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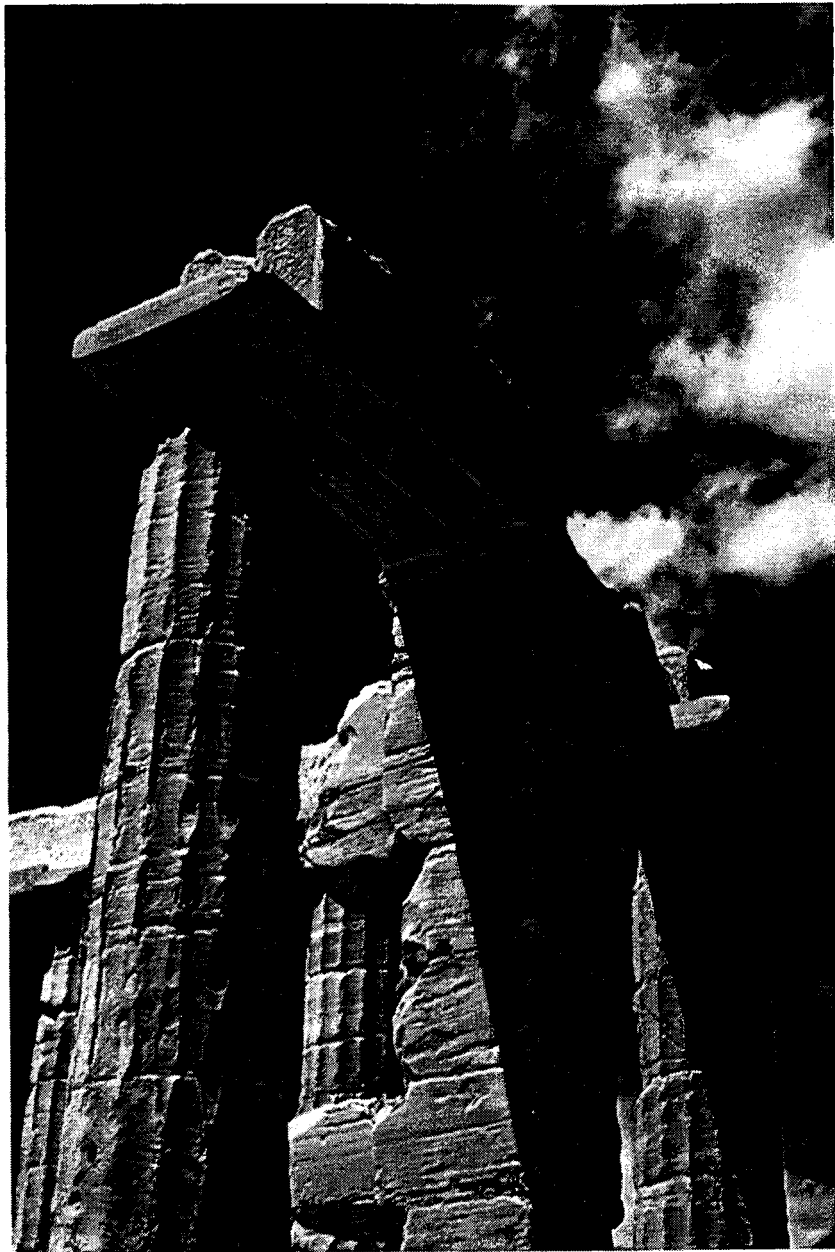
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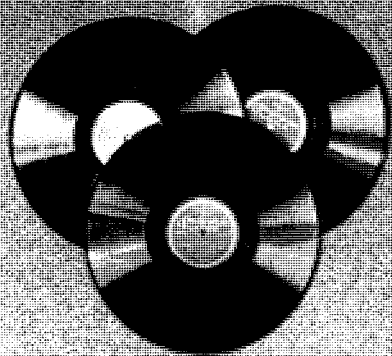
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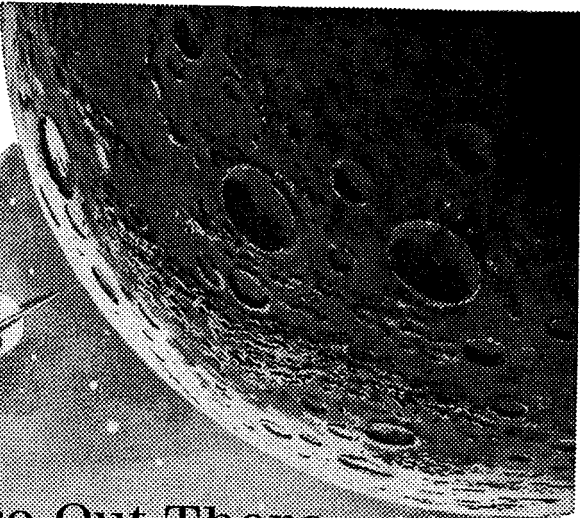
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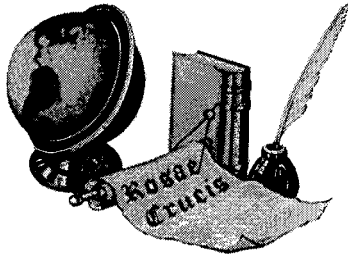
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COVERS THE WORLD



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Gerald A. Bailey, Editor

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ANCIENT MYSTICAL SECT

In Old Jerusalem in this area reside members of the ancient Hasidic sect. It is a Jewish sect founded about the third century B.C. It was opposed to the Hellenistic doctrines. Its devotion to mysticism and its puritanical customs were somewhat similar to those of the Essenes. The sect was revived in Poland about 1750 by Israel ben Eliezer Baal-Shem who perpetuated the beliefs and even the dress and customs of Hasidism of several centuries past.

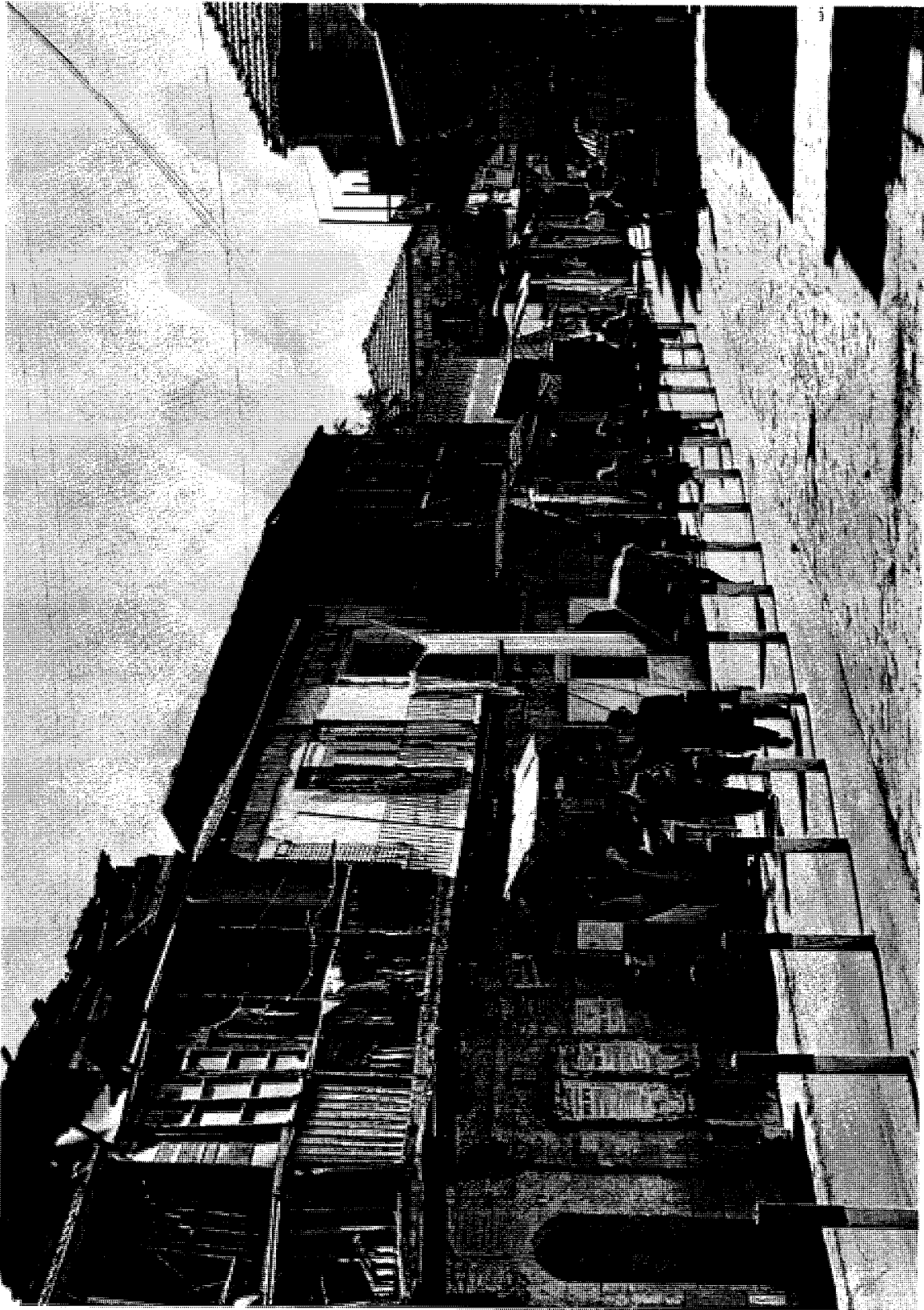
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May, 1974

No. 5

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THOUGHT OF THE MONTH

By THE EMPEROR

OUR EMOTIONAL LIFE

OUR RESPONSE to our selves and our environment is of two basic kinds. These are *feeling* and *thinking*. We are all aware that impressions received by our sense organs produce various sensations. These are, for example, colors, sounds, scents, and tastes. However, these are really *primary* sensations, but they also produce *secondary* sensations. For further example, what we see or hear may cause fear, anger, or sympathy.

We call these secondary sensations *emotions*. Moreover, we say we *feel* these emotions. However, the word *feel* does not seem quite appropriate. This is especially so if we compare it to our tactile sense, that is, feeling. When we ordinarily think of feeling, such qualities as hard, soft, smooth, rough, hot, and cold come to mind. Consequently, it would perhaps be more proper to say we *experience* this or that emotion rather than to say we feel it.

Through aeons of time, untold centuries of intellectual darkness, man has been an emotional or feeling being. In other words, long before we were *Homo sapiens*, that is, thinking and reasoning beings, we were emotional ones. Why did the hominid, or early man, first respond to emotions? Why was he primarily guided by them? On the answer to these questions, of course, we can only speculate. Most probably, emotions are the result of the environmental impact on the living organism. Man's various contacts with the forces in nature and his environment brought about reflex actions on his part. Each experience was for him to a degree either pain or pleasure. The organism adjusted to these stimuli. Gradually, they produced such sensations as the emotions.

Let us consider some of these emotions. There are fear, dread, anxiety,

timidity, awe. Actually, none of these is separate. Rather, these emotions are all variations of the same one, that is, fear. Anxiety, dread, and awe are lesser degrees of fear. Consequently, some of the experiences of primitive man evoked different unpleasant sensations to which he reacted.

What, for example, are such reactions to fear? A man may stand motionless and breathe less. He may crouch as if to instinctively escape observation. The heart may beat quickly and violently. There may be paleness of the surface of the skin due to the contraction of the small arteries of the skin. The salivary glands may function imperfectly, causing the mouth to be dry.

All of these physical changes occur involuntarily. What purpose is served by such an emotion as fear or certain of its variations? It is an emergency state. By means of fear man's organism has set up conditions to meet a threat. The glandular system and certain organs and muscles are stimulated by fear to oppose a danger.

Courage

We all admire courage and bravery. Yet one is not truly brave if he has not first feared. True courage consists of mastering fear. Consider what a life without the emotion of fear would mean. There would be no hesitancy on the part of the individual to meet any threatening circumstances. Man would soon annihilate himself. There would be no precaution which is related to the emotion of fear.

With reason and experience, man can analyze the particulars which he confronts in life. He may decide that some conditions are potentially dangerous and to be avoided. But primitive man,

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for hundreds of thousands of years, had not the intelligence to reason about his experiences. He only reacted to their effects. Such reflex actions, their sensations, became inherited characteristics of his genes. These characteristics, then, were transmitted from generation to generation through the centuries. These sensations, these emotions have become an innate part of man's being.

Can you imagine life without these emotions? Would intelligence alone be sufficient, would it satisfy us? The emotions are what gives value to life. Reason and judgment help in deciding the value. But in the final analysis the value is determined by referring the particular experience to how we "feel" about it; in other words, what is our *emotional* reaction to the experience.

Ecstasy

Let us take for example the emotion of ecstasy. It is the sensation of a supreme or exalted pleasure—or can we call ecstasy an exceptional delight? Suppose the emotion of ecstasy were nonexistent. The supreme pleasure we might derive from music, art, poetry, or mystical experience would not be possible. In fact, it is doubtful if we would choose some things rather than others. We might not even have a preference, because without the emotion we would not respond to one condition differently than to another.

We all say that we enjoy a beautiful spring day. Why is it beautiful to us? Why do we enjoy it? It is because of our percepts. What we see or hear or smell in the countryside engenders within us emotions, preferred values.

Let us consider certain contra-emotions as disgust and repugnance. These, too, are the evaluations of experiences which we have. Reason may show us the cause of our dislike of them. But it is the sensations which they produce, the emotional response, that determine our dislike. Rob man of his emotions, and life becomes to him drab and colorless.

Subtle Emotions

There are also what we may term the *subtler* emotions. These sensations may not have the same suddenness or

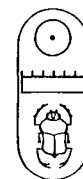
intensity as something that arouses fear or anger; however, they do constitute a fundamental part of the fullness of life. Such subtle emotions are the moral, intellectual, and aesthetic feelings which we have. The dictates of conscience, the moral impulses, as we know can cause pleasure or displeasure. For example, when we conform to a personal sense of righteousness, there is engendered a euphoria, a feeling of well-being. On the other hand, when we violate a personal moral code, there is felt the emotion of guilt.

The intellect can produce emotional response also. This may be experienced in some certain achievement of ours as in writing, mechanical development, or scientific attainment. The successful passing of a mental test or examination gives a sense of personal satisfaction. It provides an emotion of happiness.

