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October 1974 • 50¢

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and Matter**

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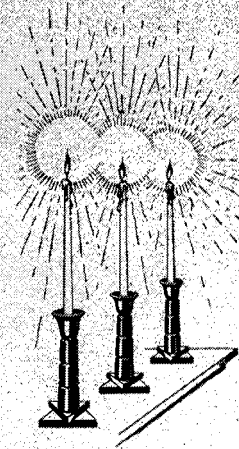
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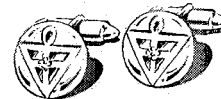
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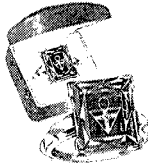
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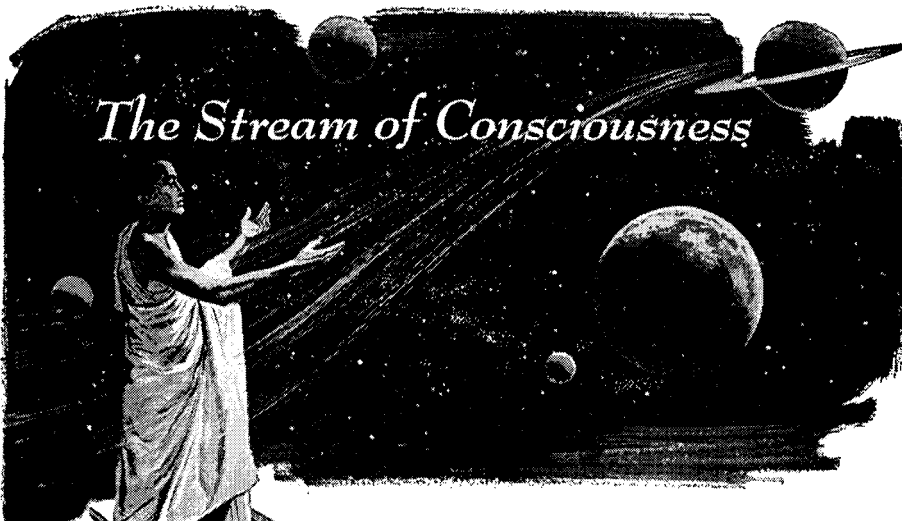
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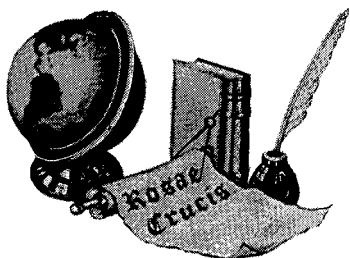
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Robin M. Thompson, 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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ARCH OF SEPTIMIUS SEVERUS

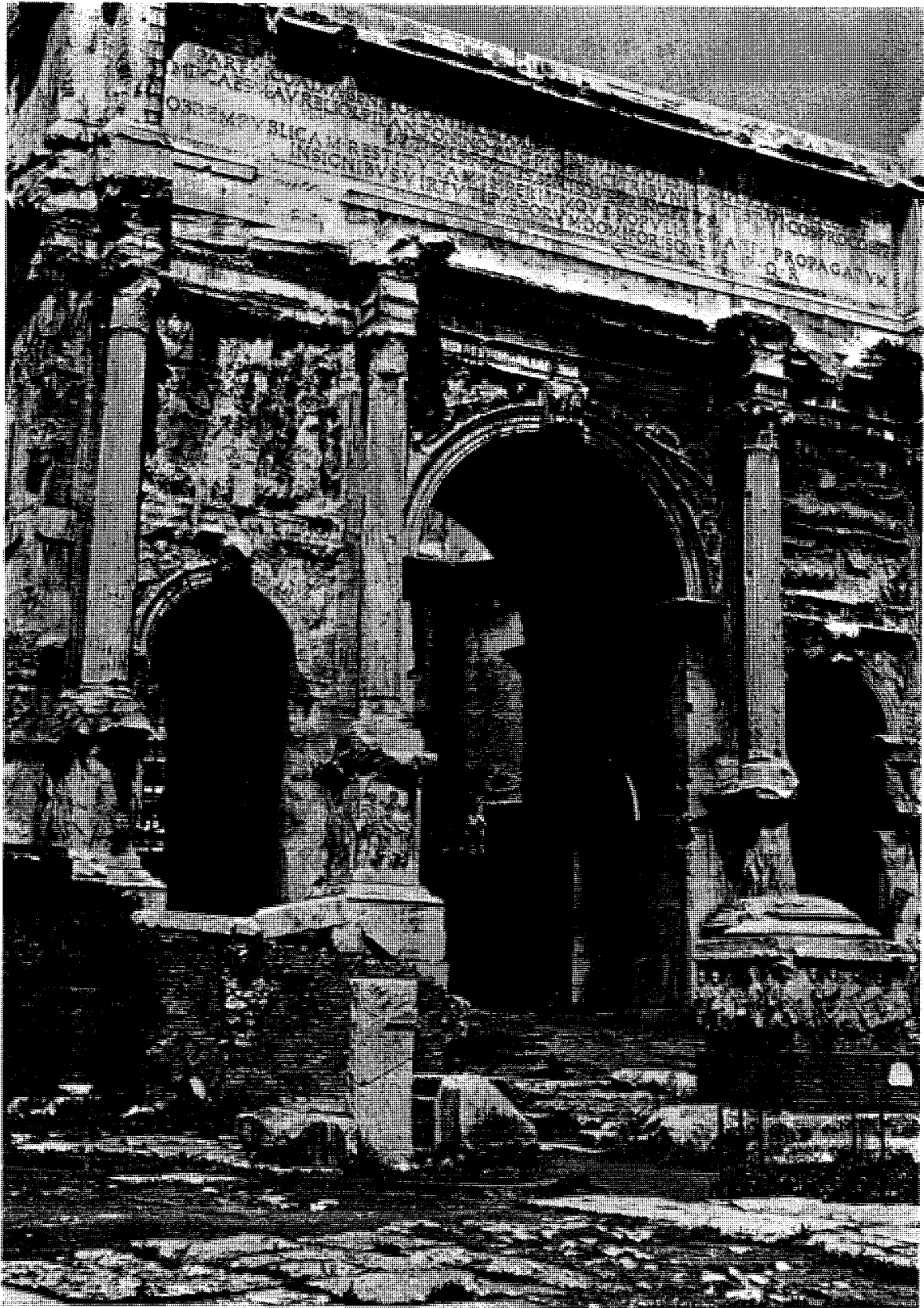
One of the striking monuments of the ancient Forum of Rome is this arch of Septimius Severus (A.D. 146-211). It was erected in A.D. 203 in his honor and that of his sons, Caracalla and Geta. The triumphal arch was a peculiarly Roman contribution to architecture. A replica of the arch formed the entrance to the Imperial Palace in Berlin. Other great cities such as Paris, London, and New York have copied the Roman arch for monumental architecture. (Photo by AMORC)

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No. 10

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THE MYSTERY OF THE DIVINING ROD

THE PHENOMENON of the divining rod was known in antiquity and was used both for practical and superstitious purposes. The Romans used a *virgula furcata*, or forked twig of hazel or willow, to augur events. The turning of the twig or rod signified to them certain omens. The use of the divining rod was discussed in the work *De Re Metallica*, written in 1550 by G. Agricola. Sebastian Münster's *Cosmographia Universalis* in the sixteenth century again mentions the use of the divining rod. The descriptions indicate that it was used for locating metallic lodes on subterranean water.

German prospectors in the fifteenth century used a divining rod to locate minerals in the mountainous region of their country. The Germans brought it to England, history recounts, during the reign of Queen Elizabeth. They employed it to assist Cornish miners in locating mineral deposits. The English are said to have ascribed the name *dowser* to whoever employed the divining rod with success.

Today, a dowser uses it principally for the locating of streams of water which are subsurface. The practice consists of holding a twig or rod of hazel or willow in the hands. The hands grip the rod at its extreme ends. When the dowser approaches a hidden source of water or metal, the rod turns vigorously in his hands, and the turning of the rod indicates the presence of the water or metal. It would appear that the dowser is not exerting any physical effort or will to turn the rod.

What does academic science say with respect to this phenomenon? The average physicist will execrate it as either deceit, trickery, or superstition. Such a scientist, however, is actually making an offhand surmise as to the opinion of science on the phenomenon. The fact remains that science *has* made numerous

serious investigations of dowers and their use of the divining rod in locating water and metals. An English professor, Sir W. F. Barrett, was convinced that twisting was not a perfidious display on the part of the dowser. After an extensive analysis of all elements which, at least, were observable in the practice, he said that the phenomenon was due to *motor-automatism*. This means a reflex action on the part of the practitioner in response to some stimulus upon his mind.

Professor Barrett further concluded, and this is quite significant, that the dowser's power "lies beneath the level of conscious perception." It was an admission that there was a mental disturbance of the dowser by some unknown stimulus, and the mental disturbance caused him to turn the rod in his hands without realization that he was the cause. It would appear that this particular investigation established nothing more than that no deception was involved and that

- (a) *Some force or energy became a stimulus only to certain individuals;*
- (b) *The force in some way excited the subconscious mind of the dowser, by which a muscular power was generated.*

This particular investigator further related that his findings revealed that the best dowers have been illiterate. This may have been caused by the opprobrium associated with the practice. In other words, educated persons, being aware that in staid scientific circles the practice was looked upon as a superstition, did not attempt dowsing for fear of identifying themselves with a misconception. The illiterate person would not be so likely to know of such prejudices and would attempt the practice with sincerity of motive.

During the middle of the nineteenth century there was an ever-increasing interest in psychical research, and dowsing was subject to many investigations having a truly scientific approach. The revelations of such investigations, although not fully or satisfactorily explanatory, were very enlightening. In 1854, after a report submitted by Monsieur Riondels concerning the discovery of a spring by means of the divining rod, the Paris Academy of Science appointed a committee to investigate the phenomenon. The report of the committee, instead of being given to the Academy, was finally published as a book.

It was averred in the book that the committee learned that the rod was moved directly by the muscles of the dowser and not by any external agency. These learned gentlemen were of the conclusion that no supernatural force or natural energy was turning the rod in the dowser's hands; his own muscles were doing so. But because of some subjective suggestion or involuntary action upon the dowser's part, they inferred that he could not resist turning the rod under certain conditions. Somehow, or in some way, a powerful suggestion coming from the subjective mind of the dowser was affecting the contracting of his own arm and hand muscles.

Prognostication

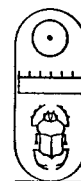
There are other examples of this action of the subjective mind and the result of suggestion upon the movements of the body, but they are not identical to the use of the divining rod. For instance, there is the use of the pendulum for purposes of prognostication. A boy of ten or twelve years of age is made to stand on the floor within the center of a circle three or four feet in diameter, so as to be free from interference. About six inches from his body he holds a cord which is suspended vertically and on the end of which is a small weight. The cord and weight hang freely so they may oscillate like a pendulum. The boy is asked his age. Slowly, almost imperceptibly, the pendulum oscillates the number of times corresponding to the years of the boy's age.

The subject is quite certain that he held the pendulum still and sincerely avers that he did not cause it to move. Psychologically, the explanation is not difficult. His own knowledge of his age caused his subjective mind, when the question was asked, to respond and move the body slowly in accordance with the proper number of years. Objectively, the boy was not aware that he was doing this. A light muscular movement caused the pendulum to sway. However, in such an instance the subject already *knows* that which becomes the stimulus of his bodily movement, while in the case of the dowser knowledge of the location of the water is not had; so in fact the two phenomena are not parallel as some have believed.

Further investigation showed eight successes out of eight trials when the dowser used a *wooden* rod. When rods of other substances were substituted, the frequency of success diminished. With a copper rod the results were four out of seven trials; with the iron, two out of four; and with a glass rod no success was had. Another interesting discovery was the relationship between the weights of metal detected and the distance when the rod was affected. The greater the amount of gold, the further in distance the rod became affected and began to turn in the hands of the dowser. Small amounts of gold, conversely, required the dowser to be much closer before there was any evidence of movement of the rod.

Various Metals

Experimenters also took various metals, which a dowser could ordinarily detect, and wrapped them in heavy sheets of paper without causing any apparent different effect upon the movement of the rod or the lessening of the detection of the metals. Whatever the emanation from the metals, it would appear that the paper was no insulation against it. It was also determined that there was a corresponding relationship between the direction and strength of the movement of the rod and the depth and location of the water. The greater the depth of the water, the less vigorous was the movement of the rod. Varying the direction of the water caused an



alteration in the direction of the movement of the rod, so the investigators related.

The conclusions of these later experimenters did not differ much from their predecessors'. It was their consensus of opinion that the movement of the rod is the result of a muscular action of the dowser, a contraction of his arm and hand muscles, of which he is unconscious, causing the rod to turn—the muscular contraction being due to some *unknown* external excitation affecting him. The parallel between this unknown external excitation which affects the dowser and that which affects homing pigeons was noted. The experimenters at that time were ignorant of how homing pigeons are able to follow courses that lead them over great distances to return to their homes.

One experimenter cites an instance that would seem at first to oppose the opinion that the muscles of the dowser turn the rod because of a mysterious effect upon his nervous system. In this particular case, the rod was placed in a sheath or hollow tube. The dowser's hands gripped the sheath and not the rod. However, the rod was observed to turn in the sheath where it could not have been affected by any muscular action of the dowser's hands. It was then assumed that the rod might turn without the dowser. However, it was found that the rod must be in the hands of certain persons before it will respond. By certain persons is meant those individuals having *cryptesthetic* powers; namely, a certain hypersensitivity.

