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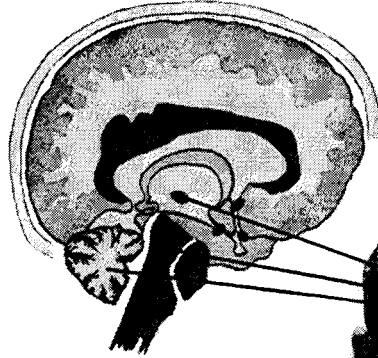
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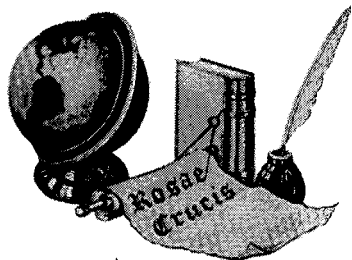
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

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 the Ancient Mystical Order Rosae Crucis, and in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below and ask for the free book, **The Mastery of Life.**

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No. 7

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DR. H. SPENCER LEWIS

Dr. H. Spencer Lewis was the first Imperator of the Rosicrucian Order, AMORC, for its second cycle of activity. This photograph was taken in his office from which he directed the international activities of the Order. He passed through transition in 1939 (see page 256).

THOUGHT OF THE MONTH

By THE IMPERATOR

THE DEHUMANIZATION OF MAN

THE INCREASING complexity of modern society is slowly eroding man's self-assertion. At a time when demonstrations and protestations and an apparent rebelling against existing society are so evident, it may seem inconsistent to state that dehumanization is increasing. Persons of middle age and older who live in the so-called "developed" countries are not so aware of this dehumanization. It has come upon them gradually during the last several decades in particular. Further, its various aspects have been proclaimed to them as being *progress* and the *advancement* of a modern age.

In walking about any of the great cities of the United States, for example, if one can detach himself momentarily from his accustomed familiarity with the scene, he will see all about him dehumanization in effect. Block after block of high-rise apartments with their almost similar drab architectural design make canyons of the street. As one looks up at these brick or concrete monoliths, he sees row after row of apertures, that is, windows. They are all uniform in size and appearance. Each of them represents a dwelling, one stacked up above or beside the other like pigeon lofts. A walk down the halls of these buildings, each with its equal metal numbered door and its uniform bleak plastered walls, suggests a penitentiary cell block.

In such conditions, where does the opportunity exist for the expression of individuality in living? Where is the distinction in personal aesthetic sense? It may be said that such is being displayed in the interior decoration and furnishings of each apartment. However, these furnishings are often the selection of an interior decorator or the

stylized designs offered by the furniture manufacturers and retailers.

The provisions made for modern man put him in a niche. His amusement is generally custom made for him, as television, radio, or spectator games. The professional teams in sports unite the masses in a single interest. They do not take into account the capabilities, or draw upon the talents or even the initiative of the individual.

Is the Sunday drive in the family car an escape from such mass motivation? The highways and even the so-called byways are crowded with vehicles. The individual has "the choice" of which of the cluttered thoroughfares upon which he wishes to travel. Man has become so conditioned to these regulations, these mobilizations of his life, that he actually now demands them.

National Parks

Most of the great spectacular scenic areas have become national parks supervised by the State. Admittedly, to a great extent this preserves them from exploitation by real estate developers and then being limited just to the few privileged. However, the citizen demands modern accommodations in these regions. He has areas of natural foliage slashed down and covered with black slabs of asphalt for parking. Further, he must have all "convenience" facilities available: gift shops, Laundromats, a variety of restaurants, garage, beauty and barber shops. There is even an insistence upon television being available in many of the accommodations.

The individual is becoming increasingly helpless in his dehumanization. If he is left to his own initiative, he is mired down by ennui. He protests that there is "nothing to do." He may

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proclaim that he does have a choice in his recreation and in his manner of living. Such choice, however, is similar to the choice one has who is journeying along a road in one direction. He can choose to walk on the right or left but always on that road. The choices of modern man are principally of the specifically preserved customs which his dehumanized society has established for him.

The computer age has even robbed man of the distinction of his name. His *number* and the pattern of holes in a punch card or tape represent him more than does his name.

Ironically, man prates about his freedom yet at the same time insists upon conditions and a kind of society that limit freedom further and further. Man makes increasing demands upon the State, his union, his employer to provide things which ordinarily would call upon his individuality to supply. The individuality is being forfeited for *segmentation*. In other words, man is rapidly becoming not a human factor in society but rather a kind of segment in a complex social and technological machine.

Leadership

There is frequently heard the lamentation that there is a paucity of leadership in our modern society. In other words, there are principally the professional politicians and few new virgin dynamic intellectuals with leadership capacity available. This shortage of spirited individuality will increase with the acceleration of dehumanization. Men and women reared in the mechanism of contemporary society will find it more and more difficult to escape its influence and assert the originality and capability of true leadership.

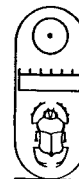
The average person is so conditioned to the customs, the channeled thoughts and way of living in which he has been reared, that he is suspicious of any divergent thought. The different thinker is often considered to be a "dangerous radical." One who challenges convention even with a *constructive* and improved program often causes the majority to reject it for fear of insecurity. It is because they are familiar with their inflexible ways of

living. They are accustomed to the regimentation of society. Even if it might mean a cessation of dehumanization, departure from custom seems to them a risky adventure.

Is there an escape from the bonds of dehumanization? Theoretically, a decrease in socialization by the state permitting the assumption of greater personal responsibility and initiative would restore a great degree of individuality. It would confer the opportunity for dynamic originality in thought and action. However, the possibility of a reversion to this preferred condition is remote. The greatest obstacle to it is the tremendous acceleration of population. There is a growing decrease in the living area of humanity which would permit individual expression. Self-expression, even in an unemotional and intelligent manner, becomes less possible. Self-expression, though not intended to do so, would crowd in upon and trespass upon the expression of other persons. Society, then, is forced to compress mankind. It feels obligated to unify, restrict, and govern the expression of modern man under the existing conditions of expanding population.

We think that the queuing up for a bus is an analogy to this situation. An unorganized group of persons cannot easily and quickly enter a bus. If, however, they are regimented into a queue, a line of two abreast, they enter more readily. But then, of course, they also lose their independence of entry. That is, they must submit to organization—they must wait in line regardless of delay.

To a very great extent the youth of today are conscious of this encroaching dehumanization. It is a basic factor in their unrest and disorder whether all actually realize or express it. Youth is dynamic, it has an abundance of physical and mental energy. This is very much curtailed in outlet by the existing establishment, regardless of its constant prating about the opportunity that awaits the young man. The youth sees much of this proclaimed opportunity as being nothing more or less than the choice of the right or left side of the road. But it is still the same old road only becoming narrower all the time.



Personal Adjustment

by LOUISE A. VERNON, F. R. C.

Wisdom from the past

WHO IS without inner conflict—that battle between inadmissible motives and idealistic goals? Who has not twisted and turned under some impossible human relationship?

Such conflicts nourish the soil for inner growth. Without conflict we would make no effort to arouse dormant energy and direct our efforts toward a constructive outcome. However, the explosion that shatters a rock may free a diamond. In personal life, this jewel is an integrated self.

When stresses erupt, we seek relief, and above all, guidance. A source of unusual and penetrating help is *The I Ching or Book of Changes*.^{*} This book, translated from the Chinese, expresses the invisible, potential elements in every conceivable life problem or configuration on the basis that there is another order of things besides cause and effect.

Every experience presupposes an inner psychic tendency, slant, or direction. The total experience is like a coin. Just as it is impossible for a coin to have only one side, so it is impossible for an experience to take shape only outwardly.

Whether directly or indirectly, we all seek wholeness. To insure proper expression of the whole self, we must assimilate personal experiences. Quite often in the stress of some outer circumstance a person suppresses a subjective evaluation of the situation. The *I Ching* presents guiding principles for each variation of human relationships and conduct, not from the standpoint of objective values, so often the guide for people in the Western world, but from the subjective standpoint. The *I Ching* interprets the inner order of things.



Outer Versus Inner

A divorcee, steeped in resentment against her ex-husband, lives in bitterness. A series of legal judgments has denied her suit for a large sum of money. She must change her inner attitude before she can expect outer events to change. The age-old wisdom of the *I Ching* reflects on such problems in this way: "No situation can become favorable until one is able to adapt to it. . . ." Moreover, "Where increase is . . . in harmony with the highest laws of the universe, it cannot be prevented by any constellation of accidents."²

A young woman tried to force a friendship into marriage. Nothing came of her efforts. The *I Ching's* wise counsel evaluates such situations. A person "must not try to bring about unity by force, for by so doing he would only achieve the contrary, just as a horse goes farther and farther away if one runs after it. If it is one's own horse, one can safely let it go; it will come back of its own accord."³ Furthermore, "We cannot lose what really belongs to us, even if we throw it away. Therefore we need have no anxiety. All that need concern us is that we should remain true to our own natures and not listen to others."⁴

An older woman worked in an office where the supervisor needled her in endless ways. The situation was emotionally unbearable, but the subjective evaluation showed another viewpoint: "Escape is out of the question. Therefore we must not be misled into

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action . . . ; we must wait until a way out shows itself.”⁵

In desperation, this woman began an avocation which redirected the energy lost in emotional conflict. Months later, the opportunity for a new vocation opened up, and the woman left the office. “When the time for action has come, the moment must be quickly seized. Just as water first collects in a lake without flowing out, yet is certain to find an outlet when the lake is full, so it is with the life of man.”⁶ For this woman the new way of life became an important step toward personal integration.

A similar possibility confronted a man whose book-length manuscript interested a topflight publisher—provided the author could properly rewrite his work. But the man knew nothing of writing technique. He would do well to heed these words from the *I Ching*: “Often a man who would like to undertake something finds himself confronted by insurmountable limitations. Then he must know where to stop. If he rightly understands this and does not go beyond the limits set for him, he accumulates an energy that enables him, when the proper time comes, to act with great force.”⁷ Further, “. . . the main thing is not to expend one’s powers prematurely in an attempt to obtain by force something for which the time is not yet ripe.”⁸

Difficulties arise when we fail to relate ourselves to universal principles. Stresses challenging the total self may come from outside ourselves, through what people do or fail to do in relation to our preconceived ideas. Other stresses come from inner spheres when the conscious mind makes arbitrary decisions that do not conform to the potential total self still awaiting discovery and recognition.

Decision making is one of the techniques used in achieving personal integration. Both inner and outer values must be acknowledged and assimilated. Each individual must take full personal responsibility for all his actions. “We are in a situation in which it is our duty to act, but we lack sufficient power. . . . Neither false pride nor false reserve should deter us. Bringing

oneself to take the first step . . . is a sign of inner clarity.”⁹

Evaluating Experience

Have you set up a goal?

“We feel inspired to press forward, but resistance is still strong; therefore, we ought to gauge our own strength and venture only so far as we can go with certainty of success. To plunge blindly ahead is wrong, because it is precisely at the beginning that an unexpected setback can have the most disastrous results.”¹⁰ “A man wishes to make vigorous advance, but circumstances present an obstacle. He sees himself held back firmly. If he should attempt to force an advance, it would lead him into misfortune. Therefore it is better for him to . . . wait until an outlet is offered for release of his stored-up energies.”¹¹

Do you long for success?

“When, in a given situation, the time is not ripe for further progress, the best thing to do is to wait quietly, without ulterior designs. If one acts thoughtlessly and tries to push ahead in opposition to fate, success will not be achieved.”¹²

Has an obstacle upset your plans?

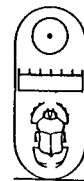
“An unexpected evil may come accidentally from without. If it does not originate in one’s own nature . . . , one should not resort to external means to eradicate it, but should quietly let nature take its course.”¹³

Have you tried—yet nothing happened?

“One must not unresistingly let himself be swept along by unfavorable circumstances, nor permit his steadfastness to be shaken. He can avoid this by maintaining his inner light, while remaining outwardly yielding and tractable. With this attitude he can overcome even the greatest adversities.”¹⁴

Will you be successful?

“If we want to know whether good fortune will follow, we must look back upon our conduct and its consequences. If the effects are good, then good fortune is certain It is only by the consequences of his actions, by the



fruit of his labors, that a man can judge what he is to expect.”¹⁵

How should you react to your mistakes?

“... if adversity only bends a man, it creates in him a power to react that is bound in time to manifest itself. No inferior man is capable of this.”¹⁶

How can you measure yourself in relation to unity of self?

