

ROSIKRUCLIAN DIGEST

September 1971 • 50¢

Featuring:

- *Mysticism*
- *Science*
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Truth**

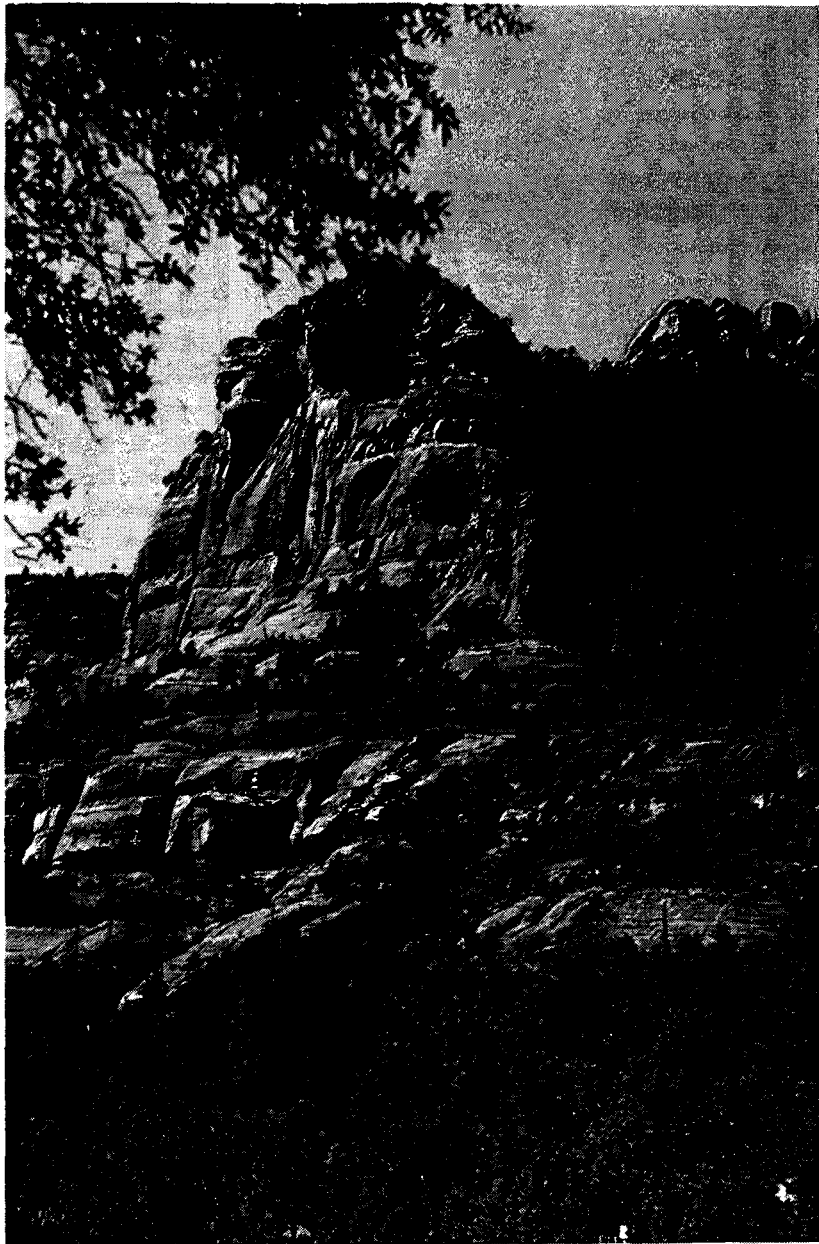
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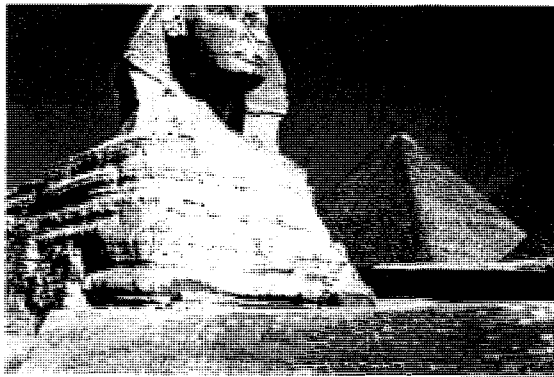
**Be Careful What
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Next Month:

**World Problems
and Man**





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By Rodman R. C

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Egypt's Ancient Heritage

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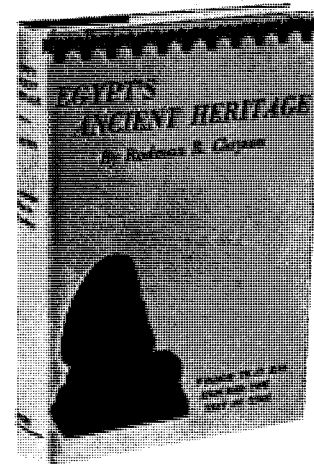
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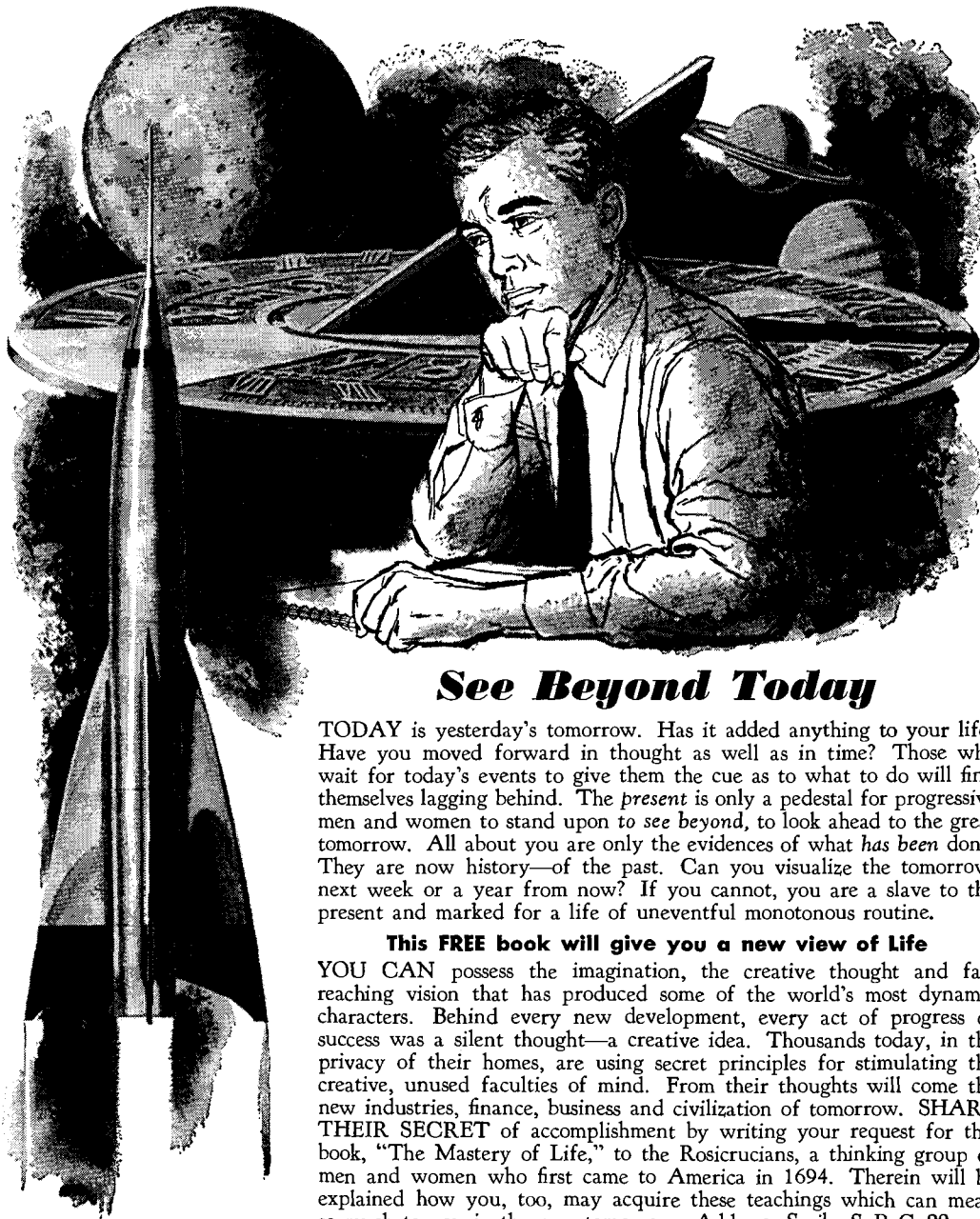
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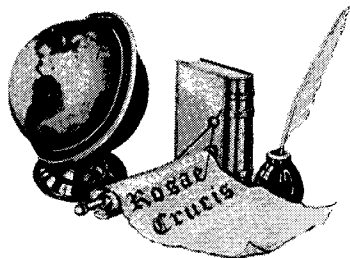
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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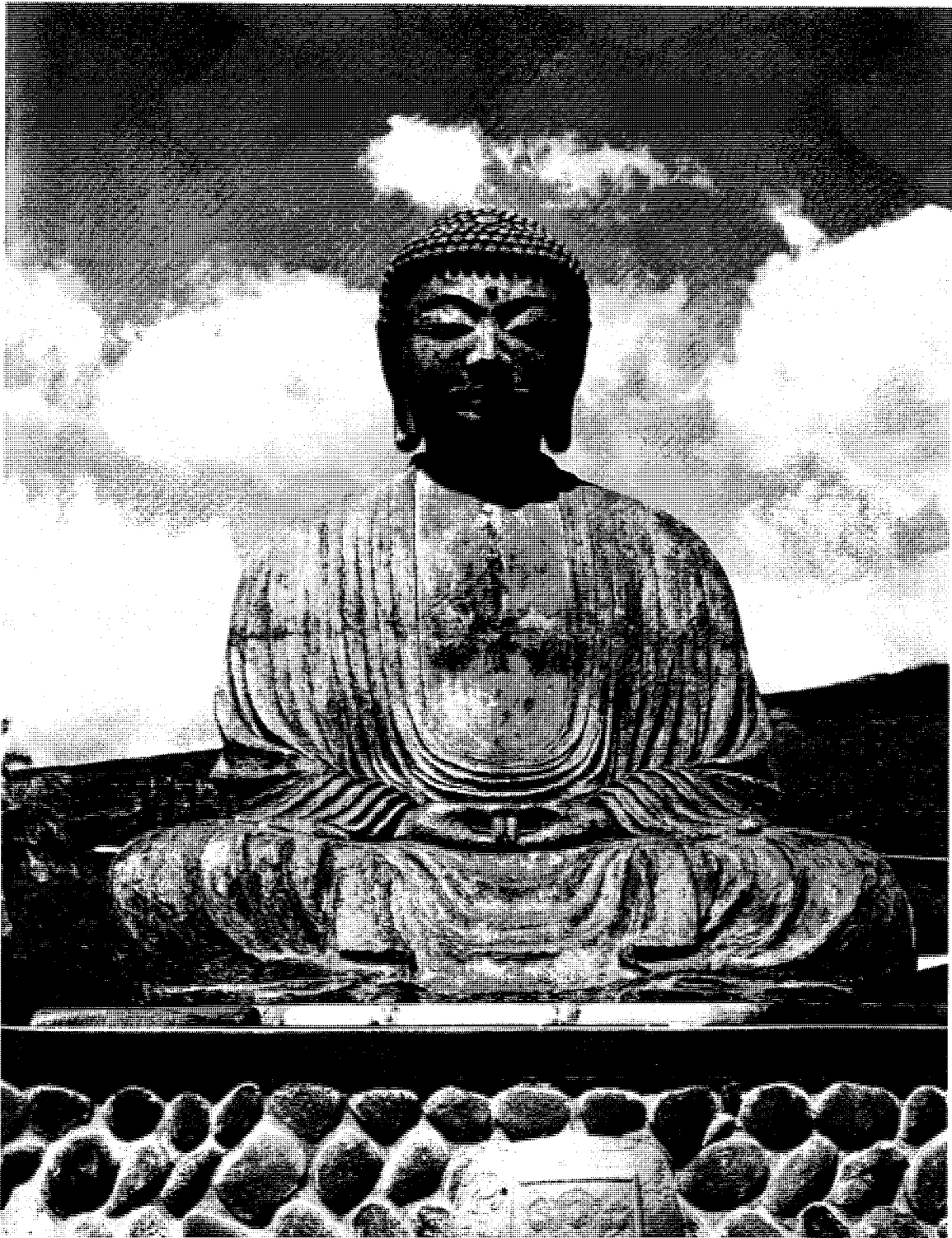
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(Photo by AMORC)

GIANT SYMBOL OF SERENITY

This huge statue of Buddha is the largest in the Western world. It weighs more than five tons. It is on the grounds of the Lahaina Jodo Buddhist Mission on the Island of Maui, Hawaii. Also, under construction in Lahaina is a Japanese cultural park.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE MYSTICAL ATTITUDE OF MIND

HAS MYSTICISM a practical value? Does it contribute only to the ascetic temperament and to a transcendent idealism that have few, if any, roots in the demands of secular life? Since mysticism plays a prominent part in the motivation of religion, even in its rituals and symbolism, it ordinarily would appear to be quite distinct from any direct relationship to the material requirements of daily living. However, if we briefly review the basic concepts of mysticism, we come to see that it does provide access to a valuable source of guidance in worldly affairs.

The Judaic, Christian, Islamic, and even the so-called pagan mystics were generally in agreement on the nature of mysticism, even if they did not all refer to it by that name. First, mysticism affirms that the fundamental nature of *reality* is ineffable. It is not within the province of man to describe it. Man cannot know pure being, the noumenal world, that is, the basic substance of all things, either by means of the senses or the intellect. In other words, the categories, or faculties, of our ordinary consciousness cannot grasp the innate state of reality.

Mysticism contends that philosophic speculation, using the faculty of reason, may attempt an approach to reality. It may theorize as to its nature, yet such falls far short of what reality may be. The reason is of a finite nature, regardless of its seemingly boundless content and its depth of thought; therefore, it cannot embrace pure reality which is *infinite*.

Regardless of these limitations mysticism does not completely shut out the possibility of humans' experiencing reality. It leaves open one avenue. This avenue is through the state of *ecstasy*. In this ecstasy certain phenomena occur. "All sense of separateness, apart-

ness, and differences of self from the nature of the real disappears." Simply, this means that the self-consciousness is obliterated. The individualism is actually merged and made one with the real, "or engrossed in a magnificent vision of it." The distinction between subject (thought) and object (particulars or things) still exists, but self no longer experiences it.

What are the mystics striving for in endeavoring to attain this special state of consciousness? It is first an acknowledgment of the limitations of the ordinary consciousness, the common states of the objective and subjective. Man ordinarily denies himself the realization of the whole, pure being, of which he and all existence are a part.

