

Rosicrucian Digest

April 1975 • 50c



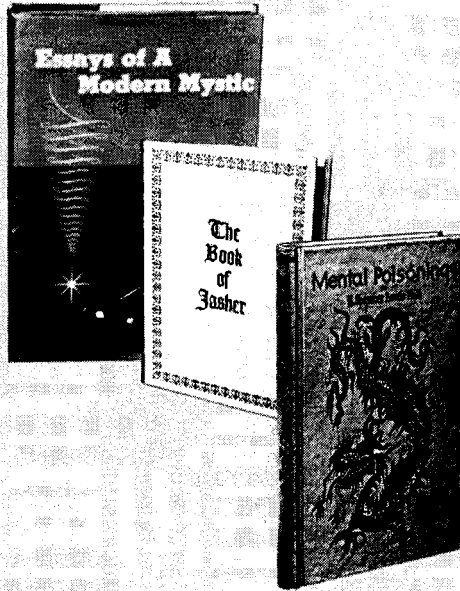
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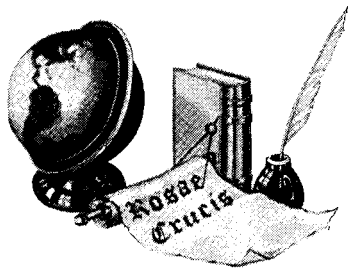
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Robin M. Thompson, Editor

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

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THE MOUNT OF OLIVES

» » »

This view is from the Mount of Olives overlooking Jerusalem. The Mount of Olives is holy to three faiths: Jewish, Christian, and Muslim. The Mount is intimately connected with the life of Jesus, and for many Christians a pilgrimage to the Mount of Olives with its sacred shrines and magnificent view is an unforgettable experience.

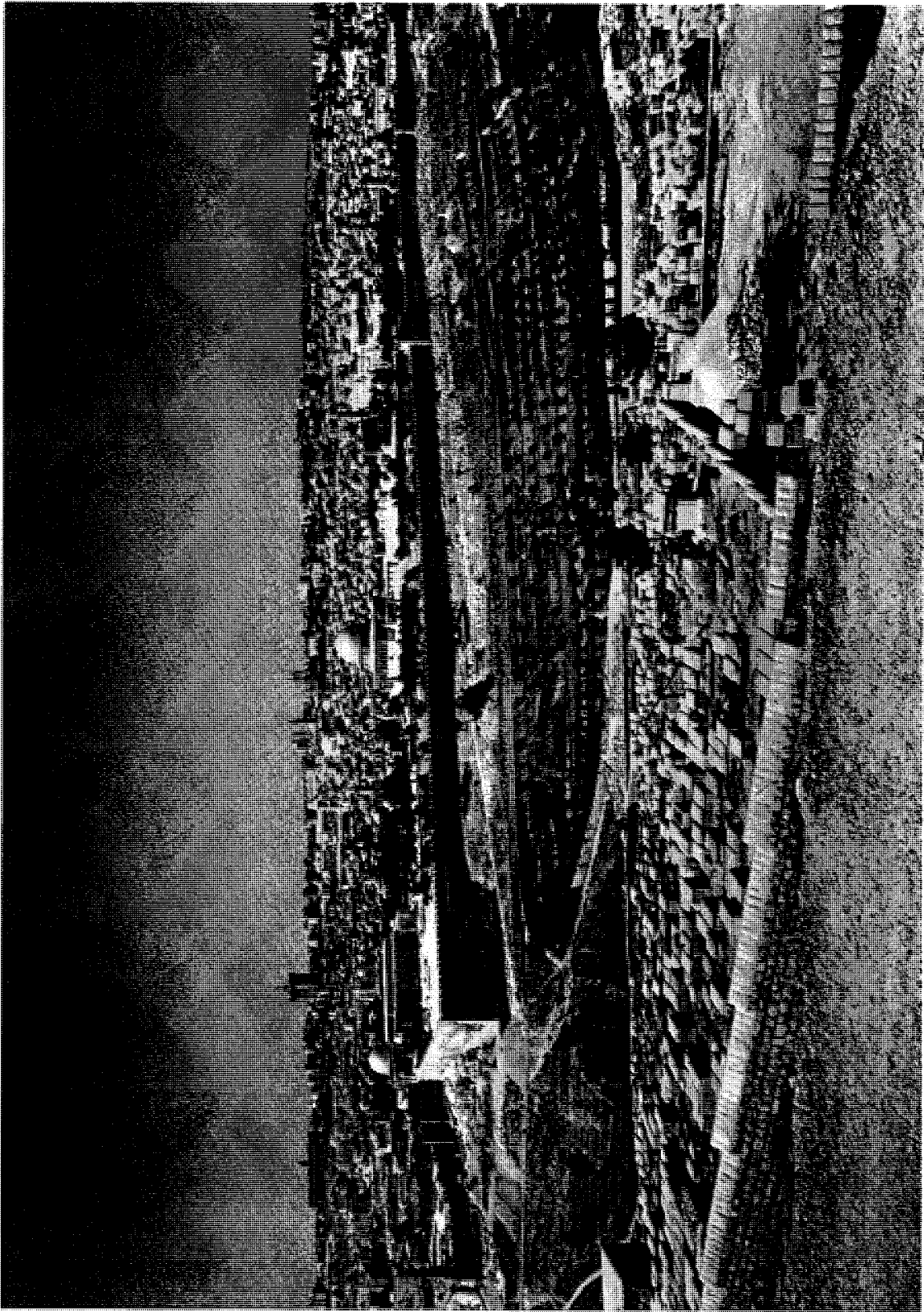
(Photo by AMORC)

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April, 1975

No. 4

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THOUGHT OF THE MONTH

By THE IMPERATOR

WERE UFO'S HERE IN ANTIQUITY?

EVERY AGE of history and even of pre-history has had its mysteries, which challenge the human mind. The *unknown* is always the basis of such enigmas. However, the human mind never allows the unknown to remain as such. The human is not content until he has devised an explanation for some phenomenon whose cause cannot be perceived. It is this mental unrest and fertile imagination piercing the veil of darkness and ignorance which lets the light of knowledge enter. Most often, however, the ultimate discovery, the result of serious empirical investigation, exposes the falsity of the previous belief.

Celestial phenomena have long intrigued the imagination of man. They caused the ancient Babylonians to turn their eyes heavenward and assume these bodies in space to be gods affecting the lives of humans. However, their faithful observations, though accompanied with beliefs in supernatural powers, did result in the discovery of fundamental laws that now constitute the science of astronomy.

There is much yet existing in the great voids in which our little planet floats that are enigmas to our great scientists. They will remain as mysteries to those who prefer the easier road of fantasy for explanation. Fantasy is often more appealing and romantic than the cold deliberations of science, and consequently many minds are reluctant to lay aside a cherished belief for factual knowledge.

The belief that man is not alone in the Cosmos is by no means a new one. Giordano Bruno, a Dominican monk born in Naples in 1548, spoke in defense of Copernicus who had declared that the Earth is not the center of the universe and thereby had offended the church and its doctrines.

Bruno was emphatic in his belief that the Earth was not the sole habitat of man. "Only one bereft of his reason could believe that those infinite spaces tenanted by vast and magnificent bodies, are designated only to give us light, or to receive the clear shining of the earth." "If in the eyes of God there is but one starry globe, if the sun and moon and all creation are made for the good of the earth and for the welfare of man, humanity may be exalted, but is not the godhead abased? Is this not to straiten and confine his providence? What! is a feeble human creature the only object worthy of the care of God? No, the earth is but a planet, the rank she holds among the stars is but by usurpation; it is time to dethrone her."

Advanced Thought

For his advanced thought and liberalism of mind Bruno was burned at the stake by the church! Today science is sufficiently assured of the probability of life somewhere among the million of island universes and the billion of stars and planets. It no longer thinks that life is a mere caprice of nature but rather a phenomenon that can occur—and perhaps has many times—wherever the conditions are favorable to it. To this extent astrophysicists have established an observatory with sophisticated instruments to detect any phenomenon which would be indicative of intelligence in outer space.

Are UFO's irrefutable proof that other intelligent beings do exist and have, in fact, journeyed at a speed imagined to exceed light, and finally reached Earth? Notwithstanding the many reports of the sighting of UFO's or what was believed to be them, there is yet no indisputable proof that what was observed were vessels from another world.

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An example of such dubious reports was one appearing within the last few days in the local press. A prospector rushed into a small town bordering the California desert upon which he had been traveling. He excitedly related that he heard a loud explosion on the desert and saw a UFO take off, and then further saw strange objects erected on the desert floor where the explosion occurred.

Local authorities immediately went to the scene and found a series of what appeared to be large megaliths. These vertical stones were about six feet (208 centimeters) in height, one edge of which had a toothlike formation. They were scattered over a large area of the desert. After considerable speculation and further details of how they were erected by beings from outer space, a college student of the University of Southern California admitted that he and his fellow students had erected these objects. It was not done as a prank but as an art project in connection with his program of acquiring an art degree.

Notwithstanding the reports about UFO's made by persons with seeming integrity as to actually what such objects are, the observations and examinations must come from a select body of scientists fully qualified to pass upon the phenomenon. We must remember that UFO means *unidentified flying object*. If it is unidentified, then it should not be presumed as something else by the unbridled imagination, for such may interfere with a rational inquiry.

There is now certain literature in circulation having great popular appeal which sets forth a claim that UFO's visited the Earth eons in the past. It is further related in such literature that many of the structures of past cultures, as the pyramids of Egypt and those of the Mayans and Incas, were built by inhabitants of another world. Also, this literature affirms that inscriptions, as pictographs, found on many of the architectural structures and on artifacts were done in ancient times by peoples from outer space.

Such an account, of course, again captures the popular imagination and makes an appeal to fantasy. Many of the willing believers are, however, quite without a good grounding in history and ap-

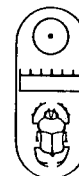
parently without even a rudimentary knowledge of the accomplishments of modern Egyptology and archeology. Most all the pyramids in Egypt which were principally burial chambers of a king or pharaoh have, in what is known as the pyramid texts, accounts written in hieroglyphics and pictorial displays, describing who built them and providing information as to approximately when. In fact, the pharaohs whose burial structures were the pyramids were often vain enough to boast of their accomplishments in the inscriptions they left upon the walls. Even the earliest of the pyramids, that of King Zoser erected nearly 5000 years ago, is known to have been built by the King's renowned vizier, Imhotep.

Machu Picchu

These tales of these ancient cultures having been the work of spacemen include a reference to Machu Picchu in Peru. But these ruins high in the Andes mountains are archeologically known to have been the outer citadel which protected the Incas' capital, Cuzco, from raids by headhunters from the headwaters of the Amazon. These fantastic tales further relate that structures and inscriptions which scientists attribute to the Mayans are actually, instead, the works of celestial world beings.

However, in contrast to such beliefs are the legends passed down by the Mayans themselves that their origin was actually from a people who originally came across the Atlantic and subsequently returned. Further, these Mayan traditions say that these people shall return across the Atlantic in the distant future and reestablish their kingdom in what is now Mexico and Central America. These legends of the Mayans conform to the theory that such persons who came from across the Atlantic were perhaps Atlanteans.

Photographs which were published in these current popular works of fantasy show pictographs on rocks. They consist mostly of a series of lines in diversified geometric patterns. As yet, modern science has not deciphered them. Most are very crude. Popular works about UFO's landing here thousands of years ago declare that these pictographs are maps, or graphs, designating landing fields for the spaceships of the other world's people.



An examination of these photographs—and the originals themselves—reveals the primitive quality of their appearance. It is therefore certainly incongruous to, on the one hand, credit a people with the genius capable of coming from a distant star or galaxy hundreds or thousands of light-years distant and landing on Earth; and, on the other hand, attribute to them such inept workmanship.

Such brummagem writing usually results in its followers' defending their

interest by attacks on the conservative research of archeologists and related sciences. They in general claim that the scientists "know the truth" but wish to conceal it from the people! This statement is as absurd as their "implicit" belief in what they have read. What we do *not* know is far vaster than what we do. However, let us not discolor the truth of the unknown by fictionalizing it for the sake of the personal pleasure it may provide. △

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.)

May: The personality for the month of May is Takeo Miki, Premier of Japan.

The code word is DISC.