“Only a strong man can stand up to his fate, for his inner security enables him to endure to the end . . . It is only when we have the courage to face things exactly as they are, without any sort of illusion, that a light will develop out of events, by which the path to success may be recognized.”¹⁷

What outcome do you hope for in return for your efforts?

“Whatever endures can be created only gradually by long-continued work.”¹⁸ We must remember that “in the hands of a great master no material is unproductive. . . .”¹⁹

Thus the *I Ching* points out subjective evaluations that help us establish a worthwhile goal—personal integration, the attainment of self.

**The I Ching or Book of Changes.* The Richard Wilhelm translation rendered into English by Cary F. Baynes. Foreword by C. G. Jung. Bollingen Series XIX. Pantheon Books. Stratford Press, New York, N. Y. 1950, Vols. I and II. References are from Volume I, Second Printing, April 1952.

1 p. 76	7 p. 247	14 p. 150
2 p. 175	8 p. 6	15 p. 49
3 p. 159	9 p. 19	16 p. 193
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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.

August: The personality for the month of August is Gamal Abdel Nasser, President of United Arab Republic.

The code word is NEO.

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



INDIRA CHANDI

October:

The personality for the month of October will be Mrs. Indira Gandhi, Prime Minister of India.

The code word will be MAAT.



GAMAL ABDEL NASSER

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Some Observations on Art

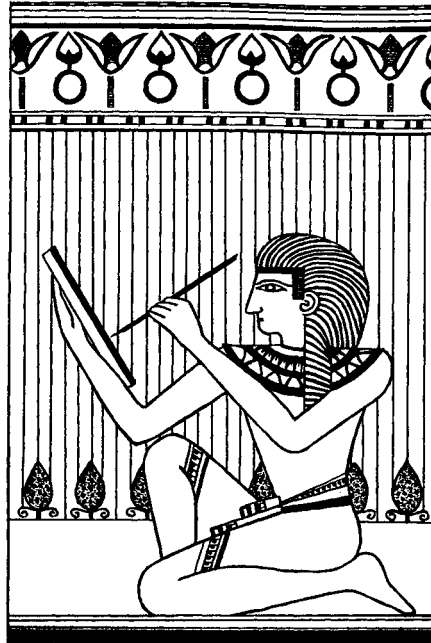
by THOMAS C. LEIGHTON, S. W. A.,
F. I. A. L.

IN WRITING an essay on anything it is well to state one's subject and then attempt to define it. The subject of this essay is art, and its definition is extremely profound and difficult.

Most young art students with the brashness of youth and the confidence bred of little knowledge seem to have no doubt about what art is. However, if they survive a number of years of trying to be artists, they begin to sense the depth of the sea over which they sail their frail barks. From then on things become very complicated indeed, and only a person with integrity, knowledge, faith, and day-by-day courage is apt to ride out the storms and achieve an element of serenity based on solid accomplishment.

So we come back to the question of What is art? This is a question that has exercised the best brains of mankind since our groping ancestors first learned to use a crude tool. At first the tool was as practical as man could make it, but after a while he was not content with this; the tool must also be beautiful and meaningful, so he started to decorate it with incised lines and carving, usually relevant to the purpose of the tool.

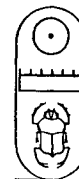
Eventually very skilled artists were looked upon as special people who had a degree of magic or religious power. One of their jobs was to decorate the walls of the caves such as those at Les Eyzies, France. The pictures were of animals and of hunting scenes, and it is thought by some archaeologists that these first murals had a religious significance and helped the hunters to be safe and successful in killing their prey. At this point it is natural to wonder if the art of music started around this time. Just when did man find that he could produce interesting percussive rhythms by beating with his club on a hollow log?



As man became agricultural he no longer had to follow the seasonal migrations of the animals in order to live. He learned to grow grain and other vegetables, and to store them, thereby allowing himself to settle down in one place and build more or less permanent homes and, later on, cities with public buildings. These buildings led to a further demand for art and decoration, and architecture thereby became the mother of the arts.

With the advent of temples, the art of the dance began to develop into something to please or propitiate the gods. It will be recalled that in the Old Testament Miriam danced a hymn of praise and thanksgiving to the Lord. To this day, on Corpus Christi, the Choristers of Seville Cathedral in Spain dance a religious dance before the high altar of this great temple to God.

And this leads us to another point of tremendous interest. The temples, be they Persian, Oriental, Egyptian, Greek, Roman, Moslem, Jewish, or Christian have invariably represented the greatest artistic effort possible to the people who built them. No pains or expense were ever spared by man in



his attempts to produce a temple fit for his God or Gods.

The Parthenon, the Temples of Karnak, the Temple of the Sun at Baalbek, The Blue Mosque, Solomon's Temple, Chartres Cathedral, St. Peter's (Rome), Cologne (Germany) . . . all these were sublime prayers to the God worshiped by those people who built them. The ultimate in architecture, painting, sculpture, poetry, music, the dance, and even acting (medieval religious plays) was demanded in the service of these temples. The high priests and anointed rulers of the world's religions have been the greatest art patrons of all time.

Patrons

And by a strange quirk of fate often the name of the art patron is forgotten; only the art remains. How many people can tell you offhand who commissioned Michelangelo's great *Pieta*? Mozart's greatest patron was one of the best-known men in the society of his time and place. How many can conjure up his name in an instant? . . . but today, Mozart, who was one of his house servants, is a name to conjure with. No one needs to ask who he was or what he did. Let us quote Voltaire: "The men I call great are those who have distinguished themselves as constructive."

There are, of course, exceptions to the general rule stated above—in particular, the great Gothic period of the eleventh, twelfth, and thirteenth centuries. Nearly all of the artists and architects who worked on these masterpieces were anonymous. These magnificent cathedrals, these fervent prayers in stone and glass were the result not only of money, labor, and art but of a profound spirituality.

It has been said that if art is all intellect, it tends to be sterile, and if it is all emotion, it is chaotic. The greatest artists have always attempted a balance of these two extremes. In their attempt to create this balance, the greatest of the Gothic artists achieved the ultimate quality of spirituality. It is as abstract as a great idea and just as illusive. It cannot be grasped by force; it must be felt; it must come to you as you sit quietly and alone in one of these great

temples. And if you do not *feel* it, no power on earth can explain it to you.

And so we come back again to our original question, "What is art?" Let us quote some great men of the past. Leonardo da Vinci, in referring to the art of painting, said, "Art is the ability to give the illusion of form on a flat surface." Michelangelo said, "An artist is a man who can do the most difficult things with apparent ease." Francis Bacon said, "Art is the necessary consequence of science."

Most great minds have always agreed that art represents one of the major differences between civilized and uncivilized peoples. Aristotle seems to think that the skilled representation of a natural object is one of the pleasurable aspects of art. He also seems to consider art an emotional catharsis. Tolstoi defines art as a medium of spiritual communication, and if this is so then, obviously, many of our contemporary artists have a very garbled message or lack the skill to express themselves with clarity. Freud indicates that emotion or subconscious expression is the basis of art. Plato, in his *Republic*, says that art should be subordinated to the service of the state.

Individual Evaluation

In conclusion I would like to quote from an article by the late Frank Reilly, A. N. A., printed in the *Rosicrucian Digest* of October 1965:

"Art, being creative and an emotional experience, expresses mood and feeling, but always through the eyes of a particular artist. . . . Art is human ingenuity, backed by skill of execution, . . . must always be understandable, . . . is not a passing whim. . . . Art is sincerity, faith in an ideal, discipline, excellence of execution, . . . a sense of good taste, . . ."

Most of the books about art and artists have been written by scholars, probably because the artists have been too busy with their work to write or talk very much about it or about their reasoning and approach. Most of these scholars never even tried to paint a picture, therefore they were more or less confined to theory, art history, and personal surmise. The best of them, nevertheless, have sometimes indicated

penetrating analyses even though they do not necessarily agree with each other; so obviously it is not necessary to know how a picture is painted in order to enjoy it. Each person should make up his own mind about a picture; otherwise he is relinquishing one of his birthrights.

Do not let the local art critic do all of your thinking for you. He is capable of human error just like anyone else and, in fact, if you read old art criticisms you will find that critics were very often wrong. Generally most of the artists they praised in the last cen-

tury are now forgotten, and those they ignored or castigated are now considered great. When you look at a picture it should speak to your mind and reach out and touch your heart. You must feel it as well as see it. Under these conditions you will no longer need to ask what art is. Even though you may not be able to explain it to anyone you will *know* that this is Art.

The author of the article is a noted artist. His works have been prominently exhibited and received commendation, and he is much in demand for lecture engagements on art subjects.—EDITOR



IN MEMORIAM

George E. Lord

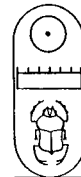
Frazer George E. Lord, a member of the Order for more than forty years, passed through a peaceful transition in Havana, Cuba, on April 4, 1970, at the age of eighty-four years. Frazer Lord was well known not only in his own country but in many parts of the world, as he had made many friends through his attendance at International Conventions of the Order and his work in assisting with the establishment of the Latin-American Division of the Order at Rosicrucian Park in the mid-1930s. Frazer Lord, a native of Jamaica, lived most of his adult life in Cuba. Through his efforts the Lago Moeris Lodge was founded in Havana. During his entire life he was a living example of the principles and ideals of the Rosicrucian Order and made a substantial contribution to the growth of the Order, particularly in the Western world. May these brief words serve to express our gratitude for his untiring and noble labor, and as well-deserved tribute to his memory.

1970 ROSICRUCIAN LONDON CONCLAVE

Make your plans *now* to attend a very splendid event at the Cafe Royal, Regent Street, London. There will be a full program of lectures, demonstrations, and initiations with members in attendance from throughout Europe. The dates to note on your calendar are

September 19, 20

For registration information and further details write to Conclave Chairman Peter Allen, c/o AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.



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

Cosmic Consciousness

WHAT IS Cosmic Consciousness? How does one experience it? What does it mean, and how may one attain it? These questions and hundreds of similar ones are asked every day by those who seek the truth and live according to it.

Cosmic Consciousness, as its name implies, is the consciousness of the cosmos, the universe, order, harmony, or, in other and more simple words, the consciousness of being at one with all there is. It must, therefore, be as is the consciousness of God—the perfect consciousness—the ONE consciousness of all.

But before we take up a thorough investigation of this consciousness, we must, of necessity, analyze other forms of consciousness so that we may become perfectly familiar with the term and its meaning. Too often we rush blindly ahead into things. We take everything for granted, heed not the seemingly obscure principles and manifestations, and arrive at indefinite or very unsatisfactory conclusions.

It is this rushing ahead blindly in our investigations that leads so many of us to exclaim: "There's nothing to it." But if we proceed slowly, investigating every detail minutely and allowing nothing to be passed by without due consideration, we may then hope to arrive at some satisfactory decision as to the why and how of things.

Let us then take only the word *consciousness*, and proceed to analyze it. Funk and Wagnalls' Standard Dictionary informs us that "Consciousness is the state of being conscious" and so on. It implies that in order to be conscious, one must know his own existence and mental operations. This, however, is far from being satisfactory to us in our present analysis for we are to dig deeper than this. We must be quite sure of what we are doing, and not



accept any definition until we find it is the only one for us.

We will start our study with the lowest form of matter to see what we can find therein—earth, plants, minerals. These forms live, do they not? If we accept the word of science, these forms of matter certainly do live, but they are not conscious of living.

Earth, plants, and minerals grow, but they do not move about from place to place, unless it be through some other force in operation. Of their own volition, if they have volition at all, these things do not move about. They do not perceive their surroundings; they possess no faculties with which to perceive; and furthermore they are unable to change the conditions of life in which they are found. If a body of earth is placed in a certain place, it must remain there until someone or something else removes it. If a plant is growing in a certain place or position, it cannot help remaining there—no matter how hot the sun may be or how cold the shade.

But earth and plants, rocks and minerals, do have consciousness, and this consciousness is the same as that which operates in all material bodies. It is the consciousness which creates, directs, makes manifest, and instills life in all there is. This consciousness is that of the highest form of mind, for it knows just how to combine the atoms and molecules. It knows what is necessary for every material form and how to create it.

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It must be that consciousness which builds up the material body, also nourishes and keeps it in as perfect a condition as is possible. Consciousness is constructive, for even though it destroys in due time the form it has built, it does this in order that it may continue to construct over and over again. It is the consciousness of God, for it works the same in mineral or other matter as it does in man. We shall see how this is so as we proceed.

This self-same form of consciousness exists in every form of life, manifesting more and more of its faculties as it goes upwards in the process of evolution. For instance, in the organic cell, it manifests its directing power; in the almost invisible germ and insect life it manifests what is known as instinct; and so on until, when it reaches the higher form of animal life, it becomes that which we have learned to know as simple consciousness. Into this simple consciousness, we shall now look.

