

ROSICRUCIAN DIGEST

March 1971 • 50¢



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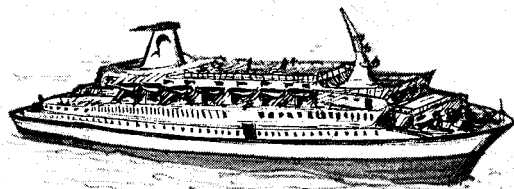
Miami Beach, Florida
July 14-17, 1971

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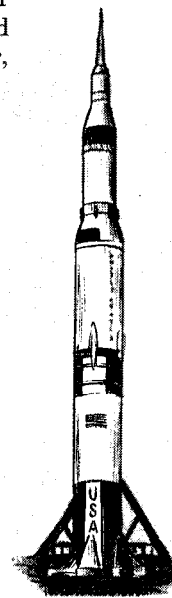
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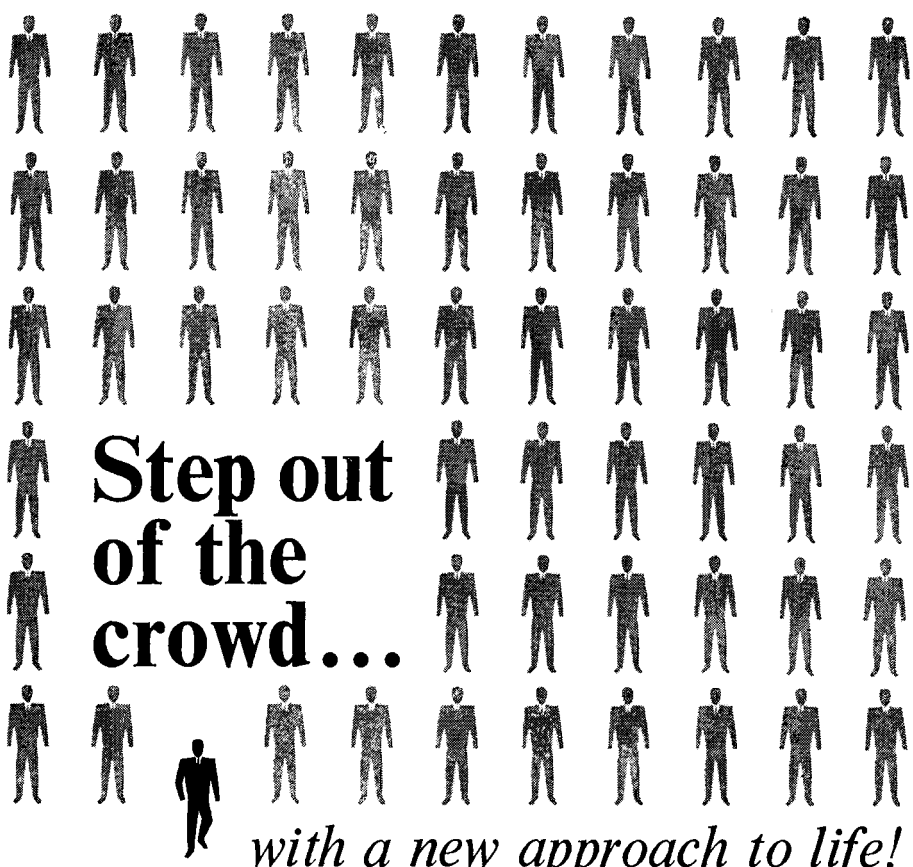
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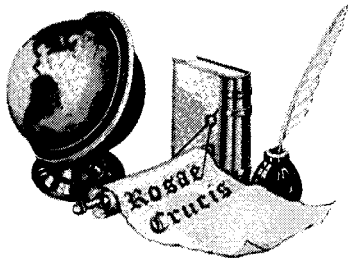
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ROSICRUCIAN DIGEST

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AMORC**

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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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DUNGEON OF TOULOUSE

This impressive tower building in Toulouse, Southern France, was at one time a center of the old Rose-Croix, the French Rosicrucian Order whose authority chronologically dated back several centuries. It was here that Dr. H. Spencer Lewis was initiated in 1909 into the Order and from where subsequently he received his authority for the reestablishment of the AMORC in America. Today the AMORC has, with agreement, replaced the older Order in France and elsewhere in Europe, reflecting back in greater intensity the light of its philosophy and teachings it had originally received.

(Photo by M. Guy Carrere, F.R.C.)



THOUGHT OF THE MONTH

By THE EMPEROR

BEHIND TODAY'S PROBLEMS

BEHIND CURRENT sensational events are often long-standing basic causes. The causes are often less objective and more abstract. Consequently, we may show deep concern for the trend of daily happenings and yet not realize or understand the fomenting and unchanging circumstances which bring them about.

To know the cause of a malady is no guarantee that it can bring forth a remedy. At least it may inspire the effort to attempt to do so. The following are presented as a few of the provocations of the ills that society confronts on an increasing scale. We expect no universal agreement on the thoughts here expressed, but their exposure may stimulate the flow of more efficacious ideas from others.

Nationalism plays a prominent part in some of the ideological systems and in the conflicts with they adduce. What is *nationalism*? It is the system of preserving and controlling within a specific geographical area the resources and customs of its particular society, the traditions which it sanctifies, and its theory of government. It also consists of advocating a devout loyalty to these things so as to keep them inviolate against any internal or external forces which might change them. The motivating factor in nationalism is patriotism. This patriotism is a strong emotionalism embracing the system and traditions which nationalism includes.

Nationalism is an outgrowth of the first social unit—the family—then the tribe, the clan, and so on. A people within a specific environment will inherit the customs and traditions of its culture. There are then those who consider all such superior and particularly advantageous to them. They then organize a political system to maintain

it. They acquire a sense of loyalty to it because they personally experience beneficial effects from it. This emotional response to a pattern of conditions is *patriotism*. Those who oppose it in general are declared unpatriotic.

Consequently, nationalism has created some admirable qualities in its citizenry and has preserved many worthy elements of culture. However, it has also bred greed, violent aggression, or war, and hatred. It has often psychologically conditioned a people living in a particular area of the world under a specific system of government to consider its ways and its people to be superior to all else. This notion of superiority, as history has proven, has often not been justified. This nationalistic egoism, where it had material strength to support it, has often developed arrogance and intolerance of other nations and peoples.

Universality and Nationalism

Today there is too little tendency to look openly and frankly upon the question of nationalism. This is primarily due to the aura of sanctity that surrounds its traditions and its historical origins. Many revered national traditions are obstructive to the rapid and essential transition of our times. Yet to many nationalists, the abandoning of them is considered almost sacrilegious.

There is, of course, very little universality in the traditions of nations. In other words, the historical traditions of one nation are not always acceptable by another. In fact, they may often be of a nature that is offensive to the culture and history of another nation. Today, to advocate a serious consideration of an eventual abolition of nationalism and the gradual organization of an international, or world state is to evoke violent criticism by many persons. It

is to be subjected to condemnation as an anarchist or a communist. This discloses the continued efficacy of nationalism in closing the minds of many persons to the facts of the modern world in which any wholly self-centered, isolated, national interest is obsolete.

Consequently, we are experiencing two extreme ideologies prevailing at the present time. One is the *radical* socialist state whose policy so orders the life of the individual as to serve a political oligarchy. The other is one which advocates the supremacy of the individual and his freedom. Unfortunately, often the individual has been made to think that in a democratic society his freedom is almost absolute. Great stress has been placed by democracy in modern times upon the freedom of the individual but with little, if any, public defining of the word.

Freedom

Absolute freedom is an impossibility because we are all subject to natural laws and the influences of our environment. Consequently in a contracting world, with society becoming more complex and the greater demands and restrictions made upon the individual, there is and will be less freedom. This causes those who have been misled by the overemphasis on freedom to rebel. They consider that they are being denied a right that has long been extolled as a condition of democracy. This is one of the contributing causes of the present defiance of law and order. The increasing need for law enforcement is interpreted by such people not as a necessity, but rather as an infringement upon their inalienable right of the long-advocated freedom.

Even in present-day democratic states, class conflict is increasing. A great factor in this is the so-called population explosion. It is not possible to actually afford all peoples the opportunity of self-improvement as, for example, higher education or professional attainment, or even a place in the skilled trades. This deficiency has produced radical economic inequalities. Racial discrimination has also intensified social and economic differences, creating envy and class hatred which are contrary to

the basic precepts expounded by the constitutions of the democratic states.

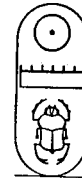
The Moral Question

Many morals of modern nations are rooted in age-old theologies and myths. They are proscriptions of certain behavior mostly without any psychological substantiation for their existence. In other words, they are to be obeyed because they are said to be divine fiats. Such morals are, for example, the revelations of the Hebrew prophets through whom it is said God spoke, or they are moral codes expounded by Oriental sages derived from their personal meditations. Others have arisen from ancient philosophies and man's reasoning about his own behavior.

Today, for example, in the Christian world, morals are founded principally upon the Bible as the word of God, or certain Christian doctrines which are almost deified. Only historians and Biblical scholars who are thoroughly familiar with the hagiography, the origin of such, know how much of it is actually but the dialectical arguments of the early churchmen.

The first Christian fathers and so-called Christian philosophers who greatly influenced Christian doctrines were greatly involved in many controversies such as the one about the Holy Trinity. In other words, What was the relationship of the Father, Son, and Holy Ghost? Several of these early Christian fathers had been schooled in Greek philosophy and were influenced by Gnosticism and Neoplatonism. There were those who did not consider Christ a son of God but a great spiritual prophet. At the extreme opposite was a Christian sect known as the Patripassians who identified Christ with the Father. They further claimed that when Christ was crucified "the Father . . . suffered death upon the cross" also. Then there were the Sabellians, another sect "who regarded the Father, Son, and Holy Ghost as merely three aspects of one and the same Divine Person."

Two of the philosophers developing the early Christian doctrines were Clement and Origen. Origen contended that the Son was the "wisdom or word of the Father." The Divine Will created through the Son, the Son being the



mind and power of the word of the Father. This is reminiscent of ancient Egyptian doctrine which expounded that the thoughts of the god Ptah, as Architect of the Universe, were made manifest or objectified by his spoken word.

It is interesting to note Origen's concept of the universe. He held it to be coeternal with God but not coequal with Him. Origen also later further struggled to explain the Trinity and devised what has been translated into the word *hypostases*. Simply, God is one essence, or substance, but existing in three hypostases, that is, individual determinatives, this meaning that he is conceived in three different aspects—Father, Son, and Holy Ghost.

The Soul

There were also long controversies regarding the nature of man's soul. The human soul was generally considered not to be divine in essence; that is, while in human form it was imperfect. It had been perfect and had been imbued with good but had fallen from its high estate and was now confined in a corporeal form, that is, material substance of the world. Matter was considered to be the opposite extreme from the Divine.

Consequently, the soul had to be purified through a process of salvation, and this process consisted in diversified opinions, by the Christian fathers, as to how it was to be accomplished.

We have digressed to discuss these theories and concepts principally to point out that many moral codes and precepts are traditional concepts and views which are not necessarily divine in their origin and which are not wholly applicable to our age and times. Heaven and hell, the virgin birth, rising from the dead, the substance of the soul, are doctrines that cannot be entirely embraced in their original form by the modern educated mind. This does not imply that the modern educated youth who question these doctrines and consider many as religious myths are necessarily atheists. Rather, they are not willing to longer accept these matters upon blind faith. They do not wish to put aside reason and knowledge when the latter conflict with faith. Saint

Thomas Aquinas (1225(?) - 1274) had advocated that Christians must forego reason wherever faith and it could not be reconciled.

Morals, as we have had occasion to relate in the past, must have a *practical* value if they are to be accepted today by the new generation of intellectuals. Morals will not be accepted upon a traditional or religious authority as a *do* or *don't* merely because it is said to be the right or the wrong way. It must be pointed out that certain behavior is wrong because it adversely affects the body and mind of the individual—also, that such may not be right because it has a deleterious effect upon society and humanity in general. Further, that it may be wrong because it suppresses the psychic or higher emotions and sentiments by which mankind has advanced beyond a complete domination by his appetites and passions.

Intelligent persons, young or old, will not act against their best interests either singly or as a member of society. But to be told "that thou must not do thus," because it was so written or an ancient prophet so declared it, will no longer suffice. Many of the moral codes extant today, however, will survive because they can be proven to have practical value in everyday life.

At present there is among many of the youth a complete rejection of the moral and ethical codes of conventional society. This is principally because they have found hypocrisy existing behind them. They have witnessed many crimes by nations which have professed to be guided by such moral traditional precepts. This radical reaction will gradually be tempered by an intelligent, rational analysis of moral and ethical codes, and the acceptance of those that have application to the welfare of the individual and society.