Aesthetic feeling is related to that harmony of sight and of hearing which we term *beautiful*. It is an order of visual or auditory impressions that is pleasing to us. Thus, the love of beauty is also one of the subtler emotions. The individual who only seeks out that which just arouses the more dominant emotions of his being may rarely experience these subtler ones. The vulgar and coarse person will not have the aesthetic feelings or intellectual ones.

These subtler emotions—the moral, aesthetic, and intellectual ones—were probably the most slowly evolved by man. They must have long followed those which were more vital to his survival as anger, fear, and wonder. However, the subtler emotions of man have left evidence of their existence thousands of years before civilization. The cave paintings of the prehistoric Cro-Magnon man in Spain are examples of this expression of the subtler emotions.

The origin of the word *emotion*, etymologically, is from the Latin word *emovere*. It means "to check" or "to stir." However, this definition does not appropriately apply to all of our emotional states. Every emotional sensation which we have is not dynamic in its nature. All of our emotional feelings do not stir us to aggression or to physical or mental activity. In fact, some emotional responses are quite contrary to



this. Consider the feeling of personal peace and well-being experienced when at ease. Certainly tranquillity, freedom from turbulence, and the passive happiness which such provide is likewise an emotion.

The Stoics

What kind of emotional life should we cultivate for ourselves? Are there emotions which should be consciously suppressed? The ancient Stoics of Greece inveighed against displaying any emotion. They considered an emotional response a sign of weakness. Even such emotions as sympathy and affection were abhorred. The Stoics made reason and will supreme factors in man's life. Reason, they contended, could evaluate proper human conduct, and will could enforce it. Emotions, on the other hand, were involuntary and spontaneous. Consequently, the Stoics thought them to be of no credit to the mind or the intellect.

The fallacy of such reasoning is apparent to us. We have indicated that most values in life are dependent upon our emotional feelings. To be more specific, every emotion is necessary to us. None should be completely repressed or suppressed in a healthy normal human. The emotion of anger is often referred to in a derogatory sense. It is said it is a primitive response which, of course, it is. But anger really is a defense against actual or threatened harm. It excites certain glands and motor impulses. These prepare one to repel that which aggravates him. Think of the abuse and personal injury to which we would be exposed in life if we were incapable of indignation or anger.

Classifications

Let us divide our emotions into three categories. The first we shall call *survival*. These evolved out of early man's necessary adaptation to his environment. Such responses helped him survive threats to his life. These same emotions to a great extent are necessary for the survival of modern man. Primitive survival emotions are, for example, fear, anger, curiosity, hatred, joy, love. These emotions cause man to resist irritations; others of them, as joy and

love, attract him to that which satisfies his desires.

These survival emotions, however, are not the ones which we should strive for. They are exceptionally exciting and consume considerable nerve energy. Most certainly we do not want to search out circumstances that will make us angry or fearful. Neither would we want sustained intense joy; it would be exhausting. Generally speaking, then, we should avoid if possible situations which call forth the survival emotions.

The second classification we shall call the emotions of *comprehension*. These include the subtler sensations of intellectual and aesthetic feeling. We should make every effort to arouse and sustain these. The intellectual feeling, or the emotion of *wonder*, causes us to inquire into the nature of self and the world at large. It is these emotions that have furthered discovery and knowledge. They set man apart from the brute who resorts exclusively to the emotions of survival. Without these subtler emotions of comprehension, man is all animal and not *Homo sapiens*; in other words, he is not a feeling and thinking being. These emotions of comprehension inspire and stimulate thought.

The third classification of emotions we shall call *disciplinary*. We might also call them *moral* because they are of those subtler feelings. When we speak of morals in this connection, we have no reference to any religious code of behavior. Rather, we refer to the individual's personal sense of good with regard to his own behavior. It is a gradual sense of righteousness which the individual has. It consists of certain restraints which he voluntarily puts upon himself. It is a kind of self-discipline. The outer form that this discipline takes, what is considered good in the particulars of conduct, may be influenced by religion. It may also be suggested by the customs of society.

Principally, this emotion of discipline arises from a kind of empathy; in other words, we project our personal feelings to others. We have a sympathetic affinity with other humans. We might call it *compassion*. A hurt to others is a hurt to us. What brings happiness to others by our acts makes us feel good.

Even the criminal, the so-called anti-social, displays certain self-discipline. Such may seem insignificant in comparison with his vices. Nevertheless, there will be someone he will want to protect and love. There will be some kind of ill behavior which he will not resort to. Perhaps it may be displayed in kindness to animals.

This third class of emotions, the disciplinary, is the highest and most noble to which man gives expression. At the present time we find more emphasis or greater expression on the first two types of emotions. Violence indicates excessive expression of the emotion of survival. Great scientific and technological advance is expression of the second classification of emotions, that is, comprehension. Unfortunately, the third classification, the disciplinary—the moral feelings—are much in decline.

It would not be proper to close this subject without a word about the mechanics of emotions; in other words, the theory of how sensations of emotions occur.

The first and the oldest scientific explanation is known as the *James-Lang theory*. It is named after two physicians one of whom, William James, was also a renowned philosopher. Briefly, this theory states that when we perceive an exciting object, whether visually or through our auditory sense, such does not directly produce an emotional sensation. The stimulus by afferent (incoming) impulses goes via the nervous sys-

tem to the brain. From there efferent (outgoing) motor impulses produce glandular, skeletal, and muscular changes. These changes in turn cause other sensations. This theory, then, claims that it is these sensations arising from the *physical changes* which are the emotions. Ordinarily, we seem to experience the emotions first and then the physical changes.

Dr. Cannon, another eminent psychologist, proposed a different theory. He said that the impulses from the exciting object passed from the nervous system to the hypothalamus. The hypothalamus is a small part of the fore-brain. From it impulses pass to the cortex. In the cortex the impulses that bring about physical changes are released. Then also the impulses pass up to the hypothalamus. Again, this theory contends that the hypothalamus can inhibit and control the emotions quite apart from the physical changes. It is this which distinguishes Dr. Cannon's theory from that of the James-Lang.

This mechanism of how the emotions occur within us may be interesting, but it is of secondary importance to us. What is essential to our emotional life is to understand how the emotions serve us. When each classification of the emotions is not permitted to usurp the functions of the others, we then have a balanced emotional life. More simply put, to keep our emotions in a more hierarchical order, the lowest are those of survival; next, those of comprehension; and finally, the most noble, the subtler ones—they are the disciplinary.

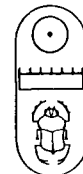


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Directing Our Evolution

by PETER A. POOLE

THROUGHOUT the ages, men and women of varied culture, philosophy, and position have been tempted to find what the future holds for them. Almost without exception, they have not been wholly satisfied with their present existence and so they harbor hopes and fears for the future. Yet those who most seriously considered the future of mankind were often ridiculed; their ideas were looked upon as useless dreaming.

Today mankind is in a position where concern for the future cannot be considered "useless dreaming." Once content to blindly exploit our planet and its abundant natural resources, man has "awakened" to find himself at the controls, so to speak, of earth's ecological systems; and scientific findings show that he will have to do a better job at the controls if there is to be hope for a future at all! To complicate matters, man, so adept at changing his environment, is relatively slow to change himself—or so it seems. It has been said that modern man, apart from the veneer of his civilization, is little different from the hunter of 50,000 years ago. We are longingly awaiting human evolution to take place.

How can we face our problems, the control of our very existence? Some have advocated a "return to nature," that is, to abandon our often artificial technology in favor of more primitive ways. To the extent that this entails reexamining our position in nature, it is commendable. However, few would deny that man has made real advancements in many fields. In many ways, technology has given man the time to work on his next evolutionary step—the unfolding of his mind.

The evolution of man has been a quiet one. The greatest events of history have gone largely unannounced. Perhaps the best example of this is the development of *self-consciousness*. No being could have been aware that he was involved in this dramatic change from a simpler consciousness to the self-consciousness that prompted anthropologist L. S. B. Leakey to call man *Homo sapiens-sapiens* (a man who knows he knows)!

Even after the race as a whole had attained this power of self-consciousness, it was probably tens of thousands of years before anyone was aware that a change had actually been made: that man was once one thing, and now was another. So we see that the subtle forces that work upon us and their effects are not always fully realized.

It has been said that man uses only about one-tenth of his brain. Certainly few live up to their fullest potential, but for the most part such a statement is erroneous; for if mankind did not use this much of the brain, it could not have evolved into being in the first place. Rather, man is merely unaware of the workings of a large part of his being. What he may actually lack is the conscious control of these areas. Certainly if man is to exercise some control over the environment, he will do better if he can come to know and control himself.

In recent years there has been a growing interest in the psychic side of life, yoga, meditation, and mind expansion in general. Since ancient times man has searched for a latent power which could raise the individual to a higher evolutionary level. It has been called many things. The ancient *rishis* of India called it *kundalini*, the serpent power. The alchemists searched for the so-called "philosopher's stone," the

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secret which would transmute the alchemist himself! Are these claims merely imaginary—or could man be on the verge of attaining a superior consciousness? Certainly the environmental pressures to evolve are there, but will man lack the faculties to meet the challenge?

The mystic has long maintained that the potential is well developed in man and needs only to be awakened, that is, brought into conscious use. However, a society steeped in materialism has often rejected the mystic's humble claim that a great power and depth of consciousness are within reach of all mankind.

Suddenly, we find that this evolutionary step may be closer than many had thought; for the world may be surprised to find that science is beginning to uphold the claims of the mystic. Modern atomic physics suggests a subtle link between mind and matter. The medical world is becoming increasingly aware of psychosomatic illness. This shows that there is a mental power over functions of the body previously thought to be completely automatic. Physiological research has also shown that certain yogis and mystics have learned to use this power and can control various organic functions at will. This could be termed psychosomatic health!

Furthermore, by use of *biofeedback* (a scientific technique whereby one monitors his own internal functions) it has been shown that those who are completely untrained can also learn, to some degree, the exercise of this control, though they had never been aware that they possessed the ability!

Perhaps the most important research is that being done into the effects of meditation. Separate studies have shown that there are profound physical changes during meditation. Brain waves are maintained at an uncommon level, other bodily functions indicate very deep rest, and there are chemical changes within the system. The sum total has led researchers to believe that there must exist a new and unique state of consciousness! Beneficial changes in behavior follow.

Of course this is nothing new to the mystic, but it is indeed good news. For it means that more of humanity may soon come to understand and share in the purpose of mysticism. The power to solve our problems and control our lives comes in the fuller awareness of Self, where there exists the Universal Creative Intelligence. Let man awaken to this great fact, and he will realize the next milestone in his evolution. This is the goal of the mystic, whereby he can know the unity of existence and act in harmony with all Nature.

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To know is to form a thought image about an experience. It is to establish an understanding of what is realized in consciousness.

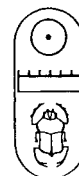
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THE TRINITY OF POWER

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

THIS article aims at finding a common bond between world views which, on the surface, seem to diverge widely. We refer to:

1. The religious concepts of Holy Trinity
2. The physical concept of the preservation of energy
3. The Rosicrucian concept of the universe as vibrations, manifesting in accordance with the Law of the Triangle.

Let us begin by looking for basic agreement between different versions of Trinity, such as the Christian and the Hindu interpretations.

According to Christian theology, the Godhead consists of three persons: Father, Son, and Holy Spirit. The Father is the supreme source of all power. According to most Gospel descriptions, He generally does not act by Himself but through the two other persons who, in effect, seem subordinate to Him.

Jesus states repeatedly that he does not act of himself but carries out the will of the Father, and that the Father will send the Comforter, the Paraclete, the Holy Spirit, to his disciples.

The Son, identified by the Gospels with the Master Jesus, personifies God's love—the driving force that fills us with the will and the power to work for the kingdom of God.

Finally, the Holy Ghost, or Holy Spirit, is divine power *in action*. It is likened to the Breath of God, to the rustling of His wind, but also to the fiery power that fills men with enthusiasm and ecstasy so that they can prophesy, speak "with new tongues," and act as leaders of men.

In Hindu theology, the three persons of the Holy Trinity, or *Trimurti*, are *Brahma*, the Creator; *Vishnu*, the Preserver; and *Siva*, the Destroyer.

Of these, the first, Brahma, is the highest, as shown by the fact that Brahma or "the Brahman" by Itself is conceived as Universal Being. One may therefore liken and identify this person to the Christian concept of the Father. It is equally natural to compare Vishnu to the Son. A power that keeps alive the creation and all the creatures within it must be a loving power that strengthens and vitalizes like the Christ spirit of the Gospels.

But what of the fierce destroyer and killer—Siva? In the immortal realm of divinity, death and destruction do not have their common, earthly meaning. They stand for action and change, because every change, every new form, implies the end and thus a kind of death of previous manifestations. As representative of change and action, Siva is analogous to the Holy Spirit of the Christian Trinity. This is further confirmed by the fact that Siva is also the god of dance, of the arts, of poetry, of religious fervor and ecstasy.

Thus, we find in both Trinities a supreme, creative mind power that expresses itself in love and in action.

Modern physics sees the universe as endowed with a vast but constant store of power that may manifest either as mass or as energy. Energy, in turn, takes many forms such as light, heat, sound, electricity, chemical affinity, flowing water or air, and also the mobility of living organisms. The Rosicrucian viewpoint is similar to that of science, which is only natural inasmuch as Rosicrucianism is scientific, although it transcends modern physics by including mystical insights.

According to Rosicrucian teaching, all Being is Energy and all Energy is vibratory. Nowadays, the term *vibrations* has been cheapened by indiscriminate use. Let us go back to the original meaning of the term: The Latin root *vibra* means a slender, whiplike twig; so vibration

means a whipping, oscillating motion. We may study its character by its classical prototype of a swinging pendulum.

The pendulum is set into motion by an initial supply of energy, such as the lifting of its bob to a maximum height or elongation. This energy storage can last a long time; even if seemingly consumed by friction, it has only been transformed into other expressions.

But let us look at one period by itself. At the beginning of each swing, all motion stops for an instant before it reverses its direction. At this point, all the energy expresses as polar tension, as an overcoming of the pull of gravity. Then, in mid-swing, having reached its lowest point, the pendulum has transformed all that polar or potential energy into motion—kinetic energy, momentum, or action.

