

ROSICRUCIAN DIGEST

January 1970 • 40¢

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

Your Age and You

**It all depends on
your viewpoint**

▽ △ ▽

Moral Law

**A force or principle
operating within the
realm of morals
and ethics**

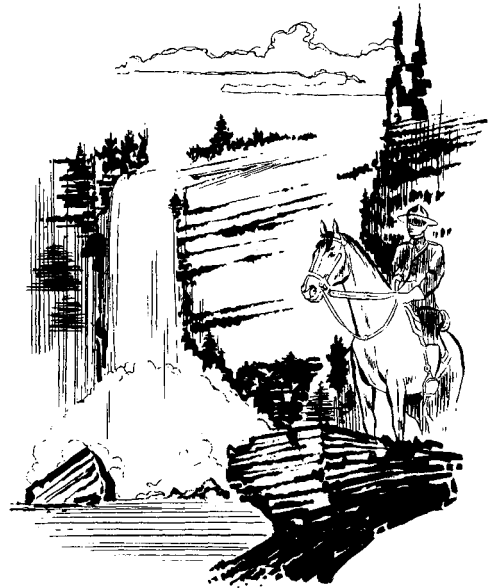
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Next Month:

**Exploring the
Mountains of
the Sea**



Come To Canada



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Combine your vacation this year with a trip into beautiful Ontario! On July 16, 17, 18, and 19, the Rosicrucian Order is holding its Annual Convention in **Toronto**, at the magnificent **Royal York Hotel**.

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staff. Enjoy the warmth of fellowship at meetings, over banquet tables, at the ball, or during the performances of our noted guest artists.

July is only a few short months away and reservations *must* be made for the **Convention** and **Banquet** as soon as possible. Don't delay. Use the reservation form in the September issue of the *Rosicrucian Digest* or write for another form to the Convention Secretary, AMORC, San Jose, California 95114, U.S.A. For room accommodations, write directly to the Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto 6, Ontario, Canada.

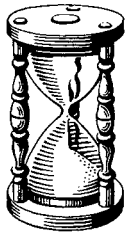
Let's Face It...



*Something's Wrong
with the World!*

LET US FACE THE FACTS. Our great scientific achievement has not lessened mankind's sense of *insecurity*. Civilization today is caught up in a state of chaos. What is lacking in our basic social structure? Are the elements of character that once made men masters of self now lost or suppressed? What is needed is advancement in our thinking. Acquire a new and enlightened approach to life and its problems—before it is too late.

this FREE book



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The Rosicrucians

(AMORC)

SAN JOSE

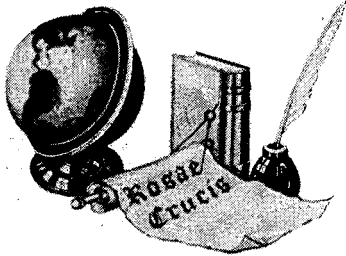
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, 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 all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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 association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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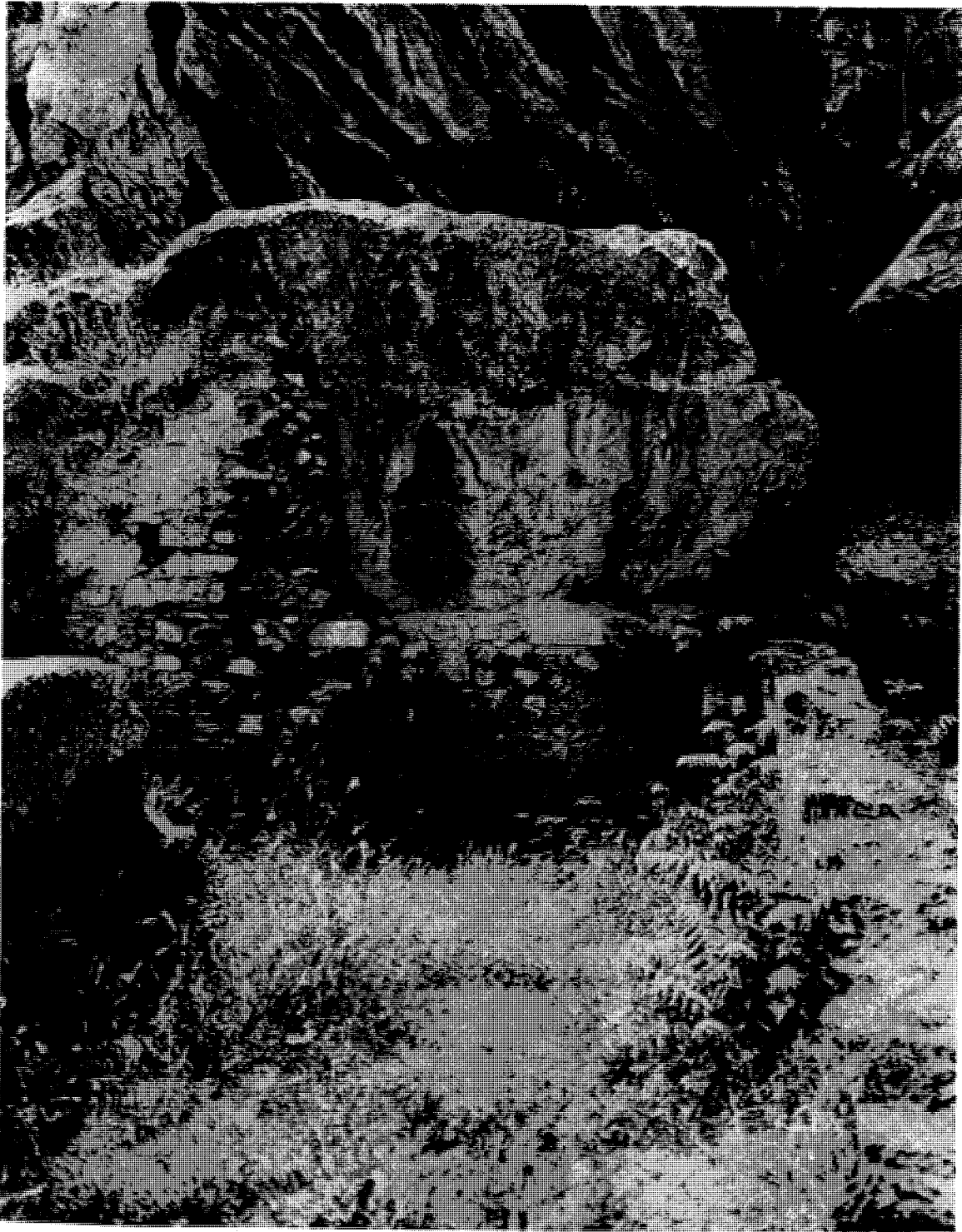
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ALTAR OF DIONYSIUS

(Photo by AMORC)

The celebrated mystic was known as Dionysius the Areopagite (First Century, A.D.). He acquired this name from discoursing from the famed Areopagus, a hill west of the Acropolis where a court of the same name was held. Dionysius was the first convert of the Apostle Paul who likewise spoke from this hill. Above is the altar where Dionysius held forth.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE QUALITIES OF CIVILIZED MAN

WHAT IS civilization? What are the criteria by which it is recognized? Is there a standard by which society is adjudged civilized? It is generally conceded that civilization is a progressive state, an *ascent* that society has attained. Perhaps if we give thought to those cultures and conditions of human life which man considers uncivilized we may understand them by comparison those qualities called *civilized*.

In a primitive culture or barbaric society the natural appetites and instincts are given predominance. The survival of the animal organic self is of principal concern. Gratification of the physical desires is the *summum bonum* of life. This is not conceived as a philosophical end for life but rather is a common instinctive drive toward such an end.

Primitive societies have their taboos and prohibitions against certain behavior. However anthropological studies show that these rarely emerge from any idealism. Rather they stem from certain reactions to behavior on the part of the individual. In other words, such restraints are set up primarily as defensive measures. They are intended to prevent interference with the natural primitive gratifications and security of the individual. The taboo against the rape of a fellow tribesman's mate is not founded upon any moral grounds. Rather it is looked upon as a necessity to prevent an internecine affair, that is, a mutual retaliatory slaughter of tribal members.

Idealism then seems to be the fundamental quality lacking in a purely primitive society. Before an individual or a people can manifest idealism there first must be had *reflection* and *evalua-*

tion. Reflection is not just a recall from memory of one's experiences. It is a kind of detachment from the acts and incidents in which one has participated. They are placed in the past and contemplated in relation to one's present and possible future. Consequently reflection upon personal experience is definitely associated with evaluation.

In reflecting upon an experience such considerations arise as, Would we do it again, or What was its value to self? The ideas of early idealism must have been elementary. But they also must have revolved about the same personal values. Thus, simply put, idealism is conceiving an improved or superior condition and circumstance for one's self. It is the desire to transcend, to move up in whatever sense that means added personal satisfaction.

Introverting the Consciousness

Reflection and evaluation are subjective states. The consciousness is introverted, turned in upon itself. One extracts from his experience the feelings, the inner response he has had to them. He particularly becomes aware of his emotions as he relives in reflection his activities. Reflection and evaluation are the first journeys man makes into the world of self. Fear, anxiety, hate, love, impulsive drives by means of reflection become to man entities, intangibles, of which he is conscious. That is, they have to man as much inner reality as the world outside has to him.

Why was a certain experience pleasing? Why did this or that attract or repel one? What can be done to cause certain events to recur or to prevent them? Provocative questions as these must have led to civilization. The

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beginning of civilization then has been a conscious volitional adjustment of man to his environment according to what he conceived as a happier and improved relationship.

In effect civilization began as a mutual refinement of both man and his environment. The evaluation of the environment caused certain conditions and things to have prominence in contributing to what man considers his welfare. It meant avoiding that which was apparently dangerous and conversely to make more easily obtainable that to which preference was given. Thus there began a hierarchy, a graduated scale of improvement over existing functions of society or the mode of living. An *ideal* was established.

Refinement of Feeling

This refinement and cultivation were not limited to conditions outside of man. Those feelings which seemed to have their source inwardly were furthered as well: the preference for colors, for certain combinations of sounds which caused emotional response. In other words the esthetic tastes were given expression for the pleasure which they provided. Revulsion toward certain kinds of behavior was likewise realized. Sentiments such as compassion, mercy, loyalty, courage were associated with a way of life. Acts which opposed such sentiments and caused an emotional hurt, a sense of guilt, were taboo. They were adjudged wrong.

Here began the abstract values in morals and ethics of good and evil. There emerged then a refinement of self in the form of self-discipline. This took the form first of private conscience, the personal censorship and restriction of human behavior. This then was followed by public conscience, the early moral codes and laws of social behavior.

The problem which has faced civilization is that there has never been an equal progression of the cultivation and refinement of self with that of man's environment. To most persons civilization has meant material progress, the making more facile the things needed for survival and the providing of

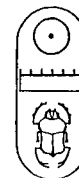
physical pleasure. Rapid transportation and communication and the lessening of severe physical labor are examples of great technical advancement; yet they can still leave the self brutal, primitive, bestial. Unfortunately civilization in the material sense does not necessarily react in an equal beneficial proportion upon the self of the individual. In other words, a person of low morals and devoid of basic ethics can avail himself of transportation in a jet plane, have access to television facilities and the latest products and services provided by the sciences of physics, chemistry, and biology.

The principal difficulty is that it is far easier to perceive advantages that come from a civilized environment—the refinement and improvement of material things—than what comes forth from the civilized self. The direct effect of such things in sensual pleasure is quite apparent. For analogy, we can easily appreciate that riding in an automobile to a distant point is more desirable than walking; that an electric light is far more practical and effective than a candle for illumination.

Primitive Urges

If the self is left with its unrestrained urges, its desires then remain primitive. They are for the man of today the same as they were for the Paleolithic man of thousands of years ago. The outer civilization, the modern science and technology, become then just an instrument to serve the primitive desires. The material idealism, the civilization of environment, has not advanced man collectively. The individual who gives way to violent temper and unrestrained emotions will just as readily kill with a modern weapon as did the Stone-Age man with his flint ax. The improved technology has had no general restraining influence upon modern man. The last world wars are evident examples of the contrast between civilization of environment and of self.

The idealism of self, the civilizing of *man himself*, has been left to religion and philosophy. Religion has, in general, endeavored to reveal that man has a supernatural element resident within him, a spirit, a soul which in



essence is said to be *good*. But what is this good? It has been described as an extension of the quality of a perfect being, of a God or supernatural entity. Religion has issued fiats and conditions of conduct which are said to be in accord with this internal good in man.

However, does man *personally experience* this good which he is commanded by religion to exemplify? Can he translate it in terms of everyday life? Does he find it as comforting, as pleasurable as the material advantages offered by civilized environment? Simply, does man find the idealism that religion is trying to promulgate as appealing as the idealism of material progress in civilized environment? Philosophy has expounded varied moral and ethical idealisms which purport to civilize the self. Though many such systems have merit they are often so at variance with each other as to lead to doubt and confusion.

There are certain basic qualities which must be recognized and expressed if man the individual is to be truly civilized. These revolve around specific conclusions the individual must reach. The first is to recognize that civilized environment, material advancement as in the sciences, arts and crafts, must be secondary to the cultivation, the civilization, that is, the refinement of self. Even as Plato proposed, man must departmentalize his own nature. Let him think of his being in terms of the *physical*, the lowest, and the next highest the *intellectual*, and finally the *emotional*, the psyche.