Peace

Everyone will admit to wanting peace. However, the numerous radio, television, and public discussions on the subject reveal that there is a diversity of opinions as to what constitutes peace and how it is to be acquired. It would appear that there is a paucity of atten-

(continued on page 114)

On the Symbols of Mankind

by CHARLES GETTS

The lost international language

SYMBOLS have been called the lost international language of mankind. A symbol is defined as something that stands for something else. Emerson gave a more profound meaning when he wrote, "We are symbols, and inhabit symbols; workman, work and tools, words and things, birth and death, all are emblems; . . ." Symbols serve mankind in a wide variety of ways. For the purpose of this article, I have divided them into the following headings: (1) *Representation*, (2) *Communication*, (3) *Religion*, and (4) *Mysticism*.

Representative symbols are such as the Red Cross, which stands for medical first aid; or a printed paper bill, which represents a certain monetary value. All of our highway signs are simple representative symbols. There is no occult or profound meaning behind symbols of this type.

However, sometimes a larger meaning than the present one is discovered in the historical background of a representative symbol—an example of this being our modern sporting events which use a ball and two teams of players, such as baseball or basketball. Contests of a very similar nature were used in ancient Persia to symbolize the opposition of good and evil. Also, in Mexico's early history, there was a game using a rubber ball and two teams of players which represented light and darkness. These ancient meanings have, of course, long been lost, and the contests are now simply a means of entertainment.

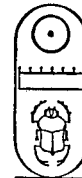
A representative symbol used by many races in early times was the portrayal in drawings of the human eye. The Greeks painted this symbol on the bows of their galleys for a good-luck talisman. The Egyptians used it



as a symbol of medicine and called it the *Eye of Horus*. The eye was drawn in the enclosed part of the letter R, and this emblem was often engraved on amulets and worn as a protection against ill-health or evil. Later, in Rome, this symbol was joined to that of Jupiter and became the sign R̄ which is still used today in an upper corner of medical prescriptions.

It is in the field of Communication that symbols rise to a higher degree of importance. A man may open his mouth, point to it as he rubs his stomach, and be reasonably certain of being understood anywhere in the world. But, without a system of communication, he would find it impossible to tell another person even such a simple thing as his name.

Man's desire to tell his ideas to others goes back to the prehistoric period. At about 13,560 B.C., an unknown artist drew some figures on the wall of a cave at Lascaux, France. He outlined the figure of a bird near the outstretched body of a man. It is believed, through study of the same bird-emblem in shamanistic practices of Siberian



tribes, that the bird was intended to represent the soul of the man who was either dead or perhaps in a trance. (Egyptians used the figure of a bird to symbolize a person's double, called the *Ka*, to which his soul went after death and continued life in a spirit-world.)

Hieroglyphics

Man's first system of communication was by means of drawings, called pictographs in Sumeria and hieroglyphics in Egypt. In ancient Egypt the beautiful hieroglyphics were used from 5000 B.C. until 100 B.C. when, under Greek rule, the country adopted the Coptic language. Hieroglyphics were a form of written symbology that was both pure and forceful. It was composed of the figures of men, birds, animals, and the daily objects of familiar use. There was, therefore, little chance of misunderstanding the meaning intended by the writer.

Among these hieroglyphics were three that were often seen in temple inscriptions. They were always written after the name of a Pharaoh. They were the *Crux Ansata*, or Cross of Life; a flame rising from a vessel of oil, which symbolized Strength; and, finally, the drawing of a shepherd's curved staff, which stood for Health. It was the custom of the temple priests to always cry out this phrase, "Life, Strength, and Health!" whenever they had occasion to mention the name of a Pharaoh.

As languages rose into use, words had to be copied by hand and learning was confined to the few until, in 1450, Johann Gutenberg released a flood of print over the world. Today mankind is drowning in a deluge of words and facts being spewed out of electronic computers. The printed letters that began as simple symbols of ideas are now symbols of symbols of ideas.

A new change in communications is beginning as the medium of television destroys the word-symbols to replace them with the more powerful picture-symbols once again. We seem to be headed for a return to hieroglyphics in the form of human beings portraying the ideas, morals, and emotions of the future.

In the field of Religion, we find man using new, intuitive forces of his mind. In his attempt to define the First Cause of all things, he has used universal symbols. Thales considered water to be the foundation of all things; Zoroaster said fire represented the One God; and in Egypt the Pharaoh Amenhotep IV (1375-1358 B.C.) changed his name to Akhnaton and proclaimed the sun as the symbol of the One Creator. One of man's most eloquent and moving expressions of love for his God is found in Akhnaton's beautiful *Hymn to Aton*.

There has always been much misunderstanding of the religious ideas of Egypt due to a lack of knowledge of the symbols used. The Egyptian *Book of the Dead* reveals, to the discerning student, the amazing conceptions of the Egyptian faith in the continuance of life after the process termed death. Sections of the book were intended to be read by the deceased in presenting his defense before Osiris in the Halls of Judgment.

Mandalas

Tibet is another land rich in religious symbology that is even more difficult for the novice to understand than that of Egypt. Tibetan symbology was often expressed in the paintings of *mandalas*, geometric designs invoking various deities. This form of circular symbol was common throughout the East and was also found in the West during the Middle Ages when it was used showing Jesus in the center of the four evangelists. (Egyptian mandalas have been discovered showing the god Horus with his four sons in almost identical positions.) In general, the mandala was drawn in the shape of either a circle, a flower (The Golden Flower of Chinese occult wisdom), or a cross with the emphasis on a four-part design. The American Navajo and Yuma Indian tribes drew mandala designs using colored sand, and in India women danced the symbolic ideas.

The Tibetan Mystery Play, presented at the end of each year, is a symbolical enactment of the destruction of both the old year and all of man's problems of evil. In this play, a sacrificial effigy of a young man is formed of bread dough. On the second day of the rituals, this figure is destroyed by being

torn into pieces by the people and either eaten or preserved in the house as a talisman against evil. A parallel is seen between this ritual and the secret initiation rites of the Greek Orphic Mysteries in which Dionysos is slain and his body cut into small pieces; the Egyptian Mysteries in which the god Osiris was killed and his body divided into twenty-six parts; and, finally, in Christianity when Jesus gave his disciples bread and told them it symbolized his body.

The symbols of Christianity are too well known to restate, except to mention that the cross goes back in history long before the time of Jesus. It has been discovered in the temple of Karnak in Egypt; in Assyria it was the emblem of creative power and eternity; and in India it represented immortality.

Let us now discuss the symbols used in Mysticism. In the mystical sense there is nothing in life, including man himself, that is not a symbol of something hidden that is eternal and unchanging. We have the Hindu conception of reality behind the world of *Maya*, or illusion. Man, it is said, must look beyond the visible to the invisible. (Of course it will be realized that many mystical symbols are also religious.) All through the history of man we find mention of secret societies devoted to the study and teaching, to selected initiates, of the keys to the great cosmic mysteries of life. In India in 273 B.C., the Emperor Asoka founded one of the most powerful secret societies on earth. It was known as the *Nine Unknown Men*, each Master of Wisdom possessing a book dealing with one of the sciences and revealing the psychic use of this force.

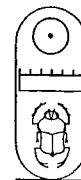
Throughout the ancient world the

teachings of profound wisdom were always hidden from the eyes and ears of the unworthy by various means. Jesus spoke in parables; the Buddha used allegorical stories; the Druids employed symbols and rituals; the Persian Sufis used secret language-forms. One of these hidden tongues was referred to by the Persian poet Nizami in his work entitled *The Treasure of Mysteries* as a form of cryptographic communication that linked ordinary ways of thinking to the "outer world" of which the ignorant is unaware. In Persia the short, humorous stories of Nasrudin are famous, and they are well known throughout the Middle East. But beside the humor and the moral of each tale there is a mystic message which can be understood only by the wise. This is explained in the saying that what is only a stone to the ignorant may be a pearl to the wise.

It is obviously impossible to give any definition of a way, formula, or rule by which a person might understand mystic symbols. An understanding of meditation, intuition, faith, and other qualities of the mind is of course necessary . . . and much study. But the prize is well worth the long struggle, for mystic symbology gives man a hint of all the thousands of paths waiting that have not as yet been walked over. It points the way to the use of wings so that he may no longer need to crawl through life. He will be able to recognize the true gold from the false in the controversial subjects of Palmistry, Astrology, Numerology, and ESP. He will reach the center of wisdom, the point from which the mind recognizes the Oneness of all things and their relation to the eternal Cosmic Forces of the universe.

Special Event in Louisville . . .

The Blue Grass Pronaos in Louisville, Kentucky, is holding a homecoming celebration at which the Grand Master will be guest of honor. This daylong program of Rosicrucian instruction and fellowship will be held on Saturday, April 17. All active members of AMORC are eligible to attend. For details, write to Mr. Karl Hollenbach, 2226 Emerson Avenue, Louisville, Kentucky 14305.





MYSTICISM



As related to religion

THE MYSTICAL approach differs from the theological approach in that theology concerns itself primarily with spiritual values and leaves the material values to the sciences. It may be well to point to the very distinct difference between theology and the many forms thereof, such as religions and their many subdivisions.

Generally speaking, religions and their sects are as much concerned with the material as with the spiritual aspects, often to a degree where the spiritual suffers considerably because of an overemphasis on the material side—usually wealth and political influence or mundane power. This is contrary to theology, which is solely concerned with knowledge of God, gained through an understanding of His works and His laws as man perceives them in His creations.

However, mysticism and theology have some basic aims in common. Both strive for a better understanding of the relationship between creature and Creator, or, to be more specific, between man and his God. Theology, as such, is mystical in origin and in principle. For fundamental theology, the scientific approach of, for example, mathematical calculus cannot work.

In dealing with spiritual values, psychic experience is the only teacher and, as this is a personal thing, theology has assumed the tremendous task of interpreting personal psychic experiences and feeding such interpretations to the masses who look to theology for

guidance in spiritual affairs. It is very difficult for one to explain his personal experiences, and it is just too much to expect that it will be understood exactly as it was experienced. This difficulty has resulted in a vast number of religions, each with a multitude of variables in religious doctrine.

In the Western world we have but to look at the predominant form of religion—Christianity—to note the tremendous variety of beliefs within one faith. Yet, fundamentally they are one, though few will readily admit this. So, too, the differences between the great religions of the world today seem to be worlds apart, yet basically they are one, at least to the mystic. To him, the one form of religion is no better than another—only different in doctrine.

All have the same basic aims but travel different roads toward the same goal. This is only natural for all to proceed toward the goal from their particular vantage point; since not all start from one and the same point, the roads or means of travel differ. The mystic examines these different roads, and where the diverse religions find potholes and barricades on each other's paths the mystic finds useful stepping-stones in all of them.

Whereas religions are followings of some individual's personal experiences interpreted over and over again, the mystic values his own personal psychic experiences above the interpretations of others. He is skeptic of dogmatic assertions, either scientific or religious.

—G. J. WIND

*The
Rosicrucian
Digest
March
1971*

Cassettes Are Here!

AMORC taped programs and LP records are now available on cassettes. Two-reel tape programs are on one cassette in most cases and each LP record on its own cassette. Write for complete listing of all reel tapes, cassettes, and LP records to: **Audio-Visual Department, AMORC, Rosicrucian Park, San Jose, California 95114.**



Three United States naval vessels push together to move huge iceberg from channel of broken ice leading to McMurdo Station, Antarctica.

Antarctica, The Unknown

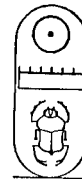
by OTTO WOLFGANG

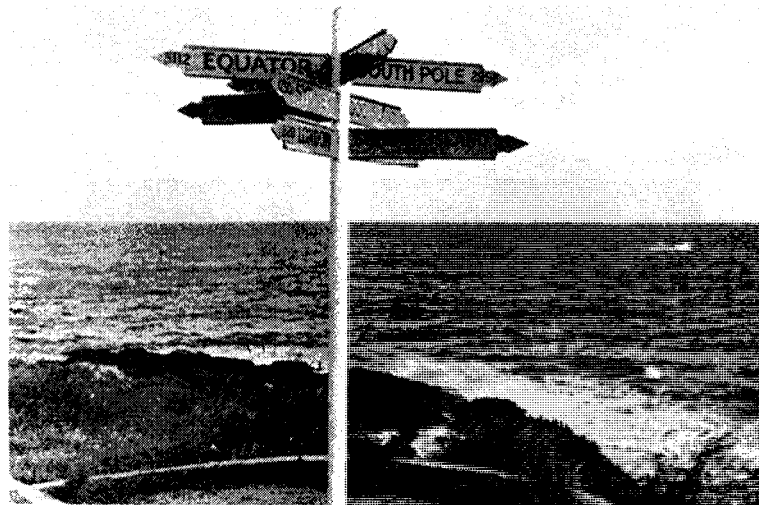
*Unlocking the secrets of
the south polar region*

IN SPITE OF tremendous effort during the last fifteen years to unlock the secrets of Antarctica, this continent remains the *Unknown Land of the South* as it was called in Aristotle's days. The more scientists search, the more mysteries to be solved are uncovered. But progress is being made. In 1966, Peter Scott, son of the famous polar explorer, visited the Antarctic Continent. He pointed out that half the scientific research now drawing people to the area is on topics not even guessed at in his father's day, and he predicted that new fields requiring polar research will continue to appear. The future of the Antarctic Continent seems to be linked to the future of science itself, and our future survival hangs much in the icy hands of this Mother of Ice Ages.