Man's common awareness, the mystic is saying, is like looking through a long narrow tunnel. At one end we see a part of reality, what our senses permit, and we may imagine and dream there is more. But what lies on either side of the opening of the tunnel and beyond our perception, we know not. No matter how much larger we create the opening of the tunnel as, for example, supplementing our senses with instruments, still we are handicapped. By such means we can never hope to experience the whole of reality, the mystic relates.

We must not therefore rely upon empirical observation and reason as a guide to the nature of the real. We must use an aspect of consciousness which can realize itself, that is, the very *real* of which we are a part. In so doing we are then wholly united with the One—called God, Absolute, Universal Mind, Cosmic, the various terms used by mystics.

Ecstasy is a supreme state of consciousness. It is an undifferentiated realization. We may say that it is the

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full power of human experience unlimited by sense organs and also being a harmony with man's cosmic nature. It is the focusing of the full light of consciousness on the unity of self, with reality but without the distinction of particulars.

We have referred to self-consciousness, which in general means our inner perception, the realization of the "I," the personality and individuality as distinguished from all else. But in mysticism ecstasy transcends this self-consciousness. Ordinarily, we realize self by its apparent separateness from other reality. In other words, we know *we are* but at the same time knowing that we are *not* some other thing. In the ecstasy of which the mystic speaks, the self and all reality are merged—there is but a *oneness*. There is then neither self as we distinguished ourselves nor the myriad particulars of the world. There is just reality, a single state of being. The self is not lost but it is absorbed in this reality.

The mystics have well said that the reason cannot express this ecstasy that gives awareness of reality. The more the attempt is made to explain this oneness by means of the category of the senses, the more incomprehensible it becomes. It is an experience of a specific state of consciousness which goes far beyond the terms in which the other states of consciousness are able to express themselves.

Intuition

However, some of the most illumined mystics—Moslems and Christians—have affirmed that *intuition* is the means of attaining this ecstasy by which the experience of absolute reality is had. They do not relate intuition directly to either the reason or the emotions. They likewise consider that it is not a phenomenon that is wholly an organic or mental process, but rather a divine function that manifests through man's physical and mental being. To them intuition is thought of as being a kind of super-faculty. It is natural to man in that it is an intangible attribute of his being but one that is very infrequently fully exercised.

Perhaps another way of explaining the mystical concept of intuition is to

think of it as an immanent super-intelligence, this intelligence being part of the whole universal consciousness of which the mystic likes to think that pure reality consists, the intuition of man being like an octave of the whole keyboard of reality. Therefore, intuition is an *insight* into the Absolute, or Cosmic Reality. It makes possible that ecstasy, that great illumination, or influx of consciousness, by which the self knows its unity with the infinite.

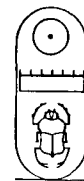
How do we bring this exalted faculty, or attribute, down to mortal values, that is, the problem of living and of the happiness of the physical and mental selves of man?

Such mystics and theologians as the Christian scholars Albertus Magnus and Thomas Aquinas declared that all divine revelation was *truth* and must be accepted on faith. Whenever there is a contradiction by reason, the latter must give way to faith and revelation. In philosophy reason was free to speculate on all subjects other than the revealed truths of theology. They declared, however, that reason could and did at times demonstrate the truth of faith and revelation. The mystics further affirmed that *intuition* was an agent of truth even equal to revelation. By means of intuition one could acquire the truth regarding the workings of nature and of the cosmos that surpass the reason to singly realize.

Furthermore, intuition by its self-evident clarity could inspire and guide the reason so that man could demonstrate and objectify the truth. Thus it is possible for man, it is held, by the transcendent means of intuition to gain a glimpse of the nascent state of things, a pristine vision, by which he can reduce reality to natural causes and bring it within a scope that man can experience.

In this regard, then, as a cosmic or divine faculty, intuition is not to be confined to merely acquiring a mystical state of oneness. It is encyclopedic, that is, it has access to values, to relationship, to causal states that our ordinary thinking processes cannot attain.

This intuitive insight, we might think of as a kind of supreme reason. It has access to elements of reality beyond our common faculties of perception; yet it



reduces these elements to the nature of inspirational ideas. These ideas are not foreign in their quality to us. In other words, in their entirety they may appear as a new experience but intrinsically they are composed of terms and words that are definitely related to our level of intelligence and education. In its superior nature, the intuition can and does also provide a suggested pattern of action. Within the pattern, that is, the envisioned whole idea, there is always a key given, a sort of causal point revealed as to just how the pattern can be materialized.

Intuitive truth is not an attribute bestowed exclusively upon mystics. The man in the street who talks of his *hunches* or the woman who says, "Something told me to do this," is disclosing that each have had intuitive impressions and guidance. Every successful artist, poet, writer, inventor, or any person in creative activity is motivated by his intuition.

Reason

It must not be thought that intuition supplants the function of reason. Almost each hour of our waking state we are called upon to exercise reason, to evaluate, to compare our experiences, to judge their relationship as they affect some activity. We should not resort, nor need we, to intuition in most prosaic matters of the day.

There are two ways in which reason and intuition are to be related. First, when reason fails to find a solution to a problem and the intellectual faculty finds no further recourse, then a resort to intuition should be had. It constitutes an appeal to an inner higher judgment, a keener sense of relationship than is had by the faculty of reason.

The other relationship of reason and intuition is to use reason as an instrument, a tool to manifest the inspirational ideas of intuition. This is often difficult because, at first, reason may arrive at a conclusion that is quite contrary to the intuitive impression one may have and, therefore, convey the notion that the latter is impossible of fulfillment. In other words, reason must not become the judge of the truth of intuition. Rather, it must rationally try to reduce the intuitive impressions to particulars,

conditions, and elements of the world that can be *objectively* realized.

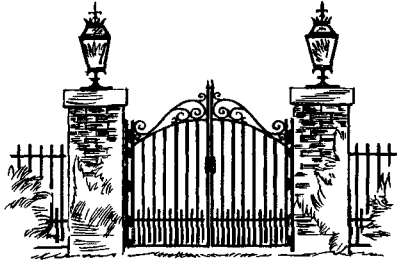
Permit us to use an analogy to clarify this point. Leonardo da Vinci, for example, had an intuitive idea with respect to man's being able to fly. In a deductive sense, intuitively, he had a certainty this could be accomplished. However, based on human experience at that time, common reasoning would say that such was impossible. After all, man is heavier than air, he has no wings, and any machine, or device, adapted to him would still be heavier and keep him grounded. But instead da Vinci used his reason to try to find means to fulfill his intuitive vision. His remarkable diagrams and the models which he constructed show how he had reduced his intuitive concept to causal facts and to the basic principles of the physics of aeronautics—centuries before man did fly!

Though all men possess the faculty of intuition, few know how to call upon it at will. With most men it is a phenomenon that suddenly floods their consciousness from seemingly out of nowhere with an impression that has great clarity. Also, with most men, even, this is very infrequent. Further, with most men the intuitive impression had is regarded as fantasy or a day-dream because it seems to conflict with their usual reasoning processes. It is here where the mystic excels (that is, the true mystic); he has the technique which permits him to exercise and to understandingly utilize intuition *at will*. He may use it almost as commonly as other men use their reason.

But just as the serious thinker contemplates things as logically as he can, so the mystic, too, refers to intuition not in a casual but in an assiduous manner. He does not employ intuition where reason and the sense faculties will suffice. He does not resort to a meditative process when empirical observation is all that is necessary. The technique of *mystical intuition* consists of not only knowing how to utilize it but when to do so as well.

The real mystic is not, therefore, an idle dreamer out of touch with the world. Rather, he is a *practical* individual employing a more sensitive faculty and using the full potential of man's nature, *here and now*.

Preserving Our Heritage



THE NATIONAL TRUST for Historic Preservation in the United States is the only national private organization chartered by Congress to encourage public participation in the preservation of structures, sites, and objects significant to American history and culture.

The Trust is empowered to accept historic properties and maintain them for public enjoyment. Although its primary effort is aimed at developing local groups to save and restore historic landmarks, the Trust owns and administers ten historic properties from Massachusetts to California. They are:

Belle Grove	Middletown, Virginia
Casa Amesti	Monterey, California
Chesterwood	Stockbridge, Mass.
Decatur House	Washington, D. C.
Lyndhurst	Tarrytown, New York
Oatlands	Leesburg, Virginia
Pope-Leighey House	Mt. Vernon, Virginia
Shadows-on-the-Teche	New Iberia, La.
Wilson House	Washington, D. C.
Woodlawn Plantation	Mt. Vernon, Virginia

Program activities at these houses range from musicales and needlepoint exhibits to technical seminars for museum professionals. James Biddle, president of the Trust since 1967, has said, "It isn't enough for us to be content with simply maintaining house museums. Instead we have to breathe life into these properties."

Established in 1949, the National Trust does more than just preserve historic and architectural landmarks. It is concerned with the quality of our environment—whether it be land and water pollution or community design and development.

. . .

The National Trust supports preservation activities across the nation

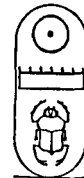
through a variety of programs. Professional staff members advise local groups on how to determine what is worth saving, how to organize effective preservation groups, and how to restore, preserve, interpret, and raise funds for a project.

A newly instituted Field Service division expands the Trust's capacity to provide professional, on-location consultant services, including a limited grant-in-aid program to selected public and private organizations seeking such services. Consultants assist with questions involving inspection and evaluation of properties, testimony at public hearings and appearances at public meetings. Collecting and disseminating information on federal and state historic preservation programs are among the major concerns of this division.

The Trust serves as a clearinghouse for preservation information. Its archives are a vital reference source for preservation history and current activities. It is open to writers, researchers, and groups seeking data on preservation problems, techniques, and projects.

Current preservation activities around the country are reported in publications of the National Trust. Members receive *Historic Preservation*, an illustrated quarterly magazine, as well as the monthly newspaper, *Preservation News*. Both are reliable sources of information on nationwide preservation activities. The Trust also publishes technical monographs dealing with specific aspects of preservation—architecture, legislation, technical manuals, and bibliography.

Education is equally important. The Trust offers school tour programs at its





—Photo by Marler

WOODLAWN PLANTATION, MOUNT VERNON, VIRGINIA

The grace and grandeur of old Virginia live on at Woodlawn Plantation, an historic house-museum owned by the National Trust for Historic Preservation. Once owned by George Washington, the 128-acre site overlooking the Potomac River was home to his foster daughter, Nelly Custis Lewis. The Georgian mansion, designed by Dr. William Thornton, architect of the United States Capitol, is distinguished by spacious rooms and treasured heirlooms of the Lewis family. The circle of boxwood framing the entrance grew from Mount Vernon slips. Woodlawn is located fourteen miles south of Washington on U. S. Route 1, just three miles from Mount Vernon.

own properties and sponsors seminars and training programs. It also co-sponsors an annual six-week course for graduate students considered potential historical administrators. Illustrated lectures are supplied to historical societies, preservation and other civic groups at their request. The Trust also sponsors historic house tours for its members.

It is the basic interest of the Trust, and indeed its chartered responsibility, to assure that all Americans share in this work to safeguard America's national, state, and local historic landmarks.

"These links between our past, present, and future face constant threats of destruction," says James Biddle. "The dangers of ignorance and apathy are demonstrated by the scraped-clean technique of the bulldozer, the crash of the wrecker's ball, tasteless commercialism, misguided or uninformed restoration, and the growth of cities and highways planned without a concern for the tangible roots of our national identity. As a result, thousands of buildings and neighborhoods, which were uniquely American and which can never be replaced, have been demolished."

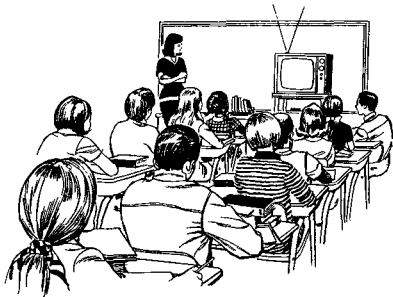
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Special Education

by ROBERT JOHN GRAHAM

Salvation for the retarded



IT HAS BEEN many years since parents have secreted their mentally retarded children away in the attic to prevent their discovery by the public. Never before in history has there been a healthier climate for the mentally handicapped individual.

Newspapers, magazines, radio, and television media have frequently brought the plight of retarded people to the attention of the public. Medical research is providing new drugs that now make it possible for patients with previously uncontrollable behavioral patterns to respond to therapy.

Many psychologists are better qualified to provide early diagnosis of mental deficiency and to give counsel and guidance during the formative years when therapy is most beneficial to the patient. Colleges and universities are establishing clinics and promoting teacher courses for the education of mentally retarded children.

The greatest asset of all for the mentally retarded child, however, is the Special Education teacher. In order to better understand what it is that makes a special class so worthwhile for retarded children, we must first take a glimpse at the regular classroom situation.

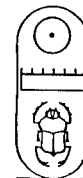
The typical classroom teacher has anywhere from twenty-five to forty or more pupils in his class. By necessity, he must teach to the medium [class average] of the group. The extremely bright and gifted child he can encourage on to greater achievement. He provides remedial assistance to those who are a little slow and below grade level. Within such a class, the average student can fare quite nicely for himself.

If, however, the school system does

not provide special classes for the education of retarded pupils, such pupils by necessity must be included in the regular classroom situation. When this happens, it is not only a gross injustice to the retarded child, but to the entire system as well, for the following reasons:

- A. The child usually has repeated several grades and as a result is apt to be considerably larger and older than his classmates.
- B. Because he is several grades behind in his academic achievement, he is unable to take part in the daily activities of the ongoing curriculum.
- C. Since by necessity he does little in the classroom except sit, he frequently grows restless and, depending upon his own emotional stability, often becomes a distracting element to the rest of the pupils.
- D. If he tends to be emotionally disturbed along with his retardation, and he is considerably older and stronger than his fellow classmates, he then can become a definite threat to the safety and well-being of those about him.
- E. Because mentally retarded children are very apt to be poorly coordinated and often suffer abnormalities such as defective speech, hearing, eyesight, or other impairment, they often bear the brunt of childish cruelties by their classmates which could further complicate already existing emotional disorders.

Interest in the education of mentally retarded individuals goes back nearly two hundred years with the famous case of the "Wild Boy of Aveyron" and Jean Marc Itard's attempt at educating the creature. The later contributions of Edouard Seguin, Alfred



Binet, Decroly, and Montessori have established the field of Special Education as a highly specialized science unto itself.

For many mentally defectives, special classes for the mentally retarded often make the difference between becoming a self-supporting, worthwhile member of the community or becoming a public ward for the rest of his life.

How does a special class for the education of the mentally retarded differ from a regular classroom situation? This question is well taken and is perhaps the most frequently asked of teachers of retarded children.

Small Classes

The most obvious difference is the physical size of the classroom and enrollment. Each individual State establishes its own regulations governing its special classes. In New York State, the maximum pupil enrollment for an educable class for mentally retarded children (I. Q. 50-75) is fifteen pupils. In New Jersey, class size is restricted to ten pupils. Some school systems provide a full-time teacher aid to assist the special class teacher if the enrollment exceeds ten pupils.

Many special classes maintain an enrollment of even less than ten pupils. For example, the special class at Victor Central School, Victor, New York, has only eight mentally retarded pupils.