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



HELMUT SCHMIDT

July:

Helmut Schmidt, Chancellor, West Germany, will be the personality for July.

The code word will be EXPED.



TAKEO MIKI

ROSICRUCIAN WORKSHOP

COLORADO SPRINGS, COLORADO—Colorado Area Rosicrucian Workshop—May 4, 1975, Antlers-Plaza Hotel, Colorado Springs. Grand Lodge will be represented by Chris. R. Warnken, Grand Master. Contact: Mr. Melvin McCullough, Workshop Chairman, c/o Pronaos of the Sun, P. O. Box 4552, Knob Hill Station, Colorado Springs, Colorado 80903.

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The Philosophers' Stone

The Alchemists' Mysterious Symbol

by Thomas P. Betournay, F. R. C.

THE ATTAINMENT of the philosophers' stone is considered to be one of an alchemist's primary objectives. According to Webster's Dictionary, the philosophers' stone is "an imaginary substance sought for by alchemists in the belief that it would change base metals into gold or silver." However, it is the contention of this article that the philosophers' stone is not an "imaginary substance," but rather a symbolical representation of a means whereby man may transmute or change the baser elements of his physical nature into his highest ideal expression.

We must remind ourselves that during the age when alchemy was at its height, there were strict religious constraints that barred truth-seeking individuals from freely expressing their conceptions of the Cosmos. Therefore, these individuals fabricated a symbolical language to communicate their conceptions of the Cosmos to others initiated into the meaning of the symbols. Since the manifestation of natural law is universal, it should be possible to decipher the alchemical symbolism into terms meaningful for us today.

Hermetic philosophy is considered to be one of the cornerstones of alchemy. Thus by understanding some of the principles underlying hermetic philosophy we should gain an insight into the meaning behind the symbolism of alchemy. Three basic hermetic principles are those of *mentalism*, *vibration*, and *cause and effect*.

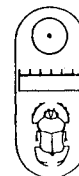
The principle of mentalism contends that the phenomenal world, or universe, is simply a mental creation of the Supreme Being. The principle of vibration explains that the different manifestations

of the phenomenal world, or universe, are a result of varying vibratory rates of a universal energy emanating from the source of Being. The principle of cause and effect relates that nothing ever happens by chance but is rather a result of some unseen cause. Therefore, there is a cause for every effect and likewise an effect from every cause. Through using these hermetic principles and combining them with some additional explanations of alchemical symbolism, we will gain an insight into the nature of the philosophers' stone.

Gold is the metal most desired by men both past and present because of its rarity



Daphne Lynn



and golden luster. To the alchemist, the brilliant luster of gold proved to be a perfect symbol for the golden glow of the sun and its life-giving rays. It is common knowledge to both the metaphysical student and the scientist that the energy from the sun makes life possible on this planet. Moreover, the sun could be regarded as a synthesis of all the active forces entering into the composition of earthly life.

Understanding gold as a symbol for those active life-giving forces radiating from the sun, it can be seen that the alchemist was endeavoring to obtain gold not for monetary wealth but rather symbolically as an expression of his desire for knowledge about the active principles of the life force radiating from the sun.

By viewing the sun as a primary cause in a whole chain of causes and effects, it can be seen how knowledge of this one basic cause would prove a key to many others. Furthermore, since the philosophers' stone was said to aid in the obtaining of gold, it must represent an unknown element which enabled the alchemist to truly understand the life force radiating from the sun symbolized by gold.

In the same manner that gold was discussed as a symbol for the sun, the four legendary alchemical elements of air, water, fire, and earth can be regarded as being symbolical. It must have been quite early in man's development when he discovered that in order to live he must breathe. It is for this reason that the unseeable element of air was attributed to the breath of life or more basically to life itself. Air, therefore, is a symbol for life.

The physical nature of water makes it one of the most wonderful symbols known

to man. Water aptly represents the principle of vibration, because water is fluid and always in a state of vibration. The perpetual waves upon the sea serve as a symbolical representation of the varying rates of vibration of the universal energy emanating from the source of Being. In addition, water is a symbol for the subconscious mind and aspects of the functioning of the principle of mentalism. Hermetic philosophy states that the Supreme Being mentally creates in part by reflecting upon itself. Water was possibly the first mirror and, because mirroring is reflection, the symbolism of water is directly related to mental functioning.

Fire is a symbol for transformation, because it changes things from one stage to another. The true alchemist, like the mystic, has his supreme goal as conscious union with the Cosmic. In order to attain this goal he must transform the baser elements of his physical nature into his highest ideal expressions.

Earth or matter symbolizes the grossest manifestation of that universal vibratory energy—represented by water.

The alchemist should be viewed as one possessing metaphysical knowledge not in keeping with religious dogma of his day, thus requiring him to veil his knowledge with symbols. In conclusion, we can see that the alchemist was using his symbolical elements to represent principles whereby he could transform or transmute his nature into his highest ideal, which was at-one-ment with the Cosmic. The philosophers' stone is symbolical of that stage of at-one-ment whereby the possessor of the stone may truly understand the real meaning and relationship of all the aforementioned principles and symbolical elements. △

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Cover The Nevada desert, as our cover shows, has its own unique beauty. Although at a glance it may seem to be destitute of life, at night the eyes of a multitude of small animals shine in the brilliant moonlight. A torrid sun during the day finds these animals burrowed beneath sand and stones to escape the heat. To walk the desert at night is hazardous because of venomous snakes and insects.



THE TRANSATLANTIC CABLE

by Otto Wolfgang

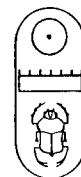
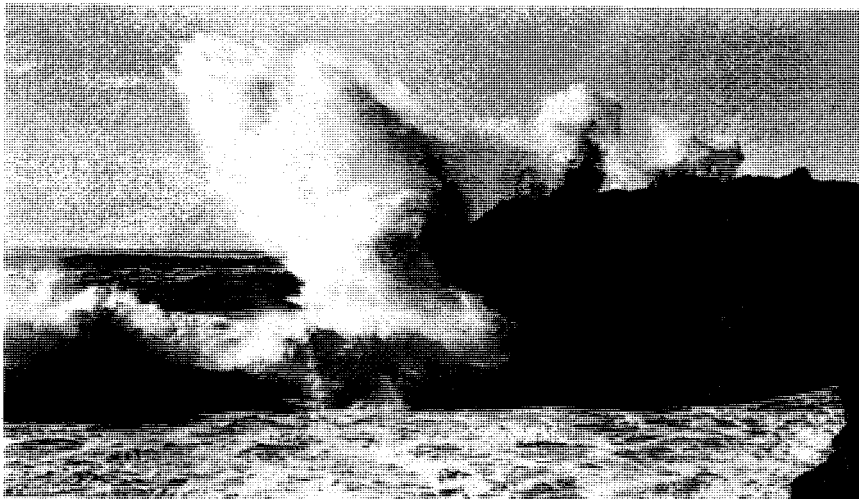
THE LAYING of the Atlantic Cable was one of the great engineering marvels of the mid-nineteenth century, as remarkable a feat in its day as reaching the moon today. No engineering feat required as much ingenuity and faced as many setbacks as this task did. It all began in the fertile mind of Samuel F. B. Morse in 1832. Already insulated cables had been laid across New York Harbor with apparent success; so why not the Atlantic?

But the Atlantic was another story. This was a stretch of over 3200 kilometers between Newfoundland and Ireland. And in some places the depth of four kilometers would place a heavy burden on the machinery and ship.

Cyrus W. Field, a wealthy retired businessman at 33, decided to take the gamble, and in 1854 formed the New York, Newfoundland and London Telegraph Company.

Two English scientists played an important part in the planning: William Thomson, a mathematical genius and professor at Glasgow University who, at the age of 21, was so respected that he became the first scientist ever to be knighted; and 24-year-old Charles Bright, the chief engineer, a brilliant man of science who had twenty-four patents by the age of 20.

On November 12, 1856, the board of scientists met in Liverpool and outlined



their plans. The sum of 350,000 pounds was easily raised. This was the birth of the Atlantic Telegraph Company. There were scores of technical problems, however. Soundings had to be taken so the cable would not be hung over deep chasms which would break the strand from its own weight. Luckily, the deepest point was found to be a gradual descent to four kilometers. And they would have to protect the cable from rotting under the ocean. Just in time, gutta-percha had been found in Malaya and proved to be a perfect insulating material.

The cable consisted of a seven-strand copper conductor, four layers of gutta-percha as insulation, five layers of compound containing gutta-percha, a wrapping of tarred hemp, and a protective armor of ten steel wires, each wrapped in impregnated hemp. The cable was built in 1200 pieces each about three kilometers long which were later joined into eight pieces, 480 kilometers long.

The cable was stored on board two ships: the 5200-ton *Niagara*, the largest steam frigate in the world, and the *Agamemnon*, a British man-of-war of 3200 tons. It took 120 men three weeks to store the cable on board.

The two ships met at Valentia, Ireland, and prepared to sail in 1857. The plan was for the *Niagara* to lay the first half of the cable to mid-ocean, splice it to the *Agamemnon's* cable, and have that ship proceed to Newfoundland.

The *Niagara* was only eight kilometers out when the cable caught in the deck machinery and broke. They started over again. This time the ship moved at a slower pace. Three hundred and twenty kilometers passed without incident. Suddenly, for two and a half hours all current was disrupted. But it quickly returned and all was well again—that is, until dawn. The drum had been letting out the cable too fast, and when it was slowed too rapidly the braking effect forced the stern of the ship out of the water under the pressure and snapped the cable! Some 560 kilometers of cable now lay dead under the sea. All efforts now ceased until the following year, and the world groaned in disappointment.

But the company was not discouraged. They knew it could be done. The drum

apparatus was improved by installing self-releasing brakes. A better method of storing the cable was also devised.

A second expedition was ready in 1858. This time, instead of starting from one coast, two ships carrying the two halves of the cable decided to splice the ends first in the middle of the ocean and proceed in opposite directions. On June 26, the splice was made and the ships sailed apart. They had sailed only five kilometers when the cable caught on the machinery of the *Niagara* and broke.

They returned and respliced the cable. At 130 kilometers it broke again. Once more they spliced it and resumed sail. This time everything went well for 320 kilometers when suddenly the cable parted just six meters from the *Agamemnon's* side. They sailed home, broken-hearted.

By mid-July they were ready again. The ships met at mid-ocean, spliced, and sailed away. For two days there was no serious trouble. On August 5, the *Niagara* anchored in Newfoundland after laying 1635 kilometers of cable. The *Agamemnon*, however, had run into serious trouble. At one point a damaged section of the cable was spotted on the coil, but to stop the ship for repairs might be disastrous. They had only twenty minutes to repair the line. It was done with only minutes to spare. But time and again the cables went dead, only to be revived periodically.

Gale

A gale started that night, and the heavy seas threatened to part the precious thread of cable. They had to play with the brakes, setting and releasing them at times to keep the cable intact. For five days the storm raged and the current through the cable from Newfoundland weakened. As the ship approached the Irish Coast, the weather calmed. Soon they were within 145 kilometers of the coast and the crew was in great spirits. The people on both sides were delirious when a final hookup was about to be made. New York went wild when they heard the news. A hundred guns were fired in Boston and church bells pealed all day. The event was compared to winning a war or discovering that the earth was not flat.

Eleven days later Queen Victoria telegraphed a message to President Buchanan. Poems, oratory, and sermons followed on the wake of the occasion.

Suddenly, the inconstant cable went dead! The break was placed 435 kilometers from Valentia, Ireland. But the scientists and engineers were not discouraged. In 1865 they were ready again. A newer, stronger cable had been perfected. It had three times the copper of the old cable. The insulation was increased by about one-half the original weight per kilometer. The outer protective coating, too, was increased.

This new cable was built of one single length of 2300 nautical miles, which presented the problem of how to store and handle it in any one ship. There was really only one ship big enough to handle it—the gigantic *Great Eastern*. The *Great Eastern* lifted anchor on July 15, 1865, and set sail from England. The cable was hooked up at Failhummerum Bay, Ireland, where the shore end of the heavy cable was laid and hooked.

Everything went smoothly that first day, but at midnight the cannon signaled an emergency. It was found that the electrical current in the cable had diminished. The defect occurred about sixteen kilometers from the ship. The cable would have to be pulled in. When they located the faulty section, a needle was found thrust through the cable into the copper wires. Again they set sail.

