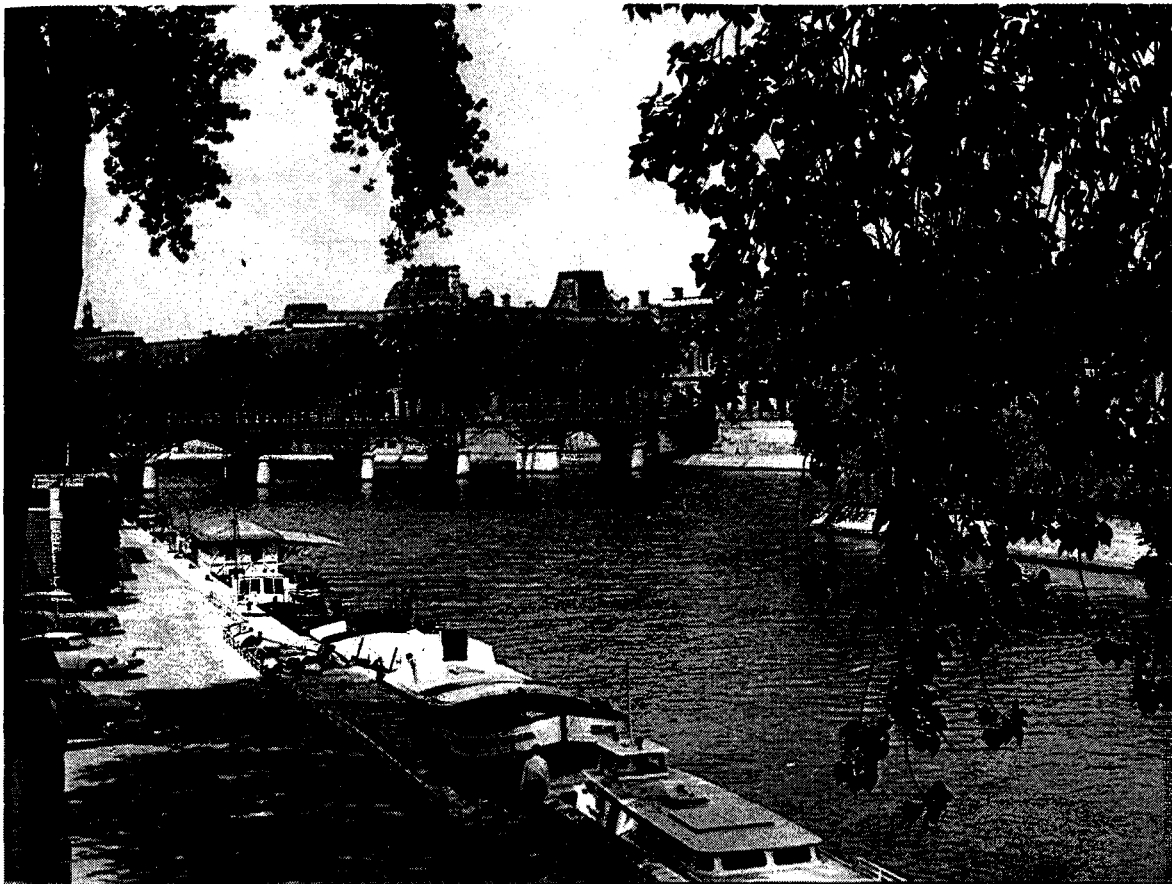


# ROSICRUCIAN DIGEST

June 1973 • 50¢



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Will Power

## *New Month*

*Castles and the  
Dramatic Story  
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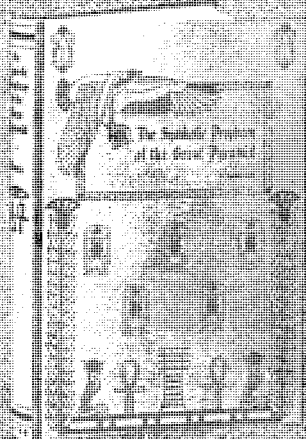
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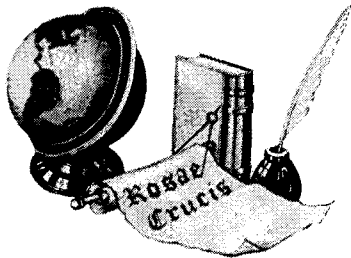
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# ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council  
of

**THE ROSICRUCIAN ORDER**  
**A M O R C**

Rosicrucian Park, San Jose, California 95191



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Subscription to the **Rosicrucian Digest**, \$5.00\* per year. Single copies 50 cents. Address: ROSICRUCIAN, DIGEST, Rosicrucian Park, San Jose, California 95191, U. S. A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U.S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

\*Foreign Currency Equivalents  
£2 10—~~£3.35~~—A\$3 60  
NZ\$3.85—R3 50—~~46.65~~



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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## CONTENTS

The Historic Seine (see page 21) .....	Cover
Akhnaton Shrine (Frontispiece) .....	3
Thought of the Month: Youth's Responsibility .....	4
As Within So Without .....	6
Will Power .....	9
Medifocus: Georges Pompidou, President of France .....	10
The Celestial Sanctum: Don't Look Back .....	11
The Era of Sea Serpents .....	13
Are You Free? .....	17
The Tiniest of My Friends .....	21
The Standard of Living .....	22
The Allegorical Journey .....	24
When Is A Man Beaten? .....	26
The Romance of Chemistry .....	27
A Boy and A Museum .....	30
Rosicrucian Activities Around the World .....	34
Blending of Past and Present (Illustration) .....	37
Laundry Day in Nepal (Illustration) .....	38

Volume LI

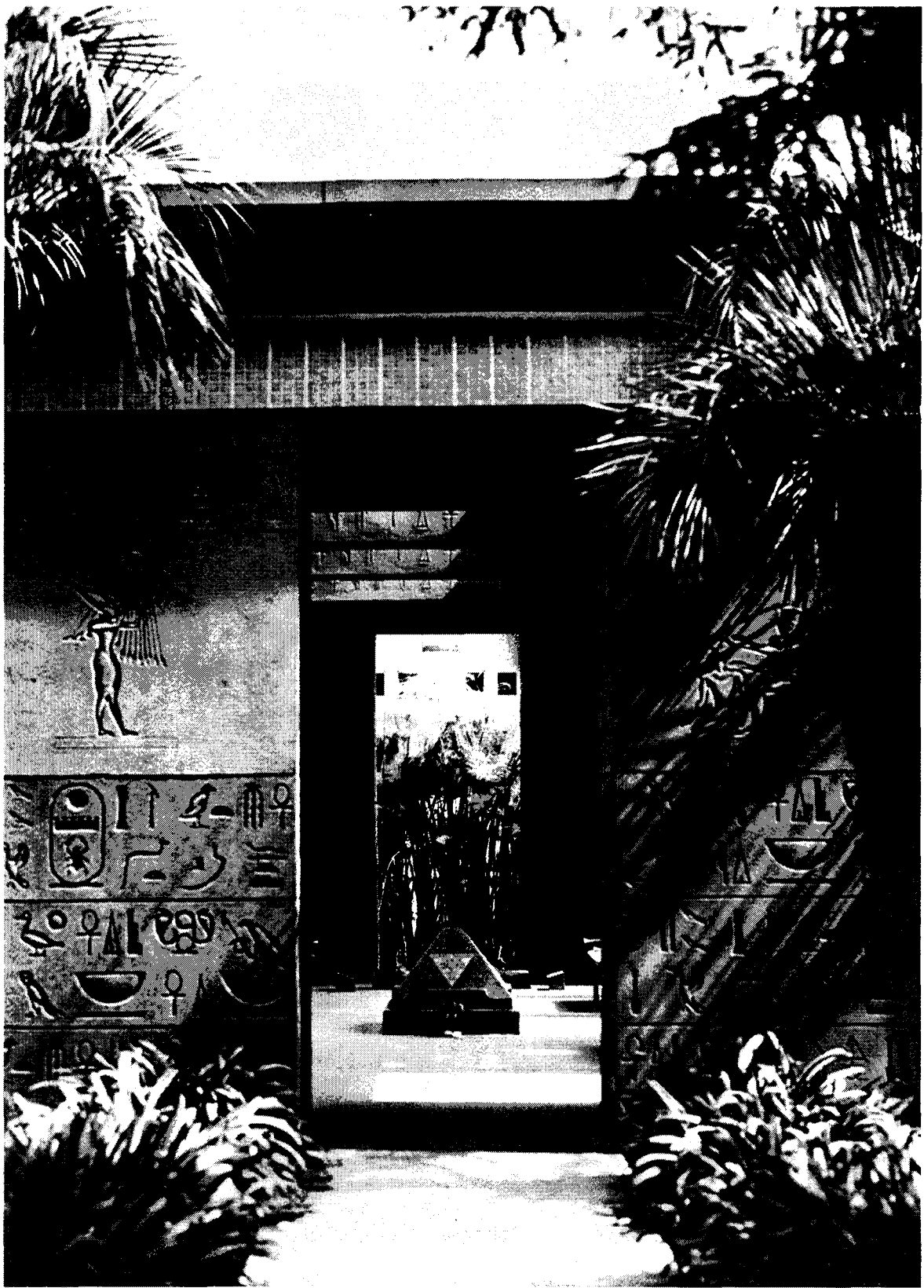
June, 1973

No. 6

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## AKHNATON SHRINE

In Rosicrucian Park is this shrine in Egyptian architecture commemorating a special initiatory ceremony held in 1929. The ceremony was conducted in a temple constructed in Luxor, Egypt, by Amenhotep IV (who later became Akhnaton). The ceremony was participated in by seventy Rosicrucians who journeyed there from throughout the world. It was the first time since antiquity that such an initiation was performed, and it was under the direction of Dr. H. Spencer Lewis, then Emperor of AMORC. The shrine is a monument to that event. In the center of the shrine is a small pyramidal monument beneath which are interred the earthly remains of Dr. Lewis. (Photo by AMORC)



# THOUGHT OF THE MONTH

By THE EMPEROR

## YOUTH'S RESPONSIBILITY

MANY OF THE severe problems with which we are confronted today such as crime, pollution, corruption, and poverty are a result of the older generation's negligence. The contributing cause of these things was apparent in the past to any observing intelligent person. A serious consideration of such causal factors would have readily revealed a possible future strife arising from them—the very circumstances in which we now find ourselves enmeshed, in fact.

The fact that such circumstances were not yet existent at the time and were causing no serious annoyances or inconveniences, resulted in an attitude of indifference on the part of most people. In other instances, persons actually encouraged the prevailing causes of today's turbulence because in some manner they were personally profiting by them. The average citizen was self-centered, with a degree of apathy. He assumed that his duly elected or appointed public officers were responsible for the protection of public interest.

Increasing population and diminishing natural resources as, for example, fuel sources and clean water, have suddenly made the man in the street feel insecure. He realizes that if remedial means are not taken *now*, at least his children or theirs may experience not only a reduced standard of living but a possibility of nonsurvival.

Today, civilization can boast of the most advanced technology and science ever experienced by man. Communication, transportation, and labor-saving devices are at a miraculous stage. No longer will any intelligent individual doubt, no matter what is proposed as a scientific or technological development for the future, that such is not possible.

Four decades ago, for example, to mention man's going to the moon was not even good science fiction—just interesting fantasy.

Yet with all such progress we are a society that is still quite primitive. We still have warfare; we still maim, kill, and destroy as a means of reconciling differences between nations. History relates the ruthless military campaigns and wars, for example, of ancient Assyria. We read of the atrocities committed in battle during the reign of King Ashurnasirpal II of Assyria (ninth century B.C.). We speak of such as being the behavior of barbarians. But what of our times, of World Wars I and II and Vietnam? We find in them examples of uncontrolled bestial passions.

### *Obsolete Traditions*

We have permitted the continuation of obsolete traditions that have in many ways stifled truth, which though false are yet being taught. We speak of democracy, yet we are quite aware that in most instances the so-called freedom of the people is manipulated by special interests. We have shown little concern in the past for racial or religious discrimination until under increasing pressure it exploded in great violence in our midst.

We have expounded morals and perpetuated traditional codes but concomitantly permitted, by legal maneuvers, persons and corporations to violate them for their advantage. We sanctioned by permissiveness a vast hypocrisy. We allowed religious sects, for theological reasons or merely to gain numeral and political strength, to oppose birth control. Now we are confronted with the fruits of that indiffer-

*The  
Rosicrucian  
Digest  
June  
1973*

ence, namely, over-population in the world and the threat of a future food shortage.

All of these things become our standard of living, our accepted custom, the mode of life in the past. Our youth was expected to respect it and fall in line and support it. Now the older generation will be relieved by *death* of the portending catastrophes which they have created.

Today, youth is better educated, better informed. They are all too aware of the inheritance which the older generation has left them. They are disenchanted with nationalism and its underlying cause of political and economic rivalry and the demands which it makes upon the youth to preserve its decaying and obsolete shell. Youth is not any less courageous or willing to sacrifice for his fellowman than that of any other generation. But it wants a new value put upon our customs and practices. It desires a drastic reformation. It is not inclined to support the old order at the expense possibly of life itself.

