

ROSICRUCIAN DIGEST

October 1972 • 50¢



Features

- Meditation
- Science
- The Arts

Successful Efforts

*The Truth of
Chthonic Living*

Other Horizons

*The House Called
Death*

Two Startling Books

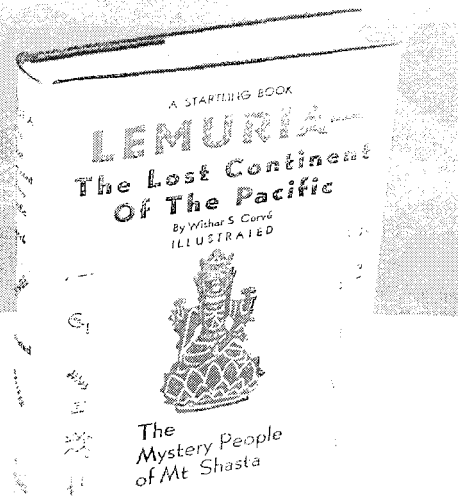
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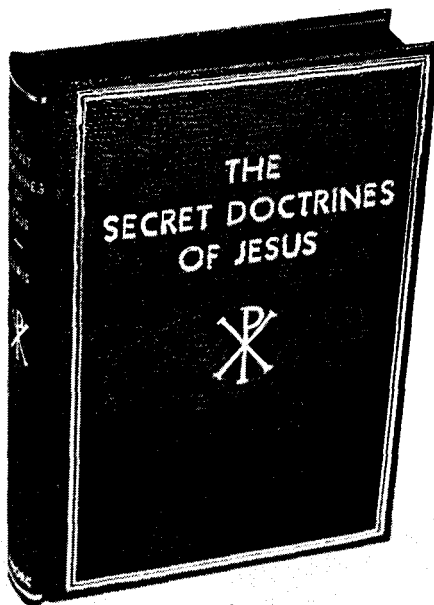
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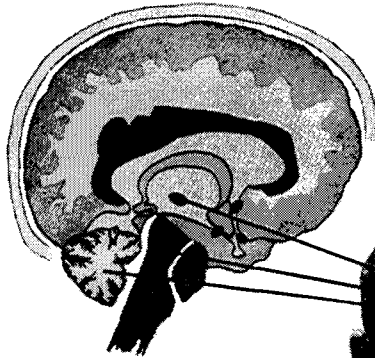
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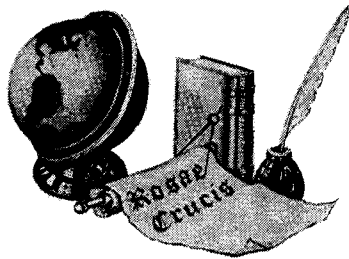
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

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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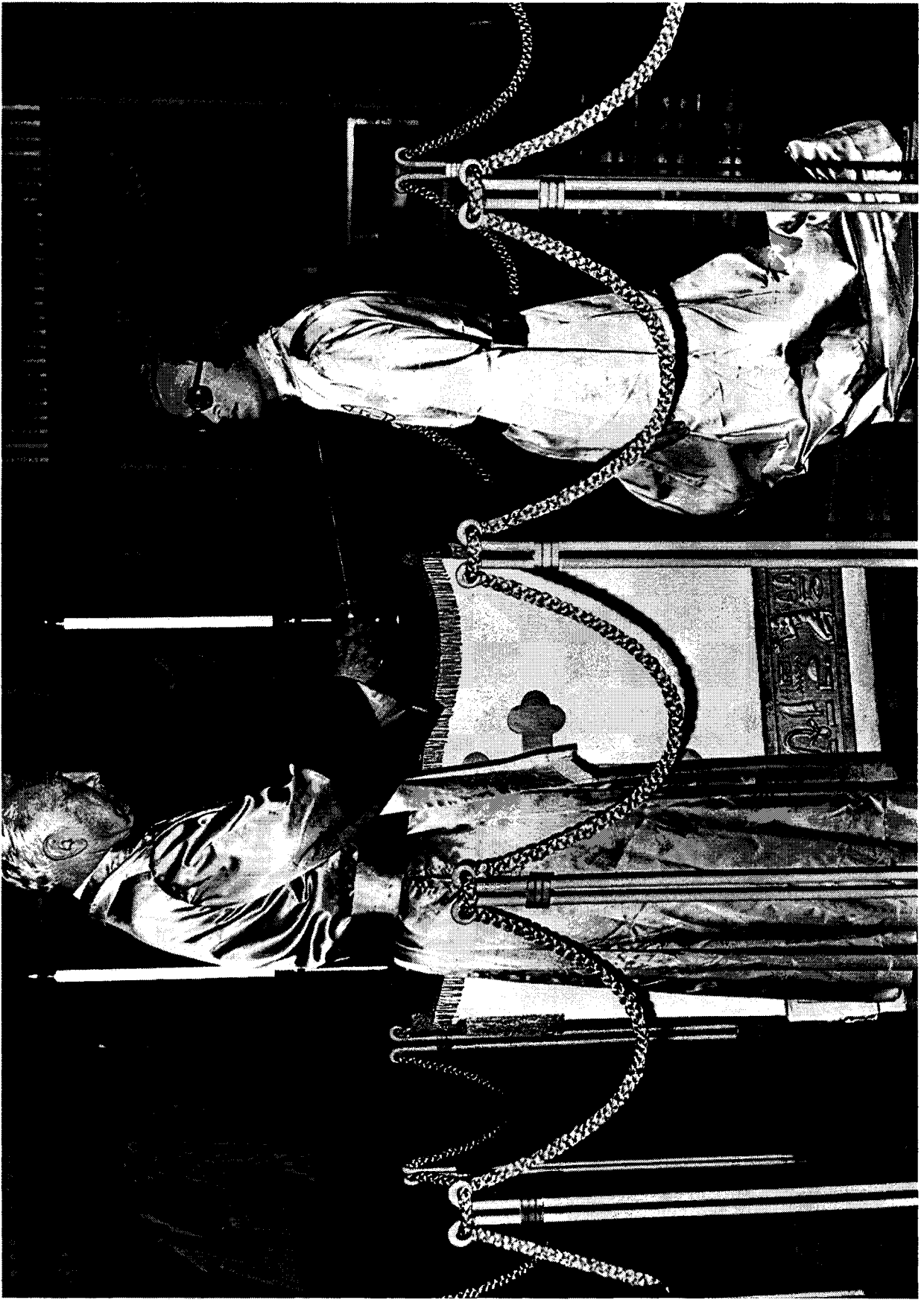
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FRATERNAL INVESTITURE

Christian Bernard, Grand Secretary of AMORC for the French-speaking countries, is shown in the Supreme Temple of the Rosicrucian Order, AMORC, San Jose, California, having bestowed upon him the title of his office. Standing conferring the title and authority of office is the Imperator, Ralph M. Lewis. The Supreme Temple of the Rosicrucian Order is used for traditional Lodge ceremonies, as the organization is not a religious society but is devoted to mystical beliefs.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

DEVELOPING SELF-CONFIDENCE

WHAT IS THE desired ultimate effect of self-confidence? It is to experience a power of personal accomplishment. We want the innate assurance that what we voluntarily undertake or that which may make demands upon us can be achieved by means of our own mental and physical resources.

The confident individual is the *knowing* one. This knowledge arises from an assessment of self. For analogy, one who is aware of his physical strength, who has tried it in a test of endurance, in labor, or in athletics, knows of his potential. This knowledge does not imply that the individual believes that he can master any situation or circumstance in which he may become involved. He does know, however, that he has the personal resources required to confront the situation and therefore does not have a sense of inadequacy.

This self-appraisal from which arises confidence is definitely related to experience. It is the encounter with varying experiences that reveals to us our potentials such as talents, aptitudes, and inherent mental and physical qualities. We discover from experience that we have the resources to meet and to surmount situations and problems.

We are often precipitated into situations that are new and for which we have not had the opportunity to evaluate our ability to cope with them. If we finally succeed in doing so, confidence is established. It is the realization of our adequacy. However, if we are confronted by the unexpected or unable to master the situation, fear, then, is engendered. We then doubt our ability, particularly whatever function may have been called upon by the incident and which seemed inadequate. Thereafter the phobia may become well estab-

lished, namely, a lack of self-confidence. Consequently, not only do similar circumstances then become a cause of fear but an inculcated doubt as to one's ability to successfully confront any other new and different personal trials.

Every normal, emotionally and mentally balanced person has self-confidence with regard to certain limited experience with which he has had success. He feels quite able and capable of entering into such experiences again with a fair degree of emerging victorious. This same person may be quite hesitant—an evident of lack of self-confidence—when called upon to do the unfamiliar. He knows conditions of the past and how he has met them, but of how to confront the new one he is ignorant.

The difficulty here is that the individual is often thinking in terms of details and particulars. He is thinking of just what he did in mastering past experiences and cannot see how they are applicable to different ones he may now be called upon to meet.

Self-Appraisal

Confidence cannot be engendered by a specific procedure or a method of behavior. The manner in which we approach every situation or surmount an obstacle is not the same. Our self-analysis must determine what are our natural talents and abilities so far as we can know, to the extent that experience has revealed them to us. For example, can you express yourself well? Can you describe an incident concisely so as to communicate it clearly to another? Have you a fairly extensive vocabulary, or do you find it necessary to resort to a repetition of words? If

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you determine from your self-appraisal that you are negative in these matters, you are then aware of certain limitations. Under such circumstances, you would not accept an invitation, for example, to write an article on even a familiar subject for a periodical.

The point being made here is that one must apply his potential to what is to be done. One cannot have self-confidence if he is aware of an inadequacy. To attempt that for which one is not inherently prepared is to invite a diminishing in confidence because of resulting failure. If one has knowledge of his ability and aptitudes, he should seek out activities in which they can be fully exploited. Self-confidence, then, is further strengthened by the success that is had.

Confronting New Experiences

An individual, of course, should not limit himself to activities that are just related to his known attributes. If he does, he never expands his dimension of accomplishment. When new ventures arise, the individual should first by reflection and self-analysis determine whether he has the qualities that may be called upon to culminate the affair satisfactorily. In other words, he should ask himself "what of my experiences and my personal physical or intellectual powers are needed to apply in this instance?"

Assuming one concludes that he is not certain as to whether he is adequately qualified, he may still undertake the experience. However, an emotional adjustment must be made in advance so as not to provide a traumatic effect on his personal confidence. In other words, he must assume that he is learning by the experience even though he may not succeed. Nevertheless, he will strive to exercise whatever ability he has.

If such a person fails, then, he is not severely depressed and, as said, he has learned from his experience. Further, the experience may awaken, that is, bring to the surface of consciousness, previous unrealized talents or aptitudes. He is then fortified in knowing that he has an added attribute with which to confront similar experiences in life in the

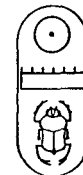
future. Succinctly, the individual has further *developed self-confidence* and the power of accomplishment.

The failure in anything that we consider important to us, and particularly if we have felt we were capable of achievement, constitutes a psychological blow to our self-confidence. It may cause a future hesitancy to undertake any other venture of gravity. Such an incident can, if we do not react to it in a positive way, completely erode self-confidence; it may cause one to personally display a timidity. None of us fail in everything if we have the determination to try to be successful. After the failure of one venture we should immediately exercise our experience and our *known* ability in some other direction and thus reassure ourselves that we do have personal power. Having done that, then once again when the opportunity affords itself we should attempt the same problem. The second time we shall at least have some further knowledge of what is required of us.

The only exception, and I repeat, is if one is convinced that he does not have the needed talent. To admit that we do not have a particular talent or ability should not diminish self-confidence. Everyone is not versatile to a degree of perfection in all things. However, if one fails because of lack of proficiency yet has an immanent urge to succeed in such activity, he should persist. He should cultivate the motivation he has, the inclination, and then take the necessary instruction and training to develop what may be a latent talent.

Mystical Approach

There is also a *mystical* aspect of developing self-confidence. We can objectively be motivated to act and try to accomplish something for various reasons. Perhaps the motivation is a material end, economic, or a desire for fame and prominence. These are drives that give us the will and determination to pursue a specific goal. However, they do not always take into consideration what potential attributes are necessary to realize our desires. Therefore, we may plunge into an enterprise ill-prepared to cope with it. This produces



nugatory results and a diminishing of self-confidence.

A resort to a meditative state, a consultation with our subconscious and psychic self through *meditation* may acquaint us with the reality of our true nature. We should enter a state of quietude in which we may ask our inner self as to whether we should proceed, not whether the considered venture has merit, but rather are we *properly qualified* to engage in it?

Intuition is a channel that goes behind our conscious mind and our intellectually engendered desires. It permits the more subtle feelings and the temperaments of the whole self to be realized. It can produce within us sensations of resistance, a reluctance to proceed with our objective motives. It may

not delineate why we should not go ahead but just admonish us in a convincing way not to do so. However, at other times we may by *intuitive guidance* be encouraged in our objective intentions. In fact, we may have flash into consciousness a suggestion as to the proper *modus operandi* to follow.

Over self-confidence, the attitude of "I will tackle anything once" can be tempered by this resort to mystical insight, that is, intuitive guidance. It can reveal to us in a very self-evident and assuring way the folly of such ego. Self-confidence should be borne out of self-knowledge, as said, and not mere braggadocio. Certainly the true development of self-confidence must be in accord with the ancient admonishment, *Know Thyself*.



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.

November: The personality for November is Michael Manley, Prime Minister of Jamaica.

The code word is MAAT.

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



January:

The personality for the month of January will be Emperor Hirohito of Japan.

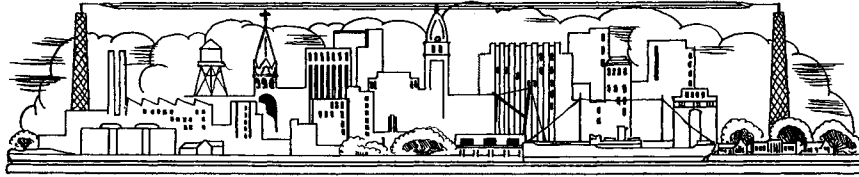
The code word will be EXPED.