Simple Life

The higher form of animals, let us say the upper half of the animal kingdom, possesses this simple consciousness. It is that form of consciousness whereby the animal perceives, recognizes, and realizes his surroundings. It is then conscious of itself, for well does the animal know that he is the owner of his legs, and other parts of his body. He knows that he can run or stand still, eat or refuse to eat, see, hear, taste, and smell. But one thing is certain, the animal cannot realize himself—he cannot stand apart from himself; he cannot study, analyze, theorize, or know, in any manner whatsoever, that he is what he is or why he is.

The animal possesses a brain just as the human being does; he has all the sense faculties and functions; he can do nearly everything a human can do, so far as the body's activities are concerned—BUT: the animal cannot plan, he cannot create, he cannot reason deductively and inductively, he cannot converse—he cannot say to himself of anything, "Yes, that is a fact, and I know it to be a fact."

Animals possessing simple consciousness act upon instinct alone. An animal

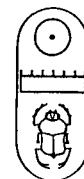
will feel hungry, see something to eat, and proceed to eat it. He will see an object moving and instantly jump for it, or at least, be attracted by it. He is conscious of himself in so far as his past actions are concerned, but it is impossible for the animal to analyze an object never before seen; he cannot look into and plan for the future; he cannot work out his problems. For instance, when he is caught in a trap, he must remain helpless and struggle to get free by sheer force, whereas a man caught in a trap would know it was useless to pull and tear himself out and so would plan the means of escape.

Therefore, by analysis we conclude that animals are not self-conscious to the degree that man is. We learn, by observation and by being able to enter into the animal's mind and mental actions, that the animal seemingly does not reason—does not think and plan, but acts solely upon instinct.

When we state that the earliest form of man possessed nothing but simple consciousness, we can feel very sure that such a statement cannot be disputed. Man, in his primitive state knew nothing of himself; his possibilities; his nature. He acted upon instinct much as does the animal of today. When he wanted something to eat he went out and killed an animal. When he wanted a wife he dragged one to his cave. He habitually grunted like a wild boar and was unable to show his feelings other than by actions of animal nature.

Time passed, conditions changed, man evolved and began to think. He then felt the desire to express his thoughts and convey them to others in a manner more definite than mere motions and grunts. Then came different sounds which were used for certain words—pictures were crudely drawn to convey certain things and expressions, more sounds were added, until one day a crude language was formed. Man then was able to communicate his thoughts and interchange them with other men.

With language came the first change from simple consciousness to self-consciousness. As the language grew in scope, so the realization grew, and thus



evolved the self-consciousness of man from the first steps to the highest.

With the invention of language, man became fully self-conscious, for here he had the means of thought intercommunication; the foundation of social intercourse; the first step toward the building up of industries and institutions, of creating arts and the sciences. We know that animals have not done this, as man has done. Therefore, we feel certain that animals do not possess self-consciousness. If they did possess it, would they not have learned and spoken some language, even though it may have had but a limited number of words?

We can readily perceive the enormous gap, then, that lies between the self-consciousness and the language possessed by man, and the single, instinctive consciousness possessed by animals—even the most intelligent of them. This gap is just as wide, if not wider than the gap between the consciousness possessed by plants and the simple consciousness of the animal.

Spirituality Neglected

The average man of today has advanced no further than the self-conscious state. True, he has advanced in such things as civilization, morals, intellect; but this advancement is only of the outer man—the outer conscious individual—the outer form of expression in keeping with the opinions of other men. The inward self, that is to say, the finer self of man has advanced but very little during the past few centuries; in fact, man has remained rather at a standstill, having lost sight of his inner self in the mad rush to keep up with the fast-moving conditions of life.

Today very few men have the leisure had by men in olden times. They had time to rest and meditate; they needed very little to maintain life; and they lived much more simply than does the man of today. Nowadays, circumstances force us to live an abnormal life; we are so rushed during the day with our work that it is necessary, to most of us, to have some diversion in the evening and so our theatres fill that need and we fill them. Our physical requirements are catered to almost ex-

clusively while our spiritual needs are set aside and all but forgotten.

Is it any wonder then that the average man of today is, as a rule, intellectual, but far below what he should be spiritually? Where and when can the average man sit down quietly and meditate upon the truths of the universe? Even in the wealthier classes man has little, if any, time to seek Truth. He is called upon to fill a chair here or make up a party there—he has his clubs, his fraternities, his operas, his musicals, his dinners. These activities, together with his business, occupy his entire attention until his weary body, rebelling against the strain placed upon it, lies down on the job and refuses to go any farther.

Yes, the average businessman has very little time to look after his spiritual development. He comes to look upon life, and everything in it, as a means to extend his business activities.

What does the average businessman know of life anyway? Where are his pleasures? Where is his happiness in the mad rush for gold and fame, in the rushing and shouting, the pushing, scheming, and competing of the business world? Can the businessman take his heartaches, his personal problems and troubles to another businessman to ease and solve? Can he find sympathy among his business associates? If he loses his all in business, to whom will he turn for assistance and a new start? Are the hearts and souls of men revealed in the business world? Is brotherly love shown one another? Can any love be found under any condition within the portals of *big business*?

No, the average businessman passes out of this world as entirely lacking in the Truth regarding life as when he entered it. He believes in a life hereafter simply because the preachers to whom that part of it is intrusted have told him there is one; he believes in a God, simply because most of the world believes in a God.

It is not only with the average businessman that such conditions exist. The same conditions, the same condemnations, the same criticisms, the same slavery of human beings exists outside, as well as in business.

Universal Attunement

In view of this it is strange that so few attain the next stage—Cosmic Consciousness—the consciousness of being at one with the universe? Can anyone who is wrapped up in his own little sphere and life consider others outside of that sphere? Can persons feel themselves in perfect harmony with all other people—with all there is? Can they give of their money and time without thought of self or reward? Can they cease criticizing, condemning, and judging others? can they manifest a desire to raise others up instead of casting them farther down? Can they be Christlike in their thoughts, in their words, and in their actions?

Not until they cease placing so much stock in their honors, glories, stations, and pride of self and position will they begin to rise and evolve in their consciousness. Conscious evolution begins only when one ceases to allow the outer self to master him and casts out desires for those things which help swell the vanity, pride, and egotism of the individual.

You will find, as you look about, that those who are considerate of others, who try their best to raise others to a higher plane of understanding and existence, are very much scattered and seldom to be seen. The reason for this is obvious. They go about silently; they do their work and serve others without letting their right hands know what their left hands are doing. They never jump into the limelight so that all the world may know of their charities, for that would embarrass them. They are not seekers for praise or rewards, but rather are they seekers for the good they may do for all humanity.

These people, if you will notice, are to be found in all classes. In big business, they are the most successful; the arts and sciences hold them; society holds them, and so on throughout the vast list of classes. Yet, for all of that, these are the people who feel for and assist the street urchin as cheerfully as they would the well-dressed and educated society matron. Class and social distinction play no part in their love of humanity for they know that within every heart and soul is the same God.

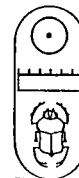
Thus, through analysis we come to learn that Cosmic Consciousness can be attained only when we begin to cast out desire, vanity, pride, conceit, craving for worldly honors, selfishness, egotism, and the conception of being separate or individual units in the universe.

We all can attain it by the process of transmutation—that is, transmute the undesirable things we possess into desirable ones. We can change criticism into tolerance and tolerance into love. We can cease to desire things and know that we shall be well provided for and receive just what we need when we need it. We can be charitable, kind, thoughtful, considerate, merciful, and forgiving, as easily as the opposite. We can cast off bad habits.

We can do our work in silence much better than we can do it in the open. We can always think before we speak and reason before we act. We can become masters of our outer selves just as readily as we can allow our outer selves to master us. We can come to know God and feel God within us just as we can believe in a God. To practice divine principles is far better than simply to profess them. We can lift up in the same amount of time that it takes to cast down. We can love with less disastrous results than we can hate.

And so, by thinking, speaking, doing, and living in unison and in harmony with all, by transmuting the undesirable into the desirable, by knowing and practicing the things we would like others to know and practice for us, we bring about a higher form of consciousness. As we continue to raise it, we will gradually develop it into the highest form—Cosmic 'Consciousness—that consciousness which brings the Peace Profound which passeth all understanding.

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





IN MEMORIAM

What is the test of a man's contribution to humanity? It certainly is not the acclaim he may have received during his lifetime. We all know that many celebrities and heroes of a period are unsung not many years after their passing from this world. The fascination and adulation shown by the public at large are often evanescent and fickle. They are most easily transferred to a new glittering personality that may arise on the public horizon.

However, the accomplishments of a man or woman which in themselves have merit as detached from the personality of the individual *live on*. Such are dynamic and vital in the continuing service which they render mankind. Though they are detached from the personality that brought them forth and who may have long since departed this world, they nevertheless reflect back upon him or her respect, admiration, and often a profound feeling of gratitude.

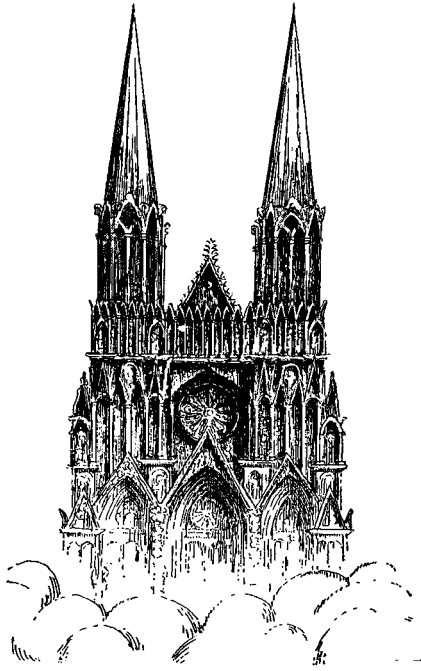
The achievements of Dr. H. Spencer Lewis, the first Emperor for the second cycle of the Rosicrucian Order in America, are of such a kind. There are thousands of persons, members of AMORC throughout the world, who are deriving benefit from his multitudinous writings, as monographs, dissertations, and articles. The major part of his work is timeless. It is concerned with fundamentals which are related to nature, both human and cosmic. There are likewise thousands of nonmembers who have found not only pleasure but practical help in the books Dr. Lewis has written and which continue to circulate throughout the world in several languages.

In many ways with the increasing number of persons who are benefited by Dr. Lewis's achievements each year he is given greater stature and becomes, we may say, as all who so achieve, immortalized.

Dr. H. Spencer Lewis passed through transition on August 2, 1939. In accordance with his wishes his cremated remains were interred in the Akhnaton Shrine in Rosicrucian Park. It has been the custom since then to hold a simple ceremony in the Shrine on the anniversary of his transition. This year it will be held on Sunday, August 2, at 4:15 p.m. Pacific daylight time. Rosicrucians are invited to witness the ceremony in the Akhnaton Shrine on that occasion. For those for whom such a visit is not possible, we suggest that on that date, at a time that is convenient, they participate in a minute of silence in tribute to Dr. H. Spencer Lewis's memory.

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The Celestial Sanctum

WHAT IS A CULT?

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

IN THE YEARS that I have been associated with the Rosicrucian Order, I know of few things that irritate me more than reference to the Order—either in writing or by an individual speaking—as a cult. The State of California, particularly the southern part, has become known as an area where many cults exist, and as a resident of this state, I wish to say that I also resent that concept to a degree, although it is not completely without some foundation.

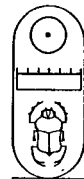
These two resentments caused me recently to refer to a dictionary in order to secure more information about the word *cult* and to find out exactly

how it was defined according to an authorized source. I was curious because of my own reaction to the use of the word. I wanted to know why I find myself resenting the fact that anything with which I am associated is in any way classified as a cult. To an individual examining the word *cult* from the standpoint of the derivation or meaning of the word, the tendency might be to relate it with the word culture, as *culture* is composed of letters the first four of which also spell *cult*. This concept is not without foundation, as an authoritative dictionary first of all tells me that both the word *cult* and *culture* are derived from a word of Latin origin which means to till or cultivate. Therefore, the two words at one time must have been more closely related in meaning than they are now.

