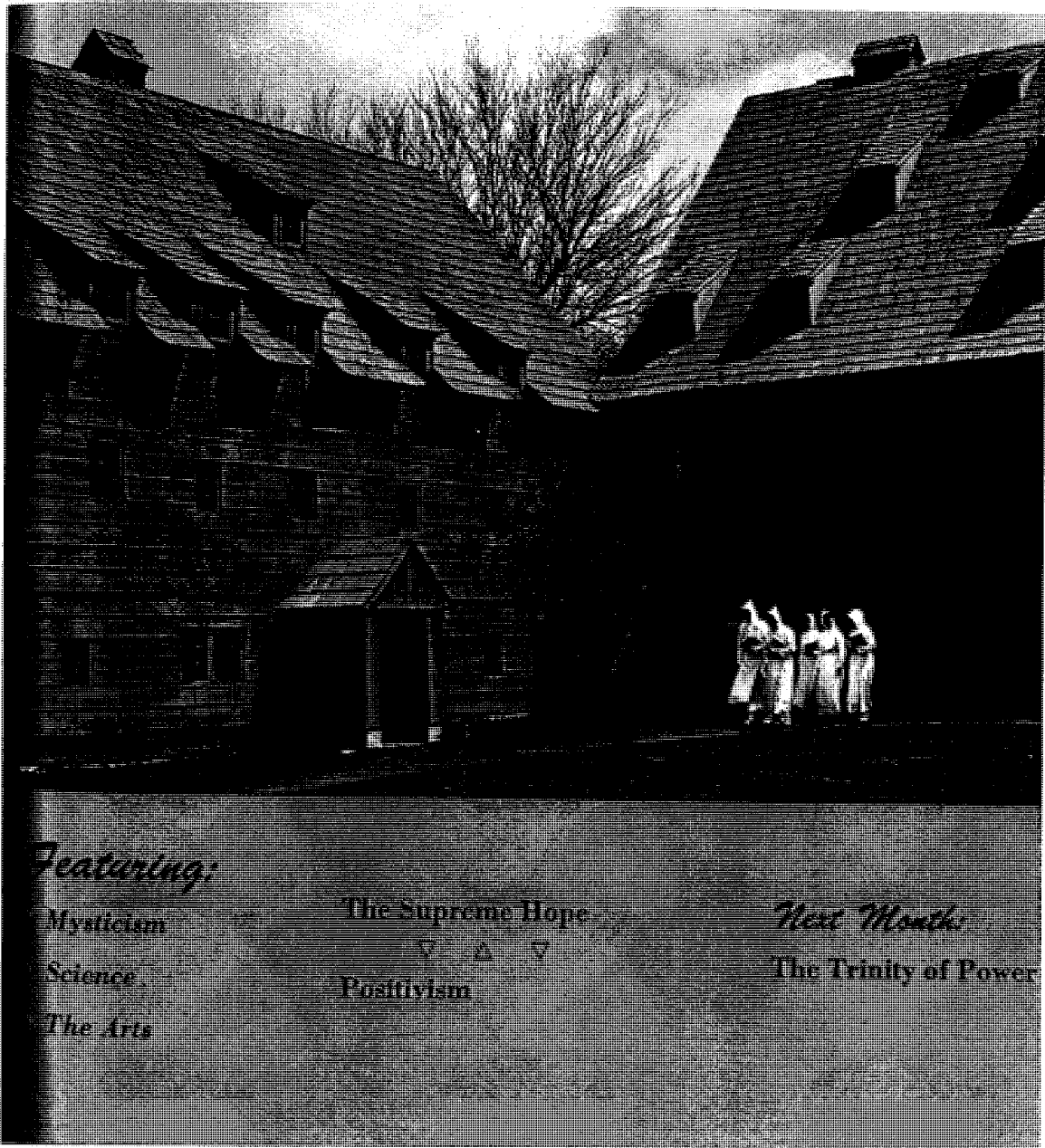
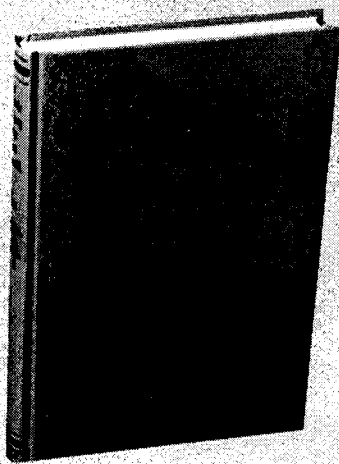