You may see in these two so different forms of energy an analogy to the two subordinate persons of the Trinity. Potential energy stands for the love and eagerness to approach the attraction of Earth—akin to the driving love of the Son. Kinetic energy is the restlessly moving action of the Spirit. These two are in dynamic balance: The tension must manifest in action, and the motion overshoots its aim, creating new tension. Only the sum total of these energy forms remains invariant, constant in the midst of activity, like the eternal Being and Mind power of the Father.

Note that this process of energy transformation is also symbolically expressed

by the Rosicrucian Law of the Triangle. The polar tension between the elongated, raised pendulum bob and the force of gravity stands for the two polar and opposite points of the triangle, and the release of tension in motion exemplifies manifestation at the third point of the triangle. All three points together, like the three persons of the Trinities, express the totality of Being—permanence beneath all seeming change.

What lessons can we human beings learn from these symbolic laws? Outwardly and physically, we are puny compared with the bulk of a mountain or the strength of a hurricane, but inwardly we are privileged to become one with the entire Cosmic Mind and its limitless power.

Let us use meditation to store up potential energy; the strength and willingness to act constructively, in harmony with the Cosmic. In action, then, let us become channels through which the invincible Cosmic Spirit can flow and express itself as healing power, artistic inspiration, or as illuminating knowledge.

Let us strive to be the third point of the triangle in which the vibratory energy of the Cosmic manifests—or, if we wish to express the same goal in terms of Trinity: Let us strive to become imbued with the power of the Holy Spirit so that we may attain sonship and one-ness with the wisdom and peace of the Father!



Rosicrucian Glossary

A KEY TO WORD MEANINGS

When you are discussing Rosicrucian principles with others, or when you are reviewing your studies, are you always sure of the meaning of such words as **actuality, Akashic Records, Cromaat, imaging, karma, Nous, Obscure Night**, and many others?

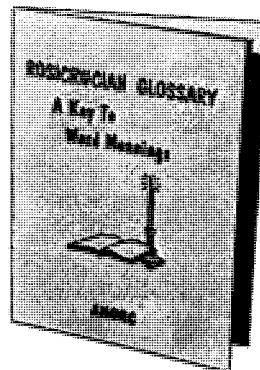
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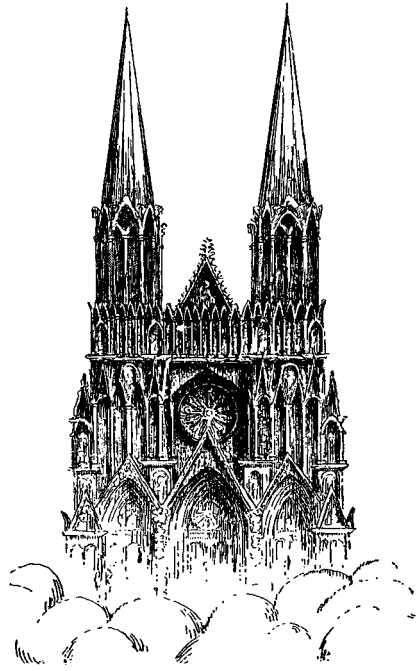
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The Celestial Sanctum

APATHY

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

WE LIVE in tumultuous times. We have always lived in tumultuous times. Tumultuous times have always been caused by man, and man has always permitted or ignored them. We have deplored those conditions and forces which have created tumult among us; we have complained and begged and prayed for relief from such conditions. Our efforts have been ineffectual because we have always looked to others to bring about the desired changes. Why? Is there any justifiable reason why others should be more responsible for constructive changes than ourselves? It may be unpleasant for us to accept the charge, but the truth is that we are guilty of apathy.

Apathy is the *lack of emotion* or *indifference*. The word is from the Greek root meaning *without feeling*. In many parts of the world today apathy is

coupled with cowardice and has provided an atmosphere in which lawlessness and inhuman cruelty can flourish and expand. In any enlightened society where there are laws to protect the innocent, we are guilty of apathy and cowardice if we are witness to any crime or evil and do *nothing*. We are then void of all human feeling and refuse to relate ourselves to the victim or victims. We could protest, we could call for aid, we could join the victim in defense, we could sacrifice self, but in doing nothing we have lost our self-respect and dignity as a human being. Apathy!

Lawless and cruel people are aware of their deficiencies and inferiority or they would not have to resort to crime. They are cowardly for they attack only when they believe their crime will not reveal their guilt. If they are surprised or opposed in their crime they very often retreat. They are also aware that they usually intimidate the apathetic and they will therefore expect no interference. Crime and injustice recede in direct proportion to the presence of courage, determination, and righteousness. No criminal will commit crime when there is little or no expectation of accomplishment but almost certain apprehension and punishment. We insist that criminals are cowards! This being so, society must bear a large portion of responsibility for all crime and injustice because of its apathy.

Society is *you* and *me*, not "they," not the police, not government. These unwanted conditions will not change so long as we expect others to change them. We must not withdraw from responsibility by protesting that we are only one person and can do nothing. It is apparent that most people are complaining as loudly as ourselves, and we are therefore much in the majority. If your neighbor is waiting for someone else to act, even as you are waiting, who will take the initiative? Someone must have feeling and someone must lead!

It is said that people do not want to become involved. But all of us *are* involved whether we like it or not! Because of our apathy we are permitting the negative forces to slowly destroy our enlightened civilization which has taken centuries to develop. We are

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involved as victims of crime instead of as guardians of righteousness. If we consider ourselves too refined to combat crime and do not want to "sink to the same low level" of the criminal, remember that the law of attraction prevails. The universe is not static; either the negative forces will be drawn to the positive or the positive will be drawn to the negative. If we love justice, peace, and righteousness, we shall have to defend and preserve them or we shall lose them. Grover Cleveland said: "There is no calamity which a great nation can invite which equals that which follows a supine submission to wrong and injustice."

Apathy is not restricted to the indulgence of crime alone. It can weaken or destroy other human relations. Remember its meaning—*without feeling*. There is a newly popular word in parental guidance or supervision—*permissiveness*. Indeed, in some cases such permissiveness has eventually culminated in youth's turning to crime. Some parents have mistakenly confused permissiveness with love. It is an error to permit a child to do as it wishes as though it were an adult. A child is in the process of *learning* how to live in an enlightened and civilized way. Parents must teach it right from wrong and not expect it to know without training. Discipline is an element of teaching. Many young people in trouble have blamed their predicament upon the permissiveness and indifference of their parents.

A spouse who becomes indifferent about the person and the happiness of his or her marriage partner is guilty of apathy. A courtship and marriage are developed and strengthened with emotion and thrive on tender emotion. Love is an emotion and a marriage must be nurtured on love more than on material things. When love is destroyed, marriage is without feeling and has fallen victim to apathy. We cannot continue very long in any human relationship with indifference. All human beings need to be loved, respected, appreciated, and encouraged. They can never tolerate being taken for granted.

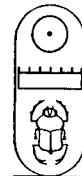
If we are in a position of responsibility and are reluctant to correct errors committed by those under our charge, we are guilty of apathy. If we fail to right wrongs and injustices which come under our care, we are unfeeling and guilty of apathy. We have not put ourselves in the place of the mistreated and thus have no emotional response to the suffering of injustice. Even though we may expect others to treat us in the same manner, we are guilty of apathy.

It is usually unpleasant, embarrassing, and sometimes distasteful to do or say that which is right and just. It may make us unpopular and we may have to stand alone. But it is better to be at peace with our conscience, which will always urge us to face the truth, than to yield in a cowardly way to the convenience and pressures of the moment. The great leaders and contributors to the evolution of mankind have always been strong in character, not permitting themselves ever to surrender their defense of, and dedication to, the right and justice for all.

It is our first duty to determine for ourselves whatever is right and just, and not to depend upon what friends and others might tell us. Our second duty is to develop moral strength and resolve to defend and protect that which is right and just, at whatever cost to ourselves either physically, mentally, or spiritually. If we intend to claim that we are enlightened and civilized, then we must control our behavior in an enlightened and civilized manner. We must demonstrate our allegiance to the brotherhood of man with care and sensitivity, not lethargy and apathy.

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.



Has Atlantis Been Found At Last?

by VIVIAN BUCHAN

“YES!” SAY the Greeks living on Santorin, one of the most fascinating islands in the Aegean Sea. They will tell you that lying 396 meters (1300 feet) beneath the emerald-green waves lapping the base of the stark cliffs that enfold their harbor are the ruins of temples, palaces, and homes—the remnants of the Lost Continent of Atlantis.

The 16,000 Santorinians who live in whitewashed houses perched precariously on top of the sheared-off cliff believe they are sitting on the flanks of the volcano that destroyed much of their island along with others that dotted the Mediterranean—and they may be right!

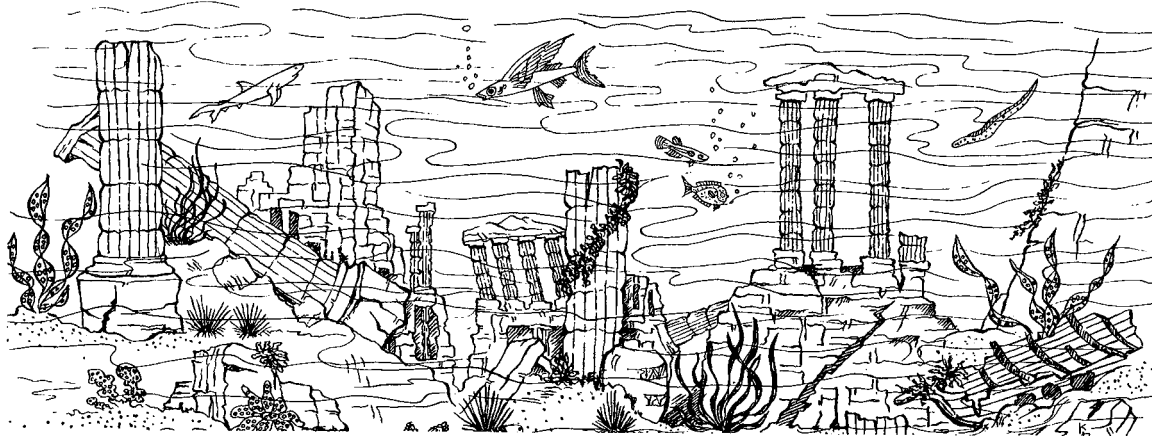
Although Santorin was renamed after the Fourth Crusade in honor of its patron saint, Irene, the natives know it was once called *Thera* and later *Kalliste* (the “most fair”) and *Strongyle* (the “round island”).

The Minoans who are known to have lived on Thera at the time of the cataclysmic explosion in 1500 B.C. were a part of a great empire based on a maritime economy second to none in their world. The handsome and gifted Minoans lived an urbane life on hundreds of islands dotting the Aegean, and Thera may have been the pivotal point and center of this civilization. Their ships, the first to use the keel, plied sea lanes running the entire length of the Mediterranean, trading with

other nations. Remnants of their pottery that could only have been carried by Minoan ships, have been found in France and on the island of Minorca off Spain.

The Minoans had reached the height of their glory when their entire civilization was wiped out in a matter of minutes by the almost incredible volcanic eruption. Let us pick up the story at that point and reconstruct what happened more than 3500 years ago in what, according to the Seismographical Institute of the Athens Observatory, was the mightiest volcanic eruption the world had ever known. The eminent Greek seismologist, A. G. Galanopoulos, wrote in his book, *Atlantis*, “The sudden movement of huge quantities of sea water created waves of prodigious height. Those waves, spreading in all directions, flooded the coasts of the eastern Mediterranean to a great height above sea level, completely devastating all towns and settlements in and around the Aegean.”

He calculated that when the convulsive spasm of the great suboceanic volcano took place, sea water rushed into the volcano’s superheated newly emptied magma cavity and recoiled with such violence that 215-meter (700-foot) tidal waves raced across the Mediterranean to Crete, some 115 kilometers (seventy miles) to the south.



The waves were still 90-meter (300-foot) walls of water when they crashed against the northern shoreline, destroying King Minos' palace at Knossos.

Meanwhile, on Thera, tons of fire and rock were tossed into the sky and then descended with such violence that the island was buried under tons of molten lava. The shock and sound were so tremendous that they were felt and heard for hundreds of miles.

The closest parallel to that devastating paroxysm occurred in August, 1883, when tidal waves originating on Krakatoa (between Java and Sumatra) destroyed nearly 300 towns on the Sunda Strait and killed 36,380 people. Seismographic instruments picked up that explosion as far away as London and Paris. But experts estimate that the Thera explosion was probably four times as powerful and equivalent to a force 300 times greater than that of a hydrogen bomb.

Excavations on Santorin

Professor Spyridon Marinatos, esteemed Greek archaeologist, has directed a team of scientists and students since 1967 who have been making extensive excavations on Santorin uncovering treasures beyond his wildest dreams. Marinatos, also inspector general of antiquities for the Greek government, is cautiously enthusiastic that they may have found the key that will unlock the mystery of Atlantis. He said, "Here indeed lay the birthplace of European civilization, but it's too easy to become lost in speculation about Atlantis and thereby lose sight of what is far more important now . . . conclusive insight into the Minoan empire."

As early as 1895, German archaeologists who had discovered the ruins of an ancient city on Santorin theorized they had found remnants of Atlantis when they discovered a temple and gymnasium Minoan in type. But for more than seventy years, little more was done toward making further investigations to locate Atlantis in the Aegean instead of the Atlantic, as many scientists believed. Scholars chewed on the bone of contention, arguing over the location of Atlantis—if indeed it ever had one!

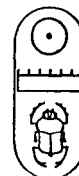
Among those who favor the Aegean location is the British classicist, Mr. J. V. Luce, who published statements linking Minos and Atlantis together saying that both names came from the Greek word, *Atlas*, or elsewhere. Others, who agree with the Aegean location, point to Plato's references in his *Timaeus* and *Critias* of the accounts of the sage, Solon, who returned from a trip to Egypt in 590 B. C. full of wonderment at what he had learned: "A great and wonderful empire which had ruled the whole island and several others, and over part of the continent was destroyed by violent earthquakes and floods, and in a single day and night of misfortune it was destroyed . . . the island of Atlantis in like manner disappeared into the sea."