Four days later the same thing happened. This time the depth was three kilometers and the retrieving was harder. Again a needle was found driven into the cable. Was there a saboteur aboard ship? Yet the slivers of iron could have come from the machinery.

Renewed Optimism

When mid-ocean was reached, an optimism arose. Now they were only 965 kilometers from Newfoundland. Suddenly, the cable screeched in the machinery, and before it could be stopped the defective part had plunged overboard. Slowly it was pulled back by the straining retriever, a piece of machinery the engineers had not spent too much time perfecting. The ship now drifted dangerously over the cable, when a loud pistol-like report signaled that the cable had broken

and was now sinking ignominiously beneath the waves. Men wept openly.

A decision was made to grapple for the tiny thread down in four kilometers of water. Engineers had provided for such an exigency, and giant five-armed grappling hooks were tossed overboard. It was two hours before they hit bottom. All that night the ships crossed the area where the cable was lost. At daybreak something was snagged. They hauled it in slowly, carefully, until they had about a mile of chain, when the swivels on the pulling chain broke!

Again the crew snagged the cable and hauled it in. When halfway up, the chain broke again. A third and fourth attempt was made. But again the chain broke. After nine days of trying to pull up the cable, they now were out of equipment. Sadly the ship headed back to England.

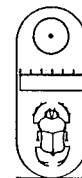
New Cable

It was now planned to not only lay another cable, but to locate the first and splice it and continue it to Newfoundland, thereby completing two cables on one trip. A new cable was now in the process of production. They proposed to prevent any puncturing by covering it with a layer of zinc. The hauling-in machinery was also improved.

Again the cable was loaded as the *Great Eastern* prepared to sail. Every conceivable mistake was now covered and accounted for. She left port on June 30, 1866. The new cable was laid forty-eight kilometers south of the old one as the ship sailed at a steady five knots.

Everything went smoothly until the fifth day when the cable became entangled in the machinery. Luckily the ship was able to stop quickly. After two hours the cable was untangled and the laying out began again. Even before the cable reached land, news reports flashed on deck like bulletins. International news reporting became a fact at sea. Soon American land was in sight. On July 27 she entered Trinity Bay amidst a blare of steam whistles. The cable was connected at Hearts Content, a village of sixty houses. The first message to New York read: "All's well. Thank God, the cable is laid, and is in perfect working order. Cyrus W. Field."

(continued on page 33)



When You Enter

by Leslie E. Dunkin

*What impression
do you make?*

MEMBERS of the English Parliament were said to have arisen to their feet voluntarily when the great English statesman, William Gladstone, entered the room. This expressed the high esteem in which he was held by the members of Parliament. There was no law, rule, or established custom requiring such a response. This was a spontaneous reaction toward the spirit brought to them by his mere presence, even before a word was spoken by the great orator. More than his physical body had entered the room; the inspiring spirit of a great person had spread quickly among them. The real William Gladstone was now among them!

When you enter a room or when you approach a group of people, what happens? Very likely you will humbly disclaim any expectation of such a response from others for yourself. You may insist that surely you come and go without being noticed by anybody.

An interesting study of people is to watch a group individually when someone else comes. There may be friendly smiles, an immediate relaxation, a quick chill, or even an unpleasant tenseness. What is the reason for this? It cannot be explained fully as the expression of the attitude of each person toward this newcomer. No doubt that factor enters into it to a certain extent. However, more nearly correct is that this is the result



of the individual's influence now in the group. The group has felt the outgoing spirit of this person, or the real person himself.

When you were born, it involved more than the production of a tangible body consisting of skin, flesh, and bones. Rather, a spirit took possession of that tiny living home. To quite an extent you are responsible for what this "you" becomes and does, whether you are conscious or unconscious of it.

Thoughts Sent Forth

Some seem to take delight or are determined at times to feel hatred, disappointment, or disgust toward some certain person. They send forth hatred, bitterness, and injury. However, experience reveals that such a spirit going out from the life will injure the sender as well as disturb the target for this ill will.

A high-pressure salesman will put forth a strong effort to make some definite impression upon you. This cannot be denied. However, experience will reveal or eventually will produce the ability to detect very shortly whether this is real or a pretense for the moment only. Before too long, the real individual or the truth will appear in its impression made upon others.

You naturally want the finest possible spirit going out from your presence or even from the very thought or expression of your name by others. Basically, this is possible for you at all times. Claim this spirit and use it continually. Then you need not be worried about what happens when you enter.

This basic quality or spirit for you is *love*—real love. When you are fully possessed of it, the finest expressions of it from every phase of your life will be as natural for you as breathing. Another

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ingredient added to this will make sure your love is the real, helpful, unselfish kind. This is the word or thought of OTHERS. Express that basic love in terms of others.

When you enter in any case, you will not be concerned about what people may feel or think about you. Instead, you will be intent on seeing and using every possible means to send forth helpful love to everybody. You will try at all times to understand other people. You will develop the ability and then use the habit of placing yourself in their situation so it will be revealed to you how you can be of the best help now.

A sincere effort to try to understand others will guard you against thinking or speaking hastily and unkindly about them, whether they are present or absent at the moment. Also this understanding will place a protective covering around you so that the thoughts, words, and actions of others will not disturb you. There will be little or no need for forgiveness on your part, for you will have refused to be offended by any of it. This is what love for others does for you.

Your alert attention toward others will be to detect what is needed most for this person. This will be followed quickly by your effort to help to meet that need. This need may be somewhat different from the immediate apparent desire. If this is true, your voluntary kind efforts

will help these people have a clearer view of their immediate situation.

A word of encouragement and praise may be needed. A helping hand might be given, or the assistance of somebody else may be directed that way. A listening ear may work wonders. A friendly discussion may be the means of clearing the thinking. Whatever it is, you will be there to do your part.

The need may be for a greater challenge, to call for the use of undiscovered abilities and strength. You will be ready to hold up that challenge to the view of others and then help to move toward the meeting of that challenge. There is no end to your possibilities for expressing helpful love for or toward others. The farther you go, the more will be these challenging possibilities for you.

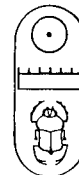
Your benefits for others will be increasing and spreading to more people. All the while, instead of considering what may be happening when you enter, you will be building your own life in helpful usefulness such that when you contact others sincere smiles of approval and commendation will be equivalent to a great extent to the tribute given voluntarily by the members of the English Parliament to the great statesman, William Gladstone, when he entered. They will be seeing and appreciating the real you, which you have been manifesting and putting at their service when and where needed most. △

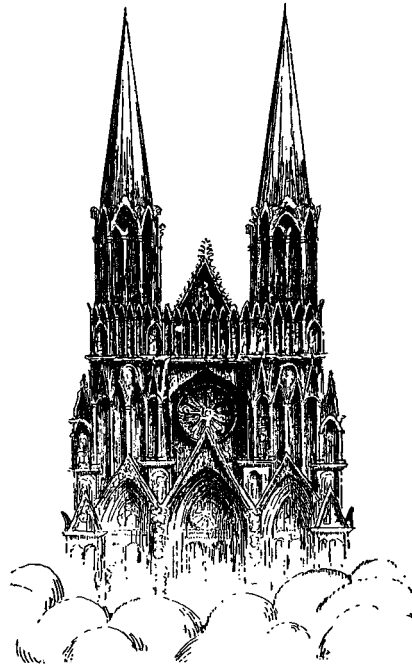
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A striking, sterling silver membership emblem is now available for members of AMORC who have been registered in the Order for twenty-five years, or more. The pins are a clutch-style pinette for men; safety catch pin style for women. Please specify which, when ordering.

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The Celestial Sanctum

THE FORM OF FRUSTRATION

by Chris. R. Warnken, F. R. C.

WHILE WE do not like to pay too much attention to negative things, it must be realized that the negative is not inherent in many aspects of life except as man himself makes them so. Consider, for example, frustration. Is there a person alive who has not been frustrated and for whom it has not been a very negative experience? At the time of the experience, it is considered to be the ultimate of negative experiences. Indeed, that is frustration! But wait, let us examine and analyze frustration.

We have often read or heard that the world, the Cosmic is constructive and positive. And yet daily life is filled with major or minor negative, annoying, upsetting experiences that are quite frus-

trating. But, is it possible that viewed from a broader perspective some of these experiences could be part of a greater *positive* necessity? Is it possible that we are frustrated primarily because we are attempting to swim upstream or walk through a solid stone wall? Nature does have many strange or unique ways of teaching us how to live.

Frustration is from the Latin word meaning "to disappoint," and frustration is clearly reluctant and angry disappointment. Frustration is our reaction to our inability to accomplish whatever we plan or want; it is also our reaction to not "having our own way." Whenever the ego is thoroughly enjoying whatever it is involved with, it does not accept lightly any opposing forces from without, regardless of sound reasoning. What child, in the midst of rapturous outside play, has not revolted against parental authority when summoned to come inside for a nap or to eat? What working adult has not roughly handled or resented his necessary alarm clock when it disturbed a delightful sleep and dreams to awaken him to another day of working routine?

How few are they who have never been thwarted in their desires and wishes! The majority of us look upon them with envy. Why? Have we any good reason to envy the "spoiled child," the brat? Can we justify envy of the haughty who flaunt their high station in which they find themselves?

Life on earth is a school of experience. We can learn how to master the art of good living in several ways. We can be taught how to evolve and refine ourselves methodically. When our parents and family assume a responsible part of such schooling, we call it being "raised." We receive another basic part of our development in our primary education, associated with others like ourself in schools. But for many, this is not enough. If our parents or our teachers are inadequate, or if we are obstinate and unyielding, we will find ourselves, sooner or later, given still another opportunity to learn to master life "the hard way." And it is then that we begin to encounter the confusion and confrontation we name *frustration*.

Frustration might be thought of as an impersonal teacher or guide. Since we are independent, possessed of free will to

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choose between alternatives, our new teacher will stay with us indefinitely as long as is necessary in order for us to learn the basic lessons of life we missed earlier. Our new teacher will not scold nor discipline us; we will learn by repetition of frustrating experiences, over and over, until finally we grasp the idea and learn. It really is a very impressive way to learn!

Normally, we should begin to learn as a child that we are not a universe unto ourselves; that we are a part of THE universe. The only thing we can claim as our own, privately and unequivocally, is our thought. All else we must be prepared to share with others. We cannot do whatever we choose to do without consideration of the equally justified wishes of others whose lives are intertwined with ours, unless we are prepared to encounter difficulties and frustration.

Because human beings are so numerous, each with personal likes and dislikes, ideas, and desires, life is complex. But it also allows for equitable, harmonious, and compatible resolutions for all problems in human relationships. However, this necessitates that we "give a little, take a little," and share willingly, enthusiastically, and generously. Eventually, we must learn of, and practice, patience, tolerance, sympathy, kindness, and love. Sooner or later we *will* learn. Our teacher, frustration, never tires of trying to help us; it simply repeats again and again. We *will* learn! We are neither judged nor condemned, unless eventually by our own awakening selves. What a hard but beautiful way to learn! Why not take this into consideration the next time we become frustrated? And we will be!

Undoubtedly, one day in the not-too-distant future, when our affairs are moving along serenely and happily and we are beginning to feel rather pleased with ourselves, it will happen! Everyone will seem to think as we do and agree with all of our ideas, when suddenly one or more of our associates at work, in school, or even at home, will be unable to continue along our line of thought or action and will say so! How come? We have been going along together so well, why not continue? This upsets us; it changes our plans or threatens to question our rights or authority. Our first reaction is to declare that this cannot be. Oh, but

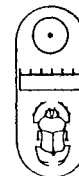
it can! Yes, but we had the perfect plan of action—for us—and it must be our way or else we will become frustrated. Oh, but "all roads lead to Rome"; the wheel has many spokes, and there are several methods for solving a problem.

It will not hurt us to sacrifice a little of our pride to learn of another viewpoint, to share a little, and to join the team—to BEND! We might learn something new! The sting of the hot gall of angry frustration will disappear, and in its place we will begin to feel the tingle of enthusiastic, sympathetic love. What a difference! Now we will realize that others are not against us; that they are *with* us. Together, we are seeking and finding truth. It becomes obvious that we need each other. It is neither my way nor their way that is right; it is *our* way. And this was the only manner in which we could be made to understand it. Suddenly we realize that we are in the process of learning about life and its conduct. Our teacher, frustration, has presented us with a lesson that we refused to learn any other way. Are certain conditions inherently negative? No! It is possible that they are positive situations presented to us in the form of frustration.