We agree that parades, childish slogans, window-breaking, and long hair are not going to right the situation. To tear down or destroy an edifice before you have a better one to replace it results in only anarchy and chaos. The so-called radicalism and hoodlumism of certain elements of youth will subside when the older generation shows a sincere desire to correct many of the injustices that now exist and will review its social order.

All of youth's present suggestions and proposals are, of course, not acceptable. Experience has shown some are not feasible. However, their ideals for the future must be entertained, given serious thought. Today's youth has seen behind the screen of platitudes which the older generation has used to justify many of its preferences and vices. Youth wants the oldsters to be frank and to show that they really do admit past and present errors and want to rectify them.

If we do this, we can again count on *youth's responsibility*. Its acts today are mainly rebellious so as to command society to resort to a self-analysis and a catharsis of its thinking and customs. Youth wants a new value put upon life.

Today's youth consider the old ideal of education principally for academic degrees in order to be later employed by a giant corporation and then to be absorbed into that corporation's system as a cog in the wheel for its own end as a dissipation of human intelligence and capability. They think of it as a regimentation, as being placed on a social treadmill. They ask what *new end* has society for itself? What besides new gadgets and longevity through improved medication and surgery does it hold out for tomorrow? Youth is not inspired by promises of a future in which there will be less labor and more hours of luxury. They further ask, "Is such a painless lethargy the hope and acme of tomorrow's civilization?" Youth demands an answer. None is yet forthcoming.

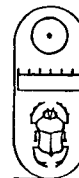


... ; but the truth is so simple and uncomplicated that it will not be accepted by those whose ways are complicated and who therefore seek for complexity everywhere.

(Excerpt from Introduction to *The Life and Doctrines of Jacob Boehme* by Franz Hartmann, M. D.)

### 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*.





# As Within So Without

by

BILL D. SCHUL

"MAN, KNOW thyself," is an axiom which has been with us so very long that we accept its tenets on faith but generally fail to examine in depth its implications. Yet, its ancient authors were quite sure this knowledge would need be gained before man could deal effectively and constructively with the world outside himself.

Occasionally, philosophers have admonished us in our pursuit of social and political reforms engendered to improve the lot of mankind, or some of mankind, as being premature unless initiated by individuals who, first, have developed their internal systems.

Recently, in Topeka, Kansas, a collection of physical and social scientists were asked to examine carefully their understanding of their physical, emotional, mental, and spiritual states. The question was put to them by an East Indian scientist, and the implication was that an adequate understanding would not only require knowledge of these states, their relationships and interactions, but also, and more importantly, the scientists would need demonstrate their control of these states.

"If you do not have control of yourself," the Indian said, "how can you be of real assistance to others? How can you organize the world without if you have not organized the world within? Does not self-control precede social control? What is society but a collection of individuals, and what can uncontrolled individuals contribute to the positive control of society? Will they not perpetuate their own states of being, for what else is it that they have to offer?"

The man did not wish to be unkind, but his criticism was an appeal to his audience to develop what we will continue

to refer to here as the ability to "internalize."

We have accepted as true that man is a microcosm of the universe, that to fully understand the man is to know the universe. It is generally agreed that our concept of solid objects is constructed of sensory perceptual data which on closer examination reveals matter as being a field of energy partaking of forms of lesser or greater density, and that this field exists, neither increased nor decreased by the changing of the forms. Still closer examination discloses that the energy can only be known within a state of consciousness; and that it has a reality beyond this which can be explored only by that which is conscious of it. It is accepted that the only world known to the individual is the world within; and that there is such a thing as sensory perception relaying messages of a world without is also an idea. Man cannot move beyond the world of idea except with the idea itself.

If, then, our knowledge of the world exists within rather than without, the adage to know oneself would have some validity. It would seem imperative, therefore, to consider what appears to be the outer environment by looking within rather than without, for the manner in which it will be observed and controlled is an internal occurrence.

We readily accept the value in such sayings as "the world is what you make it," "we see what we wish to see," "the man who considers others as part of himself is a safe man to guard them," "the Christ within," "one finds all people good if one is good enough," "love begets love," "he who takes the sword will perish by the sword," "the thief steals only from himself," "as a man thinketh, so is he," and so on. We

*The  
Rosicrucian  
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June  
1973*



pay homage to these philosophical offerings, buy stacks of books on positive thinking, yet Western man's Aristotelian heritage prompts him to approach change in his social realms as though the manifestation of the inner state is dependent upon the outer change.

Let us examine this "externalization" process and its viability in the light of some of the problems facing mankind in its struggle to eradicate social ills and construct a better, more pleasant world in which to live. We can proceed by first giving thought to the wisdom of the ancient Chinese sage, Lao-tzu, who observed that to the extent that we lose inner control we endeavor to establish outer control.

### *Convictions*

Many people today find themselves in limbo as regards their convictions concerning the purpose of life, what is meaningful, what is true, what is right and wrong, what is of value, and is there such a thing as morality. Aborted from their Puritan ethic and no longer satisfied with the unsophisticated idealisms of their forebears, they find great difficulty in vesting authority in any system, structure, or institution. Failing to come to grips with governing forces that might give them a life design, they find themselves floating on a sea over which they have no control. This fluidity and vacillation is not only translated into their own lives as disorder, frustration, and lack of discipline, but also into the lives of their children.

As the disrespect for any authority grows and as anarchy becomes contagious, so equally manifest becomes the demand for external control. As violence erupts on our college campuses, for example, so equally visible become the forces—police, National Guard, mandates by administrators—of outward control. Yet, as the agents of the external control are the visible refutation of internal control and illustrative, mostly unconsciously, of the inadequacies, so the resistance increases in order to gain control of a state which they do not have but erroneously perceive as being outside of themselves. The conflict continues to expand until one camp gains the upper hand and,

this superficial balance is maintained until another force becomes more powerful.

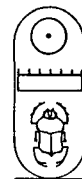
At no point along the way, however, has the problem been resolved. This can only occur for the individual when he has learned to internalize and thereby establishes his own control and self-discipline. It is somewhat amazing to observe that, as equilibrium is gained within the individual or group, the application of external controls is reduced accordingly. This seems to hold true of the individual, the nation, and the relationship between nations.

Considerable conversation and energy are often expended on appeals for peace. Few will dispute the merits of the goal, but there are reasons to question whether externalizing the quest for peace will accomplish anything except an avoidance of causes. Efforts to gain peace through the threat of annihilation, disarmament pacts, treaties, negotiation, legislation, acts of rebellion against the state, and so on, are activities directed toward the exoteric, external forces. These, moreover, are but the reflections or materializations of the internal states of people.

### *Individual Efforts*

Obviously animals, trees, lakes, clouds, and birds do not initiate wars, as neither do ships and tanks and guns. Humans are responsible but not just collectively, for this collectivity itself occurs as the result of the singular acts of individuals. If it were possible for someone to survey everyone on earth with the question, "Did you start the war?" each one would point to someone else or some collection of people. No, the responsibility exists with me and with you or it doesn't exist at all. If instead of accepting this responsibility, I externalize it, then I will say, "We should bring some pressure to bear on government officials," or "We could get something done if enough people would demonstrate," or "If we would drop a few bombs here and there, we would soon have peace."

But if I internalize and accept the responsibility for war, I will recognize that all of my thoughts and actions are the products of my physical, emotional, mental, and transpersonal states of be-



ing. I will see that whatever I materialize or project will be the fruits of the inner self. If, then, I am to change the character or nature of that which I have to offer, I must change that which produces it. If peace is my goal, then I must try to become completely peaceful with myself, and anything which occurs externally will not alter this state of peace. Once I have reached this stage, every act and endeavor will be peaceful. I will then be in a position to affect others positively, which I could not do when still externalizing.

While some will point out that the race cannot wait for peace until individuals become peaceful, it would seem that we will wait until then as it is not likely to occur before. There will be war as long as there are warriors. A nonpeaceful state will always materialize, and neither fear nor deterrents nor legislation will prevent it. If I demonstrate for peace and am not an example of that state within myself and, thereby, in all of my relationships with others—regardless of their behavior toward me—then my act is one of mockery and emptiness.

The fact that the process of externalizing does not accomplish our goals should not be a point for discouragement, for it is amazing what the changes occurring within the inner self of the individual can do and in a comparatively short period of time. In order to explore this idea, bear in mind our earlier tenet that all of life exists in an energy force field and ultimately in a field of consciousness, and that apparent separations between things or forms are distortions produced by the objectifying process, or what we have been referring to here as *externalization*.

Mahatma Gandhi learned the secret of the internalizing process and changed an entire nation. Out of England with a law degree, Gandhi went to South Africa and soon became deeply involved in the conditions of the natives and their foreign oppressors. He organized committees, lobbying groups, published articles, gave speeches, fought parliamentary battles, and yet made little headway. It was only after he discovered that if he was going to change the world he would have to change

Gandhi *first* that his tremendous impact came.

It should be noted that the purpose behind Gandhi's long fasts was not coercion of the British in order to force his will on them. He undertook the fasts when things were not as they should be. Always internalizing the situation, Gandhi assumed the problem to be with himself and, therefore, a certain adjustment and purification was necessary. The fast would then be undertaken to change himself rather than someone else. When it was obvious that matters again were going well, Gandhi would discontinue his fasting, and not until then even if it meant fasting until death.

### *Conflict*

Actually we do not change a person by forcing him to comply to our will. If we are stronger or better armed, we may seemingly get our way for a time, but we have not changed the other person. He will bide his time or take steps to become stronger than we, but one day he will return. If we have defeated him by argument or debate, he may grow silent for a time, but he will find new arguments with which to face us. The conflict is never ended until we learn that we can never defeat another person.

Once we have discovered that this other person is a part of ourselves and that it is unwise to work against ourselves, we are beginning to understand the nature of oneness. Love conquers all, it is said, and if the individual will always work with another person through love, despite the feelings or attitudes of the other, then no real opposition can exist. In the end, love, if never abandoned for a single moment, will win. A way does not exist to oppose perfect love. Gandhi taught his disciples this principle, ever asking them to never act toward another except with love . . . even toward the British soldier leading them to imprisonment. Empty gestures of love would not have won the freedom of India, but unconditional love did.

According to the teachings of many of the world's great teachers, mankind journeys around a circle, passing from  
*(continued on page 32)*



# WILL POWER

by

WILLIAM F. HAACK, M.E., F.R.C.

its motivating power, its life source, and cannot manifest without it.

Will is the very essence of life, for without at least a feeble "will to live" life would ebb and flow back to its source. It may be that will power is just another expression of the Infinite Power which we call God. The remarkable part is that we can draw this power to us, letting our consciousness flow out to make the contact.

Without will, we are detached from the "Cosmic Powerhouse." With will, we are connected and can draw according to our needs, if our needs are real and sincere. A half will makes but half contact, and the flow of power is weak and uncertain. Will is not self. It is a power that self can contact and manipulate in the pursuance of existence. It is clean-cutting as lightning and as forceful. Will is the eternal motive force of the universe. It can be directed for good or evil, as any other of nature's forces—just as fire, for example, can be used for constructive or destructive purposes.

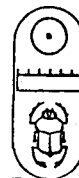
Will is the executor of plans, the power that keeps the machinery moving to complete the assigned task. As it is willed, so it is done. It is willed, and men who accept go to battle and to their death. It is willed, and men erect edifices of grandeur and create marvels of usefulness. Not until the switch marked "will" is thrown full on, do things happen. Uncontrolled will is a promiscuous throw of the switch by novices, unaware of the havoc that can be created.

Will is also the handmaiden of desire. When desire is sufficiently strong, it calls will to its aid to furnish the power with which to manifest itself. Will, before being set into action, should obtain clearance papers from the Department of Reason and not be placed in operation until reason has given its stamp of approval on the action. Will

**W**ILL is that mysterious, persuasive, purposeful, powerful, and elusive something—the driving force within the driver, overpowering when grasped firmly. Degrees of purpose and various moods are expressed by firm will, half will, or weak will. "Will It," and it is sure to be done. Will casts the "die," then the mold is ready to produce.

The *will* is the force by which all conceived forms are brought into manifestation. It is a switch which turns on the "power to do." It is a direct line to the "Infinite Powerhouse." We call it power, yet it is more than power. It is a power that furnishes the power to raise itself by its own inductance. Will is not content to rest—it must be active; it must operate. It is an attribute of action and creation, and it will respond to the dictates of conscience.

Will can be controlled and regulated, turned on fully or partially. Happy is the person who has found the switch that controls his will and can operate it for good purposes and causes. Will is the official stamp of approval placed on a complete and finished conception prior to its manifestation. It is strongly in evidence and in force during the process of manifesting the object of the conception. When will deserts a project, cause, or endeavor, the activity is doomed to failure because it has lost



must be controlled by our consciousness. "Will to do, and you will be given the power to do."