The excavations made for the past six years on Santorin have produced further evidence that the island may have been a part of Atlantis. The now roofed-over excavation site on the southern end of the island covers a metropolis of as yet undetermined size that stretched out in many directions. As layers and layers of the chalky, brittle tephra are turned over, more and more layers are found underneath.

Preserved in Lava

But enough has been discovered to indicate the city was a teeming urban center where beautifully dressed people walked the streets, lived in elaborate homes, and produced their remarkable pottery. The streets are strewn with tables, chairs, toilets, beds, dressing tables (all hewn from stone or marble) that were tossed like driftwood from storied homes and encased in molten lava. On one stairway, that doubtlessly led to an upstairs bedroom, a gold and red bathtub was found. Outside the walls of what were lavish homes, oil and water jars were preserved in lava for archaeologists to find 3500 years later. Around one corner, a copper-smith's shop with the anvil and dipping trough still intact wait for the smithy who never returned. Frescoes depict the handsome, lithe Minoan men and their beautiful dark-eyed women who wore richly decorated dresses.

After its mighty convulsion in 1500 B. C., the volcano slumbered for more



than 2200 years, biding its time while gathering its forces. Suddenly, in 726, it roared again and tossed entire villages into the sea. Again and again, in 1570, 1650, 1707, 1866, and 1956 the volcano created such spasms entire villages and people were tossed into the sea. The last spasm in 1956 smashed 2000 homes on Santorin in less than one minute; it tipped water out of the harbor on los (twenty-five miles to the north) and poured it back in again depositing sailing boats a mile inland amidst the rubble of broken stone homes.

The Restless Volcano

Present-day Santorinians live complacent lives, fully aware they are sitting on a bomb that could explode at any moment and destroy them. Their island today is smaller than it was when the great explosion took place in 1500 B. C., for that one tore a huge chunk from one side and threw it into the sea, leaving a smaller quarter-moon-shaped harbor. A few yards from shore, a little island was formed from the lava bubbling up from the volcano's orifice.

Although no one lives on the "island within an island," it is pointed out as an attraction. Santorin folk delight in showing off their "island within an island" and point with little concern and obvious pride to the curling smoke that rises from it all the time. Most visitors, however, view the plume of smoke curling toward the sky with some alarm, for it is quiet evidence that the volcano is still alive. The natives point out that the unnaturally warm water surrounding the island is often roiled by discoloring heat boils that well up and keep afloat fresh pumice that is sporadically belched up from the restless volcano.

Santorin was forgotten and ignored for thousands of years until the intensified interest in Greece lured visitors and sightseers to the mainland and close-by islands. Santorin has been found by many to be one of the most fascinating geological formations in the Aegean, and the extensive excavations have made the island a must-see stop for those booking Aegean cruises.

As cruise ships (now making regular three-hour layovers) enter the bay, they

pass over the volcanic crater and move along the 350-meter-high (1150-foot) twisted and stark cliffs striated with red and gray lava at the bottom and white-gray volcanic ash at the top. From the ship, the passengers can see the sunbathed gleaming houses that are perched precariously along the top of the precipice. Anyone who wants to get to the top must follow a narrow, zigzag stairway chiseled straight up the side of the cliff. To attempt the climb on foot is to court sudden death; to ride on the back of a donkey or mule is to invite a nervous breakdown. One miscalculated step made by the four-footed conveyor would plunge both it and the rider into the churning sea below. If any of them has ever tumbled off the 800-step stone stairway, however, no islander remembers it—or admits it.

Island Transportation

Everything that goes up and comes down must be carried by the donkeys or mules who make the twenty-minute trip up and the twenty-minute trip down time after time every day, carrying canned goods, bottled drinks, furniture, people, and petrol strapped on their backs.

Those who opt to make the trip and arrive without collapsing find the little villages of Oia, Thera, and Imerovigli drowsing in the sun, surrounded by vineyards that slope gently to the sea on to the far side of the island. Disembarking from his donkey, a visitor can ride in one of the ancient, rusted taxis over the narrow cinder-covered lanes that link the villages together and wind through the vineyards to the excavation site. The mystery of how those Soviet-built Volga sedans ever got to the top of the cliff or when they did has never been solved. Not even the oldest resident knows.

So confident are they that their island is part of the long-looked-for Atlantis that if a skeptic points out that Plato's time clock does not jibe with the Atlantis theory, they shrug off that discrepancy by saying, "Oh, well, Plato never was much good at arithmetic, you know."

Professor Marinatos, sitting in his seventh-floor office in Athens, quietly
(continued on page 26)

The Cycle of Group Dynamics

by KARL F. HOLLENBACH, M.Ed., F. R. C.

EACH AND every event during an interval of time appears to begin a cycle of its own through which something is established, reaches a peak, and declines. A sequence of a regularly recurring succession of periods is discerned in nature in the predictable motion of celestial bodies as well as in the mitosis of one-celled organisms. Even the human organism today is viewed as having a predetermined sequence of development, maturity, and decline.

Historians of the past as well as those of today, such as Arnold Toynbee, have interpreted historical events as being periods that seem to rise and fall in cycles of birth, growth, maturity, and death. Dr. H. Spencer Lewis stated that everything within the universe has its expression in cycles, whether that thing is a business proposition, a journey, the building of a house, the development of an embryo, or the movements of the tides. An understanding of any recurring succession of periods of interaction within formal and informal groups of people should improve the effectiveness and interpersonal communication of any group.

Recent research with groups suggests that group dynamics is cyclical. Groups involved with a problem-solving task as well as groups involved in sensitivity training were observed to pass through a sequence of qualitatively different periods from the beginning to the completion of the task. When compared, the functional characteristics of development of both the problem-solving groups and the sensitivity groups were found to be basically the same.

Though variously named or described, the seven periods of a cycle, as illustrated in *The Cycles of Life* by H. Spencer Lewis, represent unchanging functions. These periods through which every group of two or more struggles may be designated as initiation, dif-

ferentiation, manifestation, development, application, maturity, and transition.

Period 1: Initiation, and

Period 7: Transition

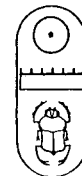
Schools of education acknowledge the importance of the beginning and the end of specific group work when they teach future teachers the skills of establishing set and the achievement of closure. *Initiation* means a beginning—and only a beginning. The establishment of set, which is the psychological preparation of students for instruction and the particular lesson, is necessary if effective teaching and learning is to occur. The adage admonishes us to “get on our mark, get set, and go!” A group will “go” only after it has achieved consciously or subconsciously the preparation of set.

Transition is more of a closure than an end, and achieving closure is more than a quick summary. Closure provides a member of a group the needed feeling of achievement and is not limited to the demise of the group, for closure is attained when the major purpose of a group is learned so that a member of the group can relate new experiences or knowledge to past experiences or knowledge. This transitional concept in the skill of achieving closure is succinctly stated by Emerson in his “Cycles” essay: “Every end is a beginning.”

Period 2: Differentiation, and

Period 3: Manifestation

Heraclitus stated that the harmonious structure of the world depends upon opposite tension, like that of the bow and the lyre. The Hegelian dialectic, based on this universal principle of polarization, sees conflict or contradiction as the moving force of all history, thought, and existence; it states that one set of ideas (thesis) is violently



opposed by another (antithesis) which has developed out of the first. From their clash arises a new combination (synthesis). This synthesis becomes another thesis, generating its own antithesis and resulting again in synthesis. In group counseling, the structure of the group (the manifestation of group awareness) emerges from the interaction (differentiation) of the members. The principle is inferred from the medieval aphorism: "Every dragon creates its own St. George."

The second period of *differentiation*, characterized as polarization or opposition, is discerned in the interaction among members of a group according to the rules and standards of behavior implied or inferred within the group. These rules and standards of behavior *manifest* into a group awareness and identity. Depending upon the form of interaction, the group awareness may be positive or negative in attitude or purpose.

Period 4: Development

The Hegelian principle that synthesis becomes another thesis is demonstrated when the manifestation of a group awareness (the synthesis) senses purpose or direction (becomes a thesis). When the purpose and direction of the group begins to develop, the process of antithesis begins. In a group this process is seen in the eagerness and readiness of members to "get going," having now identified themselves as part of the purposeful awareness of the group. The opportunities for significant growth are optimum in this period.

Period 5: Application, and

Period 6: Maturity

The acquisition of any skill eventually gives rise to the need for applying the skill. Success in the *application* will result in the complete development or *maturity* of the skill. For example, the skill of writing is utilized in the skill of communication. In the process of being learned, both of these skills must be applied. Their successful applications will result in the maturity of each skill.

In summary, groups evolve through periods that appear after the initial period of actually beginning and up to the last period of completion or end. The differences within any group eventually produce a discernible group awareness which then develops until a point is reached in which the knowledge, process, or skills that have been developed within the group must be applied. The application acting as feedback produces confidence, sophistication, and the maturity of the group. Eventually, as with all things, the end is reached with the completion of the group activity or task.

A generation ago, the question of group dynamics' evidencing periods similar to those found in nature and suggested in the study of history would have aroused strong controversy and criticism. The idea would have been rejected as too vague and mystical. Today, the cyclical nature of group dynamics not only meets with less resistance but is being supported by research. An understanding of these periods applied to an individual's association with formal and informal groups should demonstrate their practicality, if not their validity, in improving group communication and effectiveness.



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Cover On Cape Sounion, Greece, on an eminence overlooking the Aegean Sea, stand the partial ruins of the once magnificent temple to Poseidon, god of the sea, whom the later Romans called *Neptune*. The Cape, with its temple high above the sea, was the last land seen by the early Greek mariners as they departed for distant lands. Upon their safe return, they climbed to the temple and offered sacrifices of gratitude to the god.



(Photo by AMORC)

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

ANALYZING MENTAL TENDENCIES

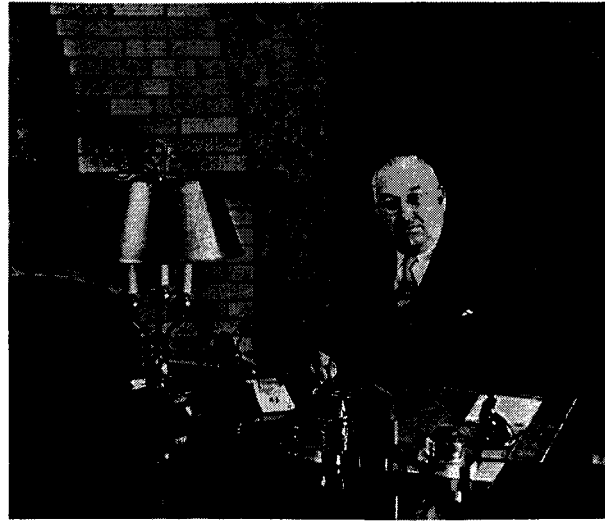
As I read the many letters that come to me from persons seeking help in analyzing their personal affairs in life, I am aware that a great many persons are suffering from one complex or another but do not realize this and therefore make no attempt to overcome the difficulty.

Individuals seem to have the ability to recognize in other persons outer manifestations of the inferiority or the superiority complex; but these same persons seem to be unable to diagnose this condition in themselves. It is indeed unfortunate for an individual to be suffering from a mental state that is colored by a sense of inferiority or superiority. I use the word *suffering* very properly, for such persons do suffer through the viewpoint they have of life and of their surroundings, through the obstacles which their viewpoint creates, and through the effect this has upon the use and application of their inner abilities.

It may seem surprising to many to know that, in a large majority of cases where we suspect that an individual is suffering from a sense of superiority or a belief in his or her superiority, there is actually an inner sense on the part of the individual of his or her presumed inferiority, and the opposite is also true.

In other words, the general idea regarding inferiority and superiority is quite erroneous, and because of this very few persons are able to assist others properly in overcoming these tendencies.

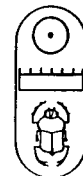
There are two causes which are generally responsible for most of the mental states we observe in other persons, and which we call *inferiority* and *superiority*: one of these causes is suppressed desires, and the other is a broken or enlarged spirit.



Let us take the example of a young woman born in humble circumstances or with parents who were poor or who abandoned her or left her at an early age, and who thereafter was raised in an asylum or by fond relatives who were also poor or in intermediate circumstances. Throughout her early childhood she is constantly reminded of the fact that she cannot have and cannot enjoy all of the things which other children of her age enjoy.

If she is raised in an asylum for girls, she is taught by every impression registered upon her mind that she is inferior to the average child throughout the world inasmuch as she does not have residence in the home of her parents, does not have the love and assistance of both parents, does not have the freedom of going and coming that the average child has, and does not have the clothing and playthings, the recreations, the indulgences, and the contacts with culture and refinement which other children enjoy. Throughout her youth she learns to be subservient to the will of others. She learns to hold her own ideas, desires, and wishes in abeyance and submit to the routine life outlined for all the children around her.

If she is not raised in an asylum but in the home of a very poor family, she is impressed daily in many ways of the fact that she cannot have the same clothing and privileges, pleasures and



indulgences that the neighbor's children have. By the time this girl is a young woman, she has learned in many bitter ways that she is different from others inasmuch as she lacks the opportunities that others have and lacks the background, the inherited qualities and attainments which other children enjoy.

Self-Condernation

All of this will impress the young woman with a growing conviction of her inferiority. At first she may feel that her inferiority is solely of exterior things and that the inner self is the equal of any other person. She may feel that she is lacking in worldly possessions or in special mental attributes or attainments, education or refinements. Then gradually it dawns upon her that her outer worldly inferiority is due to some important degree of personal inferiority.

She begins to believe in those secret, private moments of personal meditation that the poverty of her parents and the inferior life they led was due to their inferior mental abilities. Then she concludes that since she inherited the blood and mental tendencies of her parents she, too, has probably inherited the basic inferiority of her parents. This added to the inferiority of her present environment, social position, incomplete education, and constant suppression of desires has made her an inferior being inwardly as well as outwardly.

Very few of us can fully appreciate the agony and mental suffering of a person young or old who reaches these conclusions and becomes convinced of his personal inferiority. It is so basic, so fundamental, so deep-rooted that taking such a young woman and placing her in a better environment and giving her better clothes, money to spend, attractive companions, and many unusual opportunities, will not quickly or completely change the inner habits of thinking and the established sense of inferiority.