Class size then is a critical factor when considering the effectiveness of any special class program. A class enrollment of eight pupils insures each pupil of the individual attention he so desperately needs.

A classroom containing ample space—from 50% to 100% more room than regular-sized classrooms—permits the establishment of “centers of interest.” Such centers may include kitchen facilities, workshop area, arts and crafts center, reading center, library corner, recreation corner, arithmetic corner, curiosity corner, and various other areas depending upon needs of the particular group and amount of available space.

It must be remembered that by the time a child is placed in a special class he has usually been exposed to repeated failure while in the regular grades.

As a result, he is often discouraged, humiliated, and totally defeated. When such a person is suddenly placed in a class where he not only is expected to do the work but made to do it, the experience can at first be quite upsetting. Indeed, one little girl was so determined to have her own way when she refused to do any work that she flew into a rage, stamping down upon the teacher's foot as hard as she could. Such overt actions, however, are usually short-lived once the child realizes that this demonstration is useless.

The mentally retarded child's first learning experience may seem rather unpretentious; yet to him, and to the rest of his class, it is a most serious matter. He first must learn where his own desk is and the location of the coatroom, drinking fountain, and lavatory. Perhaps even more important, he must be exposed to the rules and regulations governing the operation of his own polite, courteous, and above all, safe classroom.

Once this adjustment is made, he moves on to the more concrete experience of perhaps learning that $1 + 1 = 2$. As his little hand grasps the beads on the counting frame—beads that he cannot only see but feel, smell—even taste if he must—he soon discovers that arithmetic is fun and easy.

Individual Attention

The special class teacher is continually alert to the individual needs of his pupils. He realizes that perhaps his most important and difficult task is to build up a self-confidence and self-respect in each of his pupils. When a child has suffered failure repeatedly over the years, this is not always an easy task. Yet, with time and patience, it remains not an impossibility.

If the experienced Special Education teacher has learned anything about retarded children it is that no matter how severe a child's mental deficiency or emotional disturbance may be, each has his own worth, his own values, that the rest of the pupils can share. By becoming tuned, so to speak, to the child's own frequency of existence, the teacher can better recognize his potential and exploit it to its fullest extent.

For example, when Johnny misses a word at the reading table and the

teacher knows that Billy could assist the child, he calls Billy out of his seat and up to the table to help Johnny. Instead of being the last one in the regular class—the one who could not do anything right—Billy is now capable of helping someone else for the *very* first time. The impact of this experience must not be underestimated in the life of the retarded child. Nothing is quite so effective in bolstering the security and morale of the child as helping someone else, and it is upon just such experiences that a retarded child builds his future—a future of worthwhile, helpful, and independent living.

Interschool Relationship

The teacher of a mentally retarded class must also be concerned with the image that his pupils have on the rest of the school. Since retarded children may look or act differently from other children, they are easily identified by the rest of the student body.

Children can be very cruel when they want to be. Some find the retarded child easy to pick on. There may be name-calling—words such as *retard*, *stupid*, and myriad others which cut into the sensitive hearts of retarded children like a razor. Some may even be physically abused and hurt by such thoughtless and cruel individuals. Although such practices may never become widespread throughout the student body, they nevertheless can undo much of what the teacher is so desperately trying to achieve.

In order to effectively control such a situation, a teacher must launch a widespread public relations campaign which includes every aspect of the entire public school system from the student body through the principal to the custodian. When a special class maintains a healthy interschool relationship it is by far no accident, but solely a result of careful planning and cooperation by all concerned, such as that experienced by the special class at Victor Central School.

Through the workshop facilities of the Victor class, the pupils undertook certain projects that would benefit the rest of the student body of the school. Such projects included the construction

of teaching easels for classroom teachers, bead-counting frames for kindergarten and first grades, book storage boxes for the library, a sleigh for a school play, Christmas tree standards, and many other useful items.

When a project was completed, the pupils would personally deliver it to the class that would use it. This was not only beneficial for the special class pupils to see their project developed through the various stages of planning and construction, but to see the usefulness of the end product. This method also enabled the pupils in the regular class to appreciate and respect the special class pupils for the sincere, useful people they truly are.

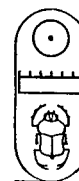
The culmination of special class prestige is realized when students passing in the school hall pause before the open door of the special class room and are heard to remark as they peer into the room, "Boy—look at that room! I sure wish I could be in there!"

Then, when regular class pupils enter the room seeking help and assistance on their own classroom projects, the special class pupils rise to the occasion and render the needed assistance. As such occasions are repeated over and over throughout the school year, the student body ultimately begins to realize that a school with a special class is a lucky school indeed.

Program Participation

Another activity the special class at Victor undertook was a fire prevention campaign which lasted six weeks and saw nearly 2000 people participating in the program, which consisted of a pupil demonstration and a slide presentation featuring the taped voices of notables from the worlds of music and sports in special messages on fire prevention and safety. Color slides, photos of fire-fighting scenes and equipment, as well as an exhibit of damaged fire helmets which portrayed the serious nature of the fire-fighting profession were made available to the program from official sources. Letters of encouragement from people well-known in public life were received.

The program, which proved a great success, was shown on an individual class basis to every child in the Victor



Central School system from preschool through sixth grade plus two seventh grades and classes invited in from a neighboring school. The program was also shown during parent open-house-night as well as on special occasions to visiting dignitaries from the State Education Department, principals from area schools, and visiting fire fighters from Rochester, New York.

Such programs as this not only can successfully promote the virtues of health and safety, but can also provide immense psychological assets to pupils who so desperately need recognition.

In the special class, the retarded child becomes someone with importance, pride, and self-respect. He is a person going somewhere. Learning may come slow, but he will learn. When he gets out of school he will be able to tell time correctly. This will enable him to get to work on time—a feat which many individuals of superior intelligence find extremely difficult, if not impossible.

He will be able to count money and handle his own financial affairs. He will be able to read sufficiently to get a driver's license and read a newspaper. He will be clean and dress neatly. He will be well mannered and respectful of law and order—again a

feat which many intelligent individuals have found impossible to achieve, as can be testified to by the enrollment in the jails and prisons throughout the United States.

The retarded individual is often a good worker and a happy employee. Realizing his limitations, he learns to trust and depend on his employer for help and advice. As a result of this allegiance, he is not likely to grow discontented or restless with his work.

The mentally retarded individual may never become a superb conversationalist or perhaps even a leader of the community; yet he will represent a certain solidarity of character which any community should be proud of.

Yes, the mentally retarded individual can be a definite asset to the community. He can conscientiously assume tedious, repetitious tasks and less pleasant physical-type labors that have to be done. He often finds pride in a chore that others avoid.

Those who are truly acquainted with mentally retarded individuals know that they possess a trusting sincerity, a simple charm all their own—a charm that often is far more becoming than the wisdom exhibited by some people of supposed superior intelligence. Perhaps the world could use a little more charm and sincerity. . . .



As you think, you travel; as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you secretly most love. Into your hands will be placed the exact result of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

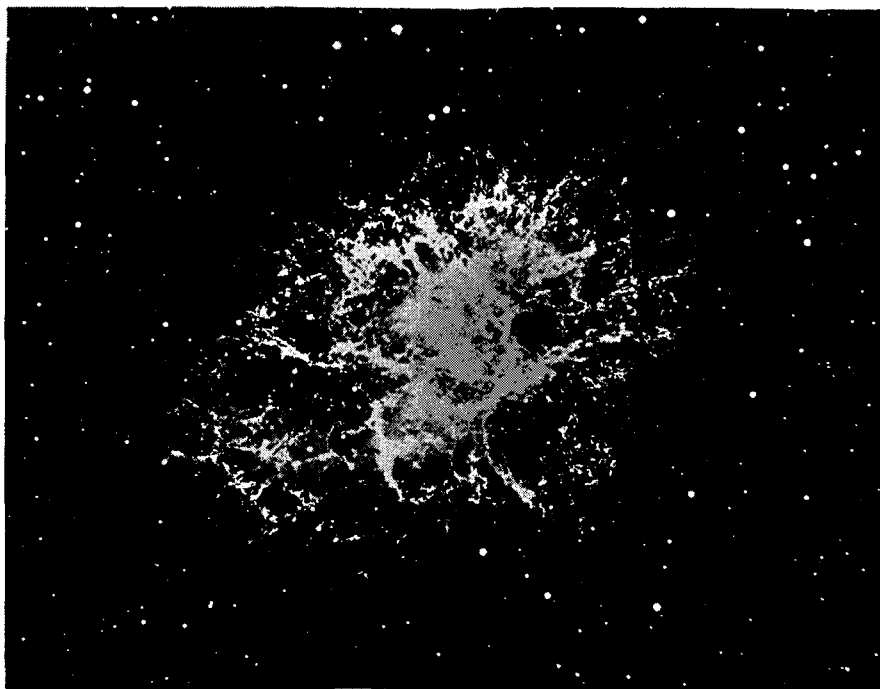
—JAMES ALLEN



NEW COVER

*The
Rosicrucian
Digest
September
1971*

Our cover is of Oak Creek Canyon, Arizona, a most spectacular phenomenon of nature. It begins some 12 miles south of Flagstaff, Arizona, and extends for 16 miles. The walls of the canyon are a virtual spectrum of changing colors painted by the sun as its changing position reflects upon the precipitous sides. The varied vegetation adds to the fairyland appearance of the canyon, renowned throughout the world. Oak Creek Canyon is the delight of artists and photographers.



Crab Nebula

PULSARS—REINCARNATED STARS!

by NINA MERCHAN

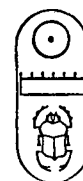
THE MOST spectacular July 4 fireworks in history was displayed by nature when a dying star explosively announced its existence to Chinese astronomers in the year A. D. 1054. From a region of darkness, a star suddenly appeared in the night sky, shining as bright as the planet Venus.

In the words of George Gamow, physicist and science writer, a massive star knows how to die—cataclysmically and spectacularly. It blows off its incandescent envelope, a *supernova* as it is called, leaving a colder, smaller, denser core—a remnant so tightly packed that the degenerate matter left is at least one hundred million times denser than water. Even in its death state, however, such a star illuminates the gaseous debris around it. Then like a parent that has seen more glorious days, the star fades into oblivion. The result may be visible as luminous wisps

like those in the Crab nebula—all that remains of the 1054 spectacle. Or so everybody thought.

A supernova does not punctuate the life of a massive star. After a violent transition that puts the explosion of a million H-bombs to shame, what remains of the star enters a new life as a *pulsar*—a star reincarnated from its sedate, luminous existence into a pulsing, gigantic radio transmitter. It will live for several million years as a radio beacon in space. As a new celestial inhabitant, it even earns a new name. For example, *CP 1919* stands for the pulsar discovered in Cambridge at right ascension 19 hours and 19 minutes.

Historically, Miss Joycelyn Bell, a student of astronomy, discovered pulsars in 1967. While assiduously pouring over data sheets that usually amounted to 400 feet per week at the Mullard Radioastronomy Observatory in Eng-



land, Miss Bell noticed the presence of localized radio sources which seemed to be fixed in the sky. Pulses lasting no more than twenty-thousandths of a second were being received with unprecedented regularity. The unexpected precision of the time between pulses, constant to one part in ten million, prompted further investigation and the postponement of current research programs.

Four pulsars were discovered in England before the world heard of the discovery. After the announcement, the science journal *Nature* was deluged by a torrent of speculations about the origin of the signals. In the beginning, various hypotheses were introduced: secret space probes, space beacons for interplanetary vehicles, intelligent signals, and other "Little Green Men" theories. Despite the possibility of life elsewhere in our galaxy, scientists quickly abandoned these instant theories because of the character of the signals. Gradually, from studies of more than fifty pulsars, a scientific mosaic of pulsar theory emerged.

Rotating Neutron Star

Let us soar with the astrophysicists' imagination. A pulsar is a rapidly rotating neutron star—so called because of the primary constituent. The core is a neutron superfluid, flowing without resistance. This core is surrounded by a thick layer of protons, neutrons, and electrons, perhaps a few miles thick. This mantle in turn is enveloped by a solid, perhaps crystalline, metallic crust. The pulsar is much smaller than the moon, but only slightly less heavy than the sun. A thick plasma atmosphere known as a *magnetosphere* may cover the pulsar crust.

Once in a while, a starquake occurs, upsetting the balance of the crust. When this happens, the rate of rotation changes. The evidence for starquakes comes from "glitches"—slight but detectable changes in the pulse repetition rates. Starquakes may be compared with our own earthquakes. However, a minute displacement of the pulsar crust amounting to a fraction of an inch is a great upheaval. A thimbleful of pulsar crust is equivalent to several million tons of iron.

The basic observational fact to be explained is the staccato of pulses separated by periods of silence that vary from pulsar to pulsar. Pulsars dramatically blinking off and on have been photographed with the use of special timers. The periods could be as short as three-hundredths of a second or as long as two seconds. The strength of the individual pulses is unpredictable, but the periods are getting longer on the average.

There are two ways of producing the observed pulses: by actual pulsations of a star, much like a palpitating respiratory bag in an operating room, or a searchlight mechanism similar to the rotating beacon of a lighthouse. When a searchlight beam sweeps by a distant observer, the illusion of blinking off and on is created. In terms of these two explanations, the lengthening of the intervals of silence may be due to the slowing down of the actual pulsation or the rotation of the pulsar. Neither of these two alternatives can explain in detail how the radio signals are produced nor how the simultaneously pulsed X rays and ordinary light are observed in one pulsar.

Nobody really knows how the radio signals are produced, but there are four important guesses based on the original model of the astrophysicist Thomas Gold of Cornell University. Freeman Dyson of Princeton believes that there exist supervolcanoes on the surface of pulsars, spewing protons, electrons, and neutrons, as well as radiation in the form of radio waves, light, and possibly X rays. We observe the radiation as the volcanoes periodically point to the earth like a searchlight.

Hong-Yee Chiu of the Institute for Space Studies in New York thinks that the signals are due to electrons giving off their energy in the form of radiation as they collide with ions. Chiu theorizes that the electrons are strait-jacketed into radiating along the magnetic field line preferentially, producing a searchlight beam. A magnetic field a million times stronger than those produced in our laboratories is assumed.

In a magnetic field, electrons are forced to move in screw-like orbits parallel to the field. The stronger the

field, the tighter the screw. So instead of jaywalking like drunkards and colliding with other particles in random directions, electrons are forced to collide with ions as one-dimensional particles, moving and recoiling only in the direction parallel to the field. The physics of electron motion is changed and so are all physical processes like radiation.

In the relative seclusion of Stony Brook, Long Island, a physicist, Myron Good, and Charles Starke, a graduate student, have been calculating quietly with computers in order to produce pulses similar to those observed. With a care and deliberate slowness uncharacteristic of this rapidly expanding field of research, Good and Starke have been accumulating detailed explanations. But their final answer is not out yet.

The Australian radio-astronomer Komesaroff assumes that the electrons curve along with the magnetic field, radiating strongly in the process to produce cones of radiation from the

magnetic poles. So far this seems to be the simplest and most straightforward theory, but it has yet to pass scientific scrutiny.