EMPEROR HIROHITO



MICHAEL MANLEY

The
Rosicrucian
Digest
October
1972



Culture Is Karma

by DR. ARNOLD TOYNBEE

THE WORD "culture" has at least three meanings. Its widest meaning is the social heritage which, in human society, is transmitted from generation to generation through education in the broadest sense of the term.

Mankind shares with other kinds of living creature[s] the capacity to reproduce itself physically, and a physical heritage carries a built-in instinctual heritage with it. However, the role of instincts in human life is subordinate to the role of culture, and culture seems to be something specifically and distinctively human.

Culture, in this widest meaning of the word, includes all human activities that do not spring from instincts, and our instinctual activities—for instance, the impulse to satisfy the cravings of hunger and of sexual desire—are governed and modified by our manners and customs, which are manifestations of our culture. In so far as a human being's instincts escape from cultural control, he becomes something less than human.

Humanising Factor

Culture is the humanising factor in human life, but of course this does not mean that our cultural heritage is wholly good. Two of the most widespread human institutions have been war and slavery; these have been products of culture not of instinct, and they are manifestly evil. Human culture is ethically ambivalent. It is a mixture of good and evil and the proportion has varied at different times and places and in different social classes.

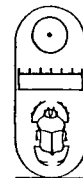
This diversification of culture is probably recent. It is perhaps no older than the beginning of the Neolithic Age; for neither class-differentiation nor slavery nor war would have been practicable before society had begun to produce an economic surplus beyond the requirements for meeting day-to-day needs. In the pre-Neolithic Age, our culture may have been as uniform as our tools, and it looks as if it is going to be uniform in the future, now that we have "annihilated distance."

In retrospect, cultural diversity may be seen to have been a brief phase of human life, intervening between two vastly longer ages of cultural uniformity. Even in the age of maximum cultural diversity, local cultures prove to have been syncretisms composed of elements assembled from distant times and places.

Dominant Character

Unity is culture's dominant characteristic; cultural diversity is subordinate and probably ephemeral. The first meaning of the word "culture" is the social heritage transmitted through education. The second meaning of the word is some variety of our common human social heritage: "a culture" as distinct from culture in general. A third meaning is the ideal way of life that is mankind's objective, and here, again, there has been a high degree of uniformity.

The moral, aesthetic and intellectual ideals of the various branches of human society have been very much the same, while, in our practice, we have, all alike, fallen short, to a humiliating de-



gree, of our professed standards. Moreover, we have been tempted to claim that our own particular cultural ideal is noble and also that it has been attained by us. If the Indian and Iranian ethnikon "Arya" means "noble," this is a point.

But the higher the claim, the greater the discrepancy between ideal and practice is likely to be. The title has to be won by living up to the ideal. A pessimist might conclude that cultural ideals are discredited by the betrayal of them. An optimist will take comfort in the difference between culture and instincts, and in the manifest paramountcy of culture in deciding human destiny.

Instincts are implanted and modified by natural forces that are beyond the control of human wills. Culture, on the other hand, is *karma*. It is the cumulative product of past action, and human action is partially free. Each time a human being makes a moral choice, he modifies his *karma*: he makes this either better or worse.

Our cultural ideals are a challenge to us to raise our *karma* nearer to their level. This is the value of ideals—always supposing that we are sincerely striving to fulfil them.

[Excerpted from his preface to *The Concept of Culture* by Dr. V. Raghavan published by the Indian Institute of Culture, Bangalore.]

Reprinted from *Bhavan's Journal*



REFLECTIONS ON KNOWLEDGE

KNOWLEDGE is not an exclusive individual possession. It is a natural universal commodity, and we are as free to partake of it as of water, to the extent of our desires. Individual knowledge is but the reflection of universal knowledge reflected in the mind of man.

Knowledge is not created. All of the knowledge that ever was or ever will be now exists in the Absolute. We cannot add to the sum total of *Absolute* Knowledge. We can only discover or rediscover it individually, add it to *recorded* knowledge, and thus bring it into the range of our comprehension.

Recorded knowledge, like water, may be found in great abundance in large pools; like schools, libraries, and centers of learning, where one need but dip in, in order to partake of the same. Away from the centers, it requires a lot of research and effort.

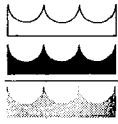
Those who have easy access to knowledge and partake of it generously are apt to develop an air of superiority over those less fortunately situated. Possession of knowledge should not be a basis for a feeling of superiority. The same knowledge can be acquired by the lesser informed, if there is an interest to do so.

Each object, creature, or form, however seemingly insignificant, has its secret to reveal if we but place ourselves in a position to receive it. The position is one of interest and curiosity, sufficiently strong to focus the attention onto the object of our interest.

Absolute knowledge cannot be consumed nor can it be monopolized by any one individual since it is universal and indestructible. It is as divisible as Love, and no one loses by sharing his Love. On the other hand, recorded knowledge can be set aside, placed in disuse, or destroyed.

Knowledge is attained by letting it flow into an open mind. It cannot be forced into an unwilling mind. Like sunshine, it will flow in when the shuttered windows of the mind are opened. When used, knowledge is a key that will unlock doors; if not put to use, it is impotent. While its mere possession is not of itself power, knowledge used with wisdom is power.

—WILLIAM F. HAACK, F. R. C.



Successful Failures

by CAROL H. BEHRMAN

FAILEDURE and success are opposites. This seems obvious. *To succeed* would appear to be the antithesis of *to fail*. Yet, it is possible to fail successfully. It happens to many of us many times during each lifetime. This is not an idle play on words nor an intellectual game but a basic and important fact of life.

Everybody experiences failures. This is a fact, although it often appears to one who has just made a disastrous error that he is a miserable failure in a world of bright, successful people. But even those "lucky ones" who seem to go through life particularly blessed, creating triumphs out of all they touch, know the taste of failure, though it may be in areas of their lives which are hidden or seemingly unimportant. It happens to all of us. Very few, if any, who dwell on earth are perfect.

It is in one's *response* to missteps that the real failure or success lies rather than in the *faux pas* itself. When we have created a debacle, our subsequent actions and reactions can bring forth the bitterness, despair, and negativism which lead into a self-defeating cycle of more failure upon failure, or we can learn to use our blunders as guides to more successful living.

The first and most important truth to be convinced of is that one failure, or two failures, or twenty failures do not indicate that one is bankrupt as a human being. *We are entitled to make mistakes*. More than that, it is almost a necessity that we botch things up from time to time if we are to grow in awareness of our own natures and potential. How can we learn about our shortcomings, save from our mistakes? In error lies the seed of greater knowledge and self-understanding. We have only to look for it, nurture it with analysis and study to achieve a flowering of insight and eventual mastery of our environment.

It is necessary, first, however, to accept oneself sufficiently to allow for

slips and misses, errors and false steps. Blame and despair are the negative qualities that lead to destruction, not failure itself. To be caught up in an emotional whirlpool of guilt and self-castigation is to dull the intellect and perception and prohibit positive results. Whether frustrated over something as trivial as burning a company dinner or as major as failing in a job, careful examination and analysis can always lead to understanding and intelligent efforts to effect a beneficial change in oneself or one's situation.

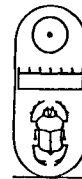
For example, there is the fellow who was inefficient in his job. Why did this happen? He should make a careful analysis of his working methods and personality traits. Is he careless or indifferent? Did he use poor judgment in his assessment of others? If so, why? It could be that he overestimated his abilities in certain areas. Perhaps his particular talents lie in other directions. Or does he dislike this work and really desire to do something else?

And the lady who burned the dinner—did she schedule her preparations improperly, leave too much for the last minute? Does she have a grave problem on her mind which she should solve before engaging in distractions? Or does she really dislike the expected guests and perhaps should not be spending her time entertaining them at all?

Learning Experiences

The possibilities are infinite. The point is that our errors can and should be learning experiences rather than unproductive disasters. The great educator, John Dewey, wrote, "Failure is instructive. The person who really thinks learns quite as much from his failures as from his successes." The universe and all those within it are ruled by natural, logical laws. If we always lived in accord with these laws, there would be no error. Our failures teach us where we are in discord with the Cosmos. They can, therefore, be tools for the attainment of that perfect harmony toward which we all aspire.

If life is growth and change—a constant reaching upward toward greater understanding and self-knowledge—then it is logical that our mistakes are



one of the means by which we accomplish that development. As in most of the affairs of life, however, we are each, ultimately, our own teachers. We have the power within ourselves to learn from or to be defeated by failure. Our mistakes tell us important facts about ourselves—facts which can help us analyze ourselves, our situations, and the possible directions in which to head for greater fulfillment.

Errors can even teach us about others. How do they respond to our blunders? Their reactions can guide us toward a better evaluation of their feelings to-

ward us and even bring about illuminating reassessments of personal entanglements, leading toward more realistic and fulfilling relationships.

Failures are indeed permissible, even necessary. The best kind are *successful* failures—those which have taught us something about ourselves, about others, or about the laws of the universe in which we live.

Failure is the foundation of success, and the means by which it is achieved. Success is the lurking place of failure; but who can tell when the turning point will come?

—LAO-TSE

▽ △ ▽

Where Are All Those Neutrinos?

A LONG ISLAND scientist has found out something perplexing about one of the most powerful subatomic particles known to man. And yesterday he told a group of scientists in Washington, D. C., what that perplexing problem is: There aren't enough neutrinos around.

Dr. Raymond Davis, Jr., of Brookhaven National Laboratory at Upton [New York]—one of the scientists picked by NASA to work with the Apollo series moon rocks—delivered his paper before the American Physical Society. He told how a special experiment built into an abandoned gold mine in South Dakota has shown that only one tenth of the neutrinos that should be striking the earth are actually hitting it. And no one knows why.

• • •
Neutrinos are among the “new” subatomic particles that have been discovered since scientists have developed

sophisticated atom-splitting tools. They have no electric charge and no mass, and are “born” in the 15-million degree heat at the heart of a star, where hydrogen atoms are fusing into helium atoms.

The neutrino is an extremely powerful particle, and is able to literally go through the mass of the earth without being deflected from its course. That means they are impossible to hold, and very hard to measure.

The latest figures show that while scientists expected two neutrinos would be detected each day, one is spotted every five days. Several explanations have been suggested for the low rate, including an unknown factor in the sun's internal composition, a “cyclic” nature to neutrino production, and a yet-unknown decay factor in neutrinos.

Reprinted from *Long Island Press*, April 27, 1972 issue

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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 twenty-fourth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75 cents (6/- sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U.S.A. or
Queensway House, Queensway, Bognor Regis, Sussex, England. (Members only)

*The
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Digest
October
1972*



OUR CURIOUS WORLD

by FLORENCE WHITAKER GROSS

The remarkable chimpanzees

WHEN THE mother who had always cared for him so tenderly died in Merlin's infancy, Pepe, his older brother, gently withdrew him from his mother's body and carried him to an assembly of friends. Then Miff, the young sister, took over. She cleaned the little one, did her best to provide food for him, put him to bed, and slept beside him.

In another family, the sister Fifi was so fascinated by her tiny brother that she stole him from their mother and ran away with him. She wanted him for her very own!

What is so remarkable about these examples of sibling affection? All the characters involved were chimpanzees living in the wild!

With the exception of the father, family relationships among chimps bear a remarkable resemblance to their counterparts in the human race. For most people the fascination of chimpanzees and the other higher apes lies in just this fact—their nearness to man. Throughout the years this similarity has been played up and played down to sometimes ridiculous extremes by writers of opposite camps. However, relations between companions in the chimp world, as well as family relationships, are "human" in many respects.

In her delightful book, *My Friends the Wild Chimpanzees*, Baroness Jane van Lawick-Goodall, a zoologist, gives revealing glimpses into the social habits of free chimpanzees.

Greetings among the chimps consisted of touching, embracing, holding hands, even kissing. (Once Miss Goodall was greatly thrilled when one of the chimps gravely and quietly held *her* hand for a few seconds!) Strong friendships seem to exist between some adult males, less so between adult females.

Touching and embracing seem to serve not only as a greeting but also as a source of consolation, reassurance, and

strengthening of morale. For instance, she once saw the large chimp she dubbed *David Greybeard* turn, in the absence of his usual male friend, to a young female he would ordinarily have ignored and embrace her heartily just before attempting a challenging feat.

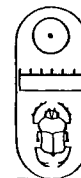
Examples of humanlike characteristics could be multiplied (including the well-known love of showing off), but one that is rarely found among other animals is sympathy for each other, and even for humans.

Jane Goodall's photographer husband, Baron Hugo van Lawick, snapped an intriguing picture of two-year-old chimp Flint rescuing tiny Goblin who, while playing high in a tree, found he could not reach another branch. His pleading whimpers brought to the scene his playmate Flint, who climbed up, held out his arms, and gently helped the little one down.

In captivity a group of chattering chimps were commiserating with a young one in their midst who was crying in pain because of a baby tooth that needed to come out. (Chimps can laugh and cry almost like human beings, though they cannot shed tears.) After they had vainly tried to extract the tooth, a keeper tossed them a pair of pliers and watched while one of them manipulated the tool and pulled the tooth. Then they took turns stomping on the "nasty old tooth"! One writer tells of how a chimp relieved his keeper's pain by expertly removing a splinter from the keeper's hand.

Besides sympathy, another rather surprising humanlike quality shown by chimps in their natural state is respect for personal property (another chimp's, that is!).

In the wild, chimps frequently kill and eat young baboons when they are in need of food. Such a slaughter Jane Goodall witnessed, accomplished by Rudolfo while the other chimps locked



each other in embrace and screamed in excitement. The unusual aspect of the incident was that, though Rudolfo was of fairly low rank in the chimp hierarchy (chimps, like most animals—and like man—have a rigid “pecking order”), none of the more dominant males took away any of his kill but settled for what they could beg and what the replete hunter later abandoned.

Not only in some of their relationships and habits and in their emotional make-up do chimps resemble people, but in intelligence as well.

In his charming book, *Animal IQ*, Vance Packard says: “Scientists have speculated for years about which is the brainiest creature in the whole animal world. The evidence now indicates that, at least on the basis of the IQ tests available, the chimpanzee heads the class.”