ROSICRUCIAN DIGEST

April 1974 • 50¢





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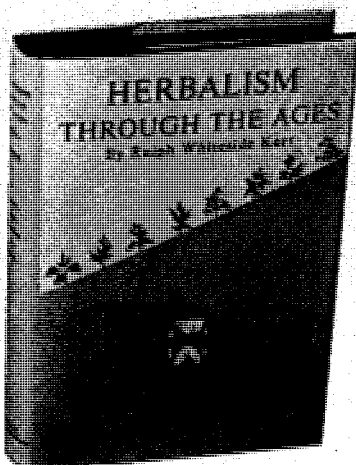
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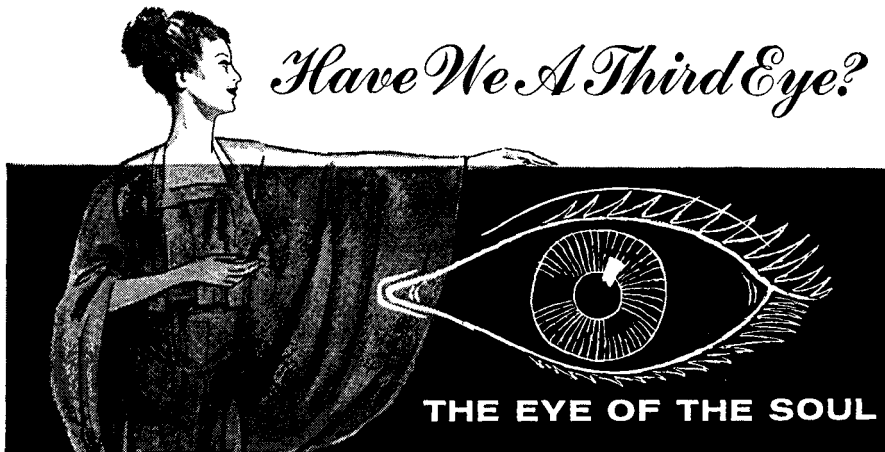
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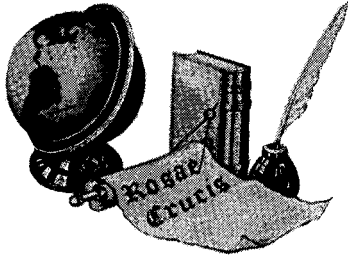
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of

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Gerald A. Bailey, Editor

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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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HOME OF CHARLES DARWIN

Downe House in Shrewsbury, Shropshire, England, was the home of Charles Robert Darwin (1809-1882), renowned naturalist. His original publication in 1859, entitled *On the Origin of Species by Means of Natural Selection*, caused world comment and controversy in the realm of religion and science. The doctrine became known as *Darwinism*. In 1871, he published *The Descent of Man*, which caused him to be subjected to severe criticism by the orthodox religionists but arouse favorable comment in the scientific world.