In many cases the very fact that others are trying to help her by giving her better clothing or money or opportunities to advance herself becomes an additional indication of her true inferiority. Very often such persons

resent the helpful interest on the part of others for that very reason. They resent having anyone show an interest that might be interpreted as pity, for this would become a positive proclamation of their inferiority.

All I have said regarding a young woman applies equally to a young man. Somewhere in the early years of the life of such young person, there comes the opportunity of running away from all who know him and a desire to change the unhappy condition. It may strike the normal person as peculiar, but it is a fact that, when these young people decide to run away from their present environment because of this inferiority complex, they often choose a road or pathway in life that goes downward rather than one that goes upward.

I have talked with young women who have made such a change, and they have frankly said, "I was born a nobody, I have been a nobody all my life, I have no background, no basis or foundation for anything but an inferior life, and there is no use pretending and battling with it any longer; I am going to go away to another city and live among those of my own class."

They often enter into crime or various forms of sordidness, become indifferent regarding their personal appearance and their personal habits, choose lower types of persons for companionship, and begin a course that is destined to wreck their entire lives. Such young people become despondent, cynical, irreligious, untrustworthy, and criminally inclined.

The young women scoff at the idea of even attempting to be respectable and frankly state that nobody thinks they are respectable, and there is no use in continuing the battle against general opinion. Many young men frankly state that throughout their whole youthful lives they have had to battle with the lowest things in life, and they have learned that unless they take advantage of other people these other people will take advantage of them.

Thus we find one portion of these people suffering from inferiority. They are on the downward road, and when we meet them in a crisis where they are eager to have some relief, some help, or

to be saved from their critical situation, we have a difficult problem to face. We must begin inwardly to change their long-established opinion of themselves.

Self-Upliftment

When the other portion of these sufferers decide to take a higher road in life and lift themselves up, we have another complexity to deal with that is just as difficult. These persons begin to pretend that they are better than they believe themselves to be. They hope to hide their inferiority and create in the minds of others an impression of equality at least, or some degree of superiority. It is among these persons that we often witness the greatest manifestations of the so-called superiority complex.

Young women or young men in this position will go to great extremes to be well dressed, and in the attempt to be well dressed they will be overdressed. The young men will resort to wearing patent-leather shoes throughout the day in the belief that an excellent appearing foot or an expensive pair of shoes will cause others to think that they are particularly neat and superior in their tastes for dress. They will often wear loud clothing or the extremes in styles.

Many times they copy some outstanding public character who is known for his or her overdressing. They will attempt to use big words in their conversation, will dabble into various fields of thought in order to become superficially familiar with certain terminology or historical facts, and then speak of these things in a very impressive manner at every opportunity. Very often they will attend the highest type musicales or concerts, or visit places where they believe they will associate with persons of great culture and refinement.

In order to create at least the impression of equality, these persons will refuse to indulge in many things that the ordinary average normal person accepts. In going to the theater they will go less often, but when they do go they will insist upon the best seats or the highest priced seats in order that others may observe them doing this and think of them as being wealthy. They will refuse to eat in an ordinary

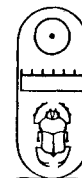
restaurant, but will go to a very high-class one even if they have to have just tea and toast, for they hope to be seen going in and out of a better place. They will refuse to go to parties and dances of an ordinary kind, insisting that their tastes are better or higher, and that only in certain places will they enjoy themselves.

They speak freely of their contempt for persons who are poor or who are in humble or lowly positions. They even refuse invitations to dinners because they want to create the impression that they have many engagements and prefer to select only the best places or the best homes. These persons, therefore, create in the minds of the average human being the idea that they are suffering from a superiority complex, whereas they are suffering intensely and acutely from a sense of inferiority.

Those who misunderstand the problem when analyzing these persons wrongly attempt to remove the superiority from their nature. They like to say to such persons, "You think you are better than other people, but the truth of the matter is that you are no better than anyone else." This only convinces the other that his inferiority is something true and that his pretense at equality is not strong enough to overcome it. He therefore adds to his outer emphasis of superiority.

The reverse of all this is also true. Many persons have a superiority complex that they have inherited or acquired in their youth. They realize that it is a detriment to their happiness, that it breaks friendships and puts them in a position of criticism with all who notice it. Their superior reactions are just as natural as those who are suffering from inferiority. They cannot help admiring that which is a little better than the ordinary, they desire in clothing, food, pastimes, recreations, and study, the things that are just a little bit better than the average.

They cannot help feeling that in their reaction they should take a position among the very best, the very highest, and the most exclusive. In all their tastes and desires, their first choice is always that which is superior. It is as natural for them to choose this way as it is for the long experienced criminal



to seek the dark, shadowy places of life for his idle hours.

When there is a desire to overcome these superior tendencies in order to avoid embarrassing other persons or making others feel uncomfortable, they will assume an attitude or nature that is of the very opposite. They will try to be very commonplace in their clothing; they will go out of their way to eat at nominal restaurants or even the most economical ones. They will choose friends and companions among the commonplace or even less, if they can possibly do so. They will adopt some slang in their language. They will adopt certain habits which will cover the real desires within. Others observing them will say that these persons are inferior and are expressing an inferiority complex. The truth is that these persons are suffering from a sense of superiority and are trying to reverse it in the opinion of others.

Metaphysical Help

Now all of this unconscious and conscious thinking on the part of these individuals suffering from inferiority or superiority constitutes a continuous

obstacle in the way of achievement and attainment. The only real help for such persons is metaphysical help at the hands of one who can discern the real nature behind the mask being worn.

It is difficult to tell, by merely looking at or watching a person, whether that person is suffering from a real superiority or a pretended superiority to hide the inferiority within. The mystic, the true student of psychic nature, the analyst of all human individuals, should do everything within his power to assist a person of this type, but the first step consists of becoming truly acquainted with the real nature of the individual. His confidence must be won to such an extent that the sufferer will really talk of his desires and suppressions, his ambitions, tastes, and needs, and thereby enable the mystic to help him get started on the true path.

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.



In The Quiet of Your Thoughts

The Rosicrucian Research Library is one of the finest assets that Rose-Croix University provides. During the three-week study period, the Library is accessible to Rosicrucian students both during the day and in the evening.

In the modern, air-conditioned, carpeted surroundings, only the turning of pages disturbs the quiet that allows the student to reach into the past or mingle with the great minds of today through volumes rich in content.

This is the last notice for this year's courses, which are given **June 17-22, June 24-29, and July 1-6**. For information, course titles, and fees, write to: **The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191, U. S. A.**

(Previous university or college degree and study not necessary for attendance)



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The Emergence of Eskimo Art

by TREVOR HOLLOWAY

THE WINDS of change are sweeping across the Arctic, slowly but surely revolutionising the way of life of the Eskimo race. It was not until early in the nineteenth century, with the arrival of the whaling boats, that any change began to take place. The Eskimos were introduced to the use of firearms, foreign clothing, goods, tools, and tobacco.

Gradually the whaling boats changed from sail to steam, and American and British vessels came in increasing numbers to Arctic waters. In 1909, the Hudson Bay Company opened its first trading post in the land of the Eskimo. The Second World War brought airstrips for defense installations, and meteorological and radio stations were established. Add to these factors the growing interest of the great oil companies in Arctic oil, and it will be appreciated how great are the temptations for the Eskimos to forsake their traditional way of life for a more civilized existence.

The Canadian Eskimos—there are 17,000 of them—being full citizens in every respect, now enjoy the same rights as other Canadian citizens. They have schools, medical and social services, and have largely abandoned tents and igloos to live in modest but comfortable houses.

Hunting and fishing are no longer the only means of a livelihood, nor must the womenfolk spend a lifetime making sealskin clothes, skin covers for kayaks, and tents for the summer. Many of the things they once had to make can now be bought, but they have not forgotten their skills and many are using their talents to produce goods for export.

Today there are Eskimo miners, mechanics, carpenters, storemen, and tractor operators. Women work as interpreters, waitresses, nursing assist-



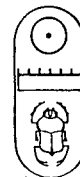
Stone carving of an Eskimo hunter.

Courtesy: National Film Board of Canada

ants, and even as airline stewardesses. Only time will tell to what extent the Eskimos will forsake the old order. Indeed, there are many young Eskimos who, though fully aware of the advantages of life under civilized conditions, are desperately anxious that old traditions and old skills will never be allowed to pass into oblivion. That sentiment is echoed by the world at large.

The remarkable emergence of Canadian Eskimo art during recent years in the form of carvings and drawings is already playing a major role in preserving for posterity a memory of the old days. Until comparatively recently, Eskimo art was produced mainly for pleasure or for bartering with whaler crews or at Hudson Bay stores. Today, with the help and encouragement of the Canadian Government, Eskimo art is exported to many countries and is in keen demand by galleries, museums, and collectors. It is genuine primitive art depicting the life and legends of a proud race who for centuries have battled against the harshest climate in the world.

The story of what was to prove one of the most sensational happenings in the art world for many years began shortly after World War II when James Houston, a young Canadian painter, decided to seek fresh inspiration amid the Arctic wastes. After two years, he was so gripped by the spell of these



lonely expanses, where winter reigns seven months a year, that he settled with his wife at Cape Dorset, on the southwestern tip of Baffin Island, a trading post for some six hundred Eskimos.

He was becoming increasingly aware of the wealth of natural artistic talent among these primitive people. Indeed, it has been estimated that one in every six Eskimos is a "born" artist. Houston first encouraged them to increase their output of stone sculpture, until then done mostly for pleasure. Incidentally, sculpture was permitted to be done only by the menfolk, a common taboo among many uncivilized people.

Before long, Houston saw graphic possibilities in some of the sealskin clothing designs of the women. These were subsequently developed as stone-cut and sealskin prints. It was in the creating of these patterns that many Eskimo women came into their own as artists equal to the men.

Houston was so impressed by the results that he joined Canada's Depart-

ment of Northern Affairs in order to give publicity to this wealth of natural talent. He had realized that there was a good chance of developing Eskimo art along the lines of an industry. Exhibitions were arranged in New York, Paris, and London, and within three years sales amounted to over 60,000 dollars. Works which Houston estimated might sell for 20 dollars actually sold for 100 dollars—and in a few cases for 1000 dollars.

In 1961, a small but well-equipped craft center was built by the Eskimos from plans and materials supplied by the Canadian Department of Northern Affairs. Here there was room to meet, to work, to compare one's work with the work of others. Although the art center was equipped with electric light, much of the unfinished work brought in was done in igloos by the flicker of seal oil lamps.

Early in the venture, Houston came up against an obstacle that seriously threatened to restrict production. By age-old tradition, once an Eskimo has



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A group of leading artists at the Cape Dorset center.

Courtesy: National Film Board of Canada

carved or drawn a particular design, he or she must never repeat it.

An example of this trait was related by Houston after visiting a gifted carver named Kipekilik: "He showed me the finest carving of a walrus I had ever seen. I asked him to carve me another, exactly the same. He looked at me reproachfully, something most unusual in these very polite people.

"But I have *done* a walrus. I have *proved* myself as a carver of walrus," said Kipekilik. "It is not good that I should ever do another."

But when Houston suggested he might do a carving of a caribou instead, Kipekilik readily agreed because this was a *new* subject for him.

With regard to drawings and designs, however, when Houston was able to demonstrate that inked *prints* could be taken from designs carved on a flat stone surface or by means of stencils cut in sealskins, the Eskimos were amazed and delighted. They saw that a copy could be made without producing another "original." So everyone was happy, and a new industry was born without breaking an age-old tradition.

It is interesting to note that in the very early experiments with stonecut and sealskin prints, none of the men or women displayed any of the hesitation or awkwardness one would expect from people confronted by a technique completely new to them. This, as Houston pointed out, is further proof of the Eskimos' inborn artistic sensitivity.

The designs are transferred either to the highly polished flat surface of a piece of soapstone (an indigenous rock) or to a prepared sealskin. Used on stone, the design is lightly carved on the surface, the block inked, and prints taken on paper by hand. On sealskin, the artwork is cut to produce a stencil, which is then used for brush-stippling onto paper. Both these methods of print make it possible for the craftworkers to introduce their genius to a worldwide market.

For inspiration the Eskimos draw upon their experiences in an unceasing battle against the forces of nature, and upon the wealth of myths and legends which have been handed down through the centuries. The dangers of the hunt, spearing the mighty walrus, tense vigils



Bear carved in serpentine, a semi-precious stone found in Arctic regions of Canada.

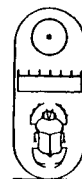
Courtesy: National Film Board of Canada

at ice-holes where the seals come up to breathe, bringing down with bow and arrow the lordly Barren Lands caribou—all are vividly portrayed in a style that is both exciting and distinctive.

Like every race that lives very close to nature, the Innuite (the People—the *only* people in the world they once believed) have a streak of mysticism. Life in the world of the Arctic is strange, and the long white spaces of the tundra keep their secrets well. Not everything can be explained. And so the work of some of the best artists shows that they have reached back and drawn on reserves that lie below the level of mere observation. And in much of their work are bright escaping flashes of humor, a joyful sense of the comic. While relatively few Eskimo women are sculptors, they quickly make their mark in graphic art.

Encouraged by the success of the Cape Dorset Center, a second center was opened at Povungnituk, Quebec; many others have followed. The Eskimo artists and craftsmen have also been supplied with an additional range of art material which greatly increases their scope.

Despite their fame and new-found wealth, the majority of the male artists and craftsmen of Cape Dorset are still



hunters first. Their area still abounds with game: seals, walrus, polar bears, fish, game birds such as Canada and blue geese, ptarmigan, and ducks. Still they trap the white fox and in winter go inland to hunt caribou. That the spirit of the old days still survives is further demonstrated by the fact that every summer many of the Eskimo families move out of their modern homes to live in tents, as their ancestors have done through the centuries.

Let us hope that this proud and ancient race, whose spirit and endurance have enabled them to survive for centuries in the most hostile climate in the world, will also survive the tides of change that are lapping at their shores. It would be tragedy indeed if the Innuits—"the only people"—were to lose their identity in the advancing flood of modern progress and commercial interests.



Has Atlantis Been Found At Last?

(continued from page 16)

excited over what the excavations have revealed so far, said, "Who knows what we will find as we continue?" Who indeed? The Santorinians, of course. Even if you cannot see anything beneath the clear waters in the harbor but some weird volcanic silhouettes, it does not matter a whit. Atlantis is down there.