The body is of the same cosmic laws as all other manifestations of nature, but how should man evaluate it in relation to the whole self? It should be regarded as a physical instrument for serving the greater functions of which he is capable. It must be kept subordinate to such greater functions. Healthful living is the maintenance required to keep the body functioning. Organic functioning alone, fulfillment of the appetites, however, is not a worthy supreme ideal for man. It is not a proper regard for all his other capabilities.

The intellect is superior to the body, yet it is dependent upon it. It is

superior because it can establish ends which go beyond the limited appetites and passions. It can imagine, create, direct, discipline. Therefore, to allow the body to command the intellect is a false idealism. It is allowing the lesser to control the greater.

It is when one considers the sensations and impulses of the emotions that his idealism often becomes inferior, and he displays an uncivilized self. The emotions serve both the body, the intellect, and a more subtle aspect of self. The emotions are related to the very basic requirements for the preservation and well-being of the body. They make pleasurable the necessary acquisitions to the physical welfare, and guard against and repel others which are opposed. If, however, the intellect is not exercised so as to understand these functions, the emotions can be perverted. The functions can then be assessed as important in themselves instead of being just a contribution to the other aspects of human nature.

However, there are related to the emotions finer feelings and urges as sentiments which tend to coordinate, to synthesize man's whole nature, as, for example, that sympathy of which justice consists. There is also that so-called impersonal love. Though it isn't truly impersonal it does extend beyond the individual self to include others. There is too the innate sense of harmony, that instinctive oneness with nature, with the Cosmos. These higher psychic impulses encourage a related idealism. They set up ends as behavior which will further it.

Such idealism, though it serves the individual self, cannot be realized until it is extended so as to include the society of which man is a part. With such ideals founded upon a personal analysis of his psychic nature man does not permit external civilization to run amuck.

This personal idealism may be called moral idealism. However, it is and must be founded upon personal *inner experience*. It cannot be taught. It must be awakened. Society can never make man civilized. This is the exclusive function and obligation of man himself.

Food for Tomorrow

by MARILYN BROKAMP, O. S. F.

From Indians to spacemen



I prophesied an evening of minerals or corn—most probably corn, since there were so many things one could do with corn.

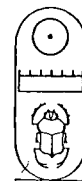
But I was totally wrong. The talk and the person, Mr. Justin J. Alikonis, Director of Research for the Paul F. Beich Company and the Al-Chem Laboratory, Inc., both of Bloomington, proved most interesting. The speaker caught our attention with the possibility of not enough food for an overpopulated world, then proceeded to what he and many other scientists believe: that man's mind has not begun to exhaust the food potential of our world.

Instead of minerals, corn, or antique collections, we heard of *gum*. Gum, to most of us, is merely a sticky substance obtained from certain trees and which people enjoy chewing. But to our speaker, *gum* refers to "a class of high molecular-weight compounds with colloidal properties which, in an appropriate solvent or swelling agent, are able to produce gels or highly viscous suspensions or solutions at low dry-substance content." And what does it mean? It means that, in respect to quality, food is being improved; quantitywise, food is being discovered where formerly there was no thought of protein or vitamin.

Mr. Alikonis said we had known how to cook or cool in a pipe for some time. Now it is possible to aerate either a hot or cold solution in a pipe. He used a new food, the humble seaweed, as an example. Alga used in the above manner makes for more stabilized meringues and cake toppings, creamier and thicker milk shakes. Plant exudates are used in the same manner to stabilize frozen desserts and confections. Such

I GLANCED at the Parent-Teacher Association program. A Mr. Justin J. Alikonis was to be speaker of the evening. I did not know him, but I remembered his home near the railroad track on Route No. 9 here in Bloomington, Illinois. How could anyone forget that large, front picture window with its unique collection of geodes, fluor-spar, shells, corn grinders used by the Southern Illinois Indians, and pottery vessels which they used to evaporate creek water and thus obtain salt. And outside, that conglomeration of soup stones of all sizes and shapes used by the red man to warm his soups of corn and meats. Rumor has it that the home contains 5000 Indian articles. As I recalled, they were not arranged in any artistic manner—just distinctively.

Again I glanced at the program. The topic was to be about food. Mentally



food processing has virtually revolutionized bakery products.

And schools? What are they doing to solve the food problem? Louisiana State University is building the first United States "waste-to-food" pilot plant to develop a practical process for turning cellulose waste into food. Sugar cane bagasse, corncobs, rice straw and husks, grass, leaves, sawdust, and even logs will be ground and mixed with an alkaline solution. After the drying process, the end product contains more than 50 percent protein, 40 percent cellulose roughage, some carbohydrates, and very little fat. It looks like a brown flour and tastes like egg yolk.

Purdue University scientists, combining milk, meat, and eggs with vegetable and marine foods will produce a low-fat high-protein beverage with the flavor and palatability of whole milk. Texas A & M University is developing a sunflower meal for human and animal food products. Penn State University will study the renovation of waste water through application to cropland.

Coatings To Preserve

Another method of insuring enough food is knowing how to preserve it. Edible coatings make for better food and prolong its usability. The coating protects the food from rancidity, discoloration, dehydration, and moisture and odor pickups. Such coatings also serve as carriers of flavors, colors, vitamins, wetting agents, and so on.

How to coat? I thought of the glazed doughnut and knew the answer: dipping. But we were soon discussing pouring, extrusion, spraying, and panning techniques. Panning refers to revolving pans which resemble kettle drums. These rotating pans employ forced, warm air for drying the newly sprayed food. Extrusion works like the sausage-making machine. Meat emulsion, extruded into free air, received a tasteless coating. So with other foods.

Most novel of all coating devices is the electrostatic coater. "The coating material receives an electrical charge by delivery roller. The product being coated has an opposite charge. So the two are electrically attracted." It

sounded like something from a Jules Verne science-fiction novel, but at this mention of survival rations I suddenly saw the tie between Indians and spacemen.

I remembered the great concern because foods used by the astronauts were shattering in space, and the appeal the Government made to all scientists to develop some kind of coating to prevent this. The coating had to be edible, transparent protein.

The Indians gave us corn, the first survival rations, and it seemed most natural that it was in his home, amidst his Indian relics and surrounded by his corn grinders and soup stones, that Mr. Alikonis developed a vital commodity, Quartermaster Rations, for use in the Armed Forces and the Space Program. His coating—called *Cozeen*—was based on nontoxic acetoglycerides and zein, the protein fraction of corn.

We viewed coated bite-sized cubes of compressed freeze-dried fruits and vegetables for the Space Program. We saw a complete meal that orbited with Gemini 8 and returned in its original package on the rubber splashdown craft. This food was dipped or sprayed with the coating, then dried in filtered air to exclude all microorganisms. Care is taken not to upset the digestive tract of the astronauts. The tolerance for microorganisms, therefore, is zero.

We handled survival rations used by the Army, Navy, and Air Force. These rations could keep a rock hound alive for ten days provided he had water. We were invited to taste them. While munching this new *Cozeen*-covered food I marveled at this unobtrusive speaker with a topic as common as corn, but a finished product so excitingly interesting. He had not used difficult scientific terms, although I know now he could have. Neither did he mention the research laboratories that he directs, the degrees, the domestic and foreign patents he holds, the awards he has received, the who's who publications he has made, the national and regional forums he has participated in, the numerous bulletins and papers he has published, the food processes and equipment he has invented. All these I had to discover for myself. I also learned

that he has signed a contract to write a book on the "Technology of Confections."

And yet, if you were to visit him at the Beich Laboratory he would most probably be filling a rush order for an army laboratory for some Alkozeen which he recently developed and which was used in the last Apollo flights. He would be steeped in inventions and food predictions, but would drop them immediately to take you for a tour and leave

you with a favorite Slovenian proverb, "Pray for a good harvest, but keep on hoeing."

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1970

As we approach the New Year, let us be conscious of the fact that too often we put off doing what we know should have been done. Good resolutions are probably out of fashion, but maybe there are still some who make them. I cannot think of anything better than to resolve not to put off the compliments we ought to pay or the acts of service we ought to render. There are so many people who require only a little encouragement to send them winging on their way to success—so do not be afraid to praise wherever you can do so truthfully. Do not wait for something spectacular. Often the *small* deeds have the greatest results.

—M. PAPENFUS, F. R. C.

(Bloemfontein Pronaos Bulletin, South Africa)



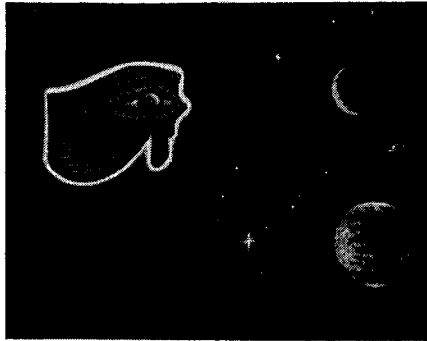
Take Your Pick

Rose-Croix University offers a great variety of courses during each of its summer sessions. These courses are available to active members of AMORC at prescribed fees.

For example, in the World of Mental and Social Development, students have a choice of studying *The Religions of Man*, *Wisdom of the Ancients* (Philosophy), *A Study of Human Behavior*, *The Employment of Reason*, *Self-Expression Through Drama*, *Creative Writing*, *Human Relations*, and *Morals and Ethics*.

Each of these comprises a full week of study. There are other **Worlds** as well, which we will describe in future issues of the *Rosicrucian Digest*. You can attend Rose-Croix University for one, two, or three weeks between June 22 and July 11. Write now for particulars to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114, U. S. A.





W. N. SCOTT

ON THE THRESHOLD OF SPACE

"One priceless moment"

IN THE AFTERMATH of lunar-landing excitement, the hope persists that the accomplishment will have more than merely scientific import. Truly is the lunar expedition a scientific success of phenomenal magnitude. But science, like law, must be and remain the servant of man, rather than the reverse. And with this in mind, some considerations, apart from the scientific, take on new perspective.

The world as we know it has eventually become smaller as transportation and communication have minimized distance, maximized interchange. Even wars, though hardly beneficial, have nonetheless introduced alien cultures to sometimes harmonious coexistence. And yet this world remains for many as *the* world, allowing its inhabitants a sense of self-importance immensely disproportionate to reality. From such self-importance have come the minor harms and hurts, the major chaos and catastrophes that beset individuals and nations in this world. The individual maligned reacts no differently from the nation denounced: pride and self-importance demand reprisal.

President Nixon expressed in part to the astronauts that: "As you talk to us from the Sea of Tranquility it inspires us to redouble our efforts to bring peace and tranquility to earth. For one priceless moment in the whole history of man all the people on this earth are truly one . . ."

Certainly the earth as seen from the moon is one. And it is extraordinary to imagine, while viewing the earth from so many miles away, that there exist on its cloud-enveloped surface the enormous, complex, and multitudinous

problems that we experience. For the earth itself, viewed from the moon, is hardly extraordinary. How, then, should the small sectionings of its surface, and the individuals who comprise those sections, find it so easy to adopt so readily the assurance of their own pre-eminence?

The opening up of the Universe may better define the relative size of nations as well as individuals. In the context of such a gigantic enterprise, the differences that men encounter lose some of their significance. The battles for predominance and boundary lines, for money and recognition, all seem quite invisible and unimportant from the vantage point of a view from the moon. And were the combatants to permit themselves a momentary glimpse from this distant observatory, then they might better understand the idea of service to one's fellow man as against enslaving him.

Many nations signed the pact denying claims to extraterrestrial discoveries. The United States of America has welcomed scientists from other countries to be involved in analyses of the moon's matter. Such acts constitute an excellent beginning, for the participation of many in this undertaking will hopefully unite them where before they were apart. And well it might have been to have placed the flags of all nations on the surface of the moon, as acknowledgment of this move in the direction of unity.

The man who stands before the vastness of the whole Universe may begin to experience true humility. From this feeling there may proceed an appreciation for and a real desire to assist his fellow earthlings in living together as one. Then will Neil Armstrong's words, "That's one small step for man—one giant leap for mankind," have depth of meaning for all.

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Without Arms and Legs

by OLLIE STEWART

She overcame her handicap

ONE EVENING shortly after World War I, a nine-year-old French girl named Denise Legrix waited until her mother, father, sister, and brother reached the dinner table before calling out from the next room: "No matter what you think, leave me alone! I'm coming to the table all by myself!"

A moment later her mother could hardly believe what she saw. Sitting in an ordinary kitchen chair, moving her hips and spine in a see-saw motion, Denise rocked, bounced, and crow-hopped her way into the dining room. A yard from the table the chair tilted dangerously and almost went over backward.

The mother jumped forward with a gasp. "Darling, you could hurt yourself!"

"Mama," said the girl, grimly forging ahead, "I've got to make this chair walk! As soon as I learn to balance myself, nobody will have to carry me again." She bounced a few more times and reached the table with a triumphant grin. "And when I learn a few more things, I won't need any help at all."

It was no idle boast. For since that day in 1919 when she "walked" in her chair for the first time, Denise Legrix—*born without arms or legs*—has become what she wanted to be: independent. With only stubby, eight-inch appendages where arms and legs should be, she has become one of the most successful women of our time.

She is a prize-winning author, a top-flight painter, and a humanitarian. Generous with her money and her hard-won skills, she has accepted call after call to go to children with half bodies and has stayed with them as long as necessary to teach them to become self-sufficient.

"Who needs arms and legs," she asked this writer, "to lead a rich and busy life?" Denise Legrix doesn't!

Her autobiography, *Née Comme Ça* (Born Like That), won her the Albert Schweitzer Prize in 1960. She wrote it all in longhand at night after her usual work. Her paintings have been exhibited in London, Paris and other international galleries; she has given one-woman shows in Italy and Switzerland, and sells regularly from her Paris studio.