Some of the standard measurements of intelligence are ability to fashion and use tools; memory; understanding of numbers; awareness of similarities and differences between objects; ingenuity in problem-solving; and trainability. In all of these tests chimpanzees, both in captivity and in the wild, chalk up surprisingly well.

The story already told of the aching tooth illustrates not only sympathy but also the ability to use tools. This evidence is supplemented by Jane Goodall’s observation of the wild chimpanzees’ trimming the edges off a piece of grass so as to be able to use it in “fishing” for ants. This is a simple form of making tools. Another example is that of Sultan, in captivity, who wants a banana which has been placed out of his reach outside his cage. Having found more obvious solutions unavailing, he hits upon the idea of pushing the thinner of two sticks part way into a larger stick, in this way fashioning a tool which is long enough to reach his objective.

If you punish or mistreat a young chimp, you may forget the incident, but he will not. There was the keeper who had forgotten administering a spanking to a young chimp but was unpleasantly reminded of it two years later when he chanced to meet the animal again. The chimp leaped on him and gave him a pummeling! Chimps also remember kindness and care, and, like dogs,

recognize their caretakers after years of separation.

Chimps have been taught to count up to five; that is, to offer any number of items up to five upon request. And one seemed to show that she sensed that one and one make two, by breaking a straw into halves and offering them as two straws.

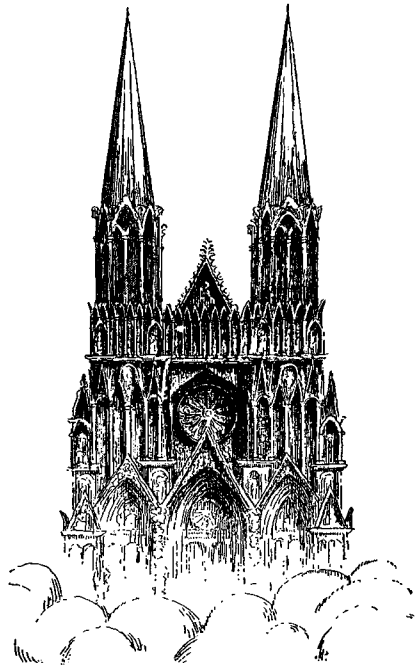
Chimps can easily figure out how to fit blocks into the right-shaped holes. Some have reached a high degree of proficiency in judging similarities and differences in matters of size, shape, and color, easily surpassing young children in these skills.

Wendy, hating her cage as all imprisoned chimps do, proved to be remarkably ingenious, persistent, and cunning in solving her problem and carrying out her “Houdini” trick. Over a period of several days she would work secretly in a dim corner to unbend hundreds of wires, always leaving them in place so that her keepers would not notice. Then when the hole was large enough, out she would slip and vanish in the nearby wood.

And then there is Bob, surely the most endearing example of chimp capabilities and a tribute to his gifted trainer, Elizabeth Mann Borgese. In a short time after coming to live with Mrs. Borgese, Bob was toilet-trained and eating at the table with her, and she was feeling very guilty about locking him up just like an animal. Between lessons Bob enjoyed watching television. By the end of a condensed training period, Bob had attained some impressive achievements. He had learned to count to four, to distinguish four pairs of geometric designs, to read two pairs of words, BOB AND ARLI (a dog playmate) and BANANA AND GRAPE.

At the time of the publication of her book, *The Language Barrier: Beasts and Men*, in 1968, Mrs. Borgese had had to leave Bob but still intended to take him back and teach him to use the typewriter. She had accomplished this astonishing feat with Arli and found the chimp immeasurably easier to train than the dog had been.

“The world is so full of a number of things,” and we know so little about them, including the mysterious minds of the animals that inhabit the globe with us.



The Celestial Sanctum

SOLITUDE

by CHRIS. R. WARNKEN, F. R. C.

IN THE LIFE of the evolving mystic, solitude plays an important part. However, among the mystical students there are many divergent views as to the meaning and application of solitude. The Rosicrucian and modern mystic does not accept the monastic type of solitude as either necessary or constructive. Similarly, the modern mystic does not practice the solitude of the social recluse, or "loner." We are born into the society of man, and we must fulfill ourselves and accomplish our mission in life in that same society or family of man. No man is complete unto himself; he needs others and others need him. Even if he needs nothing from others, which is very questionable, he needs an object for his selfless service and his outpouring of love.

Sir Thomas Browne said, "There is no such thing as solitude; nor anything that can be said to be alone, and by itself, but God; who is his own circle

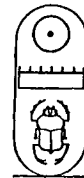
and can subsist by himself." Philosophically, this is true. In addition to the satisfaction of our daily needs, which we obtain primarily from our neighbor, the soul hungers for communion with life whether it be another fellow human being, a befriended animal, or contact with our own inner voice of conscience.

Simply with our willing permission, we can and do learn most, toward our evolvment, from contact with others. We can learn the lessons of complete trust and faith from an innocent and dependent child. The hopeless cripple can teach us the value of patience and sacrifice. Everyone we meet can help us to advance ourselves if we will but let them.

At times, on the other hand, each of us needs to experience the peace and tranquillity of solitude away from the busy world about us. If we are always saturated by the noise, turmoil, and cares of the world, we may lose contact with our inner world of self. It is in that inner world that we can be refreshed and restored. In the solitude of our inner self we can obliterate the negative distractions which prey upon us daily, and we can create positive conditions around us which will not only aid us but also improve conditions for our fellowman.

The great patriarchs of the Judaeo-Christian literature were often referred to as "going up into the mountain" to pray. This was an allegorical reference to their retirement into solitude for communion with the inner self and the God of their hearts. Here they would seek guidance for leading their people, and after dwelling in solitude they would return to their people with renewed vigor and determination to resume their burden of leadership. To have remained in their haven of solitude would have been selfish and eventually would have robbed them of the peace they needed.

The importance of solitude rests upon the fact that man is a dual being. He has an *objective, thinking, and doing material self* which must be sustained in the material world with his fellow human beings. He has an *inner subjective self* free of the limitations of the physical world and through which



he can constantly commune with his Source. So long as he is on the earth plane of existence, he must live both lives alternately, one contributing to the other. The physical world and its manifold attractions impinge upon him at all times. Very few, if any, normal persons have difficulty in relating to the physical world and its attractions and distractions. Some have little knowledge of, and considerable difficulty in, contacting the great inner world. The secret of admission is solitude. Be still!

Thomas De Quincey wrote: "Solitude, though it may be silent as light, is like light, the mightiest of agencies; for solitude is essential to man. All men come into this world *alone*; all leave it *alone*." From the Rosicrucian viewpoint, man is one expression of God, and God is All. Man may learn to do without most things, but man cannot exist without God, even if he does not realize that fact. If he *does* realize it, he will turn to God always when his daily life wears upon him more than he can comfortably bear. There are times in the life of each of us when we yearn to be alone; we need "time to think"; we require an opportunity to contemplate upon our daily life and its affairs in an unhurried, undisturbed, and unobserved way.

At such times we can truly "be ourselves," without our protective armor or without veneer. We can "bare our souls" in self-examination. If we are burdened with tensions brought about by the requirements of our work or the unwanted pedestal upon which our fellowman has placed us, we can shed all anxieties and worries, even if only momentarily, in the privacy of our solitude. The freedom from all sham is like a refreshing breeze in the oppressive heat of day.

When the complexities of daily life confound or confuse us to the point that we cannot think properly, or when disappointments seem to crowd in upon us one after another, leading us to the brink of desperation, we should find an opportunity to get away from others and enter into solitude. *Realize that self is still free and indestructible. Shut out worldly problems for the moment. Be calm and still; do not try to think. Try to empty the mind; become only a channel to receive.* Soon, the self will

realize peace and tranquillity. Now we are ready to meditate. This means that we are prepared to receive inspiration, strength, and healing.

In time we shall experience a revitalization of our body and our mind. We have returned to our Source where there is always peace and love. Our tribulations are the result of our having wandered away from the abode of peace. Man is a spiritual being and when worldly problems overcome him, he is better served by turning his back upon them briefly while he renews his spiritual strength. This is done in solitude.

Frequently we are called upon to say a few words of inspiration or of consolation; or we may be called upon to give "sage" advice or to render judgment. These are occasions for retiring momentarily into solitude. Be still, and LISTEN! The Source is never failing; the right words are always there for us to accept or reject. But we must learn to subdue the objective reasoning mind which ever impresses us as "knowing better." *Shut out the reasoning mind for the moment and enter into solitude. Wait for the inner peace and calm.* Although it may seem to be an eternity, it will be only a few brief moments.

The solitude will bring us refreshing silence. Then *listen, listen to the inspired message from deep within.* It will not be the limited and reasoned thought of our objective mind, but rather the wise and proper and inspired thought from the Source. Sometimes we may be amazed when we hear the beauty and the wisdom of such thoughts issuing from our mouths. Then we may realize that we are not alone, especially when we enter into the sublimity of solitude.

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.

The Serpent as Healing God in Antiquity

by ARTURO CASTIGLIONI, M. D.
Yale University, School of Medicine

IN THE history of any individual, heredity, instincts, and the complex of traditional beliefs which form a part of his unconscious personality, have a prominent influence. In the same way some complexes of the primitive soul have a remarkable action on the evolution of the emotional, intellectual and social life of the family, the clan, the group, the community, the nation.

Myths, which Freud has called mankind's secular dreams, are originated by the need of the primitive to project into the supernatural the solution of the problems which life presents. The myth recognizes, asserts, or averts the intervention of supernatural agents on birth and death, on health and disease, and all events of life. The myth is an attempt at a logical shape for a pre-logical, infantile explanation of a mystery. It is closely connected with magic, with tradition and with all tribal creeds. It prevails in times of great distress and economic depression, of war, of famine, of pestilence; it is less evident during the quiet periods of life with improving standards, with safety and relative well-being; in such times freedom of activity and of opinion give birth to sound criticism and later to a rising scepticism.

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Myths are perhaps the truth of yesterday and may be the truth of tomorrow. We can watch the progress of their logical construction, of their adaptation in different times, and the influence they have had on different events of human social existence.

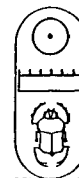
The history of medicine is rich in myths and magic beliefs since complexes of the primitive mind persist through centuries. Therefore, in the history of this healing art we may find many documents relating to the evolution of myths and their interference with empirical medicine, with



religion, with practical observation, and even with experimental science. History of medicine is the history of human reaction to all menaces against man's health. Faith, hope, philosophy on one hand, and, on the other, scientific means, hygienic organization and social laws, are the tools with which successively in the course of centuries, these menaces were combated. To all these stages the primitive mind has continuously contributed, sometimes in a positive, sometimes in a negative way. In the history of medicine, the myth plays a remarkable rôle.

From the earliest times of which we possess historical documents, in primitive drawings, in popular songs, in epical legends the serpent has had a most important place among supernatural beings. Traces of the existence of serpent worship, *ophiolatry*, are found in every country of the old world and have survived till our days, in India, in Egypt and many other countries. In America the worship of the serpent has been preserved among some Indian groups and faith in the miraculous power of the snake has not been lost.

The reason for this worship can be easily explained. The serpent alone of all animals without limbs moves with singular celerity. Its motion is a continued progression in the most graceful curves; its form is full of elegance, the eyes are bright and piercing, and seem to possess a fascinating power. The serpent seems to appear and disappear in an inexplicable way and to prefer the deep regions of the earth; one of its most remarkable qualities is that it periodically casts its skin, and the ancients, therefore, believed that it renewed its youth. It was also well known in ancient times that the serpent has a very long life, and immortality was generally ascribed to it. But the most



important fact, which contributed most to all the myths and legends, is the poison which the serpent carries with it.

The deadly action of the poisonous fang of the snake was well known among primitive peoples. The first conception of the serpent and its supernatural power was most probably connected with this fact: primitive people found it necessary to propitiate this mysterious being which seemed to bring to them the will of the deceased, and which had its place among the chthonic divinities, that is, the divinities of the nether regions. In prehistoric times it was a phallic symbol: later a powerful, mysterious being which was supposed to possess full knowledge of all unexplored mysteries and to be able to command all hidden powers: the love which conceals itself, the menace which is secret, and finally also the greatest of all mysteries: the mystery of life and death. I believe that this explains the strange process which in the course of centuries changed the form of the serpent worship, and made the snake a benevolent deity.

Love had its origin in fear; worship in menace; and faith in the healing power, in the constant danger of death. The desire to obtain by worship protection from dangerous injury and help against all hidden dangers is probably the reason for this change. Wherever we find serpent worship, in the wilderness of Mount Sinai, in the Temple of Epidaurus, in Sarmatian huts or among Indian tribes, in Egyptian shrines which preserve ancient traditions, or on Polynesian Islands, the serpent is always the teacher of wisdom, the benevolent oracle of future events, and above all the bringer of health to whom the prayers of all sufferers are directed in the hope of recovery. This ambivalent concept developed at different times in different countries, and is to be found all over the world.

. . . . In Egypt it was associated with sun-worship which may have its origin in the myth of the Eye of Ra, unless this myth is a later development of an ancient combination of sun and serpent. The snake, which was worshipped by the Egyptians under the name of *Wrt*, "the big one," is the serpent known as *uraeus*. . . . The serpent was worshipped as the symbol of wisdom, power, holi-

ness, and as the symbol of the sun-god, Ra. It appeared on the forehead of the sun-god and as the emblem of the kings.

The serpent of the Bible points to the Egyptian myth. It was perhaps regarded as the principal divinity of the earlier religion of the country where the people of Israel settled, and was, therefore, considered to be a fiend and an evil demon. It is the serpent which being "more subtle than any beast of the field which the Lord God had made" possessing the knowledge of good and evil, induced the first woman to eat the fruit of the Tree of Life so that her eyes and those of her husband were opened. The serpent was cursed by God, "above all cattle and every beast of the field" and God said, "I will put enmity between thee and the woman and between thy seed and her seed" (Genesis, III, 14-15). It may be admitted, with Fergusson, that the writers of the book regarded this form of worship with horror, and therefore denounced it in the strongest terms.

