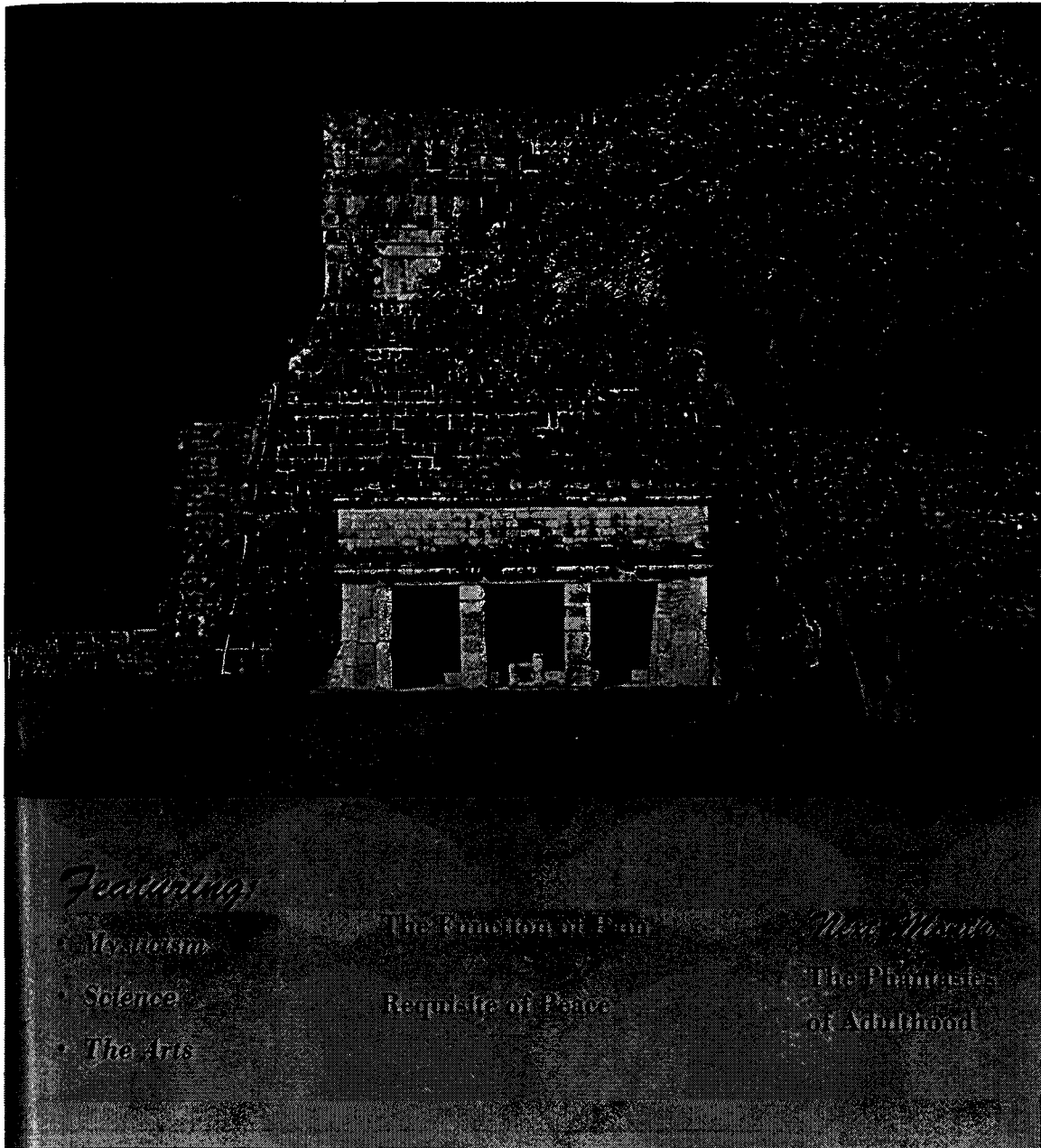


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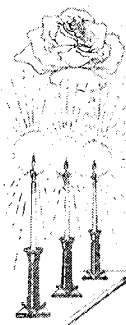
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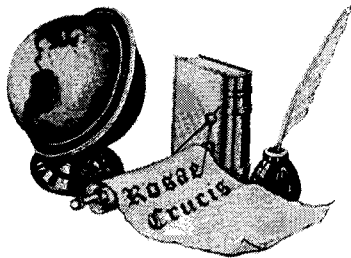
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Gerald A. Bailey, Editor

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PORTAL OF THE PAST

In Old Jerusalem is this preserved gateway to the palace walls of King David, second king of United Israel (1012-972 B.C.). David successfully united the tribes of Israel. His statesmanship in conciliating the north of Palestine and choosing Jerusalem as his capital and center of worship; his chivalry, courage, and skill in battle; and his devotion made him "the most attractive of all the Old Testament heroes."

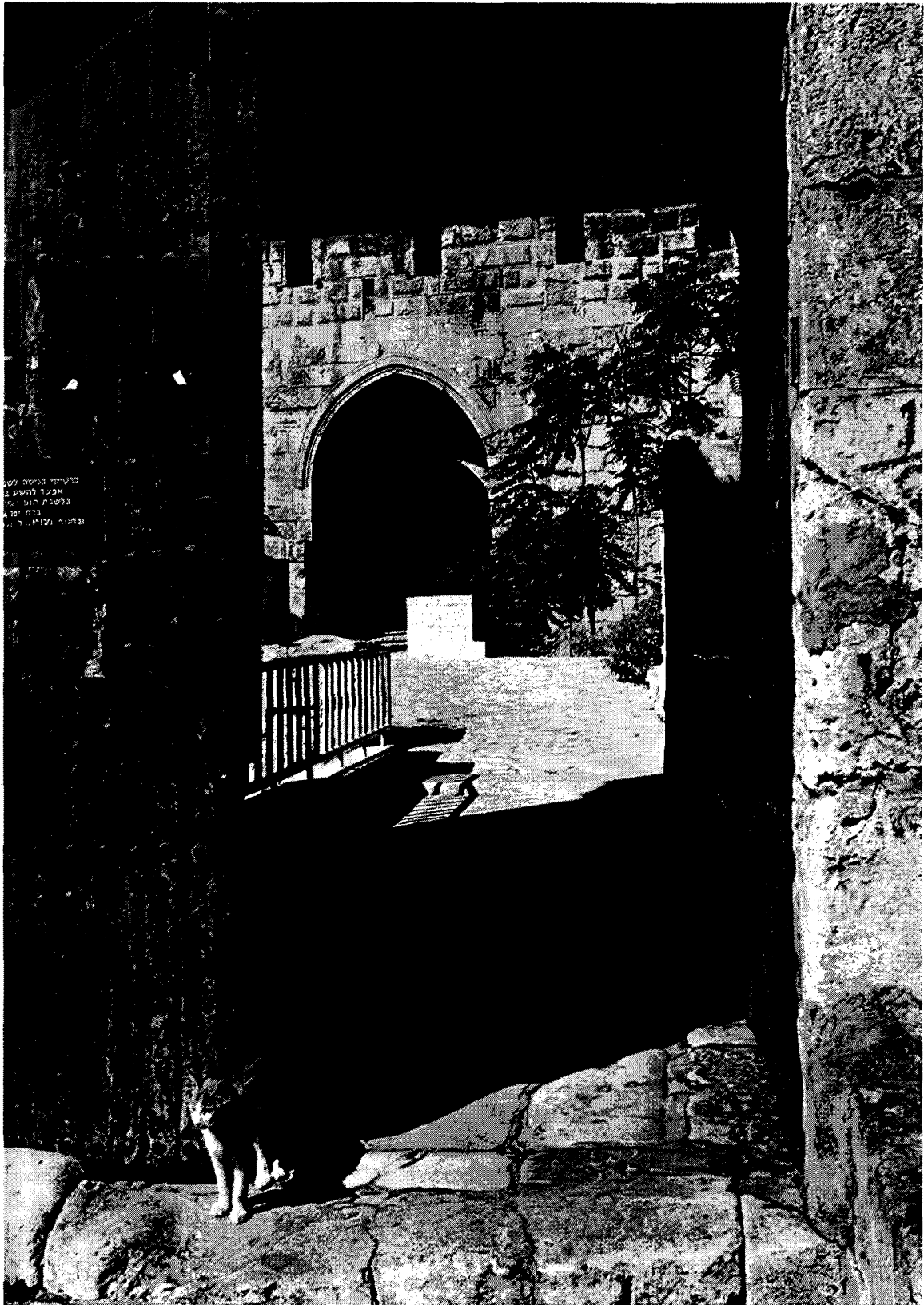
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June, 1974

No. 1

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ברוך שם כבוד מלכותו
לעולם ועד
אשר לא יחדל
לעולם ועד

THOUGHT OF THE MONTH

By THE EMPEROR

REQUISITE OF PEACE

MOST WRITERS on the subject of sociology will admit privately—if not publicly—that nationalism is destined to become extinct. Its current survival is not so much essential to civilization as it is to political aspiration. If world affairs could be considered in the light of collective human interests instead of the preservation of national traditions, the approach to the problems of peoples might be made much simpler.

The frontiers of a nation, as political lines, are intended to keep *in* what a group of people desire, and to keep *out* what they do not wish. In a sense, this is class segregation and a form of discrimination. We have certain ideals which we cherish, rightly or wrongly. We therefore draw circles about ourselves for the purpose of keeping our ideals intact. Such fundamentals of human character cannot be corrected easily—nor should they be. Like minds and common interests will compress a people into a group.

This trait is found also within the boundaries of a nation. It is very obvious that all Americans, Frenchmen, or Englishmen are not in accord even in their respective countries. Within a nation are smaller circles, an infinite number of organizations, and congresses of peoples representing a diversity of interests. Frontiers, or political boundaries, however, go further than the preserving or isolating of certain idealism, customs, and beliefs. In many instances, they have now come to circumvent the basic requirements needed by some people elsewhere, who are, through no fault of their own, outside the national circle.

The problem may be put this way: Have the people in our time the right to control to the extent of monopoly such resources as are needed for the

sustenance of others because of a historical nationalism established in a period when the current problems did not prevail?

In the early days of the development of the range country in the western United States, this problem of the control of basic requirements of living was met and mastered. The claims to lands of the western frontiers often included whole streams and the sole sources of water supply. There was no question of proprietary right to the land, but by monopoly of the water supply such rights frequently impoverished all adjacent land.

The questions involved were: Would justice prevail in allowing one people, under any circumstance, to deny another their livelihood because of a technical provision? Can any people morally deprive another generation or any portion of humanity of their right to those things upon which humans are commonly dependent?

Equal Opportunity

In this matter of the control of a common source of water, the law in most of the western states may now be summarized as: "An owner must not interfere with the rights of other owners in any way by diverting, fouling, damming, or by lessening the steady flow." *Nationalism* today, in most instances, does interfere with the livelihood of peoples by "diverting, fouling, damming, or by lessening the steady flow" of that which they desperately need.

High tariffs are often the medium which inflates the prosperity of one nation at the expense of another. A system which constructs a fence around plenty, through which others who are in want must peer with envy, makes for no friendship or even security. Ex-

tremes are always potential, with the possibility of a clash.

It is admitted that an absolute equality between peoples is not possible. The levels of intelligence and initiative will not fail to assert themselves eventually. Initiative and intelligence, however, must have *equal opportunity*. The best fisherman needs a body of water in which to fish; the most skilled cabinetmaker needs wood with which to work.

Abolition of Nationalism

The dissolution of nationalism does not mean advocating an equal distribution of the world's goods among all peoples. It does mean a pooling of resources and their common control by all the peoples for the whole of humanity. It means not penalizing a people by denial of opportunity merely because they were born *outside* a certain political realm or boundary. A *one world* is inevitable. The pressure of necessity will bring it about. If it does not come through an intelligent admission of the obsolescence of nationalism, then it will come through the most terrible war conceivable.

Even if nationalism is dissolved by agreement, a price will need be paid. Those who live within political boundaries which encompass great prosperity and luxury will need to sacrifice those high standards of living. The scale will tilt favorably for the "have-nots." On the whole, however, the economic level will rise for mankind. Individuals will again become prosperous but not by virtue of the monopoly and restrictive advantages of nationalism.

Does all of this seem to strike at the *love of country*? It will mean only the replacement of a *limited love* for a more expansive and expedient one—the love of the world. Today, no nation can be wholly self-sufficient. Even in a country whose nationalism amounts to narcissism there is a realization of dependence upon the others beyond its pales. It is no longer possible to shut out foreign ideas from any section of the world or to shut in securely what is needed by means of the lines of nationalism. A unity of people, not of states, is required; if there is a merging of interests, then there also must be a

merging of political control—a central government.

The first step is for all those countries whose ideals purport to be democratic to strive for the abolition of nationalism and the integration of physical and economic resources. If we are sincere in desiring to attain world peace, the sacrifice of nationalism will be made. If nationalism, local history, and customs are more efficacious in influencing us, then we are doomed to world catastrophe. The axiom: "Pride goeth before destruction and a haughty spirit before a fall," is ever true.

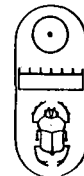
A Common Standard

Where a *liberalizing* of national restrictions exists, there is evidence that the eventual abolition of nationalism would be the greatest single contribution to world peace. The relations between the United States and the republic of Mexico afford such an example today. The languages of the people are different. The source and nurturing of their respective cultures are likewise unlike. The people of what is now the United States have enjoyed personal freedom for a longer period than their neighbors to the south. Mexico succeeded in liberating herself from the tyranny of Spain only to experience religious oppression.

