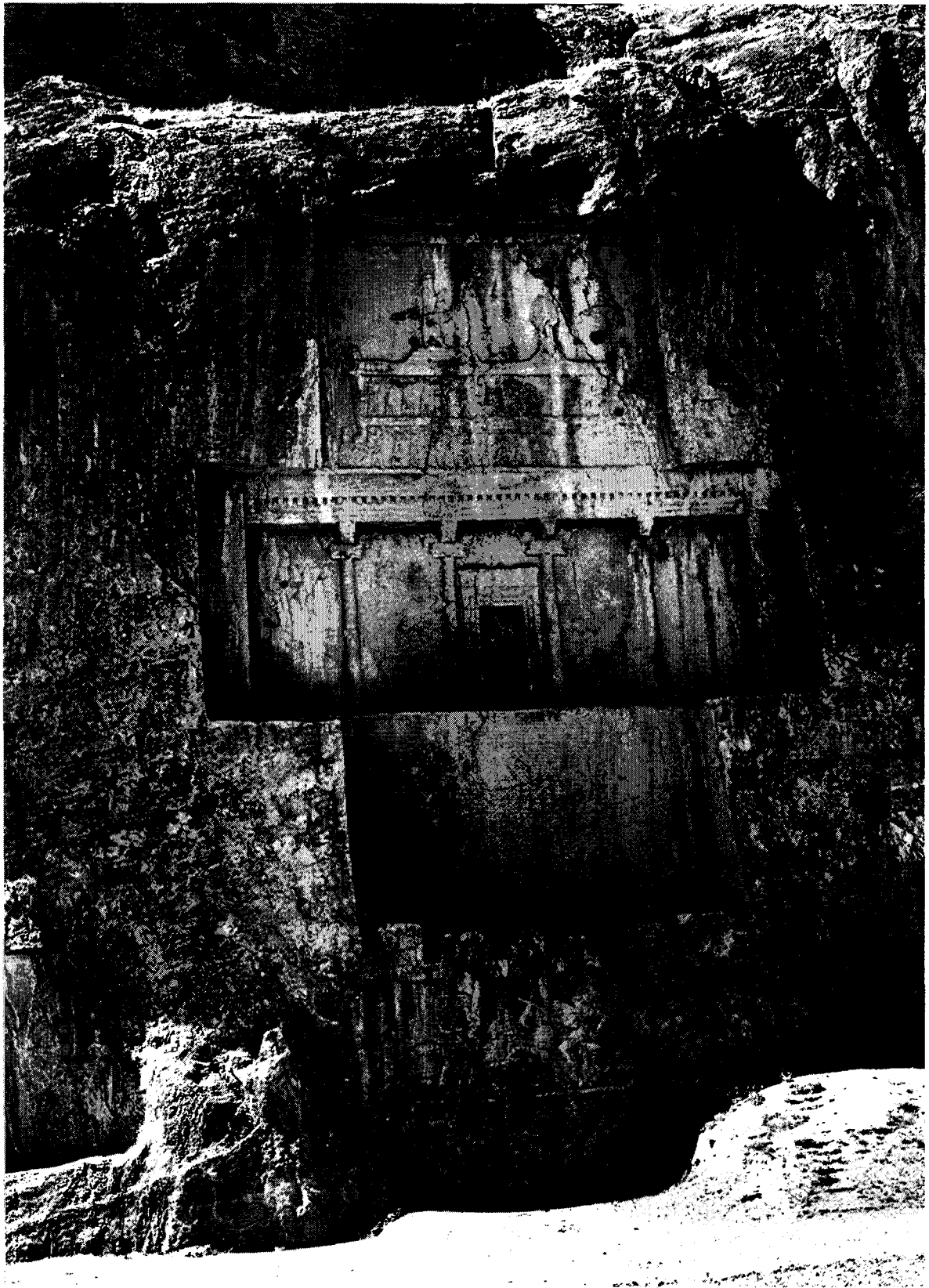
TOMB OF XERXES (overleaf)

Shown is the Tomb of Xerxes I, King of Persia (486-465 B.C.) He was the son of Darius I, and his mother was the daughter of the great Persian conqueror Cyrus. He entered Greece with a great Army, crossing the Hellespont on a bridge of boats. At Thermopylae he defeated a handful of Spartans, then marched on to Athens, which he destroyed. Part of his fleet was trapped and defeated off the Island of Salamis. This tomb, cut in a rocky cliff alongside those of other ancient Persian kings, is about forty miles from the ancient Persian capital, Persepolis.

(Photo by AMORC)

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of Mysticism

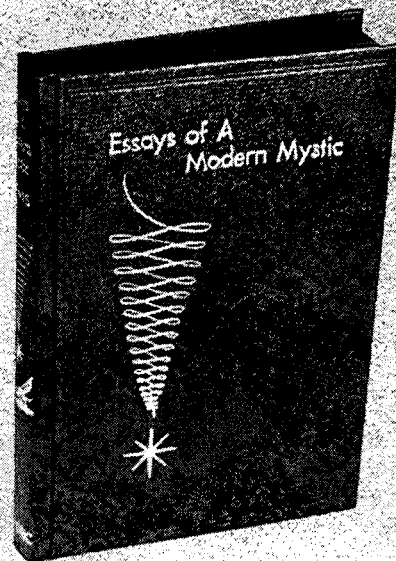
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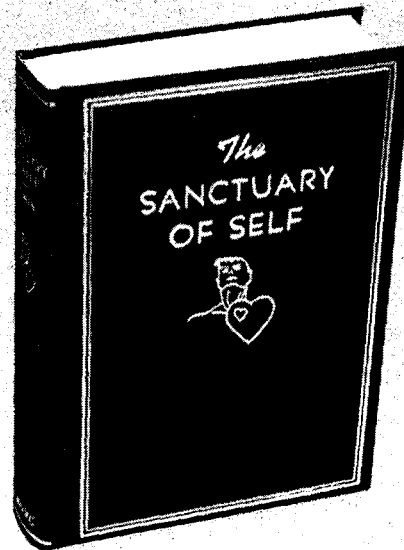
The Sanctuary of Self

by Ralph M. Lewis, F. R. C.