The ambivalence of the concept, and the preservation of the cult among the people who looked upon the serpent as a healing god may be inferred from the episode of the brazen serpent in the wilderness (Numbers XXI, 8-9), . . . In this case evidently the power of healing was transferred by God to the serpent, and therefore the serpent appears to be the personification of the healing god.

The serpent reappears in the Bible in the time of Hezekiah (II Kings XVIII, 4). We learn that the brazen image that Moses had set up survived for more than five centuries; it was preserved in the temple, and that "unto Saul's days the children of Israel did burn incense to it." Neither in the Bible, however, nor in the Talmud is there anything that would justify the assertion that serpent worship, even in the most modified form, prevailed among the Jews after its abolition by Hezekiah. There is only one passage in the Wisdom of Solomon (XI, 15), where it is said "They worshipped serpents void of reason."

Aesculapius and the Serpent

The power to heal was so closely connected with the serpent that it was a popular belief among all Mediterranean peoples that medical skill

could be gained by eating some part of a serpent. In Europe, the tradition of healing serpents originates from Thessaly, and Asklepios, who, in Rome, assumed the name of Aesculapius, was according to Homer, a prince of Thessaly and only later became the god of medicine. Perhaps the name, Aesculapius, in Greek Asklepios, may be derived from the Greek word, *askálabos*, which means serpent. During the earliest times, it was to the serpent itself and not to Aesculapius that the sick people directed their prayers and presented their offerings. At the sanctuary of Pallas Athena, the virgin goddess, on the Acropolis, models of snakes have been discovered among the votive gifts, and we know that a living serpent was adored and fed there monthly with milk and honey cakes.

When at the time of the Persian War the serpent left the food untouched, the Athenians were so deeply moved that they left the town, feeling that the goddess had abandoned the temple and the protection of Athens. The sanctuary of the deified healer at Cos was believed to mark the site where a serpent brought from Epidaurus dived into the earth. Hygieia, the goddess of health, who later passed for the daughter of Aesculapius, is frequently represented in Greek art as a young woman feeding a serpent out of a saucer.

Symbol of Power

After Aesculapius became the divine healer and the official god of medicine, he was always represented with the serpent coiled around his staff, the symbol of his power. Hence the serpent became permanently connected with Aesculapius, and serpents were kept and fed in all the ancient sanctuaries, beginning with the splendid temple of Epidaurus which was doubtless the most famed and the most remarkable for the works of art which were collected there, at Cos where recent archeological discoveries have uncovered the wealth and fame of this sanctuary, at Cyrene, and in all the small and great temples of Hellas and the Aegean Islands. The serpent of Aesculapius was not, as it was very often said and believed, chosen from among different species of serpents de-

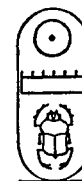
pending on what was available at a particular time and place. It was a common serpent called *pareias* by the old Greek writers, a name derived perhaps from the word *praos* meaning mild or from *pirros* meaning brown-reddish.

It is the serpent which modern naturalists have named *coluber longissimus*, and which was called by Pliny (XXIX, 71) *angius Aesculapii*, and by Horace (Sat. I, 3) *serpens Epidaurius*. The Greeks have studied very accurately the characteristics of serpents, as shown by the descriptions of the ancient authors. The name of the serpent *ophis* derives from the root *op*=seeing, probably because what made the greatest impression on the ancient observers was the bright, fixed eye. The danger of snake poison was known and frequently referred to, but poisonous serpents were distinguished very precisely from innocuous ones, since Aristotle in his *Natural History* (VIII, 4) speaks extensively about snake poisons and remedies against venomous serpent bites.

Plutus—a Satirical Play

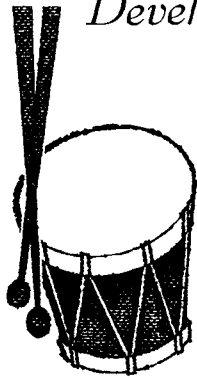
The serpent of Aesculapius was an innocuous animal, very common, according to ancient authors in Greece, in Syria and also in Africa. At Pellas, in Thessaly, the Aesculapian serpents were raised and sold. They were tame serpents which were put in the cradles of infants and which played with them. Everywhere, in the halls of the houses and in the cells of the temples the animals crept around freely, as related by Pausanias in the description of his travels in Greece. Aristophanes in his *Plutus*, a satirical play in which the cures of the sanctuaries of Aesculapius are ridiculed in a very amusing way, tells the story of the god of riches who becomes blind and has to be brought to the sanctuary in order to be cured.

According to the customary practice, having presented his offerings to the god, he is placed on a couch near several other patients. During the night the god appears, accompanied by Jason and by Panacea, the goddess who knows all remedies. He goes from bed to bed examining the patients and giving to each one the proper remedy; then
(continued on page 33)



Develop Your Child's Musical Talent

by WALLACE A. ELY



A JOYFUL musical child is wondrous as a song itself to behold. But what is the proper and natural way to let a child's musical talent develop joyously?

First, parents must realize that music is an inescapable experience of everyday life. The child need not be forced to sit in a room listening to music. It is already a common background experience to some of his activities. He hears music in town, in school, and at home.

The parents' preference in music around the home may influence the child's taste for music. If care is used in presentation of this music to the child, if it is offered rather than forced upon him, he may come to favor the parents' taste in music. But it must be remembered that the child will be attracted only to the music which is harmonious to him, so parents should not be disconcerted if his reaction does not coincide with their own. Only the child will know what truly pleases and harmonizes with his own soul.

The duty of the parents toward the musically inclined child, then, is to present all kinds of music to the child, from the formal masters to the more informal moderns. Perfect time, pitch, interpretation, and other qualities of good music will help much to awaken the musical soul in a child.

"When and how may we begin?" parents ask. The answer is that music should be a part of the child's learning process from infancy. How does a child learn its native language? Just so it should learn music.

How does one properly introduce a child to music? Radio, television, record

players, choral groups, school programs, and recitals may be used. Members of the family inclined to do so should hum or sing along with music they enjoy. The parent who hums or sings while doing daily chores, feeding or dressing the child, or relaxing from regular activities, will impress the child with the joy that music can bring to a person.

If a child sees his parents expressing delight in music, he will perceive that it is proper and will express his own delight or distaste. Thus the true tastes will develop and not be impeded by false beliefs that there is some music that he should like and some music that he should not like. When you and your child share the pleasure of music together, the child tends to put a high evaluation upon it.

If someone in the family plays a musical instrument or sings, this personal production of music should be presented to the child as a wonderful outlet for his own creativity and something he may take up as soon as he desires.

When should you provide music lessons for your child? This depends upon your child's desires and the type of music or instrument he is interested in. The piano, the percussion, and the string instruments may be started when the child is emotionally, physically, and intellectually strong enough to endure the physical and mental activity required. If it is possible, borrow the instrument the child is interested in and let him try it. His own attempts and subsequent inclination and enthusiasm will determine whether he is "ready."

If the instrument belongs to the woodwind or brass family, the early teens will probably be soon enough to begin regular lessons. The youngster's lips should be firm and his lungs should

be strong before he begins formal lessons.

If musical instruments are available, the child might be allowed to "play" with them just for fun no matter what his age, just for the joy of making sounds, lighting the promise of greater joy in the future.

When the child chooses vocal music for his field, the late teens will prove as early as the child should begin formal lessons. His vocal chords are not ready for the strain any earlier. Piano, which may be begun at an early age, will give the child an excellent readiness for voice.

Parents can tell their children about the lives of great musicians, how they entertained kings and presidents and peasants alike. It can be explained to

the children that music is an expressive language that men from all countries understand. As the dramatist William Congreve assures us:

*Music hath charms to soothe the
savage breast,
To soften rocks, or bend a knotted
oak.*

The child will sense these charms naturally if he is not forced into hasty conclusions about music, for as Plato said:

*Musical training is a more potent
instrument than any other, because
rhythm and harmony find their
way into the inward places of the
soul.*

And what is more beautiful than a musical child singing the harmonies of his soul?



When You Change Your Address . . .

Please send only one notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95114

This one notice will change your master file and be made available to all departments.

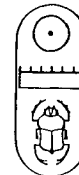


Next Year's Convention . . .

SWITZERLAND IN '73

At recent meetings of the Supreme and Grand Councils, it was decided to forego a Convention in San Jose next year and, for the future, to have a Convention in San Jose only on a biennial basis, with the next Convention to be held here in 1974. As a result, we are directing the attention of members to an international event to be held in Switzerland, September 6-9, 1973. This Convention of Rosicrucian members will be hosted by the Grand Lodge of France and will offer a program in English, French, German, and Spanish.

You will find this an excellent opportunity to combine a Rosicrucian event with a trip to Europe. For all particulars, write to the Grand Lodge of France, AMORC, 94 Villeneuve-Saint-Georges, France. Reservations for transportation and hotel accommodations must be in early, so do not delay on what could promise to be the most exciting trip of your life.



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

ETHICS OF MYSTICISM

MAN K I N D HAS BEEN endowed with *M*ind and *w*ill. These are God's greatest gifts to living, conscious beings. Furthermore, God intended Man to use his mind, to exercise personal will and determination, and to become master over the inanimate things of the earth and over his own evil designs as well.

Each one of us is not yet infallible in his comprehension and understanding. It may be that we believe we are right in our judgment of persons and conditions, but just because we have an honest belief in that regard does not make our judgment correct. And, while we make occasional mistakes in judging others and their affairs, we do not make many mistakes in the judgment of our own selves and our own affairs. Naturally, we are biased in our favor, and most naturally we believe that we understand our own selves so well that we can see many reasons for condoning, excusing, and overlooking essential points.

Perhaps the one great error in regard to the application of mystical laws is the effort made to *force* certain conclusions on the minds of others, for instance, to make someone agree to or concede some point contrary to his belief. Here we have a serious problem indeed. It may be that one is seeking a certain privilege, a grant, a concession. It must come from some person in power or with legal authority to give it. That person, for certain definite reasons, refuses to comply. Now, should the mystic use some occult powers to *make* that person do as desired, even against his desires to do so?

Let us say that *A* is seeking a loan on fair security from the bank, and the bank president, *B*, after due consideration declines to comply. Not expecting such a result, *A* makes further pleas, and the bank president promises to look into the matter a little more, but again refuses. Now *A* wonders if he can use any mystical principle to make *B* com-



ply, even against his decision. Naturally, *A* is told that it cannot be done—and, furthermore, that he should not try to do it.

AMORC's teachings are intended to help men and women to make their minds stronger in their ability to hold fast to convictions and conclusions, and to so educate men and women that they will be able to judge properly, reason, and come to fair and honest conclusions. If occult or mystical training and development were to give to one person the power to override the decisions and will of another, or to inhibit the faculties of reason of another, it would be the most unfair, unjust, and ungodly principle to be found in the whole universe. Fortunately, it is not so. Man's mind is just as safe in its sovereign domain against the domination of other minds as is God in His domain against the domination of evil.

I have said that it is not possible for one mind arbitrarily to control another against his will, and therefore it is useless for the student of mysticism to think of trying it. I must say, however, that from the Rosicrucian point of view it is also a serious matter to try to do so. It is a *violation of the ethics* of Rosicrucian mysticism for any Rosicrucian to attempt, by any process that is occult,

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to refute the honest decision another mind has reached.

Cosmic and Man-Made Laws

Who established such ethical laws? The Cosmic! Perhaps you have never realized that there are ethical laws in the mystical world and that it is more dangerous to attempt to violate them than it is to violate any of the man-made laws of this earth.

The cosmic laws say that a man's personal, private affairs are to remain private and personal so long as he chooses to have them so. Any attempt on the part of another to use mystical or occult methods to pry into those affairs is a violation of the *ethics of mysticism*.

The cosmic laws also say that whatever a group or body of men or women have agreed upon as sacred, private, and limited to certain times and conditions must remain so, and any attempt to use occult or mystical laws to thwart that decision is also a violation of the ethical laws of mysticism.

The cosmic laws state, too, that a man's ability and divine gift to reason, analyze, and decide for himself shall remain his privilege and prerogative, and he shall also have the right and will to carry out his decisions—whether wrong or right—without any occult means being used to inhibit that power. Any attempt to interfere by occult or mystical means is a violation of the ethical laws. All violations of the ethical laws are punished automatically by the laws of karma or compensation, as are all other violations of natural or divine laws.

God has given man a mind that can reason and a memory that can bring to his aid all the experiences and lessons learned in order to make proper and logical decisions. Man is most certainly free to choose, and is a free agent in all his acts; but he must compensate if he makes a wrong decision and acts accordingly, just as he receives reward for deciding and acting correctly.

God might have arranged the scheme of things so that man would have the mind of God and the love of God in his heart and being, and could do no wrong

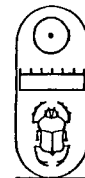
or even think no wrong. In that case, man would not have been a free agent and he would have no need for a mind that can reason, a consciousness that can choose, or a will that can determine what to do.

Man has ever had the ability to discern between the urge to do evil and the urge to do good; he has always had the mind to analyze, reason, and reach an independent decision of his own, with the still greater power and ability to carry out his decision. God does not attempt to stop man when he reaches a wrong decision and is about to yield and carry out an error. Instead, man is permitted to work out his decision, discover his error, suffer the consequences, and learn a lesson that will enable him to make a better choice the next time he is confronted with the same problem.

If God does not attempt to use his omnipotent powers to stay a man in his decisions, or checkmate his determinations to commit an error, it is most certainly not within the power of an earthly mortal to do it even in the name of mysticism; and any attempt on the part of man to do so is an attempt to use a power not even assumed by God. Therein lies the ethical violation. It is an attempt on the part of man to assume that he is greater than God or more privileged than the Father of all.

Can no laws or principles be used to help ourselves, in such cases as the one cited? Suppose that the loan from the bank was an absolute necessity and not wholly a selfish need; and suppose that the security was good, my motives right, and I knew that I could repay the loan in the proper way. Can I do nothing to make that bank president see the truth of the matter and agree to the loan?

Here we have another matter altogether. The very wording of the question suggests the answer. It is one thing to convince a man that his reasoning is faulty, his decision unjust or unfair, and have him agree to your proposition. It is an entirely different thing to attempt to inhibit a man's reasoning, so that while he still believes he will be doing the wrong thing, he will submit to some psychological or mystical power and agree to what he



believes is wrong. Do you see the point of difference?