For instance, Just what is occurring in the South Pole where ninety-five percent of the earth's ice and snow lies? Is it retreating or advancing? If it is melting, it will eventually flood all the world's great port cities and cover the Statue of Liberty. If it is advancing, it will freeze much more of the earth's water, become heavier, and sink farther into the earth's soft shell.

Could new lands be formed out of undersea mountains and old lands drown? If it became too heavy with ice and snow, could it tip the earth's axis as some scientists speculate once occurred, converting tropics or temperate zones into polar regions? No one knows for sure, but all scientists know this: It will not remain stable. After all, there was once lush vegetation at





Sign post at the southern tip of the South Island, New Zealand.

the bottom of the seven thousand feet of snow and ice!

The world will have much need of this land, its space—as large as Europe and the United States combined—and its resources in the years ahead. Scientists believe that there are great treasures of oil and minerals yet to be found, since the mountains here are an extension of the Rockies and the Andes that have yielded so much wealth. Already some two hundred minerals have been found. At present, their extent is imperfectly known and it will take time and much detailed geologic search to catalogue them. Even if the minerals prove to be extensive and valuable (a vast coal field has recently been uncovered), the techniques for exploitation do not now exist. But in a society characterized by rapid technological advance, it would be unwise to say that the necessary techniques cannot be developed.

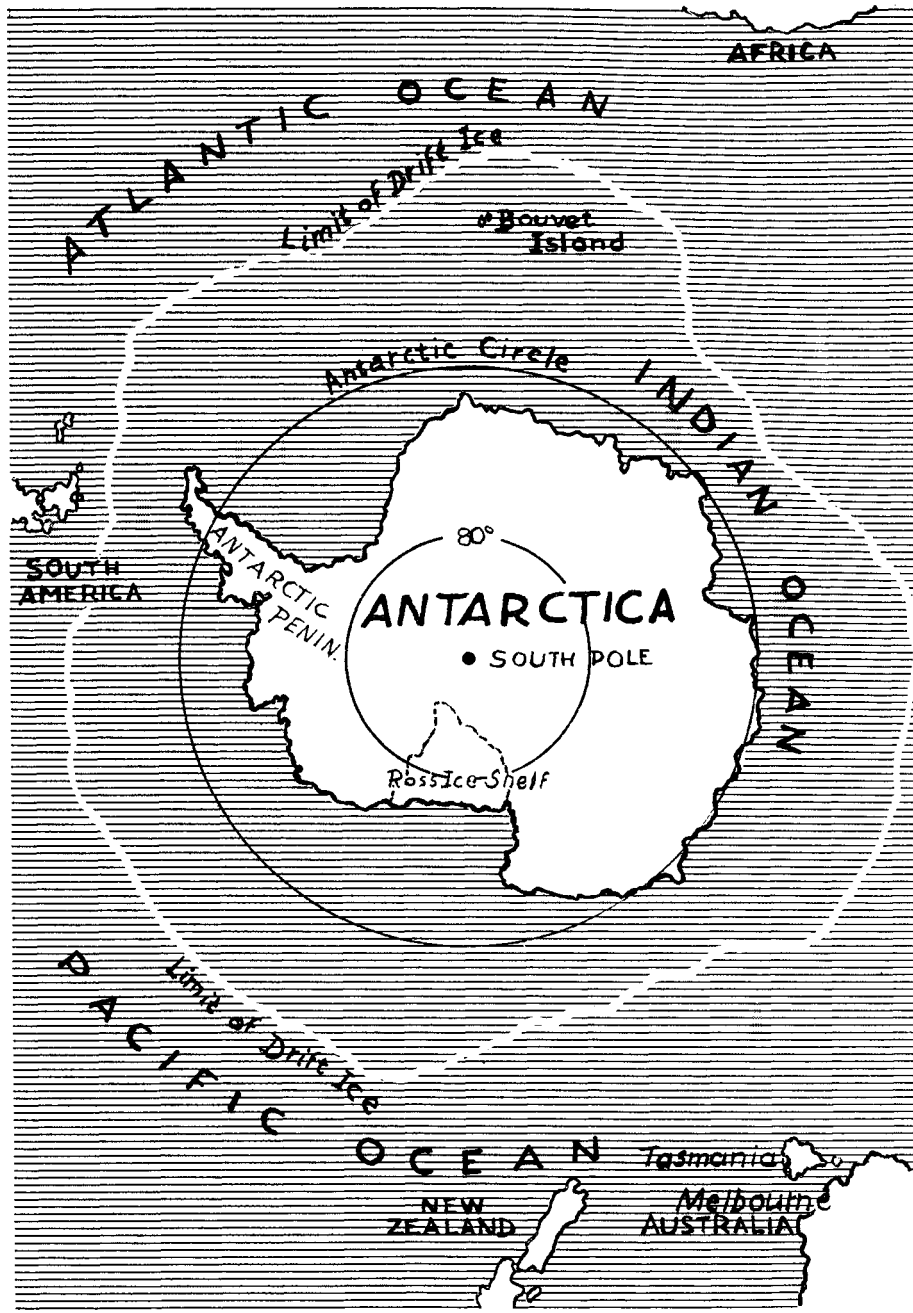
Incredible to many people, tourism has actually begun to this area. Of course there are no hotels, airfields, or other facilities, but visits to Antarctica have been made with ships from Australia, Belgium, Britain, France, and South Africa ever since 1958.

Ancient man knew or suspected that

a great southern continent existed. The Greeks, 2200 years ago, who knew that the earth was round, figured that it was needed to balance the land masses of the Northern Hemisphere. Although none of them ever saw it, they gave the region its name: in Greek, *Antarctic* means “the opposite of the Arctic.” The Polynesians, including the Maoris of New Zealand, had legends about a white land to the south of them and their big canoes had sailed south until stopped by this ice mass. It is possible that a number of ships blown off course by the great storms around Cape Horn may have glimpsed some of the antarctic islands.

The first documented discovery of land within the Antarctic Continent was not made until the eighteenth century. On January 1, 1739, a French expedition under Bouvet de Lozier sighted a snow-covered, fog-shrouded island in the South Atlantic now called Bouvet Island.

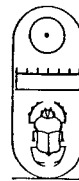
Captain James Cook of the British Navy brought to an end the dream of an inhabited southern continent (containing riches as the legends said). Between 1772 and 1775 he sailed completely around Antarctica and was the first man to cross the Circle. He found



only great expanses of pack ice and huge icebergs.

Many scientists believe that the In-

dian Peninsula and the continents of the Southern Hemisphere—Australia, South America, Africa, and Antarctica



—once formed a single great land mass called *Gondwanaland*. They think that at some far-distant time Gondwanaland broke up, and the pieces drifted across the surface of the earth to their present positions.

Not all scientists accept the theory of continental drift, even though there is considerable evidence in its favor. Some believe that the axis of the planet has tipped and the poles have changed positions. All, however, recognize that Antarctica once had a very different climate than it does now. A variety of plant fossils including giant ferns and the trunks of trees have been found. There are also great quantities of coal (which is formed from plants). It would appear that as late as 100 million years ago Antarctica was covered by an extensive rain forest, and its climate was quite like northern California today.

Similarities

There is considerable evidence to back up one or the other of these theories. For instance, a peculiar type of magnetic rock found in Australia was also found in Antarctica. Were these lands once joined? There are plant similarities, too, between those grown in Antarctica and South America. One part of Western Antarctica extends northward within six hundred miles of the tip of South America. Geologically, this peninsula resembles the Andes Mountains, of which it is probably a continuation.

In 1967 two young geologists working 325 miles from the South Pole discovered a bone embedded in a rock. It was part of the jawbone of a labyrinthodont, a large lizardlike amphibian that flourished about 200 million years ago. This was one of the great fossil finds of this century. For one thing it was the first proof that a land animal that was a vertebrate had lived in Antarctica. And since this animal could not tolerate salt water, it provided another piece of evidence that the southern continents were connected to each other millions of years ago.

Antarctica is without a doubt the coldest spot on earth. On August 24, 1960, the temperature at the Soviet's Vostok Station reached 126.9 degrees below zero, the lowest temperature

recorded anywhere in the world. The average temperature there is 35 degrees colder than in the Arctic.

This is also the windiest and stormiest spot on earth because the oceans around the continent offer no obstacle to the storms that move from west to east. The coast south of Australia frequently has winds of over one hundred miles an hour caused by the air above the high ice plateau which cools, becomes heavier, and flows down toward the sea, picking up speed as it goes.

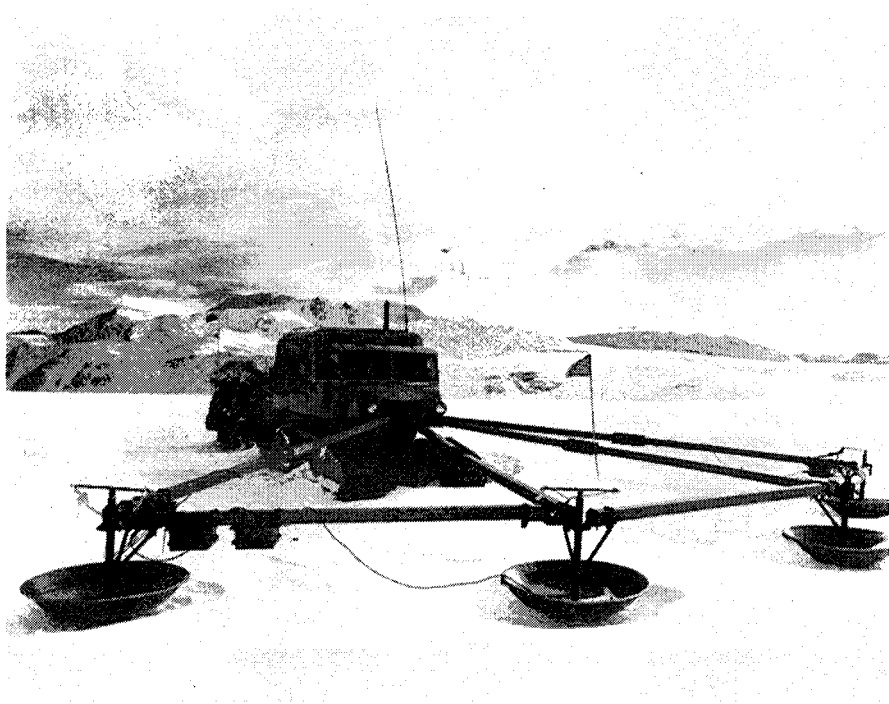
Oddly, there is extremely little precipitation in some areas. The high plateau that covers most of Antarctica is the world's largest and driest desert. The amount of water that falls as rain or snow varies from place to place. In 1929 Admiral Byrd installed a 75-foot radio tower at the Bay of Whales. Thirty years later only four feet remained above the surface. On the other hand, at the Soviet Vostok Station on the plateau, there has been virtually no snow accumulation in ten years.

This continent, where ninety-five percent of the world's ice is located, has almost no fresh water. Every other continent has at least one river over 2000 miles long, but the closest thing to a river in Antarctica is a stream of meltwater from a glacier. Such a cold dry area cannot support much life of any kind. It is a pity since here is the purest air on earth, having more oxygen and nitrogen than any other air.

Ice Shelves

Because Antarctica is a land mass, snow could pile up on it and compact into ice. As this ice layer increased in thickness—in some places to over 14,000 feet—its great weight caused it to push outward toward the oceans, grinding over the land beneath, pouring through mountain valleys in the form of glaciers, and often spreading out across the sea as ice shelves. The largest of them—the *Ross Ice Shelf*—covers an area about the size of California. Ice shelves are attached to the land at the inside edge and float at the outside edge. When great pieces break off, they are known as *icebergs*. Some can be as large as the state of Delaware.

Even if all under-ice topography were known, it would still be impossible to predict what Antarctica would look like



"Detector" Cat on the glacial ice of Skelton Glacier, Antarctica.
The Worcester range of mountains can be seen in the distance.

if the ice should melt. It is true that if the tremendous weight of the ice cap were removed the continental surface beneath would rise, probably by 2500 feet, but it would not do so uniformly. What is more, some of the land would still be hidden because the melting of the ice would raise the level of the seas. No one knows how much the water would rise, but two hundred feet is a common estimate.

Antarctica is a wonderful laboratory for glaciologists. As late as 10,000 years ago—during the most recent of the ice ages—much of North America, Europe, and Asia was covered by a great ice sheet. Today, only traces remain on Greenland and other arctic islands, but glaciologists can still see the ice age in Antarctica and study its mechanics.

With the rapid growth of population in all parts of the world, every source of food will be needed, and the abundant life of the southern seas may contribute notably to the future of mankind.

There are the vast quantities of

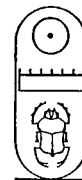
plankton on which most antarctic life is based, and the Japanese and Soviets have been investigating whether plankton can be used for human nourishment.

Some speculation too has been given to storing food from bumper crop years here where it could survive in the frigid cold until needed, perhaps a half-century later.

Politically, Antarctica has been a point of controversy for some years, with many nations laying claim to certain portions of the land with many claims overlapping.