I write of will but cannot find words that will adequately convey the nature of that which I feel. Words are only an attempted description of the force and not the force itself. No matter how we try, we cannot place before you a sample of this force. We can only see the result of its action. We must reach

for it ourselves, grasp it, and feel its positive power. This power is always within reach anywhere and at all times.

Last, but not least, in order to allow the maximum "will force" to flow through the body with free movement, it is of greatest importance that we keep the physical body in perfect condition. Harmful habits can be overcome by enlisting a strong will to do so.



## Organ That Prints Out Musical Scores

Scientists at the University of Utah have devised a combination organ-computer which will play back any composition programmed into it, print out any composition played into it and even produce separate parts for any or all orchestral instruments, thus saving the composer the wearisome task of copying.

*Unesco Features*

## 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.

**July:** The personality for the month of July is Georges Pompidou, President of France.

The code word is DISC.

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



HAILE SELASSIE

**September:**

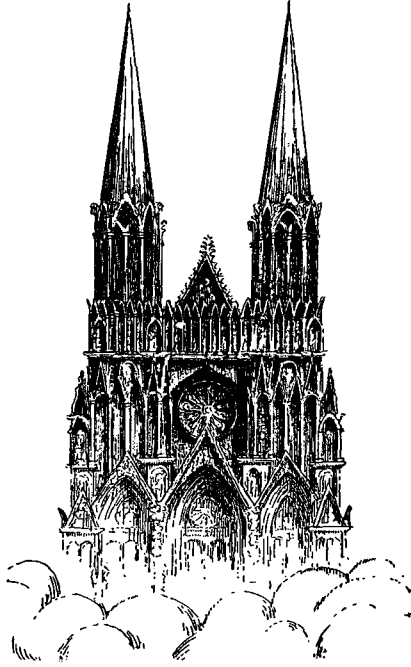
The personality for the month of September will be Haile Selassie, Emperor of Ethiopia.

The code word will be GRANT.



GEORGES POMPIDOU

*The  
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Digest  
June  
1973*



## The Celestial Sanctum

### DON'T LOOK BACK

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

LIFE MAY be likened to a visit to see a long and vast panorama of creation at which each of us is expected to begin at one end and move in an orderly manner to the other end while being absorbed in each segment as we pass along. Many of us become fascinated with our first impressions and are reluctant to pass on. This creates problems of distraction for those near us but, worse than that, it deprives us of enjoying the many wonders of the panorama that we may never see. Eventually we must learn that the Past, Present, and Future are but aspects of one vast experience. Life is to be lived; to live implies movement, or action.

Longfellow said it profoundly: "Look not mournfully into the Past. It comes not back again. Wisely improve the

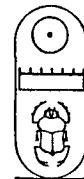
Present. It is thine. Go forth to meet the shadowy Future, without fear, . . ." There is no justification for fear of the Future, for it is unmade. If we are to create the Future, surely we will not deliberately make it unpleasant or unbearable. If we will be certain to learn from the Past, careful in our use of the Present, the Future can only be the fulfillment of our dreams.

We are incarnated on this earth to gain experience and to learn from the Past. This is *our* responsibility alone. The trials and tribulations of life are most often unpleasant if not painful. In this manner, nature attempts to make a lasting impression upon us which we will not forget. Nature cannot learn our lessons for us. Self-mastery is a do-it-yourself job. We must recognize these difficult experiences as necessary lessons rather than as persecution or discrimination. George Santayana warned us that "Those who cannot remember the past are condemned to repeat it."

We should not look upon the Past with disgust nor attempt to disown it, however. Remember, the Past was yesterday's Present. The Past was made by human beings very much like you and me; they had to learn the same lessons and make similar decisions in *their* Present just as we are required to do now. We have the advantage of judging their Present, but they could not foresee our present which was their unmade Future. The light of manifestation is ever on the eternal Now. The Past is that Present which has slipped into invisibility and silence. It has played its part on the stage and is now in the wings. "On with the show!"

Now we are in the everlasting Present. This is our opportunity and our responsibility. The Past is finished; it is solidly cast in time. By observing it we can avoid its mistakes and continue working on its most promising ideas. The Present belongs to us alone, and we are free to make it what we will. We alone must make it—right or wrong, good or bad!

Did mankind ever make *his* Present bad willfully? Perhaps he was shortsighted, selfish, or greedy. Maybe he was ignorant or careless. We need not be so! We can dream great dreams of



a better world. We can seek inspiration or pray for guidance. Above all, we must realize that the Past, Present, and Future are not separate worlds. What we make our Present will affect the Future. We are tomorrow's Past. Just as we have been hindered and sometimes embarrassed by the errors of the past, just so, wrote Leibnitz, the Present is great with the future. The interconnection between the three phases of the eternal Now cannot be avoided.

Viewing the great panorama of creation, the Past becomes our great memory, the Present is our great experience, and the Future is our great expectation. We tend to regret the Past, either because of the persistent effect of its errors or the passing of its great moments. We tend to anticipate or fear the Future. We cannot create or directly affect the future for it is tomorrow's Present. We should not fear the Future for it is as yet unmade. To fear that which does not yet exist is an internal problem that must be dealt with in the Present.

It is far better and much more important to concentrate upon our Present. It is in our hands and will be whatever we make it. Neither the Past nor the Future may force us off our course. Every generation in the Past has had the same opportunity. We cannot know what the generations of the Future will do. We have carte blanche to create the Present according to our highest ideals and hopes. In our diffidence or fear of others we offer many excuses for our failure to act creatively. Sooner or later we must acknowledge our timorous nature to ourselves and correct it.

If we create our Present without thought of its possible effect upon the Future, we will have learned nothing from the Past. It is possible, however, to build a Present that is glorious and rewarding for ourselves while at the same time constructive and beneficent for the Future. Henrik Ibsen wrote, "I hold that man is in the right who is most closely in league with the future." As we realize the unity of man in all places and all times, we

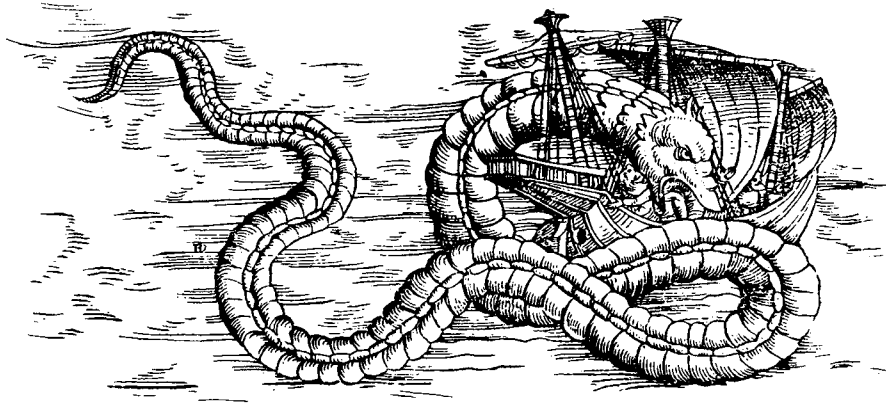
will begin to consider the impact of our actions on others as we consider them on ourselves. Evolution is the measure of man's concern for the totality of mankind.

Even that portion of the near Future for which the die has already been cast is shielded from man for his own inner peace. If he can fear that which is *not*, how much more he may fear that which *may* be! "The veil which covers the face of futurity is woven by the hand of mercy," said Bulwer. If we are living each day constructively and to the best of our ability, as if it were our last, we need have no fear of any Future, whether it be ours or that of our inheritors. It will be better than the Past or Present because we have made it so.

If the Past has been marred by pain and suffering, misery and misfortune, so be it. The Past is gone forever. Man is the creative agent of God. We are not enslaved by the errors of the Past; we are free to create our Present as we want it and as it should be. With a knowledge of Nature's laws and faith in our own creative ability, we can break out from the Past and experience our happy and productive Present. If we have learned to be unselfish, magnanimous, and beneficent, we will have made possible simultaneously a firm and magnificent foundation upon which the Future may be built by us and others tomorrow. "Remember, when all else is lost, the future remains." Always look toward the Future, but don't look back.

### **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 attainments 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 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.*



## The Era of Sea Serpents

by OTTO WOLFGANG

SEA SERPENTS were not just the fearful imaginary creatures of the medieval ages. They did live millions of years ago in terrifying forms that would put our fanciful sea serpents to shame. But how man, who did not live within millions of years of their existence, knew of them or guessed their existence, we'll never know. Or did dinosaurs of the sea live longer than we suspect? Or has man been around longer? Or do sea serpents still live?

Some reptile-lovers still proclaim that we dare not yet deny categorically that sea serpents exist. We have no proof that they do not. Seventy-five years ago scientists denied that there were squids over fifty feet long. Today we know that there are.

In any case, there certainly would have been no primitive wooden ships sailing the rivers and lakes and the ancient seas with such terrible mountainous nightmares roaming the waters and shores.

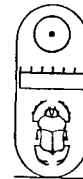
We know that sea serpents existed because we have found their fossil remains in Holland, Kansas, France, New England, and New Zealand; in fact, all over the world. (In medieval times men thought that fossils were the work of the Devil when he tried to create animals. It was only Leonardo da Vinci, among a few, who suspected that fossils had once been living things.)

Biologically, life on earth began in the sea millions of years before even the dinosaurs, the "terrible lizards" appeared. Just when we do not know, but even the dinosaurs had ancestors. At the beginning the sea experimented with a host of weird creations to see which would be the most practical type of organism to survive on earth. (According to Plutarch, Anaximander said, "Men were first produced in fishes, and when they were grown up and able to help themselves, were thrown up, and so lived upon the land.")

### *Reign of the Dinosaurs*

The 35- to 60-ton dinosaurs had an experimental laboratory and testing grounds for their development in the sea that enabled them with their tiny two brains (one in the hip) which together totalled less than two pounds (compared to man's brain of two pounds for every 100 pounds of body weight) to reign for 140 million years, a creditable mark for man to shoot at.

The first forms of life were probably the algae, mosses, and lichens, then tiny forms of creatures swarmed throughout the sea, perhaps during the Cambrian period, half a million years ago. Most abundant during this period were the



odd crustaceans known as trilobites,\* simple little creatures with a shell covering their bodies and numerous jointed legs. Soon even they transformed into many shapes.

At the same time many other forms of sea life developed, mollusks, prehistoric clams and oysters, sandworms, and others. Some of the creatures began to increase enormously in size and crept upon the land to escape the severe competition of an overcrowded sea.

One of the first amphibians to come out of the sea was the Diplocaulus, a creature with a long body, triangular head, and tiny feet. Others such as the Eryops and Cacops followed. They had huge clumsy ten-foot bodies, short stout tails, and short thick legs. They could not live long on land, but they were the true ancestors of all land reptiles. This particular family never amounted to much, but they were the beginning. It must have been an extremely long process to change from a water-breathing fish to an air-breathing reptile; certainly millions and millions of years.

The reptile family when they finally did evolve were a powerful and gigantic clan who ruled the earth for over 100,000,000 years. The six-foot thecodonts are believed to be the immediate ancestors of all dinosaurs. Huxley believed that the great class of mammals arose directly from amphibians, but some paleontologists thought they evolved from a group of primitive reptiles found in Africa. As weird as it may sound, even the beautiful birds are related to reptiles, or more exactly the lizards. Why scales should turn to feathers and forelegs to wings we do not know, but it is true as proven by such fossils as the bird Archaeornis who had a tail and some scales left.

We may think from modern movies and comic books that most of the dinosaurs inhabited the land. But really

some of the most stupendous and gigantic creatures dwelt in the sea. One, the Zeuglodont, was a whalelike monster over fifty feet long with huge powerful jaws, thought to be a sort of connecting link between the whale and its land ancestors, since the whale we know was once a land mammal.

A real sea monster was the fifty-foot Plesiosaurus that had a body like the hull of a submarine with four paddles attached. He has been described as "A snake pulled through the body of a turtle." He had a long twenty-three-foot swanlike neck and a five-foot head with powerful jaws containing four-inch teeth but no molars. His four odd paddles were six feet long which contained both a thigh bone and two calf bones, while the front flippers had an upper arm bone, two forearm bones, and five finger bones exactly as man has. Some scientists suggest that the creature might have been a land mammal which had taken to the sea, although others say that evolution never went backward—yet the whale was once a land animal whose legs have not yet completely faded away.

#### *Ocean-going Reptile*

Then there was the Ichthyosaurus, a thirty-foot or larger ocean-going reptile, the most complete marine-adapted of all reptiles. It swam like fish, using its huge tail to draw forward. Resembling a gar pike, it was the most savage and terrible of the sea monsters. Its long massive head tapered into a thin, beak-like jaw full of wicked teeth which could cut through a turtle's back. He was as savage as a wolverine and often attacked land dinosaurs at the water's edge. Can you imagine a blood-soaking battle between such monsters, or a gigantic Cretaceous crocodile, the Phobosuchus who was more than fifty feet long and had jaws so massive he could have swallowed a man?