We may use every means to convince another of a sound argument based on truth. In fact, it is our duty to use every method available to help another to reason properly and reach a correct conclusion. But the conclusion must be reached after free and independent reasoning. The conclusion must be the result of analysis and study.

In the case of the bank president, he may be laboring under false impressions which he would quickly cast aside if he knew the truth. But it is his inalienable right to reason freely and exercise his reasoning powers without external inhibition. He may be prejudiced against the person seeking the loan, and every reasonable method should be used to help him see that his prejudice is unfounded. He may not see or realize the safety of the security offered, and every reasonable method may be used to help him see that point.

Mystical methods may also be used to help in these matters by concentrating on the *true facts* as you know them, but not attempting to force him, even in your thought, to make his decision. That he must be allowed to do of his own accord *after* you have given him the facts for his consideration.

I know only too well that some systems of occult or mystical philosophy try to make the student believe he is justified in using any occult method he thinks he knows, or any psychological trick to make himself master of the minds of others. But it is a false system, it is a harmful system, it is a failure in producing results and a harm in the reaction it brings to the student himself from the Cosmic.

Rosicrucian Teachings

In the Rosicrucian teachings, we try to make every member understand the proper process of reasoning. We try to show him how he can get facts to use in his reasoning. We attempt to show him wherein he has been misled and mistaught in the past in regard to many things which have an important bear-

ing upon his reasoning. This will eventually prevent him from reaching erroneous conclusions and acting in error. We also teach him how he may transmit to the mind of another the impressions he wishes to transmit, but we constantly warn him that to attempt to transmit falsehoods, evil, and unjust thoughts will not only *fail* in its sinister purpose *but bring a cosmic reaction* upon him.

To the Rosicrucian of sound training, there is no need for moral laws made by man nor legal rulings by the courts of the land. If he cannot ethically do anything, he cannot do it at all. The cosmic code of ethics will cover every act of man, and man-made laws are simply attempts to interpret the cosmic laws. The interpretations are generally crude and do not serve the mystic as well as do the ethical laws of the Cosmic.

To the mystic, the ethics of mysticism and of life generally constitute the principles of every religion, of every code of law that man has made. He knows that he dares to do many things if he is willing to pay the price of the cosmic laws of karma—but what a price!

Many have been willing to pay the price that man demands but would never agree to pay the price that the Cosmic inevitably and relentlessly exacts.

Men who are ignorant of the cosmic laws and the price exacted or the reward bestowed for their actions are willing to take a chance with man-made laws and often succeed in evading punishment at the hands of man. But the mystic knows better than to attempt any violation, for he knows also that he can never evade a just compensation—never in his whole life, eternally or forever.

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.

SINCE THE TURN of the seventies, highway patrol units in California and other Western coastal states have been offering motorists the unusual protective element of color in an attempt to save lives.

"Whenever there is a bank of fog which shrouds our roads, we go on *fog patrol* and guide cars without amber, yellow, or orange fog lights through a fogbound area," explained a highway traffic official.

The program, which had its start in the upper San Joaquin Valley, where heavy fog in winter is a serious driving problem, is now widespread. It is especially valuable along the coastal highways where hundreds of miles of twisting and treacherous roads are sometimes socked in with dense and almost impenetrable fog for days at a time.

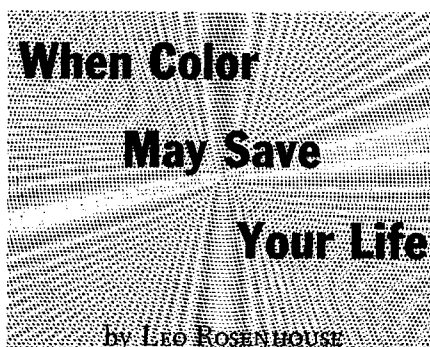
Motorists are stopped at checkpoints and headlights are examined. Even if the automobile is equipped with satisfactory lights, including fog lights, the traffic patrol offers a guide vehicle for which most motorists are grateful.

This consists of a specially equipped squad car or pickup truck with flashing yellow-orange lights, front and back. The front light helps the guide car peer through the fog, and the rear lights enable cars to follow this safety vehicle to a normal visual area where a car can proceed on its own.

All this has to do with the fact that the color yellow has been proven to be a veritable lifesaver! This important fact first became known during the mid-1950s when some interesting experiments were conducted with color at several military bases, but primarily at Fort Lewis, Washington, and Fort Devens, in Massachusetts.

The United States Army began by dressing servicemen in a variety of colored uniforms, each distinctive and bright. The soldiers were then stationed at intervals to a final distance of five hundred yards, and selected onlookers were then asked to make a color detection, saying which color was easiest to see and to name each color the men wore.

Surprisingly, red, the color so much in use nowadays to indicate danger, was considered a very risky color when it



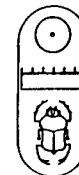
came to identification from a distance, but YELLOW was the most discernable of all of the colors of the rainbow. It could be seen and detected with reasonable ease, even by many onlookers who wore glasses and had vision problems.

The Optometric Section of the United States Army states that yellow can be recognized 98.4 percent of the time by drivers on the road and while vehicles are in fast motion, as compared to other colors such as red, white, and black. The Army also advises that persons with normal vision are able to select yellow from a confused color pattern within 1.5 seconds of scanning, while it takes four times as long to spot the traditional red.

Since eight percent of the American driving public are color-blind, either slightly or seriously—and this includes those drivers who are unaware they have a color-blindness problem—it is obvious how yellow can serve as a lifesaver. The United States Army strengthens this contention by saying that their tests showed color-blind servicemen were able to select bright yellow one hundred percent of the time in a specific experiment with varied color.

Since fluorescence has come on the scene, a different type of color experimentation has been taking place at Fort Devens, where safety experts have found that for hunters in forested areas a blaze orange coloring is a bit better than bright yellow. The color is now referred to by sportsmen as *hunter orange*.

More than 22,000 color observations were made by 526 soldiers to test out



fluorescence, and it was found that the color range of yellow to bright orange could be seen with three times more brilliance than other colors of the rainbow, mainly because when such colors are treated so as to be fluorescent they reflect the light spectrum but take in ultraviolet and some blues and then reemit these in the color approaching orange, making them rather brilliant to the human eye.

Such color experimentation is now the reason why hunters wear a patch of brilliant orange on their sporting garb, and why automobile manufacturers are equipping cars with fog beam lights that are in a color range from amber to the bright yellows.

There are several safety tips concerning the use of color which may help you and conceivably could perhaps save your life:

1. Have your eyes examined to be sure you are not color-blind. If you are, your doctor will help you have better color recognition through use of glasses or eye training.
2. Make certain your car has effective and approved fog lights if you live in a fog belt area. Do not rely entirely on conventional parking lights

tinted to serve as fog lights. They do not do the job.

3. Place fluorescent safety color strips on your bumpers. You can get these in standard bright yellow to blaze orange. Do not rely on reds, even though you may be told they are protective.
4. Wear a patch of yellow on your outer clothing when out for a night walk along a roadway. An arm band will do, but have it on the arm adjacent to the roadway. Auto headlights can pick up the color and pass you in safety. (Of course, you'll observe a basic pedestrian rule and walk facing oncoming traffic!)
5. Help pass traffic regulations in your town and state to increase the use of yellow as strip markings on the roads. These have kept countless cars from losing a traffic lane in fog and darkness.

Have you noted that most school buses and massive highway equipment units are painted yellow? The value of this color is well known to people concerned with traffic safety. Let it become part of your own color scheme. It will protect you, too!



ROSICRUCIAN CONCLAVES

CALIFORNIA, OAKLAND—Central California Conclave—November 11-12, Masonic Memorial Temple, 3903 Broadway (at 39th). Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. Contact: Hylis F. Duell, 2741 67th Avenue, Oakland, California 94605.

MICHIGAN, LANSING—November 12, Women's Club House, 603 S. Washington Avenue. Contact: Vera VanHoosear, 10700 W. Jolly Road, Lansing, Michigan 48910.

NEW YORK, NEW YORK—October 28-29, Summit Hotel, 569 Lexington Avenue. Grand Lodge will be represented by Harry Bersok, Director of the Department of Instruction. Contact: Josephine English, Conclave Chairman, c/o New York City Lodge, AMORC, P. O. Box 5575, New York, New York 10017.

PENNSYLVANIA, PHILADELPHIA—November 4-5, Holiday Inn, 1800 Market Street. Grand Lodge will be represented by Harry Bersok, Director of the Department of Instruction. Contact: Robert Hammond, Conclave Chairman, 1324 S. Garnet Street, Philadelphia, Pennsylvania 19146 (telephone: DE 4-8527).

TEXAS, DALLAS—Southwest Conclave—November 11-12, Triangle Lodge, AMORC, 4617 Insurance Lane. Grand Lodge will be represented by Harry Bersok, Director of the Department of Instruction. Contact: Mrs. Maurine Bledsoe, Conclave Chairman, 2001 Kent Drive, Arlington, Texas 76010.

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The Truth of Harmonious Living

by MECKE SWITKIN

HARMONY is a Law of Life. It is an inevitable experience during the demonstration of joyful living. Hence, if it may be equated with good living, the various aspects of harmony—its practical and essential relationships with all life including our own—are worth full consideration. Certainly, the present age of restlessness points to the crying need for it on several levels: Individual, communital, and international.

A convincing and applicable perspective is attainable as we observe the eternal Law of Harmony prevailing throughout nature, in man, and in the entire universe. We may discern its principles functioning in every facet of life: In the simple beauty and symmetry of a flower; in the harmonious, rhythmic movements of the celestial bodies. The planet earth turns with the regularity of the changing seasons, governed by the inscrutable hand of Omnipotence. And when the setting sun silently bids a nocturnal farewell, we know it will rise again with the casual dawn of a new day. In the human body, each healthy and vital organ has a specific period of vibration which science terms *simple harmonic motion*.

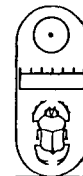
Through the conscious awareness of this magnificent harmony in our midst we can appropriate to ourselves a similar sense of harmony. Realized by the individual even in a small degree, it becomes a spiritual tool he can handle with unlimited practical applications. The law must work on the personal level as well as on the universal, for we are included in the whole of creation.

During the present age of external strife, however, there is a growing awareness of man's internal stature, of his wholeness. There appears to be a widening crack in the wall of skepticism. There are signs today that even the sophisticate is realizing slowly, but assuredly, that he cannot inherit the land of harmony and all those added things he needs or desires until he first recognizes basic principles of truth: that the cosmic laws of nature operate within his own invisible microcosm—his only real world that is—created essentially from the power of thought.

However, we also need to perceive that all peoples, religions, and cultures are but designs cut from the same *divine fabric*, and that tolerance is not something simply good or luxurious, superficially attached to us. It is the distillation of spiritual understanding, and only in the unity of life—not in its fragmentation—can we observe and practice the universal Law of Harmony. Working then with the natural tendency toward goodness in our lives, we may realize the essentials of happiness and joy in a practical manner.

Mentally, the process involves a change in thought, the action of Divine Truth in our receptive consciousness. It derives from a faith in God and, in the language of the mundane world, is translated as the undefinable power of Love, but functioning through us as the inexorable law that touches each of our lives in either a positive or negative state. Have we overlooked a clue to this evasive state of harmonious being?

For centuries the world's most ancient teachings have repeatedly offered these simple truths: "The Kingdom of God is within. . . ." Where is the Kingdom and what is it, if not our state of harmony? And "He that dwelleth in the secret place of the Most High. . . ." must live



in the most high state of harmony as consciousness unfolds. Have the teachings possibly been couched in unclear terms and misunderstood as actual irrevocable laws, and so, taken too lightly? How do we get to the promised land of milk and honey? Once again we have the symbolism of the Scriptures. But to Moses, reaching the promised land, release from bondage and harmony was attainable only by evoking the law—"Thou shalt have no other gods before me."

Unfortunately, this first commandment has been misinterpreted as God being a jealous One. Nothing is further from the truth. Moses simply obtained intuitively the implicit conditions underlying spiritual law—just as physical laws demand our obedience. Hence we disrupt our harmony daily not from the vengeance of a jealous God but through the transgression and ignorance of spiritual law. This may occur as we habitually take to ourselves those things that really do not belong to our real Self. Hate, greed, sickness, and poverty are among the myriad forms that replace our harmony. In the guise of powers, we have created the "other" phantom gods. In fact, we have invoked the law adversely.

Man knows from practical experience that he can diminish his sense of harmony and even pollute his environment or, definitely improve his livingness according to his knowledge and application of nature's physical laws. But he still has to be convinced that, also, through proper application of spiritual laws, mankind creates its own state of harmony and, through ignorance of these real invisible forces, reaps the discords of the outer world.

The quest for harmony we all seek is primarily mental in causation. Its origin must be individual consciousness—our spiritual nature. Looking inward, man can evoke the law—the good—and peace beyond imagination. For, within, his harmony is already established; here he creates and chooses the forms of his living experiences. Here in the recognition of one pervading spiritual power, the strife of living dissipates. The Law of Harmony benevolently reigns over us precisely as we accord

it faith and in proportion to our self-knowledge.

Thus we witness nature functioning in our mental and spiritual life with the same exactness as it does in the physical realm. Laws are really never violated, they are ignorantly misused. And, as we think, so shall we harmonize externally. The choice is ours inherently, for we are free agents of God. Yet, at times, even the wisdom of the ages encounters the historic barriers of skepticism. How often are we betrayed! Today, those false idols are dressed in the suave cloth of modern technology. Have they become the fleshpots of our graven images—the soul's inharmony?

Now, what is the real basis for concluding that, on the whole, Nature, Man, and the Universe are intrinsically harmonious? Is there some sound logic back of our practical optimism that believes in an attainable ideal on all levels of human behavior? To the skeptic or more pessimistic, it may appear as simply an indulgence in Pollyanna rhetoric. But there is more to it than just wishful thinking. It may signify an intuitive intelligence, higher than our conscious self, that forecasts an understanding faith in things unseen.