Galvanometer

Attempts were made to determine the nature of the energy or stimulus affecting the rod or organism of the dowser. Mager conducted experiments with a galvanometer on the assumption that minute electrical currents were the cause. The needle of the galvanometer was but slightly deflected in comparison to the much more vigorous and uniform rhabdic force (or movement of the rod). Many dowsers have been observed consciously to try to oppose the turning of the rod in their hands. Nevertheless, the rod would turn. Where the dowser has been successful in some cases of apparent violent movement of the rod

in holding the ends rigid, the center of the rod was noticed to twist and sometimes to break.

Another curious but, I believe, significant fact is that silken or woolen gloves worn by an ordinarily successful dowser immediately will cause the movement of the rod to cease. This would indicate that a natural physical force subject to insulation was being displayed and removes the phenomenon from the category of superstition or a purely psychological manifestation.

It would also appear that metals, and even water, radiate certain energies to which some humans are particularly sensitive. Of course, we are quite aware of the radioactivity of minerals, and we know that they *do* affect the human organism. It would also seem that certain subtle energies affect the nervous system of dowsers and in turn cause the subjective mind, by excitation, to produce or exert a powerful and involuntary muscular action. In the hands of these particular persons, the rod becomes an instrument—a form of detector. The rod, placed between two forces, or at least between the mysterious radiation from the minerals or the water and the sensitivity of the dowser, responds. The subconscious intelligence of the dowser then causes the muscular action—the actual turning of the rod.

Radar Systems

Such persons apparently develop within themselves with the uses of the rod what we might term a human *radar* system. Certain radiations from metals or water impinge upon this magnetic radiation generated by the dowser, possibly in his own human aura, and he reacts to it, indicating by the turning of the rod the location of the source from which are emanating the radiations.

The homing pigeon, a once mysterious phenomenon, is now believed to carry within its own physiological make-up a natural radar system. In its flights, certain earth and other subtle magnetic currents impinge upon the sensitivity of the pigeon, causing it to react to them and making it possible for it to follow a course by reflex action. In flight it thus follows

these reactions like a radar-equipped plane flying through a fog, guided only by the graph and shadows appearing on the fluorescent end of the cathode tube of the radar device.

In the light of what science now knows about the radioactivity of metals and the exceptional supersensitivity of the *aura* of humans, the divining rod is not to be considered a superstition but a phenomenon worthy of careful scrutiny. In the August 1943 issue of the *Rosicrucian Digest*, we published a photograph that was *officially* taken by the British Royal Air Force, showing officers of the Royal Air Force in a desert of North Africa, using a divining rod successfully to locate water.

The early Rosicrucian teachings have long discoursed upon earth rays and their effects upon living things. When we first introduced these ideas, naturally we were subject to much scoffing and criticism. Time, of course, is substantiating them. Experiments in dows-

ing (and also telekinesis) have been conducted in connection with psychical research here at the Rose-Croix University, and it has been established beyond doubt that there is nothing supernatural about it whatsoever. It is a *natural phenomenon*. We have certain theories about it which we are trying over a period of time to substantiate.

Just what the frequency of these radiations is or what their exact nature is in the field of electromagnetics is not definitely known yet. We live in a sea of electromagnetic radiations, and we are learning more about them all the time. Many of them do "lie below the level of our conscious perception." We are not aware of their direct effect on us, only their secondary effect—the things which they cause us to do and which often seem eerie, or weird. We must remember at all times that the so-called supernatural is just that for which man has not yet found the natural explanation.



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is not a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

November: The personality for November is Ernst Brugger, President of Switzerland.

The code word is LOOK.

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



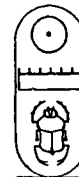
ERNST BRUGGER



COLONEL I. K. ACHEAMPONG

January: The personality for the month of January will be Colonel I. K. Acheampong, Head of State, Republic of Ghana.

The code word will be POLL.





W. MULLER DINTZ

W. RADCLIFFE SCULPT

PRAYER IN THE DESERT

The Altar of God

by JAMES HAUGHEY, F.R.C.

SINCE EARLIEST civilisation and even before, man has had a deep sense of religion and shown deference to an invisible power. This innate quality has made the temple one of the most important buildings in his communal life. The very essence of that temple is the *altar*, for it is the focal point, the most exalted of all places in the building. This position of sanctity has brought it titles which reflect the feeling of the people toward their cultural foundation. Among these names are, "the Sanctuary," "the Tabernacle," "the Holy of Holies." Here on this sacred table the ordained priest carries out with deliberate splendour the most profound and meaningful expression of the higher aspirations of man.

It is easy to imagine fragrant wisps of rare incense smoke drifting hazelike to the sculptured dome of a Christian cathedral, to hang there, tenuous yet tangible, like the beginning of another dimension. There is a serene suggestion in the muted murmur of the priest's incantations softly accentuated by the

hushed activity of traffic in the street outside. And while fragments of organ music strain with a faint intimacy in the atmosphere, thin shafts of sunlight penetrate the dusk within, tinted blue and red and green by the magnificent stained glass windows high above.

Or perhaps, from inherent memory it is easier to envisage a mystic temple of a past civilization, where the boom of distant gongs, and ancient chants caress the senses while the devout conduct in silence the exotic lustration of their souls. There, the high priest acts the slow, awesome drama of his sacred ritual intensified even more by the great ritual fire and noiseless shadows that leap across the temple to reveal for brief moments prostrate monks garbed in austere robes that somehow provoke a strange familiarity.

It is quite human to create in the innermost heart magnificent structures of marble with beautiful interiors of alabaster; to imagine rich flowing robes wrought in gold and silver thread; to see solemn ceremonies pass before the

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inner eye with a dignity that surpasses all other events, even the crowning of kings. For before that altar a lamp burns night and day like a glimmering sentinel, a guard of honour at the entrance to the palace of the King of Kings.

That burning lamp represents the sacred light entrusted only to man above all other creatures on the earth, for man, too, is a temple, a living temple. Let him not vaunt his trust nor neglect it with shallow lip service while he directs his full attention to the material advantages of the world. Let him keep his lamp well guarded and eternally replenished with the aromatic oil of service. Let him go *in* to the altar of God, to the God who rejuvenates him. Let him be delivered from the unjust and deceitful man, for in that secret confession he admits and embraces the duality of his own nature. The real person, the Master Within, has struggled for eons of time to escape the bondage of the exterior self, the shadow with all its foibles and frailties. Sir Thomas Browne made a most pithy summary of human nature when he wrote: "Defend me, O God, from myself."

The Holy Grail

This struggle of humanity, the battle for enlightenment through service, has always been with mankind. In old English legend there is the story of King Arthur and the Knights of the Round Table. All were equal in membership and this equality was symbolised by the round table, for there would be no place of honour. Their difficult task was the simple search for the Holy Grail. All of them sought a receptacle, a cup—the cup that Jesus the Christ held in his hands at the Last Supper.

Only one saw the error of his search. Only one saw beyond the veil of illusion. He alone found the Holy Grail, and it was not a chalice cast in gold and silver. His discovery came in the brief exhilaration of a meeting with God, for in his simplicity, Sir Galahad looked into the depths of his own being, entered the temple of his own heart, and communed with God in the Silence, at his own altar.

That altar is everywhere and ever ready for any man who needs it. It is

always where the work of God is done. It is the blacksmith's anvil and the goldsmith's crucible. It begins at the fingertips and weaves its way into heart and mind with a pattern and design so exquisite, yet so real, that the compulsion arises to make a life of service in a new approach to humanity. With persistence, the whole motive of life becomes finely interwoven with it, like the rich garments of the high priest. It changes darkness into light and brings peace and solace to the heart.

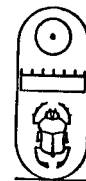
Darkness and Light

If man lives in darkness, it is because he stands in his own light and cannot see beyond the density of his own shadow. When the sun rises, the vehicle of experience—his body—casts a shadow whether he faces the dawn or not. And if it is the fall of the year, that shadow is longer and reaches farther into the chill fog of the rising day. Darkness and coldness are mere degrees of isolation from the summer of happiness and fulfillment. There is another season which must follow the cold barren weather and comes before the farm, fruitful days. It is a season of new life, a season of fresh buds and tender green shoots.

The procession of the very day and year are keystones of that sacred temple within. If the shadow is inevitable before the sunrise, it is well to turn and face the dawn. Better that the shadow fall behind him rather than rise before him. By discrimination of direction, he can elude the distorted mirror of environment and seek the new path to the altar of God who brings joy to his new-found youth.

With this knowledge, man may rise in the morning of his new day and wash his hands among the Masters. When he encompasses his altar of God he shall hear choirs of praise sung with amaranthine clarity. The need will grow to tell and retell the wondrous happenings within, for now he sees with eyes that see for the first time the beauty of God's temple where His glory has always dwelt.

The humdrum life humanity has built around itself can be an almost insurmountable wall enclosing the cadavers of indiscriminate thought pat-



terns. The body designed to be a temple fit for the presence of the Spirit can, by misuse, become a tomb. The task is to break the seal of that tomb made concrete by error and omission, roll back the stone, and enter the refreshing light of the new day. In this conquest of the lower nature, a grander temple arises, a sound structure founded on noble thoughts and honourable intentions. It is within man's means to lift himself from the sepulchral depths of materialism and ascend life a shaft of light to streak across the heavens, aware that he trails with him those clouds of glory proclaimed with such masterful skill by Wordsworth, the poet and mystic.

Art of Living

There is no need for life to be a living death. It can be an art, and those who live it are its exponents, its craftsmen. Man enters this world with little more than a new body and inherent memory carried over from past experiences. These experiences comprise lessons learned and unfinished business which must be resolved in the process of refinement. The objective is to work the canvas of life and create a picture of Self. That picture can only reflect what light man has absorbed. The closer the attunement with God, the greater the inspiration and the more noteworthy the work.

Man can magnify his godlike qualities if he enters the Silence and offers his prayers and meditations. His efforts may seem fruitless at the time, yet strange but true, in those moments when he least expects it, priceless pearls of wisdom and inspiration are washed ashore his consciousness. These whispers from his greater self are the harvest of his thoughts and the finished product of his labours. He should subject them to the strong light of reason to test their quality and to ascertain how he can apply them to his daily life and use them to reconstruct his body, the temple, so that it may become the living, vibrant masterpiece nature intended it to be. The Bible says, "By their fruits shall ye know them." Is this an admonition to know Self?

In this study, man has unlimited resources upon which to draw. He may

not perform any ostensible changes in the totality of his communal life. He may not, as an individual, be an exponent on equal rights among humanity regardless of sex, race, colour, or creed. He may not expose and try to improve educational, health, or social injustices, nor solve labour disputes or international crises. His may be an even greater task, but one which goes almost unnoticed among his fellow mortals.

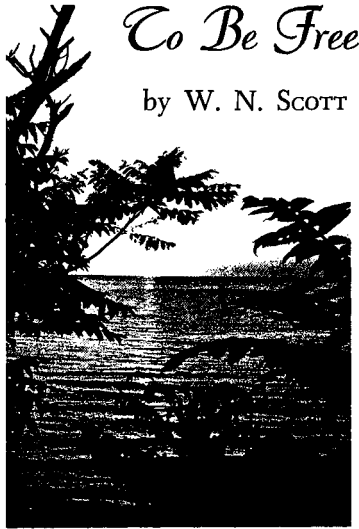
Man's mission in life lies in the knowledge that the philosophy of right thinking is the root of all progress, and that all other activities are its by-products. He searches to prove to himself those universal laws which will stimulate his consciousness and bring him to a new estate in life. This process is slow but sure, because by withdrawing from the world for short periods of meditation at his altar within, he repolarises himself and experiences a gradual regeneration of his life. He is born again, and rises giant in stature, unshakable in purpose, renewed at the altar of God.

The Connecting Link

How does man equate the reality of his life of struggle with the grandeur of a new existence he has not yet touched? How does he see the connecting link between these two lives at remote opposites on the scale? He should consider as an invariable factor the macrocosm and the microcosm in his quest for enlightenment. It is a great precept for the seeker: As above, so below.

Therefore, if man longs to commune with God, surely the lesson is to learn to commune with his fellowman first. He can never become proficient at the greater unless he is master of the lesser. Experience will widen his perspective in this regard, but only if he will permit it. If he confines himself to a daily rigour which allows no constructive flights of the imagination to find the new and the unknown, then he condemns himself to a narrow existence, an existence which when considered in terms of fundamentals, is a life devoid of purpose. He can gauge his place on the path by examining his exterior life in order to find a true reflection of the

(continued on page 34)



To Be Free

by W. N. SCOTT

WHAT does it mean: *to be free*? What is this word *freedom*? Who is free? Free to do what? Free to be what?

As a probation officer working with teen-age girls, I find these questions repeatedly brought to mind. Recently, a fourteen-year-old charge of mine ran away, leaving me a note stating she "had to be free!" What freedom does she understand? Freedom to do as she pleases, freedom to indulge every ephemeral caprice that arises? Freedom to run! And freedom to be run. But by whom?

How utterly complex, misused, and unclear this word *freedom* has become! This word that is voiced so easily, defended so vehemently! Its platitudes are myriad, its praises are universal, yet its understanding is willed to the few. The many seek to conquer and convince, liberate and control, inculcate and enlighten, all in the name of freedom. And freedom has a happy ring!