Theorists are hard-pressed to explain the origin of pulsars. A quiet but frantic race is going on—Who will be able to explain the mystery of these celestial metronomes?

Whatever the correct explanation may be, one thing is very clear: Man has discovered celestial superlaboratories where exotic processes are duplicated in astronomical scale—superfluid and superconducting stars, unbelievably intense magnetic fields, supervolcanoes, and probably laser-like processes of fantastic power. Questions abound: Could pulsars show the lead to the quest of bottling hot plasma for future power sources on earth? Are there any more new phenomena to be discovered? The scientific harvest from modern astronomy may be rich as stars reincarnate into their second lives as pulsars.

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.

October: Fidel Castro, Premier of Cuba, is the personality for the month of October.

The code word is LOOK.

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



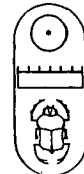
COL. MUAMMAR EL-QADDAFI

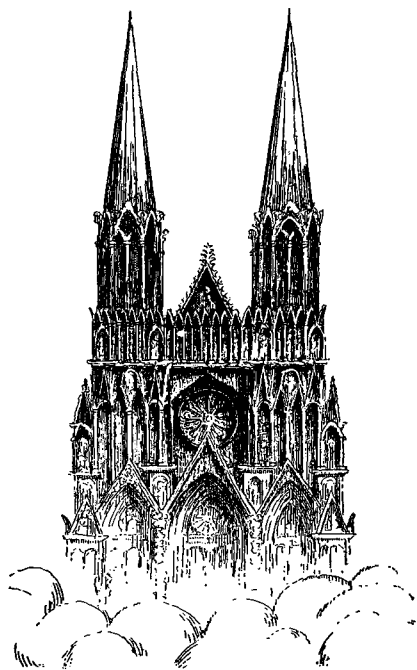
December: Colonel Muammar el-Qaddafi, Premier of Libya, will be the personality for December.

The code word will be DISC.



FIDEL CASTRO





The Celestial Sanctum

CAN HYPNOSIS BE THERAPEUTIC?

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

THE AVERAGE person is fascinated by Hypnosis, a subject which has had considerable publicity recently. Under the influence of hypnosis, an individual is caused to act in a way not normally the one to which others are accustomed. Although not new, hypnosis is brought to the attention of the public from time to time through individuals who may or may not be properly trained in its use, and whose demonstrations bring the subject to the public eye more than is usual.

Basically, hypnosis is exaggerated suggestion which the person under hypnosis accepts without question. Since the subjective mind reasons deductively, it accepts as fact the principles or suggestions that we give it. When the objective faculties are temporarily put in abeyance through expert handling, the subjective takes over completely.

The hypnotist can then make suggestions which the subject will carry out automatically.

Does hypnosis have any value? The answer is obvious to a thinking person. All things under proper use and proper control have value. Hypnosis as a therapeutic agent directed and used by a competent physician specially trained in this field has definite value. The fact that the average doctor does not or will not use hypnosis indicates that special training is required before hypnosis is used as a therapeutic agent.

In the hands of individuals improperly trained and not qualified, hypnosis has been claimed to cure diseases, persistent headaches, and insomnia. In addition, such individuals often claim they can replace bad habits with good through hypnosis. A thinking person will seriously doubt these statements. If the solution to problems of physical and mental health as well as many of our habit patterns were solved by merely going through a process of being hypnotized, there would not be very many problems in the world.

Actually, the use of hypnosis can be dangerous. It is deplorable that anyone not properly trained in all the possible manifestations or operations of hypnosis should be permitted to use it. No individual should ever submit himself to hypnosis without being under the care of a competent physician. An amateur hypnotist, for example, might suggest that an individual will no longer have a neurotic symptom, but a symptom even more dangerous may replace the one eliminated by suggestion.

There are existing records of certain individuals who, under the influence of hypnosis, had been forbidden to smoke or use alcohol. They followed the suggestion and did not smoke or drink, but they did other things. In fact, some actually tried to commit suicide as a result of being unable—because of the suggestions given them—to carry out their former habit patterns.

Hypnosis may have its uses in various forms of healing, particularly in psychotherapy. Actually, however, even though the subject has been studied in various fields of therapeutics and in psychology, its right place is still uncertain and debatable. But regardless of what its background has been, its use

should be limited to those who have a most comprehensive knowledge of the unconscious, or subjective mind. There should be training not only in therapeutics and in the use of hypnosis but also through the actual experience of dealing with the mental phenomena of those considered to be mentally ill. Only trained individuals should take the responsibility for using hypnosis in connection with psychotherapy.

Like many other influences affecting the mind, hypnosis is only one manifestation of a condition which is not yet completely understood. The advance made by man in physical sciences is much greater than that made in the field of mental and spiritual sciences. While we have advanced to a high degree in the ability to use the physical structure of the universe and have learned a great deal about material laws and the composition of matter, we have let the human mind—other than in the accumulation of knowledge with regard to material things—remain very little different from what it was prior to the great strides made in understanding physical phenomena.

If we could examine the mental abilities of an individual of two hundred years ago as compared with one now, we would find that he had essentially the same latent possibilities for development. After being trained in this modern age as we train high-school graduates today, he would be equally as well adapted to the twentieth century as he was to the eighteenth century. Present-day physical achievements have not

been brought about because man has exceeded his predecessors in mental ability, but rather because his application has been directed essentially toward dominating and using the physical world either for the purpose of his own enjoyment or to bring about the destruction of other individuals.

The greatest advancement in physical sciences has been primarily in the fields of communication and transportation. Most intelligent people will agree that we should learn more about the power and the possibilities of the mental world so that our progress can be balanced. Mentally, spiritually, as well as physically, we will then be able to advance along a comparatively normal level and in that way become well-rounded entities, able to evaluate experiences and achievements without being too suggestible ourselves when it comes to a subject of such popular appeal as that of hypnotism.

The Celestial Sanctum

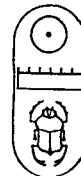
is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may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



ROSIKRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

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International Jurisdiction of The Americas, British Commonwealth,
France, Germany, Holland, Italy, Switzerland, Sweden, and Africa.



Autumn Means Abundance

by NEVYLE SHACKELFORD



AUTUMN is a time of year when on every hand there is an impression of abundance. We get that impression in the cornfield, in the orchard, and in the fence row when we observe the abundance of the harvest.

Autumn is a time of fruiting when all plants complete yet another life cycle, which began with the leafing of spring, then the flowering of summer, and ending with the seeding of fall.

In autumn, while man is reaping that which he has sown, Mother Nature is sowing what she has reaped. On a genial autumn day, fat milkweed pods burst open permitting thousands of silk-tufted nutlets to be borne away on the winds, then nestle down to earth in hope of taking root. Myriad other seed, some winged, some rough-coated, some buoyant, are either dispersed by the wind, transported off on the coats of furry animals, or carried away on the surface of streams.

All of this sowing of wild seeds gives the impression of abundance of life, but paradoxically it is also an abundance of death, for as all botanists know, the chances against the germination of a single seed are tremendous. In reference to Mother Nature's prodigality, the poet Tennyson once wrote that "Of fifty seed, she often brings but one to bear." In regard to this, botanists say, Tennyson would have been more nearly correct had he substituted "ten thousand" for "fifty."

The maturing flower of a single closed gentian may produce up to 5,000 tiny seed[s]—enough to blanket a half acre of ground with these beautiful, interesting late-blooming wildflowers. This never happens because, as related in that immortal Parable of the Sower, the chances against the success of more

than just a few seeds are very very great.

But this is not a bad thing at all. In nature the enormous plant mortality and seemingly great waste is but the process of elimination which assures the survival of the species. This process is what naturalists call "discriminate," or "natural selection." This is one of the secrets of plant progress. Only the fittest survive to perpetuate their kind.

Another part of the biology of autumn is the withering of the leaves. In changing from green to gold and all the other splendorous colors of fall, leaves surrender all their useful ingredients—sugar, green pigment, and other more complex materials back to the stems and roots of the trees that bore them. Then eventually on some windy day they fall to enrich the earth with their ashes.

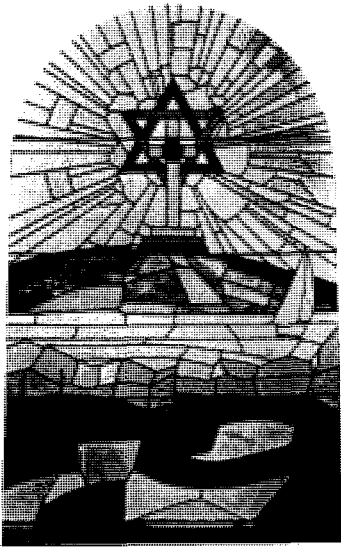
There is much more to the biology of autumn—the strange laws that occasion the migration of birds; the hibernation of insects and animals; and the ballooning of spiders, all of which can be summed up as preparation for winter and the austere times that lie ahead.

Spring is a time of renaissance, summer a time of activity, autumn a time of rest; and winter a time of sleep. Each has its own phenomena and its own biology, but none is of more interest than the wonderful biology and alchemy of fall.

From *The Winchester Sun*, courtesy of Cooperative Extension Service, Department of Public Information, College of Agriculture, University of Kentucky.

*The
Rosicrucian
Digest
September
1971*





God as Personal Truth

by GLENNA J. WATSON, F. R. C.

*The search, the soul's urge,
the approach*

AMONG MANKIND today there seems to be a stirring, a restlessness, and a rising up in search of a greater truth. The search is being expressed in many fashions and forms, often in a nonconformity to what had previously been the accepted mold. It is said that the Aquarian Age, into which the world is now entering, is to be an age of spiritual ferment and soul-awakening.

Upon observation of people and events over the past few decades, this certainly would seem to be the case, for there is a great searching for something to grasp, to attain to, to identify with. Such search always comes in the evolutionary path of each man as an individual, the concepts gained becoming the truths of mankind in general. Yet the search for truth is an elusive thing, battles having been fought, empires won and lost, just over the basic issue that what is one man's truth is not necessarily the truth of another.

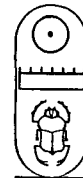
In the personal search for that which is truth, the mystic holds a certain advantage. He has already learned of his duality, and that he is, in fact, a triune being. He has grasped that the basic laws of the universe do not arbitrarily change just because he learns a new fact, but that they grow in the richness and extension of his understanding of them. He discovers that while he may

be taught a thing and may have grasped it intellectually with the mind, yet it is not really his until he experiences a deeper understanding through the added dimension and quality of an inward realization of its meaning. Thus he comes into an awareness that that which he calls truth is not really his until he has made it so through his own realization, through his application of its meaning into the fiber of his being as a part of his consciousness.

The mystic is involved in the great search for truth inherent in the universe and in man. He is involved in his relationship to these truths and in his identification with them. It is in his involvement with this search that he finds the words, "God of my heart"—a phrase so often used in the Rosicrucian work—taking on vital meaning.

The search for the truth of one's own God is a personal evolution. For what is the God of one's heart but one's own personal concept of God, or all that highest and best within of which one can conceive? There is no more profound thought, and it is one that the student will ponder deeply and seek to discover in it ever a deeper meaning. "This is my own God and no one else's," says the seeker. "For who can define Him to me? Who can encompass Him in words? Who can envision Him perfectly or know Him completely?" Such a seeker will think he has grasped his God as a complete truth only to discover in a week or a month or in the passage of years that the truth he knew has grown in size. He finds that the incomprehensible has become clearer and his realization of his God is becoming always more exalted.

The dedicated seeker is impelled in his search by a force which he often does not understand, and he may well



question why this is so. He need only consider the advice given by ancient philosophers and wise men who have counseled, "know thyself." There is nothing of greater interest than the true self of each man, and in his soul's evolution sooner or later comes a great urge to commune with his own concept of Deity. This is the soul's hunger, a need to express its true self according to its Creator in the laws of a harmonious universe that it might bring forth in total expression an integrated being. Then the seeker knows God in himself and in every man. He projects forth his greater awareness in an ever-becoming of that greater thing in himself. This is in fact his reward for, in so doing, he is forming that holy temple, his consciousness of the God of his heart.

Soul Expression

Even in those who as yet do not seek, there is an awareness of a something to which they cling as the essence of themselves, a something that remembers, that desires—all apart from the mortal mind. Although this essence of self may be expressing in a negative fashion rather than a positive one, it is the seed potential for the expression of a soul centered in God.

All men have this potential, ready to be awakened, nourished through love and desire, that it might put forth leaves and produce wholesome fruit. Few, however, have the determination, the fiery hunger, which causes the seed to be nourished, to grow, and to produce. There are a few examples of such men who did recognize the greatness of the search for what it was. They stand out like shining beacons against a dark sky. The mind leaps to such as Moses, Akhnaton, Buddha, Jesus, St. Paul, plus others perhaps less known.

These were the Wayshowers, who earned this title because they were in themselves their own example of truth. Each of them taught, in his own way, that there was a divine aspect in man to be attained. Each taught this, using different terminology and methods of presentation determined by the era in which he lived. Their teachings were accepted and used according to the understanding of the times and the point in race evolution.

But always the Wayshowers prodded and pushed mankind out of his lethargy, raised him up out of negation, showed him a goal, a vision, and a promise of that which he could become. It was no idle promise, for each of them had walked the path in advance of the progress of mankind. Each had returned to mark the way, not with a pointed finger but with his own footprints plainly marked on the pathway.

Truth, taught by the Wayshowers of the past, is always disguised symbolically. It is carefully hidden from profane eyes, lying concealed in the various faiths and philosophies based upon the teachings of these great souls. Truth lies hidden in the allegory, in the ritual, in the symbol, so that it may be interpreted by each according to his evolutionary experience and cycle of growth. Most men have not yet seen that the hidden truth is their own inner self, their god-potential, that Great One within who lies sleeping until He is called forth by desire and by love to experience, to grow, and to be.

The Search for Enlightenment

There are many paths through which the seeker may be led in his search for the truth of his inner self. He may seek through the route of religion or that of philosophy. There is the route of identification with nature and the lessons she teaches. There is recognition and practice of the Christlike attributes of those great souls who have led in the past. There are many paths. All are evolutionary and in all are clues given. The points on the diameter of a circle are infinite yet all lead inward to one center.

It is not by chance that the student of mysticism is taught by the initiatory fraternities the techniques of concentration, contemplation, and meditation, with the companion disciplines of the stilling and subduing of man's three-dimensional emotional prison and his five mortal senses. As awareness of his body and its five senses becomes lessened, the seeker learns to expand and to raise his consciousness, looking with amazement at the wonders he encounters, at the thought he receives through that higher mind, and the feelings he

experiences while in that state of higher consciousness.

In doing so, he gradually approaches the holy sanctum. Here dwells that which is sacred, his own holy truth, the God of his heart. In momentary displacement of mortal will with that of Divinity, he has fulfilled himself in that communion which is what the words suggest, a "coming into union with." In this union he experiences the greatest truth, that of the power of his own God's love. There is no greater joy, the effects of which bring forth the most perfect harmony and peace of mind, body, and soul.