In the sense to which I referred to the word *cult* as being irritating to me, it would appear that the meaning of *cult* has gradually assumed a meaning that is the opposite of what one would want to be considered as culture. In other words, the meaning of *cult* is not generally related to the concept of those who want to cultivate the better things in life. Through general use, the word *cult* has been used to convey the opposite meaning. It has been used by those who were angry, by those who have disdain for some activity or group, and it has been used almost as a curse. Many honorable groups have been cursed, as it were, by being classified as a cult and have had difficulty in shedding this implication or regaining their former prestige.

If we examine the dictionary definition more thoroughly, we find that the word does not receive a great deal of attention from a dictionary. It is defined in part as a system of worship of a deity, or as the rites of religion. Another shade of meaning is implied where *cult* is referred to as the evidence of great devotion to some person, idea, or thing. The dictionary to which I referred continues that in this sense such devotion is usually viewed as an intellectual fad, in other words inferring that the teachings of a cult are without depth or foundation.

This meaning, therefore, seems to primarily refer to religious activities or



something to do with religion. While this concept is an accepted meaning of the word, religion has not been the only system of thought that has suffered. There is also a common use of the word *cult* in regard to a system of healing. A healing cult is usually based upon the belief that all disease is due to a single, underlying cause that can be cured by a simple treatment. In other words, it is usually referred to as a group of individuals who follow one fixed idea as being more important than the investigation and study of others.

I believe that probably the use of the word that has brought out the resentment that is conjured by those like myself who do not wish to be classified as affiliated with a cult is due to the fact that a cult is generally regarded as a group who select an individual as their spokesman or prophet. These followers go so far as to believe everything that their leader says or has said without regard to scientific analysis, study, proof, or even logical findings by others in similar fields.

In the years that I have been associated with the Rosicrucian Order, I have seen literature from many groups and organizations. This literature frequently—at least to begin with—consists of no more than the opinions of the individual who has founded a so-called cult. Such a cult or group of individuals that form the cult is based upon the opinions of an individual. Therefore, I believe that the reason why the concept of cult is now one of ridicule, and one with which an individual frequently does not want to be associated, is due to the fact that in so many cases a cult has been established upon the opinions of an uninformed and egotistic individual who refuses to take into consideration the opinions of anyone else.

To me, the concept of cult is a concept of intolerance. I know organizations that have been founded, and functioned by adhering only to the instructions of their leader or prophet or whatever he may have been called, even though there were evidences that were contrary to what that individual taught. In other words, a cult is restricted to individual interpretation. What may cause a cult to be ridiculed

is its refusal to take into consideration the findings and facts that someone else other than its own leader may have devised.

There are some worthy organizations today that started out as what we might call cults that have broadened their concepts and therefore have become useful and at the same time respected. There are others that have ceased to exist because they held so firmly to what their own leader taught that they could not bring themselves to believe there was any other area of truth except that which they acknowledged.

Truth must be associated with open-mindedness. Man must be able to investigate all the sources of knowledge and experience if he is to utilize knowledge constructively. It is in this particular respect that an organization such as the Rosicrucian Order stands in contrast to such a limited point of view as that of a cult, insofar as I have defined it here. The Rosicrucians do not subscribe merely to the theories and teachings of one individual, but draw upon all useful philosophies and combine them into a practical form that can be utilized by man and can encourage the individual to do his own research and investigation and arrive at his own conclusions.

A cult in other words, as far as I understand the term, tends to mold the individual who becomes a part of it, or its followers, to fit a predetermined pattern, according to the mold and principle that its leader has devised. A legitimate organization with a cultural purpose, such as the Rosicrucian Order, performs in exactly the opposite manner. It tends to provide the individual with the means by which he can develop his own philosophy of life by drawing upon the knowledge that the Rosicrucians teach.

There are many Rosicrucians who are sometimes surprised when they find that members and even the officials of the organization may disagree on certain points of philosophy. This, in my estimation, is one of the proofs of the value of the Rosicrucian teachings. The Rosicrucian concept teaches an individual to think for himself, based upon the information that has been

supplied from as many sources as possible. A cult teaches a person to be a rubber stamp. Such an organization as the Rosicrucian Order teaches a man how to prepare his own stamp, how to develop his own philosophy, how to arrive at his own conclusions. With such a background the individual can grow in his concepts of the universal scheme of the place of man and of man's own inner nature.

The followers of a cult, on the other hand, are limited to the precepts and ideas, and frequently the prejudices, of the individual who set up the guidelines from which they cannot under any circumstances deviate. On this basis it is no wonder that we should resent being associated with any movement classified as a cult. A cult limits. A


truly cultural group in society causes man's nature to evolve, to expand and encompass the potentialities, and practice the ideals that constitute a useful application of knowledge and experience.

The Celestial Sanctum


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As FRANZ HARTMANN explains in his *Life of Paracelsus*, Paracelsus was not a professional astrologer. He did not calculate nativities or make horoscopes, but he knew the higher aspects of astrology. Of the influence of stars he said: "The stars force nothing into us that we are not willing to take: they incline us to nothing which we do not desire. They are free for themselves and we are free for ourselves. . . . It is absolutely absurd to believe that the stars can make a man. Whatsoever the stars can do we can do ourselves, because the wisdom which we obtain from God overpowers the heaven and rules over the stars."



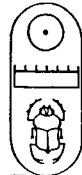
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Why Explore Space?

by JAMES R. MORGAN, M. S., F. R. C.

THERE ARE probably as many interpretations of the reasons for—and consequences of—the world's enormous effort to explore space as there are people on this little green planet called "earth." Unquestionably the world is entering a new phase of life which differs greatly from anything known before—at least during the several centuries of historical time. The conquest of space is only one of many changing circumstances, but it is certainly a factor of varied and important consequences.

Crucial to the question of "Why explore space?" is man's innate curiosity. The trait is exemplified in the phrase "There is a mountain—CLIMB IT!" Through eons of time man has distinguished himself from the beasts of the field by relentlessly evolving and enhancing this capacity of inquiring into the nature of his environment. He has thus gradually advanced his ability to use the forces of nature to his own advantage. This is unquestionably a large factor in making man the *civilized* creature that he is.

The Space Age, for the first time in known history, has given man the capacity to literally rise above his immediate environment. So we, the human race, are simply doing what comes naturally in reaching out to learn what lies *beyond*. Failure to use this newly achieved capacity would be as devastating to our evolutionary progress as denying ourselves the advantages of mass production or the education of children. In short, the very nature of life is dynamic—it either goes forward or it shrivels in atrophy.

It is man's inherently expansive and possessive nature that sets him apart from the rest of the animal kingdom. So, to hold his elevated niche in the ecological balance of nature, man as a species simply HAS to exercise his powers. In this context it is man's *surplus* power that is the important consideration, that is, his capacity above

and beyond the basic necessities required to keep body and soul together and to procreate the race.

In this respect the Space Program is a very effective use of national surplus capacity. It is a uniquely challenging and at the same time creative use of manpower—especially in the areas of skilled intellects and engineering know-how. Herein lies more than a casual similarity between the present Space Effort and the building of the Great Pyramid in Egypt, the erection of Stonehenge in ancient Britain, and the construction of great cathedrals in medieval Europe.

It is not at all inconceivable that mastery of space may become indispensable to the continuation of the kind of organized, technological existence we call civilization. In addition to specific objectives in space exploration, there already has been a considerable bonus of new and improved consumer products derived more or less directly from space-oriented research. This "fallout" of new technology and enhanced knowledge of our universe will inevitably multiply in the future.

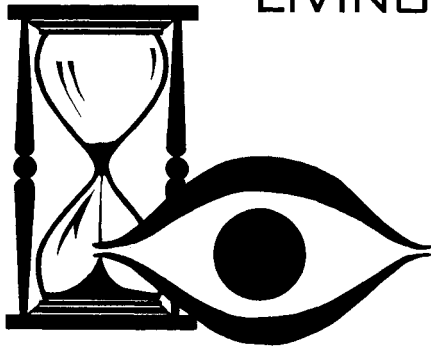
There is also a large spectrum of fantastic possibilities in military and cosmological research. Well known are the implications of the fact that a single Space-Age computer can effectively and economically take the place of literally thousands of humans with desk calculators. BUT ALL the computers in existence cannot replace the mere handful of masterminds who have pioneered the evolution and construction of computers.

The rapidly growing mountain of technical literature that seems only to tantalize rather than satisfy is tangible proof of the extent of man's innate curiosity about the great cosmic world of which he is part and the GREATER world *within* every living creature.

Societies as well as individuals develop and become potent THROUGH DOING—through the stresses and strains of overcoming obstacles. So the Space Effort is not only justified—it is rendered necessary by the way it exercises our national and world technological capabilities WITHOUT destroying the social fabric that makes the Space Age possible.

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LIVING INTUITIVELY



by GLENN CLAIRMONTE

THERE HAS been a rumor accepted by the general public that each human being is guided by a special "guardian angel." In antiquity the gods and goddesses were counted upon for patronage, and patron saints still have a strong place in the minds of many. Sometimes the sense of vaporous assistance is attributed to entities in another element or to surviving spirits working out their own destinies through service to others.

F. W. H. Myers refers to "that universal scheme by which the higher helps the lower, and the stronger the weaker, through all the ideal relationships of the world of life."

More recently Vladimir Nabokov in his usually eloquent manner has spoken of his own reaction:

"It is like a momentary vacuum into which rushes all that I love. A sense of oneness with the sun and stone. A thrill of gratitude to whom it may concern—to the contrapuntal genius of human fate or to tender ghosts humoring a lucky mortal."

I have not happened to read any comment on Charles Lindbergh's mention in *The Spirit of St. Louis* of invisible companions on his famous transatlantic flight, but I for one was impressed by the fact that he too assigned importance to unknown "elements."

Almost everyone has acknowledged at one time or another having had a feeling of protection, and even a pronounced agnostic in an unguarded moment once ruminated, "It does seem

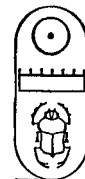
now and then that we are guided in spite of ourselves."

Franz Werfel was mystic enough to vow that if he escaped the Nazi dragnet in defeated France he would write *The Song of Bernadette*, and he kept his vow. From where we sit it seems impossible that he was somehow wafted safely to Hollywood, but he was. He is by far not the only one who has recognized undefined powers operating in his favor. The autobiographies of such dissimilar characters as Arthur Koestler and Guthrie McClintic, among others, confess experience beyond the explainable.

These and many other testimonials of individuals have failed to receive the attention they deserve. Numerous such personal records collected by cults have been submerged in the files. I wish they might be coordinated (even though some of them might turn out to be cul-de-sacs) because the good of each added to the good of the others could give a splendid chance for the construction of a system for the sake of future results.

In my own experience there have been many times when I could not doubt that some higher intelligence invaded my mundane realm for the purpose of serving me, and I shall tell you of two instances: first—

During a long, wet, New York winter, my husband had a cough that seemed to worsen daily. I was determined that he must cure it during the three-day Easter holiday. My plan was for us to go to Atlantic City, New Jersey, (which I equated with sunshine because of my past experiences there) although such a trip would dislocate our



budget. We told friends we were going to that resort, and we packed our bags.

Most unexpectedly I had a remarkably clear vision of Atlantic City in a deluge, and I "heard" with the inner ear a voice saying benignly, "Don't be headstrong, now. Better ask the weatherman." Never before had I cared for any prognostication about the weather, but this time I did put in a telephone call. The man at the Weather Bureau said, "There's heavy rainfall all along the Atlantic Seaboard for the next several days."

I asked him, "Is there any place within reasonable distance of New York City where there will be sunshine this weekend?"

He replied, "The only spot on the Atlantic Coast that will have sunshine over the Easter weekend is Coney Island."

As you know, Coney Island is only a subway ride from the center of New York, and this information startled me because it seemed "too good to be true." On Friday evening the rain was falling torrentially, but, on trust, my husband and I went to Coney Island, where we were able to rent a room at a very reasonable rate. On Saturday, on Easter Sunday, and on Easter Monday the sun shone brilliantly with a healing warmth. We had the beach to ourselves, undoubtedly because we were the only ones who had consulted the Weather Bureau.

Tuesday morning we returned to the city with handsome tans, my husband's cough cured. Our friends found it hard to believe our story. One of them said, "It would have been impossible for the weatherman to give such specific information." But he did verify that there had been a constant downpour at Atlantic City, and he could see that our tans were genuine.

It pleased me that our jaunt had not delayed payment to the tradesmen. Because I could not otherwise explain the hunch that had saved us from a dreary and expensive weekend at Atlantic City, I took it for granted that my intuition had reached through the layer of my ignorance with the timely warning.

The second instance—

When I had to find an apartment in crowded San Francisco I definitely

called upon my intuition with a request that it guide me. Then without hesitation I jumped upon a cable car, rode up California Street, alighted at a corner where I had never been before, and saw an old unpainted house. The first floor was marked "To Let."