Such freedom has its toll to pay, for certainly this kind of freedom is divorced from its philosophical objective: *inner freedom*. How can one be free and be attracted by every object that seems to promise a repeal of the circumstances at hand. And yet so many call it freedom when they run, so many call it freedom when they hide, so many call it freedom when they fall!

What is it about freedom that needs to be understood? Is it the philosophy that points to inner freedom—freedom from the common rasps of worry, anxiety, fear? And how is such a philosophy imparted? How can it be transmitted so as to become practicable for those who choose to hear it?

It would seem that the questions are innumerable—the answers not so many. Nevertheless, these are questions that must of necessity be faced, for if the understanding of freedom is lost, anything, any action, will qualify as an act of freedom. And this could conceivably introduce freedom's opposite: narrowness, rigidity. For external freedom in its most liberal form will summon external controls in their most rigid execution. Surely a middle ground is needed to provide an atmosphere in which a deeper, more meaningful freedom can be learned and experienced.

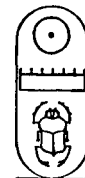
What does it mean: *to be free*?

Freedom must be the quest of every human being. But, hopefully, in the quest for its acquisition will come a fragment of its meaning. Only then will people cease to run. They will seek to stand in confrontation with themselves. They will try to understand the curious, unknown nature of their lives. Other places and other things will not be needed as respites from the work within. And they can *only* profit from such a course, which will set them free. This will be freedom, and it *will* have a happy ring!



He only has freedom who ideally loves freedom himself and is glad to extend it to others.

—Rabindranath Tagore



Mystery of Life

by

DON T. SHAFFER, D. C., F. R. C.

Search for the Missing Link

THE MOMENT after conception the human embryo consists of a single cell. In the center of the cell is the nucleus which contains an equal number of chromosomes from each parent. The chromosomes are long strands of genetic material composed of many tiny units called *genes*. It is the chromosomes, with their genes, which are responsible for the orderly and successive divisions of the single-celled embryo to form an adult organism. The chromosomes release messages in the form of chemical compounds which in turn bring about cellular processes leading to differentiation and growth.

The function of chromosomes may be likened to that of the human brain while the genes' function would resemble that of the individual brain cells or units. Thus a gene is responsible for a particular phase of a cell process, whereas the entire network of chromosomes stores all the important information a cell needs in order to live and function.

Thousands of genes make up the network of chromosomes whereas thousands of brain cells make up the brain. Just as the brain will react to external and internal stimuli, such as sound, heat, light, pH concentration, and so on, so too does the chromosome network of a cell respond to its environment of body fluids and chemicals when life processes cause changes in these substances. In this way the cell is able to perform its functions and divide to form two new cells.

One can readily see that the chromosomes are the primary generators for the life-sustaining processes of all living things. Scientists, therefore, are naturally compelled to discover all they can about them. For instance, it is known that not all of the genes of a

chromosome are active at the same time, just as all of our brain cells are not being used at the same time. Electron microscopy has revealed that genes which are active look different from ones that are inactive. This provides an invaluable tool for investigators in that it is possible to associate certain cell processes with certain active genes in a manner similar to the way the cells of the brain have been mapped and their functions determined.

The field of neurology advanced tremendously after it was determined that certain areas of the brain controlled different areas of the body and its functions. The recent discoveries in microbiology such as the isolation of the gene and other fascinating disclosures have caused this field to mushroom at an even greater pace. Not only have researchers found that genes become active at certain periods, but they are beginning to piece together the physiological mechanisms involved.

DNA and Life

It is known that the chromosome is composed of thousands of sections of DNA (deoxyribonucleic acid), each section of which is called a gene. Each gene or link of DNA is composed of long chains of amino acids arranged in coded sequence simulating a computer which is programmed to provide certain information. Since most functions of a cell are catalyzed and made possible by enzymes, much of the information contained in a gene is used to manufacture enzymes.

When a cell needs an enzyme to initiate a differentiation process such as the formation of liver cells or bone cells, the gene which contains the necessary information is suddenly made active. This is accomplished by "uncovering" or "exposing" the gene which houses the correct information to build that particular enzyme. The uncovering process, also known as *activation*, is accomplished by removing a protein shell from the gene. This protein covering is called *histone*. Just how a histone molecule "knows" which gene it should cover up and which gene it should leave free and active is not known and poses one of the fundamental problems in

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biology today. Many brilliant theories are being formulated and, through experiment, are being tested in the laboratory.

Will an answer be found? Will man solve this dilemma and go on to discover the ultimate of secrets, that of life itself? It may be that the men of science will have to carry their investigation into the realm of immaterial knowledge for an answer. Perhaps the solution to the histone problem will be found outside of science, that is, beyond the existing knowledge but within the realm of cosmic truth. On reexamining the problem of histone function one can foresee an interesting chain of events that could lead man to a greater understanding of himself and the universe in which he exists.

Scientists know that histone is responsible for turning off the enzyme-making capacity of a gene. The manner in which histone controls this function of a gene determines the nature of the resultant cellular process, even that of differentiation. Thus histone is responsible for the fertilized egg of a frog to divide millions of times forming an adult frog or the fertilized egg of a human to divide millions of times forming

an adult being. It is as if this histone protein had a consciousness of its own or was at least under the direction of an intelligent mind force.

Most scientists would naturally scoff at this and state that some unknown physical substance is really controlling histone activity. Granted! Now what? What is controlling this unknown physical substance? Another physical substance? And then another? Somewhere investigators may run out of these pieces of the puzzle. It would be quite a surprise if the final piece which is needed to link the entire puzzle of the mystery of life turns out to be an *immaterial* law or principle!

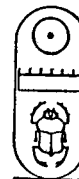
If and when science finds the ultimate particle of matter responsible for the living processes, no doubt there will still be left unexplained the source of the intelligent direction of that matter. To solve this mystery man may have to draw upon his intuitive nature as did Einstein before expounding his Law of Relativity. And thus Science will be knocking at the door of Mysticism which, throughout the ages, has attempted to teach man how to perceive the immaterial laws and truths which underlie all manifestation.

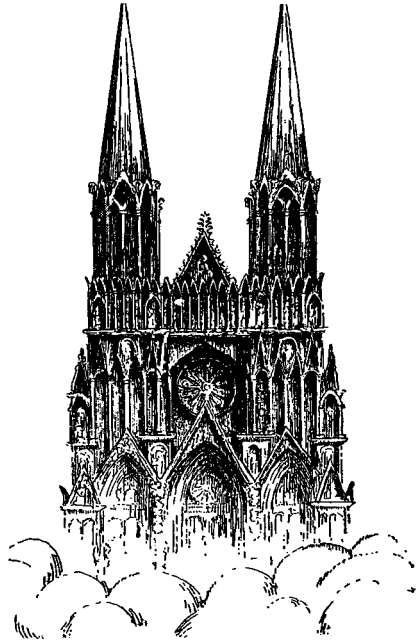


During the winter the world of the dunes and the great beach was entirely my own,

Dwelling thus upon the dunes, I lived in the midst of an abundance of natural life which manifested itself every hour of the day, and from being thus surrounded, thus enclosed within a great whirl of what one may call the life force, I felt that I drew a secret and sustaining energy. There were times, on the threshold of spring, when the force seemed as real as heat from the sun. A skeptic may smile and ask me to come to his laboratory and demonstrate; he may talk as he will of the secret workings of my own isolated and uninfluenced flesh and blood, but I think that those who have lived in nature, and tried to open their doors rather than close them on her energies, will understand what I mean. Life is as much a force in the universe as electricity or gravitational pull, and the presence of life sustains life. Individuals may destroy individuals, but the life force may mingle with the individual life as a billow of fire may mingle for a moment with a candle flame.

—Henry Beston
The Outermost House





The Celestial Sanctum

FIGHT FOR FREEDOM

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

ONE OF THE most honorable and long-enduring crusades of man has been, and continues to be, the crusade for freedom. The earliest recorded history of man in all cultures tells of his search and struggle for freedom. How sad that most of the news of today is about that same struggle for freedom! When we consider that man has made such fantastic progress in so many fields, why is it apparently so difficult for him to find his most ardent desire and need—freedom? Does he truly understand the nature of freedom? Does he actually want freedom and all it entails?

Freedom, in its broadest definition, means complete absence of restraint. But anarchy means essentially the same; the absence of restraint without a leader. We may be tempted to say that this would be reversion to beast-

liness. Those who study and know the wild beasts, however, have observed that the beasts all practice a respectful hierarchy in their relationships. To the average human observer, the wild beasts appear to enjoy absolute freedom. However, while the animal has many liberties unknown to man, it carefully maintains its "place" in the animal kingdom.

What is freedom? In *A Declaration of Freedom*, Archibald MacLeish wrote, "Freedom is the right to choose: the right to create for oneself the alternatives of choice. Without the possibility of choice and the exercise of choice a man is not a man but a member, an instrument, a thing." CHOICE is the key word. A self-respecting person needs the opportunity to accept or reject, a chance to say *yes* or *no*. From the moment man enters the earth scene, life consists of a never-ending series of choices. He must abide by the results of his choices, but this, in a sense, gives him a certain degree of freedom.

As man evolves he becomes more aware that he can choose between alternatives. As he receives enlightenment, his choices become more oriented toward that which is good, considerate, and positive. He becomes less selfish and more inclined to think of himself as part of the whole of mankind. The spark of God within him, which manifests as love, leads him to become more determined to choose on the side of goodness. Hegel wrote, "The history of the world is none other than the progress of the consciousness of Freedom."

If any person or group of people try to enforce absolute power over other men, there can be no freedom for any man, for we are all related one to another. History has demonstrated the futility of this error again and again, but in nearly every decade somewhere in this world someone believes he can be the exception. Ultimately, another failure is experienced. Freedom must be an equilibrium of social forces in conflict, assuring that no group shall have unlimited power, whether it be state, church, or one led by a diseased mind.

Living as we do in a world of duality, cause and effect, and choice between alternatives, freedom must be under-

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stood, earned, and preserved. It does not normally come uninvited. Thomas Paine wrote, "Those who expect to reap the blessings of freedom, must, like men, undergo the fatigue of supporting it." Freedom is most dearly appreciated by those who do not possess it or those who have lost it through neglect. Man is always inclined to take his blessings for granted. Perhaps it is also a cosmic gift that we are permitted from time to time to struggle for that which is good in order to better appreciate it.

When freedom has been won or regained, there may be some relaxing of our struggle to enjoy its fruits. But we must never abandon our eternal vigilance or our protective guard, for there will always be those who will take that which is easily available. "You have freedom when you're easy in your harness," said Robert Frost. This means that the possession of freedom is easier than the struggle for it, but we must ever be girded and ready to defend it and preserve it.

Although freedom is an independent word defined as the complete absence of restraint, most of us have a more specific application of the word in mind when we think of it. Most of us would not know what to do with total independence of others. Frankly, we would be miserable. There are certain areas in the affairs of man, however, where we are insistent upon freedom. Let us examine a few of them:

The first and most historic freedom for which millions of men have fought and died is the freedom from tyranny. The word comes from the Greek word *tyrannia*, which means "master" or "usurper." Whether realized consciously or not, all men feel intuitively that they are "different," if not unique, and therefore not subject to outright ownership by another and deprived of self-determination. Man will continue to fight for freedom from tyranny as long as one man is enslaved. When the last tyrant realizes that each human being is a part of God as is he, tyranny will cease.

Franklin D. Roosevelt emphasized his famous "Four Freedoms." They were the freedom of speech and expression, the freedom to worship God in one's own way, the freedom from

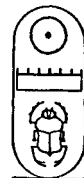
want, and the freedom from fear. These are commendable but might benefit from certain qualifications—another freedom. He who uses the freedom of speech to derogate and abuse others must grant the same freedom of speech and expression to the victims in their reaction and defense of their honor. The freedom to worship God as one chooses should be coupled with the freedom *not* to worship if one so chooses for whatever reason.

The freedom from want should be guaranteed to all so long as there is supply for such want withheld only by human failure in method or technique for sharing. The freedom from fear must be a self-proclaimed freedom. The same author told his people "that the only thing we have to fear is fear itself." Fear is not imposed from without; it is generated from within. Threats and bodily harm may be inflicted by others, but freedom from fear acts in a magical way to thwart the evils of the enemy.

Probably the most precious freedom man must seek and preserve is the freedom of thought, of opinion, and belief. Man is creative, and it is the creative thoughts of man that have given the world all of its improvements and comforts. It is the freedom to think that made it possible for man to escape the gravity of earth and explore outer space. It is the freedom of thought that has brought mankind to a little more enlightenment, humane understanding, and a more brotherly relationship between one being and another. It is freedom of opinion and belief that has brought man out of ignorance, superstition, and fear, at least encouragingly. Man must continue to fight for freedom.

The Celestial Sanctum

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



Interaction of Mind and Matter

by WALTER J. ALBERSHEIM, Sc.D., F.R.C.

THE RELATIONSHIP between mind and matter is an age-old riddle. Fundamentalists of various religious faiths have no doubt that the two are essentially different, and their conviction is shared by dualist philosophers. Monists of every persuasion, on the other hand, believe that the world is composed of a single essence, but they do not agree on its nature. Materialists regard matter alone as important; therefore, they cannot recognize individual conscience, dignity, and liberty. Idealists such as Plato or Kant see value only in mind and look upon all matter, including their own bodies, as a vile prison.