The early political and religious freedom of the United States stimulated individual initiative and gave it an economic advantage over Mexico. The result of this enterprise and individual achievement has now spread into the republic of Mexico. Mexico has needed it and has reduced her barriers to accept it. This has gradually consolidated the standard of living in both countries.

It is true that Mexico is still a nation of great contrasts, of poverty and of prosperity, of primitive ways and modernity, with little middle ground. Since, however, there is an ideal standard of living common to both countries, the impoverished classes of Mexico will eventually benefit by the greater influence of the united standard. That Mexico likes and obviously wants what America has becomes an incentive for the United States to aid in bringing the common standard into existence in Mexico.

(continued overleaf)



In a recent visit to Mexico City, we were impressed with the fact that the influence is not all one-sided. The United States has many lessons of importance to be learned from the history and practices of Mexico, which will be especially vital to it now. Mexico has passed through the purging fire of *religious intolerance*. She has experienced the domination of the state by the church. She has known the bondage of education because of religious dogmatism.

Mexico found that her whole future was immured by the church. It was only by strife and bloodshed that she threw off this yoke. She separated church and state and freed education from the bias of religious instruction. She has enacted laws which prohibit religious discourses from being radio-broadcast, insisting that such propaganda must be confined to private channels rather than through the use of the general systems of communication. For many years she has prohibited parochial schools, or schools purporting to give general instruction but which are solely under the control of religious sects.

Elimination of Borders

The increasingly freer exchange across the border of Mexico and the United States is setting aside another barrier that has made peoples of the world strangers to each other. The peoples of Mexico and the United States are learning each other's language more and more, not just as a cultural attainment but as a basic necessity. From out of this comes a greater understanding and a better acceptance with customs.

Only the chauvinist will ever insist that all of his country's traditions and ways excel. The intelligent and observing person will readily admit the supremacy of some of the ways of others and will be willing to adopt them. The United States and the republic of Mexico are wooing each other on a hereto-

fore unprecedented scale. The result is making for real understanding and the boundary between the two countries is becoming increasingly conspicuous as a nuisance rather than as a necessity. Neither country is losing by the growing similarity of interests and idealisms, but each is gaining.

Through conquest, a nation often loses its identity; such is accomplished by absorption. It is a form of attrition in which the good of a society is often destroyed with the evil. The direction in which the world is now moving is toward this kind of absorption. One of the two motivating forces in the world must violently assimilate the other. The lessening of nationalism would be an alternative. It would result in a flux of national customs. There would be a flowing of the elements of one nation into the other. This would bring about a reduction of superfluous traditions and practices and the strengthening of those that are beneficial to humanity.

Is there any reason why nationalism, as such, shall exist today except to maintain advantages? If these advantages really have merit to humanity, then in a congested world such as we now live in all persons must have access to them. Each person should be eligible to earn them by the expenditure of whatever effort is required. The advantages would not be depleted but rather would be spread to every corner of the world.

If the things which nationalism tries to preserve are not truly advantages and are false theories, of which the true nature lies hidden behind the shadows of national frontiers, then the people will reject them once they are exposed. The best of anything is always determined by test, not by constraint. Our difficulty today is that we are trying to find principles which will conform to the outmoded and tangled web of nationalism.



***The
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Digest
June
1974***

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*.

Experiencing the Meaning of Life

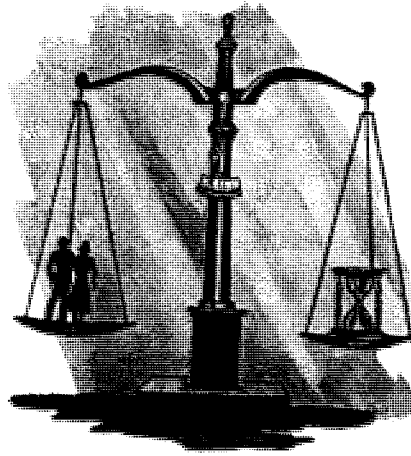
by HUGH JAMES O'NEILL, F. R. C.

IF THERE IS to be any meaning to life, then it would seem to be in the exercise of the natural creative powers that are inborn and ever-resident in the inner consciousness of man. To accomplish, to create, and to overcome the vicissitudes of the material world, thus becoming the master of his own fate—the director of his own life; being able to raise his inner consciousness up to communion with the higher consciousness of the universe, would seem to be the ultimate mission of man upon the earth.

Though the organic structure of the other living species on this planet functions similarly to man—that is, the plants need air, water, and food in order to survive and cannot live long without any of the above, nor can the vegetable kingdom do anything to produce these needs, they must depend wholly upon the bounties of mother nature or man for their necessities of life.

The lower animals, while they can do nothing to produce food and shelter, can at least wander and seek out their needs. Man *alone* can take raw materials and create his needs and comforts. If food does not grow or reproduce itself in his environment, he can by use of fertilizers, irrigation projects, and so on, bring fertility to otherwise nonproductive soil. This is nothing more than the inherent ability to utilize the godlike creativity of his being.

No one, to my knowledge at least, has ever been able to state definitely an understandable meaning for existence other than that of the speculative claims of organized religion; or why the superior being known as man should exist and have dominion over the other kingdoms. Yet every being seems to feel that there is a future for him or her somewhere in the great Cosmos;

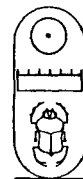


even the atheist or agnostic, although denying this idea, will still have hope. What intelligent being really wants to feel that all is ended as the final curtain falls?

A premise or personal viewpoint on this subject, although in direct conflict with one's own views, should be assumed temporarily so that it can be examined and the parts that expand our own thoughts be utilized and the rest discarded.

Man was and still is placed upon this planet, that he might learn through trial and error to overcome and master the obstacles, pitfalls, and all-around privations of this material world; and, furthermore, to evolve his lower nature, or what is often termed the lower aspects of his character, that is, hate, greed, jealousy, intolerance, mistrust, deceit, and so on. And maybe still more importantly man needs to overcome his own mistrust of self, that is, fear, doubts, lack of initiative, and so forth, as these last do more to inhibit the creative powers than do any of the above.

Were the Israelites of old fleeing from the bondage of Egyptian tyranny, or was the tale more allegorical than real and their flight into the desert and their struggles there to overcome the privations but a symbolic tale of man's incessant struggle to overcome the destructive elements of his nature? Perhaps they were just fleeing from their negative selves, the bondage and slavery



of fear and doubt, war and peace, the constant battle of the negative and positive natures of man—one trying to gain supremacy over the other.

It may be well to mention here that in order to eliminate a negative trait, the attempt should be made to replace it with a positive one. If this is not done, the negative trait will then be merely imprisoned within the inner consciousness, seeking release and eventually finding it. For example, fear should be replaced with the determination and the will to do; hate, with understanding and eventually compassion, if not love. Just replace, and elimination is natural.

Were the Israelites, and later the Jews, gentiles, and other great religious movements promised a Messiah who would actually come to earth and solve all their problems for them? Did Jesus, Mohammed, or Buddha actually promise to come again and solve all the problems of their followers? Or were the promises emanating out of the mystery schools of Egypt, whose teachings may have originated in continents and civilizations now lost and unknown to us except through tradition, such as the following:

Have faith and complete confidence in me, your inner God. Do not deny or pervert me. I am your consciousness, I am your guardian, I am your past, your present, and your future in this and many lives to come. I am your power, your glory, and your kingdom, and when you are properly prepared (replacing negative traits with positive ones), you will be at one with me, and want and need in your life will cease.

If we assume the foregoing to be true, or at least admit to its possibilities, the Messiah then seems to be the godlike power that is ever resident within the human being, that is, ever crying for release and our confidence in him.

If a Messiah or Christ were to come and solve the problems of man, then man would be deprived or denied the privilege of experiencing the full meaning of life, which involves learning how to overcome the privations and obstacles of life. He would not know the exaltation, the ecstasy of knowing and realizing that he is the master of his life, the captain of his ship, the king of his kingdom, the God of his universe. It is interesting to note that Rosicrucians use the term, "God of our hearts, God of our realization."

The great masters of music—Mozart, Beethoven, Schubert, Handel, for instance—must have had to lay aside their objective doubts and misgivings, and attained some direct communication with their inner gods in order to compose some of the beautiful masterpieces of their creation. I feel, while listening to their works, that the music is full of inspirational messages from the gods and that the messages are interpreted unconsciously in the inner recesses of the mind.

There are three basic worlds that need to be conquered or mastered before peace of mind can be had: First, *the material*—the conquest of this world requires worthwhile outlets and projects for the creative drives of the mind, success on the job, and satisfaction of the body's needs, which also satiates the emotions.

Second, *the intellectual*—the drive to obtain more knowledge and comprehension of self, universe, and fellow beings must be developed.

Third, *the religious*—one should practice a religious activity or prayer, or, perhaps as I do, select a type of music and meditation in order to feel closer and in greater attunement with his God.

These three phases are inseparable, one leading to the other. Thus we have a triangle, the points being *Body, Mind, and Soul*.



*The
Rosicrucian
Digest
June
1974*

REMEMBER THE CONVENTION—July 7 to 12, 1974

The World Around Us

by DAN STORY

*Helping children learn
an ecology value*



THE DEVELOPMENT of a child's attitude toward the natural world is dependent largely upon his observation of the attitudes and actions of his parents. Parents are therefore by far the most important influence in the formation of the values by which their youngsters will view the natural environment.

This is a fact that no parent can take lightly. If my children see me throw emptied cans or other refuse out the car window as we drive along the highway, they will most likely grow up to believe that this is the normal way to discard rubbish from the car. If they watch me chop down small trees or uproot bushes in order to clear a space for a campsite, then they will accept such procedures as natural.

Cleaning up and preserving the environment is not just a matter of applying our scientific knowledge, as many of us would like to think, but actually involves changing our attitudes. We do have the technology, but until each of us as an individual feels personally the responsibility to make whatever sacrifices are required to stop the widespread abuses of our natural heritage, little or nothing can be accomplished. And since most of us were not conditioned from childhood to feel these responsibilities, our pollution problems become primarily the problem of educating our children. Only by a change of attitude will the effort and money become available to stop pollution's destruction.

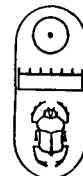
In the development of a "new value" in our society, an "ecology value," I believe lies the greatest hope of saving our environment. Education then becomes a problem of how best we can instill in our children this value which will cause them, as adults, not only to accept the sacrifices necessary to protect our en-

vironment but to feel that preservation of the environment is normal and natural, that it is "the thing to do." This can be done, but only if we teach them that we are just as much a part of the environment as are all other living things, that there is an inter-relationship between ourselves, the animals, and the plant life covering the earth's surface.

If we can teach our children to become aware of the life around them so that they develop a respect and feeling of kinship to it, then the problem of preserving our ecology is automatically solved! They will possess the fundamental desire to preserve their environment because they will think it natural to live in harmony with their surroundings. With such an attitude there would be no more killing of animals for the sport of killing, no more littering of parks and forests because of laziness or convenience, and, on a larger scale, no unnecessary polluting of streams or the atmosphere. Our children would see that all life is a part of their own existence, and who wants to injure a part of himself?

How do we teach our children an ecology value? The solution is twofold. First we must remember that what our children see us do is very important. We may tell them again and again, "Don't litter!" but, if they observe us littering, what will they do? Our own actions will influence them far more than any number of verbal lessons.

Observation of the parent is especially beneficial to children if the parent takes the time to explain his actions. We do not litter—and we explain why. We do not kill needlessly—and we explain the



importance of letting other creatures pursue their own way of life. We do not drive our vehicles off the beaten paths through the woods and brush—and we explain why it is important not to do so.

Perhaps I might cite a personal experience as an example of how observation can be used to influence a child's developing ecology value rather than hinder it. A short time ago my children and I were getting into my car when a bee somehow got into my sleeve and stung my arm. My seven-year-old daughter commented to the effect that she wished that there were no bees—that bees were bad!

This innocent, childish statement presented a perfect opportunity for a quick lesson on the natural and instinctive ways that some animals and insects react. I assured them that I had no grudge against the bee that stung me, or for bees in general. This little creature was only doing what was natural when pinched between my arm and sleeve. I then gave a simple story of the importance of bees in manufacturing honey and pollinating plants. Thus I used a potentially bad experience to reinforce in my children an attitude which will undoubtedly affect their own ecology value when they are grown.

Contact With Nature

The second way of helping your child develop ecology-minded values requires more of the parent's time and attention than the first. Most of us live in congested areas not very conducive to contact with nature. I, myself, live in a moderately populated section of heavily populated Southern California, yet not very far from my house is a partly wooded area which is a last holdout from encroaching housing projects. Occasionally my children and I take short walks through this region and talk about things we see.

We examine gopher holes to see if they are fresh and inhabited or old and abandoned. We look for spiders in their webs. We compare the smells of different plants. Sometimes we just stop, sit down, and listen for things we cannot see. We hear birds sing, bushes move, and insects buzz. I am teaching them to use all their senses. Smelling

and hearing are rewarding ways of experiencing the individuality of wild-life creatures and the plant world that harbors them.

Contact with nature is not as difficult to attain as it might seem. It is unnecessary to take long drives into the mountains or the desert to help your children appreciate the natural world. We want them to realize that life exists in just as many varied and wonderful forms in the neighboring hills as in the deepest jungles of Africa. In fact some of the most rewarding journeys through nature can be in your own backyard! The idea is not just to teach them wood lore but to help them become aware of the importance of all aspects of life, from the smallest beetle to the mightiest tree.