The Celestial Sanctum

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



Preparing for Old Age

by Cecil A. Poole, F. R. C.

ANYONE WHO has lived with an elderly person is fully aware of the emotions that accompany the observation of adjustment problems in a person who is loved and respected. Although it is pitiful to see an older person suffer physically, it is equally pitiful to see him suffer mentally or, through conditions beyond his apparent control, be unable to adjust himself to the demands of his immediate environment.

Today the problem of adjustment in old age is a serious social problem. Considerable interest and time have been devoted to its study, but certainly not enough. Part of this is due to our economic system. The average individual, during his more formative and adult years, has to devote himself so exclusively to the attainment of some degree of freedom and security that he does not have time to plan beyond the immediate demands of his daily living.

Many individuals today, in their forties, fifties, sixties, and even seventies, give very little serious consideration to what will happen to them if they live beyond the usual span of years, other than to consider the economic possibilities. It is true that pension schemes, social security, new insurance contracts, savings systems, and many other matters deal with old age, but all are based on a strictly economic principle. This is a serious mistake. There are a number of old people living today who are economically secure, yet many of them are more unhappy and more miserable than people who live on



small pensions or help from relatives. Happiness and economic security do not always go hand in hand.

It is not my purpose here to discuss in detail the social and economic implications of old age, but rather to raise the question, "How can every individual be prepared for old age?" If our economic system will not give the answer, possibly the answer lies in a nonmaterial field—in the psychic or spiritual line of thought.

The individual who seeks answers to the mysteries and profound questions of life from an early age, or at least middle age, should be theoretically better prepared to cope with the problems of old age. Rosicrucian principles, although fundamentally a practical and usable philosophy to be applied to the present, are also valuable in application toward the future. An individual who gains the outlook and philosophy of life which results from an analysis, study, and application of Rosicrucian teachings is better prepared in every way to meet the changes, physically and mentally, that accompany old age.

No one is more lonely than an elderly person who has nothing to interest him. A hobby of any kind is better than nothing, but certainly a hobby that would evidence an interest in the meaning of life would be the most ideal. To know

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the mysteries of life, even in part, and to have a philosophy of life based upon firm beliefs and convictions is the first key toward happiness in old age.

Therefore, a constructive process that may lead to that end needs serious consideration and cultivation, as well as a desire to encourage other people to prepare through the same channels. Social security, legislation, pension plans, and savings accounts will never insure hap-

piness in our retiring years. They certainly will help, but they alone are not enough.

As the physical functions of the body become retarded, the psychic and spiritual attributes become sharpened in man's approach to that transition period toward which we are all eventually going. Proper consideration to these more profound questions will better prepare us for that transition. △



God and the Mystic

by Boris Elchis

A MYSTIC not only believes in God but is convinced of the existence of God. Through meditation he is able to attune himself and be receptive to the higher vibrations which emanate from God; therefore, his is not a blind belief but a deep awareness and conviction.

No mystic will try to describe God, as anything which can be described is limited, and to the mystic God is unlimited; however, from his attunement, meditation, and unity with God he is aware that God is among other things unlimited love, all wisdom, all power, goodness and beauty, peace, serenity, joy, happiness and bliss.

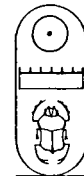
Where others may invite the presence of God, the mystic asks, How can one invite someone who is already there? Is there a place where God is not present? Therefore, the mystic does not invite God but makes himself receptive and unites with God.

The mystic fears not God but deeply loves God. The God of the mystic is

not cruel and capricious, but just and harmonious. He therefore learns God's laws of life and the Universe and lives by them; he lives by the great master's rule, "As ye sow, so shall ye reap."

The founders of many religions were mystics of the highest order. They did not learn about God from books or from other outside sources. Through their meditations and attunement they experienced God and communicated with Him. However, through the centuries His teachings often became clouded, changed, mistranslated, and misinterpreted. There is a great difference between *knowing God* and *knowing about God*.

A mystic does not criticize any religion or religious denomination. He is not only tolerant but even respectful of every man's belief; yet he chooses to walk alone in the path of light, in the path of the masters. Mysticism does not labor to change the bad habits of man, but changes man. △



Air Pollution and the Pattern of Radiation

by Edgar Wirt, Ph.D., F. R. C.

CHANGES that occur in the atmosphere cause changes in the amount of radiation and also in the pattern of radiation in which we live. Day and night the Earth receives radiations, mostly from the Sun, and in turn it radiates a similar amount off into space. This over-all balance of radiation energy has been fairly stable for a long time, and it is being studied intensively.

With the change of seasons each part of the Earth gets more or less of the sunlight as sunrays angle over a larger or smaller area. Furthermore, as the Earth turns each part of the globe alternates in two phases of radiation. Actually, outward radiation goes on all the time, from the sunlit parts of the world as well as its dark parts. But in the daytime this is overwhelmed by the incoming radiation—something like a river that flows constantly out to sea but at times is overwhelmed by the incoming tide.

Man is not really an earth animal but an air animal. As a fish is surrounded by water, so is man surrounded by air. Although he is *on* the Earth, he is really *in-between* the Earth and the sky—and right in the midst of the daily ebb and flow of radiations, now strongly from the Earth and then predominantly from the Sun. Without these radiations there would be no life. With any over-all

change in the pattern of radiations, we do not know how well or how rapidly life could adapt to such a change. We cannot afford to be too optimistic or to be unconcerned.

The composition of these radiations is different, especially in their two major phases. Sun radiation naturally has characteristics of the Sun, and earth radiation has characteristics of the Earth. One difference that we can see is that earth radiations are of a lower rate of vibration (infrared) and so are not visible to us, while a portion of the radiation is visible from Sun and sky. There is at least this much conversion or transformation of sun energy that goes on all the time.

A small amount of this energy is also transformed and stored temporarily in the tissues of plants and animals under the control of vital life forces and in the evaporation of water into the air. Sooner or later the water condenses and falls again, and the tissues burn or decay so that this energy is released into the air again as heat.

Balance

For eons this air has been a relatively stable mixture, but it differs at various elevations and there are continuous changes in it and replacement of some of its elements. Plants draw carbon dioxide from the air and replace this with oxygen. Animals draw oxygen from the air and replace this with carbon dioxide. Thus the two kinds of life support each other. Neither plants nor animals could live without the other. Either one by itself would finally suffocate from lack of the necessary gases. The balance between these two has also been stable for a long time.

Both plants and animals also draw water from the Earth and vaporize it into the air. Both depend on the energy of radiations to accomplish these transformations. Plant life also depends on the daily cycle or alternation of radiations; that is, their daytime phase of growth is different from their night phase. And in the fall the change in proportion of daylight to darkness is the principal factor in starting the change of color in the leaves. We do not know so well how this same daily cycle is involved in the growth of man and animals.

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Man's furnaces and combustion engines transform the air in the same way that animals do. They have speeded up the conversion of stored plant energy (in coal, wood, oil, gas) back into heat. In the atmosphere this extra heat disperses and finally radiates away, and it probably has not yet made any significant over-all difference. But if the heat is discharged first into the waters of our lakes and rivers, it pollutes them—it can cause significant permanent changes before it disappears. Man's devices also put alien substances into the air—dust, debris, and noxious gases that are harmful to both plants and animals. And even more to the point, these unnatural substances in the air also change the pattern of radiation.

The atmosphere of the Earth is the chief factor in controlling these radiations. For instance, an overcast sky prevents some of the sun's radiations from reaching the Earth, and prevents even more of the Earth's radiation from escaping into space. It traps some of the energy in the form of warmth, so that the high and low temperatures of day and night are not so different. In fact, the whole atmosphere is like a blanket that prevents extremes of temperature such as occur on other planets that are without atmospheres. High above us, it is also a shield that blocks off more deadly radiations that come not only from the Sun but elsewhere in space, and in turn this atmosphere itself becomes a radiator that

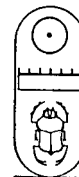
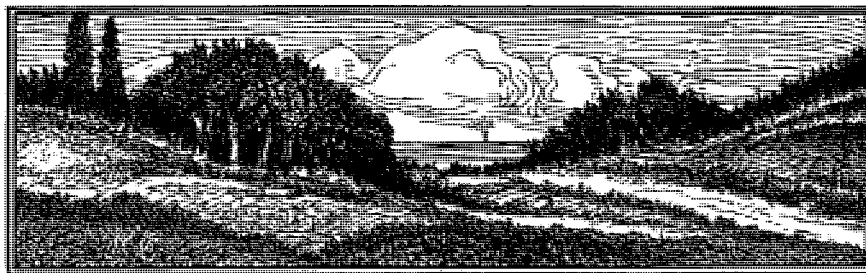
in different circumstances can be relatively cool or hot. All this interaction between Sun, Earth, cloud, and moving air is quite complicated.

The presence of excess carbon dioxide, water vapor, dust, and alien gases (smog is all of these) likewise changes this pattern of radiations. There is much yet to be learned about the net effect of these changes, and which ones interfere more with incoming or with outgoing radiation. A slight permanent increase in some of these could cause a slight rise in over-all average temperatures on Earth, which in turn permits more water vapor to be taken up from the Earth into the air. Or the result might be just the opposite. In any case, such changes can multiply into further changes and even into some possible dislocations in animal and vegetable populations.

Air pollution, then, is not only contaminating the air that we breathe; it is also changing the basic pattern of radiations in which we exist—and by which we exist. Although this contamination might still be only a trace or a tincture if it were dispersed throughout the whole atmosphere, it is already a factor in those areas where it is concentrated. Already, in the past thirty years or so, some small but over-all increase in carbon dioxide apparently has spread even to the south pole. We can indeed wonder what long-range changes we may be causing in the vital pattern of radiation—and in future lives if not already in our own. Δ

If man would but open his eyes, he would see God everywhere
in his heaven.

—Jacob Boehme



Hummingbirds

Quickest Things in Feathers

by Irwin Ross, Ph. D.

THE SMALLEST bird in the world is the Bee Hummingbird of Cuba—5.7 centimeters (2¼ inches) long. Of the more than 400 species of hummingbirds, the smallest in the United States is the 8.4 centimeter (3½-inch) rubythroat. It weighs less than a copper penny, and it would require seven rubythroats to weigh one ounce.

The hummingbird's brain is large for the size of the bird, and that is why a hummer is so quick and "smart." It has been called "the quickest thing in feathers" and "the most skillful of all flying creatures." A hummingbird can leave its perch in seven-hundredths of a second. No wonder it seems to vanish into thin air.

It is the only bird that can fly straight backward. This it does when it is withdrawing its long beak from a flower. This ability also aids it in dodging an enemy. As a matter of fact, it can also fly straight up or down like a helicopter; and it can fly sideways.

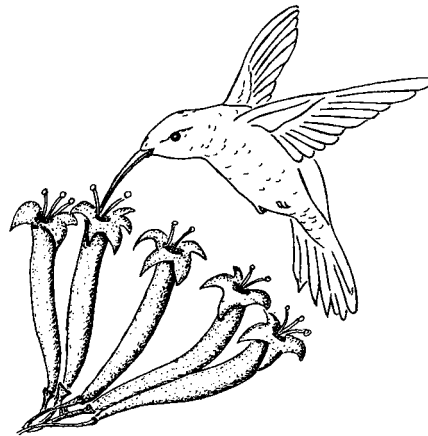
It is the only bird that can stand still in the air with its wings vibrating. I have watched a hummer do this; it dropped to a stream and drew some water and then rose above the stream three feet and stood still for half a minute. Then it repeated this performance.

The hummingbird has the largest flying muscles of any bird in proportion to its size or, to put it another way, a larger proportion of its weight is made of the flying muscles than in any other bird. The wings are so used that they completely reverse at each stroke, so that the top of the wing is on the bottom and the

bottom is on top. So rapidly do these wings vibrate that we see only a blur. Moving pictures have made it possible to count the vibrations, which were found to average 55 per second!

The wings are extra long; they generally extend beyond the tail when at rest. The tails of some species are three or four times as long as the body.

Not only does the rubythroat fly over 1600 kilometers (1000 miles) on its migration, but it flies 800 kilometers (500 miles) over water (the Gulf of Mexico) without a stop; it goes to Central America for the winter. The fuel for this trip must be stored in the bird's body as fat.