Mysticism takes the middle ground: It regards mind and matter as opposite polarities of one and the same life force, and attributes equal importance to both. To the question of interaction or interactions between these poles, there are many answers. One might begin by asking what happens when mind *infuses* matter. The Bible states that God formed man's body out of the dust of the earth—that is, out of matter. Then He breathed the "breath of life" into him and man became a living soul. Evidently, the breath of life stands for "mind," or "consciousness." The mystical Rosicrucian Order expresses this synthesis by the symbol of a triangle: If Mind be the first point of the triangle and Matter, the second, then their fusion generates living beings at the third point.

We say, "living beings" rather than man, because not man alone combines the polarities called mind and matter, but every animal and plant down to the lowliest unicellular amoeba. One might extrapolate further and add crystals, molecules, electrons, photons—in short, all manifestations of energy—at the lower end, although it is doubtful

whether we can attribute a *conscious* mind to anything lower than an organic cell. At the upper side of this scale of life, one may conceive of beings superior to man and include, ultimately, the entire Cosmos and even God Himself who, in Himself, contains the living Universe with all its matter and mind.

But this is not the place to ponder ontological problems. The question uppermost in the thoughts of most of us is simply whether an individual human mind can and does interact with matter, and, if so, how such interaction is accomplished.

Now, it is only too evident that matter can act upon our minds. If a falling stone kills a man, his mental activity here on earth is at an end. If a blow on the head causes a mild concussion of the brain, the victim may be temporarily unconscious or unable to speak, think, and remember. Similar effects can be brought about by alcohol, "speed," and other "mind drugs." All these act principally on the brain which is thus shown to be the main physical instrument and seat of the mind's activity.

We know that temperature, humidity, and barometric pressure affect our mood and our mental activities in subtle ways. We may therefore admit, and take for granted, that matter can affect mind. But we are more interested in the converse situation: Does mind affect matter; and, if so, how?

Even here, one part of the answer is trivial: If your mind commands your own body to arise out of bed, it usually obeys. Hence, there certainly is an action of our mind on our voluntary nervous system and the muscles activated thereby. It has even been demonstrated by mystics and yogins that they can affect so-called involun-

tary body actions such as blood pressure, brain waves, metabolism, and general health by their mental attitude.

All this, of course, cannot silence the behavioristic interpretation that denies even the concept of mind. Our mental activities, according to behaviorists, are mere reflexes to physical stimuli. Just the same, every unsophisticated normal human being "knows it in his bones" that his mind can act upon his own body, just as his body can affect his mind.

Body and Mind

It is more doubtful whether our mind can also act directly upon another's body or upon inanimate objects. One might argue that *my* mind may cause me to create a material work of art, or to do violence to *your* body. But this proves nothing new because all these material actions are committed by my body, not directly by my mind. The real question that nags us all was expressed by the German poet Goethe whose Faust exclaimed in despair:

*The God that dwells within my
breast
May deeply stir my inner mind;
But though He governs all my
strength
He can't move ought outside of me!*

Perhaps He can, after all! Every *believing* mystic is convinced that He can. Mystics acknowledge and worship this God Within. In fact, the ultimate aim of true mysticism is just that—to become conscious of Him and One with Him—since this God Within is the same God that pervades and rules the world.

A practical, *practicing* mystic trains himself to use his inner powers. His aim is to improve material, social, and emotional conditions in the outer world directly by his mind power as well as indirectly by mundane physical and mental work. But even if he succeeds, does his mind truly act directly on matter? Consider an example: Johnny lives in Cincinnati, but he visualizes himself in a fine California home with patio, swimming pool, and a view of ocean and mountains. This is a thoroughly material dream objective for a student of mysticism. But how does he go about reaching this goal? He

strives to become an asset in the California environment. He may become a moving picture actor, an electrical or aeronautical engineer, a teacher or a politician. Whatever he chooses, he strives to become outstanding in his field.

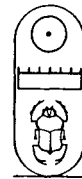
Eventually, he may gain the backing of a powerful and influential person, by reputation, persuasion, or by mental and telepathic suggestion. If his ability, character, and motives deserve success, he may obtain a well-paid position that permits him to either buy his "dream house" or to have it built, quite materially, by an understanding architect.

Note that John's mind did not act directly upon the bricks and timbers of his house but upon the minds of other people who, in turn, acted in a normal material manner. Let us assume that he did use mental telepathy. From the materialistic viewpoint, such action at a distance is in itself strange, unbelievable, and often unbelievably. Direct action of one mind upon another across great distances and without use of the physical senses is unexplainable according to presently known physical laws of nature.

Mind and Physical Laws

While it does *not* answer the question of whether mind can act directly upon matter, it gives us valuable clues. For instance, experimental results have shown that telepathic communication is not impaired by distance. This strongly suggests that the action of mind upon mind takes place outside of physical *space*. Time also seems to lose its power over the world of the mind, because clairvoyant cognition ("second sight") has been known to be able to see future and past events.

If the numerous experiments in this field conducted at the parapsychological institutes of renowned universities are trustworthy—and to brush them aside would be more stubborn than scientific—then mind, although utilizing our brain cells and nerves, can operate outside of the human categories of space and time. This agrees with the *Critique of Pure Reason*, written by the eminent philosopher Kant, and even more so with Rosicrucian teachings which state that one cannot define nor



delimit Nous (mind) any closer than by saying that it is everything that matter is *not*.

Up to this point we have been careful to admit that many reported effects of mind upon matter can be interpreted as telepathically induced actions of living bodies. But, there remains a hard core of reports that cannot be explained in this fashion.

Levitation

What about reports of saints and media that levitated themselves and inanimate objects? Tables tilting and floating around during mediumistic seances? Crockery hurled through the air in so-called poltergeist phenomena? Are *all* of these numerous reports mere fraud and humbug? The writer recently studied the cautious and reserved presidential address to the British Society for Psychical Research by Lord Rayleigh, a Nobel-laureate professor of physics and mathematics known for his keen, analytical, and critical mind. He expressed doubt about many of the phenomena occurring *during* dimly lit seances. However, at the end of one such session, when all those present, including the unpaid volunteer "medium," were standing clear of the heavy table used during the meeting, this heavy table slowly tilted on its side and then righted itself again—a feat that, according to Lord Rayleigh's subsequent tests, was beyond the physical strength of the frail lady medium.

This one incident, rather trifling and even silly in itself, is described in detail because even *one* well-authenticated report means more than some volume of vague stories. If this or any other of the thousands of reported actions of "mind" upon distant matter be true, then we are forced into theories that are contrary to present-day physics and must surely bring down upon us the ridicule and wrath of all members of the scientific establishment.

Let us, nevertheless, attempt to sketch out such a novel theory:

First, the action of mind is not impeded by distance and therefore not operating within the categories of time and space.

Second, the force exerted by mind power in moving heavy material objects does not stem directly from the human body in which the acting mind dwells, because the laws of physics, including that of equal action and reaction, remain valid for material objects and the momentum applied to the hurled object would make the body recoil—which is not observed.

Third, We, therefore, assume that the acting mind triggers or releases forces available in the so-called empty space surrounding the moved object.

Based on these three assumptions, one must reexamine the nature of "empty space." In the early days of the wave theory of light, scientists spoke of a "luminiferous ether" that presented no observable resistance to physical motion but was resilient enough to sustain extremely rapid and fast-moving vibrations. Due to the inability to combine such contradictory properties, wave propagation was later attributed to "space" itself. This space is supposed to have many wonderful properties: It sustains electromagnetic waves. It fixes and limits the speed of these waves and of all other motions to the unchangeable velocity of 300,000 km. (186,420 miles) per second. It is deformed by mass and energy so that planets are forced into their elliptical orbits by its local curvature rather than by gravitation acting "at a distance." While correctly describing the observed physical events, such a list of properties seems like pure semantics devoid of intelligible meaning.

Quantum Theory

A way out of this dilemma may be hinted at by the relativistic quantum theory of the eminent physicist P. A. M. Dirac that postulates particles with *negative mass* as polar opposites of the "normal" positive particles. Since particles of equal (positive) polarity attract each other gravitationally, negative "gravitons" should repel and be repelled by positive ones.

Now, imagine that space were filled with equal numbers of positive and negative gravitons. Pairs of opposite polarity would repel each other but

would be attracted by similar, adjacent pairs. The entire aggregate might be prevented from collapsing and from flying apart by electromagnetic or other exchange forces acting mostly at very close range. The aggregate could be under great stress and thus sustain rapid vibrations. Yet it would not have any observable effect on mechanical motion at subrelativistic speeds, since its net mass in every spatial domain of observable size is zero.

A whirling, rotary motion in any region of this space would drive positive gravitons away from the rotary axis by centrifugal force and attract negative mass particles toward the axis. It would thus generate an antigravity field near the axis and increase gravity farther away. If there is any truth in the reports about whirling, so-called flying saucers, this might explain their lifting and propelling powers.

Do these physical speculations have any relation to interaction of mind and matter? They may well have, if we make some further assumptions about mind action. Since we have already shown that mind is not subject to limitations of space, we may assume that it is present at any place to which it attunes itself. Assume further that

mind can cause vortices in space. As discussed above, this would produce positive and negative gravitational pressures in any desired direction on material objects in that region of space, without producing any recoil on the agent; especially if said vortices were generated as equal and opposite pairs.

The powers we thus attribute to mind seem fantastic, but they agree with advanced mystical exercises in which the student endeavors to produce a misty condensation in space and to set it into whirling motion.

Now let it be clearly understood that the tentative description of a space filled with pairs of positive and negative "gravitons" is not presented as a fact, but only as one among many conceivable interpretations.

The aim of this discussion is to show that the acknowledgment of a new class of facts such as the long-since discovered telepathic, clairvoyant, and psychokinetic phenomena, and their incorporation into the body of science must bring about a restatement of all physical laws in broader terms, compatible with psychic laws. Such a restatement would clear the way for a new flowering of all branches of natural and humanistic sciences.



CONSTANT, expectant prayer, however meagre or humble, on whatever low level it may be practiced, brings many rewards, not the least of which is a growing sensitivity to God. Our emotions, the daily happenings of life, events, trends, influences, even the seemingly casual words or actions of other people may all be used as channels for His guidance and intervention in our lives.

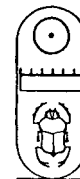
—DAVID GUNSTON

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Fullness of Being

by MARGUERETTE GILMORE

THE HINDUS divide their lives into three parts. The first part is for education, development, and preparation; the second part is for marriage, raising a family, and so on; and the third part is used in becoming greater persons within themselves, to develop spiritually, and to enjoy the results of the first two parts of their lives.

It seems that we follow this pattern up to the third part and then many of us decide life is almost over, at least for all practical purposes, that we are of no more use, that there is nothing left for us, when actually we have reached the best part of our life and should really "live it up."

Since 1900, science has made it possible for people to live perhaps twenty to twenty-five years longer than they did at that time. This has enabled men and women to have that third portion of life in which they can grow and be and enjoy. What is the use of living longer if that part of life is not lived fully and zestfully?

Psychology has proved that at almost any age new things can be learned, including skills and the arts and even difficult subjects like foreign languages, usually just as well during later years as during youth, and that older people can be very creative.

Ray Giles in his book, *Live Better After Fifty*, makes the statement, "In some respects thinking actually improves with age because of one's accumulated life experience." The third portion of our lives is the time to do whatever we have always wanted to do. Now is the time to do "our thing."

Victor Hugo called fifty "the youth of old age." But I do not think we should ever consider ourselves less than sensible, mature individuals, no matter what our age.

I had a great-aunt, Aunt Lou, who was the delight of my childhood. She lived to be past ninety and ate whatever she wanted to, was still active and very much alive right up to her death.

I remember a Fall when I was about twelve and visited my grandparents in the area where Aunt Lou lived. She was probably seventy then, and she and I walked miles every day to gather grapes and apples, and several days we had races to see who could eat the greatest number of apples. Aunt Lou was always eager to live to the fullest. She did not let fear and boredom or any negative thinking destroy any of her happy responses to life, and I really believe she just ignored age.

Right now I have a friend in her eighties who drives her own car, does draperymaking and upholstering, reads all kinds of inspirational books, and keeps a bright and cheerful home. Her conversation is enlightening and inspiring. I would rather spend time with her than with many of my younger friends who are in the so-called "prime of life."

Even though the industrial world feels it is time you retire, actually the real living world still needs you more than ever. In fact, there is a big place for older, more experienced minds in using the knowledge and understanding of life, in raising the level of total understanding in the world.

How can you do this? There are endless ways. You could lecture, write, paint, sculpt, mold pottery, or take active part in your church, lodge, or other organizations. You might want to build things or help others do things. But no matter what you choose to do, the important thing is in being a real "living" person. Nothing takes the place of real life experience and understanding in building background for authority and inspiration.

I doubt if Aunt Lou ever entertained the idea of any particular avocation or hobby, but in her very being she was an inspiration. She raised ten children of her own and found time for them and their offspring as well as her sister's offspring and any neighbors who might need her.

Even though she was two generations older than I was, I still found it exhilarating to talk over my hopes and aspirations with her and to spend as much time in her company as I could. People like Aunt Lou keep on giving

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their best to the world as long as they live. And they keep on reaping the best.