Life All Around

Sit your children down in the grass of your own backyard and start looking. Keep a magnifying glass handy. You may not only fascinate them with the great variety of strange-looking creatures, but you are quite likely to find yourself just as thoroughly fascinated. Look at the moths clustering around your porch light at night; compare one with another. When on a picnic or camping trip, take a nature walk.

Do not try to give them the life cycle of a pine tree but have them smell different kinds of flowers and shrubs. Listen for rustling in the brush, look for birds and flying insects. Sit quietly and let them see the world come alive around them in smells, noises, and sightings. Do this anywhere. Teach yourself as you teach them. You will find that it will become a truly rewarding pastime, and as the years go by your precious children will learn something far more important than just biological facts—they will have become aware that life exists all around them; that it is wonderful, beautiful, and unbelievably varied. And since they will see the importance of all living things in nature's scheme, they will grow up wanting to protect their environment from all abuses.

The reward of such an "ecology value" will prove tremendous not only to ourselves as individuals but to our children and to all living things as well.

We will learn that God is not "dead," that He did not "pass away" under man's technological onslaught, but that somehow we just forgot about Him! By learning to view all life and ourselves in unity, we and our children will definitely feel His presence. By living in harmony with our environment we discover that life really is a thing that we can smell, hear, touch, see, and

taste—as it was meant to be. We are a part of it and it is a part of us; therefore it must be preserved for all time.

With such an understanding and belief instilled in our children by an ecology value, then who can doubt that the future of our great wildlife heritage will live on for our children, our children's children, and all living things to enjoy for generations to come!



Solitude

by IRENE McDERMOTT

SOLITUDE is my spiritual mentor. It enfolds me in its protecting arms. It comforts me like a friend. It is my friend, my father, my mother, and my brother. I am never alone.

Solitude soothes away my hurts, restores my dignity, and adds dimension to my being. It gives without taking, answers before I ask, and separates the little things from the big.

Solitude waits in patience and teaches me patience. It invites my soul to unburden itself in its sanctuary. As the burden falls away, my spirit lifts and I walk more easily.

Solitude is never heavy, it is feather-light. It closes out the world, yet allows me to roam at will. Here I can dream sublime dreams or simply contemplate the flower that grows beside my door. Scenes before unknown flicker across the screen of my mind. My being expands.

Solitude is my mirror. Here I see myself, not as others see me, but as I

am and as I would be. The little pieces that have been chipped away from my ego fall into place and I am whole again.

Yet I die a little in this solitary state as I realize that my concept of wholeness is too small. I would be larger. Still this sharpened perception reveals this is my hour of becoming, becoming something I was not before.

Solitude enlightens me as, for a moment, I touch a mind greater than my own. Its wisdom flows through me; it enriches and revitalizes my inner self; it magnifies the wonder and the beauty all about me. Solitude listens to my thoughts and talks to me with eloquent silence. It is my high tower.

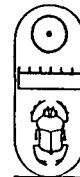
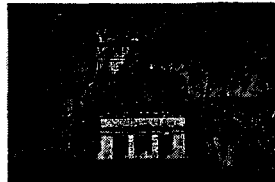
Yet I would not, could not, dwell in silence long. There is a world, of which I am a part, waiting, and to which I must return. Solitude prepares me for this. Having met myself face to face, I am more able to listen to, communicate with, and perhaps better understand my fellowman.



Cover

At Chichén Itzá, the Mayan old Empire Center in Yucatán, is this Jaguar Temple so named for its sculptures of the jaguar. The jaguar was one of the symbols of the Mayan war god. Murals at Chichén Itzá show sacrificial ceremonies of removing the heart of a human while he is still alive. Archeological work has brought to light the sacrificial stones over which the victim was stretched.

(Photo by AMORC)



Physician Heal Thyself!

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

"PHYSICIAN, heal thyself!" is a very old saying; perhaps as old as the famous Delphic injunction: "Know Thyself!". According to St. Luke, the Master Jesus refers to this as a well-known proverb.

But, while the Delphic command is positive and uplifting, the Biblical proverb has negative, sarcastic overtones. Its derisive meaning is tragically emphasized by those who mocked Jesus at his crucifixion, saying: "He saved others; let him save himself, . . ."

The same doubt and derision is still heaped to this day upon all those who dare to enter the mystical path, opened to them by teaching organizations such as the Rosicrucian Order, AMORC. At nearly every public lecture to nonmembers and at many an internal Rosicrucian Forum one encounters questions of the following type: "How good can your teachings be if advanced students and even high officers of your Order are subject to misfortune, sickness, and disability?"

The answer to such questions is as old as the ancient proverb itself. Jesus Himself said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." What does this answer signify? Primitive societies and individuals imagine that mysticism is some sort of witchcraft and that a master is a powerful sorcerer.

Actually, mysticism is trust in the lawful, orderly, intelligent, and intelligible nature of the Cosmos, and mastery means knowledge of the physical and spiritual cosmic laws, and the ability to apply this knowledge constructively.

Sickness and death are natural events, subject to natural law. Everybody knows that all men, like all other living organisms, must age and die. Advanced mystics and high Rosicrucian officers are still human beings; hence they, too,

will die. One might add that according to Rosicrucian teachings they will be reincarnated in due time and given new opportunities to work with and for the Cosmic. But again, we hear the doubters ask: "If you are so advanced in knowledge and power, why are some of you stricken with polio or with congenital defects of the heart or of sense organs, due to an infectious disease of the mother who carried you? Does not such bad Karma show displeasure of the Cosmic?"

Such questions are idle and pointless, unless they are asked in a scientific spirit by physicians, sociologists, or other research workers.

The interactions of millions of living beings with each other and with the physical conditions surrounding them are so complex that no finite mind can unravel them. We cannot even predict the exact time of such a simple event as the falling of a maple leaf in an autumn breeze.

It is only on the statistical probabilities of large numbers that modern science can get a foothold; regardless whether these large numbers comprise vibrating atoms, waterdrops, or human beings. When we throw a light switch, we know that the filament will glow brightly. We need not and cannot predict the path of a single electron through the circuit, but we know that there are billions of them and that their average will follow the polar pressure of the power source at a known rate.

Likewise, if an accident occurs on the northbound side of a divided highway, we know that the southbound traffic will be slowed down. Any one commuter may try to pass the scene without hesitating, but the majority will slow down to gape at the wreckage.

Thus we must admit that by science or logic alone we can neither understand nor predict the course of any

single human life, because we always reason from insufficient data.

However, as mystics we can experience within ourselves the condition and the motives of our Brother by loving sympathy that "assumes" and achieves identity with him from the inside, through our common, cosmic tap-root.

Without this "knowledge through compassion," it is presumptuous to pass judgment on anyone and, even more so, to measure spiritual advancement by physical condition or material success. Socrates, the wisest man of his time, was poor and reportedly ugly. In modern times the great scientist and humanist Charles Proteus Steinmetz was a hunchbacked cripple. Under such circumstances, it is reassuring to remember that, according to a wise old professor, most of the world's work is done by people who are not feeling so well.

By human reason we cannot discern whether misfortune and sickness are

due to accident, heredity, present guilt, or past Karma, or whether a karmic condition is meant as retribution, as a lesson, or as a spur to greater effort. Is not it also possible that we, the witnesses, are being tested and given an opportunity to be sympathetic and helpful?

Nothing can be more wrong than to mock the troubles of an advanced mystic by saying, "Physician, heal thyself!" or, even worse, "Others He has helped; let Him now help Himself!" But it is only a little better to say, sanctimoniously: "There, but for the Grace of God, go I." A true mystic says: "There go I" without any ifs, ands, or buts.

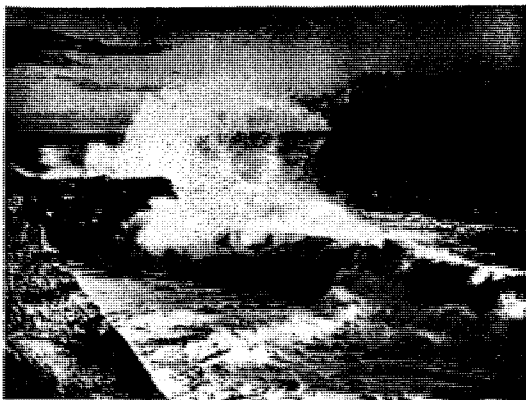
To sum it all up: Mastership is not proved by worldly success nor disproved by misfortune. It is shown by the ability to overcome difficulties and to use all of life's vicissitudes—pleasing and painful, "good" and "bad"—as stepping stones to further progress.



EXHIBITION OF PHOTOGRAPHY

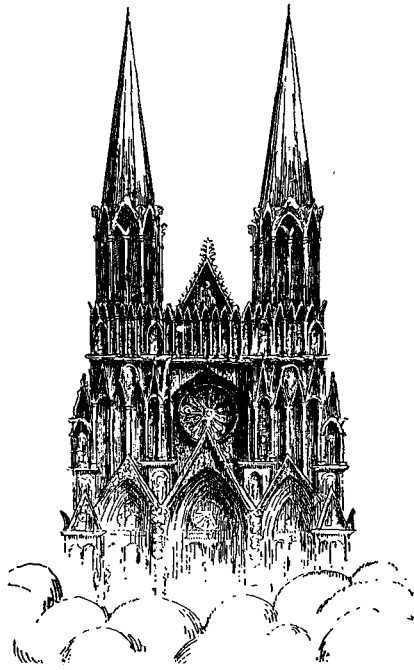
During April, the Light and Shadow Club of San Jose presented their 22nd Annual Exhibition of Photography. This outstanding group of local photographers numbers among its members some of the finest photographers in America. The exhibition each year is one of the highlights of the season, and thousands of people enjoy the show with pleasure and educational advantage.

Shown here are two of the many fine photographs exhibited.



AT DUSK
BY
MARION STOLTZ

WILD SURF
BY
HOWARD STOLTZ



The Celestial Sanctum

MAKE USE OF MUSIC

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

MUSIC is one of those realities in the world that the vast majority of people take for granted even as the air they breathe. Except for those who are directly involved in music professionally and those who have eventually "heard" music for the first time, most people do not realize that music is being employed to affect them in one or another of many ways. Those who have no knowledge of the science or the art of music frequently believe it to be no more than another technique of creative expression. As with the paintings of artists, they know only that they like some tunes and dislike others. They may be unaware that music has played a part in their lives continually since the first soft and sweet lullaby that was quietly used to induce their sleep even before they could be aware of it.

There is evidence that certain individuals among primitive man became fascinated with the natural music of wind whistling through trees, the roar of rushing water, and the song of birds, for they began to invent simple instruments to imitate these interesting sounds. It has been found that every culture of early man, however widely separated, has developed some type of drum to create man-made rhythms and some type of pipe or flute with which to reproduce pleasant sounds of varying frequencies or pitch. The making of musical instruments may truthfully be claimed as among the oldest arts or trades of man.

Of course, they were the forerunners of those of us who love music, who take special interest in creating new musical expressions, or who enjoy reproducing it or making instruments to reproduce it. But such people account for a relatively small minority. What about the vast majority of people in the world? Have they no association with music? Oh yes, far more than they realize!

Most religions have always employed music in some manner. It is called sacred music. What is sacred music? It is an easily recognizable type of emotional music which enhances the spoken and visual aspects of the practices of a religion and appeals directly to the emotions. Religious intellectualism is sterile and has no force or appeal that can aid the devotee. Sacred music is usually slower in tempo and is composed with small or narrow melodic intervals. This tends to inspire an emotional attitude of reverence and humility within the worshiper. The devotee may be completely ignorant of the title, the composer, or the instrumentality of the music used while engaged in religious devotions. Meditation may be so absorbing and complete that there is not even awareness of the music, but the music is serving its purpose in heightening the religious attitude nevertheless.

Some of our more senior readers may recall the silent movies which were always accompanied by a gifted and improvising pianist or organist. When there was a chase of "the good guys" after "the bad guys" in the picture story, our musician would quickly

modulate into some rapid-tempo sonata of Beethoven, and immediately the audience became excited and breathless along with the actors flickering past on the screen. Moments later, when one of the heroes on "our side" was mortally wounded and was gasping his last loving farewell, our musician would switch to some low and mournful dirge and we would begin faithfully to gasp also and weep a few tears of sadness. Only minutes later, our tears would become tears of joy as we watched our sweet young heroine taken into the strong arms of our hero while our talented musician subtly began a tender rendition of "Hearts and Flowers."

It was the use of music that breathed life into those flickering shadows on the movie screen. Without the music, the result would have been much like reading the account in a newspaper.

Most of us enjoy our favorite music, or "good" music. This implies that music other than our favorite type is *not* good music. This is a dangerous supposition unless we have been especially educated and trained in all aspects of music. The composition of most music has been inspired. As with most creativity, composition results from an inner urge or inspiration for the composer to express outwardly some particular idea within him. A study of music over centuries reveals that the music of any period in time reflects much of the culture and feeling of that time and place. In fact, music is recognized and catalogued into such periods.

With the passing of time, music is finding its place in more and more activities of man as we learn of the power of music to affect us. Once confined to religion, military stimulation, and entertainment, one almost expects it to be found everywhere today. Music is not free or cheap. Composers must have compensation to sustain them. Musicians must be paid, and the technicians of various methods of recording and preserving music must also be paid for their contribution. Now we have the music distribution industry which is also costly.