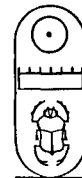
Exclaims the *Tribune de Genève* (Switzerland): "She sings us a song of love in her book—love of life, of work, of all humanity. Her conviction that the spirit dominates matter is proved by her experiences. Without a whole body, she learned, almost without aid, how to sew, embroider, write, paint, support her aged parents and keep a roof over their heads."

I visited her office, which she runs with efficiency. She dials her own phone numbers, opens her letters, answers them in longhand, puts on her lipstick, combs her hair, drinks coffee from a cup balanced on her abbreviated arm, and "walks" around the office with eye-popping jauntiness.

When the phone rings she leans far over her desk, scoops up the receiver, and brings it to her breast as though it were a baby. Then pushing one end of it up to her left ear and draping the cord over the right "arm" to keep the mouthpiece in place, she says hello to the caller and settles back to enjoy herself.

"I have a husband-and-wife couple," she says, "to do household chores, and they spoil me. My apartment is attached to my studio, so all I have to do after work is go in to eat and sleep. Not a thing to worry about."

It was not always like that. Born in 1910, the third of three children, Denise realized at an early age that she was *different* from other children. Once placed on a bed she had to stay there until somebody picked her up. First



her aunt, then the vicar taught her—but always she yearned to be up and about—to be doing things.

The big breakthrough was the day she learned to write. Denise was ten, and on that important day she and her sister were playing with a collection of rubber bands—some narrow and weak, others wide and strong. Then it happened! Denise took a wide band in her mouth and slipped it onto the nub of her left arm. Then she raked a pencil close enough to put her chin on it and finally pushed the unsharpened end of the pencil beneath the rubber band.

“Give me a piece of paper,” she said to her sister Germaine.

Germaine obeyed. And with the pencil held steady by the heavy band, Denise began to scrawl things. She knew how her name looked, so she wrote it in big letters; and after she had done it several times, getting it better each time, Germaine jumped up and ran screaming to her mother.

“Denise Can Write”

“Mama,” she said breathlessly, “Denise can write!”

Denise was liberated that day. She had *arms* and *hands*, instead of mere appendages. And writing was only the beginning. Soon she could knit, sew, embroider, wash her teeth, comb her hair—and paint pictures.

The rubber-band technique opened up a new world of possibilities, and it is the same technique she uses (and teaches children) today. A strong wide band holds her brush steady for painting; a similar band holds a fork at the table; it holds an embroidery needle; a letter opener when she dials the phone or opens her mail; and lipstick when she gets prettied up.

You really shake your head when she bounces her little chair around the office, and the way she does it makes you wonder what in the world you’re doing with legs and feet. Her rhythm is as incredible as her balance, and there is perfect coordination between spine, shoulder blades, and twisting hips. She can cross a room about as fast as a person walking.

With her painting and embroidery, Denise was self-supporting at twenty. Her embroidery took first prize at a fair in Caen, and a circus manager hired her to travel with his troupe, painting pictures on the spot. Billed as the “Little Artist Without Hands,” she became a star attraction throughout France and in two years was able to buy her parents a lovely little cottage in Normandy. It was destroyed in World War II.

Helping Others

In 1950 Denise lost both parents. Grieving and despondent, she did no work for two years. Then she received a letter that not only changed her life but gave it new meaning. A mother wrote: “Could you possibly find time to come and have a look at my little girl? I’ve heard how you learned to do many things without arms or legs, and my child is exactly as you once were. It might help her if you could stay only one day . . .”

Denise Legrix did not hesitate. Living at the time in Paris, she went in a car to the home of the little girl and found the child lying helpless on a bed. “Hello,” she said as she rocked her chair to the bedside.

“Hello,” replied the child. Then: “Don’t you have any hands and legs, either?”

“No,” Denise smiled. “But it’s fun to let the legs of my chair take me all over the house. You’ll have fun too—as soon as you learn to make the chair go.”

The little girl was impressed, but did not really get excited until she watched Denise eating at the table. “I did everything slowly,” she now recalls, “so that the child wouldn’t miss a thing. I drank from a cup and used my fork to eat meat and vegetables. And then what I’d hoped for happened. The child asked her mother to let her try. I was so happy I almost cried. With a desire to learn, I knew she *would* learn. And I knew something else in that moment: the rest of my life would be dedicated to children without whole bodies.”

Denise spent not just one day with the little girl, but a whole week. And one by one she passed on the rudiments

of her skills. Then before leaving she became the child's godmother.

Today, many unfortunate children have new hope. Plans are well advanced for a center in Paris that will receive and train those with half bodies.

And the center will bear the name of the person who has worked fifteen years to make it reality—*Denise Legrix*. Because, says Dr. André Soubiran, "This adorable person has no arms—she has wings!"



A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.

—ALEXANDER POPE

ROSICRUCIAN INITIATIONS IN LONDON, ENGLAND 1970 - 1971

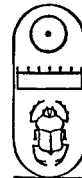
The following Initiations into the Temple Degrees will be conferred
at GREGORY HALL, Coram's Gardens, 40 Brunswick Square,
London, W.C.1 (nearest Underground Station: Russell Square).

1970		
Sunday 12 April	First Temple Degree	{ Part 1: 11 a.m. Part 2: 2:30 p.m.
Sunday 10 May	Second Temple Degree	at 6 p.m.
Sunday 14 June	Third Temple Degree	at 6 p.m.
Sunday 12 July	Fourth Temple Degree	at 6 p.m.
Sunday 9 August	Fifth Temple Degree	at 6 p.m.
Sunday 13 September	Sixth Temple Degree	at 6 p.m.
Friday 18 September	Ninth Temple Degree	at 7 p.m.
Sunday 11 October	Seventh Temple Degree	at 6 p.m.
Sunday 8 November	Eighth Temple Degree	at 6 p.m.
Sunday 13 December	Ninth Temple Degree	at 6 p.m.

1971		
Sunday 14 February	First Temple Degree	{ Part 1: 11 a.m. Part 2: 2:30 p.m.

- All candidates for initiation must have reached or studied beyond the monographs of the degree for which they wish to apply.
- Candidates should apply at least two weeks in advance to The Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England, giving complete AMORC key number, name and address, required initiation, and the number of the last monograph received.
- The initiation fee of one pound must accompany the application—cheques and postal orders to be made payable to: *Rosicrucian Supply Bureau*.
- The AMORC membership card, together with the latest Official Receipt Record Card, must be shown at the Temple on the day of the Ceremony.

(Please keep this schedule for reference.)



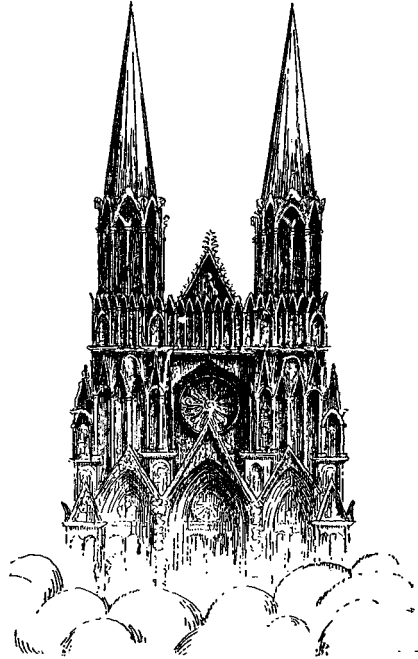
HAVE YOU ever considered the fact that the future, which we think about every day, has no existence whatsoever? The future is one of the few things which man can comprehend that is unreal. It does not even exist. There is no assurance that it will exist. There is nothing to indicate that even if it does exist it will have any value. In other words, the future is no more than a mental image based on man's imagination and hope.

True, man bases his concept of the future upon past experience. Experience has taught him that each present moment becomes a past moment and is replaced by a future moment. In other words, man is conscious of the continuity of past, present, and future, or at least he is conscious of the fact that there is a change in consciousness which relates to the past and anticipates a future.

According to the Rosicrucian concept, time is the duration of consciousness. Without memory, consciousness would have a very short duration. In other words, the moment in which we exist would be all there is to consciousness, but with man's mentality he is able to relive or to again have perception of what has been previous periods of consciousness.

When I remember something, what I am doing is bringing to mind a replay, as it were, of a former period of consciousness. The duration of consciousness is what man calls time. The future, however, is even more difficult to define or to isolate than the past. The past can be recalled in memory, but the future can only be envisioned in imagination. We all know that one type of imagination, mere daydreaming, is based upon what I have already stated as being linked to an unreal condition, which does not yet exist and which may never exist.

Yet, how much people depend upon the future! People work to gain physical values for future use. People postpone enjoyment for the moment in order to have it in the future. People sacrifice what they may want or even need today in order that it might be available in the future. We do much of our living in terms of the future. Unfortunately,



The Celestial Sanctum

POTENTIALS OF THE MOMENT

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

it is a very serious mistake, because it is the potential of the moment that makes possible our existence, makes it possible for us to live. It is what we do now that is the only element of living over which we have some control. If our present moment is used constructively for development, evolution, and growth, then we are using the potential of our nature for improvement of our own being and for a better comprehension of our own nature and our relationship with the Cosmic or the Divine.

Yet, without the future to consider, man would be lost. Have you ever had

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the unfortunate experience of being closely associated with someone who has been informed that he has only a comparatively short time to live? Now, all intelligent human beings know that transition is inevitable. We know that there is a time when this physical life must cease. While some people face this fact frankly and honestly, many people refuse to face it at all. Therefore, while they go through life knowing that transition will be the end and that it will inevitably come, they are frequently unprepared to be told that a physical condition may exist that will permit them to live only a short space of time. In other words, they should prepare for transition if they are ever going to.

An individual who suffers from an incurable disease or from some other condition of inharmony that means physical life cannot endure much longer usually is shocked to be informed that he has only a few weeks or a few months to live. The initial shock, of course, is a very traumatic experience for the individual, and it may require a period of time to recover from that first shock. In fact, some people never do. Others recover from the shock and then enter into what is more or less a state of lethargy, a state that is closely related to unconsciousness. I recently saw a drama based upon this concept. The individual simply sat with his hands folded in his lap in his room with a vacant look in his eyes, taking no interest in anything that happened about him.

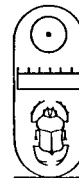
Now, of course none of us knows with what feelings we might react to such news. Most of us would react quite violently. As I have already stated, the shock of learning such news as being fact is a traumatic experience to anybody, but after a degree of adjustment, is it possible to live from moment to moment? In other words, can man dismiss the future from his mind? The individual who folds his hands and waits in a state of self-pity or unconcern because of such a pronouncement can be pitied. There are others, who, realizing that the future is no different after such a pronouncement than it was before, can fully appreciate the potentials of the moment.

In other words, most of us have no idea when transition might occur. It might be in the next few minutes, or it might be in many years, and so we live as if it were something far removed from our immediate experience. But let us say that you or I learn through some medium that transition will occur in less than six months. Now the question is, Does the fact of that knowledge make any difference insofar as the existence of our present moment is concerned? I will probably live as if it did, but actually the present moment is just as valuable whether I am going to live one more minute or one century. The moment is now, and its potential exists.

Man needs to grasp the fact that the moment that is now, this moment of the duration of consciousness for this particular time is the most important time in his life. It is more important than the past, because the past cannot be changed. It is more important than the future, because the future is unreal and may not even exist, and it certainly will not exist for the individual who will have transition in a short time, at least in the physical sense of the word. Therefore, such knowledge of impending transition need not change the potential of the present moment. It is this moment that is important.

All of us should very profoundly meditate upon these facts and learn—even if it does seem late in life for some of us—to use the present moment. This moment can be used to gain knowledge, to gain experience, to meditate upon our relationship to the Divine, to do those exercises that will sharpen our awareness of the inner self and of our relationship with God, to share what we know with someone else, to give of our physical possessions and energy to those in need. These are all conditions of the moment, and they are related to the fundamental purposes of life, or the fundamental values by which life is made worthwhile.

Consequently, whether the end of our physical existence is far removed or whether it is imminent, whether there is a future or whether there is not, whether transition will come soon or



will be a long time in the future, the moment now is the time we live. Man will live more fully if he will appreciate and utilize this fact than he will if he dwells upon the accomplishments or errors of the past, or pins all his hopes upon the future. Learn to use this moment. There are so many things that can be done, and we might add that if the moment is used with sincerity and with an aim to be constructive, it will not make any difference whether there is a future or not.

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 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.



The Valley and The Mountain

NO ONE lives on top of the mountain. It's fine to go there occasionally for inspiration, for new perspectives, for greater vision, and for just plain peace and quiet. But we all sometime have to come back down to the valley. Life is lived *here*. The mountain is for dreaming while the valley is for working. That's where the farms and gardens and orchards are, where the plowing and the labor are done. That's where you apply the visions you have glimpsed from the peaks.

—GREGG SABLIC

DOING YOUR PART

Every day we receive many inquiries for information about this organization from individuals who have found pieces of literature that our Extension Department has prepared. A valuable service with which each of our members can help is to have a few pieces of this literature always ready and available to give to those interested in the organization, or to leave where it will be read. Write to the Extension Department requesting a small assortment of our literature for your use.

The address:

EXTENSION DEPARTMENT
Rosicrucian Order, AMORC
Rosicrucian Park
San Jose, California 95114

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January
1970*

Human Friction

ONE OF THE sad things about business, community and family life is that friction may be nibbling like termites at their foundations unseen and unnoticed. Friction does not have to be screechy, like an ungreased wagon wheel, or throwing off smoke, like a railroad car hotbox, to be dangerous and evil.

One little bit of friction can trigger chain reactions and shake the whole delicate balance of office or workshop or home.