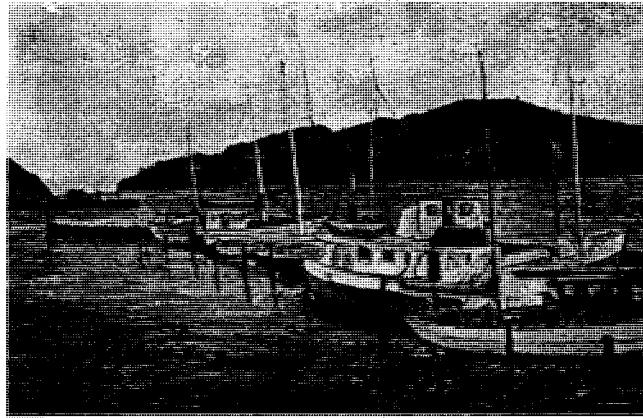
Loneliness and ill health as well as boredom are often nothing but the results of bad thinking and poor living. Anyone can improve on these conditions with good common sense. With an inspiring attitude toward life, the whole self perks up and attracts more and more of the desirable into its orbit. Both mental and physical health can be improved immeasurably by proper eating, exercise, and resting habits—and by becoming a positive thinker with inspirational hopes and desires. I sincerely believe that with right thinking and right living most people could maintain good mental and physical health until they are very old, not becoming a drag on anyone, and at the same time derive so much joy and mental growth that this part of life would become the most important.

Now with social security and other forms of income for older age, just plain old labor can be eliminated and that time be used to experience the results of past efforts, both mental and physical. We can take time to experience many things like the beauty around us, the warmth of good conversation, and all the books we have meant to read. And no matter how we feel about an afterlife, it never hurts to increase the spiritual domain of our total self.

Referring to the Hindus again, they believe that man was created to experience pure joy and bliss in living, and it seems to me that, although our younger years are usually thought of as our best, actually—if we would make it so—this final portion of life could be the happiest part, with not only joy and bliss to experience but with a great contribution to the rest of the world.

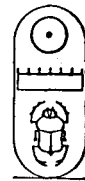
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Exhibition of Paintings



During the month of August, paintings by Werner Philipp were on exhibit in the Art Gallery of the Rosicrucian Egyptian Museum. Born in Hamburg, Germany, Mr. Philipp studied and worked abroad before coming to the United States in 1939. Since that time

he has painted mainly in California and Arizona, and has exhibited often in New York. His works present a wide range of subject matter and a highly individual technique. Shown here is **Corinthian Yacht Harbor**.



Conserving Our Natural Resources

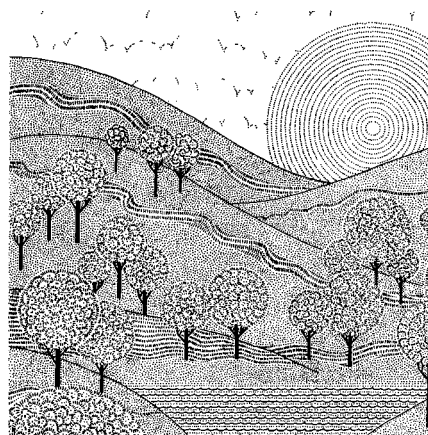
by DELLA ROSS

CONSERVATION IS ON everyone's mind today. It is not only an important subject in this day and age, but I might say, a critical one, one everyone young and old should be interested in and try in every way possible to do something about. Many city dwellers, unfortunately, do not realize that, although farms and forests seem far away, that what happens in these seemingly remote areas affects their lives greatly, and the lives of generations to come.

It is the farm, the forest, the grazing lands, and the waterways that furnish us with the materials for existence. If these resources are not used wisely and protected, our civilization may vanish. History shows that nations whose resources became depleted, suffered accordingly. It can happen here, too. Farms, forests, and grasslands not only furnish man with food, clothing, shelter, and other necessary products, but they also protect the soil. When the ground is well covered with vegetation, erosion and dust storms do not occur. The water we drink or the electricity we use can be affected by forests hundreds of miles away.

To some people, conservation implies preservation. This is not entirely true. Our resources can be used and still be preserved, if used wisely and carefully. To early peoples, forests were of prime value as places for worship. In the nineteenth century many of the forests of the United States were considered a nuisance because the forested lands were desired for farms and cities. At present, every effort is being made to conserve them, as so many are periodically destroyed by fire. In regions clothed with forests, the wind erosion of soil is practically nil and erosion of soil by water is markedly reduced.

There are four factors that contribute to the wearing away of the land surface. Man has control only over one. He has greater control over the type of land



cover than he does in the amount of precipitation, the degree of slope, or the composition of the soil. Forests have been proven to have more control over land erosion than any other land cover. In forested areas, it takes 575,000 years to remove seven inches of soil, on grasslands 82,150 years.

The leaves of trees reduce the impact of precipitation, preventing splash erosion, and the water gradually drips to the forest floor. Because forest soils are porous, much of the water filters in. During heavy rains, runoff is retarded by the accumulated litter of leaves, twigs, and undergrowth. Forests promote even stream flow and thereby help to prevent floods. Evenness of stream flow is important for fishermen, for domestic water supply, for hydroelectric power, and for irrigation. Forests retard the melting of snow as much as six weeks in mountainous regions, thereby promoting a more even flow of water throughout the summer.

Forests alone cannot prevent all floods, but they play a part in any scheme of flood control. In forested areas, the stream channels carry clear water rather than a mixture of soil and water. Dams play a significant role in flood control, but dams backed up with silt are of no value. The prevention by forests of the silting of reservoirs is of decided significance.

Forests play an important part in the employment of millions of people in addition to the recreational value they

provide. In the national parks that the government has set up there is no commercial utilization of timber and forage. They can be enjoyed by people who wish to escape from the artificialities of modern life. National parks have been established all over the world, including the Soviet Union, Europe, Canada, and Africa. In many of these areas, wildlife is being preserved as an astounding number of animals have become extinct due to man's forages.

The United States Forestry Service is a prime example of an agency working for conservation. It employs a plan to use forest resources for the greatest good. In the national forests all resources are used. Cutting is managed so that there will always be trees to harvest. Occasionally undesirable species of trees compete with more valuable kinds of trees.

At some elevations in the Rocky Mountains, alpine fir develops in the shade of the more valuable lodgepole pine. The alpine firs are considered weeds in some forests and their removal is known as "weeding." The removed trees are usually sold as Christmas trees. In addition to thinning and weeding, salvage cuttings are used by foresters to maintain forests in an actively growing and healthy condition. Diseased and insect-infested trees are removed to prevent the spread of disease or insects. Frequently the wood can be used. Eighty percent of the damaging forest fires are caused by man.

Overgrazing of our grasslands is another factor that adds to the detriment of our land. With a sparse ground cover, wind and water erosion are accelerated and the range becomes de-

pleted. Ranchers are finding out, however, that better calves, lambs, and wool crops are obtained from animals on a conservatively stocked range, rather than from those on an overstocked range. It is also important for a ranger to know what type of land is suitable for which animal. Grass ranges on flat or rolling ground with plenty of water and shade are suited to cattle. Ranges on rough terrain with many broad-leaved plants as well as grass are best for sheep. Flat or rolling grasslands with water at a considerable distance can be used for horses. Livestock should be properly distributed on the range.

Much land that is devoted to crops is really too steep for that purpose. It will support crops for a few years, but then becomes so badly eroded that farming is impossible. Such lands should be restored to grass or forest. Terracing is effective in minimizing erosion. Rotation of crops also helps to prevent soil depletion and lessens the losses brought about by insects and disease.

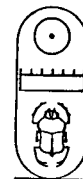
In the United States it is essential that the productivity of our agricultural lands be maintained. Up to the present about 282 million acres of farm and grazing land have been essentially ruined by erosion, and 775 million acres are threatened with ruin. Good land not seriously threatened by erosion amounts to only 460 million acres. Add to this the oceans, lakes, rivers, ponds, and streams that we have polluted, and what will we have left? Considering these facts should bring us to the realization that our urbanized society is deeply dependent upon our most valuable resource—the natural environment.



Cover A troupe of Mexican dancers, members of AMORC residing in Tijuana, B. C., who attended the recent World Convention at Rosicrucian Park, performed for the nearly 1600 members from throughout the world who shared the event. On the grounds, the dancers not only performed their native dances but Grecian ones as well, as shown on this cover. The dancers wore costumes and effects representative of the country from which they came.



(Photo by AMORC)



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

Psychic Development

PERHAPS in no other part of the world is there so much misconception regarding psychic development as we find in North America. Here we are accustomed to doing things hurriedly; to taking shortcuts to achieve our ends; and to looking upon time as a rapidly passing element of life. We abbreviate all effort—especially all study—and expect the cosmic laws and principles to cooperate by making exceptions in consideration of our conservation of time.

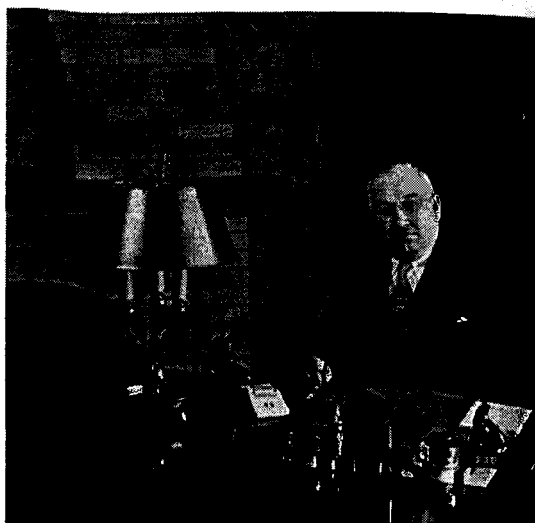
It is not surprising, therefore, that we hear of psychics, mediums, fortunetellers, and mystics who, after mastering a brief correspondence course or after attending a few lectures, are now capable of instantly attuning with the Cosmic, or with certain unknown psychic forces.

The time element does not seem to enter into such processes, and multitudes are convinced that there is some short road or quick method to awaken the so-called "solar plexus" or some mysterious psychic center and turn an untrained and undeveloped person into a highly developed mystic in a few weeks or months.

What is even more puzzling is the attitude of many sincere aspirants for psychic or spiritual development. After contacting a safe and reliable guide in their studies and development, they still look upon the element of time as something to be overcome and grow restless when their development is not extremely rapid or almost instantaneous.

How many ever stop to think that psychic or spiritual development must proceed not from mental comprehension but from inner illumination, and that the entire process is one of cosmic control and direction?

The most that any organization or individual teacher can do is to point the way. The actual journey must be made, not in a material sense but in a purely cosmic sense. In this regard, no guide,



no organization, no teacher can shorten, lengthen, or control the time element.

No two tourists starting out with a guidebook along one of the described routes from Paris to Bordeaux would make the journey in the same time so far as days and hours are concerned, for no two individuals would have the same experiences, intents, or realizations. The guidebook, however, would serve to prevent unnecessary delays and would prevent their missing important places along the way.

In order for each tourist to derive the utmost benefit from his journey in accordance with the urges and desires which prompted him to take it, he would have to give such time as would allow the inner self and consciousness to respond—a matter distinctly different for each individual.

We see, therefore, that the very best teachers and the very best guides to psychic realization and unfoldment can only give us the benefit of the experiences of others. That some will reach the goal of their realization sooner than others is inevitable for two reasons:

First, the goal of one may be further away than the goal of another and the incidents along the way may require more time and consideration for realization. Second, the state of development of the beginner in mysticism is different in almost every case, as is the degree of unfoldment necessary at each stage of

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the journey. These two factors, therefore, would determine the time necessary to attain the ultimate realization.

There is this very distinctive and important difference between the tourist and the beginning student of mysticism: The tourist is never eager to reach the end of his journey; the seeker for spiritual unfoldment is overeager from the start.

The tourist stays up late and fears he will miss something. He rises as early as possible to see everything and make a record of it. He realizes that the incidents along the way are the stones with which he will build his temple of memories. Each is precious.

To many seekers for psychic illumination, however, the experiences of each day are but chains to his ankles to make his journey slow and uninteresting.

No Basis in History

There is in history no basis for this peculiar idea that psychic development can be attained rapidly or by shortcut. The attainment of the Master Jesus was not the result of an afterthought late in life nor the result of a conclusion reached after his boyhood days had passed. Neither was it something that he sought for only a brief time and received as an instantaneous benediction and blessing.

Whether we accept the Oriental records and reports given in *The Mystical Life of Jesus*—one of the volumes of our Rosicrucian Library—or the orthodox Christian outline of his life, the fact remains that Jesus was a profound student of religion and spiritual wisdom and devoted his life to his development. Even though he had begun his studies and development at an early age, all records show that he did not manifest any degree of supreme spiritual power or psychic unfoldment until his baptism and the coming of the Holy Ghost into his being.

It may be noted that even afterwards he was beset by the cosmic laws of temptation in order to further strengthen and fortify his determination. He did not allow himself during these temptations to be convinced that he was progressing too slowly, that the system was not rapid enough, that his teachers were holding him back, or that

his effort was not worthwhile. If these beliefs had affected his attitude, he would never have attained the ultimate aim of his life.

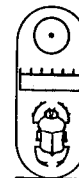
Even his disciples—those who followed him throughout his ministry and had the benefit of his personal guidance and experience—did not receive any manifestation of their own developing power and unfoldment except as indications (which they probably did not understand) that something was going on within them. Not until his crucifixion and withdrawal from their midst did his disciples receive the Holy Ghost and manifest the power which had been developing within them.

It is evident that something more than mere study, something more than the intellectual comprehension of laws and principles, and something more than right living and thinking is necessary to complete the process of spiritual unfoldment and psychic development. Something within the consciousness of man must prepare and unfold him for the incoming of the Holy Spirit and the divine power that will represent the ultimate attainment.