In spite of all this expense, it is now common to hear music being played

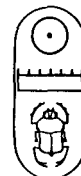
when we shop for food, wait for the services of our doctor, dentist, beautician, and even while we travel. Be assured that this music is not being provided for you because of selfless love for mankind. You are being relaxed and conditioned to be better prepared for, and receptive to, the will of the merchant or professional whose product or services you need.

At least as early as in ancient Greece, the power of music was used in the healing arts. Music has the capacity to bypass the intellect and effect positive changes in the subjective self. Music is not magic but its proper use accomplishes results that seem magical indeed. During the last thirty years the practice of music therapy has developed into a serious and successful method of relieving symptoms and improving the health of those who suffer from an ever-increasing number of emotional, nervous, and mental disorders. The Rosicrucians have promulgated some of these principles for centuries.

Music has had special appeal to the students of mysticism or those mystically inclined. They strive for understanding the unity of the Cosmos, the universal viewpoint when considering finite details, and the eternal verities which influence and affect the evolution of mankind. The selection and use of appropriate music to aid in releasing the mind from the purely mundane things that occupy so much thought help the mystic to soar freely in timelessness and spacelessness, to experience the sublimity of mystical selflessness, and to commune impersonally with the God of his Heart. This is the mystical way to make use of music.

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.



The Inspiring Life of **Baden-Powell**

by TREVOR HOLLOWAY

*The founder of Scouting who
became "Pied Piper" of
the World's Youth*

MANY MEN, having completed a strenuous and highly successful career in their early fifties, would decide to retire and take things easy. Not so General Sir Robert Baden-Powell, hero of the defense of Mafeking and soldier of outstanding ability. He decided that the time had come "to leave one army to found another and greater army."

Some movements are the outcome of a sudden flash of inspiration or conviction. With Baden-Powell this was not the case. The germ of Scouting was born in his mind way back in his boyhood days.

Robert Stephenson Smyth Baden-Powell was born at Paddington, London, on February 22, 1857, sixth son and eighth of ten children of the Rev. H. G. Baden-Powell, a professor at Oxford University. His father died when he was only three years old. With such a large family to care for, his mother had a hard struggle to make ends meet, but she was a truly wonderful woman who accepted her responsibilities as a challenge. She taught her children to be unselfish and forgiving, to love and honor the truth, to bear pain with fortitude, and to tackle life's problems with courage, cheerfulness, and enthusiasm.

She taught them simple facts of natural history—not from books but from firsthand observation of the real thing. They learned to identify trees, birds, wild flowers, and insects; she encouraged them to note the habits of the various wild creatures they encountered on their rambles in the countryside.

His mother's influence during those early days can be traced throughout his long and exciting life. He gained a scholarship to Charterhouse School



Lord Baden-Powell

where he frequently broke bounds to catch and cook a rabbit in the nearby woods, being careful to use those kinds of wood for his fire which would not billow up clouds of smoke to betray his whereabouts! Very often the masters being sent out to find him were themselves being stalked by the young Baden-Powell. He had taught himself to see without being seen and to creep through the undergrowth as silent as any Indian.

It cannot be claimed that he was Charterhouse's most scholarly pupil. Of mathematics, one end-of-term report stated briefly: "Has to all intents given up the study"! But he had other very important gifts. He was a born leader and was uncommonly skillful with his hands, being a gifted artist and sculptor. He would play the piano and violin, excelled at acting, and could mimic the calls of almost every animal and bird of the countryside—so well indeed that many creatures would respond with answering calls.

Above all, he was a sincere and joyful Christian, never ceasing to marvel at the witness of God in nature. All the time his mother's influence was at work, molding his character, guiding him along the path to a full and happy

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life. His maxim was that it is better to be active in *doing* good than to be passive in *being* good.

Holidays were not wasted either. With his brothers, he was always in search of adventure. They would go camping or trekking, finding and cooking their own food, sleeping beneath the stars or in bivouacs contrived from whatever materials they could find at hand. All this was to stand him in good stead not only in his brilliant army career but later on in life when laying the foundations of a movement for young people, destined to spread to the ends of the earth.

It was Baden-Powell's genius at leadership that enabled the defenders of Mafeking to survive a siege lasting for 217 days during the Boer War. Amongst other things he found that, given the right kind of leadership and encouragement, the boys of the besieged town could be entrusted to carry out a wide range of responsible and difficult tasks with amazing courage and enthusiasm.

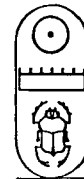
The germ of Scouting was still active. If boys could be taught how to be useful, loyal, and self-reliant in time of war, why not in times of peace? he reasoned.

Following Mafeking, he was given the task of organising the South African Constabulary, and it was not until 1903 that he returned to England. Much to his surprise he found that a little book he had written for soldiers, entitled *Aids to Scouting*, was being used by youth leaders and teachers all over the country. The book was packed with hints and tips on tracking, woodcraft, map reading, the importance of powers of observation and deduction, and so on. It was obvious to Baden-Powell that if the book was revised and extended, it would make a fine handbook for outlining his scheme for peacetime Scouting.

His first move was to hold an experimental camp on the small island of Brownsea, in Poole Harbour, on the south coast of England. He gathered together twenty-one boys and, for two



Lord Baden-Powell, the Chief Scout, being led by cub Donald Major to the gathering of cubs at Pontefract, Yorkshire, England.



exciting weeks, this little pioneer group put Baden-Powell's ideas to practical test. The enthusiasm showed by the boys convinced him that he was working along the right lines.

Retreating to a converted old windmill on the outskirts of London, he set to work rewriting his *Aids to Scouting*. It was published in six fortnightly parts under the title of *Scouting for Boys*, selling at fourpence a copy. The success of the publication was far beyond the author's wildest dreams. Copies were snapped up as soon as the bookshops opened their doors. Indeed, queues of boys were waiting outside the shops long before they opened!

Almost overnight, boys were forming themselves into Scout patrols from one end of the country to the other. Such was the interest aroused that Baden-Powell was obliged to set up an office in London to cope with all the news, reports, and enquiries that poured in from all quarters. Incidentally, *Scouting for Boys* has been a best seller for over sixty years and has been translated into more than thirty-five languages and dialects.

At this period, Baden-Powell was still a soldier. As Inspector-General of

Cavalry he had reached the top rank as a cavalry officer. The coveted Baton of Field Marshal was within his grasp, but he retired from the Army in 1910 on the advice of no less a person than H. M. King Edward VII who prophesied that he would do more valuable service for his country with the Boy Scouts than anyone could hope to do as a soldier. Thus it was that all his tremendous energy and enthusiasm were directed into the development of Scouting—and its sister movement, for the girls were determined not to be left out of the picture!

Like a snowball, the new movement grew at an amazing rate. By the end of 1910, there were over 100,000 Scouts in Britain. The idea took root overseas, sections for younger boys and girls were formed, Sea Scouts came into being, and special arrangements were made to cater to handicapped children. Today, the total membership of the movement throughout the world is over fifteen million.

Scouting knows no barriers of race, color, or creed. It is a movement aimed at producing healthy, happy, and useful citizens, always ready and willing to lend a helping hand to those in need. Its Coming-of-Age Jamboree, held in 1929, was attended by 30,000 boys from 71 countries—the greatest gathering of youth the world had ever seen.

The year 1912 was a particularly blessed one for Baden-Powell, for in the fall of that year he married Olave Soames, who was to be his constant help and companion in all his work and who, today, as Lady Baden-Powell, is known and loved as World Chief Guide. Now in her 85th year, she is still a tower of strength and inspiration to millions of girls the world over and to the Scout movement as a whole. Together with her husband, and since his death, she has traveled hundreds of thousands of miles urging young people to live up to Scouting ideals and to leave this world a "better place" than they found it.

During his lifetime, Baden-Powell wrote thirty-two books, the earnings from which helped him to pay for his Scouting travels. In recognition of his great service to youth he was created a Peer, with the title of Lord Baden-



Lord and Lady Baden-Powell

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Powell of Gilwell (Gilwell Park being the International Training Center for Scout leaders). Honors were showered upon him by universities and cities all over the world. In addition, twenty-eight foreign orders and decorations, and 19 foreign Scout Awards were bestowed upon him.

In 1938, at the age of eighty, Baden-Powell went into semiretirement at Nyeri, Kenya. Toward the end of his life he prepared a farewell message to his Scouts, for publication after his death. He wrote:

"I believe that God put us in this jolly world to be happy and enjoy life. Happiness doesn't come from being rich, nor merely from being successful

in your career, nor by self-indulgence. The real way to get happiness is by giving out happiness to other people. Try and leave this world a little better than you found it, and when your turn comes to die you can be happy in feeling that at any rate you have not wasted your time but have done your best. God help you to do it."

The beloved Chief was called to Higher Service on January 8, 1941, at the age of 83. He lies in a simple grave at Nyeri, within sight of Mount Kenya. His memory remains for all time in the hearts of millions of men, women, boys and girls, into whose lives he brought much happiness and the spirit of joyous adventure.

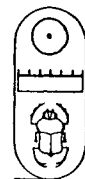


Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING	Monday through Friday
9:00 A.M. to 4:00 P.M.	
EGYPTIAN MUSEUM	Tuesday through Friday
9:00 A.M. to 5:00 P.M.	
	Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	<i>June through September:</i> Tuesday through Sunday
	<i>October through May:</i> Saturday and Sunday
	1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday
	2:00 P.M. to 5:00 P.M.

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



THE FUNCTION OF PAIN

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

TO EVERY condition that is disagreeable to man, the natural response of the human being has always been "Why?" It is quite probable that the first individual who ever experienced anything in his life that he did not like, that proved inconvenient, painful, disagreeable, or annoying to him, immediately began an elementary formulation of a philosophy to explain why such condition should be existent in consciousness. Out of the attempts of primitive man to answer such questions has evolved the basis of superstition, magic, religion, and philosophy. In the form in which these four items have been listed, we see an evidence of evolution to a degree.

Superstition was the first response. The individual who experienced pain or annoyance decided that something external to him had brought this series of sensations to his consciousness. At first his analysis was completely objective. He decided that the rock which may have skinned his leg was in some way opposed to him. This led immediately to the elaboration of superstitions into certain beliefs of magic that made man think that the object which had been the immediate cause of his pain was animate, that it, too, could purposely plan and produce this sensation which to man was disagreeable.

This does not necessarily mean that the primitive individual assigned life to otherwise lifeless things, but he did assign *mind*. Early man did not necessarily relate life and mind. Mind to him was only within his own thinking, but intent seemed to exist everywhere about him. Many external things, he found, impeded him. When he planned to hunt, there may have been a storm; the forest where he planned to hunt may have been destroyed by fire or by a flood. In this way man found re-

peated illustrations of something other than himself that thwarted him.

To ask in exact words why something happened may not have occurred to the primitive man, but his early analysis did cause him to avoid repetition of such occurrences. As a result, he believed that since a certain object had caused him pain at one time the object might be avoided and no more pain would result. However, when another object equally as inanimate as the first one caused him pain and this was repeated a number of times, he may have decided that he would have to do something to keep certain things out of his way or to prevent them from inflicting punishment upon him. Superstitions grew rapidly in such a fertile field of thought. Man decided that objects had to be treated in certain ways in order that they would not again cause him pain or trouble.

This concept gradually led to the idea of propitiation, that if objects were treated properly they would not cause trouble. Prize possessions and food may have been offered as a form of bribery to the objects themselves to keep them from harming man. Obviously, this type of thinking led to early concepts of idolatry. The objects themselves were conceived as having mental intent, and therefore a thought process. By being given physical things of value and, in addition, adoration, praise, and homage by the individual, they might respond in kind.

Magic ceremonies, rites, and rituals gradually came into existence. By means of these, man made every attempt possible to take care of things before they decided to harm him. Out of the concepts, myths, and practices arose the first forms of religion in assigning superhuman force and strength to things, such as carved rocks or other

objects that became gods or representations of divine individualities or forces.

The time came, of course, when man was more analytical. His analysis, his experience that had accumulated through time and tradition, finally brought to his consciousness the fact that the fault could be his—that, if he were careful and did not stumble over a rock in his path or expose himself unnecessarily to elements that caused him harm, he would not suffer the inconvenience and pain that had previously been his experience. This line of thought was the beginning of philosophy. Those who went far enough put aside their superstitions and magic practices and evolved an elementary philosophy, an ethical religion, and an elementary science.

This phase of man's evolution and history probably occurred over periods of time that would be difficult for us to conceive of in terms of figures. Although man has now come a long way from his primitive state to a degree of civilization never previously known, he finds that in his life there still are times of annoyance, inconvenience, and pain; and he returns to the same elementary question, "Why does pain exist?"

There seems to be no immediate answer in explanation of the "why" behind certain manifestations. Even though we have developed much better explanations in our modern concepts of religion, philosophy, and science, they are yet incomplete. We look about us and see evidences of those things which impede our progress. We see evidences of both good and evil. We see and experience pain and pleasure, and we feel that life would be better if only good existed and evil were banished. When evil is witnessed and pain experienced, the natural conclusion of a rational being is that they serve no purpose.

From a scientific point of view, however, we know that pain serves one constructive purpose. It serves as a danger signal. Pain indicates that something is wrong with the function or structure of the human body. If it were not for pain, it is conceivable that we might suffer more when the consequence of the thing that caused the pain was discovered. A headache may be

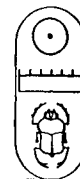
the danger signal of poor eyesight, indigestion, or numerous other complications in various parts of the body. The danger signal is the warning that causes the prudent man to seek professional advice to help him overcome the condition in his eyes or in any other part of the body. It moves him toward accepting therapeutic treatment.