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Hummers cannot swim, and they would probably drown if struck by a wave, yet they boldly fly between waves during a storm. They are smart enough to fly just behind a wave instead of near the one back of them.

Because these birds fly so much and so fast, I thought the heart must be large. I found that in proportion to its total weight, the hummingbird has a heart four times as large as that of a pigeon.

The hummingbird's courage, too, is out of all proportion to its size. It does not hesitate to attack any bird, no matter what size, that may venture too near its nest. It has been known to rout even owls and hawks.

The hummingbird cannot walk. This is due to the fact that all of its leg bones are embedded in the flesh of its body, so only its feet protrude. It can grasp a twig with its feet but it must use its wings every time it wishes to move.

The hummers have marvelous eyes. They can see minute objects at great distances and can change their focus as rapidly as the bird can fly.

They are so brilliantly colored that the names of gems have been used in naming the birds: ruby, emerald, topaz, garnet, and sapphire. The color we see, however, is not always pigment; some of the feathers have tiny scales which reflect the sun's rays and produce an iridescent sheen. Various males have special feather decorations which exceed in beauty that of the bird of paradise. These include crests, ruffs, frills, and powder-puff adornments on legs. Some have long thin tail feathers with rackets on the tips.

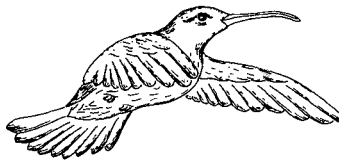
Hummingbirds are found only in the Western Hemisphere. They live almost everywhere in the Americas, in cold Alaska, in Patagonia, and in the rain forests of the tropics. I have seen them on the desert and on the mountaintop.

They gather nectar from the flowers just as the bees do. The tongue is made of two tubes which may be thrust out beyond the end of the beak for about half its length in order to reach the nectar in the deepest flowers. However, the chief food is made up of insects and spiders, because the tiny bird cannot get enough

nectar to adequately supply its active little body.

The tongue is thrust out far beyond the end of the beak. I once watched a baby black-chinned hummer probe a flower for the first time after leaving its nest. The tongue was thrust out and withdrawn so rapidly that it was almost a blur.

When supplied with sugar-water in vials, hummingbirds will often eat their own weight in one day. When they cannot get sugar-water or nectar, they will eat their weight in insects daily.



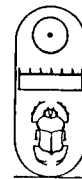
These winged gems are not at all social. In fact, the individuals always migrate singly—never in flocks. The mother bird will not allow her mate near the nest. He must content himself with guarding the tree where he sits and admires the mother, who will fight him if he comes too near. This solitary habit makes migration more remarkable, for the bird hatched this season must find his way alone over the ancestral route.

The female makes use of spiderweb silk in building her nest. The nest is made of vegetable fibers bound together with the silk threads. It is usually covered with lichen or bits of bark, to give it protective coloration.

The mother lays only two pure white eggs about the size and shape of navy beans. One egg weighs fifteen percent of the weight of the bird, whereas the huge egg of an ostrich is only two percent of the weight of the hen. The hummer's egg, then, is unusually large.

The bodies of newly hatched ruby-throat babies are about the size of a garden pea, but in two weeks they are as big as their parents. They commonly leave the nest and take care of themselves at this tender age.

The babies are fed with food which the mother has partly digested. She puts her long beak into the baby's upraised mouth and regurgitates food into the



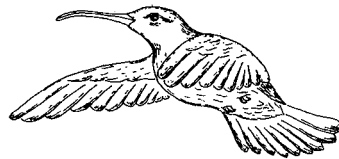
baby's stomach. The first time I saw a mother bird feed her young, I thought she was going to thrust her sharp beak entirely through her baby's body.

While the kinds we most commonly see have long sharp beaks, there are all sizes and shapes within the family. One beak is only seven millimeters (one-quarter inch) long; another is 127 millimeters (five inches) longer than the bird's body and tail. One species has a curved beak which forms one-third of a circle; another has a beak which curves sharply upward. A certain kind of hummingbird has a beak so sharply curved that it almost makes a right angle.

Hummingbirds have no song. Their only sound, aside from the hum of their wings, is a squeak or a clicking sound made with the beak. I heard these sounds in a large hibiscus shrub in California where half a dozen hummers were competing for the nectar in the long

flower tubes and scolding each other as they worked.

Why don't all of us step outside on the next pleasant day when the sun is bright and the flowers are in full bloom. Sit on a bench or a log and perhaps, if you are fortunate, you shall soon hear a faint buzzing sound, and then, in a moment, there will appear a flashing whirl of feathers visiting one blossom after another. This beautiful living marvel, the hummingbird, makes a spring day complete. △



Watercolors



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Monastery on Capri

Hubert Buel, an artist of the watercolor medium, has a reputation for works that emphasize color and draftsmanship. A brush in his hands produces a clear, concise swatch of color and form with little ambiguity of intent.

Mr. Buel has painted on location throughout the United States and the Pacific Islands. His work as an Art Director for the **San Francisco Chronicle** has taken him to France, the Mediterranean, Yugoslavia, Ireland, and the Philippine Islands. Having many one-man shows and winning prizes in national competition shows, he served as President of the West Coast Watercolor Society in 1974.

Hubert Buel's Show at the Art Gallery of the Rosicrucian Egyptian Museum lasted through the month of March, to be followed by the annual exhibition of photography, by San Jose's "Light and Shadow" Camera Club.

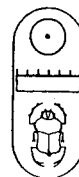
—Jerry Chapman, M.A., F.R.C.

A Rose Awakens

by William F. Haack, F. R. C.

I ARISE from my winter's slumber at the first touch of the sun's long arm of fire. Stretching forth my limbs into slender lengths of green, protecting them with thorns to ward off unwelcome intruders, and trim with clusters of green leaves to form a fitting background for the pageant of color to come—deep in my heart there wells the desire to bloom, to express gratitude to my Creator who supplies all my needs. My love for Life is overpowering. Buds burst from my bosom—shy little buds, which at first sight do not suggest the glory they hold hidden in their innermost sanctum. Activities are heightened each day by the warmth of the sun, the kiss of the dew, the rain and the rush of materials from the soil, adding strength and growth to this magical unfoldment.

Forcing, crowding, growing days and nights—at last the first little streak of crimson shows between mantels of green, heralding the coming of the fulfillment of the dream to bloom and express in majesty. Slowly and gently I expand and unroll my petals, painted in deep crimson, the color to which I vibrate. Now fully expanded, I kiss the sky and send forth my fragrance for the pleasure of you who pass my way. I give myself freely and fully, even as my Creator gave to me. My passion for blooming expended, I shall rest to await the return of the magic touch that shall awaken anew the urge in the depth of my Being to bloom again.



The Common Denominator of Success

by Alden Holloway

SUCCESS means a favorable outcome to a specific venture. It may also mean the attainment of happiness, wealth, eminence, service to one's fellow-man, or a host of other human wants and needs. Whatever the definition, however, throughout history man has probably been more interested in his individual "success" in life than any other subject.

Our libraries are full of books telling us how to succeed in general terms and in specific fields of endeavor. Many attempts have been made to isolate and identify exactly what personal attributes or techniques of living can be equated with the attainment of success. When surveying the tremendous amount of literature related to "success," however, one is immediately struck by the diversity of approach and opinion available.

One of the most common approaches used by researchers has been to interview successful people and chronicle the techniques and methodology they used to reach the "top" in their fields. The published biographical narrative is then often intended to serve as a "guide" to those seeking to reach similar success through emulation of the step-by-step blueprint provided.

Although this emulation concept seems rational and logical, there are fundamental problems with its application.

First, there is no discernible pattern to the success of any *group of high-achievers*—even within the same occupation. If one aspires to become a successful novelist, for example, which writer would one choose to emulate? The attempt to copy the style of another has produced only mediocre results at best. That certain "something" derived from the original creator and personality is lacking and can never be duplicated exactly.

Since there appears to be as many different methods of achieving success as there are successful people, we must go on looking for the common denominator.

Success Characteristics

Successful people have appeared to share certain behavioral characteristics. This has led investigators to search beyond techniques and methods and attempt to identify attitudes, personality traits, and motivational factors as the common link to success. Behavioral scientists have found that there are certain characteristics generally found applicable to successful people. They are 1. Personal Initiative, 2. Self-Discipline, 3. Enthusiasm, 4. Perseverance, and 5. Goal-Orientation.

To the above list we might add creativity, good health, a pleasing personality, good judgment, and others usually conceded as necessary to success.

Many books have been written on how to foster and develop these qualities. These "self-help" books enjoy wide circulation and undoubtedly have aided the millions who have read and tried to apply the principles therein. It may be argued, however, that many who have tried to generate personal initiative, enthusiasm, and so on, have failed to achieve whatever success they sought. It is clear that these principles, however noble, do not of themselves assure success.

Goal-Orientation

Most people agree that the single most important fundamental of success is a well-defined goal and a corresponding plan of action toward the realization of the goal. Setting major goals and planning for their attainment is, however, one of the most difficult tasks we face.

Many people go through life, as Saint Thomas Aquinas said, "moved violently by forces impressed on them from without." Society often dictates to us what

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our goals should be—a house of such and such a size, type of acceptable employment and income, and other “basics” of our lifestyles. Efforts toward reaching such externally motivated goals, which may well be incompatible with one’s inner self or true nature, can only result in frustration.

We are all familiar with someone we have known who seemingly all his life has been motivated toward reaching a particular goal. It might have been a young man who grew up with a tremendous desire to become a physician. He then dedicated and channeled all his energy and ambition toward achieving this end and finally became an outstanding and successful doctor. This is an example of an early realization of an inner stirring of self, realized on the objective plane through dedication and planning.

The ability to direct one’s *all* toward accomplishing a specific goal is paramount to success. The great difficulty lies in knowing what goal is uniquely suited to our individual natures. We have all, at one time or another, set a goal or resolution to achieve something specific yet failed in our attempt. Our resolve usually weakens when:

- A. We find the task so difficult we begin to doubt our ability to accomplish it.
- B. Our progress is not as envisioned so we doubt whether the eventual accomplishment is worth the effort and frustration involved.

When the goal comes from within, however, our resolve and strength are not nearly so subject to vacillation. Aristotle said that “each of us seeks our own perfection.” If our goal is a result of this inner “seeking,” then literally nothing can prevent our realization of it.

An externally impressed goal or plan cannot create the burning desire that the inner command generates. A goal without a strong desire to follow through is useless. Many goals and plans are forgotten or set aside, while an uncompromising desire for some state, condition, or accomplishment will generate plan after plan until finally the result is realized.

Self-Attunement

One must “know thyself” through attunement with the “inner being” or “still, small voice” of the Master Within. It is here that we find the guidance and direction necessary to find our purpose in life. Once this purpose is clearly understood, the overwhelming desire toward accomplishment becomes manifest. Once this desire is present, the natural, creative forces of our subconscious minds go to work to develop and refine our plans for the actualization of our “success.” Nearly every great accomplishment in man’s continued upward striving toward success is the result of the recognition of this compelling urge to express one’s inner nature. Hence, if one searches for the “common denominator of success,” he has only to turn within. △

OLD AGE AND TIME’S RAPIDITY

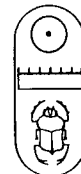
In youth there is a greater succession of ideas that dominate the mind by their newness and appeal. The duration of consciousness, therefore, between the arbitrary time points such as weeks, months, and years seems longer.

With advanced age, the succession of dominant new ideas decreases. The duration between the time points, consequently, appears considerably shortened to the consciousness.

—VALIDIVAR

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*.



Are We Conditioned for Violence?

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

THE ENTERTAINMENT programs on television have been the source of polemic discussion in the press and other media. Principally this controversy has centered on whether the subject matter, the theme of the plays on television, has resorted to extremes of violence. It would hardly be an exaggeration to say that most all television stories include at least one killing. Some constitute a virtual concatenation of murder throughout the program.

The taking of life in the scripts and in the actual television performance is not just implied. The action in most instances outlines the full details of the stabbing, shooting, clubbing, strangling, torture, drowning, and so on. Those who are now in their fifties will remember when Hollywood censorship prohibited the showing of a knife actually entering the body or a bullet penetrating the flesh of its victim. An assassin was shown sighting the gun, but then the victim was shown either dead or wounded. The audience was spared the view of the victim's being violently struck down. Now, however, the victim is seen with blood oozing from his wound. There is a forceful, brutal reality in such portrayals.