In physics, it is easy to ascertain the frictional force tending to hold back or chafe moving bodies, but friction between people cannot be statistically measured. There are too many human variables.

If ever there was a case where prevention is better and easier than cure, this is it. Skill in working and living with other people must become a natural, continuous, activity. It demands sensitivity in day-to-day contacts. It requires awareness that other people's lives are just as important to them as ours are to us.

Friction can develop between friends, between employer and worker, between clerk and customer, between the public and public servants; it may manifest itself through attitudes, conversation, letters, telephone messages, and even through facial expressions.

Often friction has a personal cause: it is friction between what is inside of us and what is outside of us. Life is, for everyone, an unceasing adjustment of internal relations to external relations.

Physical friction is easy to define. When two bodies rub on each other there is a force where the rubbing occurs called friction, which resists motion. It is caused by the interlocking of

tiny irregularities on the two surfaces that are in contact.

Between human beings, friction takes many forms. Look at the friction caused by late-comers to a concert. They make whole rows of people stand, they block the view of the stage, they annoy and insult the conductor, the orchestra and the artists. . . .

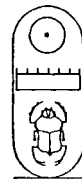
Friction in a workshop may be caused by the habitual sloppiness of a worker whose inadequacies have to be made up by others; in an office it may arise from such a simple thing as leaving a cigarette smoldering in an ash tray; in the home it may stem from untidiness.

Useful and Wasteful Friction

There are uses for friction in mechanics and physics. The cave-man found that when two sticks are rubbed together the resulting friction generates heat and starts a fire. You can make a friction drive, in which one wheel causes rotation of a second wheel with which it is pressed into contact. A locomotive can pull a train because there is friction between its wheels and the rails. Nails are held in place by friction.

These are useful applications of friction, but friction between people who are living and working together is wasteful of their efficiency, disturbing to their happiness, and it erodes their hope of fulfilling their purposes in life.

The effects of friction between things can be decreased in given cases by various means. A barber lathers a man's face before shaving him; the sliding surfaces in a machine may have some of their projecting points smoothed down; a file may be pushed across an edge diagonally instead of at a right angle; oil or grease forms a layer on surfaces, thus protecting the surface ir-



regularities from one another; rollers or wheels—man's greatest achievement in combating friction—reduce friction between moving surfaces.

When it comes to dealing with friction between people, adaptations of these physical treatments may be effective in the short run and in some cases, but the problem is different because men are intrinsically different from inanimate metal.

What Causes Friction?

What causes friction in a workshop or in an office? Before a dispute breaks out there must be both a specific grievance and a general background of discontent. If the friction of discontent can be kept low, all parties are in much better position to handle grievances constructively. . . .

This applies in all areas of life. We should not wait for the squeak that tells us friction is present, but seek to anticipate so as to prevent the cause. A quality of understanding is needed, besides an intelligent interest in other people and their way of thinking.

It is remarkable the number of causes one finds for friction between people. All of us have personal vanities, grudges, quirks, and passions old and new. We are inclined to bicker when things seem to go contrary to our desires.

The dangerous person is the one who has that sickness which moves him to enjoy causing friction. He criticizes everything that is not to his taste, whether it matters or not. He is like Buck, the dog in Jack London's book *The Call of the Wild*, who kept the sled team in an uproar while he himself put up a bland front.

Nagging is one of the most prolific causes of friction between human beings. Some people do not seem to be able to let well enough alone, to say a thing once and let it stand. They drive fellow workers to distraction, or, at home, they make intimacy an excuse for rough manners. Count Leo Tolstoy's wife admitted to her daughters: "I was the cause of your father's death." Her constant complaining, her criticisms, and her nagging drove him to flee from her. Wandering in the snow, he caught pneumonia and died.

Friction can be caused by rumour, either deliberately planned to cause trouble or thoughtlessly spilled out in mischievous mood. We all know the office trouble-maker and the factory gossip, people who compensate for their own empty lives by setting other people at odds with one another. There are, in certain circumstances, groups of such people devoted to the spreading of fear and hatred. Religious and racist bigots are of this kind.

The dependable individual defense against rumour is to develop a healthy skepticism of all hearsay reports. We set our minds to preventing the obsessed or opportunistic trouble-maker from causing trouble. The corporate defense, in community, business and home, is to publish the truth before the rumour-makers can get up steam.

Suspicion and Envy

Suspicion is a common cause of friction between people. The person who is always and unreasonably suspicious of the motives and actions of those around him is a repellent personality, causing trouble to people who have no intention to do him any harm. But more than that, he hurts himself. To be always clad in the burdensome armour of suspicion is more painful and depressing than to run the hazard of suffering now and then a transient injury.

Envy and jealousy sometimes run amok, even after thousands of years of civilizing influences. There is not much scope for modification of a species in four or five hundred generations, and jealousy still causes the same friction between people as in cave-man days.

These faults, placed by the writer Dr. James Stalker among *The Seven Deadly Sins*, are malicious in the way they poison relationships. They show themselves in grief or displeasure at the success of other people, and delight and exultation in their failure. They creep out of hiding when a promotion is announced in business, when a public honour is bestowed, or when a prize is won in school.

The person striving for success, courting the applause of the world, may cause friction by not respecting the feelings of those with whom he is in com-

petition. An obnoxious pushing for place is irritating and may cause a revolt.

Pride displayed upon attaining an objective antagonizes fellow workers. The man who is made happy by success does not need to make colleagues feel that he is a great deal more clever than they are. He will avoid friction by displaying manners, grace and generosity.

Last to be mentioned in this array of causes of friction is impatience. We need to apply reasonable patience when things are said which antagonize us. What is the person's intent? Perhaps he does not really mean to attack us or our plan, but is merely inept in his asking of questions or stating his point of view.

It is absurd to allow ourselves to be rubbed the wrong way by a man who does not perceive the force of our reasons, or gives weak ones of his own. We recall the philosopher who, when kicked by a mule, overlooked the insult on considering its source.

Patience is a virtue of the strong. It is largely a matter of adjusting our minds and spirits to the realities of a present situation, and then making ourselves as comfortable as possible. This is far from the namby-pamby attitude of giving in to everything. We remember that the patient Job turned upon his friends who, in their security and ease, could afford to indulge in artificial arguments far removed from the painful realities of Job's life.

Be Your Own Trouble-Shooter

Reducing and eliminating friction in life is largely an individual exercise. . . .

Having made sure that the friction does not arise from a thought in your own mind, you can tackle the job of smoothing out the other person.

The project requires that you make allowances for the misguided emotional responses to life of other people. They may suffer morbid fears or anxiety states; they may act as they do because it gives them a feeling of being important; they may not be against their environment or you but waging a battle within themselves.

Your response should provide something substantial to replace deficiencies.

Creating friction unnecessarily is ill-bred. Our structure of good manners is well-designed to make living together smooth, but we need to carry it into positive action. When we are considerate of others in little ways; when we take pains and some trouble to see that others are not neglected; when we make sure of doing nothing to cause others to lose face, we are contributing a plus value to mere courtesy.

Tolerance Helps

Tolerance is a virtue closely akin to courtesy. When we are tolerant of other people's pleasures and peculiarities we win indulgence for our own, a sort of reciprocal elimination of friction. We can escape much friction by not blaming, not judging, and not emitting verdicts.

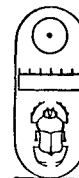
As Henry James wrote: "The first thing to learn in intercourse with others is noninterference with their own peculiar ways of being happy, provided those ways do not assume to interfere by violence with ours." Nothing is more friction-making than the complacency with which some people assume that what is good for them must be good for, and should be imposed upon, everyone else.

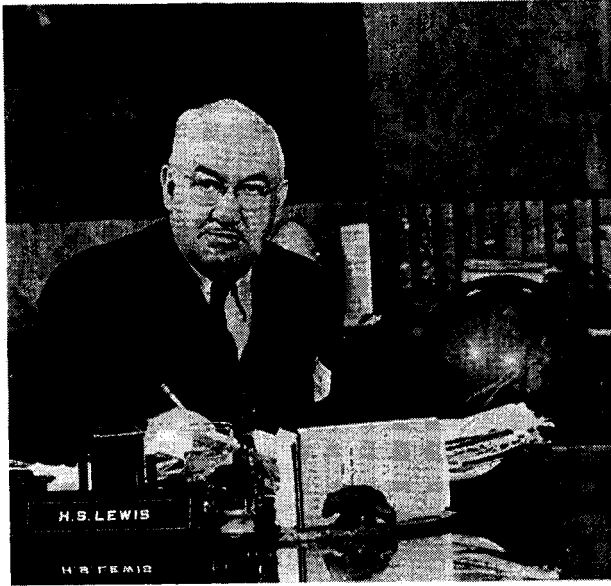
Tolerance is the cordial effort to understand another's beliefs, practices and habits without necessarily adopting them as our own. If a blind man bumped into you on the street, you would not be likely to become angry. You would know that he is unable to see the things you can see.

Carry this thought over into personal, business, social and political matters. You may still speak with conviction and sincerity, while making allowance for another point of view. There is no surer sign of imperfect development than giving way to the impulse to snigger at other people, or wanting to shout them down, because they seem different, or naive, or do not conform to our code or standards.

Men of narrow thoughts and fierce tempers are prolific causers of friction. They believe what they want to believe.

(continued on page 33)





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

BACK TO GOD AND HEALTH

of those natural laws which enable men and women to maintain their natural birthrights, develop their inherited powers and faculties, and attain success and happiness through mastery over those things which are commonly called the obstacles of life. The Order does not represent a movement devoted to the ailing and does not recommend any one system of therapeutics as superior to any other. With studied carefulness it promotes the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his situation and attempt to cure matters, but that he should consult an eminent authority or a specialist or a qualified practitioner and secure medical or therapeutic help as he may require.

The Nature of Life

The Order teaches certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the Rosicrucians possess certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. Man has a right to perfect life and may possess it through certain simple rules.

The Rosicrucian ontology, or science of being, begins with the fundamental proposition which we find so ably expressed in the Christian Bible: that in the beginning God created man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. No matter how we may analyze this statement—and we find it expressed in practically the same words by all of the ancient schools and cults and in all the sacred writings of the Orient—we come to a few

THIS TITLE implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice that man has found freedom of thought and the determination to find God and health within his own consciousness and within his own simple existence.

We must pay homage to the various movements sponsored by foresighted men and women, broad-visioned churches and organizations, which have fostered a study of the natural laws pertaining to man's life and health and which have slowly and permanently broken down the faith and trust that men, women, and children had placed in injurious drugs and questionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice endorsed and recommended by the most eminent schools and scientists of this country.

The Rosicrucian Order has been devoted to the teaching and promulgation

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definite facts that science of today proves and individuals everywhere are discovering to be absolutely true.

First of all, man is a dual creature. He has a physical body and a spiritual body called the soul. In the process of creating and evolving this most wonderful of all God's creations, there came a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called *death* or *transition* is a separation of the two and in the interval between birth and death these two bodies must coordinate, cooperate, and function in unison and harmony in order that there may be health as well as life.

The Spiritual Body

Few men or women will believe that health or disease or physical pain and suffering are a result of some condition of the spiritual body. The most casual observation of the operation of natural laws and the divine laws of the universe makes it plain that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body of man and its relation to the natural forces and its weakness and power.

Reverting again to the fundamental proposition of the Rosicrucian ontology we find that the physical body was formed of the dust of the earth. But we change those words to the modern scientific terms and say that the physical body of man is composed of the material elements of the earth; or we may go even further and say that man's physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence and that this divine essence exists not only in the organized body called *man* but also in all of the elements of which the body of man is composed. There is the divine essence in the water,

in the minerals of the earth, in all vegetation, in everything that exists.

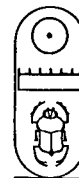
We know today that there is no such thing as dead matter, that all matter is living. It is alive with the essence of divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living body of man. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in a way that they have the highest form of physical expression on earth—the body of man, so wonderfully and fearfully made.

Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, coordination, sympathetic cooperation, and power to move itself, it is nevertheless composed of and being recomposed of the simple things of the earth according to a divine law.

Man was not created in the image of God with any intention that he should take upon himself the right to change the fundamental laws of nature or to modify them or negate them. Man has found that when he goes too far in his privilege of exercising his mind and his ability to choose and ignores some of the necessities of life, some of the demands of nature, the decrees of God, that he weakens his physical constitution by the violation of natural laws and breaks his attunement with nature and goes farther away from God each time.

Contrary to the Laws of Nature

Without question, man has evolved a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. He takes himself away from the open country, from his contact with the natural forces of the earth, from the sunlight, the earth's magnetism, the fresh vegetation, the pure water, and the proper cosmic vibrations and confines himself for hours in small enclosures, in foul air, in darkness, and



in the breeding places of disease, germs, and ill-health.

Man sets aside the right of the body to have free expression, unimpaired freedom of movement and proper ease, by tightening about his body various limiting and binding articles of clothing. He brings pressure upon the vessels and nerves of his body, binds his feet, throws the body out of balance in walking or standing, and does many things to the mechanical operation of his body that are contrary to the laws of nature. He ignores the demands for rest and sleep; he negates the demands of the functioning organs and arbitrarily adapts periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways he takes it upon himself to force his physical growth and his physical development into habits and customs not harmonious with the decrees of nature.

Nature has provided him with thousands of elements that should enter into the recomposition of his body from day to day and yet man arbitrarily selects but a few of these as his choice and abstains from the rest. In all his thinking and doing he is hourly violating some law of nature for which he must pay the penalty in the form of pain and suffering, disease, and ill-health.