Now, if the volcano does not decide to throw another tantrum before the excavations are completed, scientists may find themselves agreeing with what the Santorinians have always known and put an end to the centuries-old speculation of where Atlantis went—if it ever had a place to go from?

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.)

June:

The personality for the month of June is Harold Wilson, Prime Minister of Great Britain.

The code word is **JOLE**.

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



HAROLD WILSON



ALEKSEI N. KOSYGIN

August:

The personality for the month of August will be Aleksei N. Kosygin, Premier of U.S.S.R.

The code word will be **LOOK**.

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Historical Time

by EDGAR WIRT, F. R. C.

HISTORY is pretty much the creation of modern man and is relatively new. Ancient man preserved narratives that read something like history, but their purpose was more like a pageant which could illustrate and commemorate some human values, ideas, and universal experiences; and any "facts" could be changed to serve the purpose better. Historical scholarship today faces the problem of interpreting and evaluating possible "facts" from past records (and even from recent records) that were not intended to represent coherent history.

Modern man in turn is subject to the influence of his own historical attitude that he has created. That is, modern man feels himself to be caught up at some point in a fabric of events that move along in one direction that is not reversible—in *time*. Our concern to unravel this fabric in terms of cause and effect does not escape being part of the fabric. We agree to look for causes that occurred *prior* to effects, and effects that show up *after* the causes. We do not permit cause and effect to violate our sense of ongoing and nonreversible sequence. Since we can measure time intervals and microseconds, we do not really accept the possibility of cause and effect being simultaneous, let alone being reversed in time.

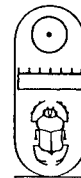
Man in his early societies did not subject himself to such a rigid historical concept. His point of view was more timeless. He was involved in the repetitive aspects of life, the cycles of planting and reaping, of birth and death, of joy and sorrow. These cycles were the perpetual renewal of nature and therefore of himself, since he was part of it. Consequently he was not in a hurry because he was not going anywhere. His rituals and festivals generally commemorated these cycles and emphasized his identification with them. In a way they re-enacted the original creation; his world was regenerated or recreated in rhythm with his own renewal.



There is similar unconcern about time among some isolated or segregated groups today. In our Lodges the rituals and symbols are related to this same timeless concept and to the principle of renewal or perpetual becoming. This becoming is not a series of events strung on a thread of irreversible time. *Eternity* in this sense does not mean forever in endless time, but rather *without* time at all.

ESP and other psychic phenomena as they are being investigated today have us knocking at the door of a concept of time that is different from our predominant historical concept. Precognition—awareness of so-called "future" events—is not like prediction or expectation, but is an actual experience of an event that has not yet happened historically. Retrocognition, the awareness of "past" events, is not limited to events within the historical experience or memory of the person who experiences it. Such experiences are sometimes reported as involving a "shift" of consciousness—perhaps crudely similar to a shift of gears in an automobile. This shift comes sometimes unbidden, but also it can be cultivated and perhaps brought under our conscious control. There may be not just one but several kinds of shifts into different modes of consciousness.

It is tempting to think of such experiences as "supernatural" contraventions of the "natural" law of time, but a more sober thought questions whether our historical concept of time may be somewhat fictitious or artificial. Another jump is to assume that there is a mode of consciousness and existence in which there is no time and space. A more modest hypothesis is that space and time can be somehow different from what we have taught ourselves, and that in some modes of consciousness we would experience space and time differently.



The Mystery of the Compass

by OTTO WOLFGANG

*I am constant as the
northern star
Of whose tru-fixed and
resting quality
There is no fellow in
the firmament*

—SHAKESPEARE

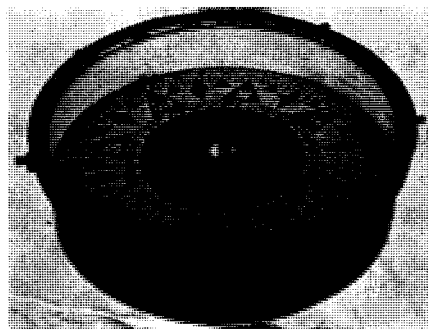
IT IS NOT quite certain that we know any more about the why and how of the magnetic compass than the early Chinese, Greeks, or Vikings did, and perhaps even less of the origin of the navigator's compass that enabled mariners to open the age of exploration.

Today, we have more refined instruments to guide us northward until we reach the north, but even then we are not really sure where north is when we get there unless we make compensatory calculations and adjustments, for North, it seems, may be in two or three places.

At what date the properties of the lodestone first became known to man has not been definitely determined. Its property of attracting iron was certainly known to the Greeks toward the close of the seventh century B.C., as mentioned by Thales who lived from 640 to 546 B.C. The origin of the word *magnet* is not well established, but it may have come from the place where the lodestone was first found in the hills of Magnesia, in Asia Minor.

Some historians have credited the Greeks with the use of the lodestone to direct navigation at the time of the siege of Troy, on the basis of a passage in Homer's *Odyssey*; but this interpretation seems not at all warranted by the wording of the original passage. According to Bertelli, a careful examination of the writings of more than seventy Greek and Latin authors, covering the period of the sixth century B.C. to the tenth century A.D., failed to disclose any mention of the directive property of the lodestone.

There had been a persistent belief that the directive property of the mag-



Compass (English)—a suspended ring card type of the period 1875-1880.

net was known to the Chinese before the beginning of the Christian era. Some writers go so far as to say that it was known as early as 2634 B.C. A quaint legend tells that in the reign of Hwang-ti the Emperor's troops attacked some rebels led by Tchi-yeou, on the plains of Tchou-lou. Finding that he was getting the worst of the fight, Tchi-yeou raised a great smoke in order to throw the adversary into confusion. Hwang-ti was equal to the occasion by constructing a chariot which indicated the south, in order to distinguish the four cardinal points, thus being able to pursue the rebels.

Some modern scholars consider this legend as clearly mythical. Hwang-ti was probably the outstanding figure of Chinese antiquity, the legendary founder of the Chinese Empire, and it would not be surprising if knowledge and acts were ascribed to him which really belonged to a much later epoch.

The so-called south-pointing cart, a recurrent curiosity in Oriental literature since the eighth century, has been claimed to have been in use in China as late as the fifteenth century and to have been introduced into Japan in the seventh century. A pivoted fixture with an outstretched arm was mounted in front of the cart. Certain seventeenth century missionaries supposed that a magnet had actuated the figure to keep it pointing south. It is now considered more likely that the cart was set in a place where the directions were known, and that the figure was connected to the two wheels so that on rounding a bend the differential effect kept the figure pointing in the original direction.

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Of course, the knowledge of the directive power of magnetized needles may have preceded by a long time the actual embodiment of a working and useful instrument, especially if the secret was known only to a select few. In a Chinese manuscript of the late eleventh century, its power is thus discussed, but we have no evidence of any application of this knowledge until quite some time later.

The earliest mention of the use of the compass in Europe occurs in a Latin treatise entitled *De Utensilibus* written about 1187 by an English monk, Alexander Neckam. In another book, *De naturis rerum*, he writes: "Mariners at sea, when, through cloudy weather in the day, which hides the sun, or through the darkness of the night, they lose the knowledge of the quarter of the world to which they are sailing, touch a needle with the magnet, which will turn round till, on its motion ceasing, its point will be directed towards the north."

At the same time Guiot de Provins, minstrel at the French court, wrote a poem referring to the use by sailors of the compass with the floating needle.

References to the compass in Chinese literature are fairly well authenticated after the eleventh or twelfth century with some indication that the Arabian navigators were the first to use a compass in Chinese waters. It was not until the end of the thirteenth century that we know the Chinese did use the compass. A primitive floating needle was in use in Chinese waters in the sixteenth century.

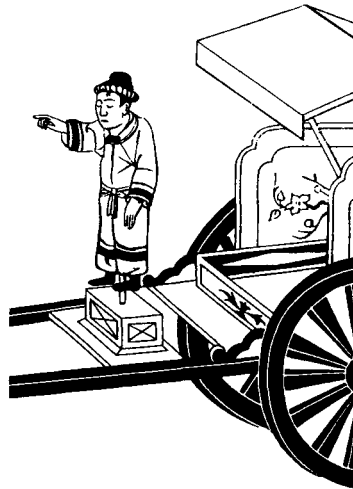
Thus we might suppose that while the Chinese did know of the directive powers of a magnet by A.D. 1093, they made no use of that property until 200 years later. Also, that the Arabs neither invented nor introduced its use to Europe since their earliest mention is half a century after Europe's first mention of it. And, since the compass was in use in western Europe by A.D. 1187, the knowledge of its power must have been known earlier and that it originated independently here as early as, if not earlier than, in China.

Perhaps the mystery can best be explained by the simple fact that the compass was so miraculous that men

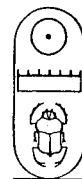
were simply loath to talk or write about it. The first compass must have been an object of amazement, even witchery. Many of the first to use it were probably too frightened to tell anyone of its incredible power. And because they became more skilled mariners and were more in demand, they were more apt to keep its secret.

It is to Petrus Peregrinus de Maricourt that we owe what is probably the first European treatise on the magnet. He gave a clear picture of what was then known regarding the magnet and its properties, which he had evidently tested. He conceived and made use of a spherical lodestone. He devised methods for locating the axis of such a magnet, finding that at the axis poles a short piece of a needle would stand perpendicular to the surface of the stone. He must also be credited with discovering the fact that when a magnet is broken into a number of pieces each piece will be a magnet, and with devising the methods of touch and rubbing for reversing the polarity of a needle. He had in his improved compass the features needed to ascertain whether or not the magnetic needle pointed precisely to the north.

In the treatise of 1269, Peregrinus tells us that the invention of a pivoted



A version of the "south-pointing chariot," believed to be of Chinese origin. The principle of its operation is obscure. From Urbanitzky, "Electricität und Magnetismus im Alterhume." (Original was in the Japanese encyclopedia *Wa zi si*, compiled by Kai bara Tok sin.)



nautical compass took place shortly before that year. Once the instrument was put in service, its use in navigation must have spread rapidly, giving rise to many refinements.

The most important thing about the compass is that it opened the way to explore the entire mysterious globe. In the Middle Ages, mariners clung to the coast and to the Mediterranean Sea where they could just about smell their way around the huge lake. They would have lost themselves if out of sight of land for several days on the Atlantic or Indian Ocean. They still followed the science of cataloging the stars as advocated by Ptolemy around A.D. 150.

In any case, with the invention of the compass, sailors became bolder. In 1334 a French vessel rediscovered the Canary Islands. Many others followed, but we shall never know how many short journeys found other lands since each captain jealously guarded the secret of his new discovery.

With the new-found powers of a compass went many superstitions. A common belief for many centuries was that a magnet would lose its directive power if rubbed with garlic, and mariners were charged not to eat onions or garlic lest the odor "deprive the stone of its virtue by weakening it and prevent them from perceiving their correct course." Earlier the lodestone was believed to have all sorts of strange powers: it could cure gout, dropsy, toothache, convulsions, and had the power to discern the faithfulness of a wife if the stone were laid beneath her pillow.

The earliest mariner's compass consisted of a magnetized needle thrust

through a crossbar of wood or straw so it would float in a bowl of water. Earlier than that a lodestone was probably floated on a splinter of wood.

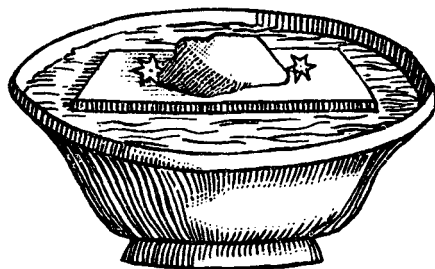
Then came the needle pivoted on a pin rising from the bottom of the bowl. Originally, only north and south were indicated. Later, a card with further points was inserted.

The earliest reference to a compass being used in a specific ship came about in 1345 in the British ship *La George*. Some 200 years later the mariners were still complaining of the crudity of the instrument, even up to the 1800s.

It was only after the time of Columbus that the history of the compass becomes clearer. But the actual construction of the compass was not much improved. The needles were carelessly magnetized, sometimes one side was more powerful than the other, which led to grave errors. Often weak needles lost their magnetism and revolved like a merry-go-round in the middle of the voyage. Little wonder Magellan, in his trip around the world, carried thirty-five spare needles.

How to keep the needles level during stormy weather was also a problem until the method of gimbal ring (the compass bowl was hung by pivots in a ring which itself hung by a second pair of pivots at right angles to the first pair) was installed in 1550. Later, brass boxes replaced wooden boxes around the seventeenth century.

Almost every scientist and philosopher of the ages worked and mused about the compass, its magic, its power, and how it might be improved. In 1745, Dr. Gowin Knight took an interest and demonstrated to the Royal Society how to improve the magnetic strength and therefore reliability of the compass. He would take a normal weak magnet into a closed room and bring it back stronger than they had ever seen a magnet. He kept his secret until he died, but we know now that he accomplished his feat by placing the needle between a pair of huge compound magnets made up of 240 fifteen-inch bars tied together, all of which had been magnetized by stroking with a lodestone. This power was transferred to the needle when exposed to it. In 1766, Dr. Knight took out the first patent for a compass which



Medieval floating compass, as shown by Athanasius Kircher, "Magnetica" (1643).

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was immediately adopted by the Royal Navy. He had used better steel for the needle giving it greater magnetism. His device had a single bar with the cap for the pivot screwed into its center.

When the ship *Dover* was struck by lightning in 1749 and the compass suddenly did not work, it was Dr. Knight who solved the mystery. It was suspected that the compass had been demagnetized by the lightning. But even new compasses did not work! Further study showed that the trouble was due to the iron spikes holding the table in place being magnetized by the flash.

Unnatural hazards were always an unrecognized menace to the delicate magic of a compass. As Sir Walter Scott said, "A rusty nail placed near the fateful compass, will sway it from the truth and wreck the argosy." This was a fact not clearly recognized until about 1850. Even Captain Bligh foolishly kept his pistols near the compass drawer to entertain a host of navigating errors.