The permissiveness of the age has encouraged this "realism," as it is termed. The profanity and sexuality that have entered the films especially are defended on the grounds that these are part of life. We are told that we should be mature, that we should look fully upon the vicissitudes of life and not endeavor to gloss over or evade them.

This is not an altogether reasonable argument. It fails to take into consideration common decency and the sense of propriety of an individual. Most certainly there are functions of a human being that are intimate and private and, as such, even though they are a reality, should not be publicly exposed. We are aware through history of unfortunate though personal experiences of incidents and happenings that were horrendous, vicious, or obscene. But it is not necessary to pictorialize these things so as to establish the fact that they do exist.

Conscience is not an endowment from on high. It is a sense of rectitude that an individual has, embodying the moral and ethical values and terminology of the society in which he lives. We can say, therefore, that conscience is principally molded by our associations and environment.

If violence is exhibited in the form of entertainment with a full complement of sordid details, it has an impact upon the conscience of the individual. He comes to feel little or even no offense at what he sees, especially if he has not had the opportunity to build up standards which are opposed to what he is viewing. Simply, such an individual is *conditioned* to accept violence as a way of life, and he no longer feels any repugnance toward it nor disinclination to view it.

For further explanation, we may use the analogy of the Romans during the period of their decline when the citizens were offered gladiatorial shows to keep the multitudes of unemployed enter-

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tained and to furnish an escape from their personal misery. With continuous viewing of these barbarous events, the individual's feelings of disgust and revulsion grew less and less. They became so conditioned to the slaughter of men and animals through combat in the arena that they actually demanded more and more sacrifice of life in the same manner. Human compassion, consequently, became numbed.

The producers of these modern TV plays further defend the incidents of violence by claiming that there is a moral to the story. The guilty parties are most always apprehended and punished by the laws of society. Such conclusions are usually very brief, following at the end of a series of violence. Further, this punishment is usually portrayed as a "shoot-out," as a further episode of the blood bath. The crimes disclose all types of ways and weapons with which to take human life, and the comparative ease by which the crime can be committed.

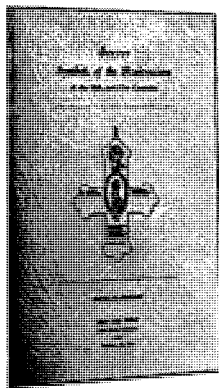
It is a matter of criminal record that certain heinous crimes have had their inception in similar scenes portrayed on the screen. Persons mentally unbalanced or of low character are very susceptible

to such visual suggestions. They have actual or imagined enemies, and what they see enacted suggests a method of eliminating their enemies.

If, as educators say, television can be, as it is in many instances, a positive medium for education by its combined visual and auditory impact, then certainly the opposite or negative effect is equally impressive to those who do not have a highly developed restraint.

It cannot be denied that the portrayal of violence to a great sector of the public and permitted pornography conditions the mind to accept these things as a part of the social order of the day. At least it does not strengthen the conscience as a restrictive measure against them.

Man's elevation has not come about by resorting to the animalistic aspects of his nature. We are animals but we also have *potential* to reach further—that is, to attain levels that rise above the primitive impulses of our being. To not bring forth these potentials is to sacrifice all that humanity has sought to accomplish by rising above the brutality of its primate ancestors and the early hominidae. △



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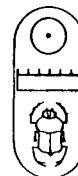
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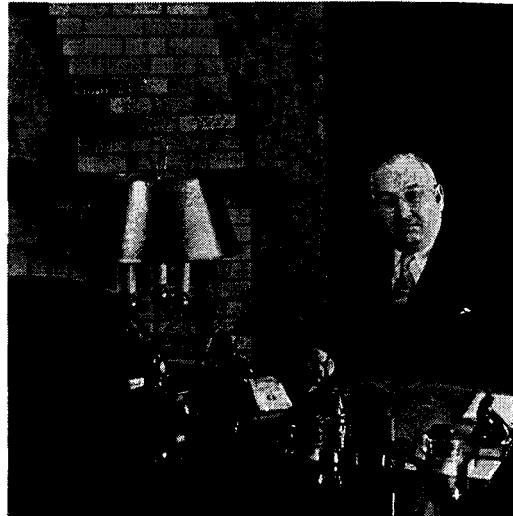
Dr. H. Spencer Lewis, F. R. C.

Need of Consistency

I HOPE I may be excused for repeating a very old story for the sake of illustrating an important point. I refer to the little fellow who claimed that he was not afraid of ghosts, and who walked bravely past the cemetery at night whistling a lively tune. He undoubtedly belonged to the same group of humans in which we found one little girl asking her boy friends if they believed in fairies and salamanders, and one little boy replied by saying, "No, I do not, but do not talk so loudly because they may hear you!"

It is one thing to have a sort of superficial belief in faith and another to live it. As the years have passed by and I have had the opportunity to analyze the innermost thoughts of a hundred thousand or more people who have written to me about their personal problems in life, or discussed their religious or philosophical beliefs and principles, I have come to the conclusion that the most serious problem that confronts most of the perplexed people today is their lack of consistency in thinking and acting.

Almost universally throughout the world among the educated, enlightened, and even those only partially educated, there is a fundamental belief in the immortality of the soul, or the immortality of the real and true self in man. This belief, however, is apparently purely superficial. It is glibly talked about and reiterated in ritualism, prayers, and religious or philosophical conversations, but it is not deep and is not a conviction. It is in nowise a real part of the true faith of a majority of these persons. With the least provocation and with every more or less serious incident in life, this belief



in immortality is suddenly questioned and doubted and treated as though it were a problematic matter not yet proved.

Immortality

Surely the belief in immortality is a fundamental part of the creeds and doctrines of the Christians, the Jews, the Buddhists, the Moslems, and a number of other religious sects. Among the most civilized nations of the world, the majority profess to have the Christian or Jewish faith as their guide in life, and yet among these very people this principle of immortality, instead of being a fundamental conviction that should guide and influence all of the thinking and acting in their lives, is merely a vague hope that is seriously questioned and doubted or cast aside in the consideration of any important problem.

A person who believes with the utmost conviction that the soul or inner self in man is immortal and will live again in the hereafter, somewhere, will have the affairs of his life colored by this belief; and certainly his analytical thinking in connection with many of the problems of life will be affected by this fundamental conviction.

If there is a part of us that is immortal and will live again, it must be a more important, a more real, and a more omnipotent part than the outer personality. In other words, a belief in the doctrine of immortality must rest upon the belief and

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conviction that man is dual and that one part of him is an earthly, corruptible, mortal shell, while the other is a divine and incorruptible part with eternal life as its essence. With such a firm belief and conviction, man most certainly must view his present life and affairs from an angle entirely different from a view he would take were he to believe that all there was to man was that which he senses objectively and which is mortal, corruptible, and of temporary earthly existence.

The fact that the real part of man will live again would indicate that this earthly existence is merely a temporary, transient stage of existence, and that our experiences and tribulations here are not the ultimate aim of life. It would also indicate that man has a greater purpose in living than merely being on earth, and it would tend to reveal to us that man can attain an ideal state in which there must be justice, love, mercy, and a proper reward for right thinking and right living.

The whole scheme of our life on earth and of our experiences and development is explained in an entirely different light if we have a firm conviction in the doctrine of immortality. But despite the fact that a majority of the religions of the world teach this doctrine of immortality, and the followers of these religions glibly repeat that doctrine and accept it as part of their understanding of life, they cast aside the belief in all of their important considerations.

Personal Attitudes

Take, for instance, a letter now before me from a woman who is not a member of AMORC but who has been reading our literature and books for a number of years in an attempt to follow some of the principles. She claims to have a good understanding of the Christian religion and to be a firm believer in all of the metaphysical principles taught by our organization and others. In this letter she wants to show me how her prayers to the Cosmic or her personal appeals to the God of the Universe and to Jesus the Christ were answered at certain crucial times.

She states that in those days recently when she had to face a very necessary and important operation in a carefully selected hospital with the assistance of a very competent physician, she was sud-

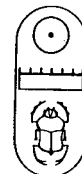
denly brought face to face with the realization that her transition, if it occurred during the operation, would leave her little child alone in the world. This she desired to prevent if possible through prayer. Then, according to her letter, she took her Bible with her to the hospital and, for several days preparatory to the operation, she constantly read the Twenty-Third Psalm. And she says, "As I went under the ether I kept repeating, 'I shall fear no evil.'"

Undoubtedly her Christian friends and even the pastor of her church would have looked upon this as a beautiful example of religious faith. But was it? Why of all the beautiful thoughts expressed by Jesus, and to be found in the Old and New Testaments of the Christian Bible, did she select the one proclaiming that she feared no evil?

Change

Christianity and many other religions teach that there is no death and that it is merely a change. This change represents one of the most glorious, beautiful experiences in life, and something that should be anticipated with sublime joy or at least considered as a divine decree bringing sublime relief from sorrow. It is the beginning of a new and better life. Why, then, should any Christian or any Buddhist or any Moslem or any other have any fear of death? And why should such a person, in the face of possible transition, proclaim himself as fearing no evil with the hope that transition might be prevented and the decree of God set aside? Is this consistent with the belief in the immortality of the soul and the statement that there is no death? Why look upon transition as an evil, and to prevent such an evil coming to one's life falsely proclaim, "I fear no evil"?

Surely this person did fear transition or did fear what she believed was *death*. Her exclamation or proclamation that she feared no evil was therefore untrue and was intended to serve the same purpose as the whistling done by the little boy as he passed the cemetery. She did not mean that she feared evil at the hands of the physician, for if she had really believed the physician was incompetent and would do evil to her wilfully she would have been consistent enough in those material



beliefs to have selected another physician or to have postponed the operation. It was the fear of the unknown rather than the known that caused this dear woman to weaken in all of her religious faith and try to bolster up her courage in the face of her doubts by proclaiming to herself that she feared no evil.

In the thousands of telegrams and letters which we receive from persons who are ill or who have been injured, and who ask for immediate help, there is nearly always the statement that they do not want to die and that they fear death. Many persons have written to us in regard to this fear and have asked what can be done to overcome it. One such letter received recently is typical of a great many. This person said that she feared to go to her church regularly because she often noticed that one more member of the congregation had passed out of this life, and the absence of these persons and the memorials to them expressed in the church reminded her constantly of the fact that she, too, was getting old, and approaching the time when transition might be expected, and it gave her a shudder to think that her life was about to close or that she had reached the end of the long road here on earth. She said that she had even forced herself to find excuses for not attending the funerals of some of those persons who were well known to her, because every time she looked upon a lifeless figure in a casket she was reminded of the fact that her time for transition was also close at hand.

This is not an exceptional case, and if you think it is just make inquiries among your friends and acquaintances and start talking about transition and so-called death, and speak of it as something that you do not fear. Speak of it as though it were an event that you really believed was a glorious experience, and one which all of us should anticipate with a calmness and a complete freedom of fear, hesitancy, or doubt. You will see at once that you are taken as one who is strange in his beliefs. Your attitude will be challenged, and your calmness will be looked upon as a sacrilegious pose. Why should this be?

We go to sleep each night calmly, deliberately, and fearlessly placing our consciousness and all of our worldly in-

terests and affairs into a state of suspense, not knowing whether that period of suspended consciousness and animation will be long or short, temporary or permanent. But we have a conviction that we will awaken. We have a firmly fixed faith that the morning will come to us and that we shall see sunrise and once again go about our affairs. We even plan at night what we will do in the morning. We arrange our financial and other material affairs in such manner that they hang in the balance during the night, and we have no doubt that in the morning we shall be able to adjust them.

If each one of us approached the nighttime hours of suspended animation with the same attitude as most persons approach transition, we would be in a furor every night. Every individual would be busy settling his estate, arranging decisive actions, instructing others how to proceed with his affairs in the morning. We would dissolve our earthly ties so that others might assume our positions and our powers. We do not do this, however, because of our faith in life and in the continuity of life. We believe we shall live again in the morning.