This was the dawn of the survival of the fittest and battles in the sea must have been fierce and constant among these huge predators. The reptiles became masters of the sea in this age of brutality. Being reptiles they were pugnacious; they had no sensitivity to pain, nor reason, and attacked at will even close to shore. And surely they

\*Some scientists think that the beginning of animal life began way back in the Cambrian period with the insignificant trilobites, creatures who slowly, through millions of years, began to change form—longer bodies, fewer legs, spinelike tails and feet, and much greater size, some as long as eight feet. Soon they began to leave the water and browse upon the land—the first amphibians.



fought among themselves no matter what their usual diet.

Another order of reptiles related to our modern snake also roamed the waters at this time. They were called the Mosasaurs, the giant lizards of the Western Sea that once covered Kansas and other nearby states. They were really sea serpents such as pictured and drawn by mediaeval writers and seamen. They were round, short-legged with overlapping scales, over fifty feet long with the head of a crocodile, monstrous teeth and loosely hinged jaws to swallow huge prey. They played havoc with their softer, slower neighbors who may precociously have murmured something about civilization.

### *The "Thunder Lizard"*

When the huge amphibians, the Sauropods, came into existence, the Age of Dinosaurs really began. A typical Sauropod of the Jurassic period was the Brontosaurus, the "thunder lizard." The man who named this sixty-ton dinosaur imagined that it was big enough to shake the earth as it walked about, thus creating a loud thunderous noise. Brontosaurus attained a length of about sixty-seven feet. A cousin, Diplodocus, measured up to eighty-seven feet in length but was more slightly built.

These Sauropods spent their lives belly deep in water devouring tons of aquatic plants in a tropical climate that never changed. Since the Brontosaurus had nostrils on top of his skull we suspect that most of him was under water too as he moved around like a submerged tank. Quite possibly he may originally have been a land animal, but with his increasing bulk had to take to the water to become partially or wholly waterborne. If he was capable of walking on his legs at one time, he must have lost that ability. Owens, first Director of the British Museum of Natural History, suggested that the Sauropods were entirely shallow-water living and unable to come on dry land.

Everything was big in this age of two-foot dragonflies and four-inch cockroaches. Why so huge? From our petrified trees and rocks we have assumed, since the trees showed no

annual rings, that there existed a uniformity of warm tropical climate without change of season. Thus everything grew as in an incubator.

In the Cambrian period, half a billion years ago, there were countless numbers of marine animal life; some have vanished, but others remain today in modified form. In prehistoric days the ancestors of salmon, trout, and herring were roaming around in twelve-foot packages.

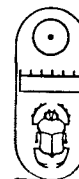
Ancient sharks were enormous creatures three times the length of the biggest shark on record. These sharks had jaws so wide a man could stand upright in them, if he could find a safe spot amongst the six-inch-wide and eight-inch-long teeth. We know that the ancient shark *Carcharodon megalodon* which existed about thirty million years ago measured forty-five feet, and speculation among scientists suggests a true length of sixty to 100 feet.

We have found in South Dakota a turtle skull three feet across which signifies a shell six feet long, and a three-foot tail, or a total size of twelve feet. He must have weighed three tons at least.

### *Survival*

Some 5000 species of dinosaurs survived for over a hundred million years before they disappeared from the face of the earth. Only turtles, snakes, and crocodiles remain of this ancient dinosaur family. Why the colossal ruling reptiles disappeared, we do not know exactly.

We suspect that mountains being born, such as the Rockies, may have disrupted climate and feeding grounds. The vegetation on which they fed may have ceased. The meat eaters that fed upon other dinosaurs were the last to survive, but they starved, since their size, which once enabled them to fight the huge reptiles successfully, was a disadvantage in trying to catch the smaller, faster animals of which a herd would be required to make one good meal if they were caught. Then, too, smaller smarter animals may have destroyed the eggs of dinosaurs. In the sea, the huge serpentine beasts may



have been decimated by the evolution of faster, more clever fish.

After-dinner speakers refer to the dinosaurs as failures because they did not survive. But the truth is that the dinosaurs did exist for over 100,000,000 years, a span which man may indeed be fortunate to equal.

Perhaps some day someone may be picking our burned bones out of the muck and wondering what sort of species we were and what we accomplished along the road to survival, and wondering if, in biological terms, "our experience had modified our behavior," —and why not?



### ROSICRUCIAN CONCLAVE

JOHANNESBURG, SOUTH AFRICA—September 1-2. All active members are cordially invited to attend. For further information, contact: Miss S. Seymour, Conclave Secretary, P. O. Box 2417, Johannesburg, South Africa.



## Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

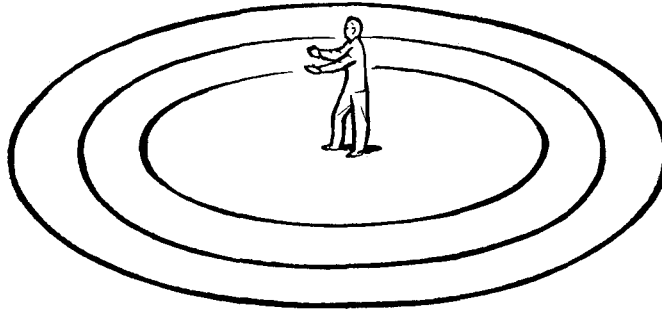
ADMINISTRATION BUILDING Monday Through Friday  
9:00 A.M. to 4:00 P.M.

EGYPTIAN MUSEUM Tuesday Through Friday  
9:00 A.M. to 5:00 P.M.  
Saturday, Sunday, Monday—Noon to 5:00 P.M.

RESEARCH LIBRARY Tuesday, Thursday, Friday,  
(for members only) Saturday  
2:00 P.M. to 5:00 P.M.  
Friday Evening—7:00 to 9:00 P.M.

*The  
Rosicrucian  
Digest  
June  
1973*

APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



## ARE YOU FREE?

by MARY ANN DEAN, F. R. C.

THE SUBJECT of freedom has created widespread interest and discussion for decades. Recently, while many have centered their interest on freedom for prisoners of war, my thoughts have been pertaining to freedom for prisoners of *self*.

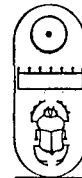
After looking at the subject of this discussion, your question may have been, "free from what?" Or perhaps, "free for what?" Or you may have stated, "of course I am free, I live in a free country." Perhaps your thoughts on freedom were in terms of world affairs, such as social, industrial, or economic freedom. I am reminded of the phrase I often heard as a child: "All men are born free and equal." It took me years to realize that fact. I could not understand, while living in poverty, that I was born equal to those who lived in the luxury wealth provided. Of course I was looking at the facts as they appeared from a materialistic viewpoint.

Now, after studying metaphysical principles, natural and spiritual laws, I have a different perspective of the situation. From a spiritual viewpoint, I realize that when my soul personality incarnated on the earth plane for the first time, it had the same degree of divine power and intelligence as every other soul personality that incarnated for the first time. I also had the God-given right, free will, to choose how I would use that power and intelligence.

But in the process of being conceived and born, I have taken upon myself the hereditary influences of my parents, have come under certain astral influences, and have carried over from previous incarnations some karmic debts; therefore, although originally created equal to others and in the image of God, I now have certain limitations, certain strong and weak points, certain advantages or disadvantages, and certain valuable assets or lack of assets that make me quite different from other individuals. It was through my use of free will that the law of cause and effect has brought me to my present circumstances.

There are oppressed people in all walks of life who desire and seek some form of freedom. It may be freedom from some attitude, some concept, some situation, or freedom to identify with something. But nearly everyone seems to be struggling to release the bounds that limit his self-expression and enjoyment of life. Are we all striving for the same type of freedom? I feel that the only freedom worth possessing is that which gives enlargement to energy, intellect, and spirituality. The savage boasts of freedom but what is it worth? None are more hopelessly enslaved than those who falsely believe they are free.

In our modern day, it is not common for men to serve as slaves to other men, yet there are few men on earth today who are not slaves to some idea, belief,



emotion, or material object. For instance, people are slaves to alcoholic beverages, certain drugs, jobs, houses, cars, sexual and social urges, food, or almost anything you can think of. In each case it is the *thought* that enslaves, be it positive or negative.

However, the freedom I am concerned with at the moment is freedom from negative thoughts. By negative thoughts, I mean any thoughts of failure, disappointment, trouble; any thoughts of criticism, spite, envy, jealousy, suspicion, condemnation of others, or self-condemnation; any thoughts of sickness or, in short, any kind of limitation or pessimistic thought. To live continually in such thoughts is to be confined in a self-made prison. As long as we are in prison to negative thoughts we are not free to pursue our own good in our own way and be the spiritual being we were created to be.

### **Fear**

Our life, our body, our affairs are the embodiment of our concept of God. As long as we have limitation at any point in our lives, we have not grasped the truth of God and thus embody the negative thing. Suppose I mention in detail a few negative thoughts we should seek freedom from if we are to be successful in life, evolve spiritually, and obtain peace. Let's start with fear. Of course, we know that normal fear is both necessary and desirable for survival, but abnormal fear is a hindrance to our spiritual and material development. It is the one thing we must conquer if we are to conquer failure. Some of the major fears which we should free ourselves from are the fear of poverty, the fear of criticism, the fear of ill health, the fear of loss of love and liberty, and the fear of old age and death. When we are able to separate our abnormal fears from the fears which are normal and necessary for self-preservation, we will be free to live a confident, worthwhile, and happy life.

I feel that fear is the most powerful of negative emotions; it is like prayer in reverse. It appeals to the forces of destruction and is *magnetic*, that is, the more of it you have, the more you are likely to attract. As you know, when

you fear something and dwell upon it in thought, that thing is more likely to come into your life and harm you. Haven't you known people who were afraid of poverty and who thought and talked about it continually and remained in poverty because they were afraid to release their poor position to take a chance on a better one? To advance in any situation in life you must not be afraid to center your thoughts on the desired goal and take a chance. If there is no risk, there is no reward.

In our modern society, public opinion can be of overriding importance, but if we are to succeed in life and master self we must be free to live our life as directed by the God within, free from the fear of criticism. If we are assured of divine guidance, there is no need to be concerned about what someone may think about our action. We can be free from the need to make an impression on others, free from inferiority and superiority complexes, free to move ahead with self-confidence and strength to do whatever it is that we want to do as we use our abilities, talents, and energy in creative productivity.

To be free from the losses of love and liberty is to be free from jealousy, anger, pettiness, any unforgiving thoughts or guilt feelings, and inharmoniousness that causes tension or strain.

### **Advancing Years**

Although we live in a youth-oriented society, I see no need to be afraid of old age and death. I like to believe that when nature takes away youth she replaces it with wisdom. Physically, I feel well and healthy, the same as I did twenty years ago, but mentally I feel more alert and enlightened. Therefore, I see no need to take an apologetic attitude for being over thirty years old as though living past youth is a disgrace. Most of us learned early in life how to protect and preserve the physical body which is the temple or vehicle for the psychic body. We also learned from our studies of truth of the laws of transition and reincarnation. Since we know the truth about these matters, why fear or worry about them?

Now that I have mentioned many items from which we are to be free if we are to progress and evolve, how do we obtain that freedom? James Allen, in his book, *As A Man Thinketh*, said, "Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence . . . . He who has conquered weaknesses, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free." So we start by learning to control our thoughts. We know from our scientific studies that the mind has a capacity; that is, it can hold but so much. If the mind is filled with negative thoughts, there is no room for positive thoughts. So to be free from negation we should replace every negative thought with a positive one. The positive thoughts we could use to replace and counteract fear are thoughts of confidence, faith, and love.

### ***Being Positive***

Throughout the day, if a negative thought approaches, immediately replace it with a positive one. Now do not expect to see a great change in your life in one day. What we think, say, and do is the material we use to build our lives. Don't we spend more time and labor on a foundation to build a tower than we do to build a hut? Just be patient and continue to use positive thoughts of health, happiness, peace, and so on, as foundation stones for the life you are building, and see if you do not build a structure strong enough to withstand the negative storms of adversities. See how much added strength you acquire as you overcome each difficulty encountered.

The moment you sense any limitation whatsoever is the time to pause and sincerely feed your mind on little positivisms, and it will develop quite an appetite for big positivisms. Soon the mind will be so full of positive, constructive thoughts there will be no room for negative ones. You can then understand that you are not *separated* from, but are *separate* entities in the Cosmic and that you can function at-one-with the Cosmic. To know this truth is to have access to all that is desirable, for

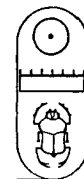
the Cosmic knows no problem, no age, no disease, no lack, no limitation.