It looked like a place where my wire-haired terrier would be welcome, so I inspected it. The rooms had the desired space, but there were a few things wrong with the place: cobwebs hung from the ceiling; a big black stove stood in the middle of the front room under a central chandelier from which cords were strung across the room; a long black stovepipe stretched to the closed-up fireplace; the curtains were black with dirt; there was a ragged partition pretending to hide a bed; the kitchen was wretched in every degree.

Some young friends were horrified that I should rent this place, and they spent hours searching for a better apartment for me. But I knew I had been led there.

I removed the partition, replaced the bed with a luxurious double couch accented with colorful pillows; had the walls painted; relegated the stove and stovepipe to the cellar; opened the fireplace and secured a grate; polished the marble mantel; hung good curtains; laid down a Persian rug; bought a gas range, and lined the cupboard shelves. A marble-topped console and a dining-room table made especially for the huge bay window evoked sighs of admiration from callers, and I was happy there for eight years.

As you know, it is said, "Decree a thing and it shall come to pass." Often we decree failure in a gesture of modesty—and reap failure. Sometimes a daring remark about the future proves to have been a blueprint.

In many other ways I was helped intuitively in completing details for furnishings and was bursting with gratitude to my "guardian angel."

You may be sure that any of us can draw wisdom or other assistance from a surrounding element if we have the initiative to do so. There is more beneficence available to us than we are likely to use.

THE VALUE OF EXPERIENCE

by CHRIS. R. WARNKEN
Grand Master

NORMALLY, the older generation governs the younger; the older generation teaches the younger both academically and socially. Usually, the older generation sells and the younger generation buys. The younger generation of today asks *why*? When one considers that, due to overpopulation at an ever-increasing rate, the world will soon be composed of more young people than older people, why should the older generation hold such power over the majority? We are told that in a very few years the average age will be twenty-five, which is an age considered very young by the older generation.

The classic justification given by the older generation for its place of authority and power is EXPERIENCE. That reason has been incontestable for many years, if not many ages. Experience means actual participation in or direct contact with something and, for the purpose of our theme, that something we may call *life*, or *living*. To accomplish anything, we must have a goal, a desire, and knowledge.

Knowledge may be gained in more than one way. First there is theory which may exist in the mind alone. Based upon previously established truth or fact, laws or rules may be re-assembled to provide new ways to accomplish ends. Theory almost always precedes any accomplishment. Another way to attain knowledge is to practice, or accomplish certain ends by doing. "If, at first, you don't succeed, try, try again!" This way to knowledge can be very time consuming and wasteful, but it has been tried and tested for ages, and is still being used daily.

Practice is what provides us with experience. Theory is, or seems to be, the ideal way to knowledge because it is more efficient. Theory employs the mind primarily; it can mentally con-

struct in moments what may take much time to do physically in practice. Practice seems, at first thought, to be slow and cumbersome. Why does not man use his mind more and theorize more of his knowledge toward accomplishment? The principal reason he has favored practice even when he has first theorized is because with experience he has learned that the world is imperfect and man is imperfect!

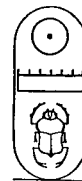
There are many variables in the world which are still beyond his comprehension. Man has proven himself to be unpredictable. Since his life on earth is one of choices, he may choose inconsistently and is thus not a law himself.

Testing Theory

History is filled with accounts of tests of theories by practice, some of which failed and many of which succeeded. Those that were in complete harmony with all of nature's laws and were free from man's imperfections have generally persisted for the ultimate good of man. Those that were not in harmony with nature's laws, or which involved natural law as yet unknown or little understood, have failed because they were not sound. The Copernican Theory has been an outstanding illustration of theory being firmly established in time by experience. Einstein's general theory of relativity is another example which is still being successfully tested in practice.

The most difficult problem is man himself. He is not law; he is a free agent unbound by natural law but nevertheless subject to its effect. Therein is the key to man's misery! He is free to choose alternatives including the wrong ones. The wrong choices and their cumulative effects are what con-

(continued overleaf)



stitutes most of man's sad experience. Benjamin Franklin spoke for the majority of men when he said, "Experience keeps a dear school, but fools will learn in no other."

Is it the embodied spark of God, in His omnipotence, that makes man feel that he can circumvent the law, or "get away with something"? Despite his knowledge of the law; despite the warning of those who have previously learned "the hard way," man seems driven to dare to try to elude the law to accomplish what others could not accomplish. In *South Wind*, Norman Douglas asks, "Has any man ever attained to inner harmony by pondering the experience of others?" "Not since the world began!" he answers, "He must pass through the fire."

Man's Probing Nature

Some have questioned the reason and wisdom in the need for the very expensive space exploration. The theory has been "proven" and the need is now for the test. Practice must now take over where theory ends; we must gain experience. The probe by man into space is no more daring and unnecessary today than was his equally daring and unnecessary expedition "in search of a new route" to the Orient nearly five centuries ago. How different our world might be today if *that* theory had not been tested and experienced!

It is not enough to know that the earth is round, that the moon goes around the earth, and that both go around the sun, *ad infinitum!* Man demands to experience this circumgyration himself! He needs to explore the mystery of the moon and planets, because *they are there!* Why are they there? *Felix qui potuit rerum cognoscere causas . . .*, Virgil. (Happy the man who has learned the causes of things . . .) Man needs to know by experience, because it is his nature.

We must not decide that man should never dare to challenge the status quo. Because of his daring we have many times learned, as a result, that our previous understanding of natural law was incorrect. The Ptolemaic system was the correct understanding of the universe until the Copernican Theory showed it to be wrong. Man must learn

by experience to prove his theories. There is nothing too sacred to question or too sound theoretically to doubt until proven by experience. At times man becomes too enamored with the status quo to wish to move forward. If *all* mankind had ever felt that way at one and the same time, progress would have stopped. It is his dissatisfaction, his discontent, his need to know, his need to experience that have provided all of his progress.

Of course, we must also recognize the fact that experience does not in itself improve man or make him progressive. Some never learn from experience and thus suffer the same difficulties over and over. Mere exposure to experience is not what changes man. As always, he is faced with choices; it is the right choice that constitutes progress through experience. Unless he is incapable of learning, the average person will eventually make the right choice after he has suffered the consequences of the wrong choice often enough. So, we all learn; some more easily than others. Those who learn more readily are usually those who seem to progress faster and enjoy the fruits of experience sooner.

Theoretically, life is lived to gain experience. The longer we live, the more we learn through experience. Life is a "one-way street" in the sense that youth can only benefit by experience from the time of his birth up to the point of observation; the future can only be theorized. Age, on the other hand, may recall and use much experience as well as to project the future in theory. Theoretically, we should be able to look to our elders for guidance, inspiration, knowledge, and hope. They have trod the path which all must tread, and they should have learned much by their greater experience. But have they? This is the great complaint of youth today.

Because man is imperfect and his manifest world is imperfect, man has compromised with his integrity. Too often, the adult has forgotten that in *his* youth, because he had only theory by which to judge, *he* was idealistic. He did not care about practicality. Since his childhood he had been led to believe

(continued on page 271)



SANCTUM MUSINGS



IS PERSONAL INITIATION POSSIBLE?

to be bestowed. This readiness consisted of moral purity, a mental capacity to comprehend, and often certain physical qualifications such as a fair degree of health.

Psychologically, the elements of initiation, so far as the individual is concerned, are

- A. A resort to introspection, the function of honestly analyzing oneself and his life and coming to a conclusion as to one's insufficiencies and need, whether they be spiritual, moral, or intellectual.
- B. The engendering within the individual of the aspiration to attain the ideal which to his mind will surmount the inadequacies which he has realized within his own nature.
- C. The exacting from the individual of sacred obligations, a formal promise, either made to himself or to others, that he will strive to realize his aspirations, notwithstanding any sacrifices that may have to be made.

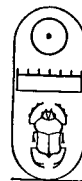
The structure of all true initiatory ceremonies, wherein one is to be *introduced* to the mysteries or exceptional knowledge, consists of four elements:

The first of these elements, or basic rites, is known as *separation*. This consists of a ritual by which it is impressed upon the candidate that a transition in consciousness is to occur. There is to be a change in his order of thinking and living. He is to depart from the old regime of thought and action. This separation from the old order is often

THE WORD *initiation* has its origin in the Latin word *initia*, which is a *generic* term for mysteries. However, long before the Romans, the mysteries were extant in the Oriental world. The mysteries generally meant not something that is weird or awesome but esoteric, or private knowledge. The mysteries were, in fact, a *gnosis* or higher wisdom. By higher we mean a knowledge which transcends the usual profane information of the day. It consists of uncommon knowledge about man, nature, and the gods which was considered of a sacred nature and, consequently, exalted.

Because knowledge such as the early sciences of mathematics, astronomy, and the religious ideas of immortality was the result of great study and mental labor, it was treasured and not to be contaminated by profane discussion. Only worthy persons were to be the recipients of the mysteries.

To receive initiation, the candidate must display the proper qualifications. He must show dissatisfaction with the prosaic order of life. He must desire to come into a new power, to bring about a transition in his thinking and in the affairs of his life. His purpose must be in accord with the great value attached to the knowledge and powers he would receive from his initiation. He must, by tests and preparation, show a readiness to receive the great honor



dramatically effected by blindfolding the candidate or having him enter a darkened chamber which may even be intentionally quite noisy, so as to represent the chaos of change from one state of mind and living to another.

The second element is the rite of *admission*. The candidate, by various fascinating acts, is made to realize that he is now entering upon a higher plane of thought, that he is, in consciousness, being *reborn*. He must come to know that he has left behind him his past concepts and erroneous ways and has risen to a more lofty perception and apperception of existence. He may, during this ceremony, actually be lifted from a sarcophagus or coffin which is symbolical of the rebirth to a plane of advanced thought.

The third rite is that of *exhibition*. There are revealed to the initiate the sacred signs and symbols, precepts and truths of the new gnosis with which he is intrusted. Such signs are often indicative of the learning that is to be imparted to him as he progresses through the mysteries.

Enlightenment

The fourth fundamental rite of initiation is *re-entry*. It is a preparation for the actual return of the initiate once again to the profane world from whence he came. There are first exacted from him solemn obligations in which he must promise to keep his experience secret. Also he is told to apply his experiences to his living for, although he returns to the world after being reborn in his spiritual and mental image, he has undergone a transition, and he must live according to his new enlightened status.

Thus it can be seen that fundamentally initiation *begins within the mind* and emotional nature of the individual. He must be critical of himself. He cannot be smug or self-satisfied. He must have the aspiration to rise above his present moral and intellectual status. He must desire *improvement of self*. He must seek those conditions, those things, which will contribute to his moral, intellectual, and psychic satisfaction.

True initiation is fundamentally of a mystical nature. It is the elevation of

the consciousness by which a transformation of the manifest personality occurs. The self must be illumined, endowed with a new gnosis, by which new horizons of understanding and accomplishments are revealed to him. Unless there is that psychic, intellectual, and emotional gratification, the individual has *not* been initiated.

Symbolic Ritual

The external formalities, the ritual consisting of acts such as genuflection, circumambulation, music, incense, chanting and the like, are principally symbolic. They depict the significance of aspects of the initiation. They suggest states of mind through which the consciousness of the candidate should pass. In fact, these external features are intended to aid psychologically in inducing the proper conscious state or psychic experience by which the candidate is *actually* and *inwardly* initiated. Unless this state of consciousness prevails and is an intimate, immanent experience, there has been no real initiation, regardless of any elaborate ceremony.

Initiation must be more than a noetic or intellectual experience. A logical presentation of symbolism and the elucidating of philosophical principles are not sufficient. There must be an esoteric experience and emotional uplift, a kind of spiritual regeneration by which the individual feels a change occurring within himself, not just in his environment.

It is, therefore, absurd for anyone to claim that initiation is not possible except in pretentious surroundings and with a number of persons officiating. Such perhaps would be conducive to *assisting* the candidate to initiate his own consciousness—but initiate himself he must. No one can initiate another. He can act only in the capacity of a preceptor or guide.

Since esoteric initiation is, therefore, of a mystical nature, producing a transition in the consciousness of the self, the ceremony can be accomplished by the candidate in privacy. One can arrange his sanctum within the confines of his own home whereby he can experience that exalted state, which is the

end of initiation, without others being present. A candidate alone within the privacy of his own home can, in performing the proper ceremony, come to realize the rites of separation, admission, exhibition, and re-entry or the return to the daily world. He can exhibit to himself the sacred signs and symbols and contemplate their explanation as given him in the ritual.