Personal contact with the teacher *has no advantage* over study of profound laws without a teacher. The disciples of Jesus were intimately associated with him; yet this intimacy did not shorten their period of unfoldment and development one iota.

Sacred and mystical literature states that spiritual development is individual and that no man can give another the spiritual light that must grow within each. Students, the highly developed, and the adepts, must journey alone; and often silent study is the greatest advantage that any can have. Jesus urged his disciples to come together occasionally in his name, but the purpose was not for cutting short the time of their development. It was for the purpose of guidance and instruction based upon comparative experiences.

This sort of guidance and instruction, the Rosicrucian Order holds out to all individuals. It is not a school of dogmatic philosophy or sectarian religion, but rather a school of comparative human experiences. This fraternal Order acts as a companion, guide, leader, teacher, but not as a substitute for indi-



vidual development. It cannot supplant what must take place within each being. It can only supplement individual experience with the study of the experiences of multitudes.

There is a subtle power that manifests through spiritual association. The Master Jesus said that where two or three were gathered together in his name (in the name of the Christ Consciousness), there he, the Christ, would be. Where any are gathered together in attunement with God, there God is most likely and most efficiently manifested. Where hundreds or thousands are associated in mutual bonds of sympathy and understanding, fellowship and cooperation, there is present a power of direct benefit to each one.

The Rosicrucian Order has as its objective spiritual as well as practical ideals, and even the practical ones are above the commonplace things of life. Back of the worldly life of each individual in the organization is the sublime desire, born and inspired through the Cosmic, to achieve unfoldment or psychic development and true mastership.

Since this is the ultimate and unquestioned aim of those who enter the organization, it becomes the controlling

factor in the thinking and living of each. As certain mental and intellectual comprehension of laws and principles is made, a certain process of spiritual unfoldment within matches it, and the time element becomes secondary.

Each day another degree of mastership in a purely mental sense is achieved and its accompanying degree of spiritual unfoldment. Each degree of unfoldment brings its power of mastership and its conviction of the evolving truths that are gradually forming the character of the inner self.

Each experience of and by itself may be minute and inconsequential in the great scheme of things, but it is necessary and is a blessing. The accumulated mass of these experiences constitutes the new individual. This spiritual and regenerated being becomes the image of God in which we were all designed, but to which we must attain gradually.

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.



Rosicrucian Glossary

A KEY TO WORD MEANINGS

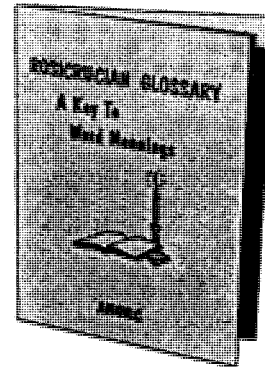
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Creative Leisure

by MARY MCGOWAN SLAPPEY

A return to a recognition
of human values

"SPACIALEISURE"—there is a new word for you. Park officials Sy Greben and David Gray, in a paper written at the invitation of the General Council of the National Recreation and Park Associations, expressed the following suggestion as one of the challenges for their colleagues: "Take the lead in integrating recreation and parks into a single entity with an appropriate name that encompasses both recreation and parks and which reflects concern for productive living in a healthy, creative leisure life."

My word for them and you is *spacia-leisure*, and I believe that, reflected upon, it will be a word to apply to all the challenges of this humanistic age which is striving to work its way back from mere technology to a recognition of human values. I believe it is an idea whose time has come. Yes, people are important, and to me it is significant that park and recreation leaders are beginning to recognize what religious and philosophical leaders have known all the time. While the physical environment of our planet is crucial and our physical health is necessary, thinkers and social workers who work with people are beginning to realize that through the cultural, mental, and spiritual health of an individual a wonderful feeling of well-being can be achieved; and that recreation and leisure are not just "fun and games," nor health just the "absence of disease."

As long ago as Aristotle, the definition of education was a way to use our leisure more effectively. Alexander Reid Martin, M. D., world renowned psychiatrist and life fellow of the American Psychiatric Association, puts it succinctly:

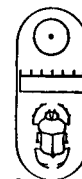
After centuries of immersion in a work ethic, where all education has been through the world of work and for the world of work, and where there has been no education for life off the job, the rapid increase of unprecedented amounts of free time has suddenly confronted us with an adaptation problem. We have been caught unprepared. Consequently, we can expect a great number of individuals who can not adapt to and enjoy the abundance of free time now at their disposal.

Dr. Martin goes on to clarify his point. Inner resources, he tells us, are seldom developed. Our autonomy has been usurped. We have never learned to soar like Jonathan Livingston Seagull, to be really free, so chained down by an allonomous culture, that is, doing what others tell us to like the bird with wings clipped and in a cage.

We have made uncreative adaptations, and sociopsychological problems of the first magnitude have arisen. He cites case after case of what might be called "Sunday neurosis" or something even more serious. In such cases there is little interior-directed action, only reaction, little uplifting self-discovery. Strangely, victims of these free-time neuroses and anxieties are not just clerks and time servers, but they come from the great professions, from writing, art, advertising, law, medicine. We are a work culture unaccustomed to gracious giving and receiving unconditionally and without commercial strings.

Recognizing the changes brought about by the technological age in which we live, the Park and Recreation Association have done well in convention this year to redirect their concern to the well-being of the human individual.

They tell us: "We must reorient our approach to services, to think not only in terms of activities and programs, but also in terms of human experience. The recreation program should help each individual extend his intellectual and emotional reach. The three-dimensional man is the man who is a participant in the creative process . . . Recreation . . . promotes individual fulfillment. It encourages self-discovery. It helps give meaning to life." They make the



incisive point: "People who grew up on the frontier a century or two ago were isolated because of *physical separation*; today people in the cities are isolated because of *emotional separation*." Which is just another way of saying, many of us are lonely.

The Work Ethic

In this space age, very few of us may go up in a spaceship or help to operate a skylab, although the reports from there are intriguing. Here we have astronauts getting bored and finishing their work in record time and further finding they can eat all they want and not gain weight. In future ages, if that is a stable fact, it ought to be easy to recruit women "astro-riders." But all humor aside, we are told by our friends, the park officials, that it is not just the whooping crane and the unicorn and a few other rare animals and birds that are endangered species; it is man himself. And what endangers him most is the work ethic that has overpowered him so he does not know how to use leisure creatively and wisely. Molelike, he has tunneled his way into urban masses of treeless concrete, and while the sun used to be his symbol and the open spaces his refuge, now the city worker seldom sees either.

So I have a new term to capsule these magnificent ideas—*spacialeisure* and as I made it up let me try to define it. It does coordinate the twin ideas of parks and recreation, truly; but also the "spacial" part is not just a geographic term. It can have a *time dimension*, so in its full impact my word, now yours, *spacialeisure* can mean making room in our lives for creative leisure. It may be more urgent than you think. We are told that in this age of social change and mobility, kinship and identity are somehow missing. Dr. Martin, a pioneer in relating wise use of leisure to mental health, sees this as the great need of our age. After all, a human being is more than a mere number or a machine.

Studies have identified Sunday neurosis and have shown an increase in depression casualties during holidays and vacations and other reactions to free time such as excessive guilt, compulsive work, and self-alienation. If you hate yourself, how can you love another? We were made for poetry and music,

for beauty and love, and without *spacialeisure* we can find none of these treasures in our God-given world. The water lily grows from the mud of the earth but reflects the glory of the stars and the sunrises in form and breath-taking beauty. Without *spacialeisure* we cannot be our true creative selves. Like the water lily, we must rise above our environment. We were not meant to be prisoners of the grime and the swamp or the city. *Spacialeisure* is the key to our growth and fulfillment.

Let us reclaim our heritage before it is too late. Belongingness and love and social needs are quite as real as needs for food and water and ecology. The American Institute of Planners, in their Fiftieth Year Consultation, expressed the national purpose as "to assure the primary importance of the individual, his freedom, his widest possible choice, his access to joy and opportunity, his impetus to self-development, his responsible relation to his society, the growth of his inner life, and his capacity to love."

Self-Discovery

We are told that our whole concept of what it means to be human is undergoing profound change. America is turning inward and reexamining thoughts, ideals, and motives. Our method is introspection, and our goal is self-discovery. The new frontier is the exploration of inner space. Some years ago, in an article entitled "Spaciousness of Soul" that was published in the September 1958 issue of this magazine, I wrote:

"We think much about space, but little about the spaciousness of living, the greatness of soul. Inner peace can be like a beautiful meadow of flowers nourishing and enriching our lives so that we may stand strong for our ideals. . . .

"Yes, we live in an age when we are looking outward and upward, spaceward, but not always Heavenward.

"In all this living, we must remember the value of the individual, of the human heart, the divine personality incarnated here, the reality of spirituality which can make us more than creatures bound by food and cold and frustration. We must give the human spirit a chance to soar too. . . .

“ . . . For what is it but vision which leads plodders to purposeful beings in a universe which is big enough for us to stand as tall and be as great in heart and soul as was intended by our Creator God? Better to reach the stars with a poet’s mind than to scale them through science and then turn blind to their wonders.

“We do not have to wait to discover this radiance in some miracle planet of outer space. Spaciousness of soul, with

its greatness of vision, is ours for the asking even now.”

I wonder how many of these ideas from this article of mine have seeped down into society and are bearing fruit. At least a writer can hope so. Now today, some sixteen years later, I can send out the new word *spacialeisure* and see where it goes. Like a white bird flying into the sunset, it will never be mine alone anymore, but by sharing it I will grow and will no longer be alone, for the human family will be mine.



Beyond Comprehension

AS MAN LIFTS his consciousness toward the universe in the conquest of it, he seems ready to tackle and challenge this last frontier with its vast and awesome dimensions—dimensions and distances so incredible they boggle the human mind. No discovery in our time has been so bold and breathtaking as the exploration of outer space. It has already affected politics and economics; it has completely changed the attitude of modern man, his environment, and especially his concept of God. The history of man’s concept in regard to the universe has been one of increasing awareness.

Man has come a long way since the Polish astronomer Copernicus suggested that the sun, rather than the earth, was the center of our solar system. With the harnessing of nuclear and thermonuclear energy, man tapped some of the secrets of nature and propelled himself into the universe. It is a realm man has never traveled before; it is a realm where the creative forces of God expand and continuously create matter. With the push into the universe, man’s awareness of God will quicken rather than diminish. He will come to understand that God is immaterial rather than material.

Our astronauts became impressed with this fact, on the surface of the moon, and were so inspired and awed that later in outer space the Story of Creation was read from the Scriptures. The great scientist Wernher von Braun was asked some time ago about the existence of God; he replied, “You may call this intelligence by whatever name you like, out there in the universe is a force or power that is beyond my comprehension.”

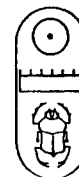
—PAUL G. SACK, F. R. C.

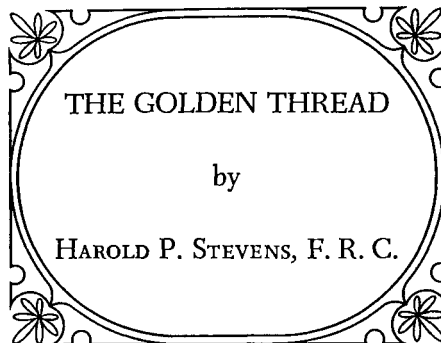
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THE GOLDEN THREAD

by

HAROLD P. STEVENS, F. R. C.

ANYONE WHO has taken a good look at the world we live in today must be impressed with the symptoms of chaos he sees in a great many directions, although most of us must admit that the chaos has not yet actually affected our day-to-day living. But we do see evidences of wider and deeper chasms of misunderstanding and distrust opening between those on one side and those on the other of just about any and every public question that may arise, and many private ones also. There is no basic tenet of our so-called civilization that is not being questioned or condemned by some while defended by others. These questions and condemnations are not new. They have been thought of, discussed, argued about, and, on some occasions, fought over for at least a century or two; but never before were the antagonists so far apart in their thinking and so uncompromising in their emotions.

It used to be, not so long ago, that the great body of the people—"the liberal center," if you like—served as an initial brake on the extremists of both sides and on their demands for radical actions. But this form of "security" no longer can be depended upon. That inertia is still there to a great extent, but the forces that could move it have grown to a point where they just might do so. That is what causes thinking and feeling people of all ages to have a feeling of uneasiness concerning what could happen to the world they live in and to them personally if that so-called "liberal center" should start moving, and in the wrong direction.

This must be of particular interest to those young adults who form the

generation that, for the next thirty to forty years, will bear the onus, face the consequences, and pay the compensations for whatever action may be taken now. They, above all others, do not wish to sink the ship of civilization they are in, even if it seems to be a leaky, rusty, and generally unsound old tub, until they have found or constructed something better in which to navigate. They know full well that while destruction of the old is quick and simple, and can be effected by any ignorant or witless agent, the construction of the new is a much slower and burdensome job, which will require not only time, but study, experiment, expert direction, and great cost.

If only we could be sure of what is the right direction in which to move, perhaps we could do something about it. And this, basically, is what is being discussed here very briefly.

"Where should we be going?" "What can you and I, as individuals, do about it?" These are weighty questions. Unless we can find the answers, we are at best mere pawns in the chess game of life. But they are not new questions, nor are the answers new. Many millions of people have asked, "Why am I here? What should I be doing in this life? What is the ultimate goal? And how can I learn what to do and how to do it, so that I may approach that goal and vindicate my existence here?" Only a few have found the answers, and having found them, have used them and so achieved a sufficient degree of mastery over their lives that they have approached the goal and found true fulfillment in living. "Many are called, but few are chosen."