With freedom comes great power but also great responsibility. For, although you are free to choose, you are responsible for the consequences of each choice. Man is born endowed with free will; therefore, he is a free agent. At the same time he is a victim of urges. If man yields to the urge of the negative forces, he attunes himself with that which is destructive or out of harmony with the positive forces of the universe. When he is out of harmony with the universe, he is in an uncomfortable non-constructive condition. On the other hand, if man yields to the urge of the positive forces and becomes attuned with the Cosmic, he will be in a harmonious, peaceful condition. Harmony is a prerequisite to freedom. We need harmony in the body if we are to enjoy the freedom of good health; harmony in business affairs if we are to enjoy the freedom of success; and harmony with the Cosmic if we are to enjoy the freedom of indulging in all that is good.

### ***Our Choice***

The choice is ours to make, to use free will in becoming successful and prosperous, to prove God's power in our lives; and to use that power wisely to benefit ourselves and humanity; or to use that power unwisely to destroy ourselves and humanity. Like fire, water, electricity, or any great force we can think of, all can be used constructively or destructively.

Have you ever wondered why our lives so often reflect an image of bondage rather than freedom? Could it be that we have not properly prepared ourselves by the study and application of natural and spiritual laws? As truth students, we seek to discover for ourselves the secrets of nature and why certain phenomena occur. By investigating and observing nature, we obtain knowledge. The purpose of obtaining knowledge is to know God and through knowing God become one with God. I believe that we grow spiritually when we have knowledge of good and evil but choose good because its opposite is known and rejected for its nature. Once we are enlightened



and liberated from the darkness of evil, we become free of wrong practices.

Freedom, like all other things, has its price. If we want to exhibit an image of freedom in our lives, we must pay the price by purging ourselves of negation and bringing every conscious thought and belief in touch with Divine Intelligence. It means parting with all prejudices that we have inherited and acquired during our life, revising every opinion, every habit of thought and conduct, and rejecting every single mental or physical thing that does not measure up to the standard. When anyone accepts and lives by the standards which God offers, he graduates from the limited causes of human mistakes into the higher laws of love, and is free. If you are not prepared to pay the price, well and good, but you are familiar with the law of compensation and you must not expect to receive from the law more than you pay for. As soon as you have paid the price by purifying your consciousness, you will be able to demonstrate your freedom.

Why not start now to free yourself by one item at a time? For instance, when the negative emotion of anger appears, you can stop and ask yourself a few questions such as: Is this important enough to become disturbed about? Do I enjoy letting myself go and venting my emotions in this way?

Isn't there an effective, positive attitude I can take toward this experience? Such questions could help us see the situation in a right perspective. We can take a positive attitude, change our thoughts, and stabilize our emotions. Would that not be mastering self to a degree and thus obtaining freedom from the negative emotion of anger?

I realize that the goal of complete freedom will not be reached, for all things serve and obey the laws of the universe—the sea, the sun, the earth, plants and animals of the earth—and therefore man can never be free from natural laws or his obligation to his fellow men. However, I believe that, if we continue to evolve as truth students, we shall eventually master self and achieve freedom from past mistakes and self-condemnation, from fears and anxieties that feed feelings of indignity, from any guilt feeling of having fallen short of perfection; free to accept and enjoy the beauty of the world and the good that exists in all creation. Some day I believe we will each be willing to allow other persons the freedom we want for ourselves—the freedom to think, to do, and to be the best person we can possibly be. Free to choose health over disease—riches over poverty—love over hate—joy over sadness—strength over weakness—wisdom over ignorance—and freedom over bondage.



### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, August 16, 1973  
8:00 p.m. (your time)

Thursday, November 15, 1973  
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

**The  
Rosicrucian  
Digest  
June  
1973**

# *The Tiniest of my Friends*

by MARTIN CALAFELT, F. R. C.

READING fatigued me after a while, and I glanced away from the book to rest my eyes. Then I noticed her, next to the locked door of my bedroom. On the floor, her long feelers waving feebly as slender legs fluttered wildly, she was waging a battle to reverse position. But even her wings had been rendered useless by the weight of her small body. Upside down, she could go nowhere. Any ground gained was soon ground lost.

Her plight reminded me of my own—her determination, in contrast, of my lack of it. Here was one of God's littlest creatures, perhaps gasping a last farewell to life, yet willing and fighting to be—yes, to be, to do, to dare.

The more I watched her frantic efforts at straightening up, the more I became one with her. Feelings—new and old, simple and complex, strange and known—rushed through my being, finally driving me on to empathy. No longer an observer, I became a participant; no longer indifferent, I became involved.

And I spoke to her: "Hey, little one, that's a big mess you're in. How did you ever wind up like that?" I wanted so much to comfort her; in her anguish and in her struggle I could see my own. And I reassured her. "We're in the same boat, you know, but it need not sink."

All notions of dissimilarity between us were fast vanishing from my consciousness. She was a shade, a hue, a color; I, another—yet both equally necessary to the canvas of life.

"You're very important, little one. How, I can't really say. But you share being and existence with me. There must be a reason for that, a good one, and I wonder what it may be." I paused to reflect on my own words, then asked, "Do you think I'll ever get to know the answer?" For a moment I forgot she could not understand, let alone reply.

She lay still, feelers and legs immobile, wings pressed down under her, and I could have sworn she was regarding me, listening to me. I know better, of course—or do I?

"Here we go," I exulted, and with a pencil I had reached for from my desk turned her body right side up. "Bless you," I said, with that sense of finality with which you bid good-by to someone you care about and don't expect to see again.

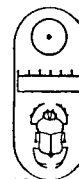
The little one disappeared from view then. Yet even now, several years later, she is still on my mind. It should be so. In a way she signaled for me the beginning of mystical growth. Our chance meeting proved to me that unity prevails when differences are not allowed to cloud the vision of the soul.

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**Cover** The Seine is a French river not only of commerce but of history, romance, and tragedy. It is here shown in its majesty flowing through the center of Paris. In the background is the famous Pont Neuf (the ninth bridge) upon which is a statue of Henry of Navarre (1553-1610) who later became King of France and was active in the defense of freedom of thought in a turbulent time of intolerance in Europe.



(Photo by AMORC)



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

## The Standard of Living

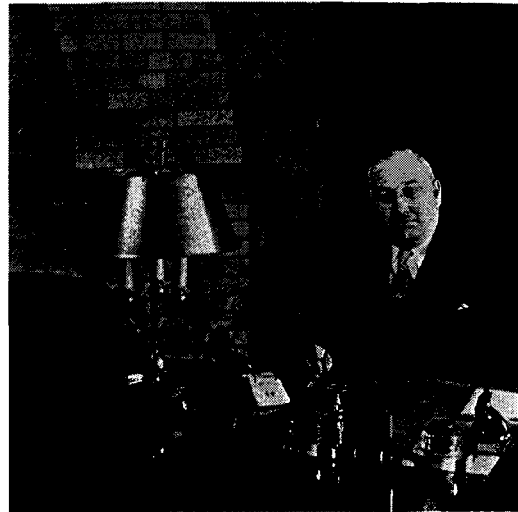
*The values which should determine it are spiritual and human*

WE SOMETIMES wonder what is meant by the modern standard of living and whether it is higher than in the past. We read the newspapers and magazines, accept the opinions of furniture experts, interior decorators, hygienic authorities, and so on, believing that what they say represents the last word in the true art of living.

If we see pictures of modern bathrooms, living rooms, and kitchens, with the newest and most modern ideas of furniture, decorations, and equipment, we become convinced that what we now have is antiquated, ancient, and inadequate, and that we are not living in accordance with the "higher standards." We see pictures of beautiful automobiles with groups of happy passengers, read stories of automobile tours and airplane trips, and begin to wonder whether walking from place to place or riding in a bus or perhaps a carriage does not belong to the Middle Ages.

New kinds of salad dressing, table decorations, frozen foods, and canned goods make us wonder whether the old-time methods of making bread and biscuits by hand and eating food that has been cooked in the oven are not a part of an ancient form of life that passed out of existence thousands of years ago. We are tempted to believe what we read and to come to the conclusion that we are far behind the modern methods and modern standards. We find ourselves constantly in a turmoil, trying to keep pace; and no matter what our income, we make it meet the necessary expenses.

The United States of America undoubtedly leads the rest of the world in fads and foibles and in aggravating agitation for constant improvements of a nonessential nature. Despite what we read regarding the necessity for electrical refrigeration in every home and



having our food held at a certain temperature in order to maintain health, the fact remains that thousands upon thousands of people are still living healthfully and happily without such electrical contrivances. They are aids, but they are luxury items and not the necessities which advertising and propaganda make them.

There were millions of happy homes throughout the world some years ago that had no modern bathing facilities, and a home that had a bathroom with running water was considered very modern. According to latest literature, every home should have two and a half bathrooms, and one of them should be in orchid. Do things of this kind constitute necessities for a proper standard of living? That is the important point.

In the time of George Washington, there were gorgeous balls and dances to which the most beautiful women of his time and acquaintance were invited. They dressed in a manner and acted in accordance with customs that represented the highest standard of living. Yet we are told that the average girl today in a department store or office dresses more magnificently than the most overdressed and gorgeously gowned woman that ever attended one of Washington's parties.

The quality of the material, the styles, the other elements that enter

*The  
Rosicrucian  
Digest  
June  
1973*



into personal appearance have been advanced until what was the standard years ago is now crude and unacceptable. We are in a whirl trying to discover whether yesterday's rules, styles, fashions, and notes are active today or antiquated.

### ***The Nostalgia of the Past***

It is surprising how all of us like to go back to the old homestead farm and find ourselves comfortable amid the old surroundings. Here in the West where we have so many mountains and foothills, woods and valleys, and places where isolation is possible, thousands who have magnificent, modern, up-to-the-minute homes, build cabins or crude wooden shacks among the redwood trees or along the banks of a river or by the ocean to live in through the summer. They are glad to be able to pack a trunk of plain clothing and get away from their fourteen-room house or ten-room apartment to a little three-room bungalow or cabin to live a "natural life."

In the larger cities in the East, those who can afford it build little bungalows on the tops of apartment houses so that they can have a garden and a home typical of what was popular and represented the standard of living a century or more ago.

And why is it that in every well-built home the man insists upon one room as his den? What do these dens represent? A return to the old standard of living. Most of them have wooden-beam ceilings, crudely finished floors, and, if large enough, an open fireplace—but simple furniture. The man thinks he will have this den exclusively to himself; but human nature expresses itself: Within a few weeks, the man

finds that every member of the family wants to get into the den during the evening to read or sit around and talk, while the rest of the house remains in darkness unless there is a social function being carried on.

After all, the real standard of living is that which expresses our closeness to one another and to God. The spiritual and human values of life represent the only standards by which we can judge whether or not we are living a truly normal, natural life. The more we study and learn of the laws of nature and man's own personal powers and abilities, the less we become fascinated and enthralled by the superficial, artificial, unimportant frills and inventions of man's maniacal ingenuity.

Undoubtedly, there are scientific minds busily working at this moment, thousands of persons staying awake and wasting their lives, trying to invent new devices and new things that will eliminate the human emotions from our daily lives. These will be proclaimed the newer and higher standard of living.

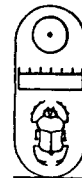
It is interesting that every mystic, philosopher, and student of the great fundamental truths of life eventually seeks to dwell in a cave or a grotto for a time. He seeks to separate himself from the world and find peace and happiness close to God and nature. This, after all, represents the true standard of living.

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



### **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-fifth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75 cents (6/7 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U. S. A.



# The Allegorical Journey

by SIR GEORGE TREVELYAN

THE GREAT legends of mankind all enshrine truths which are of the utmost importance to us now. This is, broadly speaking, a materialistic age, which may be defined as an outward-looking age in which the values are chiefly what we can get of things and possessions. The inward values, the inward vision, tend to get lost or overlaid. The great truths about the development of the human soul and of man's relation to the great "whole" of life were taught in the mystery temples of the ancients. Over the gates of Eleusis was carved "Man, know thyself and thou shalt know the universe." Only the candidate for initiation might hear the secrets, and if he betrayed them death was his reward.

The secret knowledge, however, was hidden in the myths and legends. It is as if the higher beings poured knowledge in symbolic form through those who could hear and record the great stories. From the great legends such as the Odyssey to the smallest fairy story, all these tales seem to enshrine vital truths which our modern psychological and spiritual understanding can learn to unravel. The knowledge is of deepest significance particularly for modern man. It is curious that in an age which tends to despise fairy tales and myths as mere fantasy, their content is re-discovered as holding the truths we most need to know.

For the healing impulses of our time, this hidden knowledge needs to be recovered. The legends, in a thousand variants, all tell one tale: It is the picture of the eternal being of man, belonging to a timeless realm of light, descending into the plane of the earth to take to himself a body so that he may pass through adventures in dark forest or wild ocean. He undertakes the allegorical journey which is life on the earth plane and is put through ordeals and soul trials until he is worthy to win the love of his "lady,"



symbolising his higher spiritual self. Then, the mystical marriage consummated, he returns to the realm from which he descended, a step in consciousness having been achieved through his experiences.