It is only in a normal healthy body that the soul of man can function and exist harmoniously. If man would find

God, happiness, success, and prosperity, he must maintain the physical body of his existence and its normal standing so that everything may manifest the divine, the vital essence that gives him life, that gives him health and gives him power to do. As he breaks down his physical organization he lessens the ability of the soul, the essence and mind in him to function in all their majesty and power.

There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, enjoy the vegetation that nature has provided and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness, give greater freedom to your divinity to express itself. Thus you will become healthy, wonderful in your inherited privileges and blessings. You will become what God and nature intended man to be: the living image of the great cosmic powers with all the creative forces sustaining the ability to accomplish and attain.

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



*The
Rosicrucian
Digest
January
1970*

Convention '70

REMINDERS:

1. Banquet reservations particularly must be in by July 1.
2. Room reservations at the Royal York should be made directly with the Royal York Hotel, **Toronto, Ontario, Canada.**
(Members who wish to have accommodations elsewhere may contact Mr. Louis Olivero, 740 - 19th Street, Niagara Falls, New York 14301.)
3. Travel is heavy during this busy season, so make your travel arrangements as soon as possible.
4. Prepare now so that you can relax and enjoy the wonderful program ahead!

Musíc and the Psychic Self

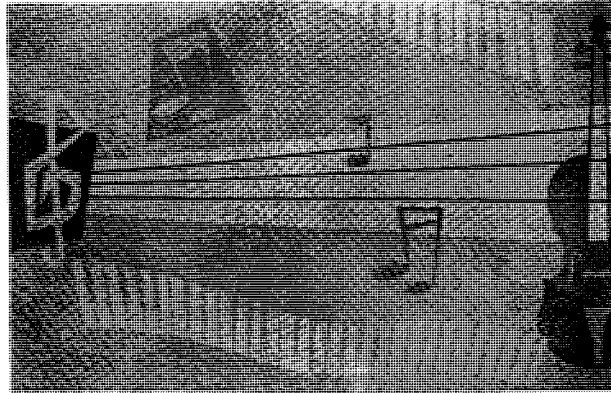
by CHRIS. R. WARNKEN
Grand Master

A psychical storm

A PSYCHICAL STORM—such is the definition given great music by the essayist and critic, Paul Elmer More, about whom Walter Lippmann wrote, “To read him is to enter an austere and elevated realm of ideas and to know a man who, in the guise of a critic, is authentically concerned with the first and last things of human experience.” This estimation is confirmed in one of More’s Shelburne essays. Therein he hints that he has penetrated the veil of esoteric mysteries.

More wrote: “Great music is a psychical storm, agitating to fathomless depths the mystery of the past within us. Or we might say that it is a prodigious incantation. There are tones that call up all ghosts of youth and joy and tenderness; there are tones that evoke all phantom pains of perished passion; there are tones that revive all dead sensations of majesty and might and glory, all expired exultations, all forgotten magnanimities. Well may the influence of music seem inexplicable to the man who idly dreams that his life began less than a hundred years ago! He who has been initiated into the truth knows that to every ripple of melody, to every billow of harmony, there answers within him, out of the Sea of Death and Birth, some eddying immeasurable of ancient pleasure and pain.”

As the initiate can be completely understood only by an initiate, so it is likely that only the initiate can really confirm the truth of the above quotation. Truly, some music, although

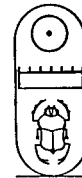


mathematically or scientifically perfect and heard as beautiful in melody, harmony, and timbre, is still soulless. We may marvel at the skill of the composer in creating a work that is pleasant to hear, perhaps even titillating to our senses if it is performed in rapid time or exotic rhythm. But the response of our aesthetic nature may be similar to our visual appreciation of a modern and angular architectural structure. Our gratification will be purely *intellectual*. We will enjoy the work of its creator as we would the unfathomable perfection of a modern computer or the baffling feats of a magician. Missing will be an inner response. We cannot relate or identify ourselves with such creations, no matter how amazing or wonderful.

Emotional Music

There is another type of musical composition, however, which we believe is engendered in a different manner. In such composition we firmly believe that the composer serves as a channel to materialize tones and themes which exist eternally in the psychic world. Such music has the power of calling up ghosts of the past, as More said, in ageless man. There are subtle chords, themes, and progressions whose vibrations set up resonant responses in the dim unconscious memory in man’s psyche. This type of music may not be mathematically perfect; it may not always even be pleasant to the ear, but the response and recognition will persist. This is *emotional* music.

It has been long known that music or its reception is completely subjective.



No two persons need respond to certain music in the same way. That which inspires one may very well annoy another. There is no preponderance of evidence one way or the other; therefore, who can say if one is right and the other wrong? It has been proposed that the effect of music bypasses the brain altogether (and therefore the intellect) by way of the thalamus, the message-relay center, in the middle of the brain and not too distant from the auditory nerves. The rhythmic body swaying or toe tapping of otherwise inaccessible mental patients is sometimes referred to as "Thalamic reflex." These and other observations led to the development of the techniques of music therapy. This relatively new healing method is practiced in most modern institutions for the mentally ill, and with sometimes amazing results.

Music Therapy

While it is legendary that "Music hath charms to soothe the savage breast," it was found in early experiments with music therapy that only music of a certain type, or mode, could truly soothe; and oddly enough it was *not* "soothing music." Those who were in an excited, distraught, or raging mood could be "reached" only by equally exciting, noisy, and irregular musical composition. At some time when you find yourself in an angry, frustrated, or downright "vile" mood, listen to some stirring, exciting music like Tchaikovsky's *Francesca da Rimini*, Scriabin's *Poem of Fire* and *Poem of Ecstasy*, perhaps even Stravinsky's *Le Sacre du Printemps*. Chances are that after listening to some of the above you will experience a purgative effect which will completely remove your negative mood. The stimulating and violent mode of the music seems to absorb the matching nature of our mood, leaving us calm and relieved afterward.

When one is sad or despondent and perhaps trying to repress the feeling to hide it from others, he might experiment with listening to the first and last movements of Tchaikovsky's *Sixth Symphony* (the *Pathétique*), Sibelius' *Valse Triste*, and notice the purging effect which might even be accompanied by tears. To soar spiritually,

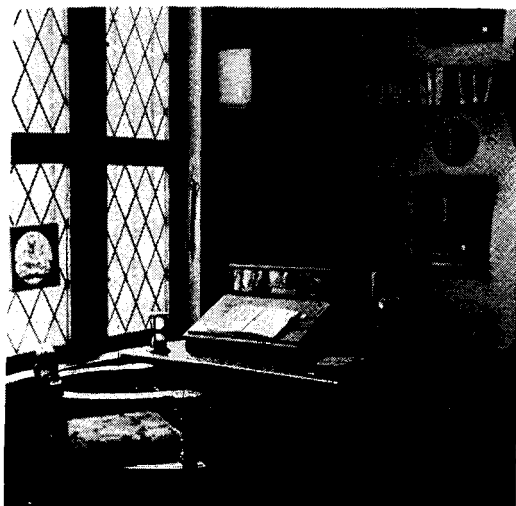
try *Ein Heldenleben* by Richard Strauss or *Verklärte Nacht* by Schönberg. The writer is moved by most of the organ music of César Franck.

Listeners of great music can often be divided into two groups. One is composed of those who delight in the technical excellence of composition, the extent and cleverness of development, and other mechanical considerations. One writer criticizes Franck for too much chromatic scale and too frequent modulation, resulting tonal instability and lessening of musical interest. Indeed! A second group comprises those who may have no knowledge of the mechanics of music, or if they have they care not. They prefer simply to listen to that music which, at a given time, appeals to them and touches them. It is unimportant to them how or why the composition is constructed. They know only that music *speaks* to them in a universal language which requires no explanation; that they revel in its beauty as one rejoices in a magnificent painting or vista.

Universal Appeal

The first group prefers intellectual music, while the second chooses emotional music. The significant point is that music of some kind is sought and appreciated almost universally. All cultures, from the most primitive to the most sophisticated, have their own mode of music and have had it for ages in the dim past.

So it is that in the everlasting subconscious of man there remain those salient memories of great moments associated with, or described by, the great music of the world. That music carries us over and through the uncharted seas of time and space, birth and death, to revisit the scenes—or at least the emotional content of scenes and experiences—of our ancient but eternal lives. Those who have been fortunate enough to have experienced initiation into the esoteric mysteries especially appreciate the power of music to relate us to the eternal now. Filled with happy moments, sad times, great lessons, ominous terrors, sweet and tender interludes, and spiritual exaltation, the experience of great music is indeed a *psychical storm*.



SANCTUM MUSINGS



IS CHARITY EVER UNWARRANTED?

means for public charity to assist the individual. Continual personal help to an individual may cause him to become psychologically dependent upon one. It could corrupt his moral sense.

One does not have to give as charity that which would jeopardize his own economic security. Giving of one's resources to the point where he also becomes indigent is poor judgment. It makes the giver a charity case himself. Further, one should try to distribute to as many cases as possible rather than to one exclusively.

Before making contributions to charity organizations or united charity drives, an investigation should be made of them. The literature that some such groups circulate is misrepresentative. Often a charity for which they solicit receives little of the funds collected. The persons who go about in a community from house to house to solicit funds usually do so voluntarily. They receive no compensation but in the spirit of service give of their time. However, often those who organize certain charities and promote them in a community, gaining the aid and good will of volunteers, receive enormous salaries.

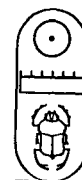
It is granted that the administrator of a charity, giving his whole time to the venture, should be paid a salary. But should he receive a salary of from fifteen to twenty-five thousand dollars a year? Should he not be as willing to sacrifice in salary, at least, as do the volunteers and those who donate to the charity?

Also, some of these united charities list as recipients a number of religious functions, many of them in the same faith. These religious groups are sup-

ONE MUST consider the basis of charity—that which arouses his charitable spirit. It is emotional sympathy for what appears to be the misfortune of another and that individual's temporary inability to help himself. Consequently, one who is faced with a misfortune but gives evidence of being able to carry on by his own initiative *should not* be the recipient of charity. Actually, charity should be reserved for those whose resources and means of self-support are at the time exhausted.

We may use the analogy of one who is unemployed and during such unemployment becomes incapacitated and is unable to obtain proper food or medical care. Such a condition would warrant charity. When one, however, feels no disposition to rectify his own affairs—in other words, to help himself when such is possible—and gives indication he intends to depend on charity, he is neither morally nor ethically worthy of assistance. He should be permitted to suffer the condition which will most likely become a stimulus for his helping himself.

As to how much charity is to be given where the conditions are worthy, an effort should be made to give enough to immediately relieve the burden under which the recipient labors. If it is food that is needed, give enough, in money or material, for immediate relief. The next act is to find ways and



ported by their own adherents, and there is no reason why the public at large should support them also. They actually constitute a religious charity acting under the guise of a general public charity.

There are, in addition, groups that are organized commercially for promoting charities for churches, hospitals, and similar humanitarian enterprises. They have a high-pressure type of literature and advertising, used to obtain public support. These commercial groups charge the institution for which they are collecting funds a high commission rate. The donating public, of course, is usually not aware of this. Subsequent investigation has often revealed that by far the greater amount of the money collected has gone into the coffers of such promotional organizations. The charity receives the smaller portion—the very much smaller portion. Such a type of charity should not be supported.

Different Kinds of Charity

It must be realized that all charity is not a matter of financial help. At times sympathy, a word of advice, consolation, help in the way of some service, is far more beneficial. For example, if one has been unemployed for some time and, consequently, is economically dependent, which of the following would help the individual most: to give a contribution of a few dollars or to assist him in getting a job whereby he may become independent and take care of himself? Those who have no funds to donate can perform many humanitarian acts which are certainly charitable in nature.

For further analogy, to one confined at home with the care of a sick person or invalid, and who cannot afford a nurse or attendant for relief, it would be a wonderful thing to be relieved for a few hours by someone willing to remain in her home, allowing her to go elsewhere to revitalize herself by a change of environment.

Again, suppose there are small boys whose only playground is the city

streets. Never do they get to wander in the woods along some grassy trail, or climb a hill to look at beautiful pastoral lands stretching before them, or see the sun set in splendor beyond the sea. If one has a car, or can take them by bus on a Saturday or Sunday to the country or beach for an outing, it would be more charitable than to give them some money to spend because even with money they would not know how to obtain the experience which could be given them by an outing.

Taking boys and girls to a place of beauty, a magnificent museum, a concert hall, or through an architecturally beautiful building, develops their esthetic sense. It reveals to them that which is beautiful and inspires them to emulate such beauty in their lives in the future. This, too, is charity.

Giving contributions to worthy cultural causes is necessary and a true charity. Research organizations which are striving to eliminate a killer disease should be helped. Giving to museums so that they may present for public examination the works of the world's master artists or the handicrafts of ancient peoples contributes to the cultural and psychic advancement of man.

Those who give to the AMORC in donations and legacies are really doing a splendid charity. In this day and age, the AMORC, like many nonprofit cultural organizations, needs such extra help to maintain its activities. For example, dues alone are not sufficient to meet the expenses of the AMORC's sending free books to public libraries and penal institutions throughout the world and maintaining the Rosicrucian Museum and Planetarium, which win for the AMORC a place of recognition and esteem, not only in the community but in the nation and the world.

Mystically, one is not charitable in his contribution unless what he gives hurts a little. In other words, it must be missed. It must be something of a sacrifice. If given without this, it is not true charity.—X

Moral Law

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

*A force or principle
operating within the
realm of morals and ethics*

IN THE DISCUSSION of some subject, we often use a very common and familiar term or phrase with the assumption that its meaning is clearly understood by the people to whom we are speaking. There is little doubt that in many such cases the assumption is false.