From time immemorial religion has been offered—or even imposed—as a means of what is, today, usually called *salvation*. And a fairly impressive number of followers of the Hindu, Jewish, Buddhist, Zoroastrian, Moslem, Christian, and possibly other faiths, have found the gold that lies buried there under the covering folds of doctrine, dogma, and prejudice. But, compared with the number who searched and did not find, that number seems pitifully small indeed.

That the great personalities connected with the founding and true practice of

these religions found the gold can scarcely be doubted. They stood before the world, transfigured by the power of their fulfillment, and threw such tremendous thoughts into the universal sea of mind that the waves thus generated in that sea are still lashing the shores of every consciousness in the world.

The Message

But if this is so, why has the message failed to reach so many of those islands of consciousness in understandable and usable form? Why have the truths of those original thoughts been distorted by misstatement and mistranslation, by prejudice, ignorance, and self-interest?

Waldo Trine wrote, "There is a golden thread that runs through every religion in the world. There is a golden thread that runs through the lives and teachings of all the prophets, seers, sages, and saviours in the world's history; through the lives of all men and women of truly great and lasting power. All that they have ever done or attained to, has been done in full accordance with law. What one may do, all may do." How can we find that golden thread, and if we do, how can we follow it to fulfillment through mastery of the problems of life?

Is the golden thread God? If so, which God? To many it may appear that every religion practiced in the world today teaches a doctrine of many gods—though they may claim not to do so. For example, most of us have been taught that God is a loving Father; also that God will punish, for all eternity, those who transgress His laws. Now, these two cannot, in reason, be the same God! The Hindus are a bit more honest, saying that one God will, if we please Him, treat us as would a loving father, but if we do not please Him, then we expose ourselves to the merciless ministrations of another God.

Some Christian clergymen have suggested that the threats of chaos are due to the fact that "God is dead." Where does that leave us? But on the other hand, were we any better off believing in a God Who could die?

Moses had a better idea, and it has been resting in the Ten Commandments

for some thousands of years in plain sight, but highly disguised by either the original translations or by religious scribes who twisted the translation for their own purposes. The usual translation reads, "*Thou shalt not take the name of the LORD thy God in vain; . . .*" It is generally listed as the "Third Commandment" by Christian sources and by Jewish authority.

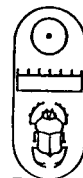
How can we find out what Moses meant? Moses had been up on a mountain talking with God, so *he* knew what He meant. If you and I could go up on a mountain and talk with God, then we could know positively what the meaning of that "Commandment" is. The only reason we do not know is because we do not know *how*. Or, to put it in other words, we are not yet the kind of person who can do that. But we can *become* that kind of person if we desire to do so. In fact, we can become anything we desire to become if we will pay the price, the compensation.

The Commandment

Just now, we are not that kind of person, so if we want to know exactly what God said to Moses, the *exact meaning* of that which has come down to us in English as, "Thou shalt not take the name of the LORD thy God in vain," we will have either to learn Hebrew and do our own translating, or else we may find it reasonable and useful to accept the translation offered by Emmet Fox in his book, *The Ten Commandments*.

In order to understand what God conveyed to the consciousness of Moses, it is necessary to understand, first, that in the Semitic languages—of which Hebrew is one—important statements or commands are apt to be made indirectly, rather than directly. You will understand the direct command in English, "Don't do it!" as compared with the indirect, "It shall not be done." They both mean, but with different impact, when spoken by competent authority, "You cannot do that!" And that is what the words of Moses meant when he said, "Thou shalt not." He really said, "You cannot take the name of the LORD thy God in vain."

(continued overleaf)



Now, the word *take*, in this sense, means "understand" in its truest sense. We use it sometimes in the same way. We say, for example, "I take it that you know what your actions will accomplish." So now the Third Commandment should read, "You cannot understand (or have an understanding of) the name of the LORD thy God in vain." *In vain* means "without it having a definite effect on you." Now we can state the Commandment this way: "You cannot have an understanding of God without its having a definite effect upon you."

But why, and how, do we "understand" a name? We know a name, but frequently do not *understand* it. It happens that the Semitic languages have two words both of which are translated as "name" in the Bible and elsewhere, yet they mean quite different things. One of these two Hebrew words means "name" in the ordinary sense: Harry, Nancy, Joe, and so on. The other means "the essential nature of" something or other. It means a good deal the same as we mean when we say, "in the name of the law!", "in the name of common sense," or "in the name of decency."

So now we can rephrase our Commandment to read, "You cannot have an understanding of the essential nature of God without its having an important effect upon your life."

A Good Understanding

Why this long explanation? Because we are interested in gaining as good an understanding of God's essential nature as we possibly can, because the nature of our understanding is going to determine, to an overwhelming degree, what our life is going to be like.

One of the reasons for leading our thought in this direction is that from observation of things seen, read, and heard, the basic cause of all of the controversy, cross-purposes, and much of the "nonviolent" violence with which we are afflicted seems to be that a great many people in this world have suddenly come to a point where they have lost all faith in the kind of God they have been asked to believe in, and that their parents and grandparents for many generations back *have* believed

in. They have no other concept of God to which they can anchor to ride out the storm. Some cry that "God is dead" because they can no longer see any evidence of the existence of the kind of God they used to cling to.

If, as Moses tells us, our understanding of God is going to have a definite effect on our lives, what happens to our lives when suddenly we find that the God Who has been described to us, and in Whom we have been asked to believe, just does not exist? What happens if we suddenly seem to discover that God is *not* in His heaven, and all is *not* right with the world—what then?

Then, it is time for us to get down to fundamentals, and *learn* about God, if not in temples, mosques, or churches, then in God's own creation. Is God dead? No! You can see Him, or It, or That in every man, animal, bird or insect you meet; in every flower, tree, rock, or blade of grass; in the sun, the moon, and the starry heavens. Here is a God you can know—you do not have to believe in Him. You do not have to *believe* in a God that manifests to you in the law of gravity, the laws of radiation or magnetism, and of life; you *know* Him because you and He are together twenty-four hours a day.

Lao-tzu

To believe means to accept without proof. If you have proof, which is all around you, you do not have to believe—you *know*. You do not even have to use the word "God." You can refer to Divine Intelligence, Divine Love, Universal Power, or just "That," which is what Lao-tzu called his conception of God.

Every man and every woman has a God and lives a life which expresses his or her understanding of Him. Each feels, *must* feel, that *his* God is the All-Powerful One. One man serves the God of Money; another the God of Power; still another the God of Intellect; that one the God of Politics. (He has a large and exceptionally noisy following at present!) Still others worship Gods of Social, Artistic or Scientific Eminence, or Moral Decadence.

Others seek to learn of and from the God of Truth and Wisdom. They seek to learn, understand, and use those

universal, natural, psychic, and spiritual laws through which God manifests His being and His nature.

How does one learn to know and understand and use such laws? He must do it in the same way in which he would learn anything. He must study, practice, experiment, and work *hard* to become the kind of person who knows, understands, and uses those laws. And how can one find, learn, understand, and practice them? They are found in the sacred writings of all the great religions, philosophies, and mystical teachings that are available

throughout the civilized world to those who seek them out.

If we have that kind of knowledge and understanding, and can use the laws skillfully, then we can so live that the problems which have effect on most of the people around us will pass us by—not through any miracle, but by virtue of the masterful use of these laws. As Waldo Trine said, speaking of those who have mastered their own lives, *All that they have ever done, or attained to, has been done in full accordance with the law. What one may do all may do.*



Our Changing World

THE RESULTS of war and bloodshed have caused nations to bethink themselves and turn their thoughts to an everlasting peace and an end to strife. In the past a peaceful world has been but a dream or vision in the minds of men. Something for which to strive—but never reach. For centuries poets have sought to express these dreams and visions in words of great beauty and meaning. Now it is time for all men and nations to take these dreams and make them a reality. This is not to be another period of hopes ending in eventual disappointment. Mankind has progressed too far along the path ever to turn back; we must go on to see our dreams fulfilled or else destroy ourselves in our stupidity. There is to be no middle road. We must have peace on our earth and it must endure.

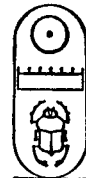
This planet Earth is ours to share whatever our colour, race, or creed. We are all the same beneath our skin. Different races have evolved due to climatic conditions—we have each adapted to our own environment, and

to protect ourselves against the sun, colour differences have occurred. No divine power has decreed that one colour is superior to another. Nothing and no one on this Earth is superior or has any more right to life or existence on this planet be it flower, rock, tree, insect, animal, or man—any more than a nut, bolt, cog, or piece of metal is superior in a piece of machinery. Each has its part to play in the scheme of things. The great plan is not complete if one small part is missing.

Man has fought, destroyed, and enslaved himself and his fellows—now it must cease. As a part of his development it has taught him harsh lessons. Now the great jigsaw puzzle is nearly completed. When the last piece is put into place, then we can begin to paint the picture on it and spend our time on the greater work that lies before us.

We are moving into the Age of Aquarius—a time for peace and readjustment. There is one thing that must be realized, however. If we want peace we must go out and achieve it.

—JENNIFER ANNE SIMPSON



The Altar of God

(continued from page 10)

inner stature. How many can say that stature meets the desired standard, or is as impressive as its image?

There is one ingredient of life which will increase that stature in the sight of God, and serve the practical purpose of widening the outlook on life. There is one ingredient which will stimulate greater harmony in the life and bring it into closer contact with others. That ingredient is service.

The Path of Service

Each time man enters his temple, it should be with an apron, as though prepared for work and worship. The master craftsman must always wear it, for when he ties it on, it signifies that he is tied to his fellowman, not in bondage, but joined to him and held there as by a garland of flowers. All men should be such craftsmen, cognisant that they are present at their altars to worship God as they conceive Him in their own hearts. In this way, humanity can pool its resources of individual energies and make a united, concerted effort to reach a high vista. This great reservoir is more abundant and farther reaching than can ever be imagined. It is a calling forth of the higher self with its higher powers to a higher plane of consciousness. Persistent answer to that call will reveal with certainty the path of service most suited to each personal need in the process of evolution.

Pharaoh Amenhotep IV, who changed his name to Akhnaton in reverence of the one, invisible, hidden God, marked that intensity of purpose with these indelible words: "I inhale the sweet breath that cometh forth from Thy mouth, I behold Thy beauty every day.

It is my desire that I may hear Thy sweet voice, even the North wind, that my limbs may be rejuvenated with life through love of Thee. Give me Thy hands, holding Thy spirit that I may receive it and live by it. Call Thou upon my name to eternity, and it shall never fail."

If mankind could seize this one idea and make it a way of life, it would be as though he had just emerged from a desert, a wilderness where no living thing exists. It would be as though he had come to the forecourt of the palace of the King of Kings, with its beautiful gardens resplendent with colour and sweet perfume, its bubbling fountains and its singing birds. It would be like a long overdue entry into a temple where the hubbub of commerce fades away and is stilled in the healing shadows of the holy place.

You are alone; no one is near. In the far distance is that tiny shimmering light. You are drawn to it by some secret force which impels you onward. You know that you have entered the most profound part of your being and stand naked before the altar of God, stripped of all artifice. You have learned the lesson of self-reliance based on truth and a closeness to God. Elbert Hubbard, the well-known American philosopher, said all that need be said of that marvellous condition when he wrote, "And the feeling will surely come to you that you are no mere interloper between earth and sky; but that you are a necessary part of the Whole. No harm can come to you that does not come to all, and if you shall go down, it can only be amid a wreck of worlds."

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-seventh edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75* cents. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U. S. A.

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*The
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Digest
October
1974*

Rosicrucian Activities Around the World



Here is shown a group of students who attended Rose-Croix University classes in Liverpool, England, in May. These classes were conducted by Dr. John Bradley (far left) of Campbell River, British Columbia, Canada. Frater Bradley is a faculty member of Rose-Croix University and lectures each summer at the University Summer Session in San Jose, California. He was accompanied to England by his wife, Soror Faye Bradley.

SOROR IRENE ZACCARIA, former Administrator of the Italian Grand Lodge of AMORC, Rome, was recently installed as Grand Master of AMORC, Italy. The installation ceremony was performed on August 18, 1974, by the Imperator, Ralph M. Lewis, in the beautiful Temple of the H. Spencer Lewis Lodge, AMORC, in Geneva, Switzerland. The Temple was crowded with Rosicrucians from Switzerland, France, and Italy; the Ritual was conducted in French, Italian, and English.

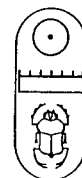


While in Europe, Imperator Ralph M. Lewis spoke on August 23, 1974, at a Convocation of the Francis Bacon Lodge, AMORC, in London, England. Because of the attendance of several hundred Rosicrucians, the fine facilities

of Battersea Council Hall were engaged. Subsequently the Imperator visited the new United Kingdom Administration Offices located at Colchester, Essex, where he conferred with Frater Ian Clegg, new Administrator of that office.

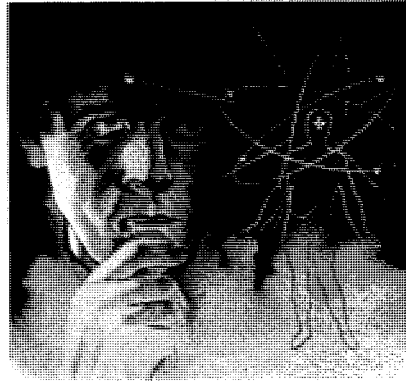


Frater H. Bolaji Iriah, Grand Councilor of Nigeria, is shown here (eighth from the left) with members of the Benin City Chapter on his departure from Benin City earlier this year.