Once we see that in all our individual lives we are working out an allegorical journey whose end is the return to the Realm of Light, our whole attitude toward our apparent misadventures radically changes. We are prepared gladly to accept our personal destiny as part of a much larger pattern full of meaning. This gives us courage to accept all that comes to us and to say "yes" to our experiences, however difficult or frustrating they may seem. All the myths include the experience of loneliness—of being cut off from the divine source:

*Alone, alone, all, all alone,  
Alone on a wide, wide sea!  
And never a saint took pity on  
My soul in agony.*

We are each of us in some sense the "ancient mariner."

The hero legends concern the souls who are drawn into the task of exploring back into the realms of the eternal to bring down to their benighted fellow men some elixir of life, some life-

*The  
Rosicrucian  
Digest  
June  
1973*

enhancing diadem which proves the reality of the higher worlds. This may be the Golden Fleece, or some heavenly jewel, or a magic sword, or the Holy Grail itself.

The assurance of higher reality is what man needs today. There are doctrines abroad which would have us believe that matter is the only reality, that all the marvelous framework of art, philosophy, and religion is only a superstructure which human fantasy has built up for consolation. Man is then seen as nothing but an economic animal.

If this be so, then it is quite valid to breed him like cattle and to condition him in concentration camps. What modern man desperately needs is the inner assurance that the core of the human soul is eternal and belongs to the realm of spiritual being. The logical intellect alone cannot prove this and indeed may flatter itself that it can disprove it. The raised imagination, that most precious faculty of the soul, can discover the radiant truth. True imagination can enter into the secrets of life and discover the great truth which is spoken in the symbolical language of every myth. Once you see that each soul is an unrepeatable experiment of God, you cannot and *dare* not enslave and torture your fellow man.

### ***Life—A Great Unity***

It is strange that the telling of fairy stories to children and of great legends to the young comes to be seen as one of the strongest answers to materialistic philosophy. The inner being of the child knows subconsciously that it belongs to the eternal realms of light and is strengthened by these stories to face bravely the soul trials of this earth plane. This knowledge is part of a great healing process. In this age of so much separation, when the scientific intellect explores ever deeper into division, the imagination comes to give us the conviction that life is a great unity and that the planet on which we tread is indeed a living organism. Our earth is to be seen as a huge living creature.

Nature is a mighty and complex whole of which man is integrally part. It is so easy for the modern mind to think that the earth is a dead speck of

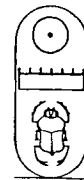
dust in a vast empty cosmos and that man is no more than a chance evolutionary accident to whom nature is quite indifferent. When this world-view is held we may appear justified in exploiting our planet for personal gain and greed.

The view which our enhanced imagination gives us is quite another. The great truth is born in on us that the earth is a living creature, that nature is an incredibly complex whole of which the human kingdom is a vital part. Man is then seen as, so to speak, an organ of consciousness of this being of earth. He is that point where nature becomes aware of herself and is able to "think" out into the yet greater organism of the cosmos. As we wake up to the unity of life, we see that so far from being merely a dead speck of matter, the earth is a tiny seed carrying in it a vast spiritual future. Why otherwise should the exalted Being of the Spiritual Sun have chosen to have descended into the stream of earth evolution? The task of man is to serve the earth.

The world of matter in all its complexity and diversification is shot through with the world of spirit by which it has been formed. The higher worlds of which the legends speak are very near to us since spirit can be found within matter, impregnating it and giving it "life." Healing is the letting of the Light of the great Oneness pour through all aspects of our being. Healing, "whole-ing," is the achievement of the reality of that vision which the imagination can grasp.

The "higher worlds," the realms of Spirit, are not infinitely distant. In the sense of higher frequency, they interpenetrate and indeed form our material plane and are to be found and explored by imaginative consciousness.

When man can really learn to cooperate with these planes of Being, vast new possibilities for human development in the New Age begin to open up. For our very intellectual minds, one of the most valuable lines of approach is the reinterpretation of the great achievements of the human spirit in mythology, poetry, and drama—rediscovering the eternal truths in a symbolic form which our modern minds can understand.



# When Is A Man Beaten?

by VINCENT EDWARDS

IN THE High Museum of Art in Atlanta, Georgia, there are two beautiful silhouettes which are the work of a young artist, Joseph Cranston Jones. When he was only two years old, he became a victim of a disease of the spine which was so crippling that he had to lie in bed or in a chair all the time.

When Joe was six years old, a circus came to his hometown of Augusta. A brother held him up to the window to see the parade. Joe missed nothing. Every animal registered upon his sensitive brain as on a photographer's lens. He observed them all—the lion, the tiger, the bear, the elephant, and all the rest.

Not long afterward he asked his mother for a pair of scissors and some paper. She gave him her small embroidery scissors. Then Joe went to work. One by one, he cut from the paper the shapes of all the animals he had seen in the parade. He showed them with their lithe, vivid forms, and he arranged them in the same order in which they had marched down the street past his home.

Mrs. Jones was quite amazed. She had never dreamed that her bedridden son had all that talent. From that day on, Joe never lacked for a way to pass the dull hours he had to spend in bed.

When he was fourteen, he was taken to the Scottish Rite Hospital in Atlanta. Doctors thought they might find some way to relieve his malady. There he lay for a whole year in a brace, in one fixed, unchanged position. But never for a moment did he give up cutting out his silhouettes. When he held his hands up to cut, bits of paper would drop down in his face, but Joe brushed them away and kept right on.

Everyone who saw Joe's work greatly admired it. They had never seen such

delicate tracery of landscapes or such vivid representation of moving figures. Joe's friends thought he might be helped by special instruction. But when teachers came, they said he already knew more than they could teach him. In his line he was a genius!

When the boy's silhouettes were sent out to magazines, editors were only too glad to use them—and they asked for more. Those beautiful designs were even printed in England.

After a while, Joe had enough money from his silhouettes to buy a home in Augusta for his mother and sister and brother. He even bought a small car with a special brace for his back. He now could be driven out to the woods to watch the animals and to study them.

The next year he was asked to illustrate a famous book of fairy tales. But now at last Joe knew it was too late—the incurable disease had overcome him. He was only twenty-one when he died.

Before he passed away, however, Joe expressed in the following poem his invincible spirit:

## *A Pine's Thanksgiving*

*Master of all creation—*

*hear me in my thanksgiving!*

*I thank Thee for the strength*

*Thou gavest me when*

*As a sapling I cracked the rocks*  
*that bound me.*

*I thank Thee that though in earthly*  
*weakness I bent and*

*mourned before*

*The storms of years, none of them*  
*have broken me.*

*For it all I thank Thee, Master!*

*For mine is the strength of rocks*  
*and storms I have conquered;*

*And the mountains speak to me*  
*of Thy power, and the ocean*

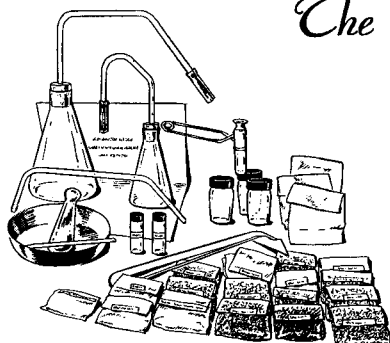
*breathes—Eternity.*

*The  
Rosicrucian  
Digest  
June  
1973*

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# The Romance of Chemistry

by E. JAY RITTER



ON THE west bank of the Euphrates, almost one hundred miles due west of the fabled Baghdad, stands the equally eternal city of Hit.

As a city site, Hit was already old that summer afternoon 3500 years ago, when a strange thing happened in the laboratory of Tiglaser, the most respected chemist between Nineveh and Babylon.

Tiglaser was in the yard outside the laboratory building, supervising the first stages of the manufacture of lead acetate. The concentrated solution of vinegar had just begun its brisk and bubbling attack upon the beaten sheets of lead, when an explosion from somewhere inside the laboratory cracked against the scientist's eardrums and threw a blast of hot air across his face.

His first thought was of Telrid, his laboratory assistant and apprentice. He hurried into the laboratory and into a mist of acrid fumes of burning sulphur and pitch. His eyes smarted as he saw the boy near the window, pouring water on a lump of flaming bitumen the size of a man's fist.

"Sand!" shouted the scientist. "Use sand. Water will only spread the fire!"

When the apprentice had brought sand from the yard and quenched the blaze, the chemist asked him what had happened. "Sir," said the boy, "it was this thick piece of clear glass. I thought to experiment with it and held it between the sun and this lump of bitumen. The sunlight came through the glass and pierced the pitch with a single point of blinding brilliance, melting a spot on it till it bubbled, hissed, and ran. A moment later—the explosion!"

The boy's eyes shone with excitement. He was neither afraid of his recent danger nor apologetic to his master. The elation of discovery filled him. He asked what had caused the explosion.

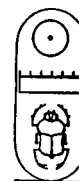
Tiglaser told him of the gas that issued from heated bitumen. "It is called 'naptu' and means 'to blaze up.' It is very dangerous and must be distilled out of all bitumen in the open air, so that it will blow away. Naptu is difficult for us to control, but we shall master it one day."

The apprentice was far away in the visions of his mind. "Such power," he said. "Such great power!"

"You have not been with me long, young man," said the scientist, "and so I must warn you in laboratory matters. It is well to experiment, to inquire of nature's mysteries. But one must seek with care and respect. Approach nature aright, and you will be well rewarded with sweet knowledge. Search with haste and clumsiness, and you will loose a tiger upon your head."

Tiglaser was a wise man, revered in all that land for his wisdom and respected for his great learning. He saw that the boy was full of wonder, and he decided that now was the time to show the apprentice the full range of chemistry in the laboratory's activities.

The scientist began with showing the boy the blast furnaces in which glass was made and colored brilliantly. Mesopotamia was certainly one of the first countries to make glass and the first to develop the means of heating the sand and natron mixture from an open hearth-type fire to the early equivalent of a blast furnace. The hearth type had used mainly animal waste as fuel, but it was discovered that the addition of common salt raised the temperature greatly by a process of catalysis (to about 830 degrees centigrade). Keen observers had at first



increased this heat again by the use of reed blowpipes to blow air into the glowing fuel, and this was advanced by a few stages to the kiln type of furnace, built of stone and fired from an external chamber, the heat being blown into the kiln by hand-operated bellows. The bellows consisted of clay tubes fitted with fine animal skin blowers, and were the prototype of those in use today.

The chemist laid his hand paternally on the boy's shoulder. "In the sciences, of which chemistry is only one," he said, "we can do nothing unless we first design and make equipment in order to change nature's substances to our wishes." He then began to show the apprentice certain objects which had originated in Mesopotamia.

#### *From Mesopotamia*

There were the pestle and mortar, of which six sets rested on a wooden bench in the laboratory. Two sets were made of flinty quartzite for crushing the hardest substances, two of bronze, one of soft limestone, and a delicately made set of fired clay. The bowl-shaped mortar and the club-shaped pestle were of almost exactly the same design as those to be used by Western countries many centuries later when the alchemists searched for the magic stone.

On the far left of the same bench, which was used mainly as a storing place for apparatus, were a number of clay and glass beakers and crucibles, clean, dry, and ready for use. The beakers, tall, broad-based, and each with a lip for pouring, and the crucibles, shallow and wide, and also with pouring lips, were of designs which were to spread later along the whole length of the Mediterranean to Europe and America without any significant change, because the originals could not be improved upon. The beakers were marked with graduated levels for exact measurement of fluids.

Tiglaser took up one of the graduated beakers and pointed out the marks which indicated steps of from one-eighth of a *log* up to one *log* (about one pint). He then showed Telrid a set of standard weights made of highly polished stone so that they would resist wear. These weights were made in the

form of ducks asleep and lay along the foot of a delicately made balance with beam and pans of wood.

"In chemistry," said the scientist, "it is of the greatest importance to know exactly how much of the chemicals you use in any operation. This is so that you may repeat the same operation any number of times should you wish to do so. This step is indispensable in applied chemistry such as in our chemical manufacturing activities here."

Standing on the floor in one corner of the laboratory were a number of large, wide-mouthed jars, each containing crystals of different shapes and angles of diffraction. These chemicals were mainly sodium chloride, alum, sodium carbonate or natron, potassium carbonate, ammonium chloride, and potassium nitrate. They were found in a variety of ways, from evaporated brine, soil efflorescence, distillation of burning fuels and subsequent condensation of the fumes on cold metal plates, and sometimes they were found in the state of a natural stone like alum.

#### *Fractional Crystallization*

Since most of these chemicals looked alike, being white crystalline powders in the pure condition, it was a great problem to the early Middle East scientists to find out how to purify and separate one chemical from another. The problem was solved a thousand years even before Tiglaser's time, and the method—fractional crystallization—is still in full use today in advanced laboratories. As an example of the process, the alumstone rock was crushed and boiled in water after being roasted to make it more frangible.

The solution was then concentrated by further boiling and allowed to cool, whereupon crystals of alum formed in clusters in the beakers. Any other chemical in the stone, potassium nitrate for example, also formed crystals, but these were quite different in shape from the alum and thus were easily separated. Further boiling and cooling produced more and more pure chemicals, and this refining was carried out especially in the case of substances to be used in making medicines. The others, used mainly in the manufacture

of different grades of glass, did not need nearly as much purification.