Learned men in all walks of life point out that the lack of positive love seems to be the great ill of mankind. Rooted in this lack are all the criminal delinquencies, the sadnesses, the tragedies, the negations, the wars, and the blights which men have brought upon themselves. Rosicrucians as mystics and as seekers of truth know the liberation brought about through close communion with the personal God of the heart. The positive force thus created and sent forth lifts all and helps to lighten the cloud of negation resting upon the earth today.



Rosicrucian Conclaves

CALIFORNIA, HOLLYWOOD—Southern California Conclave—October 16-17. Hollywood Masonic Temple, 6840 Hollywood Boulevard. Grand Lodge will be represented by Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC; and Erwin Watermeyer, Director, Technical Department, AMORC. Contact: Mrs. Waltha M. Sievert, Conclave Secretary, c/o Hermes Lodge, AMORC, 148 North Gramercy Place, Los Angeles, California 90004.

CANADA, VANCOUVER (B. C.)—Pacific Northwest Conclave—October 8-9-10. Contact: Miss Esther Taylor, 3837 Oak Street, Apt. 201, Vancouver 9, B. C., Canada.

MICHIGAN, DETROIT—Great Lakes Conclave—October 2-3. The Sheraton-Cadillac Hotel, Washington and Michigan Avenues. Contact: Betty Miklosi, Conclave Secretary, 226 E. Buena Vista, Highland Park, Michigan 48203; or Maurice Trudeau, Conclave Chairman, 25930 Hass, Dearborn Heights, Michigan 48121.

MISSOURI, ST. LOUIS—October 16-17. Gateway Hotel, 9th Street and Washington Avenue. Contact: Ernie Gardner, Conclave Chairman, 2 Meppen Drive, St. Louis, Missouri 63128.

NEW JERSEY, NEWARK—October 10. Robert Treat Hotel, 50 Park Place. Contact: Ronald Sohns, Conclave Secretary, 35 Cambridge Road, Verona, New Jersey 07044.

NEW YORK, NEW YORK—October 23-24. Park Sheraton Hotel, 7th Avenue and 56th Street. Contact: Harry L. Flowers, c/o New York City Lodge, 32 Irving Place, New York, New York 10003.

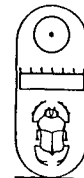
NEW ZEALAND, AUCKLAND—October 23-24. Building Centre, Darby Street. Contact: Miss Jill Foster, c/o Auckland Lodge, AMORC, P. O. Box 1648, Auckland, New Zealand.

OHIO, AKRON—Second Akron Pronaos Reunion—October 3. I.O.O.F. Temple, 277 East Mill Street. Contact: Mrs. Enol Demyan, Reunion Chairman, 5623 Waterloo Road, Atwater, Ohio 44201.

OHIO, CINCINNATI—Tri-State Conclave—October 9-10, The Carrousel Inn, 8001 Reading Road. Contact: William J. Burton, Jr., Conclave Secretary, 2112 Auburn Avenue, Apt. #7, Cincinnati, Ohio 45219.

RHODE ISLAND, PAWTUCKET—September 26. Fraser Hall, 461 Smithfield Avenue. Contact: Anthony Vieira, Conclave Chairman, 28 Broad Street, Warren, Rhode Island 02885.

TEXAS, HOUSTON—October 2-3. Astroworld Hotel. Contact: Mrs. Dixie McElveen, Conclave Coordinator, 7202 Brownwood, Houston, Texas 77020.



Physicians and Medicine in Ancient Egypt

by DR. GEORG STEINDORFF*

FROM TIME immemorial the physician's art was held in high esteem in Egypt and gained great reputation abroad. Homer in his *Odyssey* (IV, 231) already proclaims:

*"From Paeon sprung, their
patron-god imparts
To all the Pharian Race his
healing arts,"*

and by the middle of the Fifth Century, B. C., Herodotus relates that Egypt swarms with physicians, every single one a specialist.

The medical art in Egypt can indeed be traced to the end of the fourth pre-Christian millenium. The "sage" Imhotep (Imuthes), who lived during the reign of King Djoser (2700 B. C.) and also acquired eternal fame as an architect through the construction of the great sepulchral monument for his King at Sakkara, is considered its most famous representative and promoter, though not its actual founder. In later times he was idolized as a saint and ranked with the gods. He was to the Egyptians what Asclepius was to the Greek; the God of Medicine and the patron of physicians. Hieroglyphic inscriptions praise him as a charitable god "under whose protection life is dealt to all men and who gives a son to him who has none."

Tradition, however, takes us back beyond the period of Imhotep. A famous theoretical treatise dealing with the vessels of the human body was supposedly discovered during the reign of a king named Usaphais (about 3100 B. C.); and Manetho reports of a still more ancient king (Athotis) as



—J. H. Rea Collection, Rosicrucian Egyptian Museum

Ancient Egyptian Figure of Imhotep, God of Medicine

having been the author of a work on anatomy.

Whether such stories belong to the realm of mythology or not, at least they offer proof of the fact that during the earliest periods of Egyptian history the physician already enjoyed an enviable reputation and his art was well appreciated.

Thus, at the royal courts physicians held positions of great esteem. Inscriptions have preserved at least the names of several representatives of the profession and their official titles. From a grave near the Pyramids of Gîzeh we know a physician by the name of 'Iry, and the Museum of Cairo has a most wonderful portrait statue, found in a grave, of the "Chief-Court-Physician" Ni-anch-rē. Hermann Junker, the discoverer of this masterpiece, so important for the history of art, praises emphatically the fine, intelligent head with the expressive features of the savant "who worked in the House of the Learned, the Court-Physician familiar with the secrets of the King, each and every day."

Another king, Sahure (about 2550 B. C.) owed his health to his body-physician, Ni-onkh-Sakhmet, and re-

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*Dr. Steindorff was a former consultant for the Rosicrucian Egyptian Museum, San Jose, California.

warded him with a beautifully equipped grave. About a century later, there lived a court-physician by the name of Khuj whose exalted position is defined by his title, "Chief Physician of the Physicians in Upper and Lower Egypt," i.e., physician-general of the whole empire, as well as by the fact that he described himself as "at hand of the pharaoh," which means "member of the royal retinue." Furthermore, he was a Superior of the priests of the pyramid of King Teti (about 2400 B.C.) and boasted of himself as "being learned in secret arts."

How did one acquire these "secret arts" and where could the doctor-to-be get his professional knowledge? No doubt, from the earliest times medical schools already existed in Egypt in connection with the great sanctuaries of the country: at Heliopolis, at the Temple of Anubis in Letopolis (in Lower Egypt), at the Isis Temple in Koptos (in Upper Egypt). The reputation of the medical faculty at Sais, where the lion-figured Goddess Neith was considered to be the patroness of physicians and the favorite helpmeet of women, was excellent.

Of Neith it was said that she could turn away evil demons from the sleeping, but that hers was also the power to bring on the wings of the torrid desert winds pestilence and thereby grave disaster into the land. After the Persian conquest and the fall of Sais into the hands of Kambyzes, when its medical school suffered fatally, King Darius I called the High Priest of Sais, who was at the same time chief-physician, and ordered him to resurrect that institution. Darius did so "because he knew well the benefits of pharmaceutical art able to restore life to every sick one."

The High Priest carried out the royal command. "He installed in the school all the students," though exclusively sons of high-ranking fathers, "with no son of a beggar amongst them. He equipped it with everything necessary, with all the instruments provided by the scripture, exactly as it used to be."

This quotation, as well as the references from earlier times, prove how closely the medical profession was connected with the priesthood. The

physician was also a servant to the health-giving deity. He was a "magus" who had to be in a position to ban fateful influences of powerful gods.

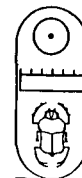
Magic and science were by no means strange bedfellows in ancient Egypt. The physician had no objection if a "medicine-man" was called to assist him with a suffering patient.

Once a high ranking official of the state, the chief-architect, chief-justice and Veziar Wesh-Ptah, met with a serious accident on an inspection tour of some royal building operations. In all likelihood it was a hemorrhage which left him unconscious. The King, very much worried, called the priest-readers, i.e., the magi, as well as the chief physician. First a box containing a scroll, probably a magic scripture, was brought to the spot, and then the physicians examined the patient. But their art was of no avail either; all hope was abandoned and the stricken nobleman died to the great sorrow of his royal master who could do nothing better than to provide for a dignified funeral.

Egyptian Physicians

The trouble was that the Egyptian doctors were mostly general practitioners. Yet not everybody consulted them. The common man preferred the quack who concocted all kinds of cure-alls and even resorted to the healing qualities of donkey-dung and similar "medicines." To call in a real physician was a great privilege. Thus, for instance, a husband points out with much pride that he had asked to the bedside of his seriously sick wife one of the chief-physicians "who prepared the medicine for her and did everything the patient desired him to do."

In his double position of doctor and priest, the physician had to discharge duties outside the field of medical activity. He had to inspect the sacrificial animals and to pass judgment as to their "purity." On the other hand, he often took no part in matters distinctly medical. Circumcision, for instance, was performed by priests of lower rank, as is customary to this very day in the Near East and among the Jews who still leave this ritual operation



to a layman familiar with its particular technique.

Besides the general medical practitioners there existed from the very beginning physicians specializing in one or more fields. According to Herodotus, the Egyptians knew of ophthalmologists, dentists, head-and-bowel specialists and others "for the hidden, invisible diseases," internists as we would call them.

However, this division of the medical profession into special fields was by no means the result of a gradual scientific evolution, as one is apt to surmise. We find it already present during the earlier periods of Egyptian civilization. Almost the same identical specialties mentioned by the Greek historian are already enumerated at the time of the building of the pyramids, i.e., by the middle of the third pre-Christian millennium. We meet the "eye doctor" who busies himself with the conquest of the ophthalmological diseases that were already prevalent and epidemic in the valley of the Nile at the dawn of history. We hear of the "bowel specialist," or, as he is also called, "the shepherd of the anus," who looks after proper elimination and assists it by the administration of enemas. And there is also the dentist who fills cavities and provides his patients with durable dentures.

Early Dentists

We have definite proof of the skill of the Egyptian dentist. In a grave of the Pyramid Era a skull was found showing clearly evidence of a successful operation for the drainage of an abscess at the root of a first molar. Another skull exhibits two teeth skillfully tied together with gold wire, evidently in order to fasten a loose tooth to its sturdier neighbor so as to prevent it from falling out. And the internist mentioned by Herodotus also has his ancient predecessor in a certain doctor "who knows the unknown, the secret" and specializes in body fluids—the exact nature of which we are unfortunately not in a position to determine.

The practical experiences of the physician as well as of the medical quack, their diagnoses, prescriptions and cures, the magic formulae and conjuring recitations of the magi had already been

collected at an early period and compiled in practical "handbooks" for future practice. Consequently, there developed a rather extensive medical literature, a considerable part of which was preserved in papyrus manuscripts. All in all, we possess eight more or less complete medical works. They were written down during the first half of the New Kingdom, about the middle of the second millennium. The textual material, however, is of a considerably higher age, some of it reaching as far back as the beginning of the Pyramid Era.

Of these manuscripts one in particular must be eliminated, since it does not deal with human diseases but treats of veterinary medicine. I refer to the papyrus found by the British archaeologist, Flinders Petrie, in the city ruins of Kahun. Of the remaining seven compilations four are of divers nature, containing a mixture of purely medical material and prescriptions, or better recipes for home use, e.g., cosmetic suggestions (how to dye grey hair) and magic.

Three of the papyri, however, are thoroughly homogeneous. One is a treatise on gynecological diseases; the other, of which but fragments are preserved, deals with conception, sterility and the sex of the child to be born, while the third is concerned with surgery.

All these works pursue a strictly practical purpose. Their purpose is to transmit medical experience empirically obtained to the physician of the future, and each book is intended to be used as a practical *vade mecum*. Almost no attention is given to any scientific systematization. They are dull collections of prescriptions that are, to judge with M. Meyerhof "but rarely illuminated by a spark of deeper thought as, for instance, in the instructions pertaining to the human heart and blood vessels."

Oldest Book on Surgery

The only exception is the "oldest book of the world on surgery" as the great Papyrus Smith has been dubbed. This beautifully written papyrus-scroll, originally about 15 feet long and one foot wide, was purchased at Luxor in 1862 by the American Edwin Smith and is now one of the great treasures of the

New York Historical Society. James H. Breasted, the outstanding Egyptologist who died a few years ago, edited this unique work with inimitable excellence and made it available to scientists. (The Edwin Smith Surgical Papyrus, published in facsimile and hieroglyphic transliteration with translation and commentary, 2 vols. Chicago, 1930.)

Ever since its publication, Egyptologists, historians, and physicians, have worked on it incessantly and many serious works on the subject have been produced. It is impossible here to present a detailed summary of its contents. Whoever is interested may turn to Breasted's publication. Let it be said, however, that we have in the Smith Papyrus a truly homogeneous work dealing with traumatic and surgical problems. A total of 48 cases, ranging from injuries of the cranium to the lower spine, all methodically and most intelligently ordered, is described in the following sequence.

Each case is preceded by a brief caption expressing a summary diagnosis, followed by an *extensive* diagnosis, a brief but clearly formulated prognosis, and in two cases only the therapy. In most cases a later commentator added one or more explanatory notes (glossarial in character) to the original text in order to interpret expressions otherwise difficult to understand, or to expound obscure passages. The manu-

script was written at the beginning of the New Kingdom (after 1700 B.C.); the texts, however, are possibly about a thousand years older and must be dated from the early period of the Old Kingdom.

Who was the author of this book? Breasted surmised that the treatise might be an example of the medical learning which had already made Imhotep, the earliest known physician, famous in the Thirtieth Century, B.C. This hypothesis is much too daring. I am of the opinion that we ought not attempt to name a definite author. All we can safely say is that the work was written by a learned, systematically thinking physician, perhaps by a court or military surgeon of the early Pyramid Era who accompanied his royal master on his campaigns and compiled his medical experiences. This unknown surgeon towers far above the compilers of the other collections that have come down to us. In its systematic as well as logical presentation of the cases, his "War-Surgery" is a product of truly scientific thought. One cannot do better than to say with Breasted that this "surgical treatise is a fascinating revelation of the human mind struggling with the first stages of science building."

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Courtesy of *Ciba Symposia*, formerly published by CIBA Pharmaceutical Company, Summit, New Jersey.



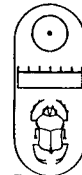
Thus experience itself shows, no less clearly than reason, that men think themselves free only because they are conscious of their actions, and ignorant of the causes which determine them. It shows, moreover, that the mind's decisions are nothing but its impulses, which vary with the varying condition of the body.

—BARUCH SPINOZA (1632-1677)



SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 21, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:30 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.



The Wonder of Walking

by CHRIS. R. WARNKEN
Grand Master

AS MAN becomes more enlightened and more sophisticated, he tends to take for granted many common but marvelous manifestations with which his daily life is deeply involved. One such marvel is the seemingly simple act of walking. They who most appreciate this wonder are those who for some reason have been deprived of it. In our modern world of transportation, many of us are walking less and less. We suddenly realize that we are developing health problems of various sorts from lack of exercise. Some of us have been "ordered" to walk by our medical advisers. How much time have you given to walking, or even the nature of walking?