Prior to the International Geophysical Year, seven governments had laid claim to portions of Antarctica. They were Argentina, Australia, Chile, France, New Zealand, Norway, and the United Kingdom. Three of these claims—those of Argentina, Chile, and the United Kingdom—overlapped one another.

The United States, which had explored more of Antarctica than any other country, had made no territorial claim of its own and did not recognize



the claims of others, though it reserved the right to make a claim based on the activities of its citizens. The policies of the other nonclaimants, including the Soviet Union, were similar. An Antarctic Treaty was signed in 1959 which provides that the Antarctica "shall be used for peaceful purposes only."

This treaty does not affect the status of any existing claim to antarctic territory, but it does provide that no activity taking place while the treaty is in force shall be used as the basis of a claim. In other words, the situation is frozen in the pattern that existed on June 23, 1961.

There may be an international struggle for the white continent some day, but as Admiral Byrd said, "I am hopeful that Antarctica in its symbolic

robe of white will shine forth as a continent of peace as nations working together there in the cause of science set an example of international cooperation."

Byrd lived long enough to see his dream on its way to accomplishment. When he died in 1957, a dozen nations were engaged in an all-out assault to unlock secrets of antarctic icy wastes. During the International Geophysical Year over sixty scientific stations were established, the greatest invasion of the South Pole in history. While some of the stations were closed at the end of the I. G. Y., new and permanent ones were built, improving the way men live in Antarctica.

More must be known about the South Polar region if we are to understand the world and the universe better, and it will be done in the next generation.



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.

April: The personality for the month of April is Linden Forbes Sampson Burnham, Prime Minister of Guyana.

The code word is MAAT.

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



DR. JOHANNES VORSTER

June:

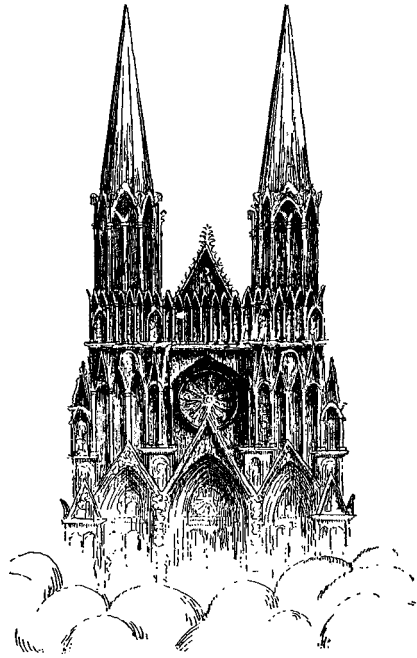
The personality for the month of June will be Dr. Johannes Vorster, Prime Minister of South Africa.

The code word will be SUP.



LINDEN FORBES
SAMPSON BURNHAM

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The Celestial Sanctum

KEY TO IMMORTALITY

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

MAN HAS contemplated the possibility of a life after this one in many ways and has drawn as many conclusions as there have been theories. Religion has tried to organize these conclusions and establish a pattern, or system, which places the answers in the category of a doctrine. Without questioning the sincerity of many religious convictions, we may ask by what authority any religion can describe the kind of existence to follow this period of life on earth. The various interpretations given by many different religions cannot all be right; therefore, it is natural to ask if any are correct.

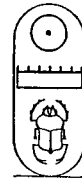
As a child, I was reared under the influence of a religion which taught as a literal fact that the future life was divided into two sections. You would either live in a city whose streets were paved with gold and carry a harp through eternity, or you would literally burn in an actual hell of fire. Neither location appealed to me as a boy. I did not particularly like harps, and such

a heaven did not seem to be worth giving up what had to be given up, according to that religion's doctrine. Other religions have other descriptions of a future life. The further we investigate the nature of immortality, the more confused we become.

Although the material world of the present time may detract from an individual's contemplation of values which lie outside the material world, perhaps one benefit has been overlooked. In many ways materialism has lessened man's concern with immortality, in comparison with some periods in the past. Maybe it is good that the emphasis upon material things should turn man's thoughts away from a constant considering of immortality and a judging, or weighing, of every decision we have to make in terms of whether it will assist us in the final outcome toward gaining another step toward heaven or avoiding one toward hell.

The interest in immortality can become distorted. If the human race, as it exists today, had no concern nor awareness of a possible immortal state, many activities now occupying much time would receive no attention. I am appalled from time to time at literature that comes to my desk which makes claims so extreme that I cannot see why people consider them. I wish for more fundamental proof when I read that a flying saucer has landed in somebody's field and from it has come an individual to give all the answers to all the problems that have ever confronted mankind. Yet hundreds of individuals are seeking eagerly to believe another individual who reports such incidents as this, and such people suddenly transform their whole lives by believing implicitly in the information revealed through channels of this nature.

Why do intelligent men and women accept these statements as facts? I believe the answer lies in this fundamental interest in the human being to be immortal. If the individual were concerned only with his life today, he would not be interested in looking for pseudo-saviors who come before men to offer their wares. We find many injunctions in sacred literature to "beware of false prophets." Unfortunately, the individual who is most influenced



by a false prophet is the one who believes that his false prophet is the only one who is legitimate; in other words, only other prophets are false.

It is very difficult to reason with an individual on the subjects relating to his philosophy of life, his religion, his beliefs in immortality, and usually also his zeal to want everybody to believe as he does.

Some time ago I read a book on the subject of life after death, purporting to be a description given by a woman to two friends as to the nature of her life after transition. The fault of the book was to me quite fundamental. I did not question the sincerity of the author. The book seemed to be written not for the purpose of converting the world to a new belief, but rather to present a story as the author understood it. However, I questioned very much the reliability of her source of information. Furthermore, everything was reported in terms of physical phenomena. Someone might say such reports are given because we can understand them only if they are put in terms of the material world with which we are familiar.

In another book I read, references were made as to the type of clothing the individuals in afterlife wore, the buildings they used, and the way the streets were paved. This book conveyed the impression that a replica of the physical universe existed in future life. I cannot find any sympathy toward such a point of view. What exists in a future life, if such individual immortality is to be attained by us at any time in that future, certainly must be different from the physical world in which we now live.

We know from actual observation that what leaves the body at transition is not a portion of its physical essence. Therefore, whatever future life may be, it is not a replica of the material world, and when anyone is presumably describing life after transition in terms of his associations with physical objects and physical entities, I am immediately inclined to believe that such a concept is fundamentally wrong. We can no more understand the function of a state of being unrelated to physical phenomena than a child who is first learn-

ing to say a few words can understand the function of a verb.

I also believe it is impossible to have explained what an existence is like that is entirely separated and apart from a physical level of being. Whenever we hear or read of reports of a future life as being parallel with conditions and entities existing in the physical world, then in all probability we are absorbed by the story, which is a figment of the author's imagination either consciously or unconsciously. The belief that there are things existing in a nonmaterial world which are duplicates of material things in this world is only the result of our own imagination and our feeble hope that the possessions we have in the physical world may be preserved.

Why all the interest in a future life? All the teachings of the great masters, all the inspirational material which we can find that helps to make us realize values not related directly with the material world, stress the importance of present-day living. The fundamental error, in my estimation, is to divide immortality into segments. Immortality applies to the whole being, the manifestation of a living force. We are familiar with this living force as being embodied in the physical entity.

It is to be presumed from experience that at transition the physical entity ceases to be invigorated and enlivened by the immaterial force which infuses it and causes it to be a manifestation of a living soul. Nevertheless, if that soul survives the physical existence, it is a continuity of existence simply in another form. The phase of which we are consciously aware in our present-day existence is only a part of our whole existence, but it will continue, and we shall eventually come to a realization of other phases. A time and place will exist, it is my fundamental conviction, when all those experiences and phases will be united into one. We shall then be conscious of the one important factor that every moment of being has had its purpose.

The most important use we can make of being is to utilize it in the expression that exists at each point of our conscious realization of being. The present moment, if lived right, is the key to immortality, regardless of what may be

our personal beliefs as to a future life. If we live to the best of our ability and strive to fit ourselves into a cosmic scheme that is greater than we as individuals, immortality today or tomorrow will take care of itself.

It is good that man has a curiosity concerning the unknown. If man did not devote himself toward the discovery of the unknown, he would still be an uncivilized being. But he should not devote himself so exclusively to the unknown that he fails to take into consideration the importance of the known. The problems, circumstances, and advantages that are ours today are the part of our experience upon which we should concentrate. The rest will take care of itself. Speculation upon the nature of a future life of which we do not have direct experience is possibly an enjoyable pastime but not a very productive way to use our energies at the moment.

Immortality is a state that does not have to be attained. It is an existing state that we should learn to use. Our segment of immortality is at the moment. If we live it well, the future will take care of itself. I believe that a personal immortality is attainable, and

that the individuality which is the ego, or the "I," will continue to survive in some form or other, because the cosmic forces that cause all being to be must be considered to have a constructive and progressive nature if we are to relate logically those forces to the total manifestation of being and to a teleological concept of the universe.

I believe that we exist as individual entities and will always continue to do so, but in what form and what place is not our position now to attempt to describe, particularly when we already hold the key to the future—the right use of the present.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.

A Special Moment . . .

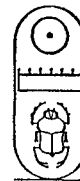
When an initiate crosses the threshold from the darkness of his own fears and ignorance to the bright light of knowledge, he undergoes a truly remarkable transformation. This is mysticism at its most meaningful moment.

You can experience such a transformation at either or both of two initiations being sponsored by the Miami Lodge, AMORC, on Thursday, Friday, and Sunday—July 15, 16, and 18. Though not a part of the Convention Program, they are being given at free hours during Convention time.

The degree initiations to be offered are the First and Ninth Temple. A special initiation fee of \$5.00 is required for each. Only members who are attending the Convention, and only members who have reached the degree in question, are eligible to participate.

Reservations and remittances should be sent direct to the Miami Lodge, AMORC, 137-139 N.E. 62nd Street, Miami, Florida 33138.

Please state the degree in which you are studying and which initiation you wish to take. If there is a large enrollment, preference will be given to those who have not taken the initiations before or to those who do not live in the vicinity of a Rosicrucian Lodge where such initiations are readily available. Please state whether or not you have taken it before. Also, give your AMORC key number and complete address.



Creative Living

by CAROL H. BEHRMAN

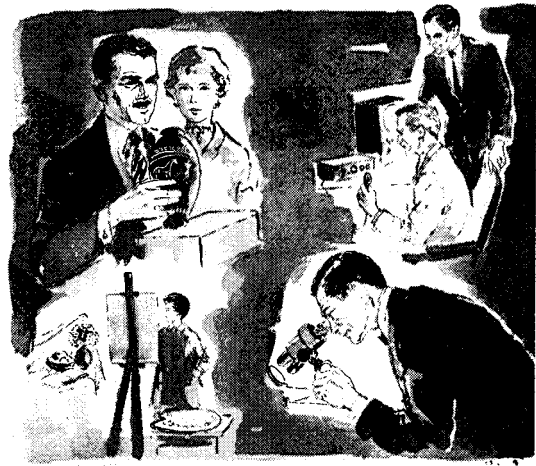
A true work of art

PEOPLE who work in certain fields—art, theater, music, writing, and so on—often hear themselves referred to by essayists and lecturers as *creative artists*. They are sometimes thought of as being different from the mass of ordinary humanity—more sensitive, more productive, entitled to special privileges and responsibilities. All too often, alas, they even come to think of themselves in that way; as part of a cultural elect, born with a sign on their brows which sets them apart from the plodding, Philistine herd—separate and quite unequal.

This is, of course, a form of cultural and social segregation which serves the destructive purpose of removing the artist from the pounding, swelling ocean of real life where he must swim if he is ever to produce work of true value to himself and others. This attitude is based upon an erroneous assumption that some of us are *creative people* while others are not.

Every human being has within him the potential for creative living. It is his inheritance as a man—a gift from the forces by which he was shaped. What is creativity but an expression of the eternal life impulses that flow within every one of us? Every baby born is a creative person, bearing within him seeds of talent waiting to be nurtured into flowering maturity. *We are all artists*, and each individual's supreme artistic achievement is his own life. The way we live our lives, the manner in which we respond and utilize the life forces we already possess determine the degree of creativity we will ultimately possess and expend.

Poets and painters are endowed with certain abilities which impel them to express their creativity in specific areas. But they are not necessarily more important nor more intrinsically artistic than those whose creative talents find



other, less publicly recognized outlets. Creativity cannot be measured by the amount of applause it receives. Cannot a businessman be creative? Cannot a housewife, an engineer, a dentist, an accountant, a banker? Is there a cosmic law that states that films and statues are creative products but the other works of men are not?

All deeds and works which lead to expansion and growth in ourselves and in others are creative. A classic tale has been told of the Roman matron, Cornelia, well-bred and proud but poor, who counters the ostentatious boasts of her ruby-laden, pearl-bedecked friend by producing her own most precious jewels—her fine sons, who were indeed the equal of any pearl or work of art. What activity is more creative, more significant than the molding of a child into a fine human being?