Even when the compass was strengthened and perfected, there were deviations and variations that affected the instrument much like pesky gremlins. This may be due, we think, to the shifting of the North Magnetic Pole. It had long been assumed in many writings that Columbus was the first to discover variations in the compass since historians tell of his men "muttering when the compass no longer pointed to the 'Pole Star.'" But we know now that his compass was constructed with a fault. We had known that variations existed by 1450 as seen in the construction of German sundials. Nevertheless, Columbus did contribute some knowledge to the phenomenon in proving that the variation was different in different parts of the world.

We had thought that the exact location of the North Magnetic Pole was first determined by the famous polar explorer, Sir James Clark Ross, in 1831—at Longitude 96° 40' W and Latitude 70° 10' N near Cape Adelaide Regina, on the Boothia Peninsula. But the United States Air Force has found that the North Magnetic Pole consists of three separate poles situated in a diameter of 805 km. (500 miles). The

central pole, when the earth's magnetic pull is strongest, is on the Prince of Wales Island, or in Melville Bay. Another pole is on Boothia Peninsula. The third is at Bathurst Island. The Prince of Wales Island center is about 1600 km. (1000 miles) south of the true geographic North Pole of the earth.

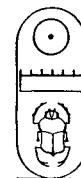
The Carnegie Institution of Washington, from 1909 to 1929, charted the earth's magnetic lines, showing how much the magnetic needle departed from the true north-south directions in any place. The Shackleton expedition in 1909 found the South Magnetic Pole 1300 to 1600 km. (800-1000 miles) north of the South Pole proper, far from being opposite to the North Magnetic Pole.

During the last eighty years the change in the earth's magnetic pattern on the Guinea Coast has been such that were it to continue at the same rate the South Magnetic Pole would shift to the middle of the Atlantic Ocean in about 1000 years, according to Dr. John A. Fleming, former director of the Carnegie Institution.

We have made corrections for navigating at the North Pole; if we had not, Air Force compasses, were an attack necessary in that direction, would not function normally, as three North Magnetic Poles instead of one would be luring the compass needle. Yet the great mystery of the earth's magnetism which sways the compass still remains to be solved by science and explorations.

We assume that something like 95 percent of the earth's magnetism is due to causes within the earth, but what they are nobody yet knows. The remaining force is mostly due to radiations from the sun. Thus with the sunspot cycles and changes in the sun's corona, the positions of the earth's magnetic poles and other patterns are temporarily altered.

It would take volumes to chronicle all the tales, theories, errors, and corrections that led to the almost perfect compass we have today, because it entails all the science of navigation and effects of the mysterious planetary force to find the simple answer at a particular time upon the sea to the question, "Where am I?"



Be Part of This Happy Group!

This is the result of Rosicrucians gathering together at a worldwide Convention in San Jose. Happiness marks the life style of these members. Whatever their country, occupation, or personal beliefs, they are all for living in peace and harmony with their fellowman. The Convention brings this aspect of Rosicrucian membership to its zenith, and you belong there too!



Be Part of This Serious Group!

Serious does not mean *unhappy*. These same members see life in proportion, realizing that the enjoyment of it requires serious attention to the development of arts and skills—tools to master the environment—tools to dream and think constructively—tools to bring individuals in harmony with the whole. You belong here too. But don't forget your reservation! Write to: **Convention Secretary, AMORC, San Jose, Calif. 95191.** (Please refer to the January 1974 *Rosicrucian Digest*.)



▽ △ ▽

On Houses:

by IRENE McDERMOTT

*Woods have tongues
As walls have ears.*

—TENNYSON

IT IS SAID that houses absorb and reflect the attitudes and temperaments of their tenants. For instance, in a house where there was hate or dissension, new owners can often feel these vibrations; where there was familial love, this will permeate the atmosphere.

If you stop to consider, every building you enter radiates a certain mood and you respond in one way or another to that mood. A church gives one an instant feeling of peace; an airport, hurry and confusion. A doctor's reception room may imbue one with a feeling of anxiety, and a restaurant with a sense of anticipation. Stores, office buildings, cities—all have their particular aura.

Can we listen to the vibrations of our own houses to see whether they are good or bad? Not really. We can only listen to our own voices, observe our own moods, and wonder how much the walls are taking in.

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Whose Life Did You Touch Today?



SOME DISCUSSION has been made as to whether or not it is proper for medical science to prolong the lives of men and women of the future. Pros and cons for both sides of the question are many and varied. Among these are my own—arguing, as usual, from both sides but predominantly supporting the affirmative. A discussion on the subject developed recently between the writer and a gardener at the world headquarters for AMORC.

“Do you think it is right for man to prolong life?” he asked, for a beginning.

“It would depend, from my point of view,” I answered, “on what the end result of the prolongation became. If the continued existence was merely an extension of breathing or whether it extended productivity, then”

“Well” He considered his subject. “If it was a great scientist, for instance, I think it would be worthwhile.”

“What about you—what about *your* life?” I countered. “Shouldn’t prolongation of your life, for instance, be considered along with that of a scientist’s—supposing, of course, that you both continued producing?”

“But anybody can be a gardener,” he said. “What I meant was the intellect, the intelligence of the scientist.”

“What about your own intelligence? Don’t you believe that you are part of the Universal Intelligence? That you have access to *all* intelligence?”

“But”

“But, nothing!” I interrupted. “A scientist, a lawyer, a medical man, an

engineer—none of these has any more intelligence available to him than you do. The difference is that each, you included, has specialized in the use of it. He has applied himself to development along specialized pathways; so have you.”

“But” I let him continue this time. “But they contribute so much more than a gardener or a”

“Have you ever stopped to think what you contribute?” I asked. “Have you ever thought of how many people receive pleasure from your work? How long have you worked for AMORC?”

“Four years,” he answered.

“Then sixteen hundred thousand people have benefited from your work.” I told him. “It is established that more than 400,000 people visit the beautiful and well-kept grounds of AMORC headquarters in San Jose each year. Using this figure, more than one and one-half million visitors benefited from your efforts during your four years of employment.”

“I never thought of it that way,” he said.

“The same thing applies to the efforts of any man, woman or child,” I pointed out. “Each and all are important to the life of every person whom they contact, either directly or indirectly. Suppose we had no waitresses, no policemen, no postmen, no garbage collectors—and no *gardeners*,” I mused.

My friend went back to work, his face radiantly glowing.

Whose life have you touched today?

—A Frater



ROSICRUCIAN DIRECTORY

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



Rosicrucian Activities Around the World

A SERIES of Conclaves were attended recently by Grand Master Chris R. Warnken and his wife, Soror Josephine. The first stop was San Salvador where a beautiful new Temple was dedicated by the Grand Master on the eve of their Conclave. The two-day Conclave was outstanding and chaired by Frater José Benjamin Castillo. Members attended from Santa Ana and other parts of El Salvador, as well as from Nicaragua, Costa Rica, and Guatemala. The Warnkens were welcomed at the airport by the honorable Dr. Carlos Antonio Herrera Rebollo, Mayor of San Salvador. During their stay, the Grand Master and his wife were also received by Col. Armando Molina, President of the Republic of El Salvador.

Next came the Third Annual Regional Conclave of Panama, also attended by many Rosicrucians from all surrounding countries as well as all parts of Panama. Extensive organizational work, led by Prof. José Melo, produced an abundantly successful Conclave of rituals, lectures, forums, and mystical inspiration. During the banquet the guests were entertained by performances of beautiful traditional folk dances complete with authentic costumes. A special trip was made to visit the members of the Colón Pronaos, who sponsored a delicious dinner in honor of the Grand Lodge representatives.

On February 20, the Grand Master and his wife flew to Barranquilla, Colombia, where, as the first act of their Conclave, he raised the Chapter to the status of a Lodge. Here, the members had already constructed a beautiful Rosicrucian Temple. The Conclave was replete with the many instructional services so appreciated by participating Rosicrucians. Members attended from many outlying cities including Cali and



The Grand Master and Soror Warnken being greeted on their arrival in San Salvador.

Medellín, and several members journeyed from Quito, Ecuador. An excursion was arranged to visit the historic city of Cartagena and its interesting sights. A fiesta at the home of one of our members there provided an opportunity to meet the local members who hope to organize a Pronaos in the future.

An all-too-brief visit to Bogotá, Colombia, came next. A meeting was held to discuss administrative problems the first evening, and next evening a convocation was held which more than seventy members attended. The officers and members did everything possible to assure that the visit would be memorable.

Finally the trip moved to Santurce, Puerto Rico, for the 25th Annual Regional Conclave of Luz de AMORC Lodge. This elegant and impressive temple was the site of two days of marvelous Conclave activity including initiations, convocations, forums, lectures, banquet, all of which were overflowing with fraternal spirit. Attendance surpassed two hundred members. All groups throughout Puerto Rico were represented as well as a sizable delegation from Santo Domingo. The Warnkens will long remember the fraternal love which was shared so generously everywhere.



In March a most welcome gesture of goodwill was tendered the Rosicrucian Order when Governor Winfield Dunn, Governor of Tennessee, issued a Proclamation giving official recognition throughout the state of Tennessee to the Rosicrucian New Year. He is shown here, center, being presented with a copy of the history of the Order by Frater Charles L. Tucker, Master of the Zoroaster Pronaos, Nashville. Frater Donald E. Martin looks on.



▽ △ ▽

At the beginning of March, the First Regional Conclave was held at Cosmos Lodge, Tijuana, B.C., Mexico, with the participation of the Chichen-Itza Chapter, Mexicali, and the Alpha-Omega Pronaos, Ensenada. Members from Hermes Lodge, Los Angeles, and San Diego Chapter also attended this reunion, which filled three busy days. Of special interest was an inspiring discourse presented by Soror Frances Holland, Grand Councilor for Southern California, who spoke in Spanish. Activities closed with a banquet and "fiesta" in which artistic performances were presented by children of Rosicrucian members.

Pictured here, from left to right, are Soror Gloria Peraza, Cosmos Lodge Master; Frater Antonio Gómez and Soror Gómez, chairman and co-chairman respectively; Frater Mario Salas, Deputy Grand Master for Latin-American Extension Affairs, who attended as representative of the Grand Lodge; Soror María Luisa Arredondo, Master of Chichen-Itza Chapter; and Frater Jesús Arredondo, Regional Monitor.

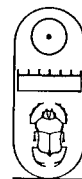
On Sunday, February 24, Pythagoras Chapter of Liverpool, England, celebrated the Chapter's twenty-first birthday. Convocation was attended by seventy members, some of whom had traveled many miles to be present, including Frater and Soror Park who brought their baby daughter Heather Elizabeth two hundred miles from Glasgow to be named in the beautiful Rosicrucian Appellation Ceremony conducted by the Chapter Master, Frater John Banham.

A talk on the life history of the Chapter was delivered by Frater Norman H. Fitzpatrick, Regional Monitor for Liverpool, Manchester, and Preston. Following the AMORC film *Aegean Odyssey*, a special birthday tea was served by Chapter members. We add our congratulations and warmest good wishes to those already received by the Chapter for many more flourishing and fruitful years to come.



Congratulations are in order for Mr. and Mrs. William L. McCracken of Staten Island, New York, for having recently celebrated their fiftieth wedding anniversary. Mr. McCracken and his wife Dorothy are life members of the Rosicrucian Order and are the only active Charter members of the Staten Island Pronaos who are still in the area.

The McCrackens have been involved in many other areas of endeavor as well. Mr. McCracken is a member of the Sierra Club and has been described



as "one of Staten Island's most formidable crusaders for the preservation of nature. . . ." Having resided on Staten Island since 1923, he was instrumental in starting the Metropolitan Park Rangers in the mid-1930's to help protect parks and woodlands, and also organized a local scout group to patrol natural areas. Mr. McCracken regularly displays drawings and illustrations at the Sailors Snug Harbor annual

outdoor art show and exhibition sponsored by the Staten Island Museum and Chamber of Commerce. Mrs. McCracken became involved in the activities of the Staten Island Museum's Sections of Art and Natural History, and is currently secretary of the board of the Mariners Family Home, Stapleton. We wish these fine Rosicrucian members many more years of happiness and productive activity.



What Happens Beyond This Portal?