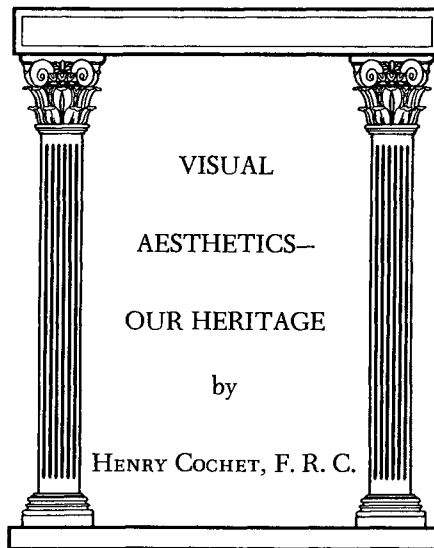
Pain, as it is discussed in these comments, is physical pain, but concepts within our own mind can cause functional disturbances in other parts of the body that may be evidenced as pain. Mental health is therefore as important as physical health in maintaining equilibrium, balance, and harmony within the entire body.

It was at one time conceived that pain was something to be endured because it taught us a lesson. It was believed that pain was suffered for wrongdoing, and that as a result of tolerating it we would learn patience, self-control, and strength of character. A certain degree of truth exists in this theory, but it is not alone the explanation of pain. Let us be realists at all times insofar as our objective world is concerned—we all have suffered pain, and we will suffer pain again if we continue to live.

Our challenge is to so live that we conform to the laws of nature and the laws of God, and that we tolerate those inconveniences which will be a part of our experience to the extent that it is within our ability to do so, and at the same time recognize them as negative conditions over which we have some control, or at least have brought upon ourselves by wrong living, wrong thinking, and wrongdoing.

A proper and healthy mental outlook evidencing tolerance of all men, charitable consideration of others, and love that is a small replica of the love assigned to the Divine are the three prerequisites to mental health. Proper eating, proper resting, and reasonable care that the body demands are the basis of physical health. Conscientious application of such ideals will assist us not only in overcoming the inconveniences of life but also in preparing us mentally for the advancement and gain which we hope to achieve in this and in a future life.





SUPPOSE WE imagine ourselves in a deep cave in the Pyrenees, about 15,000 years ago. Several flickering torches cast eerie shadows on the rocky walls as a short, stocky man in a bear-skin deftly puts the finishing touches to a remarkably lifelike painting of a deer. Giving it the last brushstroke, he says with elation, "It is done!"

Smiling with satisfaction, he steps back to admire his colorful creation. The only other occupant of the cave, a swarthy, broad-chested hairy individual known to the tribe as "The Hunter," patiently squatted on his haunches while silently watching his more gifted friend work. Now, he grunts deep down in his throat as he nods his approval. Staring at the picture with keen interest, he searches in the dimness of his mind for words. Finally, in a coarse gravelly voice, he says, "Your painted deer looks real, but it cannot satisfy our hunger—it has no meat."

The artist, understanding his companion's quandary, answers, "True, the deer has no flesh—it cannot be eaten—it is but an image. But, I, 'The Painter,' can vouch for the image's magic to bring live game within reach of our spears. We have but to carry the picture of my deer in our minds, and 'The Great One' will be pleased. He will help us to make a kill—our empty bellies will soon be filled."

So it was that man, sensing the urgency to draw and paint, began to express his inner thoughts. In time it became a ritual to propitiate the gods, who protected him from hunger and danger. Primitive man, in his struggle to survive, stumbled on aesthetics—it was an approach to God.

Returning to the present, many of us are aware of the great significance aesthetics has in our everyday lives. Much of it is taken for granted. The subject is so complex that some are guilty of evading further involvement with it. With a shrug, taking refuge in an old cliché, they say, "I don't know much about art, but I know what I like." This remark is intended to end all discussion and to avoid the embarrassment of admitting a lack of interest in the exploration and appreciation of aesthetics.

The expression is evasive and precludes any new cultural developments. In an effort to clarify its underlying meaning, one must admit that whatever appeals to us in art is only what we have learned to like; and this within the limits of our understanding. In other words, developing our knowledge of the arts fortifies us with personal inner experiences. The realization comes to us that beauty is its own reward; it is our joyful link with the past. As we add our share to the continuum of aesthetic works, it assures us of a more brilliant and exciting way of life, far into the future.

Soul-stirring Experience

Viewing appreciatively the great works by the giants in the plastic arts is a soul-stirring intellectual experience. Once realized, it becomes an irresistible urge, and we eagerly pursue its elegant allurements. Having thus been initiated, we can rapidly become connoisseurs of the rare and classical, both ancient and contemporary. Let us explore some of the magnificent aesthetic contributions of the past so that we may better understand man's relation to aesthetics.

The remarkable Parthenon (erected 447-438 B.C.) is an outstanding example of timeless art. Born in the Hellenic period, its ruins are one of the architectural wonders of the world. Its conception and construction is attributed

to the Greek master builders, Ictinus and Callicrates. Confident and competent, they built for all time. With supreme assurance, they even corrected for optical illusions in the subtle curvature of the Parthenon's columns. It was a unique and successful attempt to transcend the world of man and reach into the domain of the Olympian gods.

For over two thousand years, the stately structure has resisted the erosion of the elements. Much more of the building would remain but for the cannonading by the Venetians in 1687-88. However, what is left for our edification are its facades which have a subliminal effect on our consciousness. Its gaunt skeletal form outlined by the clear Grecian sky is a stark and hauntingly beautiful vision—an architectural monument and cultural triumph.

What is the nature of this "triumph"? The ancient Greeks had a veneration for proportions and majestic splendor. Accepting the supreme challenge, they strove for order and perfection. Inspired by the highly sophisticated and integrated intelligence of Athens' citizenry, the architects planned the exquisite structure. With a flowering of their ebullient spirits and using infinite care and patience, they embarked on its construction. When it was completed, they too stood back and admired their creation. It was no longer a vision but a dream fulfilled.

Cultural Integrity

The ancient Greeks had a passion for cultural integrity. They advocated the principle that only the best was good enough. From there they reached for the ultimate—hence our wonderful heritage of startling beautiful examples of Greek masterpieces.

Viewing the spectacular ruins of the Parthenon or remnants of the original sculptures by Phidias, we are stirred and excited by their technical perfection. In each there is a subtle suggestion that its conception was not only uniquely Greek but also symbolically universal in appeal. With dedicated boldness, the artisans of the Hellenic period gave to posterity a consecrated form of art that for sheer breath-taking beauty has never been surpassed. Its mystique is the result of dynamic human intelligence and

energy directed solely to the creation of exquisite artistic forms. To this day, those forms are considered to be glorious examples of man's divine mission to rise above demeaning mediocrity.

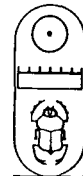
Leaving the Hellenic period behind, we sweep across some nineteen centuries before pausing to admire a spectacular flowering of culture in Europe known as the Renaissance, which flourished during the fifteenth and sixteenth centuries A.D. Man has been immeasurably enriched by the versatile geniuses who produced magnificent works of art during this period. The Renaissance artists were imbued with visionary dynamism and seemingly boundless energy. Their original brilliant works leave us breathless and spellbound.

Creation of Masterpieces

Among the great artists of the time was the renowned master, Leonardo da Vinci. We are all familiar with his Mona Lisa, considered by art connoisseurs as the finest portrait extant. The picture has fascinated art lovers for centuries, and it richly deserves its public acclaim. The exceptional work tells us much about da Vinci's deep concern with the spirituality of womankind. With his infallible technical skill, he has given to posterity a supremely beautiful work of art.

The portrait's unquestionably superior qualities have earned it a legendary reputation. An inherent combination of mystery and charisma has charmed millions. In a space of some twenty by thirty inches, da Vinci has distinguished himself by subtleties of technique having an uplifting effect on our minds. Sensing the message so artfully concealed in the small picture, we can easily believe he had been spiritually inspired—had probably experienced Cosmic Consciousness. It is conceivable that his rare genius had penetrated the invisible barrier that blocks ordinary men from freely expressing the greatness locked in their souls.

The illustrious Michelangelo Buonarroti holds an enviable position in the elegant pageantry of Renaissance art. Born twenty-three years after da Vinci, Michelangelo distinguished himself in sculpture as well as painting. Perhaps



he is best known and loved for his magnificent frescoes in the Sistine Chapel in Rome. With prodigious energy and unlimited talent, he devoted four years to their completion.

With a boldness that is simply staggering, the frescoes depict the creation and fall of man with unparalleled dramatic effectiveness. The magnitude of the project is astounding and a tribute to the skill, imagination, and enduring efforts of the master. The frescoes' composition is artfully endowed with a majestic and compelling order, and with a superb control of his difficult medium Michelangelo injected into the massive figures of his work an absorbing godlike vitality.

History has been generous and given us many outstanding achievements in the visual arts. Museums and private collections, as well as great cities, are replete with fine examples of art. Throughout the world men inspired with a genius from a higher source than the material plane have worked with a will and determination to divert mankind from his propensity for self-destruction. In spite of many deterrents,

the creation of art masterpieces has gone on and will continue as long as hope lives in the hearts of men.

The power of aesthetics and its influence on humanity began with such simple men as the cave dweller known as "The Painter," who vigorously pursued his artistic talents. Without the redeeming influence of aesthetics, man could not have evolved beyond the primitive state. The vivid imagination of the gifted few in prehistoric times cut through the veil of ignorance, and mankind was on his way to self-discovery and illumination.

Art was magic! By visual communication, man expanded his horizon with a love and admiration for the finer things in life. Our present civilization has but to add its share to the continuum of art, and it, too, will leave an enduring cultural mark on history.

Posterity may well look back to our times and say, "They could easily have destroyed all living things on Earth, but many of them, through a faith in peace and truth, and their dedication to the arts, determinedly worked toward world salvation—thankfully, they succeeded!"



Philosophy theorizes on the probable unity of the universe; science tries to prove the existence of such unity by revealing interlocking laws and phenomena. It is mysticism, however, that provides the actual experience of such unity through such states as *Cosmic Consciousness*.

—VALIDIVAR

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, August 22, 1974
8:00 p.m. (your time)

Thursday, November 14, 1974
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

*The
Rosicrucian
Digest
June
1974*

Dark Night of the Soul

by GRANT PEALER, F. R. C.

THE PROBLEMS of the world gather deeper and deeper as layer upon layer of stress and strain press down and seem to crush us under great heavy boulders. Now, more than ever before in our recorded history, men are seeking a higher life in order to be able to breathe. They are awakening to the fact of eternity and "Higher Thrones that are our heritage."

Often, though, seekers of the Truth apparently seem to fail and they then feel that God has forsaken them. Even to the uninitiated the same feeling arises leaving some degree of fear. Over four hundred years ago, St. John of the Cross defined it not as being forsaken but, rather, a period of cleansing. St. John has become famous for the phrase, "Dark Night of the Soul," which appears to have two different meanings.

First, the imagined images must be done away with. The soul must be emptied of all forms, figures, and images, and must remain in darkness in respect to these internal senses if it is to attain Divine Union. Moreover, the soul must halt the operation of its faculties in particular acts. The memory will have lost its strength, the understanding will be unable to comprehend anything. The "inward wisdom cannot enter into the understanding of conceived forms or sensory images."

The manifestations of the "dark night" are somewhat different in different individuals, but in large measure it is an emotional reaction. That the soul must remain in darkness in respect to emotion is the second meaning. When has not any one of us, at one time or another, felt that he was in grave trouble and had been forsaken by all—including the higher forces?

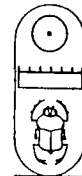
The seeker suffers from periods of despair in which he feels that God has forsaken him and left him to struggle in the darkness alone. "But what the

sorrowing soul feels most painfully in this condition is the dreadful thought that God has abandoned it and has flung it into utter darkness . . . it feels most vividly the shadows and laments of death and the torments of hell which consist in the conviction that God in His anger has chastized and forsaken it for ever." St. John insisted that the dark night is part of one's spiritual education, as part of the necessary purgation and purification from "self" producing that utter humbling of the spirit which is necessary to have supreme bliss of union.

To understand the nature of this union, it must be known that God dwells in every soul. It is in and by this union that He sustains our being; and if it were lacking we would immediately cease to be. Thus when we speak of the union of the soul with God we do not have in mind this ever-present substantial union, but we mean *that* union of the soul with God which is consummated in the soul's transformation in God; a union which can come about only when the soul attains a likeness with God by virtue of love. Thus, when the soul rids itself totally of that which is repugnant to and not in conformity with the Divine Will, it is transformed in God through love.

Picture a ray of sunlight that is striking a window. If the window were dirty and stained, it could not properly light the room with the same degree of light as had been cast, and the ray could not transform the window into its own light. The window must be stainless.

If the window were entirely clean, the ray would transform and illumine it in such a way that it would become almost undistinguishable from the brightness of the ray and would diffuse the same light as the ray. And yet, however much the window may resemble the ray of sunlight, it actually retains its own distinct nature. But this does not prevent us from saying that this window is luminous as a ray of the sun or is sunlight by participation. The soul is like this window. The divine light of the Being of God is unceasingly shining upon it, or, to say, the divine light is ever dwelling in it!



The Saga of the Horse- Drawn Carriage

by PHILLIP M. PERRY



IN OUR modern age, with our easy transportation, we sometimes forget how difficult it was a mere century ago to travel for business or pleasure. The basic transportation for thousands of years before the Space Age was the horse-drawn carriage, a sometimes ornate and often ornery device that tended to break down in unlikely places and send its inhabitants scurrying.