A few months ago, these very simple facts were brought vividly to my attention. It happened when a few individuals were sharing in a discussion of certain issues and principles involving morals and ethics. During the interchange of views, one participant in the dialogue made use of the term *moral law*. Introduction of this term into the discussion caused one person to ask: "What is moral law?" At this point, the conversation altered its course somewhat, and the participants began to give critical attention to the interpretation of a very common phrase, the meaning of which—so far as some of the group were concerned—had been falsely assumed.

Not only do we sometimes falsely assume a community of identical understanding involving a familiar word or expression, but we also may take for granted that some term frequently used by us has a clear-cut meaning within our own minds when such is not the case. One may converse lengthily and intermittently over a long period of time, making frequent use of a certain word without being aware of this fact. When, however, someone—as in the case referred to above—calls for a precise definition of the term in question, the

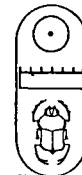
*Dr. Clark has been a Professor of Philosophy in a Texas college for a number of years and holds that academic post now in a college in Kansas. He likewise is a member of the Faculty of Rose-Croix University.



one using the term may discover that he himself has not taken the time to reflect critically upon what it means to him.

Before attempting to suggest a practical definition of the term *moral law*, it is well that we pause briefly to recognize the fact—strange though it may seem—that there are some significant and helpful uses of ambiguity in our employment of some terms. While it is true that a serious study of logic may have conditioned us to frown on the use of ambiguity and to call such practice an *informal fallacy*, yet this dubious, linguistic device does, in many instances, serve a very legitimate and useful purpose. There are situations in which words, when given precise meanings, may tend to limit or handicap communication which might be more skillfully performed by a less rigorous employment of language.

When a speaker, for example, uses the expression *many times* in reference to the number of occurrences of some particular event, often it is not his intention to give the instances of occurrence a precise definition in terms of numerical exactness. To illustrate this point further, suppose someone makes reference to a swift runner. In such case, the term *swift runner* is not intended to designate the exact measure of space the runner is capable of traversing within a specified length of time. Many other examples could be given to show the practical use of



ambiguity in cases where a degree of flexibility is both desirable and needed in applied semantics. When, however, we speak of the moral law, it is to the best interest of successful communication to be as precise in our definition of that term as possible.

In giving an accurate and useful definition to the phrase *moral law*, it is necessary to consider separately the meaning of each of the two component words comprising the phrase. First, let us reflect upon the meaning of law.

The Meaning of Law

The word *law* has many meanings and various conventional uses. In this study, it is our intention to use the term in its philosophical or scientific sense. When used in this sense, according to Webster, the word means: "A statement of an order or relation of phenomena which, so far as known, is invariable under the given conditions." In this usage, law may be regarded as a force of nature, a principle, or set of such forces or principles, functioning universally and with uniformity through what we commonly call "natural processes."

We know that there are certain conditions under which specific results unalterably ensue. When the two chemical elements, hydrogen and oxygen, are brought together in a particular proportion to each other, the combination will always result in the production of water. If the same two elements are combined according to another specific, proportionate unity, the resultant product, invariably, will be hydrogen peroxide. It has also been observed that the occurrence of combustion requires the presence of oxygen. In any condition where oxygen is absent, the phenomenon we know as fire, or combustion, cannot take place.

These and many other similarly related sequences of events seem to follow a definitely fixed pattern of uniformity throughout all nature or the universe; and according to the degree of our understanding of these laws and their relation to living situations which we also comprehend, we are able to make accurate predictions of future conditions. All that has been said here concerning the meaning of law is in

complete agreement with the definition of the term *law of nature* given by Webster in the following words: "A generalized statement of natural processes."

Having defined the term *law*, we are now prepared to consider the meaning of the adjectival component of the term *moral law*. The word *moral*, like the word *law*, has various meanings. It is derived from a Latin word meaning custom. This derivation seems to be related to the old concept that what is customary in conduct within a particular social milieu is also right, and any behavior that deviates from custom is wrong.

Some philosophers hold the view that an act is morally right or wrong according to the kind of results that are produced by the action. Others take the position that the goodness or badness of an act is contingent upon the motive involved. The theory gives no consideration whatsoever to the consequences of the act.

Principles of Right and Wrong

While there are many standards by which men judge the rightness or wrongness of human actions today, the word *moral* is still generally recognized as a term referring to principles of right and wrong in personal conduct. We are, however, confronted by the question of whether there is—or is not—such a thing as moral rightness or moral wrongness. In other words, is a morally wrong act in some sense uniquely wrong in a way that distinguishes it from any other wrong act as, for example, a wrong move in a game of chess?

Morality seems to implicate a principle which may find expression through a certain form of conduct. While motive, in order to have moral quality, must in some way be related to certain concrete actions, yet it appears that the essence of morals is to be found in the attitude or motive of the agent. Actions or various performances—whether good or bad in terms of material consequences—are only the goals, or objectives, toward which the motive aims and strives to achieve.

Suppose that two men are standing on a street corner visiting, and one of

them happens to look down on the sidewalk near where they are standing and sees some money. He believes that the one with whom he is talking has accidentally and unknowingly dropped the money during their conversation, when—as a matter of fact—he himself had a hole in his pocket through which the money had fallen to the pavement. Suppose also that the man who sees his own money lying on the street and, at the same time, thinks it belongs to the other man, watches his chance, and, when the other man is looking in another direction, he picks his own money from off the street and places it secretly into his pocket where it rightfully belongs. According to the moral principle of honesty, this man could justifiably be judged a thief.

Evaluating Character

If you knew of someone whose purpose it was to do you a serious injury but who—through miscalculation or lack of skill—performed for you a valuable service, in all probability you would consider him to be a person of low morals, even though you would be glad to benefit from his miscalculated performance. On the other hand, if someone intending to do you a very kind and generous act, but in his attempt to do so mistakenly did you a disservice, no doubt you would dislike the act itself but you would appreciate his motive and good intentions. You would also be very likely to evaluate the moral character of this one more highly than that of the person who intended to do you a wrong, but who, through mistake, actually rendered you a valuable service.

If what we have been saying is true, it would seem that there is a force or principle which operates within the realm of morals and ethics. The center of this operation appears to be within the confines of motive. It is, therefore, a reasonable conclusion that there is such a thing as morality. Someone may be morally right or he may be morally wrong. Philosophers throughout the history of thought—in both the Orient and in the Occident—have recognized this principle of moral obligation as something that is applicable to all men everywhere.

Any justification for use of the term *moral law* as we are proposing to use it here must be based upon the fact that there is a law in the sense in which we have here defined it and that such law is characterized by the quality of morality as also described above. Evidences supporting the thesis that there is such a law are both abundant and convincing.

Can We Break A Law?

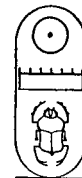
No one ever violates a law. To do so would be to act outside and contrary to a universal principle in nature. Such an act, if possible, would destroy all evidences that what he violated was a genuine law. While it is impossible for one to violate or break a law, he can produce his own inconvenience and distress through failure to work in harmony with these natural forces in the interest of his own well-being.

These facts are quite obvious when we apply them to what we commonly regard as the laws of nature. But our contention is that there are also moral laws, and they are just as inviolable and effective in the uniformity of their manifestation in human experience as are any of the other laws of nature such as those recognized in the field of science.

It must be understood that we are not referring here to those laws that are established by some legislative body of a state or society. In fact, men do not make laws. They can only discover them. When we talk about the laws of the land, we are dealing with something quite different from that which we are considering here.

Custom may or may not be in harmony with the moral law. Philosophers who take ethical theory seriously are in constant search for true identity of moral law just as the true scientist seeks to comprehend the identity and nature of the laws of nature.

Wise men through the ages have recognized the unailing sequences involved in moral law. If someone's attitude and purposes are morally bad, detrimental consequences will surely follow. If one's life is in harmony with



moral law, beneficial consequences are sure to follow.

One reason why some have assumed that moral law is either nonexistent or is less certain in its function than the other well-recognized natural laws is because it often happens that the consequences ensuing from a particular level of personal morality seem—in most cases—much slower in their manifestation than are the results of man's relationship to other natural law. But this delayed action or fulfillment of appropriate sequence is no less certain where moral law is concerned.

This truth has been recognized and voiced by religious and philosophical leaders throughout the world. An

ancient Hebrew was giving expression to the infallible working of moral law when he said: "... and be sure your sin will find you out." An early Christian expressed the universal application of moral law in the following words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Various major religions refer to this same principle as the law of Karma. By whatever name it is called, there is ever present a moral law with which we must contend, and this law maintains a consistent and uniform continuity between the ethical quality of life and its deserving and appropriate compensation.



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.

February: The personality for the month of February is Nicolae Ceausescu, President of Romania.

The code word is NAT.

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



EISAKU SATO

April:

The personality for the month of April will be Eisaku Sato, Premier of Japan.

The code word is JOLE.



NICOLAE CEAUSESCU

*The
Rosicrucian
Digest
January
1970*

Your Age and You

by IRWIN ROSS, PH.D.

*It all depends on
your viewpoint*



FOR YEARS I have been asking patients how they felt about growing old. Invariably they reply: "It's not a pleasant prospect."

In taking a man's history recently, I asked him how old he was. "I'm thirty-nine, going on forty," he said. And he looked at me with the peculiar quizzical expression which most people assume when asked about their age.

I smiled. "Getting on a little, aren't you? How do you like it?"

He laughed. "Forty once seemed to be a very old age, and now it seems practically young. These birthdays are coming too fast!"

There, in a sentence or two, is the distillate of man's feeling about growing older. Then he said, "There's so much to be done, a fellow hasn't time to get old."

If you look behind such statements, you will find that the real note of sadness is due to the underlying belief that once you get old "you are through." My patient had fallen into the common misbelief that once past maturity all activity stops: the brain dries up; the muscles shrivel; ambition, creative desires, and pleasures vanish into the thin air of the once-happy past.

This young man in his thirties, acutely apprehensive about how he will feel in his forties and fifties, has reached the outskirts of forty and is surprised that he feels so young at an age he once considered dotage. Yet just try suggesting to him that this is Mother Nature working at her best; that she believes in preparing us by easy and gentle transitions for the eventual change of pace as we grow older; that the same sure, slow, steady change will be taking place in him over the next twenty years; that when he reaches the unbelievable sixties (and if

I am still around), he will come into the office and say, forgetting what he had told me twenty years before:

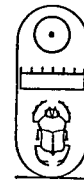
"You know, Doctor, sixty seemed to be a very old age, but now it seems practically young. These birthdays, they're coming too fast!"

Mention eighty to him and he will say as he did at forty, "Who wants to get that old?"

Somehow, whatever a person's age may be, he feels that ten or twenty years hence life will not be so enjoyable as it is right now. Yet how many of you have at some time said that you enjoy life more at thirty than you did at twenty; at forty more than at thirty; at fifty more than at forty, and so on. Whether life becomes dull and uneventful depends on you. The age doesn't matter at all.

I don't mean that all you have to do is wish to feel young at sixty or ninety—and presto, there you are a youngster! But I do mean that if you care badly enough to hang on to life and not unfurl the white flag; if you want to fight for your youth; if you would rather die than lose your spirit; then, like many old persons who are healthy, you can stay young in mind.

Sometimes I wonder if our anticipatory attitude toward old age isn't a lot of wasted energy. And yet I know the desire to put off a consideration of our later years is a poor reaction pattern—similar to that which prevents many of us from sitting down to figure out how much insurance the family needs for protection if we should die suddenly.



Some people will not buy insurance or even discuss its need, because they believe that taking it out will shorten their lives. Ridiculous as this is, insurance men will tell you it is true.

Just so, there are those who will not consider or even discuss the aging process because they think it is borrowing trouble. "How do I know that I will even be here next year?" they ask. "So why worry about the seventies and eighties?" People who have this widespread human trait of putting off the future because it seems so far away are the ones who suddenly wake to the realization, like our thirty-nine-year-old friend, they are seventy—it's here—and they haven't prepared for it!

Satisfying Years

Ernest Elmo Calkins once wrote: "Given three requisites—means of existence, reasonable health, and an absorbing interest—the years beyond sixty can be the happiest and most satisfying of a lifetime."

And Sir William Temple said: "One comfort of age may be that, whereas younger men are usually in pain when they are not in pleasure, old men find a sort of pleasure whenever they are out of pain."

Youth measures the comforts of old age by comparison with his present pleasures and discomforts. He thinks of the aches and pains, the creaking joints, the diminished hearing, and the dimness of vision as barriers which cannot be surmounted. Why look to old age with any degree of anticipation? Why look forward to balancing the books when you know you will see only a large deficit?

You may ask, How about the usual activities? What's the use of just sitting

around? How about the good old eighteen holes of golf with three pleasant friends? How about the steaming sets of tennis at the club followed by an all-night session of cards? How can old age be bearable without such pleasures?

Suppose you take stock. After all, you have changed, even though you are only thirty now. You are really the old man or woman of the child you were twenty-five years ago. But do you still like to play with dolls or push a go-cart or strap on a pair of roller skates? Do you enjoy ringing doorbells on Halloween and playing Indians and cowboys as you used to?

When you were playing those games, how did you look on the "old people" of thirty? Their world was uninteresting to you. You did not look forward to the dullness that you imagined their lives to be filled with. You couldn't see yourself, after you reached your teens, just sitting around for an entire evening as your mother and father did. You could imagine the boredom they were supposed to be enduring when they sat with a group of friends—your dad smoking his pipe and your mother knitting. They all laughed and seemed to be having so much fun, and you wondered how they could possibly be happy doing the things they were doing.