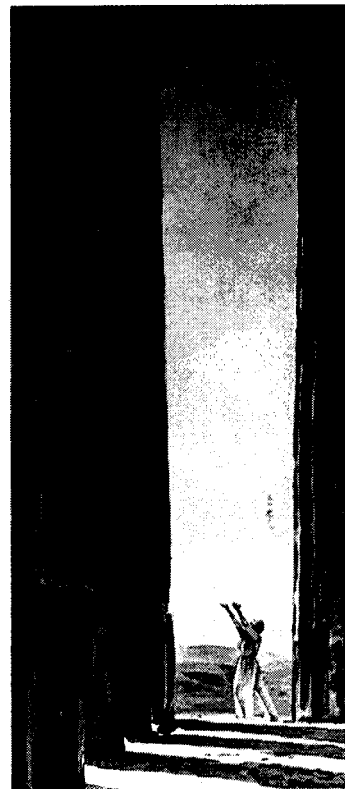
The Ancient Mystery Initiations

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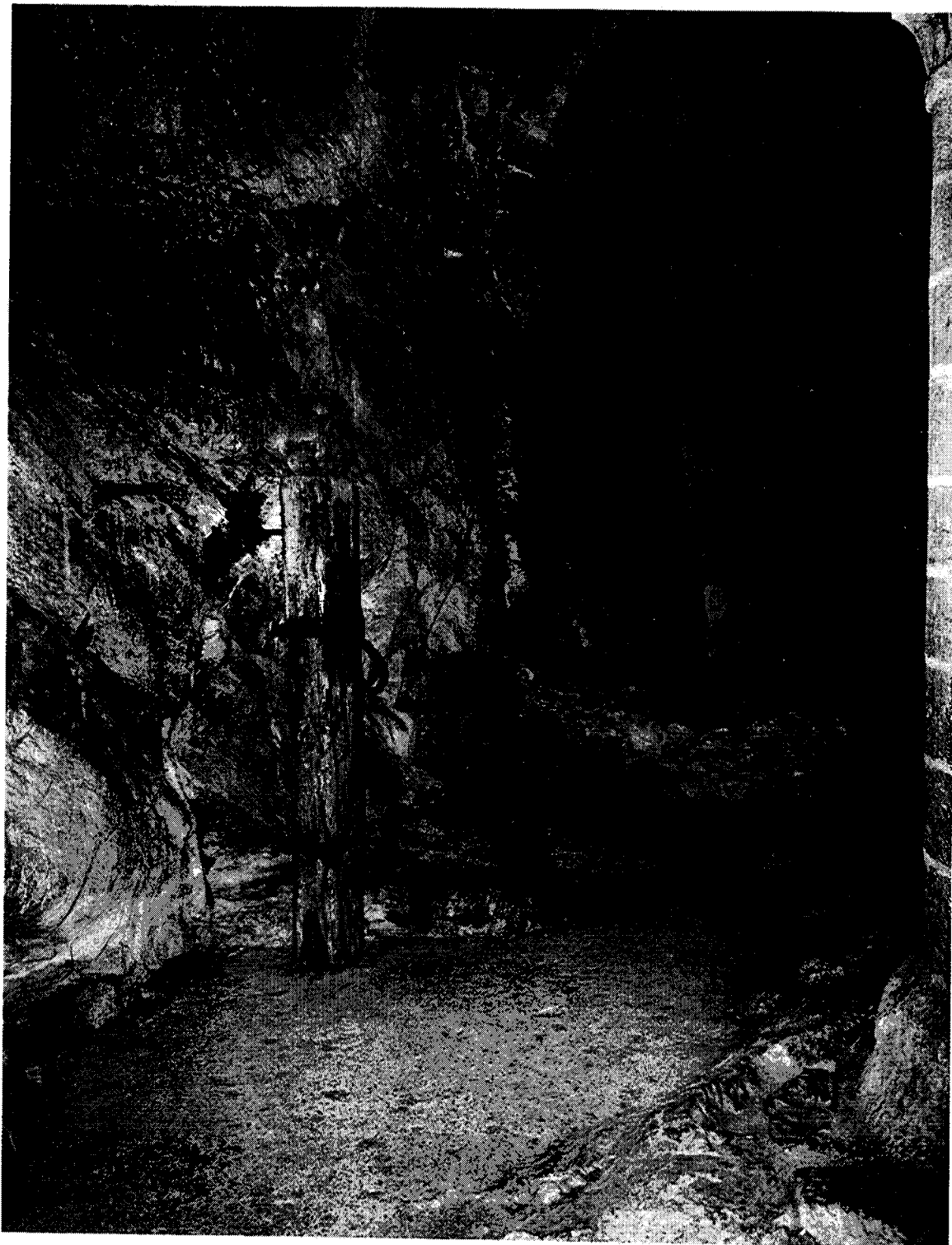


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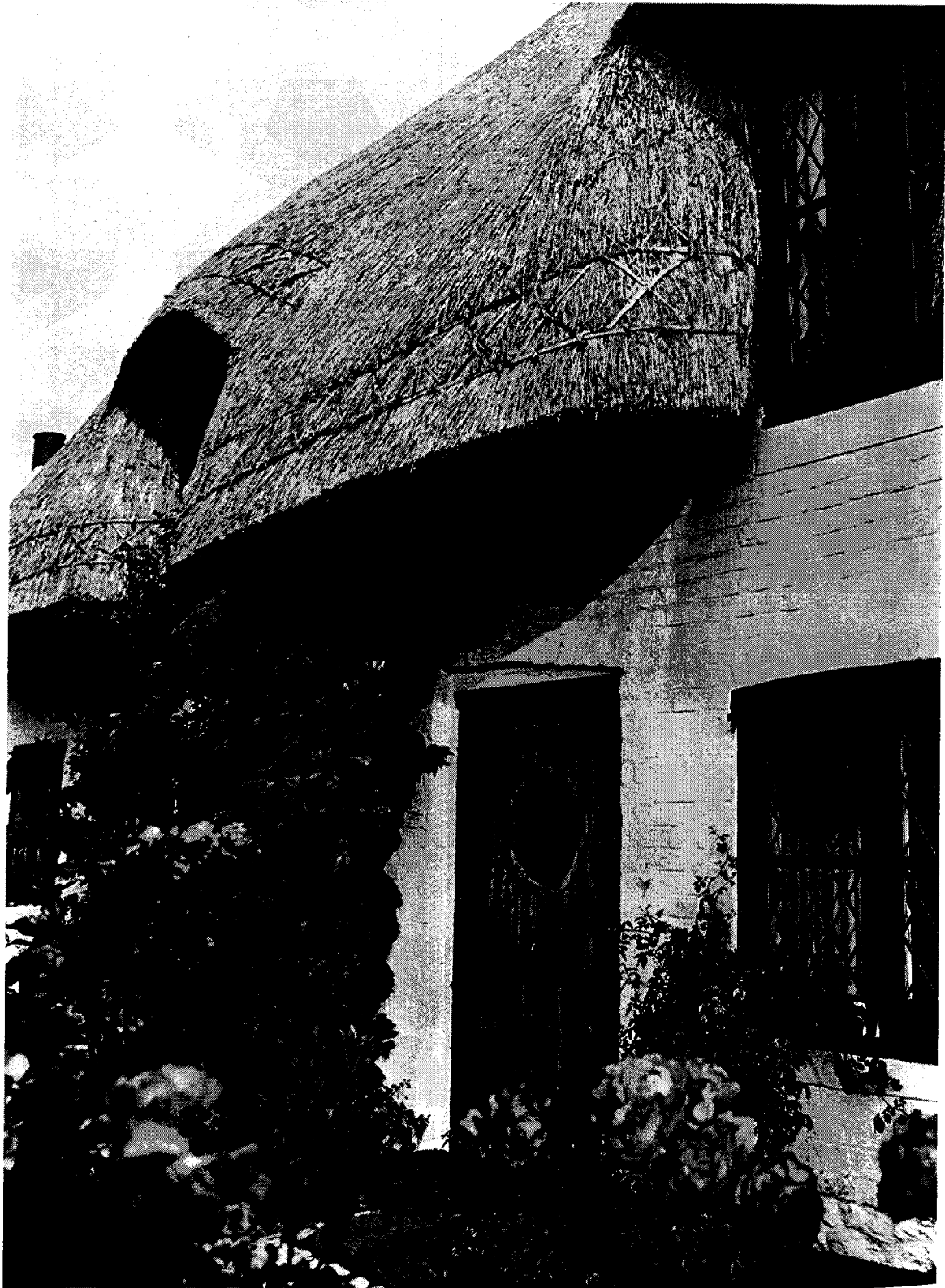
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MAN'S INHUMANITY TO MAN

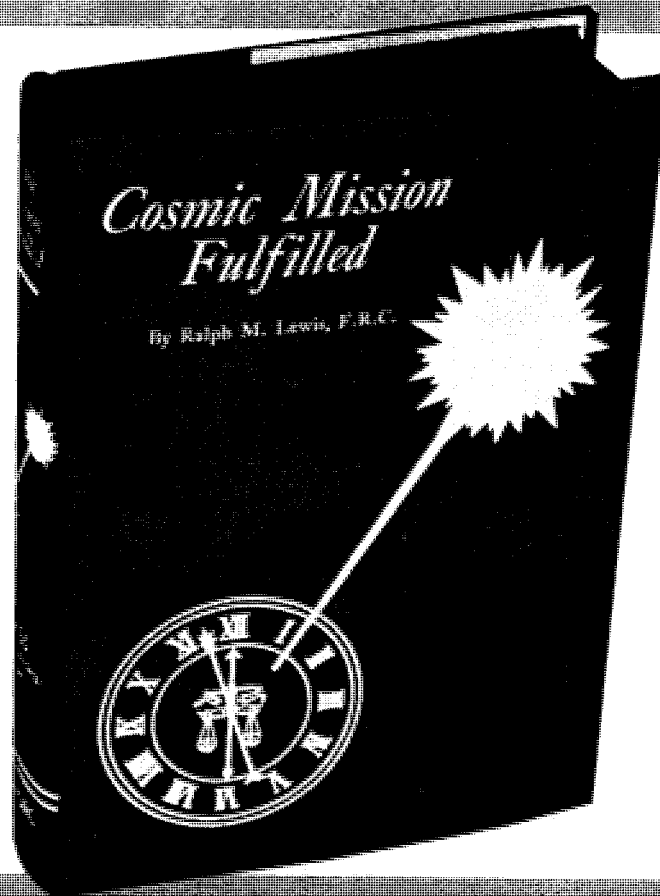
Chillon Castle on beautiful Lake Lemane is popularly known as the *Hate Castle*. It was built in the Middle Ages, "a mass of stone on a mass of rocks." In this castle the feudal baron had many pilgrims tortured and executed. Above is the dungeon with pillar where Chillon's immortal prisoner, one François de Bonnavard, spent four years of his life. Lord Byron wrote a famous poem about Chillon and its dungeons.



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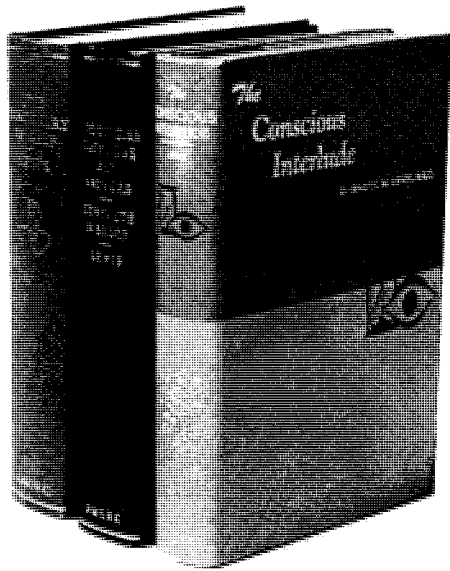
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BRAVE NEW ERA

A miniature camera is presently being perfected, working somewhat on the principle of the television camera, which in some cases may return some semblance of sight to the totally blind. What makes it especially unique is that, as with the eye, its output leads into the brain. Although it will not enable the person, at this point, to see in detail, it should work well enough to permit recognition of shapes and of some large numbers and letters. It is estimated that the surgery required to "install" this artificial eye will average about five thousand dollars.

Along somewhat similar lines, for quite some time doctors and engineers have been working successfully in the development of prosthetic devices (artificial hands, arms, and legs) which have their electrically powered mechanisms directed by impulses from the muscles themselves. Thus, in the case of a mechanical hand already in use, the device is connected to muscles which originally led to the real hand. The person then "thinks" the movement of the artificial hand much in the same way in which one "thinks" one's real hand into motion, and the nervous impulse triggers and directs the functioning of the mechanism. Naturally, unlike a real limb, it relies upon an outside source of power, such as a battery, but the direction comes directly from the brain itself, through the muscles.

Although these devices are still very much in the experimental and developmental stage (the mechanical hand allows more delicate manipulation than do hooks, but is still incapable of more complex operations, such as typing), rapid advancements being made in this field forecasts a time in the near future when these artificial limbs and eyes will be just as good—perhaps even better—than the originals they are replacing, and undistinguishable from the real thing. Then the day of the "cyborg" will truly have arrived.

A cyborg (a word coined from the term "cybernetic organism") is any organism which functions with or through the assistance of an artificial attachment or device. In the strict sense of the

word, any person wearing glasses or dentures could be called a cyborg; however, the word has come to be applied only to those using more sophisticated and permanent types of attachments. A man with a pacemaker, for example, qualifies as a true cyborg.

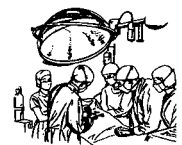
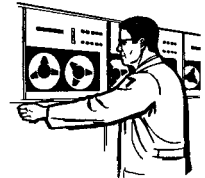
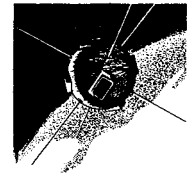
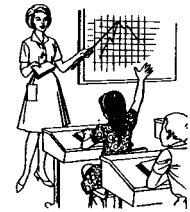
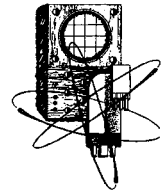
As technology develops and makes this man-machine relationship more intimate, the vistas which open up become literally unlimited. As the workings of the brain come to be better understood, it is not unlikely that in some possible future which may be closer than we dare imagine, a direct hookup between brain and computer may become possible, boosting man's intellect by providing it with the speed and perfect memory of the machine. The time will come when devices directly linked to man's senses and controlled by his mind will perform those duties which are now considered too hazardous or risk lives, such as the handling of radioactive material, or will make possible the firsthand exploration of other planets, from orbit, without risking contagion or the results of encounters with possibly hostile forms of life.

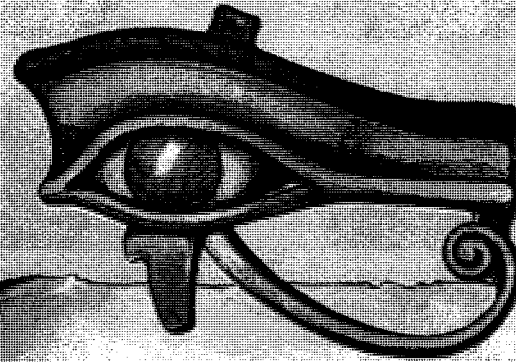
Looking ahead into the future, one can foresee completely artificial bodies, more powerful than the real ones, of unlimited duration, housing the brains of those who were imprisoned in defective or damaged flesh and blood bodies . . . or who are just out for adventure beneath the oceans or beyond the Earth. This would, no doubt, allow some to achieve a sort of immortality—an age-old cherished dream of humanity.

Although all this may now seem like something straight out of the pages of science-fiction, it is something which will surely come to pass, just like trips to the Moon and space stations. The groundwork is being solidly laid right now, with spectacular success. It is very likely that the future may hold a cyborg body, or at the very least cyborg components, for some of you reading this right now, allowing you to continue a normal life, or engage in the bright, exciting adventures that are still in store for us 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.

Nothing in human life is more to be lamented, than that a wise man should have so little influence.

—HERODOTUS, 484-424 B.C.
History, Book IX

He said that there was one only good, namely, knowledge; and one only evil, namely, ignorance.

—DIOGENES LAERTIUS, c. A.D. 200
The Lives and Opinions of Eminent Philosophers, Socrates

It matters not what you are thought to be, but what you are.

—PUBLILIUS SYRUS, c. 42 B.C.
Maxims, 785

As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself.

—JOHN MILTON,
1608-1674
Areopagitica