Who knows in what dark corner of the primeval earth man invented the wheel? Doubtless it took many hundreds of years for the basic rolling stone to be sophisticated into a wooden item cut transversely from a hardwood tree, and then made functional by having its center chopped out for an axle.

Our first real knowledge of carriages used in historical times involves the life of ancient Egypt. This civilization began by using sledges to carry stone. But many bas-reliefs on temple walls illustrate the use of wheeled war chariots as well as funeral hearses, many of which are decorated with ornamental and sacred papyrus flowers. These were forebears of the brass ornaments of modern-day carriages.

To the Egyptians we owe the perfection of the chariot axle and the wheel, innovations that were passed down through the centuries. These people created a wooden wheel and even a wooden tire which was lashed onto the wheel by use of leather or hide. Slots were made in the wooden tire through which the hide could be passed so that it would not be smashed and broken as the wheel turned.

If Egypt began the story of the horse-drawn chariot, Greece refined it and diversified its uses. The chariot later became more streamlined, with a curved front and a rail added to protect the driver. As well as being used in the

heat of battle, the chariots were employed in the Olympic Games in races, one of the most popular of events.

When the chariot became an instrument of sport and pleasure instead of merely a functional war instrument, it grew from an ugly duckling into an ornamental work of art. One engraving of an ancient Greek racing chariot shows two beautiful goddesses painted on the front of the chariot, along with a stylized frieze running along the length of the body. A horse's head is sculptured at the end of the shaft connecting the harness, and a lion's head is carved at the end of the axle.

From this it was only a short hop to using the chariot as a pleasure vehicle for private drives on sunny days. There are several ancient engravings of chariots being used for this purpose by Grecian ladies. One shows a highly ornamental chariot decorated with white, stylized horses. The lady is dressed in a great flowing dress that flies in the air behind her as the horses press forward.

These rides, a major chapter in the history of the carriage, were the forerunners of our modern-day Sunday auto drives.

Despite the advances made by the Greeks, no one had thought yet of creating a carriage in which the driver or rider could sit down. This innovation was left to the thoughtful Romans, who invented a *carpentum* drawn by mules. This looked much like a tiny covered wagon but was much more ornamental than the Conestoga wagons we know. The *carpentum* was frequently lined with costly cloths colored yellow and blue, and was heavily decorated.

Carpentums, covered as they were and used for traveling and on wedding occasions, were the first forerunners of what we know as the horse-drawn carriage. Most of them, however, had only two wheels. Exceptions were those used by emperors, princes, and the chief officers of state, all of whom used carriages with four wheels.

The ultimate carriage for these latter people was the *carpentum pompaticum*—a pompous vehicle indeed! This state coach was designed with its doors to the rear, and four human figures carved from ivory supported the canopy or covering. A fifth figure, holding onto a scarf that waved in the wind, stood atop this luxury model.

Around the thirteenth or fourteenth century, carriages as we know them began to come into their own in European countries. These were vehicles which could carry several people at one time, and some had a special seat for the driver up front, not unlike the coaches we see in Western movies.

Carriages which could accommodate several people were important additions to the carriage story, and although crude forms were used in ancient China and India, they were not developed fully until people in France, Germany, and Italy tried their carpentry skills. Today we generally believe that France was the leader in modifying the carriage. The “dandiest” of the ornamental carriages was that made especially for Henry IV of that nation. Complete with tassels, carved wooden columns, and bright upholstery, this carriage was used to haul about the king and his wife. Alas, Henry IV was assassinated in it on May 14, 1610.

Forty years after, the first carriages for public transportation, or *hackney coaches*, were introduced on the streets of France. Imagine, if you will, an evening ride in one of these springless devices. With you are five other passengers, two of whom face sideways. Three horses pull the carriage over the rough, unpaved French roads, meanwhile causing you and your fellow passengers much agony as the bumps are negotiated. Truly, as one writer has put it, they were “guiltless of springs and suggestive of penance.”

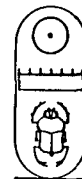
In the 1770's, the French invented a coach much like that used in American frontier towns. With its wooden doors, leather-belt springs, and square design, it approximated more than any other previous carriage the type of coach Americans knew in the nineteenth century. At about the same time, similar designs were introduced in Germany and Italy. Before long the leather belt was replaced with the genuine metal spring, which was discovered to be “bouncier” on the rough roads. Too often the leather belts would lose their elasticity when they got wet.

In the late seventeenth century, England picked up much coach design from France and combined it with her own expertise to create useful public conveyances. It was about this time that the *coach and six*, the last word referring to the half-dozen steeds used to draw the conveyance, came into widespread use in London. Here the coach driver sat on the outside of the coach on a seat far up from the ground. For the first time the coachman's box, situated under his seat and holding hammers, nails, and so on, was introduced. In but a few years sun curtains and a footboard for the driver were added.

The production of the *stagecoach*, that vehicle so common in horse operas of the wild West, was the next step in the saga of the carriage. Actually, this incorporated most of the improvements of the craft in the eighteenth century, but there was added a compartment in the rear for passengers and baggage, a refined driver's seat, and, on the top, a compartment for more baggage and a hardy passenger who liked the open air.



Surprisingly, the introduction of the horse-drawn carriage to America was not without its problems. In the early days of this nation, carriages were looked down upon by people as symbols



of affluence and were thought to be very *British!* In 1780, certainly the height of anti-English feeling, there were only five carriages in all of New York City.

Just after the Revolution, a law was passed banning the importation of all carriages and parts from England. The carriages manufactured in the new nation lacked the aristocratic trim of their ancestors. Brass replaced silver, and those old leather straps replaced metal springs.

By 1810, however, attitudes had changed. There were then twenty-eight carriage shops in New York, and there followed in that carriage century a number of designs and varieties. By 1872 the carriage-making industry had expanded into a major business in the United States. In that year 1,000,000 carriages were produced, or one for every forty people in the nation. It was a \$100,000,000 business, employing 75,000 people in over 12,000 shops.

But the turn of the century was followed shortly by the turn of fortune for the carriage industry. Along came the automobile, with its horses packaged neatly under a hood—out went the carriage!

Such has been the fate of the horse-drawn carriage for the entirety of this century. Recent years, however, have seen a major upsurge in the number of pleasure horses in our nation. As a result, carriage-making on a small scale has come back. People are looking now not for basic transportation but for a means of increasing the fun of their equine hobby. Carriages are used in horse shows and on Sundays to enjoy the outdoors. And they are being purchased by investors who can realize a forty to fifty percent profit over a few years as values increase.

Today, there are two full-time carriage companies in the United States. One is the Arkansas Village Company in Jamestown, Arkansas; the other is the Windsor Coach and Carriage Company in Sudbury, Massachusetts. The latter puts out about twenty new carriages per year and renovates a great many more antique ones.

The rebirth of interest in horse-drawn carriages is proof that many people are taking a new interest in their history. We are redefining ourselves and recognizing that, in the rush to progress, many valuable elements of life have been left behind. It is no trick to reclaim them. And in bringing them once more to the contemporary scene we improve the quality of our lives.



Remember, as you gather day after day into weeks, months, and years, you become a link that connects the past with the present. You and your contemporaries are the only ones who can bring the fabulous twenties alive for the "now" generation. You, alone, can make them appreciate the thrill of riding in a horsecar, the problem of walking in a hobble skirt, the glory of a homeland at peace. Thus you play an important role as an oral historian.

—PHYLLIS W. HEALD, F. R. C.

*The
Rosicrucian
Digest
June
1974*

FOR YOUR AUTOMOBILE

Your automobile can be of help to the Rosicrucian Order, AMORC. A small attractive seal (in red and gold) placed in the corner of the window shows the name of the Order and its insignia. This is quickly and simply applied as are the decals of automobile associations, hotels, etc. You will have pride in having this appear on your car. It will be the means of identifying you with the worldwide Order. Package of 5 decals \$1.15. Order from: Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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

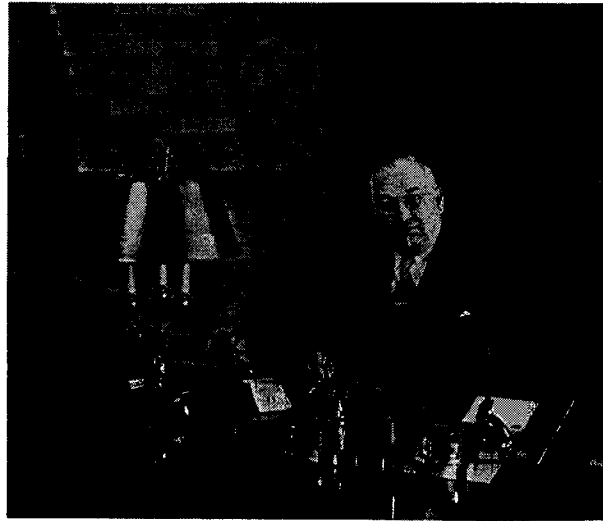
What Is Karma?

ONE OF THE subjects of mystical, metaphysical, or oriental philosophy which seems to puzzle the Western-world type of mind, perhaps more than does any other subject, is that of Karma. The very word itself appears to be so mysterious and undefinable that it creates the impression in the minds of many casual readers that Karma is an indefinite something that is the cause of all of our suffering, illness, unhappiness, misfortune, and despondency.

The free and liberal manner in which the word and the law are represented, as translated and explained by self-appointed teachers of mystical and metaphysical theories, and the glib manner in which thousands of misinformed students and readers use the word to explain all the personal events of life, have led to a greater misunderstanding of the real principles represented by this word than of any other principle associated with the very broad field of mystical and occult philosophy.

Briefly stated, *Karma* is a Sanskrit word unfortunately chosen and popularly adopted for what is known as the "law of Compensation." This law represents that form of both spiritual and worldly action by which the thoughts and deeds of human beings are balanced. This process of balancing may be likened to the familiar process of nature whereby one reaps what one sows.

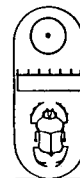
The law has efficiently demonstrated itself in the lives of millions of human beings and is a very definite principle, made manifest by many experiences in the understanding of every sincere student of mysticism and metaphysics. It shows that we can and do bring upon ourselves in the immediate or near future the conditions and circumstances which constitute our lot in life. Through our observation of the working of the



law, we are warranted in believing that it is an immutable law, a law that will work in the distant hereafter as well as in the present cycle of time, and also that we can and do create for ourselves in the future afterlife many of the circumstances and conditions with which we will have to contend.

There is ample proof of the truth of the statement that everything that occurs in life is due to some cause, and that every cause has its definite effect. In the spiritual and social world it has proved that we cannot do a kindness or an injury to another human being or even to a so-called dumb animal without someday in some way making adequate and just compensation for our act, or receiving just and adequate recompense.

In carefully watching, studying, and analyzing events in the course of our lives, many thousands of us have learned beyond any doubt that we can and do create events and conditions in the near or distant future by the thoughts we hold, the thoughts we express, the motives behind our acts, and the acts themselves. We have learned also that there is no way of avoiding the law of Karma or Compensation except by making compensation and adjusting the balance of the scale either before the law forces us to do so, or when the demand of the law is upon us and we are within its grasp.



And we have learned that no unkindness, no unjust or just thought or deed, no unmerciful or merciful act or plan that goes into action ever escapes the Karmic records or goes uncompensated, unadjusted, or unbalanced. It may take months or years before the inevitable results of our acts are brought home to our attention or compensation is made, but the law is as positive and sure in its working as is the so-called law of the Medes and the Persians.

Man and his arbitrarily made laws for the civic conduct of citizens and the social, ethical, and moral conduct of peoples may attempt to adjust and punish or compensate individuals for their acts, but such punishment or compensation is never as just, never as merciful and considerate, and never as sure and efficacious as is the inevitable operation of the law of Karma.

We have said that the law is immutable, and we mean by that that it is a divine principle or divine law created by God, and in nowise contrary to His divine principles of mercy, justice, forgiveness, and love.

Suffering in Goodness

The law of Compensation, or Karma, is not a blind, cold, mechanical thing that demands an eye for an eye and a tooth for a tooth as man demands in his arbitrarily made law. Such a process is never wholly just or merciful; and, most of all, it is not constructive or beneficial to the individual and to society, whereas the law of Karma naturally and eternally seeks to be constructive and wholly beneficial to the individual and to the society of individuals.

But for some strange reason—probably due to the misrepresentation of the true law of Karma and to the lack of intelligent understanding of it—thousands of casual readers of mystical philosophy and many early students of such philosophies believe—along with some of the leaders of so-called humanitarian and various mystical movements—that *all suffering is Karmic*. This belief is undoubtedly based upon logical fallacy often stated as: “All misdeeds lead to suffering; therefore, all suffering is due to misdeeds.”

If the law of Compensation is just, merciful, and constructive, as we must

consider it to be if it is universally active and therefore a law of divine origin, it must make compensation for good deeds as well as demand adjustment for evil deeds. The fairness and justice of the operation of the law in both ways appeals to our good sense and at once brings out the absurdity of the idea that the law of Compensation, or Karma, is only a form of punishment for misdeeds.

I have inferred that the word *Karma* is an unfortunately chosen word. To many students of Oriental philosophy, the word *Karma* implies only suffering, or the trials of life. Therefore, it is not a good term for describing the law of Compensation. For, were not our good deeds compensated and rewarded, if by nothing more than the personal pleasure and happiness we get out of doing good, man would not be tempted or inclined to live a noble life, to do good unto others, and to contribute freely to the constructive, uplifting progress of civilization.