Circumstances and the pressures of society can limit the areas in which we are permitted to operate, but the creativity we are allotted within those boundaries is unlimited. The thousand activities which make up a day can be dull, dead ritual, or they can be expressions of the divine creativity which *only we* ourselves can bring to fruition. Even the dreariest of lives can be enriched by tapping the creative sources within ourselves. It is not necessary for our works to hang in museums. What of the man or woman of honor and integrity whose spiritual gifts illumine the lives of those with whom

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he or she comes into contact? What play or novel utilizes the life force more creatively than a steadfast friend or devoted mate?

And that brings us to the most creative force of all—LOVE—the most powerful and sublime, and yet at the same time the simplest, within the reach of everyone. The truly artistic person, be he actor or engineer, writer or mechanic, is one whose life is shaped and ruled by this greatest of all creative forces. The power of love surges within each one of us, struggling for expression. Sometimes it may become crushed and dormant but once awakened, it will flow through us, out of us, and back in again, in an ever-replenishing circle of creative inspiration.

To love is to produce the most meaningful creative work of all. The artists and writers of ancient times left us an enduring and beautiful heritage, but there was also a carpenter who lived two thousand years ago who was neither painter nor sculptor nor writer of books. What he left mankind was the enduring legacy of a creatively lived existence.

The talented artists of the world have made important, not-to-be-minimized contributions to human history. Their ability to translate their sensitivity and awareness into concrete forms has illumined and beautified the lives of

countless others who have been privileged to share in the appreciation of the fruits of the artists' vision. We look at a painting that speaks to the soul or read a book of depth and understanding, and our own perceptions are sensitized and enlarged by the contact. But we can expand, too, by contact with a spiritually advanced individual whose major creative work has been the perfection of his own soul.

Each of us is his own most significant work of art. It is fashioned not in one great effort but throughout our lives. The awareness and attention we give to those activities that make up the minutes and hours of our days will determine the final shape of our months and years. To live creatively here and now, in whatever circumstances we find ourselves, is to apply the many brief strokes and colors which multiply to make up the final finished masterpiece—an aware, fulfilled, whole human being.

The creative life is not restricted to a small, talented elite. It is available to each of us who allows his daily existence to be guided and shaped by the life-vitalizing forces within. There is no boredom and ennui for he who lives creatively. His whole life assumes the iridescent beauty and infinite awareness of a *true* work of art.



I wonder how many people over fifty-five ever think of the rich productive life that awaits them? If only an incentive or inspiration might be found to blow on the coals of talent that have lain dormant by the demands of everyday life and cause them to blaze again in some new endeavor that would enrich their lives and the lives of others, bringing forth new life, hope, and cheer that add so much to health and happiness!

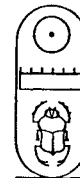
—VERNE B. CHAMPLIN

Last-Minute Convention Notes . . .

Just a reminder to get your room reservations in to the Deauville Hotel, 6700 Collins Avenue, **Miami Beach, Florida** 33141. We're having a record turnout, so closest-to-Convention-area rooms are going fast.

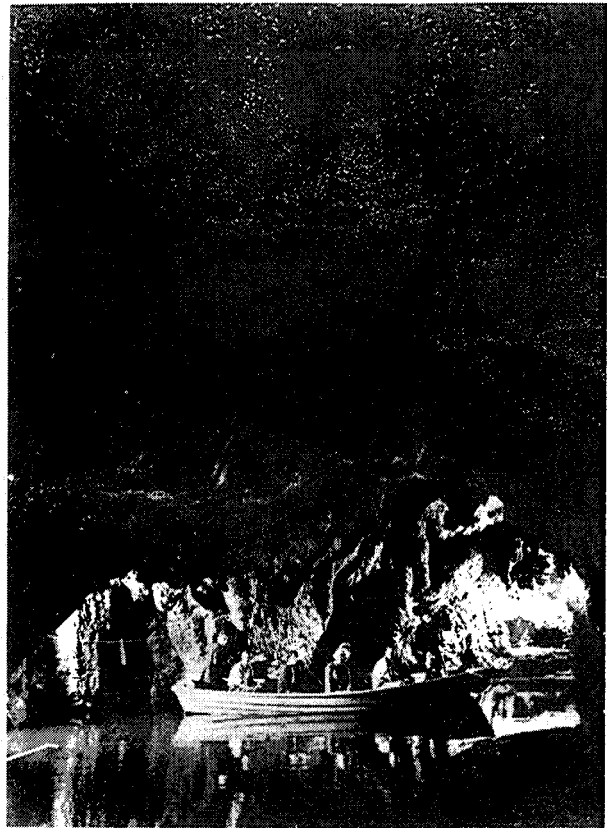
Also, for that pre- or post-Convention trip to the Bahamas, all requests for complete information should be sent to the Deauville *now!* Tell them when you *want* to go, and they will advise you of the best schedule and latest rates.

Also, remember the programs for children—FREE school-age programs and a nominal charge for care of small children in the Deauville. Nonmember adults will also find ample provision for sightseeing, shopping, and entertainment.



THE LIGHT OF LIFE

by GASTON BURRIDGE



—Courtesy, New Zealand Government Tourist Office

Waitomo Caves, Auckland Province, New Zealand. The entrance portico to the Glowworm Grotto. A huge and apparently endless canopy of starry light spreads overhead as the small boat floats over the glassy waters. Millions of tiny glowworms, whose light attracts even tinier insects to their death in a sticky web, are responsible for this beautiful underground display.

MY WIFE's uncle said there were only two kinds of pie he liked—hot and cold. There are also two kinds of light—hot and cold. The light of life is cold light.

Long ago, when our earth was young and life here just beginning, the globe's surface may well have been lighted brilliantly with a shimmering array of beautiful rainbow colors—this cold light emitted by countless billions of primitive organisms. So speculate Drs. W. D. McElroy and H. H. Seliger of Johns Hopkins University in a report made to the International Congress of Biochemistry in Moscow recently.

Cold light is called *luminescence*. When cold light is produced by plants or animals it becomes *bioluminescence*. Probably, you know cold light best as the bright and glittering yellow-green spark seen from fireflies on a summer night. You may also have found the quite common "glowworm." There is a popular song, some years old now, about a "glowworm glimmering." The western high sierras of the United States are the home of a rare luminous beetle and a glowing spider. Another weird creature goes by the name of the railroad worm. This fellow has evenly striped markings down both sides of its

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body. These stripes glow with yellow light. In addition, he wears a red light in front.

What unguessed avenues extend down a "cold light laser?" No one can surmise. What effect will direct application of cold light have upon disease? This, too, lies deep in the unknown. What causes human cells to "age" remains much of a mystery, but there is considerable literature extant relative to the use of light as a healing aid. Cold light could help here. And what role may cold light play in the newest of those machines that *think*—those man-made "brains" without bodies—the study of *bionics* now in primary research. These are a few of the possibilities ahead of cold light.

Bacteria

Luminescent bacteria frequently inhabit rotting wood. An old woodland stump or broken tree trunk sometimes glows at night due to a myriad of these luminescent bacteria. Such decaying wood also harbors grubs and worms which are tidbits of food sought by skunks, raccoons, bears, and other forest creatures. To get at these grubs the animals have to dig vigorously for them. Such digging scatters the "clawings" about and over the "clawer." A portion of the dust falls upon the fur of the animals. The dust contains many of the luminous bacteria to which the rotting wood played host. So now, the animals themselves glow dimly for a while. Such conditions may well account for part of the woodland "ghosts" of literature and legend.

Marine Luminescence

The warm oceans, particularly, frequently glow with marine luminescent life, a condition which was very supernatural to many sailors. The fish *Melanocetus johnsoni* is a lantern-bearing sea devil that carries a cold light in front of its mouth—"the better to eat you with, my dear!" Scientists have discovered that many of these fish do not shine of themselves but are hosts to swarms of bacteria that live on their surfaces. The bacteria, then, are the fish's orchids!

In the tropics one finds luminescent insects of more generous dimensions than in North America. They also

possess far greater light-giving ability. Some inhabitants of tropical America keep these larger fireflies in cages for general illumination at night. A few of their luminescent beetles are arranged for personal adornment, worn as pendants or bracelets.

The natives may have gained the idea of using luminescent animals as trinkets from seeing what are known as *firefly trees*. For some reason—perhaps mating—tropical fireflies congregate on a single tree—thousands of them. Then they seem to be able to synchronize their flashings so that they all light up together. This makes for a burst of blinding yellow-green flame in the otherwise dark rain forests. Those who have witnessed such phenomenon testify to a most startling experience.

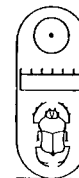
Fungi

Not only do animals possess luminescent qualities but so do plants. Of the luminous plants the fungi are the heaviest light-of-life makers. About 40,000 species of fungi have been described by botanists, but some authorities insist this figure represents only around one third of the total number in existence. Fungi include many sub-classifications such as molds, yeasts, mildews, lichens, rusts, smuts, mushrooms, and toadstools.

Some fungi are poisonous to mankind, as for example toadstools. Others help him make his daily bread—yeasts. Another sort of fungus—mushrooms—smothers his occasional beefsteak to gourmet excitation, while certain varieties of molds form the basis of one of our most potent antibiotics—*penicillin*. Still another of the fungi family gives man athlete's foot!

Luminous fungi are dwellers of lands where moisture is abundant and temperatures mild. The number of species of luminescent fungi is also generous. Drs. Y. Haneda and E. J. Corner are responsible for much original investigation of these exotic plants.

Another possible light-of-life phenomenon—or perhaps it *was* life once—goes under several popular names: will-o'-the-wisp, jack-o-lantern, spunkies (or the Latin name *ignis fatuus*—foolish light). While a good deal of controversy exists at present over just



WHAT *ignis fatuus* may really be or just how the phenomenon operates, enough solid observation of it has been recorded so there seems little doubt of its actuality.

Ignis fatuus often lies over swamp-lands, stagnant water, low graveyards. Sometimes it appears like a "dancing luminous fire," gas, fog, or mist, close to the ground. Frequently, the event rises to a height of several feet. General colorings run from bluish to yellow-green, but reddish merging into the purples has also been recorded.

A portion of opinion holds that the appearance of *ignis fatuus* comes from luminous insects swarming. Others believe it results from decaying vegetable matter rising through heat. Still others claim the spunkies occur from spontaneously lighted phosphoreted hydrogen gas (HP_3), produced from decaying animal matter.

Many examples of this oddity, like ball lightning, are found in the folklore of European countries where it occurs more frequently than in the United States. Recently this strange light made headlines as a possible explanation for an unidentified flying object seen in Michigan.

When molecular or atomic electrons are raised to higher levels of energy than their normal by an outside force, and then that outside force is withdrawn, the electrons seek to drop back to their normal potential. In doing so they must radiate the excess energy they acquired. Sometimes this radiant energy becomes visible to the human eye. When *heat* provides the higher energy level, we observe *incandescence*, or hot light, as from a light bulb, a candle flame, or a gas burner. When the excitation stems from *chemical reaction*, we have *luminescence*, or cold light. The light of life, then, has a chemical reaction basis.

Light of life originates from the oxidation of a very complicated chemical compound called *luciferin*. Crystals of luciferin have been separated and processed from both fish and insects by Drs. Frank H. Johnson of Princeton University; Yeta Haneda, Jeikeika Medical College, Tokyo; and O. Shimomura, a Fulbright scholar working with Johnson and Haneda. These scientists dissected more than 4000 luminous organs

from the *Kinme nodoki*, a South Pacific fish, and crystallized the pure, natural luciferin.

Though cold light can easily be distinguished from hot light, cold light results, nonetheless, from a process of "burning" called *oxidation*. Probably in a majority of chemical reactions producing cold light, oxygen must be present as the oxidizing, or burning agent—but not always. Another highly complicated chemical also necessary to the production of the cold light of life goes by the name of *luciferase*, as distinguished from *luciferin*.

Researchers think luciferin is a substrate of luciferase—substrate being a substance acted upon, as by an enzyme. Enzymes are very complicated, naturally occurring organic substances of, as yet, little understood composition that accelerate specific transformations in plants and animals. Presently, science considers luciferin a protein. Hence, the light of life seems to come from a specific enzyme reacting with or upon a specific protein in the presence of oxygen. This proves a common biochemical reaction throughout the entire process we call "life."

And to what can the study of, or the research into, the light of life lead? What good can result to mankind? Since the basic chemical process from which luminescence derives proves quite similar to those that control general reactions in all living cells, its study should help our understanding of *all* cells and processes better. Among important instances that may be counted are those helping us to understand how life cells react to such materials as narcotics, anesthetics, analgesics, and antibiotics.

Now that luciferin has been isolated, science is much closer to knowing how to produce it synthetically and hence in much larger quantities at much less cost. This will help produce this type of cold light in larger volumes and sustain that production over longer periods, therefore making additional research with cold light possible. Man would like to know how living organisms get their energy. By probing the processes with which the firefly converts chemical energy into light, science is learning more about how our body cells transform food into usable energy.