You were going out that night to a dance. Music, dancing, the nighttime, fresh air, romance, a midnight snack with all the laughing girls and boys. That was fun, that was living. How did the old folks of thirty and forty stand it?

It all depends, you see, on your viewpoint—on what side of the fence you happen to be.

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WE THANK YOU

During the Christmas and Holiday Season many messages have come to Rosicrucian Park by card, letter, cable, calendar, and other means which have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We take this opportunity to thank those many Rosicrucians and *Digest* readers for their kindness and thoughtfulness.

We would like to acknowledge each greeting personally, but owing to the number received we are taking this means of thanking each of you and wishing you a very happy and successful New Year.

THE ROSICRUCIAN STAFF

HUMAN FRICTION

(continued from page 19)

They refuse to listen to any of the facts necessary to an intelligent judgment.

The wise man will analyse his beliefs to make sure that he has not given the wrong meaning to something said or thought or done. Few things, however good, are without some disadvantages, and almost nothing, however bad, is without some trace of good. . . .

Listen to People

It is important to listen to people. Let them state their positions, and then you are free to agree or to disagree. . . .

Some things to avoid are satire, sarcasm and humour. To use satire may succeed in making a person feel ridiculous, but that is a narrow success. It hurts his pride, and when you damage pride you are doing something very hard to remedy. Sarcasm is a sharp, bitter or cutting expression, a bitter taunt or jibe. It is sure to leave a deep wound, and it will be remembered by the victim long after others who heard it dismissed it as a stroke of wit. Humour should be used carefully, because every joke must have a truth, and truth can hurt. The person seeking a cheap and easy reputation for wit is a past-master in creating friction. . . .

The kind of argument which can be classified as calm constructive reasoning should not be confused with the argument which is verbal controversy. It may not always be easy to see where reasoning ends and arguing begins, but the moment when one feels a sense of excitement or anger influencing his words or his actions he can be pretty sure that an emotional argument has started.

The cause of friction may be this: you advanced the first notion that came into your mind, and now you feel that you have to defend it how you can. You started by stating your conclusions, and now you have to call other ideas nonsense. Or you pursue a point farther than is needed. Once a debate has been won, stop talking.

Try conciliation first, when you enter a dispute, then force remains possible; if you use force first, then conciliation

is impossible. And always leave your opponent a way of escape. There is nothing worse that can be done to an individual than the destruction of his self-respect.

Management and Friction

Managers and department heads run into many problems involving friction. In fact, the elimination of friction between workers is just as important as the easing of friction in machinery.

The manager is not an independent man working alone. He is part of an organization, receiving instructions, issuing instructions, working with others at both ends of the chain of responsibility. Management strength shows itself as much in restraint and manners as in domination and belligerence. Diplomacy, the art of negotiating, and tact, are the strong points in the manager's armoury.

A positive tool in the manager's work-box is the compliment. A compliment paid in its proper place is an excellent way of warding off friction.

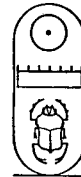
An Experience in Non-Friction

We can reduce friction by adjusting our behaviour to our universe as it is, by learning how it works. Part of this consists in looking favourably on the motives of those with whom we live and work, not attributing to them desires and actions which they do not have.

Making allowances for people's eccentricities is both an art and a necessity if we are to progress through private and working life without friction. We need to forget personalities and think of common interests, the plan to be made, the thing to be done, and the crisis to be met.

There is a certain deep-down satisfaction in bearing with people's humours, complying with the inclinations of those you converse with, assuming superiority over nobody. To do this for a day would be an exciting experience in non-friction.

From *The Royal Bank of Canada Monthly Letter*, Vol. 49, No. 11.



Rosicrucian Activities Around the World



Frater Dean Storm, Treasurer of the Board of Trustees of Abdiel Lodge, Long Beach, California, received a distinction recently in connection with his work with TRW in California. Frater Storm submitted a Cost Reduction idea as part of a National Aeronautical Space Administration (NASA) Program. His idea was accepted by NASA and subsequently became one of the examples of cost reduction on the Apollo Program that was submitted to the White House for Presidential review. Only those ideas reflecting uniqueness and wide scope of application are chosen for such review.

The photograph below shows Frater Storm (right) placing the block *Duty* on the beautifully designed pyramid that was introduced through the Lodges and Chapters this year at the Annual Pyramid Ceremony. Also shown are Frater Paul Coulter, Chaplain of Abdiel Lodge, and Soror H. Jeanne Pyatt, the Lodge Master.

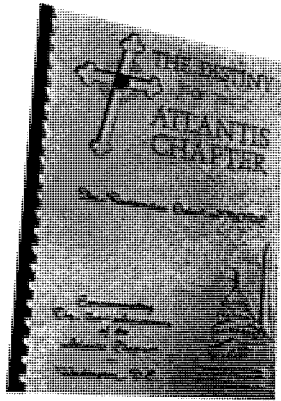


ROSICRUCIANS attending the Central California AMORC Conclave held recently in San Francisco at the California Scottish Rite Memorial Temple enjoyed a varied and inspiring program. Honored guests included Imperator Ralph M. Lewis, Soror Lewis, Grand Master Chris. R. Warnken, Soror Warnken, and Soror Katherine Williams, Director of the Rosicrucian Chorus.

The annual Conclave is the culmination of the joint efforts of Central California's seven subordinate bodies. Officers and members from Francis Bacon Lodge (San Francisco), Oakland Lodge, Santa Rosa Pronaos, and the Clement B. Le Brun (Sacramento), Vallejo, Rose (Santa Cruz), and Peninsula (Belmont) Chapters participated. A highlight of the program was a dramatic, costumed presentation created by the combined talents of all seven subordinate bodies in which Rosicrucian personalities well known throughout the history of the Order made their appearance.

An additional highlight of the Conclave was the presentation of the Humanitarian Award to Miss Sadako Okamura of Santa Cruz, California. Miss Okamura, formerly of Japan and a talented person in many fields, has always tried to give of her time, her talent in music, and her teaching experience. Through the years the pattern of her life discloses that serving others unselfishly is an integral part of her daily affairs. Inspector General Robert C. Malat, of Rose Chapter, Santa Cruz, is shown above presenting the Award to Miss Okamura.

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The Atlantis Chapter of Washington, D.C., has just recently published a history not only of the Chapter itself but of the Rosicrucian Order, AMORC, covering nearly three centuries of Rosicrucian history and activity in the United States. Among the many features are messages of the Chapter's twenty-one Past Masters, excerpts from the Carver/Atlantis Chapter Bulletins, and a Foreword by Grand Master Chris. R. Warnken.

A permanent record of each purchase is being made in a leather-bound, gold-tasseled parchment scroll where recipients of the booklet either place their signatures or have them inscribed. The parchment scroll eventually will be presented to the Chapter archives.

We congratulate the Atlantis Chapter on this most noteworthy endeavor.



On November 14, Grand Master Chris. R. Warnken, accompanied by Soror Warnken, flew to Dallas, Texas, to participate in the annual Southwest AMORC Conclave of Triangle Lodge. The Grand Master was very impressed and enthused about the magnificent new temple of the Dallas subordinate body, now raised to Lodge status. The excellence of the presentation of "The Asian Brother," the quality and content of addresses and demonstrations, the dignified beauty and amplitude of the banquet, and especially the Southern warm, fraternal spirit evidenced made this Conclave most memorable for the Warnkens and all who attended.

Recently, a letter crossed the Emperor's desk which was neatly written and expressed very fine deep feelings about the Rosicrucian studies. It indicated that the person was truly mystically inclined and making progress in his membership. This in itself was not unique but the facts revealed about the writer of the letter made it outstanding. The member is thirty-four years old and has been paralyzed by polio for seventeen years. His communications must all be written "*with a pen in my mouth.*"

Imagine the sheer determination, the will, and the persistence toward a dedicated end that this individual displays. What a sad commentary by comparison are those individuals possessing all of their faculties and physical abilities, yet stating they find it difficult or have not the time to study.



Frater Bill Rademeyer of Johannesburg, South Africa, has provided the Southern Cross Lodge with many examples of his talents, such as the Rosicrucian Cross in illuminated brass in the East of the Temple, the beautifully designed and polished Welsh musical instrument he produced for a play about the Druids, and—his latest contribution—two portraits in oil of Inspector General G. Gordon Remington and Grand Councilor Roland Ehrmann. The below photograph shows the artist seated between Frater Remington (left) and Frater Ehrmann.



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*.



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PRONAOS OF HINDU TEMPLE →

In Katmandu, Nepal, near the foothills of the Himalayas is this centuries-old Hindu temple. Shown is the pronaos, the outer courtyard of the temple. All shoes must be removed to cross it to enter the temple proper. Around the pronaos are located icons or shrines to the various deities.

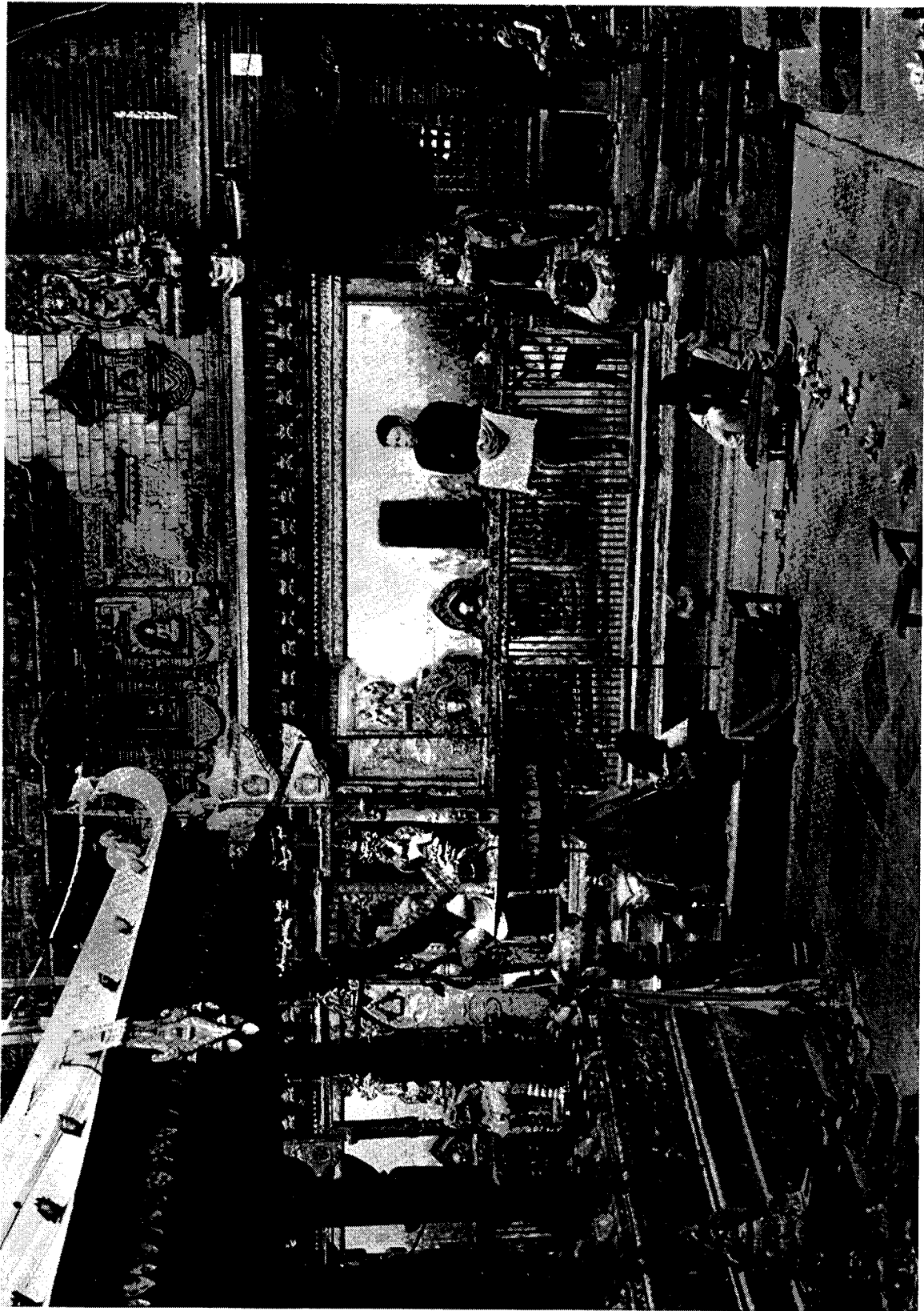
(Photo by AMORC)