After all, one who in the depths of a forest seeks communion with nature or the Cosmic, or who within the silence of himself and with great humility and sincerity prays for enlightenment and a resurgence of cosmic power and receives it, has been initiated in the mystical sense. Consciously or unconsciously, he has employed the necessary elements of initiation by which its effects are induced.

In fact, initiation ceremonies, in which many persons participate and which include many external functions,

must be very studiously prepared by those who know the *technique of initiation*. If such is not done, the ritual itself may defeat its purpose. It may become so objective, through its appeal to the reason and to curiosity, that it prevents the candidate from entering even momentarily into the subjective state by which initiation is accomplished.

As to whether an initiation ritual, sent through the mail, can be effective, the answer, of course, is *yes*. If the ritual is prepared in such manner that, in performing it, the psychic conditions and state of consciousness necessary to initiation are induced within the candidate, then that is all that matters. Whether the ritual is introduced to the individual in a printed form and he performs it by personal acts or whether it is revealed to him orally by others, is of little consequence. We repeat: it is first essential that the individual truly seek initiation in the mystical sense.—X



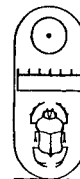
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A STUDY of Rosicrucian Park in its physical manifestations by a searching visionary resulted in a new view of the Park, yet unseen. The purpose of this series other than artistic expression is to invoke an awareness of a familiar subject that could lead to new creative energies.



Rosicrucian Park in its physical form is beautiful and certain aspects seem unchanging, as this Sphinx that has stared at the same spot for countless hours. However, changes are to be observed no matter how slowly and painstakingly they occur. The changes are more active inwardly and are expressed as slight modifications to the exterior of the Park and its inhabitants.

—JERRY CHAPMAN, F. R. C.



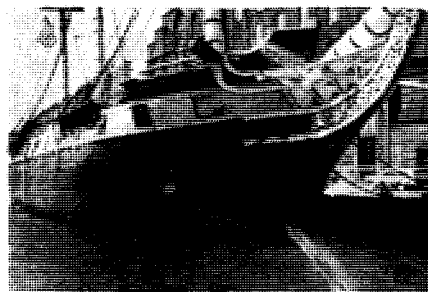
The Father of Nautical Medicine

by CHARLES E. WADE

JAMES LIND was born October 4, 1716, in Edinburgh, Scotland. In 1731, his father, a prosperous merchant, apprenticed Lind to an Edinburgh physician to study medicine. In 1739, when England entered the war with Spain, Lind joined the Royal Navy as a surgeon's mate. He retired from active naval service in 1748 and entered the Edinburgh University from which he graduated as a medical doctor and went into private practice. Lind was elected treasurer of the Edinburgh College of Physicians in December 1757 but, in 1758, he resigned when appointed as a physician at the Naval Hospital in Haslar for the Royal Navy at Gosport, Hampshire, England, where he remained until his death on July 15, 1794.

During his ten years of service as a doctor in the British Navy, Lind sailed on many ships and saw men lose their lives from the dread disease, scurvy, of which more men died than from fighting. For hundreds of years men died from scurvy and no one seemed to know what to do about it. The victim's limbs swelled; his teeth loosened and fell out; blood vessels near the surface of the skin hemorrhaged. The patient gradually became weak and unable to move or feed himself; a minor wound would become infested and the limb would have to be amputated.

According to some sources, more than a million British sailors died from scurvy from 1600 to 1795. Life on board the ships in those days was difficult. A warship measured about 180 feet long and often carried a crew of 800 men, thus causing much crowding. The conditions on shipboard were unsanitary; there was no way to keep food fresh, no refrigeration, no fresh water. Food had to be either dried or salted. Often the food supplied to the



The above is the U. S. Frigate *Constellation* now anchored at Baltimore, Maryland. It was commissioned in 1797 and is an example of the type of wooden ships built and used at that time. Inside the hull all the beams are exposed. There was no electricity; candles or oil lanterns were used for illumination. There were no sanitary facilities, no running water, and, of course, no refrigeration. The crew slept in hammocks strung from the overhead beams or they laid on the floor. As the ships used sails for motive power and everything had to be done by hand, a large crew was needed which did not make it very sanitary as all had to be crowded inside.

ships was moldy and water emitted an unpleasant odor after it had been stored in a tank for a long period of time.

Lind experimented and at first thought the dampness of sea travel, the boredom, and other things on board the ships made the seamen more liable to an attack of the disease. Later he decided it might be the seamen's diet that caused them to develop scurvy. He studied along this line and found that in 1535 Cartier, the French explorer, had some success in treating his scorbutic sailors with a juice made from pine needles.

Lind began experimenting with many different juices and finally recommended a brew of lemon and oranges made by heating the juices until they became a syrup. It was soon discovered the men so treated quickly recovered and those who ate fresh fruit and drank the juices did not develop scurvy. We know today that oranges and lemons contain large amounts of vitamin C, which man—unlike some animals—cannot manufacture in his body.

Lind also suggested a hospital ship should be used to take care of the sick

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*The
Rosicrucian
Digest
July
1970*

THE WORLD has not yet come to a realization of the genius of the Swiss psychologist, Carl Jung. Like his countryman of the sixteenth century, Paracelsus, he was ahead of his age. His fame rested, and still does, upon his research and discoveries in the field of psychiatry. However, this was but one of the many facets of his remarkable knowledge. His studies in the field of mysticism have been obscured and overlooked by his great work in psychiatry.

It would be extremely difficult, if not impossible, to explain in the limits of this short article the profound studies Jung made in mysticism as, for the most part, he writes using the terms of his profession—psychology. Therefore, I will simply try to reveal a brief insight into how he became interested—as well as a few of his statements—on the subjects of alchemy, astrology, and Eastern occult teaching.

First, however, let us consider the word *mysticism*. One of the definitions of this often misused word is “having some secret meaning; beyond human understanding.” It is in this sense that it is used in relation to Carl Jung. There can be little doubt that the things that seemed to be beyond human understanding were the ones which held the strongest interest to him throughout his long and fruitful lifetime.

The Collective Unconscious

Since his days as a medical student at the University of Basel and throughout his association with Freud, Carl Jung evidenced a desire to reach the very center of all knowledge—the point from which all things of spirit and of mind radiate outward to form the great miracle of creation and life. He was never satisfied with the usual, accepted explanation of actions, their causes and conditions of the human mind.

It was this probing into regions which he described as “at the edge of certainty beyond which conscious knowledge cannot pass,” that led to his discovery of the primitive symbols in dreams that he named *archetypes* and also of the existence of what he termed the *collective unconscious* in man.

He criticized science for not exploring these fascinating realms and examining

The Mysticism of Carl Jung

by CHARLES GETTS

their viewpoints. He stated that “Science should not stop at the threshold of the illogical.” This statement at first glance seems in itself to be illogical, as it asks science—a study of facts—to consider things which do not seem reasonable or true.

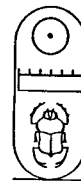
In the fourth century B.C., there was a Greek astronomer by the name of Aristarchus of Samos who stated that the sun and not the earth was the center of the planetary system. This was against reason. It took nearly eighteen centuries until his statement was accepted—this time from a man named Copernicus.

Reason

Carl Jung went even further when he remarked that the present life of man is dominated by the goddess Reason “who is our greatest and most tragic illusion.” Strange words indeed from a famous psychologist!

Yet it will of course be understood that his remark does not imply that man should cease thinking in a reasonable manner but that he should also learn to develop and utilize the vast potentiality of his mind and thereby unveil powers that seem at present to be beyond the limits of his logic. We must open up the great capacity of the mind and let it soar out beyond the confining boundaries of ordinary standards of thinking or, as Jung warns, we will run the danger of being eventually submerged in an oceanic flood of computer facts.

In his quest for the hidden sources of wisdom, he began searching the esoteric teachings of other eras and other lands—the teachings which, with a touch of humor, he said were for the “folk who no longer set much store by



the uses, aims, and meaning of present-day civilizations.”

He had already begun a casual reading of alchemy when he discovered that many of his patients' dreams were identical with symbolic images in illustrations of alchemical textbooks. This led him deep into the mystical labyrinth of alchemy in a study that was to last for a period of twenty years.

Alchemy, the Mother of Chemistry

Alchemy is a subject which is little known to the present-day world, although it has been called the mother of chemistry. It came to its greatest development during the period of the Middle Ages. However, because of the superstitious belief of that time in Satanism, many people thought it to be connected with black magic.

The alchemists, to continue their work without prosecution, were forced to turn to the use of symbols, and alchemy put on a mystical cloak for its own protection. While they mixed chemical solutions and experimented with metals in various conditions in what people whispered was a search to make gold, the alchemists were in reality seeking answers to the matters concerning the very source of life. It was not a transmutation of metals at which they worked, but of the inner self of man.

Jung's psychological perception of the art of alchemy is well defined in his statement that “it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter.”

Turning to another subject, we find Jung's interest in astrology represented by the nearly five hundred horoscopes he drew up to study the possible effect of the planets upon the harmonious or discordant conditions arising between married couples. He recognized, during his lifetime, the renewed interest in astrology that at present has swept America and England. He correctly foretold that “it knocks on the doors of the universities from which it was banished some three hundred years ago.”

Although he did not devote extensive time to astrology, the fact that a man

of his mental caliber would publicly reveal his interest in it should be ample proof that there are forces relating man to the stars and planets which seem to have nothing in common with the way astrology is *usually* offered to the public.

In his interest in the mystical, it was only natural that he should, sooner or later, turn toward the East. Jung candidly acknowledges his debt to Oriental ways of thinking in the commentary he wrote for *The Tibetan Book of the Dead*. He states that “to it I owe not only many stimulating ideas and discoveries but also many fundamental insights.” This work deals with the after-death experiences of the soul in the period called the *bardo* and its return to rebirth in a physical body.

Action in Nonaction

He extended his interest in Oriental mysticism when, in collaboration with Richard Wilhelm, the German Sino-logist, he wrote another commentary. This was for a Chinese book called *The Secret of the Golden Flower*. In this work which Jung said belonged to the mysterious shadows of the Eastern mind, he found a parallel with the course of psychic development in his patients. One of the central ideas of the book is the practice of inaction, or *wu wei*, action in nonaction. Jung compares this to similar ideas of “letting things happen” in the writings of Meister Eckhart, the great German mystic whose views ran close in many cases to those of the religions of the East.

The meaning and use of the circular symbols known as *mandalas* are an integral part of *The Secret of the Golden Flower*. Jung explains that by the use of mandalas concentration is made upon the inner domain which contains “the unity of life and consciousness which, though once possessed, has been lost and must now be found again.”

Jung's third contact with Eastern thought, speaking in terms of his published works, came when he wrote a foreword to an ancient Chinese book of wisdom called *The I Ching or Book of Changes*. *The I Ching* is based upon the concept that all things are con-

tinually passing through a change that operates under cosmic laws; the events of each passing minute are formed and influenced by forces particular to that minute.

In his foreword, Jung reveals that he has been interested in this book for a period of more than thirty years. He is aware, he says with a smile, that Western scientists and philosophers have considered the *Book of Changes* as merely a collection of magic spells in place of, as Eastern thinkers believe, a practical guide to daily actions and decisions in life. The skepticism of Western scientists is understandable when it is explained that the use of *The I Ching* depends not upon a continuous study through the book but on the fall of either three coins or a bundle of small sticks.

Jung used the coin oracle method to "ask" *The I Ching* a question regarding

his intention to describe it to the Western world. The book replied, in the indication of the chosen verses, in what he describes as psychological correctness. To those who call such methods superstitions, Jung replies with an old Eastern adage which says that "if the wrong man uses the right means, the right means work in the wrong way."

He wrote the foreword to *The I Ching* when he was in his eighties and "the changing opinions of men scarcely impress me any more; the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind."

Few men have made as exhaustive a study of the human mind as did Carl Jung. All sincere seekers of truth can be grateful that he explained, in his manner, a few of the strange, wonderful threads that link man with the great cosmic laws of life.

THE VALUE OF EXPERIENCE

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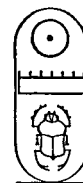
that the "handsome prince" always rescued the "distressed maiden," "St. George slew the evil dragon," or simply that good always triumphed over evil. Whatever may be wrong in the world, one has merely to go out courageously and correct it. Such is the good faith of trusting youth. It is not until maturity and adulthood that one learns from experience about deceit, hypocrisy, cowardice, greed, and many other weaknesses of human nature as lived daily and practically.