Tests and Trials

by CHRIS. R. WARNKEN
Grand Master

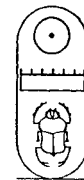
The Supreme Being, or whatever other name man may choose to confer upon the ultimate source, or beginning, of all, is universally credited with omniscience and omnipotence, but especially with infinite love. A human being who loves totally and perfectly is incapable of causing pain or discomfort to another person or persons in a retaliatory manner. Love is always given, with or without reason; it is never *paid*. If human behavior can be so laudable, dare we conceive of the Creator's being less than the created? No, we believe that the Supreme Being inspires in man the desire to *come home* to the abode of perfection, free at last from test and trial.

EVERY HUMAN being experiences many *tests and trials* during the course of life on this earth. Because these experiences are so commonplace, a vast commentary has accumulated on the subject from many viewpoints. Still, the majority of us are shocked, disappointed, or perplexed when these things "happen" to us. It might benefit us to do some analytical thinking about such experiences. We might then better adjust to our tests and trials, for they seem to be inevitable.

It is safe to say that no person comes to this earth and escapes all tests and trials completely. Rosicrucians symbolize this fact by the cross which constitutes part of their universal symbol of a gold cross upon which is affixed one red rose. When one considers the magnificent and sublime grandeur of the cosmic scheme, the precision and perfection of nature, the awe-inspiring planning and designing in all we behold, one could scarcely decide that our tests and trials result from error by the Creator. Rather, man has been inspired to honor his Creator as the Great Architect.

Can these unhappy experiences of man then be due to his luck or lack of it? Are we exposed to severe tests and trials simply by chance? Can we, in one breath, speak of the precision planning and design of nature's laws, and in the next breath say that all is chaotic and that things happen by chance? We observe the ineffable harmony and balance of the infinite heavens. We turn and see the same inexpressible concord and equilibrium in the most complex atom. Who, with but little acquaintance, has not marveled at the "magic of numbers." Sacred writings tell us that "the very hairs of your head are all numbered." We prefer to believe, with Voltaire, that "Chance is a word void of sense; nothing can exist without a cause."

Are we about to conclude, then, that tests and trials, as well as all else, are predestined? Is man nothing more than a feeling marionette, tossed about and acting his part according to the pull of the strings by a power outside himself? Are we saying that the lessons of life, good or bad, experienced by man are preordained? No, we are saying that these tests and trials are



caused! Nothing simply “happens.” There are no accidents! But if we have reasonably satisfied ourselves that the infinitely loving Creator would not bring these harrowing experiences upon us, Who or What could be the cause?

Are we the victims of circumstance? If our lesson involves us with natural phenomena such as disaster, did the disaster seek us out? Did the “mountain come to us,” so to speak? Natural law is such because it does not change. As part of the work of the Great Architect, it is impersonal and no respecter of persons. When man suffers from the havoc of disaster he has not been sought out. Disaster is caused by immutable law. Man may suffer then only because he is contiguous to the manifestation of the disaster. In other words, he was at the right place at the wrong time, unfortunately.

Are our tests and trials brought to us then, by our friends and associates? Since each of us is trying to avoid these experiences ourselves, is it likely that we would deliberately impose them upon others? A few spiritually sick persons may do so, but they could not begin to account for all the misery of this world. The overwhelming majority of people would not diabolically seek to inflict pain and suffering upon others—at least not consciously. They may, unconsciously, become involved in some complicated karmic condition that may contribute indirectly toward the corrective tests of another and never be aware of their complicity.

If our analysis to this point has validity, we believe that there can only be one other source, or cause, for our tests and trials—ourselves! This may come as a shock to those who have never read or studied in the mystical philosophies such subjects as Karma, or the law of compensation. This law teaches that for every action there must be a reaction; that nature is in balance and if we, as free agents, deliberately bring about some upset or imbalance, due compensation must be made to restore balance. Mystical studies reveal that we are or become, primarily, whatever we think. It is also shown that we reap whatever we have sown. If we wish to avoid pain and suffering, mentally and spiritually, we must learn how to avoid creating those circum-

stances which must return to us in the form of tests and trials.

From the mystical viewpoint, there may be two causes for our tests or trials. One may be in the form of compensation or correction for some past action on our part which brought about an imbalance in the nature of things. The other may be an opportunity for us to learn some new lesson not previously met, but which may prepare us for higher evolverment and higher service to others. In either case, the immediate experience will be one of test or trial perhaps in the form of anxiety, pain, or turmoil. It has been said that we grow through suffering.

It is not easy to admit that we are the cause of our own suffering and torment. We are all inclined to think that we conduct our lives in an enlightened, constructive manner and that it is others who make most, if not all, of the mistakes. It is relatively easy to convince ourselves that we are always just, fair, humane, generous, and many other adjective attributes of virtue. Very few persons are prepared to be critical of themselves. This is the ego and the instinct for self-preservation at work. We can take comfort, if comfort it is, in the fact that we are behaving like the majority. But it is the majority who are continually facing tests and trials!

So long as we are here living earthly lives, we are going to experience the lessons of earthly life, but we can do something to modify the intensity of those lessons. We can also strive to better understand their cause and purpose, and thus make them more acceptable. One may not enjoy the inconvenience and pain of a surgical operation, but when weighed against the alternative of greater suffering or possible loss of life, it is much easier to accept the “lesser of two evils.” In the same manner, one can learn through mystical studies the relationships of cause and effect. He can learn that to a great extent he is the creator of his own destiny. The old-fashioned teachings of *the golden rule*, “as ye sow, so shall ye reap,” “love thy neighbor,” are not really Pollyannish but solid psychological and mystical principles which work positively and constructively.

Would you like to relieve some of

your tests and trials? Start with introspection. Objectively we can deceive ourselves and the entire world, but subjectively we cannot deceive ourselves. Sooner or later conscience will manifest. If we sincerely examine our innermost thoughts and plans, conscience will expose our true motives if they are selfish, deceitful, hurtful, or otherwise negative. If only we will "take the stand," conscience will bring out the truth like a prosecuting attorney. If we find that we are serving ourself at the expense of another, we must cease or pay the penalty, or compensation. The penalty is in the form of tests and trials which, when understood, show us the error in our previous actions. If we would reduce our penalties, we must reduce our errors—it is that simple!

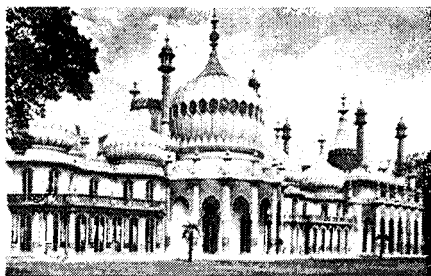
Next, put yourself in the other fellow's place. Put away that relentless ego and always relate your thoughts and deeds to their effect upon the "other fellow." As a result you may alter many of your clever plans and ideas; also you will seem to be faced with less tests and trials. Accept the fact

that you are not an entity different and apart from all others in this world. You are related to all expressions of life, whether you like it or not. You share something in common with every human being on earth—Soul. It is Soul that makes all mankind brothers and sisters and children of the Creator. Nothing you can do may change that fact. Be unto all mankind as you should normally be to your blood brother or sister, and you will find your tests and trials fading.

Give love! Give of yourself! Be a doer, not a watcher. Be a worker, not a shirker. Live to help others, not yourself. Think outwardly, not inwardly. Lose yourself in finding others. Encourage, don't discourage. Forget *me* and always think of *us*. Try always to smile and be happy; forget how to fret and worry. Analyze each test and trial for the good lesson it brings you, and *know* that it is only a lesson to be learned! "Give to the world the best that you have, and the best will come back to you."

UNITED KINGDOM

FOURTH SOUTHERN CONCLAVE 1971



The Raymund Andrea Chapter, AMORC, of Worthing, Sussex, England, is holding its Fourth Southern Conclave at the Royal Pavilion, Brighton, on May 29 and 30, 1971.

This well-known historic building incorporates many different styles of architecture and was built for the Prince Regent in 1787, by John Nash. It will provide a grand setting for the event.

Apart from the Conference Rooms being used for the Conclave, you will be able to walk around the building and environs. The Pavilion is well known for its ornate Banqueting and Chinese Rooms, among many others, where royalty lived. These eye-catching apartments with their various treasures and furnishings of the Regency period will provide you with a memory of the Conclave which will not quickly fade.

A special guest at the Conclave will be Frater Raymond Bernard, Supreme Legate for Europe.

Inquiries will be welcomed by the Conclave Secretary, 24, Litchfield Road, Sutton, Surrey, England.



The Learned Blacksmith

by RUTH W. STEVENS

Wisdom awakened

SURELY TODAY all people are well aware of the vital importance of International Peace. Perhaps in our practical world, a more precise term would be *International Stability*.

But what about our attitude one hundred or more years ago? Truthfully that was a time when many nations were completely isolationist—taking isolationism as the proper policy. Would you like to hear about a man who did not think like that—a genuine internationalist—a man more than a hundred years ahead of his time?

Elihu Burritt, later known as *the Learned Blacksmith*, was born December 8, 1810, in New Britain, Connecticut. He was the youngest of ten children—a family evenly divided between five sons and five daughters. His father was a farmer and blacksmith; his mother, a woman of simple devoutness. Of his early life Elihu wrote, "My parents were poor, so my means of education was limited to the advantages of the district school. My father's death deprived me at the age of fifteen of even those scant opportunities."

However, his oldest brother, Elijah, managed to get a pretty good education and became a schoolmaster. But Elihu was obliged to apprentice himself to a blacksmith. At the time he promised himself that somehow he, too, would get an education. And this is how he did it:

While he worked the bellows and struck at the forge he studied, drilling himself in mental arithmetic and in the vocabularies of languages both ancient and modern. Exotic and faraway places fascinated this New England youth, who had never even been away from his native town. With his indomitable taste for reading, coupled with his puritan passion for self-improvement, such a youth was bound to get on. After Elihu had saved up a little money, he asked the blacksmith for a short leave of absence to enroll as a pupil

in his brother's school. Now colonial blacksmiths were important artisans, far more than just horseshoers. They were iron workers, farm implement manufacturers, and they made vehicles and household hardware. In fact, they were the mechanical engineers of the frontier.

So it was with reluctance that Elihu's employer granted his request. It was equally difficult for Elihu to adjust to his new schedule. At age sixteen he was much older than any of the other boys in school. He had never been used to anything but little snatches of study, and he had to get along without the dollar a day he had been paid by the blacksmith. Nevertheless, he stuck it out for three months.

Then he had to go back to the anvils until he had earned enough for another little vacation. Vacation? Probably not our idea of one. This time he went to New Haven where there was a library, and just one of the things he accomplished was to teach himself Greek with no help but a dictionary. Though skilled in mathematics he liked languages better. Next he learned Latin, then took up French and Hebrew, followed with Oriental tongues, until he had mastered ten. This specialized knowledge he put to good use. His skill in deciphering or translating obscurely written valuable documents brought him some real financial rewards.

Governor Edward Everett of Massachusetts, hearing of these attainments, mentioned Elihu in a public address, and an offer to study at Harvard was proffered. However, Elihu refused it, still preferring to study by himself.

Enlightened Speaker

About this time somebody asked him to make a speech, and he made such a good one he was invited to give another and another. While still plying his trade, he was surprised at the number of people who came to talk to him as he worked his bellows. Finally, he had so many speaking dates with pay that he was able to give up the smithy entirely for the lecture platform. It is said that while preparing one of these talks on "The anatomy of the Earth" he suddenly realized how dependent the parts were on each other. This was

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the beginning of his dedication to the cause of International Peace, an ideal to which he gave himself heart and soul. He had many disappointments, and it is surprising he did not give up completely on trying to better this old world. Perhaps his apprenticeship days kept him hammering away.

To advance his ideas Burritt traveled widely, always working his way. In 1848 he went to England going from city to city in the interests of peace. There he founded the League of Universal Brotherhood. Later he organized the Brussels Peace Congress, followed by a series of congresses in other cities.

His successes as a public speaker continued to surprise him. Maybe all those people came to hear him out of curiosity? Well, if so, he determined to give them something to think about—things that mattered, like the problem of alcohol, rights of labor, free trade, the high rate of postage, and, ultimately, slavery. Sometimes he was applauded, sometimes cruelly ridiculed, as his capability for thinking in international terms was unique for his generation.

Along with his lectures he published many books and pamphlets. His *Sparks From the Anvil*, 1846, was especially widely read.

Writing in *The Old Woman's Railway Signal*, he penned these lines: "The most effective working force in the world in which we live is the law of kindness, for it is the only moral force that operates with the same effect upon mankind, brute kind, and bird kind. Kindness is the music of goodwill to man."

At the beginning of 1879, in Norwich, Connecticut, where he lived as an invalid for several years, he wrote what may have been his last letter to relatives. In it were these words, "As I look back over thirty years of my life and all I witnessed and experienced in that period, I am almost astonished at my reformatory and literary labors."

Certainly all of us are too! And we will want to salute this man, internationally minded to a high degree, possessing a profound sense of the irrationality of war and whose efforts were tireless and his purpose the loftiest.

New Hope for Old Problems

In the essentially classical tradition, Horace Mann, a New England educator who also became the first president of Antioch College, once said that he thought the purpose of a college was to see that there were enough, but only enough, men of intelligence to run the republic. For a very long time we have maintained the Platonic ideal that the principal function of college is to socialize human beings through cultivating the intelligence. Furthermore, we have held that if one cultivated intelligence and the rule of reason, and related these in some sensible way to the truths known as science, then the humane society would inevitably follow. However, it simply has not happened that way.