ROSICRUCIAN DIRECTORY

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



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BUDDHIST STUPA

This towerlike shrine in Kathmandu Valley, Nepal, is said to hold a relic of Gautama Buddha (6th century B.C.). Similar towers, called *stupas*, are prominent in India and usually in areas which are sacred to the religion of Buddhism. In ceremonies, bhikkus, or Buddhist priests, in saffron robes and accompanied by musicians, form processions about the stupas in places of the greatest religious traditions.

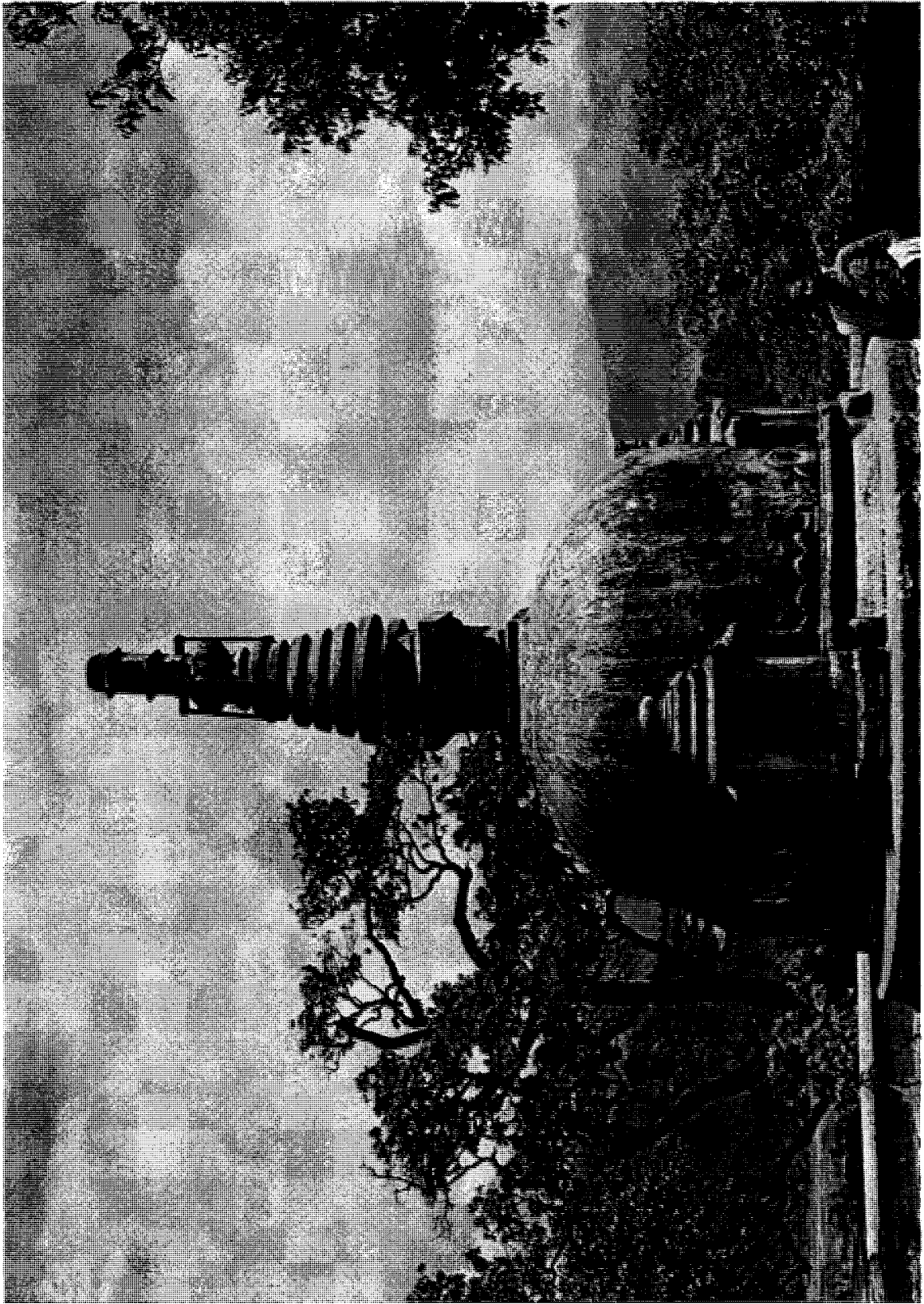
(Photo by AMORC)

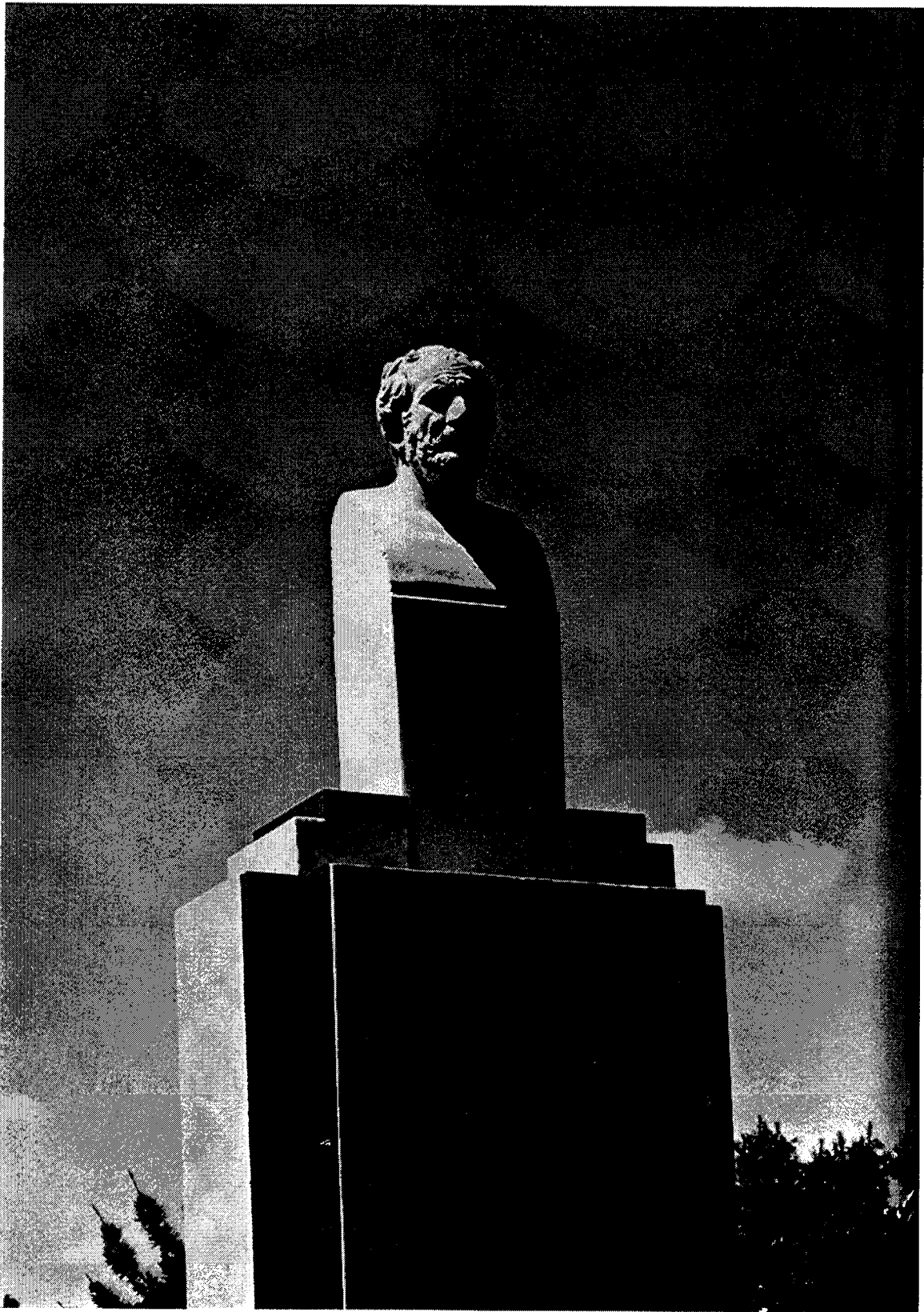
ZENO, STOIC PHILOSOPHER (overleaf)

Shown is a statue of Zeno (c. 340-c. 265 B.C.), founder of the Stoic school of philosophy. He was born in Citium, Cyprus, where this statue of him stands. His school was operated in the "Painted Porch," *Stoa Poikile*. His disciples were therefore called Stoics.

(Photo by AMORC)

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BRAVE NEW ERA

By now, most of us are aware that there are severe pollution problems in our environment. Air pollution, water pollution, and even "people pollution" are some of the most common sources of concern over this subject. It would seem now, however, that there may be yet another type of pollution of unsuspected, widespread effects we were not even aware of, and which may have very far-ranging results: electromagnetic pollution.

In today's environment, regardless of where one may find himself, we move within a veritable ocean of electromagnetic waves—radio, television, and sundry other energy fields are ever-present wherever one goes. Communications are not the only sources of electromagnetic waves, as anyone who has used a vacuum cleaner near a television set can attest; electric motors, power lines, and various types of equipment using and producing electricity are all transmitters of a sort.

The types of waves and fields produced in this manner are generically classified as "nonionizing radiation," meaning they do not pack the sufficient wallop required to cause marked changes in electric states as do ultraviolet rays, x-rays, and other forms of far more energetic radiation belonging to the electromagnetic spectrum.

For a long time, the effects that this mild form of energy catalogued as nonionizing might have had upon living organisms was, for the most part, ignored; but now, studies presently in progress at various United States government agencies, and at universities, seem to indicate that microwaves, radio waves, and the many other electrical fields perpetually present in our environment may affect not only the nervous system, but the body's development and metabolic rates as well—some even believe changes in the genetic material itself may be possible. Spokesmen for the Office of Telecommunications Policy (the Government agency under which most of these investigators are pursuing their research), point out that all results obtained so far are preliminary and not as yet scientifically validated; however, other independent researchers are convinced that they are obtaining what according to them may be extremely significant results.

Dr. Robert Becker, an orthopedic surgeon at the Veterans Administration

Hospital in Syracuse, New York, who has done extensive research with tissue growth stimulation and bone regeneration through the use of electricity and various types of fields (see *Brave New Era*, July 1972), does not seem to concur with some of his colleagues and feels it is extremely important that additional research be carried out in this field. Dr. Becker has conducted experiments in which he exposed rats with tumors to various electromagnetic fields of the types presently under observation, and the results thus obtained show that exposed rats experienced five times as many chromosome breaks in their tumor cells as did the unexposed ones.

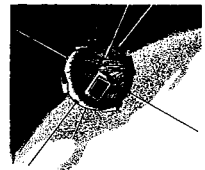
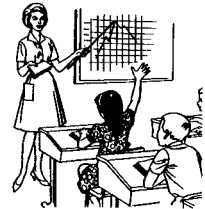
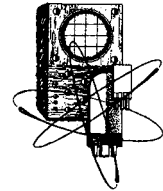
This has led Dr. Becker to suggest that perhaps nonionizing radiation may provide medicine with a new weapon to combat cancer, as it seems to have very definite deleterious effects upon cancerous cells; however, he is quick to point out that not enough is known yet about its possible effects upon normal, healthy cells for it to be used as standard therapy. In other tests carried out by different researchers, after being exposed to low microwave levels, rats became lethargic, subject to seizures, and highly emotional. Difficulties in learning were also observed, and indications are that some of these effects are cumulative and irreversible.

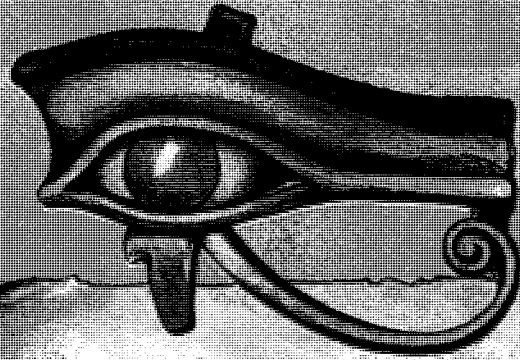
Two researchers at Pennsylvania State University recently discovered in their work with microwave ovens that bacteria in the foods cooked by this process are not killed by the temperatures produced by these devices, but by the microwave radiation itself. They arrived at this conclusion after observing that bacteria in the cooler part of the food, closest to the microwave source, were killed faster and had a lower survival rate than those in the hotter portion, away from the wave source.

It must be considered, however, that alarming as they may seem, these are only preliminary results which may mean nothing once all the data is in. Certainly, should the worst fears be confirmed, it will be possible to take adequate measures as was the case with color television sets a few years back. Bigger problems than these have been faced and solved 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.

Remember that time is money.

—BENJAMIN FRANKLIN, 1706-1790
Advice to a Young Tradesman

We know to tell many fictions like to truths, and we know, when we will, to speak what is true.

—HESIOD, c. 720 B.C.
The Theogony

To do two things at once is to do neither.

—PUBLILIUS SYRUS, c. 42 B.C.
Maxims, 7

Now that which is that subtle essence (the root of all) in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.

—KHANDOGYA
UPANISHAD