Much as we would like to deny it, most of us today have had to compromise our integrity, however little, to protect our standing in the community, for self-defense, or simply because we are deficient in intestinal fortitude. We are secretly ashamed, but we salve our conscience by convincing ourselves that we must be practical. We tell ourselves that we must live in the world as we find it, not as we would want it. That is the voice of experience? What happened to those youthful ideals? Perhaps if we can analyze the transition which has taken place within us, we may be better able to understand the

disillusionment of today's youth. Will they become the same as ourselves after they have been exposed to the practical experiences of life? We *could* help them to be *better* than ourselves!

A careful review of history will reveal that the elder generation has always predicted dire things because the younger generation was at that time failing mankind. Idealistic youth has always been critical of the world passed on to them by their elders. Youth has always determined to change the world for the better. The "generation gap" is as old as history. Oddly enough, the younger generation has usually contributed substantially to the betterment of the world. We call it progress. Think back to your early childhood; would you really want to go back to the then status quo?

When the elder generation evolves to the point where it will be strong enough to defend and apply some of the ideals of its youth and the younger generation will admit that their theory is not enough but must be backed up by practice, all generations will better appreciate the value of experience.



From the Sea of Life

by MARGARET L. GOODMAN, F. R. C.

Reflections on a drop of water

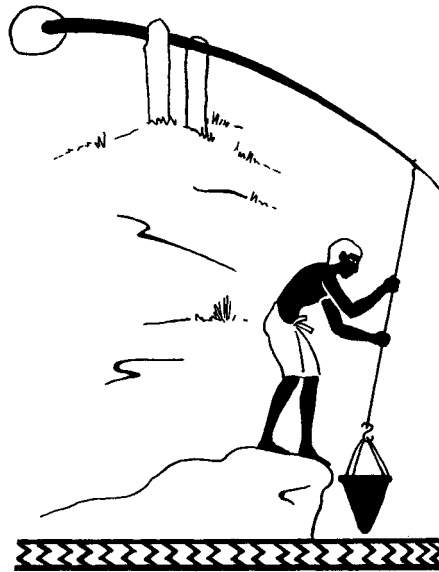
HARKEN TO ME! for I have a story to tell. For I am a little drop of water—yes, a tiny drop of water from the great sea of life. And I hear you ask, What sea is that? I have heard of the Red Sea and the Dead Sea, the China Sea and the Irish Sea, and the Sea of Galilee, but I have never heard of the Sea of Life.

But I say: "There is but one sea." For who can partition the waters of the Universe? Is it not all taken up in the process we call evaporation and carried over all the face of the earth?

I was here when man first floated his raft, his dugout, and his canoe. I have touched the beautiful painted barques and barges of the Pharaohs. And I have rolled in majestic waves across the prows of every ship that ever sailed or moved upon the waters—great sailing ships and many-masted schooners; magnificent galleons with their beautifully carved figureheads; pleasure ships, cargo ships, and pirate ships. I have been with the dainty little sailboats that tilt and dip, like so many white-skirted ballerinas; and the great and mighty battle wagons of the nations; and the Ark of Noah. I have been intimate with them all. For without me they would have no purpose.

Sometimes I roar as I plunge down magnificent waterfalls. I have been a part of them all, and will be for centuries to come. And I flow gently as I pass the burning ghats of India.

Sometimes I have lain in the very bottom of the oceans for eons of time, where it is pitch dark, and many monsters and strange creatures have I seen, sunken ships and untold treasure, and many have met their fate in my depths. But I have not been happy there and



I have struggled and reached for the light. I have tossed and struggled for untold ages of time to again reach the surface, where I may once more be drawn up by the power of the sun and float, high and magnificent, in white fleecy clouds. I call that my spiritual body.

And I float high, and I am free—until I shall again be dropped upon the earth. Then I shall again be in my glory, for I can sink down, into the parched soil, fields, and meadows; fill the wells and bring forth life as I nestle into the earth. I am drawn up into the systems of plants and grasses, flowers and seeds, nuts and fruits, grains and vegetables, and all foods for mankind and beast.

Sometimes I go, high up, up into the top of some gigantic tree, and I appear as leaves and do a beautiful leafy dance. The earth rejoices and the deserts burst into bloom. Sometimes I have gone deep, deep into the depths of the earth and have become imprisoned in some rocky crevasse for eons of time, until some rocking or shifting of the earth has set me free and I am again merrily on my way.

I am the water the waterfowl enjoy; the teal duck and the pintail, the goose

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and swan, gull, cormorant, and every water-loving bird splash and flutter in my presence. I am the water the tired and dusty elephant sprays upon his back. The hippopotamuses enjoy my presence; alligators and crocodiles stealthily glide through me. The beaver, mink, and otter frolic in me. Seals and walruses are my constant companions. Fish, large and small, could not live without me, and the turtle loves me.

I am the saliva that drips from the jaws of the hungry lion and tiger, the jackal and the bear, and every thing that ever lived.

Great civilizations, unknown of at the present time, lived because I gave them life. I eagerly await the power of the sun, and I frolic joyously along in some beautiful mountain stream, shaded by growth of branch and fern. I sing a happy, rippling little tune, for I know that sooner or later I shall again return to the great sea of life.

I have floated high above cities and countries, hovels and castles, farm and desert, rich and poor. I have been in all the great tidal waves and all the great upheavals of the world. I have seen continents come and go, rivers and lakes disappear, and mountains rise. I have been in every city and farmyard and the gutters of the world.

I care not where I again shall be dropped by Cosmic Law, for I know that I shall continuously return to the great sea of life. For I have floated, beautiful and contented, on the surface of the waters, with the light of the moon in my eyes.

I am your pot of coffee; I am your cup of tea. Ah! I live a varied and happy life. Sometimes I am as a diamond and I twinkle and sparkle on the web that some artistic spider has spread to replenish his larder. Sometimes I rattle down in a solid form and they call me *hail*, and I sing as I clatter on the roofs and windowpanes.

At times the children frolic in me and build me up into a snowman. I glisten and gleam and have many beautiful forms, and I make a fairyland! I sit on their brightly colored caps and mittens and I give much joy to all—they call me *snowflakes*!

And I can also do many mysterious things—I can disappear from your teakettle and reappear on your windowpane, and none see me in the process. For I am a drop of water from the great sea of life.

I cradled you in your mother's womb. I attended your birth and I cleansed and refreshed you. I attended the birth of every thing that was ever born, now and in all time, a bee or a bird, an ant or a dinosaur. I have loved you and am with you in all your toils and sorrows and pleasures. We have been together for untold centuries.

I was with you when, as a child, you waded and plunged into the old swimming hole. I was with you at your baptism, I quenched the thirst of untold generations of armies, as they marched into battle, for none could live without me.

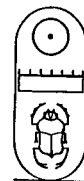
I was with Rebekah at the well, and the wanderer searched for me in the desert. I have rested in the heart of a rose and every flower that ever bloomed.

I was His sweat as he struggled with that heavy cross. I was the blood that flowed as the crown of thorns pierced His gentle brow. I was the blood and fluid that flowed from His wounded side; I was the vinegar pressed to His parched lips. I was the tears of Mary.

When you gaze upon the seas, remember that I was the lifeblood that once was pumped through the hearts of untold and unknown generations; and I shall yet go through the hearts and bodies of generations yet unborn.

Think not that you have been the only recipient of the blood and fluids in your body, for it is not so. It has flowed through all mankind and every animal that has ever lived upon this earth or in its waters. It has been in every generation of every land—the red man and the black man, the yellow man and the white man. And where does royal blood come from? It is all royal—for any blood that races through your body, bringing life to every cell and endowing you with the powers of perception and the ability to recognize the forces of life, light, and love, that blood is royal. Please don't ever forget it. And it will ever be thus. I know!

I have poured down in great torrents as the lightning flashed and the



thunders roared. I am the gentle dew, refreshing and cool to the feet of the aborigine. I have dropped as gentle dew on his crops and parched fields. I am welcomed by his sheep and by his cattle. I rest upon their gentle faces and remind them of high mountains and clear running brooks.

I have lain on mountain tops for years. I am the great and mighty glaciers that take generations of time to shift and slide. I am the igloo of the eskimo. I am his hunting ground. I am the snow that comforts and covers

his dogs as they sleep. For I have been at the North and South Poles for centuries.

I know that I shall always return to the great sea of life, for it is Cosmic Law. So when you gaze upon the waters of life, remember that I am all things to all people, for I have been in all their hearts and lives since time began.

. . . ; and darkness was upon
the face of the deep.

And I was here before light came.



THE FATHER OF NAUTICAL MEDICINE

(continued from page 268)

sailors and he invented a crude distilling device to make salt water fit for drinking purposes. The still consisted of a cask, a teakettle, the barrel of a musket, and a large pot. The teakettle was inverted over a hole in the cover of the pot and the musket barrel was fastened to the kettle's spout, then passed through two holes in the cask. The salt water in the pot was heated, and the steam from the boiling water passed through the musket barrel and was condensed in the cask, coming out as clear water.

He wrote books based upon his experiences: *A Treatise on Scurvy*, an

essay *On the most effectual means of preserving the Health of Seamen*, and *An Essay on Diseases of Europeans in Hot Climates*. He also wrote some articles on typhus fever and recommended the smoke from wood for disinfecting on shipboard.

It was some time before the British Admiralty, which governed the Navy, finally decided to adopt Lind's ideas. No official action was taken until 1795 although one-fifth of the admissions to Haslar Hospital were cases of scurvy. Lind was made a Fellow of the British Royal Society and elected a member of the French Royal Society of Medicine.



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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*The
Rosicrucian
Digest
July
1970*

Rosicrucian Activities Around the World

SEVERAL PAINTINGS by Soror Elsa Hougesen of Los Angeles grace the walls of AMORC's new Administration Building featured in the June issue of the *Rosicrucian Digest*. These beautiful paintings were a donation from the Colombes of the Southern California subordinate bodies which include Akhnaton Chapter, Pasadena; Abdiel Lodge, Long Beach; Hermes Lodge, Los Angeles; Pomona Chapter, Pomona; San Diego Chapter, San Diego; San Fernando Valley Lodge, Sepulveda; and Whittier Chapter, Whittier. Complementing this gift of paintings are large murals of Egyptian scenes—enlargements of photographs taken by the Emperor, Ralph M. Lewis, during several of his trips to Egypt. These paintings and murals are greatly admired by staff members and visitors alike and add much to the interior beauty of the new Building.



Greetings to three generations of Rosicrucians—all members of Sydney Lodge, Sydney, Australia. Front row: Colombe Lorraine Gay Mercer with Sorores Ada and Marjory Mercer. Back row: Fratres Gordon and Stephen Mercer.

In recognition of many years' service as a foster mother for children and an active leader in civic and community affairs, Mrs. Mamie Engram of Brighton, Michigan, was presented the Rosicrucian Humanitarian Award. Soror Velma Gore, also of Brighton, made the presentation.

Extremely sensitive to human need, Mrs. Engram not only carried on her own successful full-time business but involved herself deeply in the myriad problems existing in the lives of people around her. Over the years, with the help of her husband, she has raised 17 foster children and guided many adults in desperate need into worthwhile lives. In addition, she has managed an active life in community service and at present is the leader of several local organizations dedicated to the upliftment and advancement of the less fortunate.

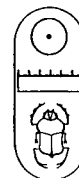
It was with great pleasure that the Award was made to one who has made—and is making still—such a valuable contribution to human progress.



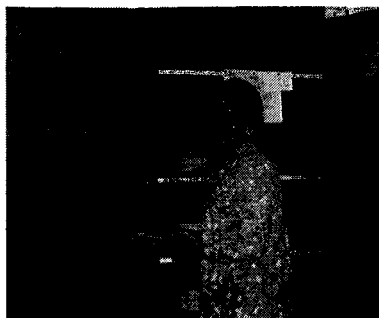
Early this year Dr. John Bradley and Soror Bradley of Campbell River, British Columbia, Canada, enjoyed visits to a number of AMORC subordinate bodies in New Zealand and Australia. Frater Bradley, a member of the Rose-Croix University Faculty, gave a lecture on the Rosicrucian Principles of Health and Healing to AMORC members in both countries. His itinerary included visits to Auckland Lodge, Wellington Chapter, and Christchurch Pronaos in New Zealand; and to Harmony Chapter (Melbourne), Sydney Lodge, and Brisbane Chapter in Australia.



Our hats are off to Soror Emmalene Flint of Denver, Colorado, who, as a mother of two, housekeeper, and full-time student at the University of Colorado, had these nice things said about her by a faculty chairman: "You have been greatly honored, Emmalene, in being named the outstanding student in professionalism by the faculty of the School of Medical Technology at the University of Colorado Medical Center and also in now being selected as one of the two outstanding students in Colorado."