Australopithecus, an ape man of about one million years ago, appears to have been among the first of our ancestors with four extremities who dared to learn to stand continuously upon his "hind quarters" and then extended that feat by learning to walk erect. Do not believe for a moment that Australopithecus awakened one morning and decided to get up and walk. While he had essentially the same bodily construction as man today, he had quite a bit less of brain in that cranial ball on the top of the body. Man is inferior to many of his fellow mammals in locomotion, but his increased brain size and intelligence have enabled him to invent extracorporeal equipment with which he can offset that physical deficiency and increase his locomotive capacity. This is good for his brain and his locomotion, but it is most unfortunate for his physical body and its health.

Perhaps we can learn to appreciate the wonder of walking by following the development of that skill in an average, normal infant. If we support a normal infant in an upright position, it will usually make stepping movements very soon after birth. Does this indicate an inherent or intuitive inclination to



walk? It begins its exercise in balancing the head usually about the first month, developing reasonable control around the fourth to fifth month. Next it begins to develop control of the trunk, or torso, attaining satisfactory control about the seventh or eighth month. It begins to stand while gripping objects for support at about the tenth month. This is soon followed by actual walking with some kind of support. Normally, the infant begins four months later to walk alone and unsupported.

Have you ever observed the sense of joy and satisfaction the infant seems to manifest with such an accomplishment? You cannot remember it, but you did also! If you had to do it all over again, wouldn't you be justly proud? But you *can* do it now! Be thankful and practice it!

The mature body possesses some six hundred muscles and two hundred six bones. The lower limbs, most important to walking contain some sixty bones of which all but eight are in the ankles and feet. The massive gluteus maximus muscles of the buttock help us to stand up and to walk. The sartorius, longest muscle in the thigh, and the four bundles of muscles called the quadriceps move our legs and help us to maintain balance. The movement of these muscles and bones must be coordinated and directed from the brain. This represents quite an engineering accomplishment as we observed in the infant. How can we dare to take this for granted?

Walking alone and unsupported requires a constant shifting of balance with *each* step. This is not ordinary. Even the average sedentary person of today walks some 19,000 steps daily, or approximately eight miles. But this is primarily incidental stepping and not the organized kind of walking we need

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today. But even in doing this, he has expended energy equivalent to lifting several tons! If we are actually doing *that* much work, why should we be worrying about further walking?

Remember, there are some six hundred muscles in the body. Those muscles which are not used tend to shrink or even atrophy. And most of us have too many of that kind. If our daily work is primarily routine, many of those six hundred muscles are rarely being used. When, on those rare occasions, we call upon some of our long-forgotten muscles to do something different, we receive a message from them the next day! They were enjoying their retirement, if not their transition! Just as the wasting of those muscles came about gradually, so too will their re-enlistment into regular use take time before they will stop complaining as muscular aches and pains.

Muscle Rejuvenation

In organized and methodical walking, many muscles of the body are called into relative play in addition to the essential family of muscles in the lower extremities. We say that brisk walking, with good posture, tones, or energizes, all muscles of the body. Even if this is not scientifically true, one gets the feeling that it is taking place. Certainly, the life-giving blood is stimulated in its circulation; the lazy muscles are revived and begin renewal; the expended energy forces us to breathe more deeply, removing much accumulated toxic air which is sluggishly hiding in the more remote areas of our lungs. Psychologically, there is a subtle feeling of exhilaration due partly to the increased intake of oxygen, but perhaps also to the re-awakened memory of joy and glee when, as an infant, we learned to walk! It's that delightful feeling of "joie de vivre."

But there is more than benefit to the body in walking. Man is designed as a coordinated whole. For example, his eyes provide for seeing most of that about him when he moves at his natural rate of locomotion. Man-made methods of locomotion enable him to see more but at the same time to see less! In a given time he can see more and further in *generalities* but less and less in *detail*.

Try an experiment if you have the equipment. Go to an unknown neighborhood or area and drive a mile, taking careful note of all you see. Return to the starting point and repeat the same route while riding a bicycle and again noting everything you see. Then, after returning to the starting point, WALK the same mile again, noting all you see. You will be amazed how relatively blind in observation you were while driving. The bicycling observation will have been revealing, but you really observed only at the natural pace of walking.

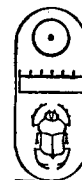
Deeper Insights

Only when walking will you appreciate the many different shades of green in nature, the fragrance of flowers and growing things, the movement and song of birds, the soft caress of a breeze, the subtle sounds of nature, the differences and details of architecture, the multiplicity of color to be found all about us, and the unique difference of each person we see or meet.

How carefully have you noted the part that is played by each blade of grass in a beautiful green-carpeted lawn? Have you ever marveled at the unfolding of a complete flower from a small flower bud? Have you ever studied the intermittent frozen stance and quick, nervous movements of most small birds and animals, evolved over centuries of self-preservation? And what about the natural camouflage in the coloring of most of these life forms? Oh, we do see so much when we walk!

Are you too busy to talk with your family? Many people are! Of course they are courteous and civil—but I mean to talk with them, to show an interest in what they are thinking, planning, and doing. Do you have that problem? Take a leisurely walk with them in some lovely shaded park or wooded area.

Get acquainted and learn that each person has thoughts that might be quite different from your own and still very interesting! You might even learn something! You may find that the old romantic spark of courtship is not completely extinguished. You may find yourselves saying "sweet nothings" to each other again. You'll be surprised that the children have some really great ideas about the world and the people in



it; that they are really interesting individuals with something quite good to contribute to the conversation.

How long since your last visit to the local museum, aquarium, arboretum, or art gallery? You know, the one that you are always going to visit soon! Isn't it about time to stop kidding yourself and do something instead of talking about it? If you simply cannot stand walking without a specific goal, try flavoring it with that visit to one of the local educational attractions. You will very soon forget that you *are* walking, but the benefits will still result. Meanwhile, you will be delighted in the sights which are new or which you have forgotten. No doubt you will start scolding yourself for waiting so long to get around to this visit. There are so many nice experiences to be enjoyed if we will again start to use the gluteal muscles for standing up and walking.

Are you interested or concerned in air pollution and ecology? You should

be, along with everyone else. The warnings of the scientists are no joke. We are headed for trouble all over the world. At best, it will be several years before our loyal servant, the automobile, will satisfactorily stop messing up our environment. Those of us in the larger cities of the world are beginning to believe that the automobile is outnumbering and overwhelming us. Now I would be the last one to plea for the demise of the automobile, but if it eventually means one of us must go, then I say, however reluctantly, "let it be thee, old car!"

But I have never heard of walkers polluting the air. They appreciate the need of it too much. In fact, judging from the highways, it would seem that they are not the "litterbugs" either. It has never been scientifically established that those who walk even wear out roads or pavements! They seem to be only poor, happy, healthy, enlightened, appreciative people. Maybe we should learn from them the wonder of walking.



For the Prospective Mother

DURING the Golden Age of Pericles in ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense.

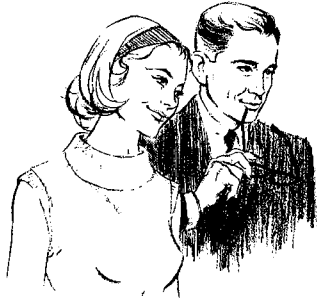
It was affirmed that such indulgence had a definite influence upon the unborn child and tended to fashion its personality. If a prospective mother is continually distraught, depressed, agitated, or harrassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child.

Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.

CHILD CULTURE INSTITUTE

Rosicrucian Park, San Jose, California 95114, U. S. A.

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Be Careful What You Think!

by LITTLE W. ROBINSON

IN PSYCHOSOMATIC medicine science has found a "new" approach to the ills of man, although it is not in fact new. The Great Healer taught the basis of it two thousand years ago. Our mental and emotional states have definite effects on our physical well-being.

A survey of hospital patients reveals that fifty percent of those admitted were spiritual cases, not medical ones. The head of the Massachusetts General Hospital, in an earlier report, said that over forty percent of the patients were not medical but mental, emotional, and spiritual cases. Some doctors estimate the figure to be as high as seventy percent.

Clearly, the psychic, spiritual health of modern man is alarmingly poor. In no other era did the rate of nervous disorders run so high. But in psychosomatic medicine new rays of hope are breaking over the horizon. The cause of many physical ailments has been traced to the turbulent state of the mind and the emotions. The old Biblical proverb, *As a man thinketh in his heart, so is he*, takes on new and greater meaning. But if our mind affects our body, *how* and *why* does it do so?

Modern medicine now knows that psychosomatic illness can be very real indeed; not just imaginations of the mind but an effect by a cause of long-standing. Physical ailments and weaknesses may therefore be the results of mental and emotional excesses—the breaking of spiritual laws. They often come from within; from disharmony, stresses, and strains in the mind. Man, it seems, is the maker of most of his own troubles. What he thinks, what he feels,

what he does, what he eats make him what he is.

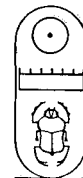
Mind is the builder. It is the most important of the building blocks of the individual, and as a building block it can be either constructive or destructive. Whereas positive thinking is upbuilding, its opposite—negative thinking—is destructive and detrimental to the body. And it is destructive, negative thinking that brings about many of the inner turmoils of man. The day may come when we shall be ashamed to admit our ailments!

There is frequently as much error in the general mental attitude of sick people as there is physical disturbance in their bodies. At first many do not have any definite bodily disease to account for their illness. Psychological factors, mental and emotional, can and often do come first in causing actual structural changes in the body, such as ulcers. Or they may work together in producing certain excesses or deficiencies, activities or disharmony in the system. The nervous system is an attribute of the mental, and one's state of mind especially affects this part of the body.

Scientific Findings

The lie detector demonstrates this vividly; the expression of an untruth produces violent reactions in the physical body. In a test, a man was picked at random and asked a series of questions, all quite harmless. On one of them—any one—he was to tell an untruth deliberately. When the experiment was under way, the demonstrator knew exactly at what point the man had lied. The needle on the graph had made a sudden, violent movement! And it was caused by nothing more than a little white lie!

On much the same principle, manifesting anger, jealousy, hate, contention



create disturbances and reactions in the body. And it can eventually cause ills and pains. No one, then, can persistently hate his neighbor and not expect to have some stomach or liver trouble; no one can be envious or angry habitually and safely avoid heart trouble or some other disorder. Emotional upsets may even hasten tooth decay, as dentists now know. This does not mean that these effects are always due to these causes, but that they may be and often are produced by them.

When there is rebellion in the mind, is there any wonder that the atoms of the body generate high blood pressure, ulcers, indigestion? When under constant duress, is it surprising that the body throws off poisons into the system? That is the basis of psychosomatic medicine. It is also the basis of the *law of love*, the message brought two thousand years ago by the greatest of all healers.

As so often has been the case with great religious leaders, the emphasis is placed on the messenger rather than the message. What Jesus said has almost been lost in the drama of who he was. Only by *practicing* his commandments could men improve their relations with their fellow-men and their Creator, thereby improving their lot on earth. But when the Nazarene brought the law of love to mankind, he brought more than a moral, spiritual law. He brought also an immutable, concrete, physical truth. It can be violated only at great cost.

When Jesus said, *Thou shalt love . . .*, he expressed a commandment so profound that men failed to grasp the full significance of it. When he laid down the simple admonition. *Do unto others as you would have them do unto you*, he gave a rule of thumb all could use at any time, any place. Then he warned of the consequences of violating the law when he said, *As you sow, so shall you reap*. When man accepted these principles, the world would indeed become the Kingdom of God on earth.

There is little wonder that The Great Teacher so often said to those he had healed, *Go, and sin no more . . . thy sins are forgiven thee*. Psychosomatic medicine is just now beginning to bring to light the truth of his wisdom. Science and theology are finding a new meeting ground.

Clearly, sustained habitual hate in all its forms is destructive. Harboring resentments, animosities, jealousies, and petty grievances can kill you. They should be eliminated from the mind and heart if there is to be sound mental, emotional, and physical health. Love, that much used and abused word, takes on new meaning and performs a new function. It is apparently as necessary to good health as is keeping the body clean and properly nourished.

So be careful what you think. A constructive, cheerful, cooperative attitude toward others can work wonders—for you as well as for them.



The will always seeks good. It is the desire for a particular satisfaction. And that to man is *good*, of a kind.

—VALIDIVAR

*The
Rosicrucian
Digest
September
1971*

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-fourth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 75 cents (6/3 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U.S.A. (Members only)

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

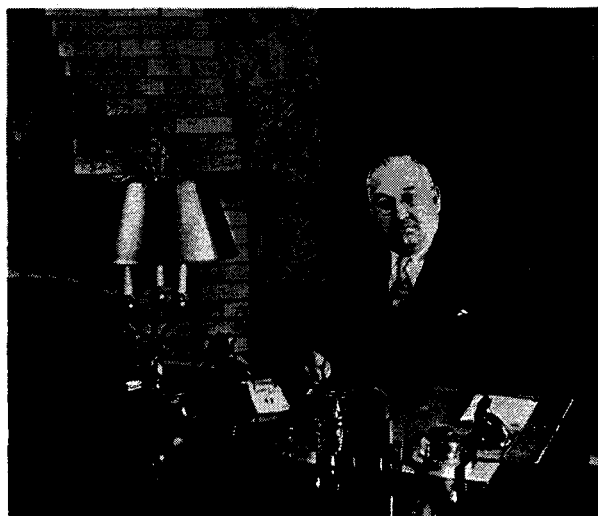
Why Affirmations Fail

ACCORDING to common practice in the popular schools of applied psychology, *affirmations* are potent little formulae that simply do, or undo, many things. The idea is not new. Eve affirmed that the apple *was* good, probably to ease her own conscience, even as many do today; and Shakespeare speaks of one who affirmed his innocence so often he was doubted by those who heard him, even as some do today. The principle involved is complex; in fact, it has become a very real complex with many persons. That a self-made decision, repeated with a positive tone of voice and an *assumed* finality, as though it were a fiat, should provoke a physical condition, is but one side of the complex.

The other side is that the affirmation is often so *untrue*, unsound, or unfounded that the maker of the affirmation *must assume* that it *is* true in order to deceive his own consciousness! As in many modern methods of *simplified* mysticism or psychology, prepared for the unreasoning and superficial students, unsoundness of system or principle causes not only failure in the various tests of the methods, but brings ridicule to the whole metaphysical movement in America.

There is one principle in psychology which very aptly applies in the examination of modern methods of "affirming." This law, briefly stated, is: "A suggestion, to be effective, must establish conviction through confirmation of the fact."

In other words, if one seeks to produce or excite any causation by means of a suggestion to the mind of the self, the suggestion must be convincingly given and accepted through

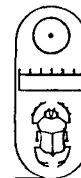


such analysis as the normal mind practices. You will note that reference is made here to analysis or processes of analysis which the normal mind practices as a matter of habit. The normal mind was given the ability to analyze as a safeguard against external (and internal!) deception.