There appears to be a science of harmony in all life, as for example there is a definitive science of musical harmony. In the latter, creativity, melodic sounds, and joyful response result from the truth and knowledge of its finer elements. Similarly, the science of harmonious living, not yet fully established in human consciousness, also demands an awareness and knowledge of its principles, spiritual in essence, yet very practically and visibly reflected as thought. Hence, each of us experiences the melodies, the rhythms, and the harmonies of joyful living according to our faith, knowledge, and quality of thought.

However, we cannot share or experience harmony that we do not first mentally embrace with expectancy and sincere desire. This is simply the reality of being. This is one way man can arrive at a higher quality of living. As man looks within, opening the window to his invisible soul, he consciously releases his own individualized, har-

monious being. Simultaneously he adds to the world's tranquillity.

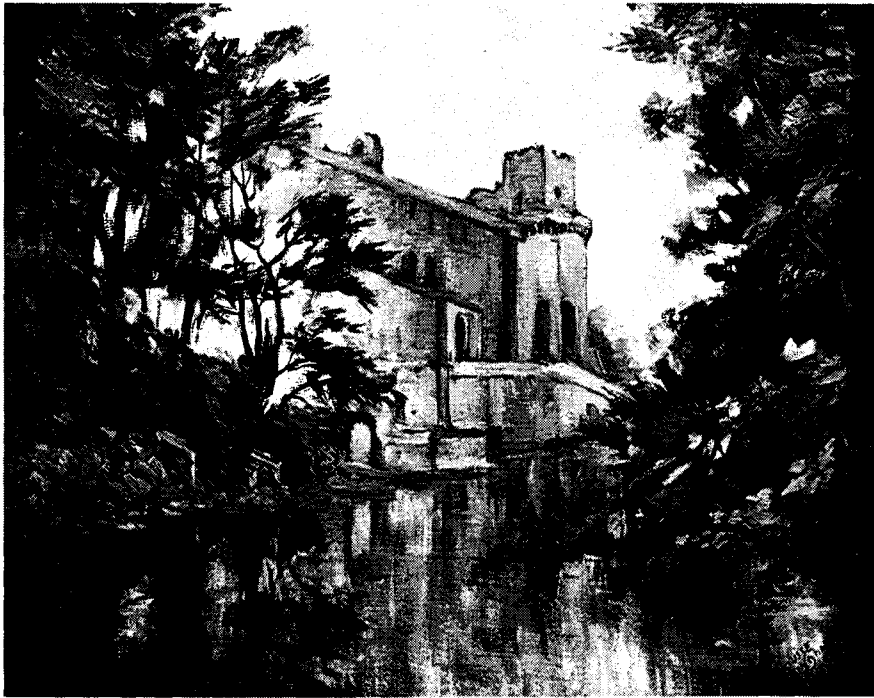
If consciousness is the real birthplace of all sense of being, including harmony, then a fuller consideration should be given to the axiomatic truth: "As we sow, so shall we reap." Practically, we may observe the Universal Law operating as our thoughts, feelings, and true beliefs. These are the winged couriers of ultimate deeds and decisions,

externalized in forms of discord or harmony.

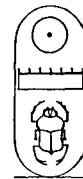
Let us then drop our spiritual anchor to the fathomless depths of soul consciousness. Let our human bark thus once again find stability and spiritual mooring in the somewhat turbulent seas of our daily lives. And let no storm set us far adrift from the shores of harmony, for our eternal beacon is the omnipresent Law of Life—Harmony.

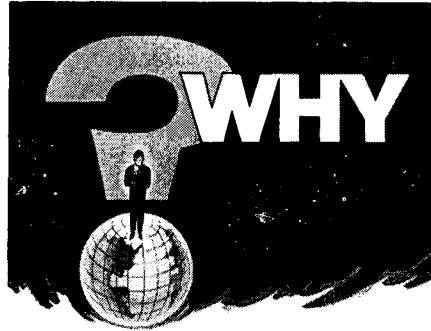


Exhibition of Paintings



Visitors to the Art Gallery of the Rosicrucian Egyptian Museum throughout the month of August again had the pleasure of viewing an exhibition of oil paintings by Louise Cunningham of Felton, California, who has devoted eighty-one of her ninety-two years to the field of art. Mrs. Cunningham has exhibited widely through the years, winning numerous awards. She is still teaching today and recently traveled to Europe and Hawaii on a sketching tour. Among the delightfully vibrant works on display in this latest exhibition was **Warwick Castle**, a reproduction of which is shown here.





Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why doesn't the Rosicrucian Order send a trial lesson to those who are truly seeking knowledge of a higher nature and want more information on the studies before affiliating with the Order?

ANSWER:

The Rosicrucian Order, AMORC, is not a correspondence school whose sole

purpose is to issue a course of lessons. For correspondence schools, the lessons are their principal substance, and consequently that is all they have to show as to their activity. The Rosicrucian Order, however, is a Fraternal Order. One becomes a member of the Order, and the doctrines and teachings are but *one element* of his membership privileges. There are many other advantages which the member receives. The teachings, like those of any other Fraternal Order, are the confidential studies of one who has first become an *accepted member*. He may not get to peruse any of such beforehand, because they are not like merchandise that one can handle and inspect in a shop.

However, every inquirer is given extensive, attractive, and full explanatory literature *free* before affiliation. Such literature tells the history and purposes of the Order, and outlines the many privileges and benefits the member will receive. It likewise lists a few of the *many* topics that the member will have introduced to him as a student.

The inquirer, also before affiliating, may obtain a copy of the *Rosicrucian Digest* which may further acquaint him with the functions and advantages of membership.

ROSICRUCIAN DIRECTORY

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

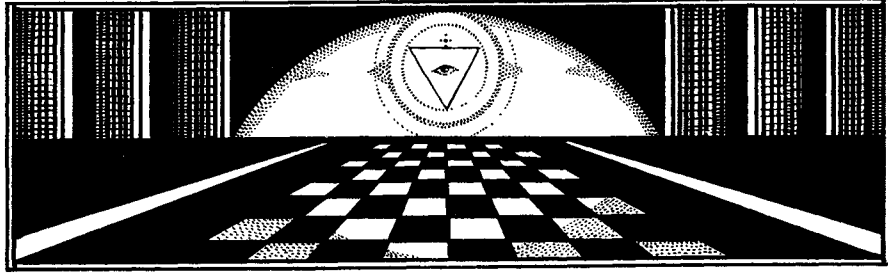
This Month's Cover

The Pacific Coast of the United States is a continuation of the primitive majesty of nature to be seen along the entire coast of North and South America. Its great beaches, rugged cliffs, and giant forests that dip to the sea are an inspiration and a relief from the artificiality of our modern complex civilization. This month's cover is a photograph of Cypress Point near Carmel, California, famed scenic area and renowned artists' colony.



(Photo by AMORC)

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The Strength of Your Convictions

by MARIA E. DANIELS, F.R.C., M.I.L.

SO MANY times in our world today, we are faced with criticisms uttered by those self-styled critics of society who delight in finding fault in the management of their jobs, in the behavior of their superiors, in the decisions of their government. When challenged as to their authority for criticizing, they claim that they have "the strength of their convictions." Do they really? Are not their criticisms based on embittered feelings which they cannot repress and which eventually become part of their daily outlook on life, rather than on "the strength of their convictions"?

It is true that, as we turn back at times to reflect upon the history of mankind, we find that there have been great men and women, philosophers and writers, who viewed the society of their times critically, and who changed or influenced events by their ideas and their progressive and enlightened writings, which stemmed from the "strength of their convictions." Their thoughts, however, were far from being destructive criticisms of the society and times in which they lived. Rather, they were visions of better times which were brought about by their genuine love for mankind and the ardent desire to help the advancement of society.

One such man was Sir Thomas More, an English humanist and mystic-philosopher of the sixteenth century, of whom Winston Churchill said that he "stood forth as the defender of all that was finest in the medieval outlook. He represents to history its universality, its belief in spiritual values, and its instinctive sense of other-worldliness."

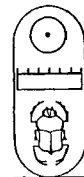
It is interesting to note that much

of what we possess and take for granted today is due to the humanists of the sixteenth century and, in particular, to Sir Thomas More, a man who died on the scaffold rather than deny his convictions and spiritual beliefs.

Humanism was the intellectual center of the English Renaissance. The humanists were scholars, with a great love for learning and a genuine appreciation of beauty of form and thought. They sought to liberate thought which had been confined during the age of faith, and tried to envisage a wider, freer world where all theories had to be tested and related to discoveries. They turned to the poets, historians, and philosophers of ancient Greece and Rome, to the Fathers of the Church, and to the Bible in its original tongues, to replenish the springs of their thinking. Thomas More's *Utopia* marks, better than any book, the new turning of thought during the Renaissance period.

The *Utopia* was the expression of Thomas More's direct reaction against the stiff conception of society which had reigned for centuries. In it, he attacked the errors and evils bequeathed to man and to society by the Middle Ages. He saw that there had always been much that was wrong with life as men lived it together and wondered what would it be like if one could really create a society in which people acted rationally and in accord with the highest human and spiritual ideals. His answer was the *Utopia*—the name coined from the Greek word meaning *nowhere*—land of nowhere but land of might be.

Like Rousseau, More believed in the goodness of human nature, unlike these



modern-day critics who believe that all the actions of their fellows are prompted by evil.

Also, long before our modern women began clamoring for equality of the sexes, More believed in the mental equality of the sexes. "The harvest," he wrote, "will not be affected whether it be a man or woman who sows the seed. Both are reasonable beings, distinguished in this from the beasts; both therefore are suited equally for those studies by which reason is cultivated"—a far cry from the present-day feminist outlook on life!

Like all humanists, his zeal for reform led him and Luther at first along the same path, but to More, the unity of the faith and of Christendom under its apostolic head, the Pope, was fundamental to the preservation of Christianity. As we study More's life, we may feel that More went against the principle of tolerance which he expounds in the *Utopia*. In *Utopia*, it is the law that all religions are authorized and tolerated. No religion has anything to recommend it beyond the examples it provides.

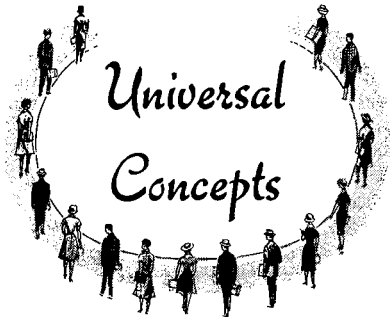
We often forget, however, when trying to understand a writer and his period, that we look at his way of life and thinking from a modern viewpoint. We look at More's behavior in his refusal to swear to his belief in the religious validity of King Henry VIII's divorce from Catherine of Aragon—through four centuries of Protestantism—and we cannot rationally understand his hatred of heresy and cannot reconcile his attitude and his idealistic writings regarding tolerance. But is there really a paradox?

There was, at the time, *one* Church, and not even the early Reformers could imagine a divided Church. Their aim was to reform the Church, not to bring about a schism. More himself was conscious of the need for reform, had pointed out weaknesses and abuses, and wanted Unity and Reform. However, when it became necessary for him to choose between these two, he opted for Unity, for in his day it was an accepted fact that there was only one Christian Church, and the thought of schism was as dreadful as treachery and betrayal of one's country.

When King Henry VIII annulled his marriage to Catherine of Aragon, against the wishes of the Pope, and married Ann Boleyn, More's integrity to his beliefs led him to resign his office as Grand Chancellor. The King, however, knowing that once More would sign the oath of allegiance to the new marriage the rest of the nation would follow, asked him to be the first man to do so.

For a whole year, More refused to take the oath despite imprisonment in the Tower of London. He did not wish to gain a further lease on his life by risking eternal damnation. He died on the scaffold—his only crime having been the "strength of his convictions." There never was any bitter criticism of his King's behavior. He accepted the King's position but merely could not bring himself to deny his belief in his Church and its teachings. If, in so doing, he incurred the King's wrath, he accepted his fate and fought with all his might, the losing battle to keep the Church united. His last words on the scaffold were a proof of his greatness and his capability of accepting the will of God with gentleness and resignation. He asked the executioner to let him free his beard from under his chin and place it outside the block for, he said: "My beard should not be severed, she has been my faithful companion for years, and never was accused of treason to my King!"

Much can be learned from this one mystic's life. There was no bitterness in his peaceful revolt, no criticism of those in authority. In his quiet life as a humanist, he helped to influence events and gradually bring about changes in society. Sir Thomas More is a worthy example and a man to emulate—he lived in an age of hatred and reform and yet maintained his innermost ideals in the face of much adversity. He proved to the world that a new order of things can be brought about more quickly and more efficiently by peacefully living up to the strength of your convictions, rather than by wearing your convictions on your sleeve, as it were, and by spending time in destructive criticisms rather than positive and constructive thoughts about the future of mankind.



by JAMES S. NELSON

DETERMINING, labeling, and communicating the causes and effects of individual experience frequently have presented problems to men—including those modern individuals with much accumulated worldly knowledge and experience. But some men, fortunately, have never given up trying to analyze and communicate personal interpretations of their experiences. Also, a much smaller group of individuals has taken this body of interpreted and recorded experiential information and has attempted to integrate it into a universal design—an effort to draw humans even closer to an understanding of not only themselves and their limited physical environment but the universe as well.

Over the centuries, the world's wisest men have evolved a theory that the universe is composed of what they have chosen to label a field of universal energy, subdivided into a hierarchy or system of forces or vibrations which continually interact with one another according to some universal law of unity. In truth, this theory appears to represent a well-reasoned conclusion based on a careful analysis of the history of human experience.

Today, it is generally agreed that man's physical environment (stars, planets, and so on), though relatively small in comparison with the total size of the universe, is nevertheless composed of many and various harmonious force combinations which have combined to form what we refer to as physical entities.

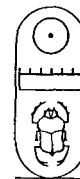
For ease in communicating his physically oriented experiences, man has

divided and labeled the universal energy field into two major cause-and-effect classifications: *positive* (constructive) forces or entities (combinations of forces), and *negative* (destructive) forces or entities. Though making this distinction, man envisions both categories as mutually interacting in a normally balanced state and forever changing their inner relationships with one another. It is the interaction and combining of various harmonious vibrations or forces into electrons, atoms, and molecules which man views as composing physical structures—including his own body, the earth, and man-made objects.