There were many other wonders for the apprentice Telrid to study. In bronze or fired clay vessels that had sieved bottoms, lumps of heavy bitumen were heated and the purified drips collected in drip trays and run into storage containers. Rock sulphur was also treated in this way, and so were history's first "flowers of sulphur" produced. In the case of the more volatile sulphur, the upward-rising fumes condensed on a tray above the material and yielded fine sulphur powder. These methods of early distillation undoubtedly gave rise, later, to modern distillation apparatus.

The apprentice saw the making of many grades of soaps by boiling alkaline plant ashes with various fats and oils. The processes are essentially the same as those used today, and even the name *alkali* is derived from the ancient name of the plant ashes *Kalati*.

During the rest of the tour, Telrid watched the production of red lead made by roasting the vinegar-metallic lead product, lead acetate. This red substance was used for coloring glass

and making paints, as was also a green color from malachite; a special blue from oven-roasting copper carbonate and limestone; light ibis-red of old blood from iron oxides; and, among others, a rich and truly royal purple produced by melting sand with alkali and secret copper salts.

The day waned before all the processes could be shown to the boy. And as Tiglaser was preparing for bed that night, the stars were great in the clear sky. What was it the apprentice had said about the explosion—ah, yes—"Such power! Such great power!"

There was awe in the heart of the Mesopotamian chemist as he looked again at the distant planets, then remembered the many mysteries of his own planet, mysteries he himself tried to sort out in his laboratory. There was so much more to learn.

But this much is sure—the foundations of the chemistry of the twentieth century were laid in the thoughts, the apparatus, and the fundamental techniques of that early day, for Tiglaser and his fellow scientists were true chemists—they pursued honest knowledge and used it for the practical benefit of mankind.



## Art Gallery

Once again the invitational exhibition of paintings by the Society of Western Artists which is presented each year in the Art Gallery of the Rosicrucian Egyptian Museum brought together the works of several noted artists who are devoted to the field of representational art. The exhibit each year reflects the high standards of cultural art sustained by the Society and fulfills its purpose of bringing about a closer relationship between the artist and the art-loving public. This landscape, entitled **Farm by Sea**, by Helen Caswell, was one of the many fine paintings that were on display throughout the month of May and the early part of June.



# A Boy and A Museum

EDWARD RUSSELL, F. R. C.

Curator, Rosicrucian Egyptian Museum

As a young boy, it was my good fortune to move to a neighborhood near a large university. It was in park-like surroundings on a rolling hillside overlooking a lake. On the campus there were groves of trees, spacious lawns, beautiful buildings, flower gardens, splashing fountains, and many statues. To an introspective boy, it was like another world, and I went back many times until one day I made a wonderful discovery: I discovered my first museum! From that moment on, whenever I had a free Saturday, it became almost a ritual with me to put a sandwich or an apple in my jacket pocket and hurry to the museum.

It was what we would call today a general-purpose museum containing many varied types of exhibits, which by modern museum standards were not very well arranged or displayed. There were galleries devoted to the flora and fauna of the world, including many habitat groups of animals in their natural surroundings. Another section displayed man's accomplishments since the beginning of the industrial age including many of the scientific and technological advances made up until that time. There were rooms filled with paintings and sculpture from Europe and Asia. And, most wonderful of all, there were galleries filled with the artifacts of ancient man and bygone civilizations. It was to these galleries that I was drawn again and again as though by a strong magnet.

To an imaginative boy, an artifact was not something to be just looked at but rather a magic carpet upon which to be carried into another world. A suit of medieval English armor could



be donned and then, with the nearby chain-mail harness placed upon a horse, one could pull down the iron visor over the face and, sword in hand, ride off in search of a maiden to rescue or a dragon to kill. A neolithic stone axe and a flint knife were all that was necessary to transport one to the African plains where, in company with others, wild game could be pursued and killed to provide food for the tribe waiting under the trees.

A case of Egyptian jewelry and ornaments such as worn by nobles thousands of years ago satisfied other desires. With an imaginary mirror one could mentally try on each piece or several pieces and decide which looked best. Should the gold collar be worn with the metal belt, or would the wide armbands look better with it? Looking back in later years, I have often wondered what the museum attendants thought about the slender, almost frail boy who could spend a half hour or more standing in front of perhaps just one exhibit.

There are several types of persons who visit museums: there are the scholars who either wish to verify their research or who are studying the materials exhibited so as to increase their knowledge in some specific field; artists, who like to see what was done by earlier artists, in hope of capturing an idea or discovering media which they can use to express themselves; school children, often in groups, visiting in connection with their studies of ancient history. And then, of course, there are those who visit museums because it is the "thing to do," or who want to show visiting relatives or friends the local sights. But even these persons, once having been exposed to what can be found in a museum, often return to

*The  
Rosicrucian  
Digest  
June  
1973*



spend more time looking at particular exhibits which fired their imagination.

Then there are those romantic types, like myself when a boy, to whom a museum goes beyond being just a collection of antiquities to be looked at. To them, each artifact is something that was made or used by a human being and which, if it could speak, could tell a story.

Museums, particularly historical museums, are in a sense the story of mankind—the story not only of past civilizations as a whole but of individuals who lived and died and left some evidence of their existence. From these things we can learn much about their philosophy and their religions. We can appreciate more fully their concepts of beauty and what was important to them.

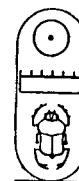
We can, of course, read about early civilizations in the history books. There are many books which tell about the various cultures and all of the things people used in their daily lives. Often these books contain sketches or pictures of tools, wearing apparel, pottery, statues of gods, and so on, but the printed word or picture cannot give us the mental or emotional satisfaction that can be found in looking at the objects themselves. The ability to actually see ancient artifacts makes them become a reality to us even though circumstances require that they be kept behind glass in locked cases. By having visual contact with them, they can be related to the other objects displayed and to the persons who used them.

It has been many years since I wandered through that campus museum. Since then I have spent long hours visiting museums all over the world and finally have become the Curator of a large museum. Occasionally, when it is quiet in the museum and I have a few minutes to spare, I wander through the galleries looking at some of the objects I have worked with and learned about. I still experience the same thrill I felt many years ago as a boy; but now, as a Curator, I can open a case and take something out and examine it more closely.

Perhaps it is a small clay tablet less than two inches square, inscribed with wedge-shaped marks called cuneiform. The writing on it states that a man named EN-LIL-LA in charge of the corrals sent two head of cattle to the kitchen of the temple or palace, and that the cattle had been acquired or purchased from a man named ZA-LA-A. We wonder if ZA-LA-A was a large landowner to whom the sale of cattle was a routine matter, or if perhaps he was a poor farmer for whom it would be a great event, and he would have hurried home to his wife, happy because he could tell her that now, in addition to their daily needs, they could buy the water jug and cooking pots she had wanted so long. We will, of course, never know. It happened over forty-two hundred years ago in a civilization long since gone and in a town the name of which is known only to scholars.

In another case are displayed various articles used by the women in ancient Egypt to make themselves appear more beautiful. There are combs, mirrors, various containers for perfumes, tweezers for plucking the eyebrows, and little jars that contained kohl, a substance much loved by the Egyptians and used to color the eyelids. Looking at these objects, I think of the Lady Tuhere whose mummified body lies in another gallery in the museum. As many of these toilet articles came from the same period and area in which she lived, it is possible that some of them may have sat on her dressing table as she dressed for important social occasions. Again, we will never know, but at least we have a framework within which we can catch a glimpse of the lives of persons who lived hundreds or thousands of years ago.

The next time you visit a museum, think of it not just as a collection of old objects but rather as a warehouse of stories. Try to visualize people using or wearing the various things you see, and then picture yourself in their place. With a little practice, and in time, you will find that entering a museum is like entering another world—a world in which you may be transported to other times and places on that magic carpet that I, as a boy, found in that university museum many years ago.



# As Within So Without

(continued from page 8)

the spiritual but unknowing state back to the spiritual but knowing state. Life's experiences are seen as the lessons to be learned on this pilgrimage. Now, as the person moves away from spirit, so to speak, his reality base becomes more and more the opposite of spirit, or, in other words, physical matter. At the point of the most intensive involvement in physical matter, the individual's sense of reality would be somewhat as follows: That which is real is that which is physical, that which can be perceived and examined by the physical senses.

As knowledge at this level increases, physical data is used for the physical extension of the physical perceptors: machines, instruments, materials, and so on. The individual, seeking the expansion of himself as he cannot be satisfied with nongrowth, endeavors to carry out this extension by "putting on" ever better clothes, more money, prestige, status, importance, bigger cars and homes, facial lifts, degrees, ad infinitum. But one day the endeavor to expand himself through the externalization process no longer suffices and he starts the inward journey.

## *Outward Being*

During this same period of moving outward, he has become more and more dependent upon others to supply his needs until, finally, everything he eats is raised by another; his clothes are made by others, as is everything else he uses, including thoughts and opinions. He has reached the apex of outward being and even identifies himself as a number, a member of certain clubs or institutions, and the retainer of certain opinions, philosophies, and prejudices along with others. Any identity stripped of this veneer escapes him. Also at this time he externalizes most of the facilitators that affect him. Whatever is wrong or whatever needs to be done, it must be corrected or accomplished by others—the city commissioners, police, plumber, legislator, President, neighbors, banker, or whomever.

This greatest depth of involvement in physical matter or externalization is referred to in the Bible as "the journey into the far country," the farthest point away from the Father's home, or the spiritual state. Yet, at this stage of greatest distention the only movement possible is now away—following the curve of the circle—from physical entrapment. What begins to happen is a growing discontent with what one is, has, and does. What was held as valuable before no longer suffices, an emptiness sets in, and the search for fulfillment takes on a different face.

## *Disenchantment*

The changes, subtle in the beginning, involve all aspects of the person's life. Just as the scientist at the pinnacle of his externalizing success—the projection of his own brain into the computer and the exploration of space—gives birth to a new awareness of the intangibility of the universe and stands in awe of the new science displacing his old theoretical concepts of man and his world, so does the man discover that his answers to crime, disease, poverty, violence, and anarchy cannot reside within the externalization process. Do what he will with legislation, new buildings, committees, commissions, or methodologies, the crime rate will continue to rise, the frustrations become greater, and the hatred grow more bitter.

At the moment of discovering this secret, he will also find he can no longer identify himself with the vehicle which carries him. Within, he knows there is some other self that he only vaguely knows, and he starts to ask, "Who am I?" "Why this life?" "Where am I going?"

He has rounded the corner. He yearns for his Father's home, his spiritual heritage. He wants to leave the far country and find new values and meaning. Unsure of his footing at first, he disclaims any value in money and material things, but he is not certain what replaces them. While holding them in

contempt, he stands naked and complaining without them, unsure yet how to weave his new vesture. Seeking new human relationships, he proclaims love while yet unable to starve old hatreds. Searching for equilibrium within, he struggles with the outward evidence of inequalities between people. Hungry for inner contentment, he screams for peace between nations. Probing for the higher levels of his mind, he distorts the view by trying to materialize the soul with chemical magic.

But, he is man on a journey home, and despite his bewilderment and false starts he knows deep in that self he seeks for so diligently that the veneer, regardless of how finely polished, is "not where it is" anymore. He can no longer externalize, and the new age of internalization has arrived.

It would seem that this growth through the impersonal and personal to the transpersonal is the greatest challenge facing mankind today. The conquering of self and the exploration of the inner space rather than the outer space are the greatest adventure.

With this awakening comes the knowledge that the finest teacher is he who "is," and that the mastery of one's environment is secondary to mastery of oneself and even dependent upon it, that control *without* means nothing without control *within*, that man is not fulfilled through the accumulation of external objects but through internal achievements, and that peace collectively is a fantasy without peace individually.

Those of us who are behavioral scientists and have for many years struggled with social ills are beginning to understand the futility and disenchantment of trying to change internal states while working with external conditions. There is a great need for dedication to this inward and upward journey on the part of those who can believe that man is capable of maturing beyond violence, hatred, bigotry, and fear; that man can solve his problems without destroying himself or losing himself through chemically induced insanity.

## *-Last Call!-*

### Rosicrucian International Convention Montreux, Switzerland

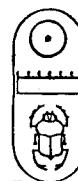
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(This is to let everyone know, who is participating in this charter flight to Montreux, Switzerland, that the Rosicrucian Order, AMORC, is cooperating in good faith with Sabena Airlines and the tour sponsor. In addition, the Rosicrucian Order, AMORC, assumes no liability or responsibility in connection with this tour and receives no remuneration from this flight.)



# Rosicrucian Activities Around the World

THE EMPEROR, Ralph M. Lewis, and Mrs. Lewis were honored at a reception by staff members in honor of their 50th Wedding Anniversary. The surprise party took place at the home of the Emperor's Executive Assistant, Frater Leonard Ziebel.



subjects in an atmosphere of high interest and adventure.