If man were *only punished* for the evil he did, he would neither be deterred in his evil actions nor motivated and inclined to do good in place of evil. Most of man's arbitrarily made laws relating to social, ethical, moral, and civic conduct provide forms of punishment for evil acts, even to the demand of an eye for an eye and a tooth for a tooth. But a review of the history of civilization since its dawn up to the present moment proves very convincingly that the threat or promise of punishment for evil acts has not lessened crime or the amount of evil done by those who are so inclined.

If we were to take out of our scheme of things all of our natural desires to reward good deeds, to give praise or compensation or acknowledgment to the good that is done, and to encourage those who try to do good, we would soon find more evil in the world than good, despite any cosmic or man-made law of punishment for the commission of evil.

The operation of the law of Compensation alone would be sufficient reason for the human individual to strive to do good, to be tempted to do good rather than evil. Our good acts, good thoughts, good intents, and good

motives bring their rich rewards inevitably and as surely as our evil acts, motives, and purposes bring some form of suffering, of chastisement, of denial or adjustment which impresses upon us the fact that we cannot be unjust, unfair, and unkind to man and God without having the lesson or principle brought to our attention in that form, that degree, that nature, or that time, or under those conditions when the chastisement or correction will be the most impressive and the most constructive.

Indirect Causes and Effects

The idea, however, that all suffering, all illness, all pain, all sorrow, all disappointment, and so-called bad luck is a Karmic result of some similar or dissimilar unkindness or evil act or intent on our part is an absurdity. Also, not all rewards from God or man, from the Cosmic or from worldly society, nor all our joys and happiness, or so-called good fortunes, are Karmic results of good deeds, kind acts, and constructive thoughts on our part.

There are many causes for some of our illnesses and misfortunes, some of our unhappiness and our trials, that have no relation to any evil or unfortunate or erroneous act or thought, consciously or unconsciously performed or expressed by us either in this life or any previous life.

While it is undoubtedly true that our lot in life today is very greatly the result and the accumulated effect of what we did and did not do in previous years or previous times, on the other hand life is daily fraught with unexpected, unanticipated, and seemingly undeserved blessings, benedictions, rich rewards, and magnificent opportunities. And each day brings its incidental tribulations and various forms of sorrow and suffering, either in a minute or large degree, from no cause that is remotely associated with yesterday or yesteryear or any preceding year of our life, or any act or thought performed by us at any previous time.

For instance, the idea is *unsound* that the three little girls who were brutally and fiendishly murdered [1937] in Southern California by a madman, an individual of criminal instincts and passions, were victims of a Karmic action and must have committed some

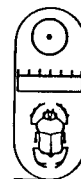
acts or act in their present lives or preceding lives which brought upon them this unfortunate tragedy. Such conclusion is *unsupported* by logical reasoning and by adequate analysis of all universal laws.

In the first place, if we are to believe that suffering—all the pain and sorrow, and all the illness and misfortunes which come into our lives—is wholly and solely decreed by Cosmic Law operating as Karma, then we would have to assume or believe that the individual who so fiendishly and brutally mistreated these three very young children and then murdered them was acting as an instrument for the law of Karma and was a channel through which that law operated.

In other words, if we assume that what occurred to these three children was cosmically decreed through the Karmic law, then the man accused by the police and looked upon as a criminal and classified as out of harmony with all cosmic and divine principles is, after all, an instrument of the Cosmic, a worker in God's vineyard, a channel through which one of the divine laws operates. Therefore, he should neither be punished by man for what he did nor should he suffer at the hands of the law of Karma for the crime he seems to have committed.

Certainly it would be unjust of the law of Compensation or the law of Karma for it to choose an individual to carry out a divine decree of Karma and ravage, mutilate, and then murder three young children who could not have committed any crime in this incarnation to deserve such punishment, and then punish the instrument which the Cosmic chose for carrying out its divine decree. In other words, can you consistently believe that the law of Karma is just if it selects and then causes and empowers a man to commit a horrible crime against life and society, and then punishes that man for fulfilling the divine mission that was decreed?

If, on the other hand, you should want to argue as some of the unthinking occult students argue that, since the man acted as an instrument or channel for the fulfillment of the Karmic law in the case of the three children, he should be allowed to go free of any



man-made punishment or even cosmic punishment, then in such a case you would have to admit or assume that there are crimes which an individual can or may commit against God or God's children, against universal laws, life, and society. The conclusion would then have to be that for such crime the individual should never be punished nor censured, and should not even receive condemnation at the hands of man.

Foundations for Future

God and the cosmic laws working in accordance with God's scheme of things have the right, the privilege, and the prerogative of bestowing upon man certain blessings, benedictions, and rewards, certain unexpected and unanticipated advantages or opportunities which will enable him to maintain or continue his mission in life or to help others. Also, on a larger scale one's mission may be to carry out a cosmically inspired plan of humanitarianism or to bring resulting advantages to society generally or to add one step or more to the progress of civilization.

These advantages and blessings and benedictions may come in this manner to individuals who have not directly or indirectly earned them or deserved them through any definite act or thought in the past which could be logically or reasonably interpreted as a direct cause of the blessings and benedictions. There is some cause, of course, for the results that have been made manifest, but that cause need not be wholly or solely of a Karmic nature. What the individual does with these blessings and advantages, these benedictions and these opportunities, may be the *cause* of future Karmic action, but they are not always the *result* of some Karmic action. The same is true of unfortunate matters that come into our lives.

Undoubtedly God often grants to us or visits upon us many blessings and awards, many forms of "trials and tribulations" for the sake of testing us or giving us an opportunity to test our selves, or contributing to the general scheme of things as a channel or an instrument. Much good has come into the lives of many individuals through suffering, through various trials, and even through spells of illness without

the action of the law of Karma. We grow spiritually and in every element of character and makeup of personality through the things we experience, both good and evil, both happy and unhappy.

To make all of the experiences of life a direct result of previous acts would be to put the whole of life upon a purely mechanical basis, leaving no provision for the intervention of God or the spontaneous expression of God's rights or privileges. It would reduce the universal scheme of things to an unintelligent system of action and reaction, with no progressive outlook or anticipatory consideration, with no evolutionary factor and no divine element of mercy and love.

Perhaps the Rosicrucian Order (AMORC) is the only mystical organization operating in both the Western and the Oriental worlds today which has this distinct and comprehensive understanding of the law of Karma and the law of Compensation. However, that is no reason why each Rosicrucian should not do his utmost to understand the matter thoroughly, competently, and interpret his understanding and spread a comprehension of it among those persons who are unacquainted with the real facts and who do not have this correct realization. We all should do our utmost to correct the false impression that exists in regard to the true nature of the law of Karma and the true operation of the law of Compensation.

And in answer to the inevitable question that will be asked, "How can one tell or determine whether a condition, either good or bad, that has come upon an individual, is a result of Karma or of direct divine decree?" let me add that the *cause* of any mysterious or unexplained occurrence in our present lives is not so important as our realization of the *lesson* to be learned from the occurrence. If we receive at any time a rich reward or an incidental reward, a blessing or a benediction, an opportunity or an advantage, let us give thanks to God and the Cosmic for it and realize that whatever may have been the cause that brought it about, our obligation and our duty now is to use it—unselfishly, lovingly, and constructively.

If illness or sorrow, disappointment or disadvantage, comes to us, then instead of searching into the remote past for a probable cause we should strive to learn the lesson that the situation may include and do our utmost to overcome and master the conditions and thereby strengthen our character and add to our wisdom. We should determine to so live our lives from day to day that we shall not earn again a similar experience through any possible Karmic action; and thereby we shall also be prepared to meet such a contingency in the future. In this wise, we

will be harmonizing with universal cosmic laws in turning all of our experiences, good and bad—all of our situations, circumstances, and incidents of life—to good advantage for the benefit of ourselves and the benefit of mankind generally.

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



ROSICRUCIAN CONCLAVES

LONDON, ENGLAND—August 31, September 1, The Cafe Royal, 68 Regent Street. Please contact Miss Y. Butler, 26 Burstow Road, London S. W. 20, England.

MANCHESTER, ENGLAND—Northern and Midlands Conclave—September 20, 21, 22, Owen's Park Conference Centre. Please contact Mr. R. Leech, Conclave Chairman, 16, Sunnybrow Road, Archer Park, Middleton, Manchester, Lancashire, England.

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.)

July:

V. V. Giri, President of India, is the personality for the month of July.

The code word is LOOK.

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



FIDEL CASTRO

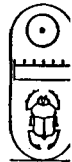
September:

Fidel Castro, Premier of Cuba, will be the personality for September.

The code word will be NAT.



V. V. GIRI





Optimism—A Technique of Mastership

by MICHAEL KELL

ALL THE occurrences which happen to people can be grouped into two sets: One, those circumstances which were preconceived, desired, and anticipated; and two, those circumstances which may be contrary to our desires. We all would like to experience circumstances residing in the first group. However, due to oversights on our part, poor or insufficient visualization, misconceptions, accidents, or plain foolishness, we often find ourselves dealing with life in the second group.

This is not always pleasant. Much of the time, these periods of stress, strain, and conflict can be tolerated and even enjoyed by an individual if he views life positively. The key to this viewpoint is to live with a confidence in life and one's own uniqueness which is traditionally labelled *optimism*.

Optimism is the ability to experience life fully. An optimist is a person who can uncover the hidden benefits of all experiences encompassed in life. Such a person may visualize, plan, and attempt to achieve those goals which he believes important. Like all people, he will at times fail in realizing some of these goals. However, a failure is not a "Waterloo." An optimist will stand back for a moment and ponder what has transpired. The point in question may be an accident or simply a delay in forward momentum. In any case, he will have learned how to extract the maximum amount of beneficial knowledge and experience from the incident.

This resiliency and desire to learn from life will become habitual if exercised sufficiently. The realization that one can never lose growth, even through errors in judgment, as long as he retains an expansive viewpoint toward life is a fundamental truth.

Life may appear disheartening. One may believe that his luck is always bad. This is a misconception which can be overcome through hard work and realization. The optimistic approach to life, when modified by a developing and

maturing understanding of existence, is a sign of progressing mastership. One may advance from being a city camper, caught in a runaway canoe plunging down unfamiliar rapids, to a conscious captain, who wisely observes the waterways so as to circumvent rough seas and note sheltered harbors.

Naturally, this change from victim to master will not occur spontaneously. As with the ship captain of old, you will need to go to sea in gradual steps. As the cabin boy, you discover that spitting into the wind is less desirable than spitting with the wind. You will learn to extract the useful knowledge from your past experiences and begin to chart a new course for yourself. As you advance to mateship, you will gain in your ability to navigate rough waters and guide your ship into calm seas. As you sign up for additional cruises, you will observe that your store of expertise grows. Rough seas will seem to occur less often. Your anticipation of foul weather will intensify. Finally, you become master of your own ship.

As ship's master, you are in complete control of your destiny and its method of attainment. You can sail your ship in the full gale of life and sustain a healthy chuckle and a twinkle in your eye. Meeting life, alive and vibrant, is to attain mastership. From the city camper in the runaway canoe, to the cabin boy attempting to gain his sea legs, to the ship's master, and on to the teacher of new cabin boys is only a matter of time and conscious decision.

The key is to tack whenever the breeze runs foul, run with the wind as consistently as possible, and lash down if storms are evident. The sailor modifies his course of action to accomplish his goals within the restraints of nature. He is much like the earth basking in the life-giving emissions of the sun—no experience is detrimental if one has attained the habit of optimism.

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Rosicrucian Activities Around the World

WE ARE pleased to hear that the Rosicrucian Humanitarian Award has recently been presented to Miss Phyllis Josephine Forbes of Kingston, Jamaica. A registered nurse, physiotherapist, and midwife, Miss Forbes is the founder of *Phyll's Court Place of Safety*—a home for abandoned children. Having always felt a deep concern and love for small children, in 1959 she started the home with one abandoned child. Today Phyll's Court is home to some forty children ranging in age from birth to five years. Malnourished and deformed children who have come to the home have shown rapid improvement under the loving care of Nurse Forbes and her assistants. Her staff works in shifts round-the-clock to attend to the children's needs. The home receives some aid from Jamaica's Ministry of Youth and Community Development, but assistance received from interested individuals makes it possible to carry on. Miss Forbes is shown here with Frater Frank A. Davis, AMORC Regional Monitor, who made the presentation.



Throughout the year, behind-the-scene activities at Rosicrucian Park go forward from day to day. Here we see workmen discussing details of a remodeling job in the now new offices of the Grand Treasurer's Department which are located on the second floor of the Studio Building.



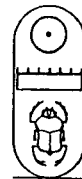
Thebes Lodge members of Detroit, Michigan, are singularly proud of Colombe Emeritus Janetta Ward who served at her last convocation on Tuesday, February 16, 1974, on her eighteenth birthday.

In January, 1974, Janetta was graduated second in her class from Charles E. Chadsey High School of Detroit and was Class Salutatorian. She received the Police Youth Award and is a member of the National Honor Society. Janetta also was awarded the Pre-Medical Student Honors Scholarship from Michigan State University where she will be attending. With this busy schedule, Janetta is continuing her Rosicrucian studies. We extend to her our congratulations and best wishes for the years ahead.



In the October 1973 issue of the *Rosicrucian Digest* there appeared an article entitled "Of Planetary Citizenship" by Louise Kidder Sparrow. This article pointed out the need of educating men and women, especially at this time, to the idea of world citizenship and of the most recent attempt to forward this endeavor, namely, Planetary Citizenship.