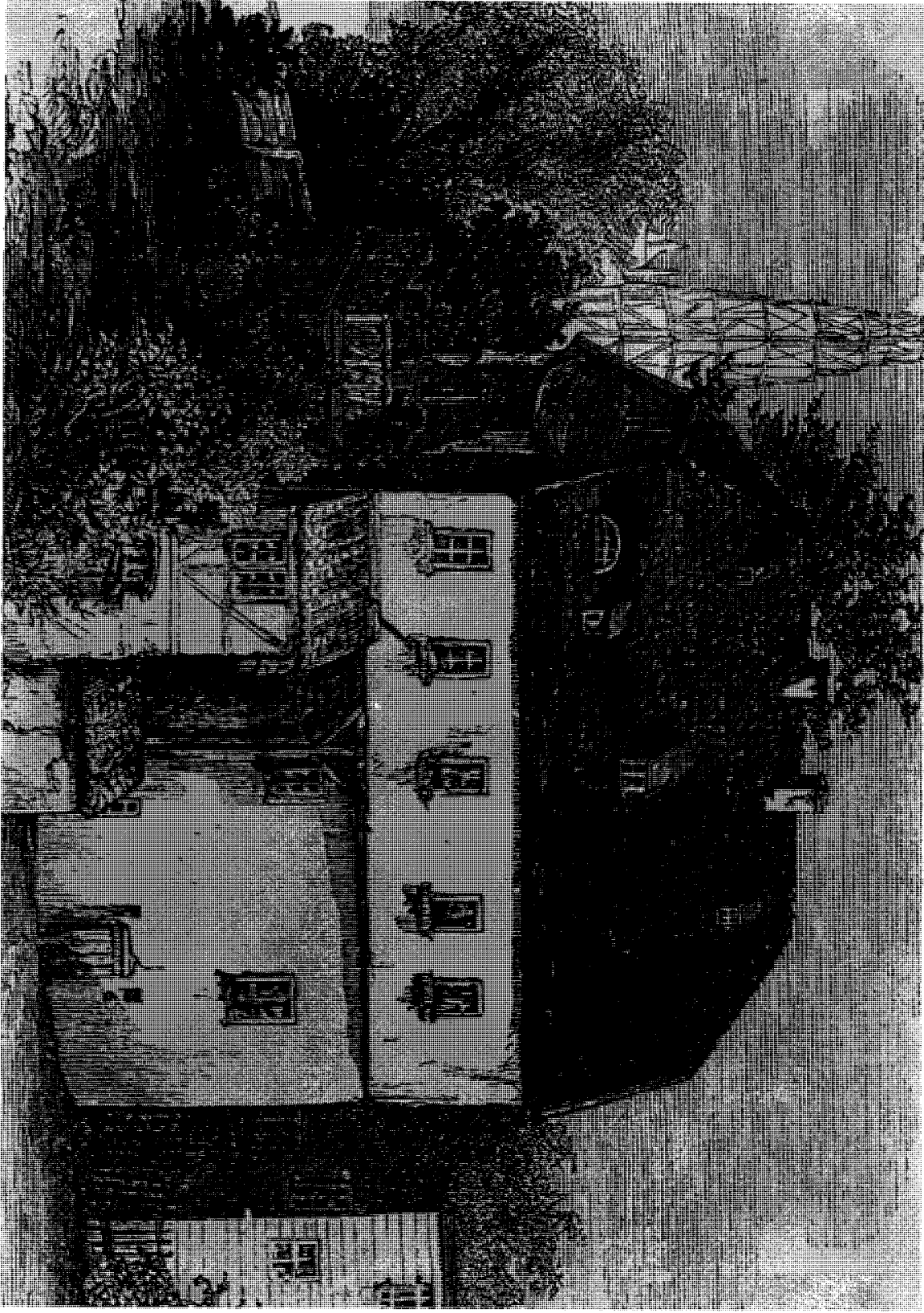
**The
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HOME OF IMMANUEL KANT (Overleaf)

The mansion house at Königsberg of the celebrated German philosopher Immanuel Kant (1724-1804). Kant's doctrine of *a priori* knowledge was in accord with Vitalism, the concept that man possessed, along with the vital force that animates him, an innate wisdom which could be called forth—this *a priori* knowledge being considered quite independent and often opposed to the knowledge of experience.

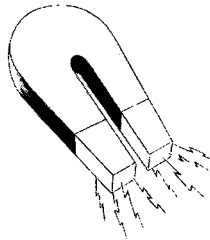
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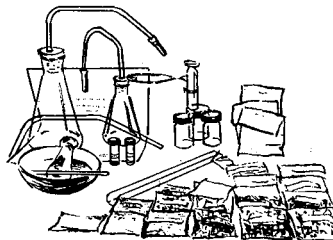
Alchemy

The alchemists of the Middle Ages were the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from Nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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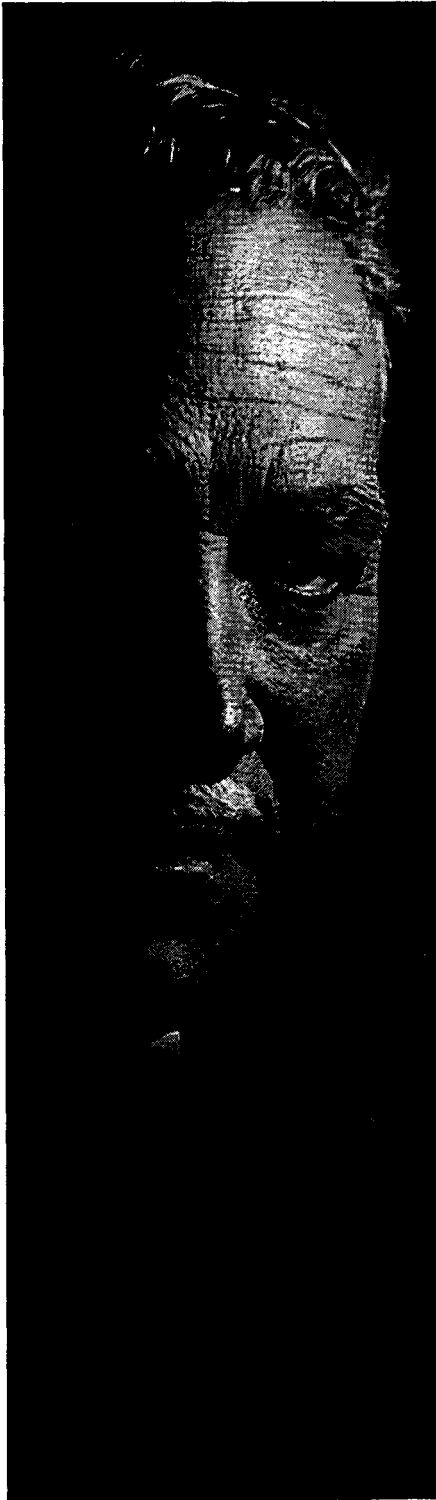
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BRAVE NEW ERA

One of the basic and most cherished tenets governing man's study of the origins and evolution of man seems about to be disproved.

For a long time it was held in scientific circles that men everywhere had a common origin, that is, that all races of man are descended from a common ancestor, and that not until after this ancestor had evolved into a fully modern form, did racial differences begin to make their appearance, as a relatively recent evolutionary trait.

It would seem that this is not so.

The solution to this controversy seems to be in China, where in 1903 the first remains of what was later to be known as *Sinanthropus Pekinensis*, or Peking Man, were found in a drugstore selling "dragon teeth." Years later, in the middle 1930s, in a limestone cliff almost 50 kilometers south of Peking, the greatest single find of fossil man anywhere was made, when remains were unearthed of what seems to have been a cannibal feast. These were fossils of Peking Man.

Casts were made of those bones, and with the eruption of war in the Orient and the threat of the violent Japanese advance, the Chinese government entrusted Peking Man's bones to the United States. They were to be put aboard an American vessel, but they never reached it, and nothing is known of what happened to them on the way to the ship.

Studies of the casts and a single tooth which reached Sweden were continued in the United States, and the Austrian paleontologist studying them, Dr. Franz Weidenreich, arrived at an amazing conclusion. As a result of his studies, Dr. Weidenreich became convinced that *Sinanthropus* resembled modern Mongoloids in many important aspects and, in effect, suggested that here was the ancestor to the Mongoloids.

His colleagues felt no joy over this suggestion for, if true, it would then mean that there existed at least two lines of man—the Mongoloids, and everybody else—which would have had to diverge hundreds of thousands of years ago, evolving since then in parallel ways in all the traits that we consider "human" (i.e., intelligence, culture, and the like).

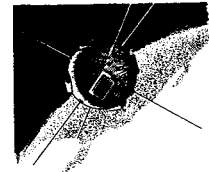
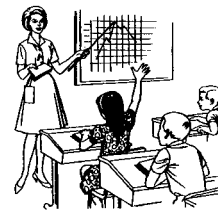
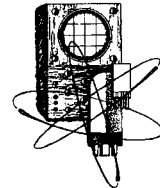
Acceptance of Dr. Weidenreich's theory had been hampered by the fact that no intermediary fossils linking

Peking Man and modern Mongoloids had been found; but the fact is that Dr. Weidenreich himself had examined, without realizing it, possible intermediary forms. These were a series of seven other skeletons which were found in another cave at Choukoutien, situated higher in the same cliffs. Careful reexamination of the casts and notes of this find that Dr. Weidenreich made at the time has led scientists to conclude that the upper cave skulls from Choukoutien are not a mixture of races (Dr. Weidenreich had tentatively classified the remains as Melanesian, Eskimo, and Ainu), but are all Mongoloid, with some characteristics of Peking Man. There can be no connection between this find and the one of Peking Man, other than that of evolution, because the cave in which this last find was made did not even exist at the time of Peking Man, and these skeletons could be as little as 50,000 years old.

Then in 1963, the picture became somewhat more complicated by the discovery, elsewhere in China, of the jawbone and skull of a man who must have lived during Peking Man's time. Lan-t'ien Man, as this discovery is called, seems to have been more primitive than *Sinanthropus*: thicker skull, smaller brain case and so forth; but his teeth have certain peculiarities evident among many of today's Mongoloids, Eskimos, some American Indians, and many Asians. Everybody in paleontological circles realizes that all this points toward an eventual very significant discovery that may go far in shedding some light on the real origins of modern man, but just what this will be exactly—or when—nobody knows for certain.

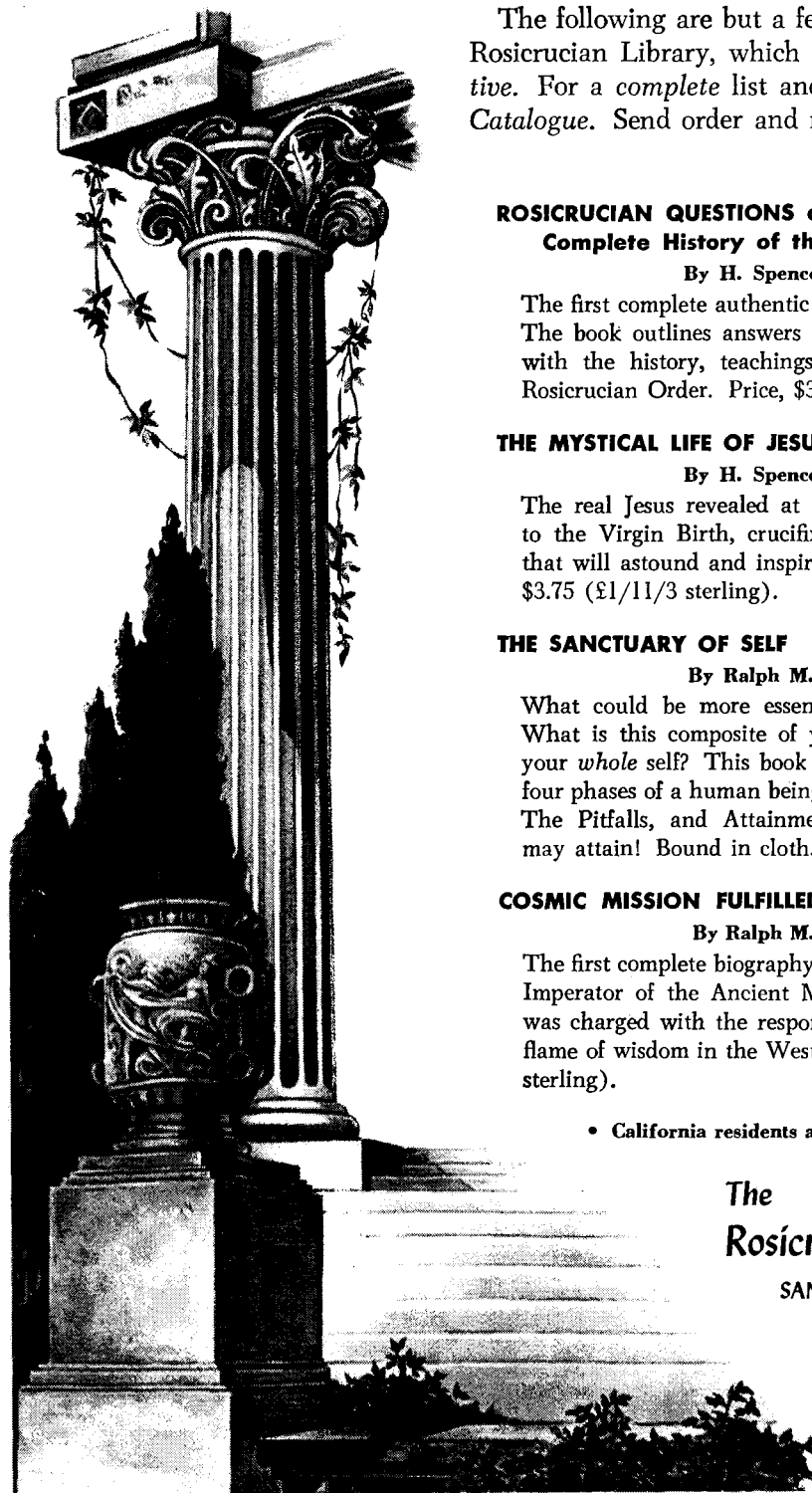
The controversy seemed to be well on the way to being solved, due to the great work being carried out in China along these lines, but unfortunately in 1966 Chairman Mao Tse-tung declared his "Great Cultural Revolution" and as part of it all Chinese were encouraged to "turn their backs on the past." This also included archaeologists and paleontologists, who had to stop their work.

So, for the time at least, we will have to remain in the dark regarding this aspect of the history of those who, so very long ago, began laying the foundations for what would some day be this, our brave new era.—AEB



Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library, which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send order and request to address below.



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