The AMORC staff bade farewell to another of its loyal workers on May 28 as Mrs. Anne Sheferd reached retirement age. She was an extremely dedicated employee and contributed much to the well-being of the Order. Many co-workers joined at cake-cutting ceremonies during lunch at Rosicrucian Park. Soror Sheferd comes from New York and was a long-time member of the New York City Lodge. She plans to remain in San Jose now and spend her time with her family.



**WILL SPACE
TRAVELERS FIND
CIVILIZATIONS
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?



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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

PINNACLE OF REVERENCE →

Opposite is one of the highly sculptured and multicolored towers called *prangs* of the Buddhists in Bangkok, Thailand. The intricacies and the obviously patient skill required to execute this work represent a past era. The temple and its ancillary edifice are still used as sanctuaries by the Buddhists. Buddhism is the predominant religion of Thailand.

(Photo by AMORC)

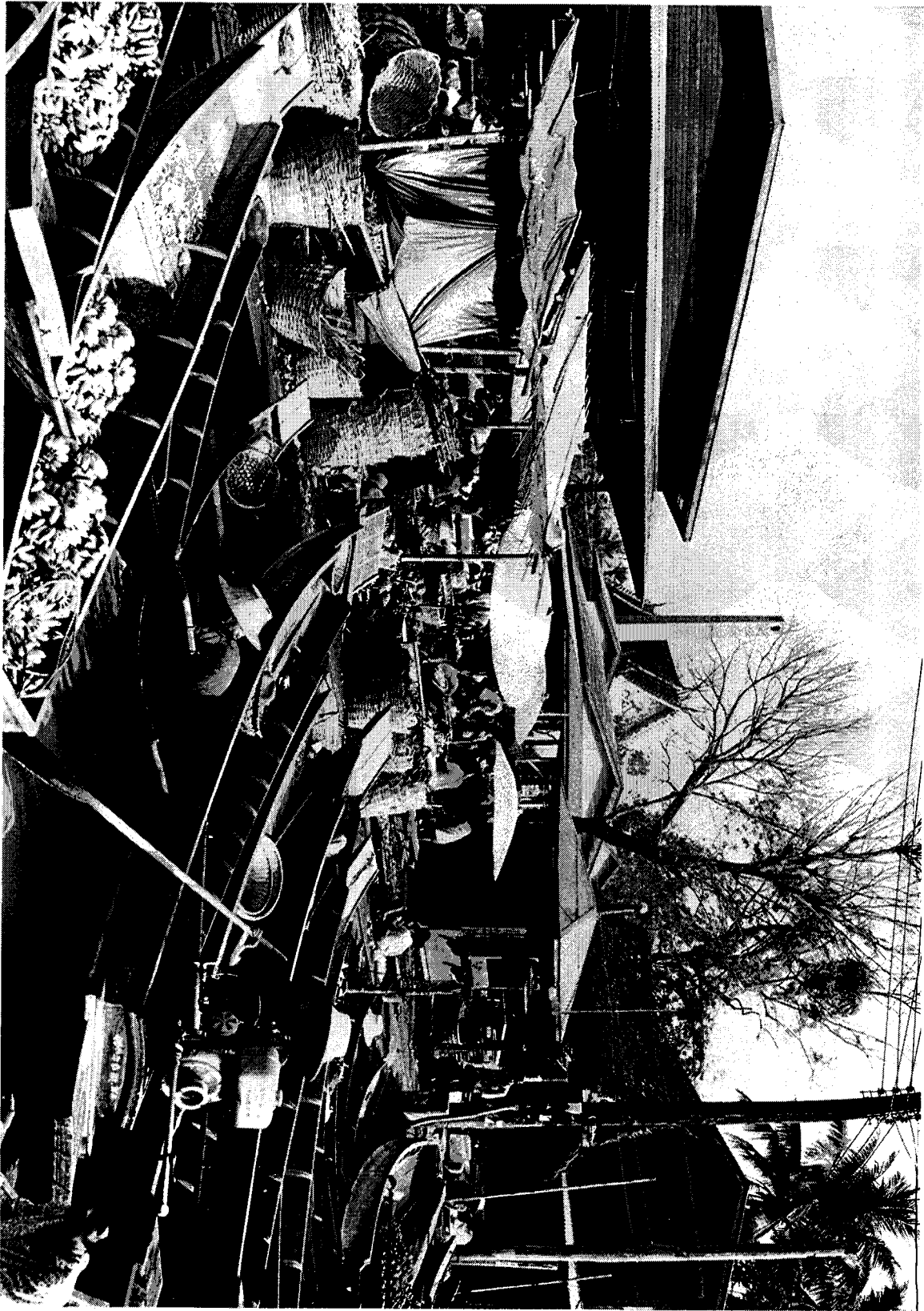
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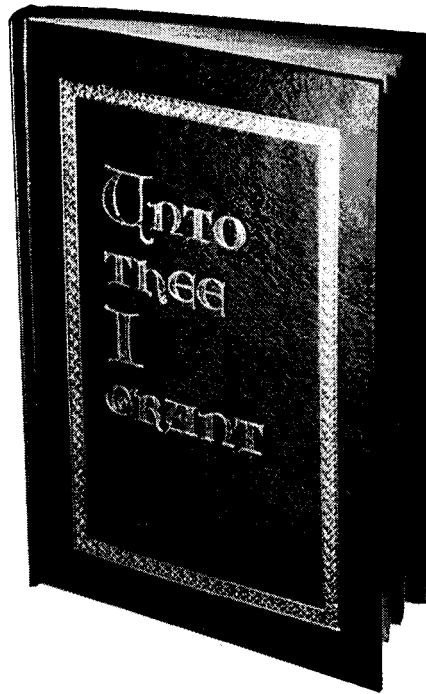
THAILAND FLOATING MARKET (overleaf)

Bangkok consists of a series of little islands forming waterway streets. On certain days of the week the picturesque floating market may be seen. From all directions people bring their products in boats to a central area to barter and sell. Many commodities are sold directly from the boats. The event is also a colorful social affair.

(Photo by AMORC)







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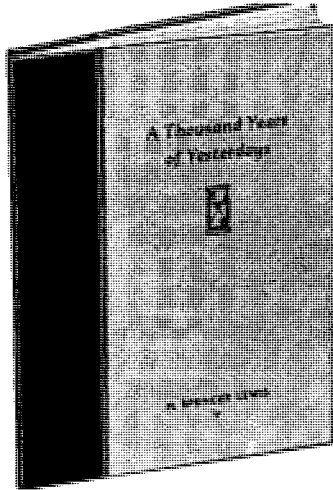
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Those who have read the book say that they were unable to leave it without finishing it at one sitting. The story carries the reader on from page to page with such fascinating and instructive descriptions and plot of story that he forgets *where he is* and *what he is doing*, but just lives in another world and in other lands with the people and conditions described on each page. The story reveals the mystical principles taught by the Rosicrucians in regard to reincarnation as well as the spiritual laws of the soul and the incarnations of the soul. You will learn more about the mystical principles of the Orient from reading this book than any other book of its kind ever published. It is well printed, neatly bound with a cloth cover, and worthy of a place in everyone's library.

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HEAVY NEW ERA

A vaccine may soon put an end to cancer.

Although there would appear to be only very circumstantial evidence to back it up, there seems to be little doubt in the minds of researchers that cancer is caused by a virus.

But not an ordinary virus—a defective one.

All viruses seem incapable of reproducing by themselves; instead, they multiply by invading a normal cell and replacing its genetic material with their own, causing their host to carry out the reproductive process. The cell's own reproductive mechanism, altered by the virus' own genetic instructions, begins reproducing viruses instead of cells, until there are more than it can hold and the cell wall ruptures, releasing the copies of the original invading virus, which then go on to infect other cells.

Research being carried out by Dr. Fred Rapp, of the Milton S. Hershey Medical Center of Pennsylvania, has led him to conclude that cancer is caused by defective viruses. Dr. Rapp contends that a whole, recognizable virus carries out the complete process when it enters a cell to replicate; that is, it starts the cell producing viruses like it after having fully replaced the original genetic instructions with its own until, by sheer force of numbers, the host-cell is killed and spews out the new viruses.

A defective virus, such as the one theorized, would however lack the complete genetic information needed to replicate itself and only be able, instead, to start the host-cell itself on a path of endless self-replication, changing it from a normal to a malignant cell without destroying it. It is at this point that a cancer would be initiated.

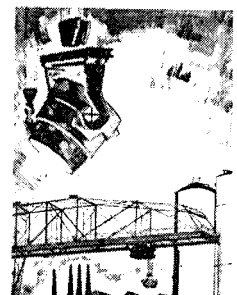
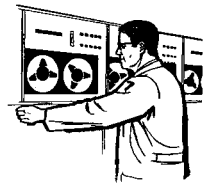
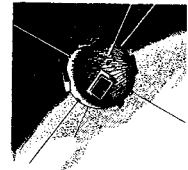
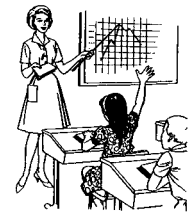
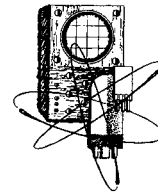
This would explain why attempts by different scientists to isolate viruses from human tumors, in order to try to establish a definite connection between them and certain types of cancer, have met with failure . . . normal, easily recognizable viruses would not be involved.

The challenge facing Dr. Rapp and his assistants is learning exactly *how* such a virus particle might be able to do this. This means that they have to first locate a defective virus particle (complete with its theorized characteristics of only being able to affect the reproductive mechanism's regulatory systems within any cell by switching its host on or off to a biochemical process the end product of which is loss of control and unchecked growth of the cell itself and not of the invading virus) and carry out the necessary tests.

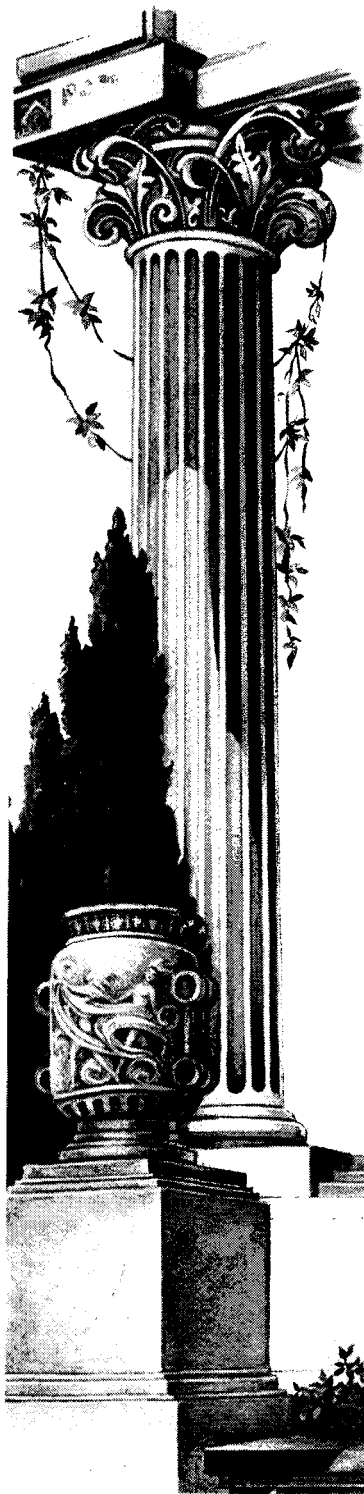
It is very likely that these viral genes—which may be lying dormant in many persons and might theoretically be passed on from mother to child, like any other hereditary characteristic—are in some as yet unknown way spurred into action by carcinogenic agents such as chemicals, exposure to radiation, or even other viruses. Thus, any or all viruses or portions of them, might be capable of triggering a cancer, but not because they themselves have this direct effect on the cell, but rather because they may activate some already present dormant cancer-type viral genes.

Dr. Robert J. Huebner, also of the Milton S. Hershey Medical Center, believes that a *single* virus may underline *all* types of human cancer. Should this proposition of the existence of such a virus be proven definitely and it be positively identified, naturally the next logical step would be the creation of a vaccine against it; although this would probably still be true even if cancer was shown to be caused by several different viral strains, as is the case with the common cold and influenza. The main problem lies in identifying these strains. Once this is done, no doubt the entire resources of the world's medical community would be brought to bear down upon the problem, and vaccines effective against cancer would soon be forthcoming.

Surely, this could very well be one of the brightest accomplishments of 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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