In a recent issue of the Newsletter of the Planetary Citizen Registry, Ottawa, Canada, interest in this move-



ment is clearly pointed out, for it states that the week after the *Digest* appeared letters started arriving at the Registry Office "from Canada and the United States mentioning the article. A couple of weeks later, they began coming also from England, France, Italy, West Germany, Sweden. Then, pretty soon, they began arriving from Nigeria, South Africa, Sierra Leone, Tchad, the Gulf of Arabia, Zambia; then Australia, New Zealand, Sri Lanka, New Guinea. Even now, three months later, we still get a few every day from all over the world.

We've been impressed by the warmth of their enthusiasm and with how many start out, 'I have just finished reading . . .'

"One day, on impulse, we bundled up a few we had just answered and sent them off to Mrs. Sparrow to share. Back came a letter beginning, 'Imagine what a welcome birthday gift to me. I shall be exactly 90 years old on January 1.'

"And people ask, 'What can one individual do?'"



MUSIC FOR MEDITATION

The ancients believed in the efficacy of music as an important tool in the process of daily meditation. Great philosophers pondered life's mysteries surrounded by the fine music of the day.

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WINSTON CHURCHILL RESIDENCE

Located at Chartwell, Kent, England, is the home of Sir Winston Churchill, perhaps the foremost statesman of modern times; a man whose courage and unswerving determination carried Great Britain through perhaps her greatest crisis—World War II.

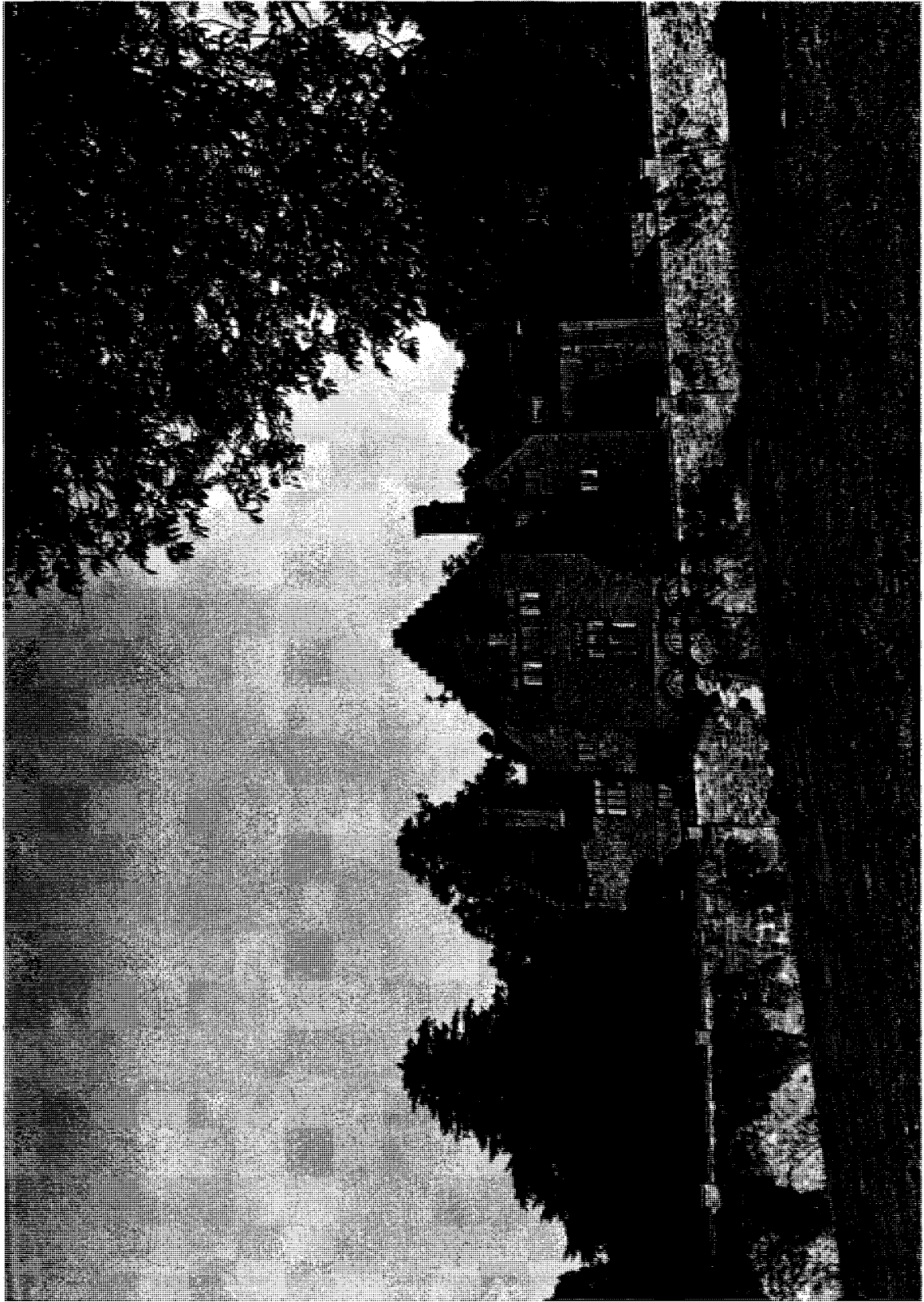
(Photo by AMORC)

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QUEEN ELIZABETH I (Overleaf)

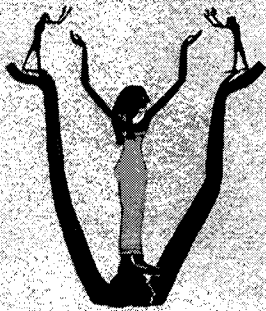
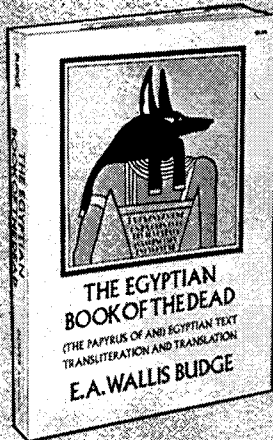
This classical bust of Elizabeth I, Queen of England and Ireland (1533-1603), with its rather imperious bearing, is in Hatfield House in which she once dwelled. Her popularity and her dominating manner set a style of custom that became known as the Elizabethan period throughout the world.

(Photo by AMORC)





The Book of The Dead



The Mystical Ka, the immortal self said to dwell in every man, is depicted here with arms upraised and a goddess standing on its head. This Ka was distinguished from the soul. It was the first concept had of self, or the inner awareness.

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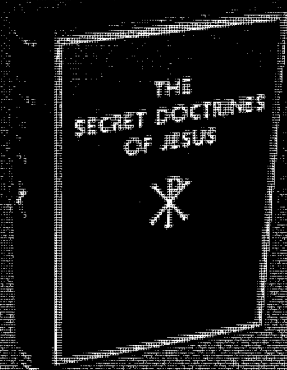
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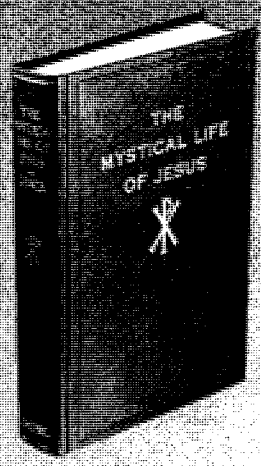
The Real Story of Jesus

by H. SPENCER LEWIS, Ph. D.

This book is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of his activities in the time not mentioned in the Gospel accounts. The facts relating to the Virgin Birth, crucifixion, resurrection, and ascension will astound and inspire you.

The book was in preparation for a number of years and required a visit to Palestine and Egypt to secure a verification of the strange facts contained in the ancient Rosicrucian and Essene Records. Its revelations predate the findings of the Dead Sea Scrolls, indicating a secret source of information known only to the author.

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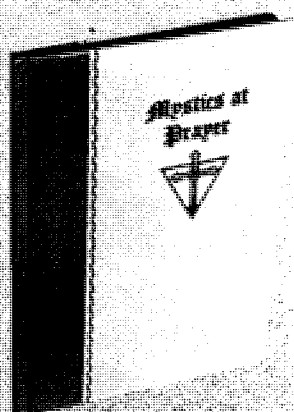


Mystics at Prayer

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Compiled by Many Cihlar, Austrian Philosopher and Mystic, from the prayers of Hindu, Sufi, Persian, Hebrew, and Christian Mystics, the book is well bound and beautifully printed in two colors.

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BRAVE NEW ERA

As an inveterate science-fiction fan, I have always been fascinated by the various ways in which different authors have circumvented the tremendous obstacles imposed on their plots by the staggering distances between one solar system and another, to have their characters liftoff to adventure and arrive at their destinations on time.

The recent Moon missions and planetary probes have made headlines, among other things, because of the hundreds of thousands—and in some instances millions—of kilometers they have had to travel; but seeing large groups of zeroes strung together after a figure does not always convey an image or proportion of the actual distances involved. In order to get a clearer picture of what the size of our local solar neighborhood is, let us suppose that the wonder of modern air transportation, the Jumbo Jet, could travel in outer space. If it was headed for the Moon, it would arrive there in a little over fifteen days; however, if its destination was Pluto, outermost of the known planets of our Solar System, the twenty-sixth generation born on the craft would deplane there, some 655 years later.

Beyond the Solar System, distances are no longer measured in kilometers but in "light-years," the distances travelled by light in one year, at the speed of 300,000 kilometers (186,000 miles) per second. Thus, our Jumbo Jet would need slightly over four and one-half million years to reach the closest star system, a mere 4.3 light-years away.

By now it has probably occurred to someone that in order to reduce travel time, all that is needed is an increase in speed. This, of course, is true. *Pioneer 10*, the first Jupiter probe (together with its little aluminum plate bearing a message for any alien intelligence who may find it), is travelling at a rate of over forty thousand kilometers (25,000 miles) per hour; however, it won't leave the Solar System until 1987 and, if it were headed in that direction, it could reach the nearest star system in about 112,204 years, which is better than four and one-half million, but not that much better.

The solution becomes increasingly obvious: More speed. If a spaceship travelling at half the speed of light takes

a certain period of time to get to another system, one traveling at the speed of light would get there in only half the time. Unfortunately, it is not that simple for, as relativistic physics teaches us, as an object approaches the speed of light a series of changes begin occurring in its structure: it starts losing one dimension in its direction of motion and its mass begins to increase. Naturally, as mass increases, more energy is needed to step up the speed. The problem is that at the speed of light, the mass of an object would become infinite, requiring an infinite amount of energy to move it; and even if you could provide an infinite amount of energy, you would end up with a two-dimensional, infinitely massive "something."

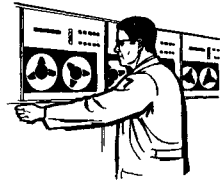
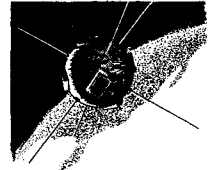
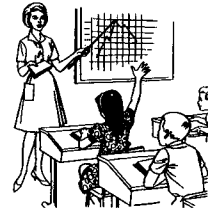
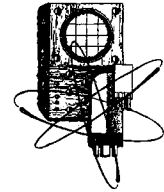
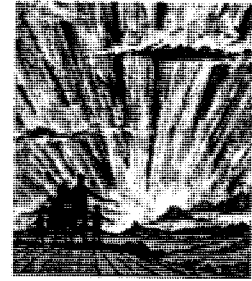
In other words, our present knowledge of physics indicates nothing can travel at the speed of light.

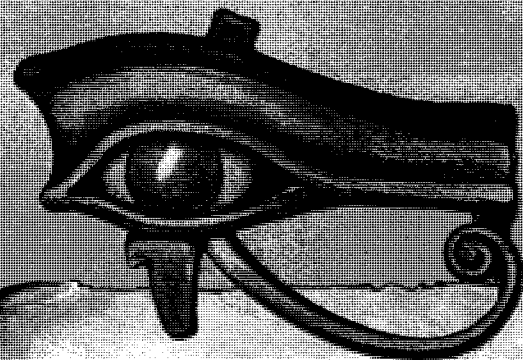
But . . . what about *beyond* the speed of light? Relativity does not seem to raise any objections to hyper-light speeds, only to light speed itself. "Ah," you may say, "but to go beyond the speed of light you have to travel, at some point, at the speed of light and Einstein won't let us." Not so. Physics abounds in instances where there are jumps from one level of energy to a higher one, without going through intermediate levels. These are called "quantum jumps" and if they were not possible, none of our solid-state devices would work. Transistor radios would be unknown, and pocket calculators would not exist.

Perhaps in a not-so-distant future someone will develop a device capable of making a spacecraft take a quantum jump in speed, giving substance to science-fiction's "hyperspace drive," enabling spaceships to travel to the planets in minutes, and to the stars in days.

If this seems farfetched, just remember that the primitive craft that carried the astronauts to the Moon took less time to travel to a completely different world and back, than did Columbus' ships to journey to the Americas, one way. Not so long ago, certain experts were predicting the first trip to the Moon for sometime after the year 2000; so it is not unlikely that we may witness the departure of the first ship to the stars 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.

Every advantage in the past is judged in the light of the final issue.

—DEMOSTHENES, 384-322 B.C.
First Olynthiac

He has half the deed done, who has made a beginning.

—HORACE, 65-8 B.C.
Epistles

The short period of life is long enough for living well and honorably.

—CICERO, 106-43 B.C.
De Senectute

The sum which two married people owe to one another defies calculation. It is an infinite debt, which can only be discharged through all eternity.

—GOETHE, 1749-1832
Elective Affinities