Although categorical distinctions have become commonplace and have aided men in interpreting their various experiences, we must not fall into the trap of considering such man-made, finite word labels as constructive, destructive, good, bad, right, wrong, and so forth, as being inherent values in the universal energy field, but rather only as subjectively conscious distinctions that man has used and continues to use in relaying personal impressions of his physical surroundings.

For example, in the case of a tornado (a combination of forces) completely demolishing an old building (a structure composed of molecular energy), many people who had previously considered the building a firetrap will value and label its destruction as a favorable, constructive event, whereas the many poor families who lived in the building will undoubtedly view the building's destruction as an unfortunate, destructive event. It should be obvious, then, that there is no inherent, universal value here, but rather only finite, subjective value determined by the particular placement of an individual within the particular cause-and-effect, physical force-field situation.

In actuality, there appear to be no forces within the universal energy field which are inherently constructive, destructive, good, bad, and so on. In man's finite perception, forces appear to be so valued only in direct relation to their resultant effects on other forces or entities in the limited environmental situation. Therefore, when individuals begin to subjectively interpret which forces or physical entities are positive



and good, and which ones are negative and bad, care should be taken to ascertain from what limited angle or viewpoint the individual is speaking.

Since there are no inherent values in the universal energy field, it can be difficult for man to get his bearings and find universal meaning in his experiential environment, but he must learn to see that the universe—including man himself—is composed of many interacting forces working as a unit, and that no force or combination of forces is ever really creating or destroying others; rather, it is only making new or different combinations by the drawing together of harmonious forces and entities.

It would appear, then, that the more harmonious the vibrations or forces, the closer they become until an entity is formed—*ad infinitum*. Naturally, any previously formed entity or combination of forces would “break up” whenever other forces more harmonious to its various forces are introduced into the environment. Such interaction is neither good nor bad; rather, it is just a manifestation of universal law. If man can learn to see all action in his environment from this universal vantage point, he will be enriched by developing a deeper understanding of the actuality of his physical environment and what he has come to refer to as life; for life, then, will be seen simply as a coming together of various harmonious forces which eventually form what we refer to as body and soul.

It may be asked, then, how disease can be considered a harmonious force when it is able to enter and overtake a human body. It is a well-known fact that disease, in the form of germs or viruses, is nothing more than a collection of forces with lifelike elements; and due to these similar lifelike elements it shares our human environment and coexists with us. Disease causes “trouble” and can gain control of a body only when an individual undergoes a major internal structure or force-field change which attracts the germ forces to harmonize and connect

themselves to this human’s internal force-field. At this point, the individual’s internal force-field offers a harmonious environment for the germ, and the germ responds by reproducing itself until another force or element (medicine) which is harmonious to the body, but inharmonious to the germ’s structure, enters the environment.

Now that we have briefly reviewed the general structure of the universe in terms of the infinite unifying activity of its energy field and have given some examples of this vast field as it applies to our own finite force-field environment, perhaps we should end our discussion by suggesting the general principle or law which seems to best describe the overall action within this universal energy field and which, hopefully, may serve to inspire other minds to utilize and apply this law in their daily living.

In a sense, our discussion has described just such a principle without actually putting a label on it. Perhaps we can refer to it as the actionlike reaction principle, for every force in the universal energy field joins with similar forces, and the more harmonious they are, the closer their connection becomes.

Therefore, on the human-force plane, we can interpret this law to mean that for every action undertaken by an individual or group of individuals, a similar action is attracted to it from the force-field environment. Or, more specifically, as an individual sows, he will eventually reap—just as soon as the initiated force-action contacts a similar force-action for its return. For example, as we would join with others of similar interests, ideas, or values, so would they join with us.

In a sense, then, each of us bears the “responsibility” for his own actions, in that he is evolving a consciousness which is aware that any action initiated will ultimately be returned to him. Be certain, therefore, that you behave toward others as you would have them behave toward you, as the universal law will not be mocked. Each of us must ultimately reap as he has sown!

THE SERPENT AS HEALING GOD IN ANTIQUITY

(continued from page 17)

Panacea binds the head of the patient with a red bandage, and as the god whistles two great serpents appear on the stage; they slip beneath the red bandage, lick the lids of the patient, and "before you can find time to drink ten glasses of wine the blind god is recovered, stands up from his couch, and goes away perfectly cured." It is interesting to note that also in this case, which evidently gives us a picture of the popular belief of the time, the power of healing is attributed directly to the serpent.

Sacred Serpents

Serpent-worship was very well known to Herodotus. He writes: "In the neighborhood of Thebes there are sacred serpents not at all hurtful to men: they are diminutive in size, and carry two horns that grow on the top of the head. When these serpents die they bury them in the Temple of Jupiter, for they say they are sacred to that god. There is a place in Arabia, situated very near the city of Buto, to which I went, on hearing of some winged serpents, and when I arrived there, I saw bones and spines of serpents, in such quantities as it would be impossible to describe: there were heaps of these spinal bones, some large, some smaller, and others still less; and there were great numbers of them. The place in which these spinal bones lay scattered is of the following description:

It is a narrow pass between two mountains into a spacious plain; this plain is contiguous to the plain of Egypt: it is reported that at the beginning of spring, winged serpents fly from Arabia toward Egypt; but that ibises, a sort of bird, meet them at the pass, and do not allow the serpents to go by, but kill them. For this service the Arabians say that the ibis is highly revered by the Egyptians, and the Egyptians acknowledge that they reverence these birds for this reason. The form of the serpent is like that of the water-snake, but he has wings without feathers, and as like as possible to the wings of a bat. This must suffice for the description of

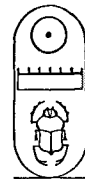
sacred animals." (*The Histories of Herodotus*; tr. by Henry Clary. New York. 1904.)

The connection between the mystery of life and death, and the souls of ancestors and of heroes appearing near the tomb in the form of snakes is very frequently represented in ancient pictures as, for instance, in the tombs of the Etruscans, at Perugia, where the dead person is depicted as being preceded or followed by the serpent which represents his soul. In many Egyptian bas-reliefs and also in some Babylonian representations the serpent appears surrounded by all the signs of divine and royal power. Among the Cretan figures of delicate form, the most beautiful are those which represent the Mother Goddess with the snake wound around her body. Both forms are very often found in different countries: living serpents worshipped as divinities, and divinities with serpents. This symbolism indicates a mingling of various currents of religious belief according to the evidence of serpent-worship in Babylonia and Crete, Greece and Etruria.

Myths and Legends

In the Babylonian myth a serpent deprives Gilgamesh of the plant which rejuvenated old age. Gressmann describes a Babylonian cylinder which represents two figures on either side of a fruit tree and behind one of them a serpent coiling upwards. The similarity between this representation and the story in the Bible seems to be quite evident. It may be interesting to mention that according to Murison (*American Journal of Sem. Lang.*, XXI, 128) an American Indian belief in the tree of healing inhabited by a serpent is very widespread among the tribes of the southern area.

It is evident from all this that the serpent in the ancient world was a living chthonian deity, able to interfere with the life of man, and giving him its advice, help, or punishment. Since the first attribute which believers demand instinctively of each divinity, at



all times in all religions, is the power to cure disease and to prolong human life, the serpent was the first of all healing gods and perhaps the one whose reign has been most lasting. The symbol of the serpent as a healer has been universally accepted at all times and in all places. Siegfried bathed in the blood of the dragon he slew and became invulnerable. The blind emperor, Theodosius, recovered his sight when a grateful serpent laid a precious stone upon his eyes.

The endowment of the serpent with a supernatural power of generation was widespread in the ancient world. As Frazer has shown with many examples, the belief that men and women may be in fact and not merely in metaphor the sons and daughters of a god was not confined to Syria, where it was, however, more frequent. This belief is evidently closely connected with the primitive conception of the snake as sexual symbol on the one side, and on the other with its healing power.

In order to obtain offspring women used to resort to the sanctuary of Aesculapius in Epidaurus. They slept in the holy place, were visited in dreams by a serpent, and the children to whom they afterwards gave birth were believed to have been begotten by the holy serpent who was supposed to be the god himself. As Frazer says many celebrated men in classical antiquity were thus promoted to the heavenly hierarchy by similar legends of a miraculous birth

In many old Oriental myths the serpent stands at the head of the human race, as the mother of all, and this seems to have been a living legend among the Hebrews, according to an old and still well-supported interpretation of the name Eve (*Hawwah*), as

deriving from the name of the serpent. The Mother-goddess of Crete was represented entwined by serpents, a circumstance apparently connected with the fact that Crete was the residence of a people among whom matriarchy was dominant.

The serpent is the bisexual symbol of the divine father or the divine mother and at the same time of the god who preserves life and defends health. *The Serpent Comes to Rome*.—A very remarkable proof of the importance attributed to the power of the healing serpent is the story of the introduction of the cult of Aesculapius in Rome, told by Livy (X, 47), by Valerius Maximus (I, 82), and in an exquisite poetical form by Ovid (XIV, 62). In the year 293 B.C. a terrible plague was devastating Rome and it was impossible to find any remedy to stop the terrifying epidemic. The Sibylline Books were consulted and an envoy was sent to the Oracle of Delphi. Later it was decided to send an envoy to Epidaurus in order to ask for the advice and help of Aesculapius. . . .

. . . . Aesculapius becomes the official and universally recognized healing god of the Roman people and first a temple, later a hospital, which still exists today, were built on St. Bartholomew's Island, the place of the serpent's landing. From this time on Aesculapius was the outstanding healing god of the ancient world, and the Roman legions spread the cult of the serpent to the most distant countries of Europe. In many of them, however, they found another form of snake worship which had existed since very early times.

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



*The
Rosicrucian
Digest
October
1972*

What and where is beauty? Perhaps in the eye of the beholder. . . . I have found it in many places and things. Sometimes I seek it—sometimes it just appears and I behold it with reverence.

—ALICE E. LESLIE

Rosicrucian Activities Around the World



MORE THAN fifty years of a life dedicated to the betterment of people have made Mrs. Constance Bell Webb of Munson, Ohio, the recipient of the Rosicrucian Humanitarian Award. Hundreds of people have benefited from her untiring labors over the long span of her activities in the field of social service. Her work has taken her through many levels, all the way from the individual in need to the larger aspect of reorganization and guidance of hospital social service departments, charity organizations, Red Cross stations in Hawaii, and other groups. After her service in Hawaii was completed, she worked until her retirement at the American National Headquarters of the Red Cross in Washington, D.C. Although she has been retired for several years, she continues to remain active with service and church groups.

The presentation was made some

time ago at a dinner in her honor by the Aten Pronaos, AMORC (now Aton-Ra Chapter, AMORC), in Cleveland, Ohio. Shown with Mrs. Webb are Pronaos officers Violet Vuchinich, Master; Clarence Billingsley, Secretary; Theresa Krofta, Guardian (back row); and Soror Boyd M. M. Henry (front row, left).



Captain Leo Toussaint, AMORC Grand Councilor for the Southeastern States, in a recent speech before the Rotary Club of Hollywood, Florida, outlined the colorful history of aviation. A large gathering of club members were present to hear Frater Toussaint who, himself, is an airline pilot.



Rosicrucian Glossary

A KEY TO WORD MEANINGS

When you are discussing Rosicrucian principles with others, or when you are reviewing your studies, are you always sure of the meaning of such words as **actuality**, **Akashic Records**, **Cromaat**, **imaging**, **karma**, **Nous**, **Obscure Night**, and many others?

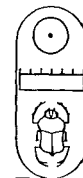
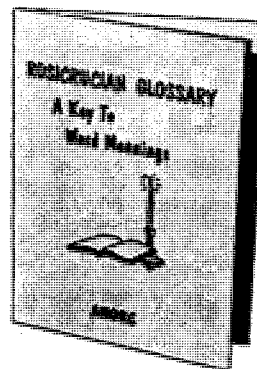
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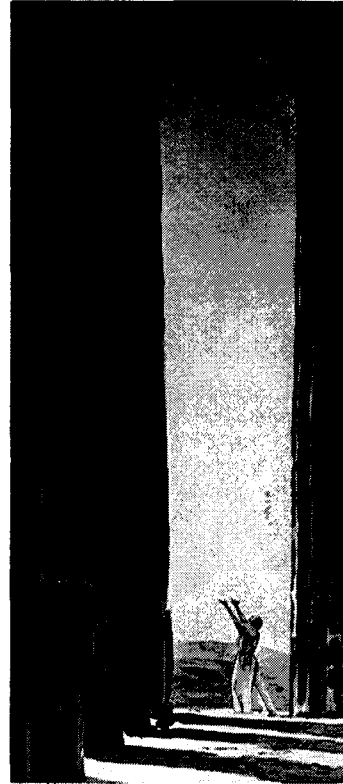
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KING TUTANKHAMON'S TOMB →

This year is the fiftieth anniversary of the discovery of King Tutankhamon's tomb on November 25, 1922, by Howard Carter, who was sponsored by Lord Carnarvon. The sensational publicity given the discovery was due to the magnificent collection of artifacts found within it. They were the greatest array of Egyptian artifacts ever excavated. They consisted of special jewelry, sculpture, and various utensils and other objects of the period. The above photo by the Rosicrucian Camera Expedition was taken in the tomb of King Tutankhamon. The inner sarcophagus (mummy coffin) of King Tutankhamon is shown.