Certainly the period of suspension during the night is fraught with as many unknown experiences and represents a condition as little known to us as so-called death, and yet we have no fear of sleep. If all of us believed in the immortality of life as firmly and as truly as we believe in the continuity of life day after day through our waking and sleeping periods, we would approach any serious crisis in our life with the same calmness and the same consistency of attitude as we approach the hour of sleep.

The Inevitable

The excuse that transition might find us unprepared in our worldly affairs and in our worldly nature is no excuse but merely an explanation of our inconsistency in thinking and acting. If there is an immortal part of ourselves and a mortal part, then we must know that the mortal, corruptible part may be separated from the immortal at almost any hour or time of our earthly existence. We may have doubts about everything else pertaining to this earthly life, and everything pertaining to our earthly exist-

ence may be a problem to us. We may not know whence we came or whither we are going, but we can be sure that transition is inevitable and the hour for it is unknown and may be close at hand.

For this reason we should be consistent enough in our thinking, our beliefs and faiths, to be prepared always for that which we know is inevitable and probably imminent. It should make no difference to us whether this day or this hour or the next day or another hour is to be our last on this earth or not. We should be as ready to close our lives completely on this earth plane any day as we are ready to close our activities at any hour of the evening and suspend our consciousness and labors and go to sleep. We should so guide our affairs and maintain our character and our morals so that the coming of transition at any moment will not find us filled with fear or regrets. This would be consistency.

It is a strange thing that only among the mystics who have attained a mystical understanding of life and who have

deliberately set out to perfect their thinking and living do we find this attitude of preparedness and this readiness for the great experience of transition. Unless we are consistent in our faiths and beliefs, they are of absolutely no value to us at any time, for the laws and principles constituting our moral, religious, and philosophical beliefs and code in life can serve us only when we are convinced of their universality, of their fidelity and inevitability. With such faith we must live consistently and thus attune ourselves with the operation of cosmic and universal laws, and so find calmness, joy, and Peace Profound.

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.



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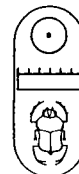
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The Trinity of Man

by Raymond W. Morgan, F. R. C.

THE ULTIMATE goal of every mystic is union with the Master Within. The degree of one's realization of this oneness is dependent upon three things, each equally important: (1) self-knowledge, (2) spirituality, and (3) psychic development.

Self-knowledge implies the knowledge of the true self and its relation to the Cosmic. This knowledge is of the intellect and embodies man's collection of empirical data.

Spirituality summarily entails the desire to do the Master's will and to sublimate the ego. This desire is ordinarily strengthened by knowledge of self and failure upon the part of the objective mind to "reason out" suitable solutions to problems.

Development of the psychic centers clears out the channels for the Master to work through. As development is perfected, man begins to comprehend his true purpose, his relationship to the Cosmic. He is able to know intuitively things which are beyond the understanding of the underdeveloped.

Self-knowledge alone will not save a man from the vicissitudes of life; nor will his intellect alone enable him to realize the precious joy of freedom which is known only to the mystic.

Spirituality is not sufficient to finding freedom. The desire to do God's will without the knowledge of self and without psychic development is often only an escape from responsibility. For, without self-knowledge and psychic development, one cannot know God's will with the inner wisdom of the mystic; he may *believe*, but he will not *KNOW*.

Psychic development alone may interest, excite, or amuse. Psychic development without sufficient knowledge of the true self will leave man dissatisfied and feeling unfulfilled. Psychic development without spirituality can, indeed, be dangerous.

These three things—self-knowledge, spirituality, and psychic development—are attainable in degrees. The well-rounded mystic works to perfect all three, knowing that the attainment of perfect freedom, whereby man becomes united with the Master Within, is possible only by the purification of his intellect, his spiritual nature, and his psychic faculties.

The attainment of the knowledge of self affords man intellectual pleasure; growth in spirituality refines man's emotions; development of the psychic faculties pleases the soul. When all three have become perfect and pure, as the sides of a three-sided pyramid meeting at one common point, then man is complete; lives if not already in our own. Δ

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THE TRANSATLANTIC CABLE

(continued from page 11)

Now the *Great Eastern*, flushed with success, refueled and went back to pick up the lost cable. Careful calculations were made this time. To raise a cable from four kilometers of water meant that sixteen kilometers of cable would have to be picked off the bottom. This was a tremendous weight, far too much for one rope or machine or even one ship. So it was decided to distribute the load to three ships.

The rope they used this time, instead of chain, was 15 centimeters thick reinforced with steel threads of wire, capable of 60,000 pounds' resistance. Still the job was long and tedious. Sometimes storms blew the ships and their buoys off course, sometimes only pieces of the cable were brought up. Supplies were now running low in the ships at the end of August.

On the thirtieth attempt, the day was clear and quiet. Suddenly the crew had hooked it again, but this time they pulled slowly, carefully. Cleverly they pulled it up halfway and hooked it on a huge buoy. Then the *Great Eastern* rode out five kilometers farther, got a secure grip

on the partly drawn-up cable, and this time pulled her to the surface. All was tiptoe silence on the ship, and then as the cable was made secure a great cheer went up as a message passed on to Ireland.

When the second cable was brought ashore on Trinity Bay, some of the sailors hugged and kissed the cable while others carried off Mr. Field and his assistants on their shoulders. The Old World and the New World were now bound together. World market conditions became known immediately around the world. The Royal Stock Exchange in London sent noon quotations to America in minutes. Science news, military events, medical discoveries were all raced across the seas and the world became as one.

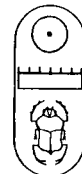
Cyrus W. Field was honored by presidents and kings, banquets and gold medals. He was the man of the hour and everyone gave him full credit. The Transatlantic Cable was truly a milestone in the advancement of mankind and a monument to the ingenuity and unswerving courage of our exceptional men. △

It was like a shower of diamonds, the way the sunlight bombarded the ocean waves and reflected a blended melody. From a viewing seat high above the beach I watched, relaxed, and joined the reflections.

I remembered an unexpected gift I once received. It came by the sunlight that streamed through my window. That day I was just in the right position to see the color spectrum of the sun rays. And more important, I was in a space-time milieu that allowed me to relate the spectrum to the energies, dispersed in kind, throughout the universe.

The colors are always there in the **light** for me to see, and the energy, as well, for use in my "season," just as a flower blossoms when ready. Sunlight, flower, sea, and I are units in the rhythmic arms of nature. Our wavelengths are mutable.

—Mary E. King, F. R. C.



Rosicrucian Activities Around the World

ON DECEMBER 14, 1974, in Green Bay, Wisconsin, Frater Ron Lindquist (at right in photo) presented the Rosicrucian Humanitarian award to Mr. Russel Winters. Mr. Winters received this award in recognition of his lifelong philanthropic and humanitarian activities. Typical of these are giving unselfishly of his time, energy, and money to the local hospital fund-raising and planning committees; supporting a widow and her children, paying tuition enabling her to learn to better support herself and her family; giving financial aid to the YMCA and YWCA; and being generally helpful to others in the community. Congratulations, Mr. Winters! May this award truly signify the good you have done your fellowman as well as yourself.



▽ △ ▽

In late January the Phoenix Chapter of Phoenix, Arizona, held its second annual workshop. The workshop's featured speaker was Grand Councilor Frances R. Holland. The event was a very special occasion as Soror Holland had just recently been named Grand Councilor for Arizona in addition to her duties in the same capacity in Southern California. Area members were both surprised and delighted to learn that Soror Holland was one of the founding members of the Phoenix Chapter. The day's events included a convocation, two experiments, a ritual drama, and concluded with a banquet and a lecture by Soror Holland.

Pictured from the Phoenix Chapter workshop are, from left to right: Roger Oliver, Chapter Treasurer; Ricky Richard, Chapter Secretary; Grand Councilor Frances R. Holland; Master John Furcini and his wife Mary Ann; and Master Designate Marilyn Griffith.



Two Rosicrucians recently received recognition for their community-service-oriented activities. Professor Robert Van Dyke Small, author, lecturer, and professor of psychology at Mercer College in Trenton, New Jersey, has been nominated as a Fellow with the London International Institute of Community Service. He received a distinguished award and also an honorary diploma from the Institute. Professor Small is also a Commissioner of Human Rights in Newark, New Jersey, a member of both the American and International Biographies of *Who's Who*, and serves on the International Research Council of the Rosicrucian Order.

Frater Del Schrader of Arcadia, California, has been elected to the Babe Ruth Hall of Fame in Trenton, New Jersey, to honor his seventeen years of "dedication, devotion, and effort" in behalf of the international baseball program for boys thirteen through eighteen years of age.

Our congratulations go out to both fratres for the constructive work they are involved in.

The
Rosicrucian
Digest
April
1975

During February and March seventy-eight North American Rosicrucians took part in the 1975 Rosicrucian Tour to Egypt and Greece. The tour was a special experience for members of the Order because the travelers saw these ancient lands from a unique viewpoint as Rosicrucians. In Egypt they visited Luxor and the famous ruins at Karnak, exploring nearby Thebes and then touring the three most beautiful tombs in the Valley of the Kings—those of Seti I, Ramses IV, and Tut-Ankh-Amon. A special three-day Nile cruise upstream from Luxor brought the travelers to Aswan Dam. At Lake Nasser, behind the dam, the travelers motorlaunched to the Temple of Isis on the Island of Philae. Flying north to Cairo, the tour-group made a short stop at Heliopolis—ancient center of Sun worship.

In the Cairo area, Rosicrucians visited the pyramid complex at Gizeh. The highlight of the tour was a very inspiring

Rosicrucian ceremony conducted in the King's Chamber of the Great Pyramid—site of ancient initiation into the mystery schools. Touring the fascinating city of Cairo, the travelers visited famous museums—including the Egyptian Antiquities Museum—and explored several old mosques and the Al Azhar University. Of course there was time for shopping and strolling through Cairo's famous bazaars.

From Cairo, across the blue Mediterranean, the group flew to Athens. The most exciting part of sightseeing in Athens was a visit to the Acropolis, with its many temples on a hill high above the city. A full-day excursion to the ancient Sanctuary of Apollo at Delphi on the slopes of Mt. Parnassus, and a visit to Eleusis, one of the ancient world's most famous mystery schools, rounded out the tour of Greece. All agree that the 1975 Tour was a very worthwhile travel experience.

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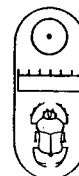
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YEAR-END STATISTICS

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

Staff payroll	\$1,479,494
Total number of pieces of incoming mail	504,320
Total number of pieces of outgoing mail	3,438,178
Individually dictated correspondence	108,303
Payroll taxes and insurance	\$ 134,312
Property taxes, utilities, maintenance, and insurance	\$ 250,995
Printing costs (not including books)	\$ 557,182
Envelopes, office supplies, and stationery	\$ 140,627
Postage for the year	\$ 571,056

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





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. BUT ARE THESE PROOFS? Are there any facts which actually support the doctrine of immortality?

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WHERE HISTORY AND MYSTERY MINGLE » » »

Katmandu, capital of Nepal, the little nation clinging to the foothills of the Himalayas, is a world of fascination and mystery to the Western visitor. Nepal was the birthplace of Gautama Buddha. Being sandwiched in between Chinese-occupied Tibet on the north, and India on the south, the architecture of the cities and towns is a strange comingling of several cultures. Temples like these, of which there are many, exhibit the influence of both the Hindu and Buddhist religions.