The normal mind! The fanatical mind, the mind of the overenthusiast and the extremist, like unto the mind of the fool, the idiot, and the atheist, does not analyze. For them, this article is worthless. They will not see the point I am making; hence, I will not have to apologize for putting them all in the same class. How, then, can one who is physically suffering and mentally agonizing from an aching tooth (with a real, definite, concrete causation resident in the locality of the tooth, not solely in the mind) walk about a room, with head held high, and affirm: "I have no toothache! I am NOT suffering from a tooth! I have no pain!"?

Does the making of such affirmations for just a minute end the pain for hours? No! for we find that for hours the sufferer walks about attempting to divert attention, but resorting always to the same affirmation until finally it is changed slightly—with fond hope that it *may* become true—to: "My pain is leaving me; the ache is going away!"

(continued overleaf)



This, after having affirmed that there was no pain.

I do not mean to say that pain has no connection with the mind or that inversely there is no relation between mind and pain. Nor do I mean to intimate that mind can have no effect upon pain. But I do mean to say that affirmations which are based upon the unsound principle of deception and denial are ineffective.

Heeding the Message

Let us examine the mental and brain process that is involved in the case we have been citing. We can start with a fact, not an assumption: there is pain in or near a certain tooth. We can add to this a very logical and sane deduction, *also a fact*, that in or near that tooth there is a physical condition that is abnormal, *an unsoundness*. Mind is causing the pain in one sense, but solely for the purpose of telling us, impressing upon us, the fact that a wrong physical condition exists which should be corrected. Mind needs no instruction from our outer selves as to when she should cease giving the impression or signal of pain. She knows well enough when to stop tormenting the brain with that impression. She will automatically and *gladly* do so, when the abnormal physical condition is changed.

With these facts in your mind, think of what is actually going on in the consciousness of the person thus suffering but attempting to use affirmations to end the pain, or "cure" (!) the toothache. Really, if we consider the mind and its consciousness as *one SELF* within that person's body, and the brain and its beliefs and faith in such systems as *another SELF*, we may picture the whole matter as a dialogue—the two selves speaking as follows:

Mind: I cry pain! Something is sadly wrong in a tooth. It needs immediate attention. *HELP!*

Brain: There goes that mind of mine trying to create pain for me. Let me see, my school lesson and John Jones' special book says on page ten I should deny that pain and affirm *I have no pain*.

Mind: Help! Help!

Brain: Ah, here is the formula: "I have no pain! I am God's child and in one of *His likeness* there can be no pain!"

Mind: God did make you in His likeness but you have neglected a component part of that likeness and permitted your teeth to become faulty and it, as part of the whole, is no longer in God's likeness.

Brain: Again I affirm. I have no pain! Pain cannot exist but in mortal thought, and I am divine!

Mind: Help! Your tooth *is mortal*, and it *is a mortal condition* that you have and it needs *mortal attention* right now. Do not deceive yourself!

Brain: My pain is gradually leaving me; it is much better than it was!

Mind: You know it is not, that is why you are holding your hands against your face and walking about the room as though you were insane. Get some help for the tooth!

Brain: I must be more positive in my affirmations; Pain *you do not exist!*

Mind: You are telling an untruth, else you would not need to make so positive an affirmation. Help, help for the tooth, not the mind!

And so the dialogue goes on for an hour, until finally the mind says plainly to the brain: "If your *first* affirmation, made an hour ago, had the *slightest essence of truth in it*, why are you still making affirmations? You believed you were being made a *slave to pain* and that you would free yourself from such mortal slavery by asserting your Divine Perfection. But, see now! For one hour *you have been a slave*, not to pain, but to a system of affirmations, to a system of error, to a *scheme of deception*. It has whipped you into delay—procrastination. It has held you in fetters to a mortal belief. It has robbed you of your reasoning. It has deafened you to the *Still Small Voice* that God has put into each being—the very consciousness of God—which warns us when there is an error in our physical system, an abnormal state requiring immediate attention. You have added one hour more to the time of your suffering by having delayed one

hour in starting the right method to end the pain. Go to a dentist now!"

Dangers of Neglect

Is this far-fetched? And does this apply only to those who use affirmations for toothaches or even pain in general? Sad to say, but the case cited is not the most serious or important. Thousands of persons have walked about for days with very serious conditions, even critical states, that should have been attended to at once. More serious and often permanent conditions have resulted from actual neglect, while an unsound system of psychology was being practiced.

This is not a plea in behalf of dentists, medical men, or any system of therapeutics. But it is a plea for soundness in reasoning. It is entirely practical and good mysticism, as well as excellent psychology, to follow the Biblical injunction to cast the mote out of thine eye or have someone else who is more proficient do it for you. It is sensible and in no way inconsistent with the principles of psychology, or the functionings of the mind, to wash the flesh of the body when it becomes contaminated with foreign matter; and regardless of the fact that we are made in God's likeness, dirt and other elements foreign to the human organization will besmirch this perfect creation of ours.

When foreign matter gets *into* the physical body we pluck it out, as when we remove a splinter from the finger or a nail from the foot. A decaying process in a tooth or in the flesh, a disease germ, and a bullet from a gun are foreign things and should be removed. As I have said, that is good common sense, good mysticism, and excellent psychology. It is consistent with the sane teachings of the AMORC, I am happy to say. But, have affirmations no place in our scheme of life, and is there no efficacy in their use?

That is a different matter. Without any doubt, affirmations can be used with excellent results when based upon truth and sane reasoning. When one is suffering from pain, it is well indeed to make affirmations, but in this form: "Pain is a signal, and I hear the signal.

Pain is not a condition but a sign of a condition. I will remove the condition that causes pain. I will not needlessly suffer, for neither God nor mind intended nor wants man to suffer. Therefore I shall end the pain by removing the cause. Do not concern yourself any longer, blessed advisor of my welfare: I go thither at once to seek capable assistance in removing the cause of pain. Then, pain shall no longer annoy my peace of being."

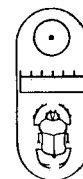
If more positive affirmations are believed necessary, then one may use this form:

"I am a perfect being in intent and purpose, but I am weak in living to the ideal. I have erred in some way and my consciousness warns me of my error. There is within me every means for the immediate restoration to health of my body, if I give such natural means the freedom from interference and the assistance they need now in a complex situation. Therefore, to assist nature and to give her forces freedom to operate, I will undo that which I have done and which I should not have done; I will correct the error of my ways; I will remove or have removed that which interferes with nature's laws within my body and permit my perfect being to manifest itself and make me whole, clean, right, and happy. For Health, Happiness, Strength, and Peace are my divine birthrights!"

Such a frank affirmation of the facts will tend to make you conscious of your duty to your body, your obligations to nature, and your sane path of action. Thy faith may make thee whole, but that faith must be based upon a correct understanding of the true conditions, and it must include, *and not exclude*, faith in *all* the immutable laws of nature.

That is the faith, and that only, which will enable us to move mountains.

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





Art Gallery

During the month of August, works by Grayce E. Cutler were again presented in the Art Gallery of the Rosicrucian Egyptian Museum. Mrs. Cutler's great love of and identification with nature is shared with the viewer through her use of rich and vibrant color, achieving throughout all her works a sense of radiant, abundant life. Shown here is a reproduction of *Venice, the Magic City*, one of the many varied works on display .



Must Man Conform?

by EDWARD C. PARROTT



THE SOCIETY of man cannot endure without conformity. It is in the very nature of organisms that perpetuate their kind to conform on a biological basis. The collection of cells into a conglomerate whole exhibits a high degree of conformity to the patterns of a species. This conformity is necessary to the survival of the species, and inherent in this principle is its validity for all types of organization, whether it be a collection of cells or men.

In an individual, a nonconforming cell—as in the case of cancer—can destroy the individual. So, too, can the nonconforming member of society seriously retard the growth of that society, and, in extreme cases, even destroy it!

To conform or not to conform? That may well be the question—to paraphrase Hamlet—and upon its answer may depend the survival of civilization. On one hand, history is replete with examples of failures in politics, in military affairs, and in sports due to some person's or group's refusing to conform to the rules or principles, tried and proven.

On the other hand, however, nonconformity may be tolerated—in fact, welcomed—in many areas of human thought and endeavor. Beneficial inventions are invariably a result of independent thinking and are often achieved by nonconformists. But the important factor in their nonconformity is that it is *constructive* and relatively confined in scope—confined to their particular field of endeavor.

Societies remain healthy and survive only as long as their members consider one another's needs as well as their own. To this end, laws are made, customs grow and become accepted, maintaining harmony in the group—but only as long as the individual members abide by them and, in the main, conform.

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Rosicrucian Activities Around the World

IN SALISBURY, Rhodesia, two women have received Rosicrucian Humanitarian Awards for their work on behalf of the blind. Mrs. Dorothy Duncan for many years has taken an active interest in the welfare of the blind and physically handicapped, particularly the aged, and largely through her efforts a centre for the blind was built. It was named in her honor.

Eighteen years ago, in reply to an appeal for someone to learn Braille with a view to instructing the blind, Mrs. Judy Reid offered her services. Since that time she has given of herself untiringly to this service and also to every other aspect of the welfare of the blind. The Awards were presented by Soror Margaret Clark, Master of the Flame Lily Chapter of the Rosicrucian Order, AMORC, and Frater Arthur Hubbard, Past Master of the Chapter.

Shown in the photograph from left to right are Soror Rita Alexander, Chairman, Dorothy Duncan Centre Fund Raising Committee; Soror Clark; Mrs. Reid; Frater Hubbard; and Mrs. Duncan.

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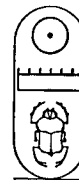
Among those welcomed to Rosicrucian Park during July were Frater Peter Havick and Soror Havick of New Zealand, and Frater Roland Vigo and family of Australia. Accompanying Frater Vigo were Soror Vigo, daughter Diana, and son John. Frater Havick is Grand Councilor of New Zealand and Frater Vigo is Grand Councilor of Western and Southern Australia and Director of AMORC's Australasia Administrative Office in Melbourne.

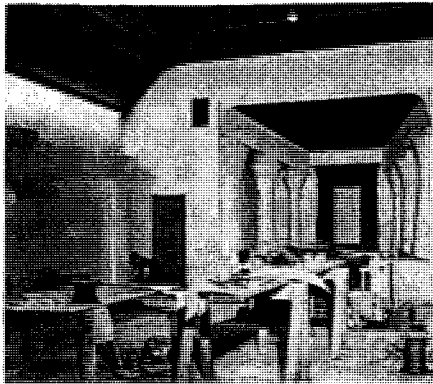
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Frater Alexander E. Braun, who authors the series "Brave New Era," was recently notified of his appointment to serve on the Council of the International Science Writers Association. The Association, presently headquartered in England, has on its membership roll the names of many well-known international scientific journalists such as Arthur C. Clarke and Gordon Rattray Taylor. The International Science Writers Association has as its purpose the establishment and maintenance of the highest possible professional standards in the reporting and analyzing of scientific news and developments by its members to the public.

▽ △ ▽

The Zoroaster Pronaos, AMORC, Nashville, Tennessee, observed its first anniversary on May twentieth this year. The picture here shows Master Hugh Yates cutting the anniversary cake. All were inspired by the accomplishments of the last year and look forward to a prosperous future.





Workmen are shown rebuilding the Vancouver Lodge temple quarters. The structure was recently gutted by fire, but through the efforts and contributions of members from far and wide the temple will be completely refurbished by the time of the Northwest Conclave, October 8-10, 1971. Officers and members of the lodge wish to thank all who so kindly contributed to the rebuilding program. There is still much to be done, of course, and any contributions will be gratefully received. Simply send them to Vancouver Lodge, AMORC, 805 West 23rd Avenue, Vancouver 9, B. C., Canada.



Francis Bacon Lodge in San Francisco and Oakland Lodge in Oakland, California, are sponsoring a weekly radio program "The Mystical View." These highly informative programs are being broadcast each Sunday evening at 6:00 p.m., on KQED-FM (88.5).



Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

Accept This Discourse

An enlightening discourse "Karmic Justice" is yours *free*. Simply subscribe or resubscribe to the *Rosicrucian Digest* for one year at the usual rate of \$5.00 (£2.09 £2/1/9 sterling), and request the discourse 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.

SPLENDOR OF THE TROPICS

The Hawaiian Islands portray and fulfill the mental image had by most people of the romantic splendor of a south sea isle; coral reefs, sugar-white beaches, curved gently swaying coconuts palms, and the lilting sound of varicolored waves of the Pacific as they break upon the shore.

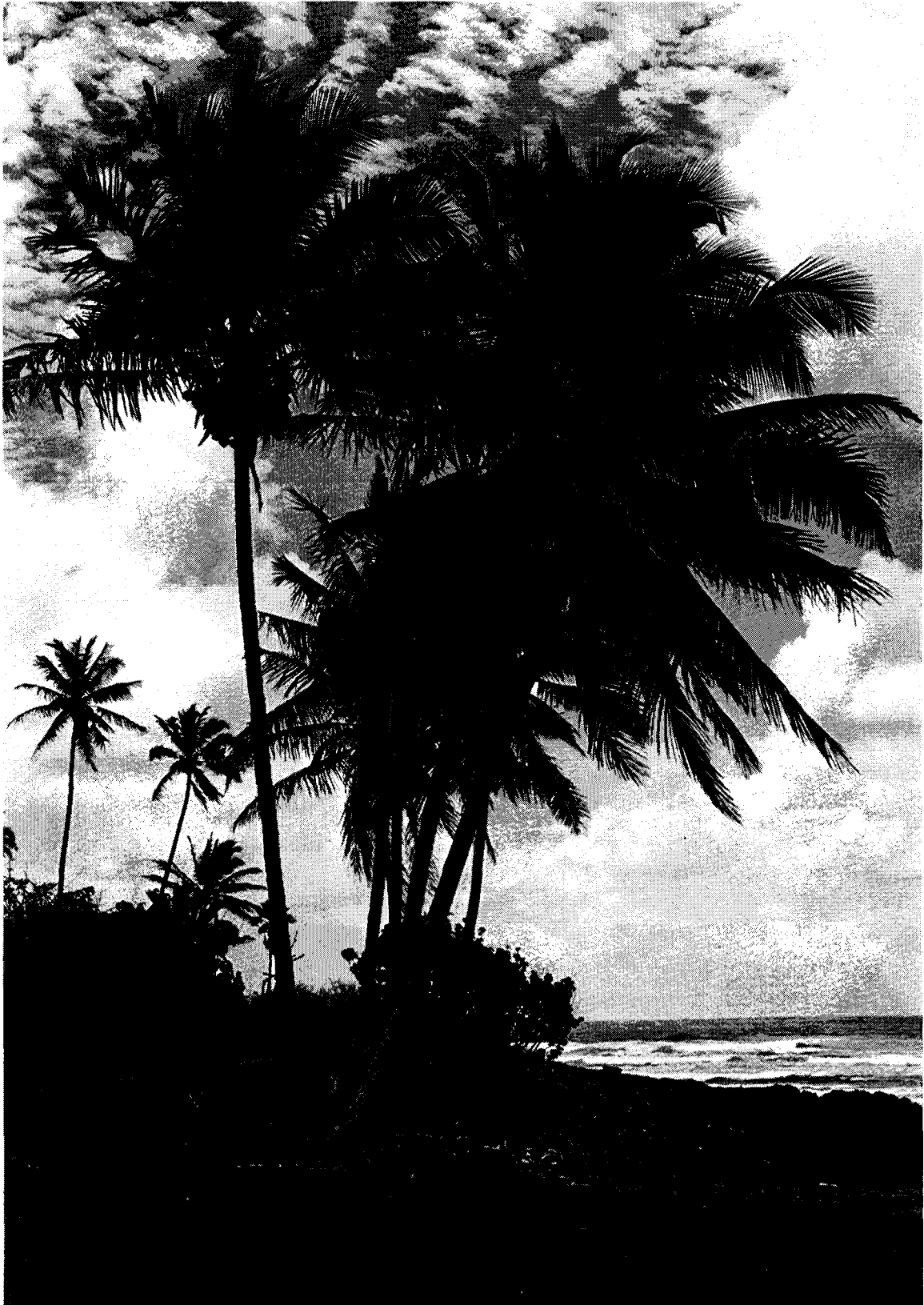
(Photo by AMORC)