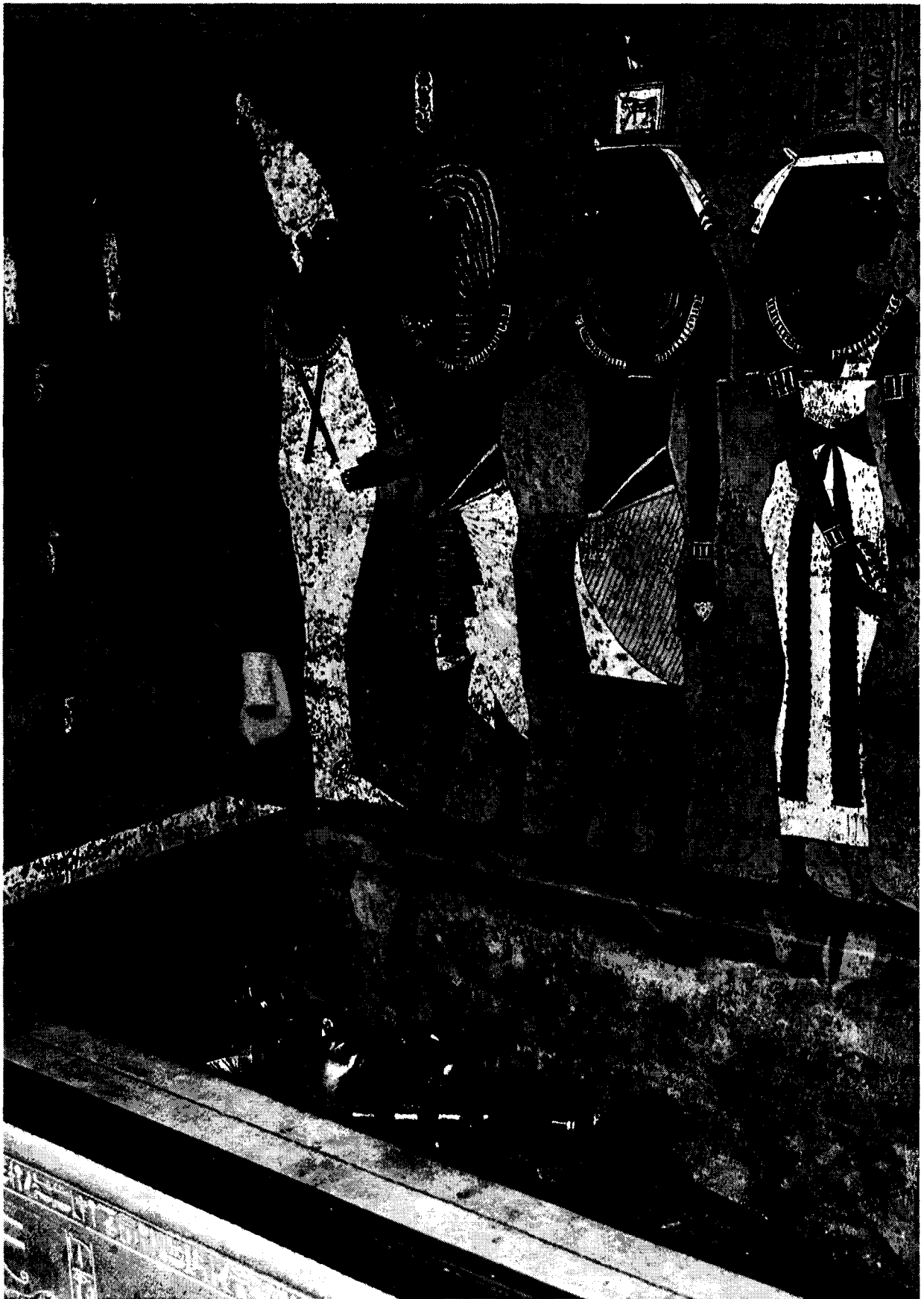
(Photo by AMORC)

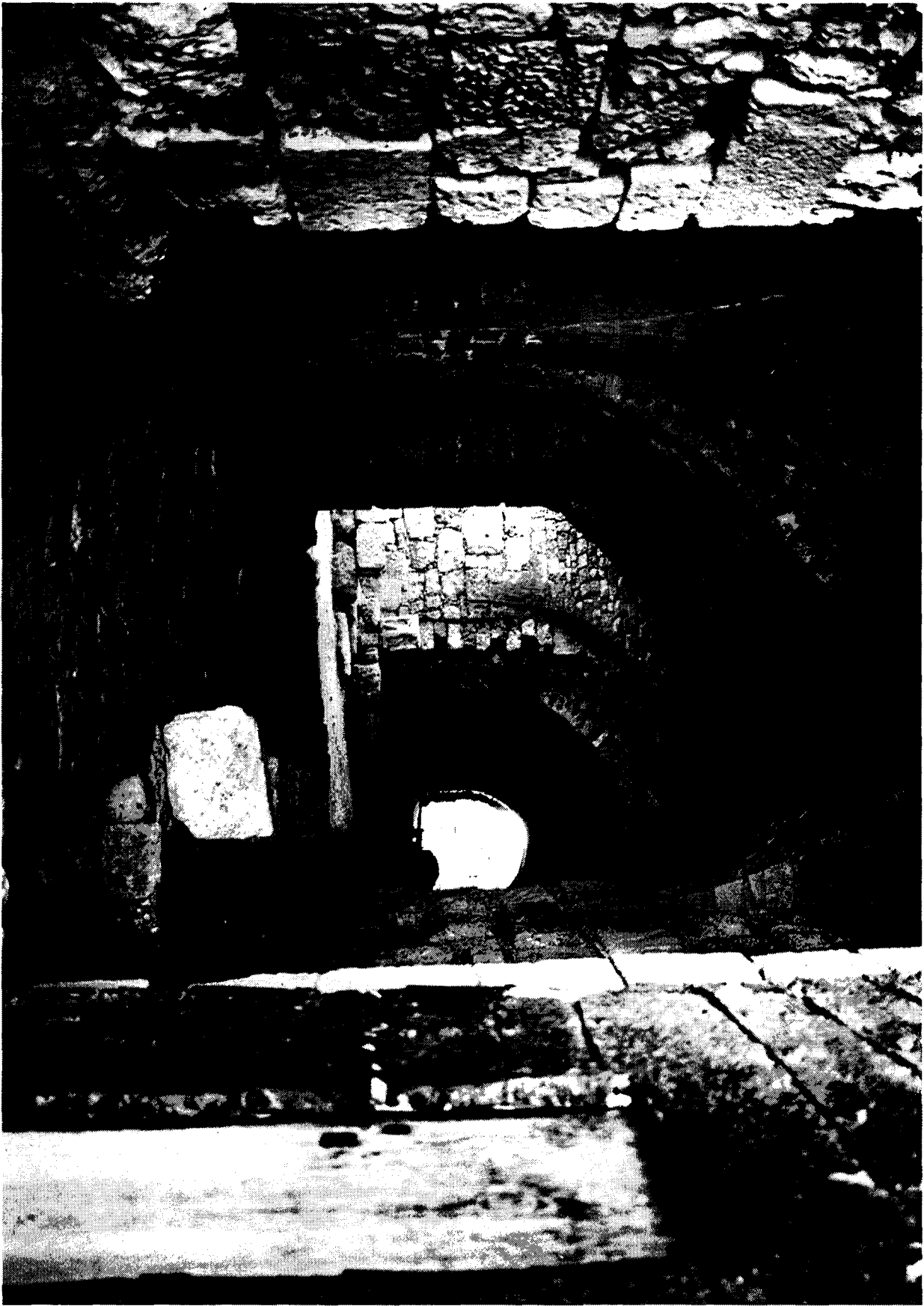
*The
Rosicrucian
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October
1972*

CRUSADER FORTRESS CASTLE (overleaf)

On the eastern shores of the Mediterranean at the site of the ancient Biblical city of Sidon and near ancient Phoenician ruins is this fortress castle of the crusaders. The photo shows a portion of the labyrinth of subterranean passages of the castle, which are in an excellent state of preservation. Some walls of the fortress castle are over ten feet in thickness, and yet the crusaders finally gave way to the Moslem conquest.

(Photo by AMORC)





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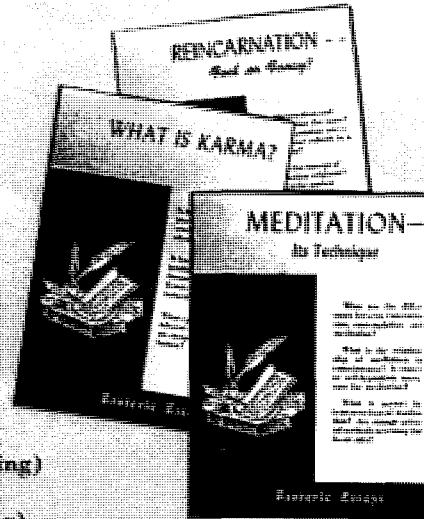
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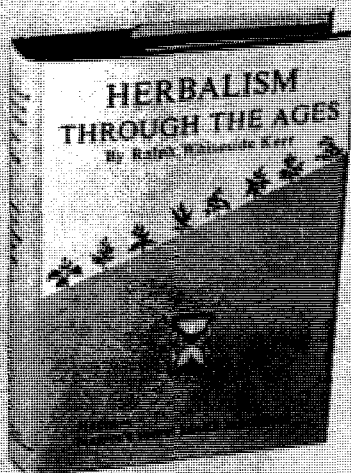
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BRAVE NEW ERA

In varying degrees, physical pain is something with which we are all acquainted. Although during the course of a more romantic age pain was called the "Sentinel of Life," man has struggled against it ever since first perceiving, long ago in the prehistoric past, that certain substances could dull and even suppress it.

Generally, medical science defines pain as a disagreeable sensation communicated through the nerve structures, varying in intensity from a slight discomfort to a sensation severe enough to disorganize bodily functions and even cause death.

Pain as such, of course, does not exist, but is the interpretation which the brain gives to certain abnormal conditions. Sometimes pain is felt in places which are no longer there, as after some amputations when the patient "feels" pain in the removed organ. This "phantom pain," as it is called, results from the representation of the area—a leg for example—still existing in the brain and still causing output messages to go to it even though there is nothing there to receive them. There have even been cases in which, while under the influence of a spinal anesthetic, patients have reported the sensation of having "phantom" legs and feet in positions other than those of their real legs and feet.

Pain cannot be discussed without making a passing reference to aspirin which, under a different form to the one we know today, was prescribed by Hippocrates for his patients over 2300 years ago. Aspirin is without a doubt the most popular and widely used painkiller in the world, its efficiency being comparable in some respects to codeine's. Even though in the United States alone some 1800 million aspirin tablets are consumed every year, scientists still are not quite sure just how they work. Aspirin, unlike some drugs such as morphine which block the pain message in the brain itself so that the person still hurts but does not realize it, seems to go to the site of the pain itself, relieving the hurt *before* it arrives in the brain as a nerve signal.

Even though pain differs from all other sensations in that it is able to dominate consciousness itself by driving all other sensations into the background (and is not always experienced in direct proportion to the stimulus), sometimes other strong sensations are able to drive it away. Under stress, when attention is strongly focused on some other very important stimulus, it has happened that injuries sustained, which under other conditions

might have been painful to a disabling extent, are not felt at all. This explains why a football player, for example, who has received a deep gash across an arm, which will require several stitches to close, can be unaware he has been injured; but when his attention is called to the fact or he ceases concentrating so intensely on the game, the pain messages can get through and make themselves "heard" by the brain.

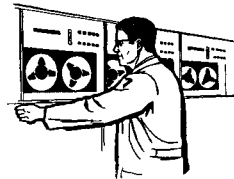
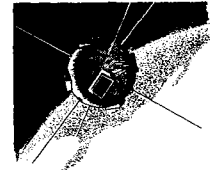
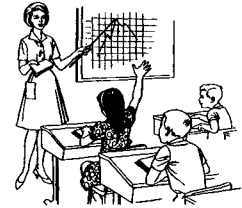
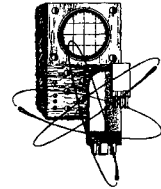
Involved in this situation is a phenomenon described by what some researchers call the "threshold theory of pain." It seems that the nervous system can only carry a limited number of messages to the brain and that the brain itself is able to interpret only a limited quantity of information at one time; thus, under certain circumstances, receptors can be "overloaded" to the point where pain signals cannot get through to the brain.

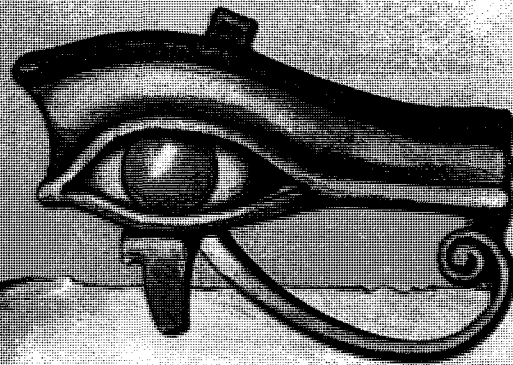
Certain chronic conditions, such as forms of back injury and terminal cancer that cause unbearable pain, cannot be treated with drugs all the time since the massive dosages required have several undesirable side effects. Very promising tests are being presently held with a device designed with the threshold theory of pain in mind. Attached to the affected area containing the receptors carrying those pain sensations to the brain are electrodes that, at the user's need, discharge a very slight electrical current into those receptors "jamming" them, sometimes for hours. The device is yielding excellent results, especially in cases where control of the pain through narcotics would lead to addiction or could interfere with conscious actions.

Acupuncture is another pain allaying technique presently under serious study by researchers; however, preliminary results seem to indicate that acupuncture is most effective in cases where patients have great faith in the technique or in their doctors, tending to place it in the category of autosuggestion and self-hypnosis.

Anesthetics have travelled a long road since the inhaling and eating of hemp and opium by the ancients and the introduction of nitrous oxide in the early 1840s, but the search for a nonaddictive and nonlethal anesthetic still continues. With the rapid advances being made on the understanding of the functioning of the nervous system and the brain, it is not unlikely that man's long-sought conquest over this old enemy will be finally concluded during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC nor necessarily represent the organization's viewpoint)





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 to err in opinion, though it be not the part of wise men, is at least human.

—PLUTARCH, A. D. 467-?120
Against Colotes

Look to the essence of a thing, whether it be a point of doctrine, of practice, or of interpretation.

—MARCUS AURELIUS, A. D. 121-180
Meditations, VIII

Self-complacency is pleasure accompanied by the idea of oneself as cause.

—BENEDICT SPINOZA, 1632-1677
Ethics

... since, moreover, other things seemed to be like numbers in their entire nature, and numbers were the first of every nature, they [the Pythagoreans] assumed that the elements of numbers were the elements of all things, and that the whole heavens were harmony and number.

—ARISTOTLE, 384-322 B. C.
Metaphysics