• • •

In today's world to be a person of reason is no longer sufficient. We must expand the idea of reason truly to include wisdom.

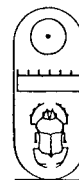
—JAMES P. DIXON
President, Antioch College

Reprinted from *Antioch Notes*

ROSICRUCIAN CONCLAVE IN CHICAGO

The annual Conclave of Nefertiti Lodge, AMORC, 2539 North Kedzie Boulevard, Chicago, Illinois 60647, will be held April 30 through May 2, 1971, at Village Wonderland, Camp Lake, Wisconsin 53109. Nefertiti Lodge will be offering a new concept of conclaves. All will find it a rewarding experience.

For further information, contact Nefertiti Lodge or the Conclave Chairman, Frater Paul Mueller, 4258 North Greenview Avenue, Chicago, Illinois 60613.



AUM-OM-AMEN

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

OF ALL the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and the Occident, the words *Aum*, *Om*, and *Amen* are the most frequently used and generally recognized.

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words. In the Rosicrucian rituals and teachings these words are rightly applied to certain principles and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians, in their mystical studies and principles, use these words the most precisely. However, from the questions that occasionally come to us from members and nonmembers who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and it may be helpful to touch upon this subject in greater detail.

Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus himself was called *The Amen* as revealed in a passage of the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use or their nature and how such words may be continued in use through many centuries as a mere formality. Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a com-



plete elimination of the beautiful mystical power that could be derived from a correct use and an understanding application of them.

It may not be apparent at first to the average student of mysticism that *Aum*, *Om*, and *Amen* are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word *Amen* should be pronounced as though it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled *Ahmn* we would be able to pronounce it more correctly, for the "a" should have a fairly broad sound given to it.

Undoubtedly, hundreds of books have been written and many hundreds of secret manuscripts prepared, dealing with these three words or with their root. For the root sound is more easily recognized by English-speaking people in the form of *Aum*. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "In the beginning was the Word; and the Word was with God, and the Word was God." And there

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are other references not only in the Christian Bible but in the sacred writings of other lands, relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know that in nearly every spoken language of the world there is a sound that is equivalent to *Aum* or *Om*.

It is interesting to note, also, that almost the first sound that every babe makes in its attempts to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter "m." In all of the sacred chants of the East, two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are that of "au" or "ah," and the "m" sound. In our private teachings the meaning of the "m" sound is made very plain and is significantly revealed. The sound of "ah," or the broad sound "a," is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of "ah" to the note of the keyboard mentioned above.

Cosmic Attunement

Right here the investigator might say that he would like to know why some other sounds such as "oh" often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i," are not used for mystical purposes or made to represent the word "that was in the beginning." May I say in answer to this natural question that the combination of "ah" and "m" represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, divine power that brings immediate attunement with the cosmic forces.

It should be kept in mind that man *discovered* these words and did not invent them. Whether we classify this discovery as a result of divine revelation or from experiments on the part of the sincere seeker, the fact remains that man did not *arbitrarily* select the sounds of "ah" and "m" but found that of all

the sounds he could utter these were associated definitely and positively with divine and creative power that produced certain effects within his being and within his aura around him. The mere fact that in many different countries widely separated and out of contact with one another the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

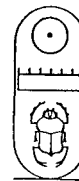
As I am preparing this article my radio is tuned to a soft musical program which was suddenly interrupted by the spiritual singing of some Negroes who are emphasizing some of their old-time songs known as "spirituals." Without the least analytical effort I notice the constant repetition of the "ah" and "m" sound in their songs, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound.

It is generally recognized in the Occident that the Negro spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to the American Negroes, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, ritualism that is so widespread among foreign nations and peoples. In these sounds of *Aum—Om—Amen*, we have vibrations of the highest quality of Cosmic Power and Consciousness.

In many other mystical names and words, we have some of this quality hidden or concealed. I refer to such words, for instance, as *Rama*, *Padme*, *Omar*.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

In the Sanskrit grammar we learn



much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were associated with ideas in a definite manner and regulated in their application. In Sanskrit the combination of "a" and "u" is equivalent to a diphthong pronounced as the "o" is in other languages, and this "o" has the same sound as "ah" or "auh." The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head, upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

Practice

It is for this reason that the mystic in private, relaxed meditation often begins his period of Cosmic Attunement by the repetition of this mystical word either as "aum" or "om," repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a pitch pipe at some music store—one which will give the "a" sound, or a tuning fork that will do so. If there is a musical instrument in the house, it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Analyzing the word *aum* as the most nearly correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The "a" sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason the "a" is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence.

The "u" sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the "u" is pronounced alone and separately as in the English language where we

pronounce it like the word *you*. When associated with the letter "a" as "ah," the "u" should be very soft and in the form of "oo," as in the English word *mood*. This gives you the double sound of "ahoo" with the accent on the "ah," and the "ah" sound drawn out slightly and ending with the sound of "oo." The letter "u" in this tone and manner of application is associated in ancient rituals with the words *Vishnu, mind, light, and omnipotence*.

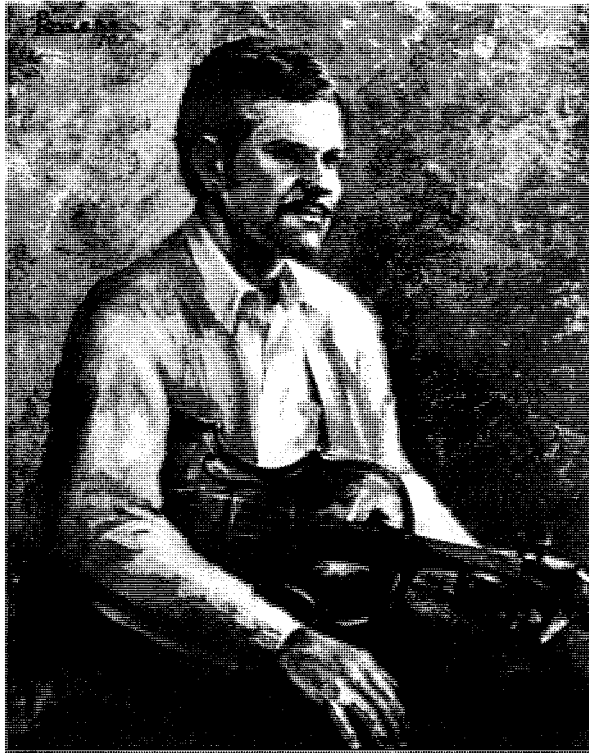
When we add the sound of "m," we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the "m" into a long humming sound at the end of a word, we are adding the significance of "m" which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for *God, the Almighty*. For this reason in the early Christian literature, Jesus was referred to as *The Amen*. Instantly we realize that the use of the word *Amen* in the Protestant Christian churches at the end of prayers or glorious expressions to mean *so mote it be* is erroneous.

These mystical words of *Aum, Om, and Amen* should always be used very reverently, as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering. They are purely divine words to bring about Cosmic Attunement and at-one-ment with God in the highest spiritual sense, and only for a holy purpose should they be used.

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

Exhibition of Paintings



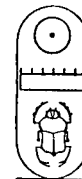
During late January and early February an exhibition of special interest was presented in the Art Gallery of the Rosicrucian Egyptian Museum. A fine mixed-media exhibit of paintings, which also included serigraphs (silk-screen prints), was shown by the Artists' Guild of Santa Clara County, organized in 1945 for the purpose of promoting community interest in art. The membership is composed of women artists only and in addition to fulfilling its initial purpose the Guild sponsors a tuition scholarship fund for worthy high-school seniors. Shown here is a reproduction of *The Viola*, by Valerie Powers, one of the many paintings on display.



IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

RALPH M. LEWIS
Imperator



BEHIND TODAY'S PROBLEMS

(continued from page 86)

tion given to the biological and psychological bases of peace as factors of human nature. In other words, peace begins with the individual. Man is naturally instinctively aggressive. This is a quality that has advanced him from ages of being just a *Homo erectus*, an upright walking primate-like creature, to the *Homo sapiens*, or the *Thinking Man* of today. This innate drive, this striving to conquer, to surmount obstacles that stand in the way of his personal gratification—physical or mental—has thrust man upward. It brought him down from the tree and out of the cave to confront reality in a contest for survival.

As said, this aggression is innate in the very cells of man's being. It is the striving of the Life Force itself *to be*. This same aggression, this fight for survival exists in all living things whether animal or plant. To suppress it is to lessen the capacity of man to master life.

However, this same biological urge can be perverted with respect to moral and ethical values. In serving the interests of self, which is the whole purpose of the biological urge, the human can be ruthless in his behavior. He can destroy the lives and interests of others to gain his end. It is only the imposition of the moral inclinations of man's nature and his will to exercise them for higher values that discipline his animal aggression. Such behavior, or discipline, is considered the mark of the advancement of mankind.

Until man, then, further develops this self-discipline engendered by the impulses and urges of the higher aspects of *self-consciousness*, war is inevitable. One cannot legislate successfully against

war. You can by verbal or written decree outlaw it, but that does not inhibit the perverse expression of man's natural immanent aggression. It is not possible to hold all mankind in check by force as, for example, by an international police. Even the possible deterrent of a thermonuclear war will not prevent some undisciplined men from risking such a catastrophe to gain what they believe will satisfy their pathological self-interests.

Modern advertising, through great mediums of communication, tends to stimulate the gross self-interest of man, resulting in dangerous aggression. It sets luxury goals for the masses to attain, placing great significance upon the sensual satisfaction that is to be gained from them. Most of these goals are exceedingly expensive and any pleasure that would be derived from them evanescent. The individual, however, is made to believe that these are necessary to the fulfillment and happiness of his life. He is not to be denied them. Persons of less character and will therefore resort to any means to acquire them. While such conditions remain an element of our society, peace in the community or in the world—a larger community—is an impossibility.

We can only hope that mankind will more rapidly come to realize that real self-interest is served by *control* of the violent display of his aggressive spirit. It is the duty of AMORC and other metaphysical and philosophical bodies to further such an awakening. However, we hope that they do so free from imposing any dogmatic and illiberal doctrines, and above all free from practices related to any forms of supernaturalism.



*The
Rosicrucian
Digest
March
1971*

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours; . . .

—WILLIAM WORDSWORTH

Rosicrucian Activities *Around the World*

TIJUANA, B. C., Mexico, was the site of a rewarding Conclave sponsored by Cosmos Lodge during the weekend of February 6, 7, and 8. Imperator Ralph M. Lewis and Soror Lewis were in attendance as honored guests at this fine event.



▲ In the summer of 1970 Rosicrucian Humanitarian Awards were presented to physician Dr. Halley Stott and his co-worker Mr. Robert Theophilus Mazibuko for their unselfish and dedicated services to mankind in connection with The Valley Trust project in Natal, South Africa. Valley Trust, an experimental sociomedical undertaking of which Dr. Stott is Founder and Chairman, focuses on promoting health among the rural Bantu living in the Valley of a Thousand Hills. He concerns himself mainly with the medical and nutritional service, Mr. Mazibuko serving as Agricultural Organizer and Demonstrator. In the latter capacity he has launched imaginative programs such as seed, garden layout, fish dam construction, and composting.

The organization has attracted world interest not only for its educational and humanitarian breakthroughs, but be-

cause it is developing a valuable blueprint for application to similar less developed areas. Dr. Stott's concept is well demonstrated by the words of an ancient Talmudic philosopher that have been adopted as Valley Trust's motto: "The noblest charity is to prevent a man from accepting charity, and the best alms are to show and enable a man to dispense with alms."



▲ The Awards were presented by the Natalia Chapter, AMORC, in Durban. Shown here studying his Award are Mr. Mazibuko, Mrs. Mazibuko, and their son Aggrey. Above is Dr. Stott.



A presentation of foodstuffs and toys was made to the patients of Sunyani Government Hospital by members of the Sunyani Pronaos, AMORC, in Ghana. Frater Samuel C. Gyamfi, Secretary of the Pronaos, is shown below making the presentation to Nurse Christiana Binka, who received the gifts on behalf of the patients. Every year the Pronaos presents similar items to the sick in the hospital. Others in the photograph are, from left to right: Frater Mathew K. Ansu, Joseph Frimpong, Thomas K. Kusi, Dr. Yao S. Osafo, Frater Daniel K. Acheampong, Miss Celestine Ampofo, Frater Charles K. Duah and S. B. Abuh.



What Happens Beyond This Portal?