A Revealing Study of Mysticism

This book is one of the very few explaining the principles of mysticism in an easy-to-understand manner. The author, Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, AMORC, brings many years of experience into his explanation of the techniques of practical mysticism. He reveals how we may find personal happiness and the illumination of Cosmic Consciousness.

The book also explains how you may find a sanctuary from the bitter disillusionments that spring from wrong thought and action! Do you know, for example, that happiness begins with yourself? Do you find that things once longed for often fall far short of the personal satisfaction you expected from them? This book reveals how you can discard the influences that enslave you and retain those that are worthy incentives.



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BRAVE NEW ERA

Seismic waves recorded by new high-gain, long period seismographs of the United States' National Oceanic and Atmospheric Administration show, according to Dr. Alvaro Espinosa of the NOAA, a definite correlation between the jet stream (a long narrow meandering current of high-speed winds which blow from a generally westerly direction, often exceeding a speed of 400 kilometers, or 250 miles per hour) and very low magnitude, long, swell-like waves in the Earth's crust.

How can a current of air, nine to fourteen kilometers (six to nine miles) up in the atmosphere cause *ground* movements? According to Dr. Espinosa, jet-stream disturbances create pressure waves which are transmitted directly or indirectly through the lower atmosphere to the Earth's surface. The scientist backs his hypothesis with barometer readings showing that atmospheric pressure variations occur at about the same time the ground waves are detected. He has also used a theoretical model of ground-atmosphere relationships which predicts effects similar to those which have been recorded. Although these long-wave motions of the Earth's crust had never before been recorded, other scientists have found similar relationships between the solid ground and the atmosphere.

The new type of seismograph used in this research is designed to be extremely sensitive to mild disturbances in the Earth's surface and to wave movements with long periods—that is, with relatively long intervals between wave peaks. The waves in question have periods of from six to ten minutes, longer than any other ever before recorded. Dr. Espinosa says that the new high-gain seismograph system has proven to be so sensitive, that it recorded the motion far more accurately than the barograph (recording barometer), behaving with a higher sensitivity to atmospheric loading effects than the barographs themselves.

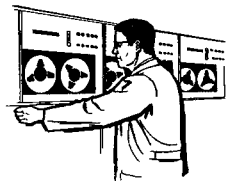
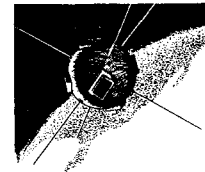
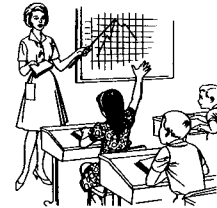
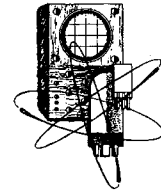
Dr. Kenneth Davies, of the NOAA Space Environment Laboratory has observed similar disturbances which, however, travel in the opposite direction—from ground to atmosphere. Dr. Davies has demonstrated connections between earthquake activity and disturbances in the ionosphere. These findings, coupled to other research being pursued along different lines, would suggest (since it is apparent disturbances in the ionosphere are echoed by disturbances in the ground) that the same ionospheric disturbances produced by solar flares—great emissions of highly charged particles the Sun ejects during its active periods—that have such devastating effects upon communications, may also have effects extending to the solid surface of the Earth itself.

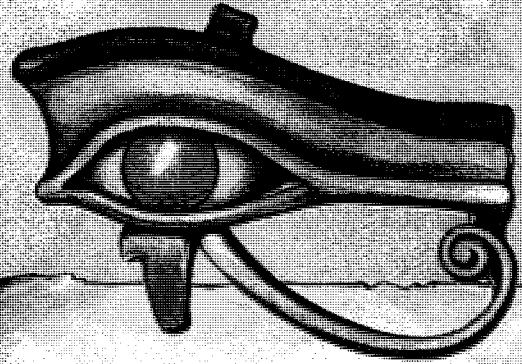
NOAA and other groups are installing and putting into use the new, ultra-sensitive seismographs to detect these surface waves of low-magnitude earthquakes so as to further research along these lines. These seismographs are regarded by scientists as a tremendous improvement over earlier, less sensitive ones.

The results which research of this type brings allied with it are of immense value for a better and wider understanding of the mechanisms behind our planet's behavior. As time goes by and more is learned, these mechanisms seem more and more to be interlocked into a much wider design of which our Sun and the other bodies making up the Solar System are but a part.

Universal concepts of this type also tend to widen man's awareness of himself and of his relationship to the cosmos, of which he is an integral part. That the technological tools enabling him to carry out this task are becoming available now, is a tribute to the accomplishments attained during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

Some are born great, some achieve greatness, and some have greatness thrust upon them.

—WILLIAM SHAKESPEARE, 1564-1616
Twelfth Night

Practise yourself for heaven's sake, in little things; and thence proceed to greater.

—EPICTETUS, Circa A.D. 60
Discourses

The more the marble wastes,
The more the statue grows.

—MICHELANGELO, 1475-1564
Sonnet

A man is not idle because he is absorbed in thought. There is a visible labour and there is an invisible labour.

—VICTOR HUGO,
1802-1885
Les Miserables