(Photo by AMORC)

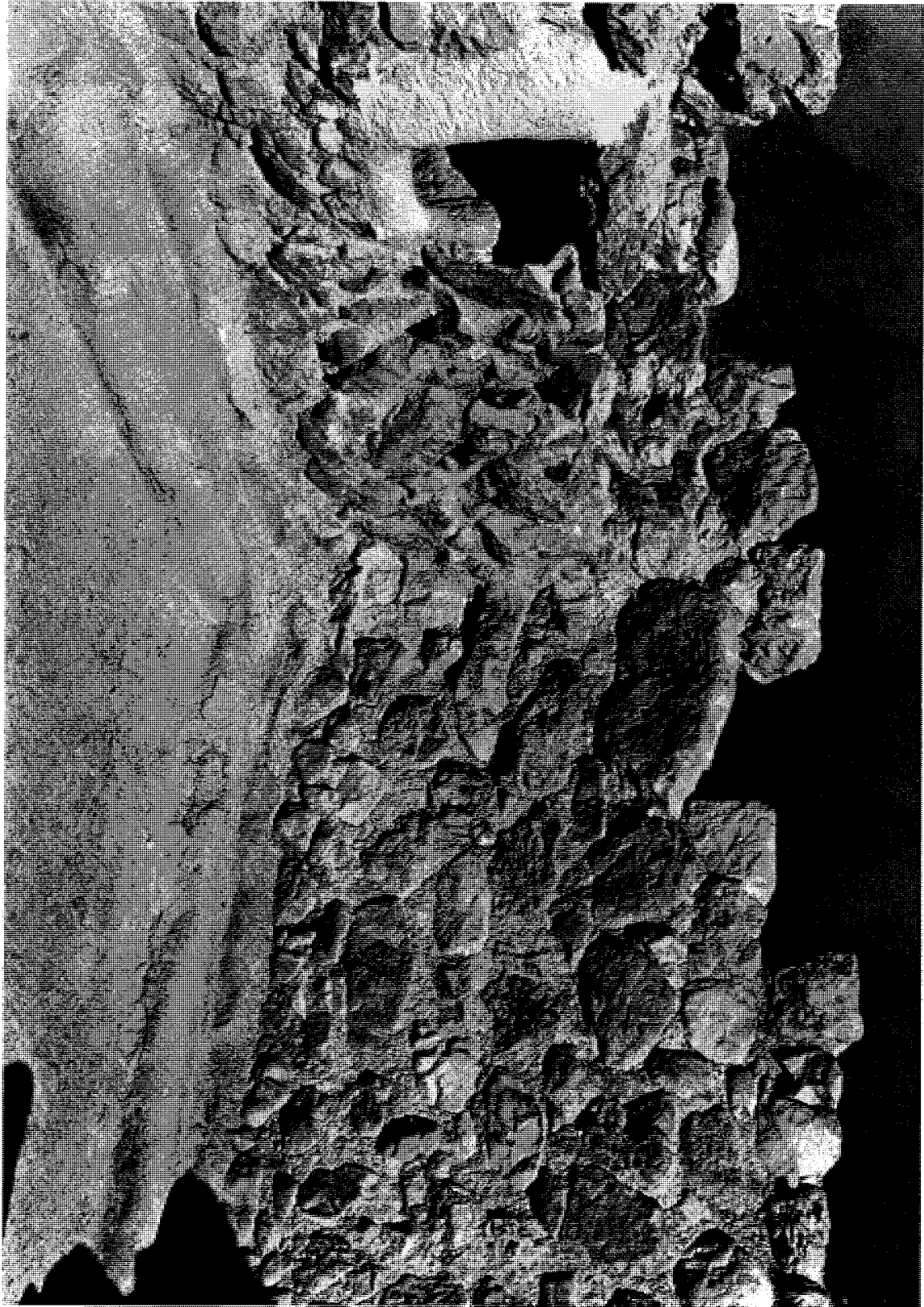
SANCTUARY OF THE ESSENES (overleaf)

On the west bank of the Dead Sea, in what is now Israel, are the ruins of a settlement of the ancient mystical sect, the Essenes. Nearby are the caves in which they concealed what is called *The Dead Sea Scrolls*, when they were invaded by the Roman legions. Shown here is one of the sanctuary chambers in the rather extensive ruins. The low stone shelflike benches are where the Essenes sat in meditation.

(Photo by AMORC)

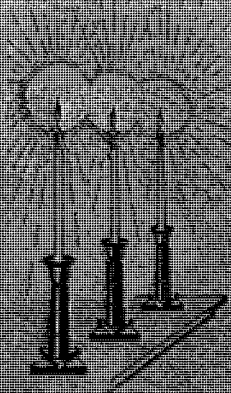
*The
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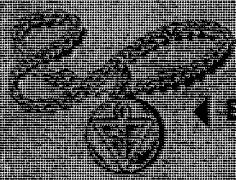
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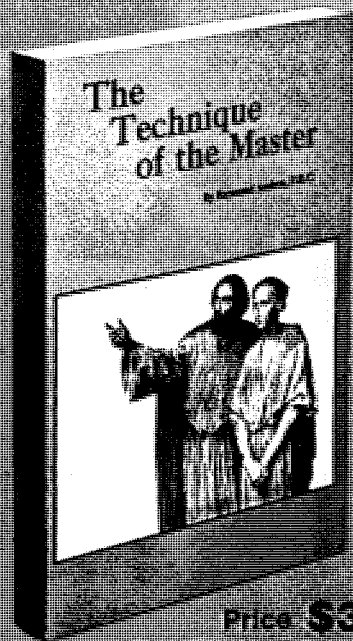
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Is it necessary for man to abandon the things of daily life to attain cosmic power?

Vocation and the Technique

Must man isolate himself from humanity and break common bond with his fellow man?

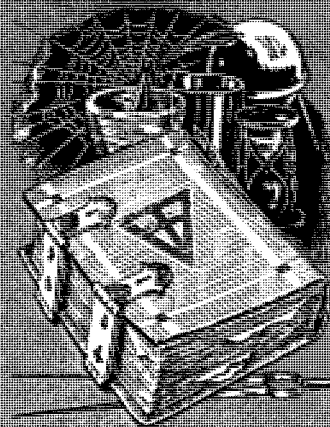
The Magic of the Technique

Is the power of the Masters a mysterious, subtle force which they alone possess?

Impersonality and the Technique

Should individuality and personality be so submerged that man becomes a mere being rather than a human entity?

Just a FEW of the many chapters of this inspirational book.



Rosicrucian Supply Bureau

San Jose, California 95191, U.S.A.

BRAVE NEW ERA

Great concern is being displayed in some circles over meat consumption. Those who believe—naively—that any one nation by itself can feed its own people and the rest of the world's, are urging that meat consumption be sharply curtailed and, in some instances, even completely discontinued—presumably replaced by soybean substitutes.

The rationale behind this peculiar viewpoint is that, according to some, meat is too expensive to produce, as it may require between five to seven times the grain (as feed) to produce an equivalent amount of protein. Thus, a picture is painted of the productive nations selfishly gorging themselves on grain-raised meat at the expense of the poorer, overpopulated ones, instead of making this grain available to help feed their spiraling populations.

This is neither the time nor the place to discuss the politics or Malthusian implications of the problem, but it is advisable to bring out a few facts regarding certain aspects of food production.

Traditionally, one of the reasons for keeping livestock has been that it transforms into protein various materials which are *inedible for man*. Some desolate, desertlike areas are inhabited because animals—goats, for instance—subsist and thrive on the coarse vegetation available there and, in turn, men live off the livestock. In arctic and subarctic environments men rely on reindeer for sustenance and survival, and the reindeer, in turn, live off mosses and lichens. Closer to home, cows eat grass, chickens delight in herbs and insects, while hogs can fatten on acorns, roots, windfall fruit, whey, peapods, apple pomace, and other goodies also useless to man. Fish feed on various substances and food chains man is still unable to utilize, and do so economically and without waste. In fact, the idea of feeding grain to livestock was conceived by those who wanted it to fatten quickly, especially during the period before it is shipped to market. Granted, it is a totally illogical and wasteful procedure during lean times, *but it is the procedure, not the diet, that needs changing!*

There is an old saying to the effect that generals are forever planning how to win the next war with strategy suited for the previous one, so they are always one war behind. Much the same is true of most of the problems common to our times. There is an abundance of new technol-

ogies either waiting to be developed or already developed, which could go very far in providing long-range—and in many instances, permanent—solutions to many of our most pressing problems, be these concerned with the so-called “energy crisis,” food production, education, and so on. But the know-how is not taken advantage of and, in many cases, special care is taken to avoid its use altogether.

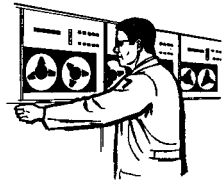
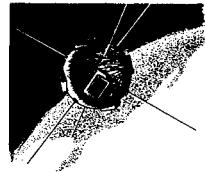
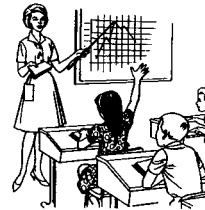
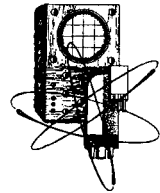
We still farm essentially the same way we did one hundred or even two hundred years ago. The big changes are that tractors have replaced horses and chemical fertilizers have replaced the horses' contribution to the land. With available technology, it would be possible to automate the farm completely. A fully computerized establishment could be run more efficiently, with less waste and increased productivity, practically throughout the whole year.

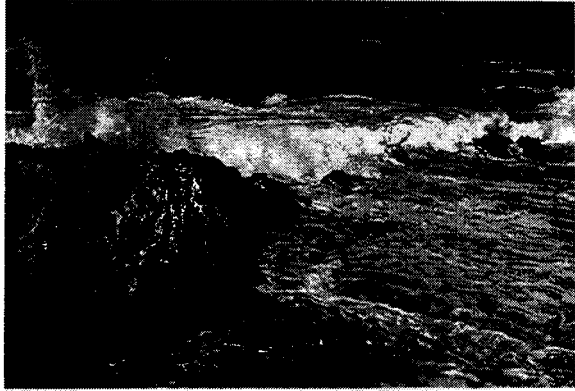
If the potential of solar power, geothermal power, wind power, tidal power, and, yes, even hydroelectric power, were fully developed, there would be no need for nuclear reactors—and no “energy crisis.”

It has been demonstrated before that once the decision to use technology to the fullest is made, astonishing results are obtained in surprisingly short spans of time—lest we forget the Manhattan Project or how, in less than a decade, trips to the Moon stopped being big news. The examples that can be cited to show how these problems can be remedied are many. It is sad to realize that much of the anger and disapproval generated against science and technology by some environmentalists and other groups is not directed at those who, being neither scientists nor technologists, very often wield the power to determine priorities and have the final say as to the application of these two very powerful tools.

At present, our civilization is going through a period of drastic readjustment. By the time this process runs itself out, it is to be hoped that most of the planet will have finally emerged into the twentieth century. It has to be realized that the time to get moving is here because the twenty-first century is just around the corner. Preparations should begin now for that time, because by now we must realize that if we do not advance with the times, use all the means at our disposal, then we must forsake the promise of better things to come 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)





ODYSSEY

The Romance of Two Worlds

BIographers of British authoress, Marie Corelli, differ as much in their opinion of the woman as they do in their opinion of the artist. Depending on the informational source, her personality ranges from that of a misunderstood genius to that of an extremely romantic woman weaving fantastic stories out of her overly active imagination. All agree, however, that her eccentricities make her character all the more worthy of study. An orphan at birth, she was adopted as an infant in 1855 by Dr. Charles Mackay. He named the foundling Mary Mackay, and it was by this name that she was known until the inception of her short-lived musical career caused her to choose a more dramatic name: Marie Corelli.

Her first book, **A Romance of Two Worlds**, received uniformly unfavorable critical reviews but gained immediate popular acceptance. The critical scorn may be attributed in part to the then popular practice of having fledgling authors review one another's works. Such a situation would almost certainly lead to professional jealousy easily made manifest in review form. Public and critical opinion notwithstanding, on the publication of a later work, **Ardath**, she received a letter of praise from Lord Tennyson. This must have been very uplifting to a woman so unanimously rejected by her peers.

Marie Corelli had a fantasy life as richly embroidered as her flowery prose. Assisted by her lifelong friend, Bertha Vyver, she furnished her home with heavy, ornate decorations, and clothed herself in gowns so intricate in design as to be outmoded before their completion. When the outside world was turning toward simplicity in design and clothing, Marie Corelli created for herself a world of ostentatious splendor and garish decoration. She attended many costume balls. These parties provided an outlet for her preference for costume-oriented clothing. In her later years she wore this clothing as street garb.

She dared to be a romantic in an era in which mankind was turning from this style to one of stark realism, heralding the dawn of the industrial age. She paid for her eccentricities by suffering the neglect and ridicule of the other writers in that era. Despite this circumstance, she left behind a wonderful legacy of creative effort.

Now her writings can be read without the cynicism of the late nineteenth century. They can be studied and enjoyed for their true value: One of mystical insight far beyond that acknowledged by her contemporaries. On a cold winter night, nestled cozily beside a blazing fire, it is quite easy to enter the worlds created by this much maligned authoress. Her works can be read by a new generation not ashamed to feel, fantasize, and reach out beyond the bounds of what is normally called **reality**.—NSR