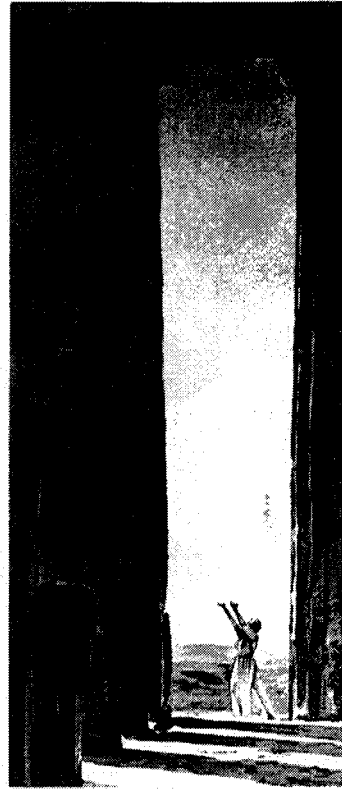
The Ancient Mystery Initiations

With heads bowed in grief, burdened with personal problems, cynical and bitter—candidates humbly crossed the thresholds of the ancient mystical temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant?*

Plato said, "To be initiated is to be born again." Learn about the creative, fulfilling life which can be yours!

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"The Ancient Mystery Initiations" will be sent *without cost*, if you subscribe—or resubscribe—to the *Rosicrucian Digest* for one year at the regular rate of \$5.00 (£2/1/9 sterling). When writing, ask for the manuscript by name.*



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

ROYAL TOMB



Opposite is one of the royal tombs of the ancient kings of Salamis, Cyprus. Salamis was twice the capital of the island of Cyprus. It was founded in 1184 B.C. after the end of the Trojan War. In one of the tombs was found a four-horse chariot in almost perfect condition. Other objects found corresponded to descriptions given by Homer. The findings depicted the wealth of the ancient kings of Salamis.

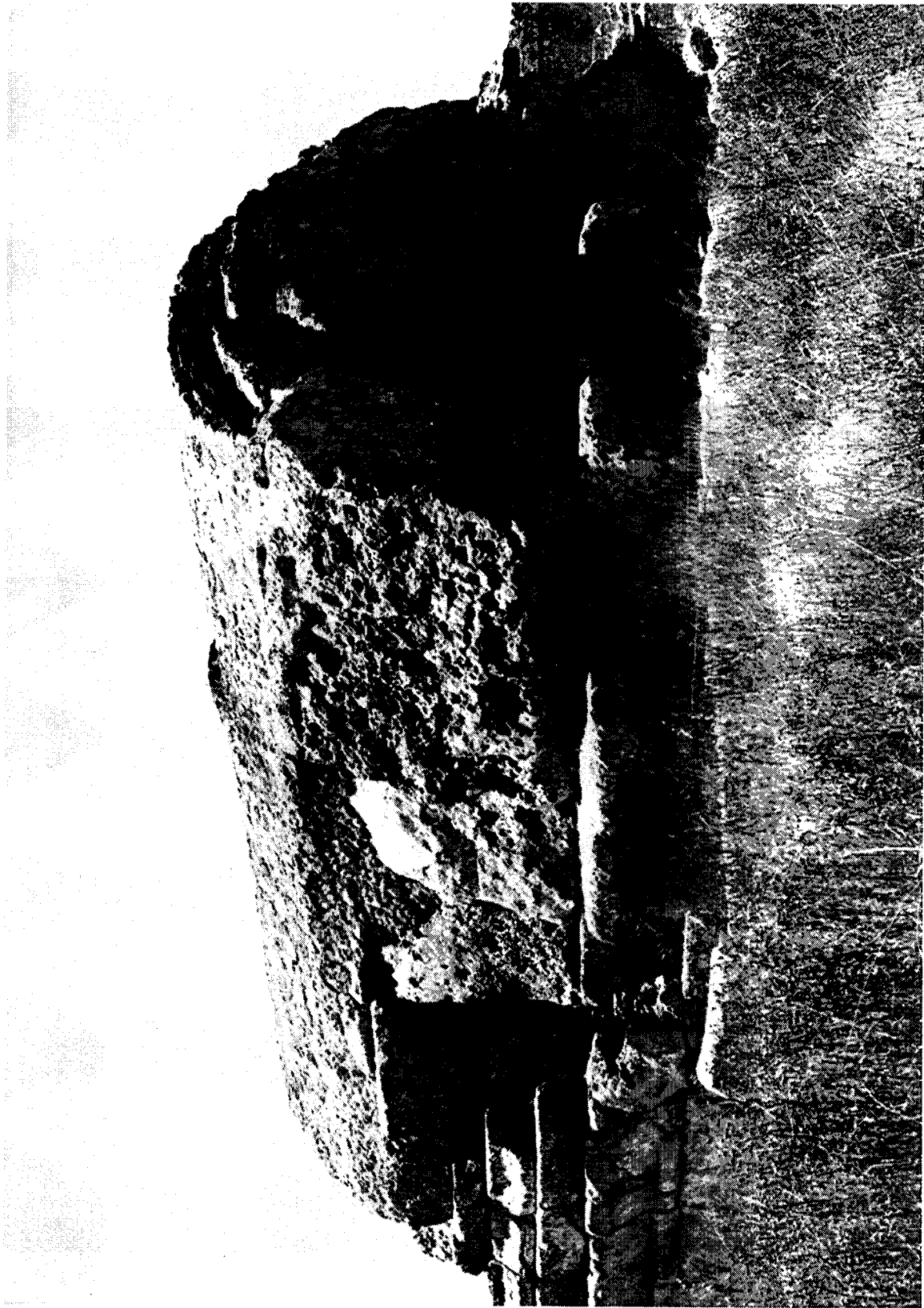
(Photo by AMORC)

**The
Rosicrucian
Digest
March
1971**

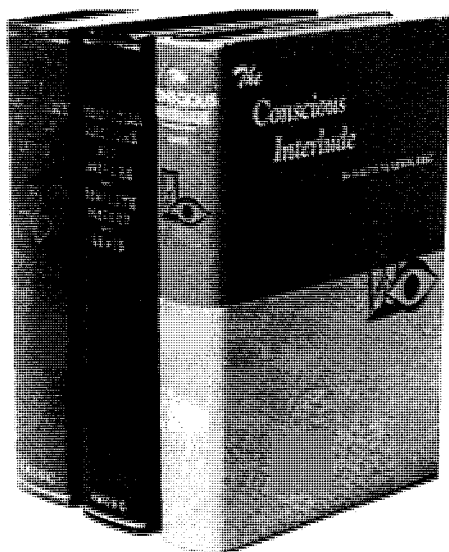
THE ROMANCE OF YESTERDAY (Overleaf)

The island of Cyprus in the eastern Mediterranean has experienced over the millenniums wave after wave of ancient culture as the Babylonian, Assyrian, Egyptian, Phoenician, Greek, Roman, Turk, French, and British. All have left their stamp. There are many old and picturesque villages in Cyprus, as the street in one of them shown above. Those villages with the archaeological sites are great attractions for the modern visitor.

(Photo by AMORC)







Reading To Remember

THE CONSCIOUS INTERLUDE:

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

This book is a most thought-provoking and fascinating work. It is a more liberal philosophy of life and covers many subjects such as: Inquiry into Consciousness, the Nature of Truth, the Mysteries of Time and Space, Immortality, the Psychology of Conflict, and many other most interesting topics.

ROSICRUCIAN QUESTIONS AND ANSWERS:

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

This new, enlarged edition contains the first complete, authentic history of the Rosicrucian Order from ancient times to the present day. The book also answers many questions concerning the teachings of the Rosicrucians.

SANCTUARY OF SELF:

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

Here is a book that points out how you may find a sanctuary from the bitter disappointments that spring from wrong thought and action! Do you know, for example, that happiness begins with yourself? Do you find that things once loined for often fail far short of the personal satisfaction you expected from them? This book reveals how you can discard the influences that enslave you and retain those which are worthy incentives.

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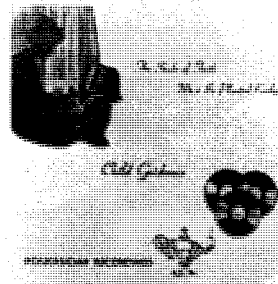
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BRAVE NEW ERA

If a working model of a glider were to be discovered inside an intact Egyptian tomb dating back to Cheops' time, the news would certainly be greeted by world-wide disbelief; the argument would be raised—and rightly so—that the ancient Egyptians did not possess the necessary technology to produce such a thing. On the other hand, Da Vinci's notebook drawings of flying machines are above such suspicion because they occur much later in history, as the result of much study, and no full-sized models of them seem to have been built and tested at the time.

So, Cheops' glider we would consider as impossible; but of Da Vinci we say he was ahead of his time. Yet, there is one type of flying device that seemingly could only be the product of a people extremely conversant with the laws of aerodynamics and that we take for granted and do not give a second thought, merely because when it came to modern man's attention it was being built and used by one of the most primitive groups of the family of man.

I refer to the boomerang.

To most people, the boomerang is a curiously shaped object somewhat resembling a scaled-down version of the old flying wing aircraft which, when properly hurled, describes a graceful arc through the air, returning to its point of departure . . . and here stops all further consideration of it. One has to look at the boomerang's uniqueness with fresh eyes to realize how unlike it is to any other throwing weapon in history: a weapon that returns to its owner if it misses! Of all the weaponry in man's arsenal before the coming of gunpowder, the boomerang stands out by far, in a class by itself. Rocks, slingshots, spears, knives, swords, catapults, arrows, cross-bows, arbalests—all these have been used by most peoples in history at one time or another, all of them have been periodically reinvented, and all have had a *traceable evolution* which has developed in a straightforward manner, one step leading to the next; also, none has required any great technological know-how.

Not so the boomerang.

When a careful analysis is made of it, the boomerang emerges as an extremely sophisticatedly designed object, especially shaped to follow a carefully calculated trajectory which can vary in accordance with the thrower's intent; thus the

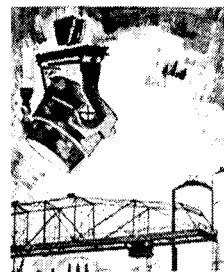
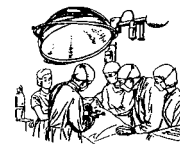
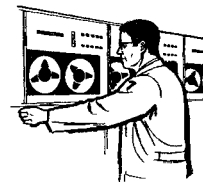
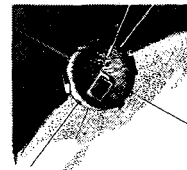
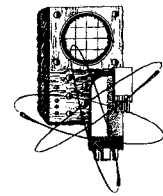
boomerang can even strike a target lying behind an obstruction—such as a tree—by going around it.

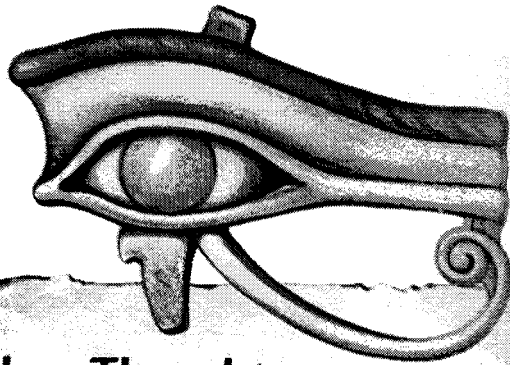
That the boomerang could not have been a product of the application of empirical methods is certain, for we are dealing here with a device that could only be the result of a thoroughly comprehensive understanding of aerodynamics (indicating a knowledge of higher mathematics) and that is nevertheless childishly simple to reproduce—once given one—enabling anyone with some manual ability to build it. And it is something which can be easily passed without alterations from father to son, making it ideally suited to the needs of primitive nomads but certainly beyond their ability to contrive.

Although the boomerang is something usually thought of as typically Australian—like the kangaroo and *Waltzing Matilda*—it, and versions of it, have been found among certain peoples of India, some tribes of Africa, and are to be seen carved in some of ancient Egypt's monuments. All this would seem to indicate that its origins are not as clear as previously believed and go far back in history.

Is the boomerang, then, a product of some highly developed elder civilization? This is an extremely hard—and touchy—question to answer. Obviously, since the carefully worked shape of the boomerang does not occur in nature, the first one could not have been "discovered" on a tree and later copied. We have no choice but to assume that it was purposely built to behave in its well-known manner, in strict accord with the laws of aerodynamics. But then we are faced with the need of having to find a people with an extremely good understanding of aerodynamics sometime before the birth of Christ . . . but if we try to go further back than Da Vinci's preliminary studies, we draw a blank.

What is the answer to the enigma of the boomerang? Who taught its users its construction and use? A small riddle, suitable perhaps for a short after-dinner conversation before moving on to more important topics, but one which has no truly satisfying answers. Our technology has enabled us to study and express the boomerang's behavior in elegant and complex formulae, but this tells us nothing about its origins . . . a very small irritation, surely, but one we may not be able to assuage even during this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

But those of all men I count most complete, who know how to mix and temper the managery of civil affairs with philosophy; seeing they are thereby masters of two of the greatest good things that are,—a life of public usefulness as statesmen, and a life of calm tranquility as students of philosophy.

—PLUTARCH, A.D. 46(?)–120(?)

Confucius said, "There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued:—these are injurious."

—CONFUCIUS, 551–479 B.C.
Sayings, Book XVI, Chapter IV

If you meet a man of words in his hour, if he is one like yourself, that which is on your shoulders set down and become wiser than he is through your silence, whenever he is speaking evil things. Those who are listening will applaud him, but your name will be fair in the opinion of the princes.

—The Teaching of
PTAH-HOTEP,
fl. 2650 B.C.