At a recent gathering of science writers and reporters of several nations during the program carried out at the Fourth International Seminar of Scientific Journalism in Los Angeles, California, Frater Alexander E. Braun was presented with an Award of Merit "in recognition of consistently outstanding contributions in the field of science reporting." Presentation of the engraved plaque was made by Mr. Ernst Röhmer, chairman of the event, after which Frater Braun addressed the meeting on the subject of "Society's Responsibility to Science."

Frater Braun writes the *Brave New Era* series, which appears regularly in the *Rosicrucian Digest*, and will be teaching Man's Cosmic Relationship," an astronomy course, during the 1973 Summer Session of Rose-Croix University.



From late October until mid-March, Fall-Winter Rose-Croix University classes were held at Rosicrucian Park. Designed around a new concept, *The Challenge of Mysticism-72 PLUS* was a mystical exploration into the present and near future, relating Rosicrucian philosophy to contemporary issues with an emphasis on the mystical view of life. Topics covered included mysticism and the supernatural, dreams and symbolism, biorhythms and the cycles of life, ontology, the nature of life force, and a mystical approach to ecology. Student-members participated eagerly in discussions concerning these

Rosicrucian members in Australia were offered the opportunity to attend Rose-Croix University classes on their home ground this year. Dr. John Bradley, of Campbell River, British Columbia, and member of the Rose-Croix University Faculty, presented two interesting courses, *Rosicrucian Health and Healing* and *Man's Psychic Structure*, over a two-week period extending from February 19 to March 4. The well-received classes were held at Sydney Lodge.



On March 23, a surprise retirement dinner was held at the Elk's Lodge in San Jose in honor of Mrs. Lillian Chappell who for approximately twenty years has been a member of the AMORC Staff at Rosicrucian Park. Prior to her retirement, Mrs. Chappell worked in the Accounting Department. She was well known for her devotion to her work and loyalty to AMORC. We all join in extending to her our very best wishes.



We wish to extend our congratulations to Mr. Bill D. Schul who has received the 1971-72 John H. McGinnis Award for nonfiction from Southern Methodist University. Mr. Schul's articles have appeared in the *Rosicrucian Digest*—"A Study of Man's Consciousness," May 1972, and "A New Adventure for Scientists," March 1973. His recent article, "As Within So Without" appears in this issue.

The  
Rosicrucian  
Digest  
June  
1973

Twenty-two years of active service and leadership in innumerable aspects of community and civic affairs in his state, in addition to many quiet hours spent in assisting individuals with their own special problems, has made Mr. Forrest E. Breckenridge of DeLand, Florida, a recipient of the Rosicrucian Humanitarian Award. Shown in the photograph taken just after the presentation that was made at a luncheon of the DeLand Kiwanis Club, of which he is a member and past president, are, left to right, Frater D. Rimmer Lundow, Mr. Breckenridge, and Frater Robert Bennett and Charles Lucas. ▶



▽ △ ▽

On the evening of March 30, 1973, *The Faculty Trio* of California State University, San Jose, presented a beautiful concert for Rosicrucians and their friends in the San Jose area. Held in Francis Bacon Auditorium in Rosicrucian Park, the concert featured musical selections from the works of Beethoven and Brahms. Members of this fine trio are John Delevoryas, pianist; Donald Homuth, principal cellist of the San Jose Symphony Orchestra; and Lauren Jakey, violinist and Concertmaster of the San Jose Symphony Orchestra. Mr. Delevoryas was graduated from and taught at Juilliard School of Music, and received the Rosenberg and Loeb prizes for outstanding pianistic ability. The musical program was enjoyed by everyone who attended, and the Rosicrucian Order was pleased to promote a concert of this nature.

▽ △ ▽

From Bob Wilcox, *Miami News* Religion Editor, comes word of appreciation that he has been able to use quotations from the *Rosicrucian Digest* several times in his newspaper column, "The Synthesis of Science and Religion," which appears in *The Miami News*, Miami, Florida. We are pleased to hear that various articles in the *Digest* have proved helpful in this respect.

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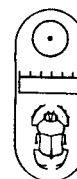
In February, Abdiel Lodge of Long Beach, California, celebrated its twenty-seventh birthday with an impressive ceremony, symbolically burning the

mortgage on the Temple building. This very beautiful ritual-drama, which was prepared by Grand Councilor Frances R. Holland, was the culmination of many years of service and effort by Abdiel members.

Grand Councilor Holland officiated at the ceremony and was assisted by Regional Monitors Frank D. Wiedeman and Sherman Livingston. Charter member Paula Doweling and Past Master Beatrice Coukoulis represented the original group. Master Florence Edwards and Frater Lloyd Sandman—Abdiel's newest member—represented the current and future officers and members in the ritual-drama. Colombes Janice Hall and Christy Bader served beautifully for this memorable day. Many former officers and members attended the ceremony, and to complete this festive occasion refreshments were enjoyed by all.

▽ △ ▽

While on a six-week tour of the West Coast of the United States, Frater and Soror Hugh Thornton-Brown, Past Masters of the Raymund Andrea Chapter in Worthing, England, saw their 17-year-old dream come true when they stopped in San Jose to visit Rosicrucian Park and attend a Convocation in the Supreme Temple. Frater and Soror Brown also toured the new Administration Building and spent some time touring the Egyptian Museum and the Rosicrucian Research Library. They will be taking with them many happy memories of their visit to Rosicrucian Park.





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TRAVELERS FIND  
CIVILIZATIONS  
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**BLENDING OF PAST AND PRESENT** 

Opposite is a partial view of the Reception Room in the main Rosicrucian Administration Building. One wall contains a bas relief of Egyptian design, an exact reproduction of one in a temple of Egypt. It depicts the ancient Egyptian practice of “laying on of hands.” It is here represented for aesthetic reasons only. In other respects, the Reception Room is of a modern motif. Here hundreds of Rosicrucians and visitors from throughout the world are received annually.

(Photo by AMORC)

***The  
Rosicrucian  
Digest  
June  
1973***

**LAUNDRY DAY IN NEPAL (overleaf)**

The twentieth century and modernization have not touched all strata of life in this little Himalayan kingdom of Nepal. By necessity and choice, many of the natives cling to familiar customs such as this public pump and the laundry facilities which it makes possible.

(Photo by AMORC)







# Sanctum Concert

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## The Real Story of Jesus

by H. SPENCER LEWIS, Ph. D.

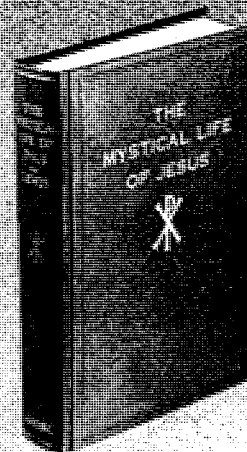
This book is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of his activities in the time not mentioned in the Gospel accounts. The facts relating to the Virgin Birth, crucifixion, resurrection, and ascension will astound and inspire you.

The book was in preparation for a number of years and required a visit to Palestine and Egypt to secure a verification of the strange facts contained in the ancient Rosicrucian and Essene Records. Its revelations predate the findings of the Dead Sea Scrolls, indicating a secret source of information known only to the author.

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## Mystics at Prayer

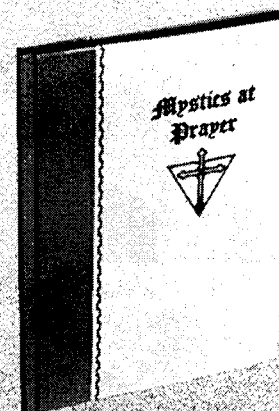
This book explains in simple language the reason for prayer, how to pray, and the cosmic laws involved. Prayer is man's rightful heritage. It is the means of man's communion with the infinite force of divinity.

Compiled by Many Cihlar, Austrian Philosopher and Mystic, from the prayers of Hindu, Sufi, Persian, Hebrew, and Christian Mystics, the book is well bound and beautifully printed in two colors.

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# BRAVE NEW ERA

In any serious accident or in major surgery, there is always the urgency of either getting immediate medical aid or finishing the operation before the patient's blood supply runs out. There are, of course, transfusions, and blood banks have been established to provide vitally needed blood, but complications constantly arise with this technique.

Whole blood transfusions bring allied with them a whole series of problems. There is always a dearth of donors, an ever-present risk of hepatitis, cross-matching, and many other difficulties which cause this treatment's safety coefficient to drop down.

Now, however, short-term problems associated with the loss and need of blood, especially as a result of massive infections or hemorrhaging, can be considered—tentatively, at least—as solved. A series of new developments is rapidly dispelling the traditional notion that blood is always necessary for life. Fluorocarbons, chemical compounds of fluorine and carbon, have been successfully used to replace blood.

Since fluorocarbons do not oxidate and have high thermal stability, they have been used mostly as fire-extinguishing agents, in heat-resistant and chemical-resistant plastics, and in refrigerants. Perhaps the most familiar application of these compounds is found in *Teflon*, the coating applied over some kitchen utensils so that food cooked in them will not stick to their surfaces, even if burned. This allows the housewife to perform such cholesterol-free feats as frying eggs and meats without using any fats or oils.

About a year ago, a young U. S. Air Force recruit was hospitalized with a serious case of hepatitis. During the course of the disease, it so damaged his liver that he entered into a coma. There were too many poisonous wastes in his blood and the liver could not clean it or in any way cope with the situation.

In cases like this, when a rest is needed for the liver to allow it to exercise its great regenerative powers and perhaps resume normal operation, a procedure called *cross circulation* is sometimes attempted. This technique requires that the patient's blood be pumped through the body of a baboon so that the animal's liver and kidneys can clean the blood from the toxins accumulated in it, but it

is a risky method and the scarcity of these animals makes it a costly one.

In the case of the airman there just was not enough time, due to the hopelessness of the situation, so a new technique called *Total Body Washout* was tried. Total Body Washout, or TBW for short, consists in draining out completely the person's total blood supply, replacing it with a special clear solution of fluorocarbons. This washes the vessels clean of the tainted blood but is a short-term procedure, as the body is continuously producing new, albeit clean, blood.

During the course of the TBW procedure, which lasted less than half an hour, the young man's heart and brain showed no activity, and his temperature dropped to about 23 degrees Celsius. Breathing action was carried out through a mechanical respirator.

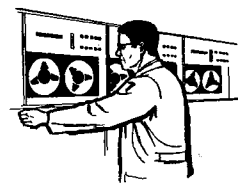
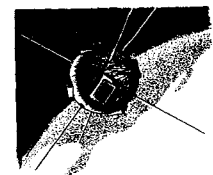
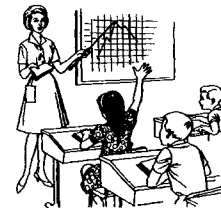
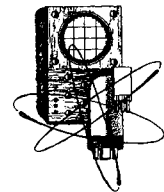
TBW was continued until the fluorocarbon solution, which was being constantly drained and replaced, showed no sign of red blood cells. Then, gradually, fresh whole blood was infused into him, until reaching the normal average amount in a healthy adult: five liters.

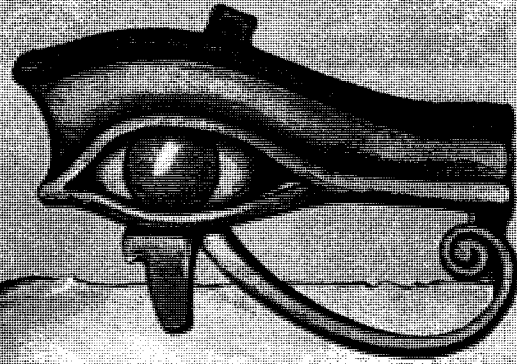
Twenty-four hours later, the airman was awake and his liver function was improving at an ever-increasing rate. Today he is fully recovered and looking forward to beginning his college career as soon as he is discharged from the service.

Since then (and as of this writing) the TBW technique has been utilized with a thirty-six percent rate of success, and it is hoped that better results will be obtained in the near future; in the meantime, fluorocarbons are finding increased application as *supplements* to blood, as in the case of rare blood types, or when transfusions are not possible due to medical or religious reasons.

Other radical breakthroughs of this magnitude are in the works at this very moment, especially in the field of immunology, where doctors are studying ways in which to activate the body's defense systems against conditions such as cancer. New techniques, coupled to the bold application of exotic materials, are providing solutions for previously unsolvable problems of health and disease, adding to the resources of medicine's armory 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:

By a tranquil mind I mean nothing else than a mind well ordered.

—MARCUS AURELIUS, A.D. 121-180  
*Meditations, IV*

Philosophy is the microscope of thought.

—VICTOR HUGO, 1802-1885  
*Les Misérables, Saint Denis*

The history of science is science itself; the history of the individual, the individual.

—GOETHE, 1749-1832  
*Mineralogy and Geology*

It is a matter of perfect indifference where a thing originated; the only question is: 'Is it true in and for itself?'

HEGEL, 1770-1831  
*Philosophy of History*