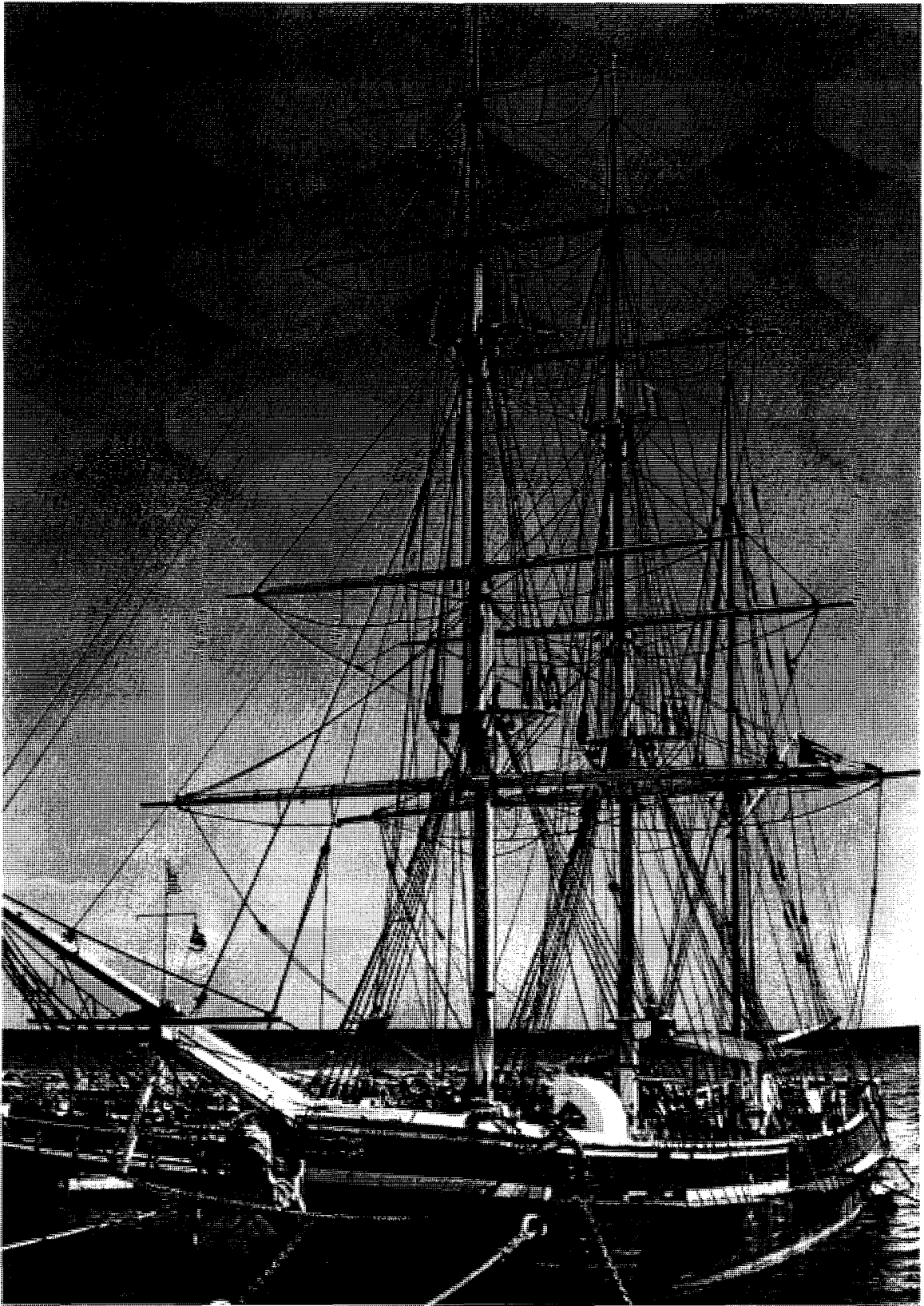
REMINISCENT OF A PAST ERA (Overleaf)

This old whaling ship, the *Carthaginian*, is in a permanent berth in the harbor of Lahaina, Maui, Hawaii. It now functions as a floating museum. It had modern glory in the motion picture *Hawaii* when it was completely refitted for the film.

(Photo by AMORC)

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The Secret Doctrines of Jesus

by

H. Spencer Lewis, Ph. D.

Do you know that from A.D. 328 until A.D. 1570 twenty ecclesiastic or church council meetings were held in which *man* alone decided upon the content of the Bible? Self-appointed judges in the four Lateran Councils between A.D. 1123 and 1215 decided to expurgate from the Bible those sacred writings which did not please them. But Christ's secret teachings were *privately preserved* in heretofore unknown archives.

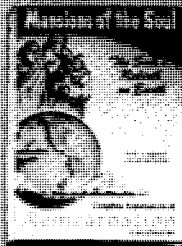
A Book That Dares To Tell

Dr. H. Spencer Lewis, after years of extensive research and journeys to Europe, the Far East, the Holy Land, and Egypt, has fearlessly disclosed in this book these hidden doctrines of Jesus. Beautifully bound and illustrated and stamped in gold.

Price: \$3.75
(£1/11/3 sterling)

Mansions of the Soul

By H. Spencer Lewis, Ph.D.



The World's Most
Disputed Doctrine!

This book reveals in an astounding manner the many facts to support retransmission. Quotations from eminent authorities, from Biblical and Sacred Writings substantiate this doctrine. This volume **PROVES** retransmission.

This Book Explains . . .

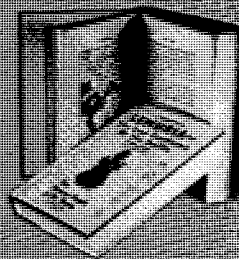
All about the soul and its cycle of retransmission. It tells you in plain and understandable language where the Mansions of the Soul are, and why the soul has these Mansions and what is accomplished in them.

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Lemuria—

The Lost Continent of the Pacific

By William S. Carroll



Beneath the rolling seas lie the mysteries of forgotten civilizations. Swept by the ages, half-buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age of today. Where the mighty Pacific now rolls in a restless sweep of thousands of miles, there was once a vast continent.

This land was known as Lemuria, and its people as Lemurians.

Science has gradually pieced together the evidences of this lost race, and in this book you will find the most amazing, enthralling chapters you have ever read.

Price: \$3.25 (£1/7/3 sterling)

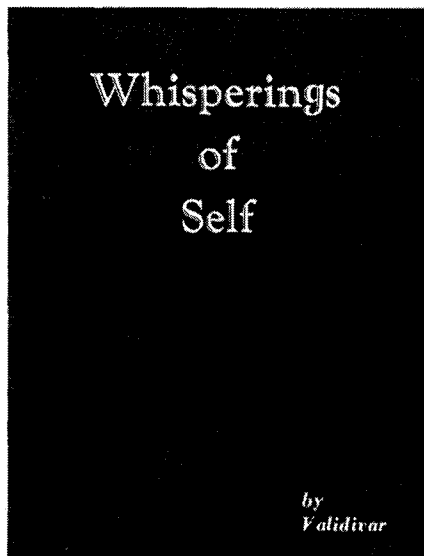
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Rosicrucian Wisdom

Whisperings of Self is the interpretation of cosmic impulses received by a great mystic-philosopher, Ralph M. Lewis, who in this work writes under the pen name of Validivar. The aphorisms in this collection comprise insights into all areas of human experience—justice, war and peace, ethics, morals, marriage, family, work, leisure, and countless others.

This is an attractive, handover book, that makes an attractive gift as well as a treasured possession of your own.

Whisperings of Self

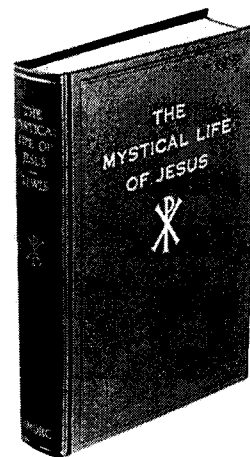
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This book is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of his activities in the time not mentioned in the Gospel accounts. The facts relating to the Virgin Birth, crucifixion, resurrection, and ascension will astound and inspire you. The book contains fully explained mystical symbols, original photographs, and an unusual portrait of Jesus. Beautifully bound and stamped in gold.



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BRAVE NEW ERA

The word *ecology* describes a concept which is rapidly becoming more and more nebulous through empty repetition, and beginning to blend into that prevailing background static from which terms such as "relevancy," "meaningful avenues of communication," "love," and "peace" sometime crackle out.

Although the ancient Greeks had already developed deep insights into the scheme of the indivisible interrelationships of all forms of life to each other and to their environment, and scientists have spoken about "endangered species" since the latter half of the nineteenth century, the fact that we are not independent of this web of life and environment on "Spaceship Earth" is generally considered as a discovery of our times.

Genesis 1:26 teaches that God gave man "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." In his *Concerning the Nature of the Gods*, Cicero boasted, almost a century before the birth of Christ, "We are absolute masters of what the earth produces. We enjoy the mountains and the plains. The rivers are ours. We sow the seed and plant the trees. We fertilize the earth . . . We stop, direct and turn the rivers; in short, by our hands we endeavor by our various operations in this world to make it as it were another Nature."

Since long before *Genesis* and *Concerning the Nature of the Gods* were written, man has been involved in what he has euphemistically called the "taming of Nature," a process which makes Attila's jaunt across the Balkans seem mild by comparison.

Regardless of general semantics, the fact is that man has parched, flooded, torn up, and atom-bombed his planet; he has fouled the seas in the name of trade, and is making the atmosphere unbreathable in the pursuit of convenience and speed—all with a callous disregard for any form of life which may get in the way . . . including himself.

Since the year 1600, some 225 unique species of animals have become extinct—75 percent of them as a direct result of human activity. There are several others today—notably the once abundant blue whale—which may join the list at any moment. In the case of the blue whale, some experts already feel it should be

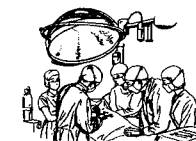
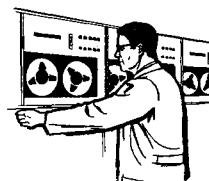
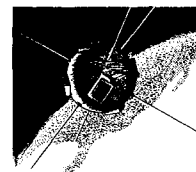
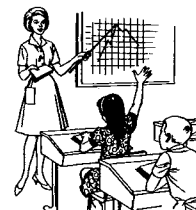
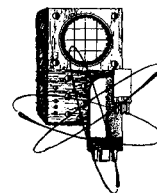
considered as an extinct species, since surveys have shown that there do not appear to be enough individuals left to carry on with reproduction on a sufficiently large scale to perpetuate their kind. Yet, the blue whale is still being hunted by some countries, aided by the latest detecting devices our shiny new technology can provide.

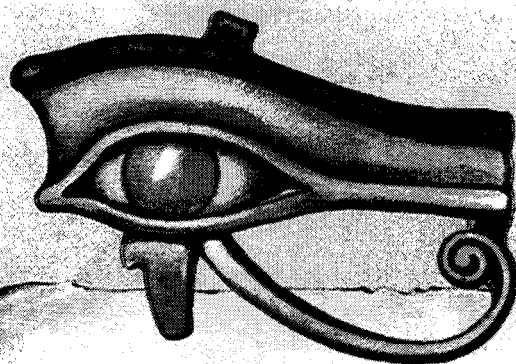
Oil slicks, the parceling of available farm land for use as building sites and the cutting down of forests to provide new farm land, the indiscriminate use of pesticides, and the release of deadly and long-lived waste products into the air, land, and waters of our world, are causing widespread and severe—perhaps even irreversible—damage to the planetary environment. Much has been said and written about this, but not much is actually being done to remedy it, except for a few well-publicized token gestures. The fact is we are behaving as if we were going to be the last occupants of Earth, with nobody coming after we are gone . . . which may be closer to the truth than many of us would like to believe.

The results of this attitude (the first drops presaging what may very well turn out to be a deluge) are making their appearance in various manners throughout the world. In Adelaide, for example, third largest city of the island continent of Australia, the city fathers were fearful that children might grow up without knowing what the local birds looked and sounded like before pollution and overcrowding either killed them off or drove them away, so they had artificial birds of fiberglass, wire, and concrete built and placed on the tree branches in one of their largest parks. Concealed speakers and a tape recorder play the calls of the forty or so species which used to thrive in the area.

This reminds me of something René Dubos wrote in his Pulitzer Prize book, *So Human an Animal*: "It is perhaps symbolic that rats appear to be the only mammals that have increased in numbers during the past century as much as man."

We may soon reach and pass the point at which we will never again see or hear live birds . . . but does it *really* matter? After all, we will still have plenty of fiberglass and recordings of their silenced songs to play at our leisure during the course of 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:

... for we take a friendly view of our own private affairs, and partiality always obscures our judgment. I fancy that many men would have arrived at wisdom had they not believed themselves to have arrived there already, had they not purposely deceived themselves as to some parts of their character, and passed by others with their eyes shut: for you have no grounds for supposing that other people's flattery is more ruinous to us than our own. Who dares to tell himself the truth? Who is there, by however large a troop of caressing courtiers he may be surrounded, who in spite of them is not his own greatest flatterer?

—SENECA, 54 B.C. (?)—A.D. 39
Of Peace of Mind

As this is my opinion, I have explained it in these very words, in my book of Consolation. The origin of the soul of man is not to be found upon earth, for there is nothing in the soul of a mixed or concrete nature, or that has any appearance of being formed or made out of the earth; nothing even humid, or airy, or fiery; for what is there in natures of that kind which has the power of memory, understanding, or thought? which can recollect the past; forsee the future; and comprehend the present? for these capabilities are confined to divine beings; nor can we discover any source from which men could derive them, but from God.

—CICERO, 106-43 B.C.
The Contempt of Death, XXVII