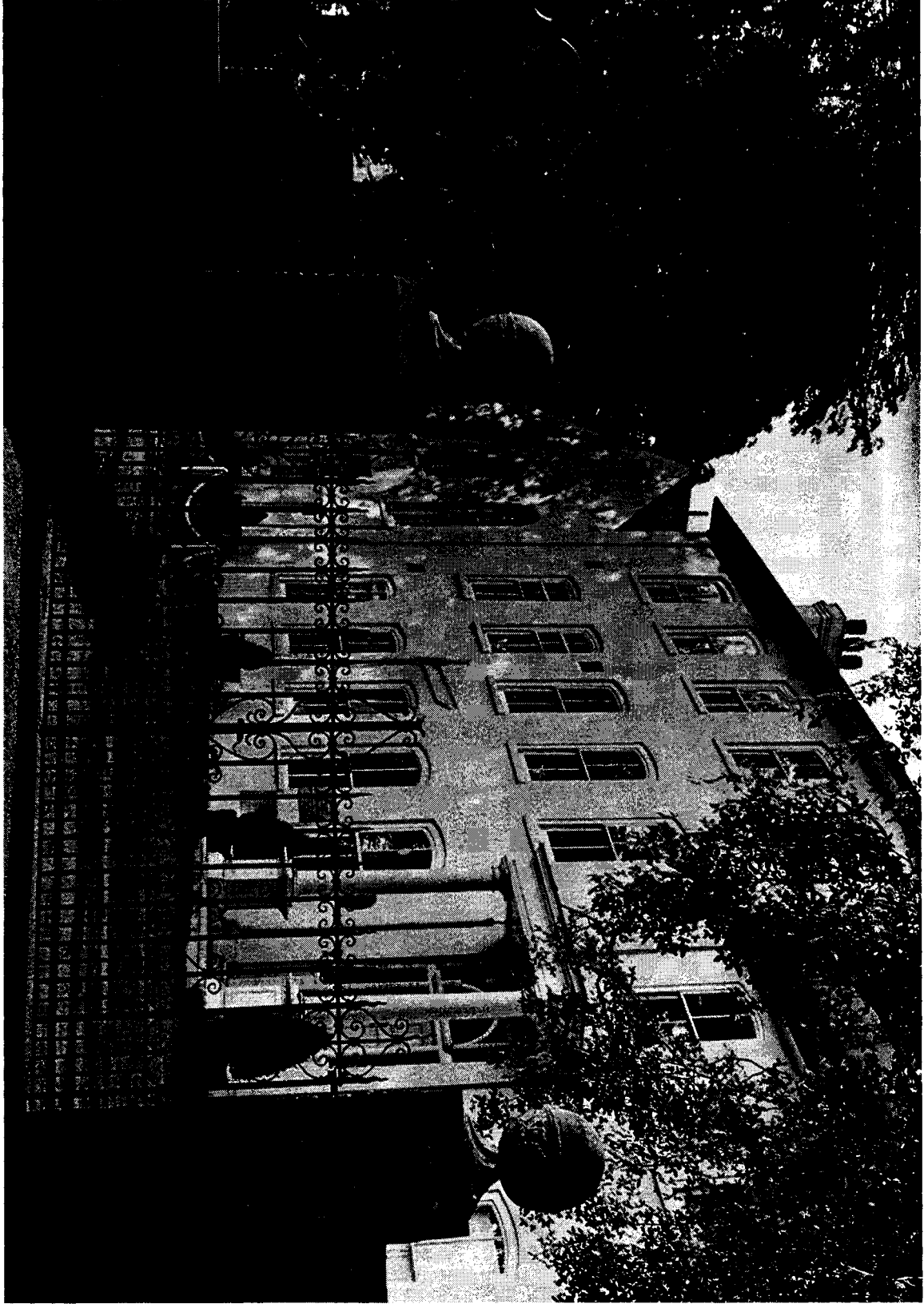
(Photo by AMORC)

Volume LII

April, 1974

No. 4

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THOUGHT OF THE MONTH

By THE IMPERATOR

MORAL AND HUMAN BEHAVIOR

IS THERE a wrong human behavior? There is no behavior by man which is inherently wrong, that is, in the sense of being considered as naturally so. What does follow from the attributes, the instincts, passions, and appetites of the human is of the substance of what man is. Whatever man is motivated to do constitutes the form of his behavior. There are variables of this behavior, as one being more extreme or reserved than another. The judgment of which of these are right or wrong does not principally follow from any standards established by nature.

The evaluation of human behavior is related to values which the human establishes. But these values are not *a priori*, that is, they do not exist as innate universals in all men. It is the externalities of man's world, his environment acting upon his nature, which bring about certain responses as behavior. These influences are experienced by the human as pleasurable or varying degrees of displeasure. The pleasing is the *good*. The contra state is the *bad*. In this primitive response, the good or the pleasing sensation has no moral context related to it. It is wholly a physical, personal evaluation. It is not in accord with any fiat, regulation, or tradition. More simply put, the *good* is a desired sensation which is devoid of any idealistic or rational connotation such as to whether it is the right action.

In this connection, most any human would consider that another striking him or attempting to wrest away his food would be exhibiting bad conduct toward him. Conversely, any other human favoring him in some way would be considered displaying good behavior. However, to experience the *personal* good, to satisfy an appetite, to gratify an instinct, one may resort to

a behavior which inflicts a hurt, an offense, a displeasure upon another. Simply, then, in a primitive response to his nature, man in seeking the good may and can personally display a behavior which is adjudged by others as bad.

If humans were to live by this motivation alone, each then would be guided entirely solely for the concern of his personal welfare, the fulfillment of his desires. Such behavior would, of course, be one of self-indulgence. The bad would be what was *personally* disagreeable, but the effects of one's acts upon others would never be considered.

Collective Good

The first behavioral codes, the proscription of certain acts as being bad or wrong, arose out of the formation of early society. If each man were unrestricted in seeking his personal satisfaction without regard for its consequences upon others, then no member of society could be assured of security. It was observed that each human was not equal in personal defense, in repelling an attack by those who sought to gratify some intimate end at the expense of others. Such unrestraint obviously would mean the destruction of society, no matter how elementary it was. Therefore, the good that the individual sought in life was extended so as to become a *collective good* for the whole of the tribe or clan. Conversely, other acts were conceived as taboo, as being a collective wrong for society—the governing principle being that one should not exercise his personal good to the detriment of another member of society.

However, such restraints and the values of right and wrong had no moral

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content. They were strictly pragmatic; in other words, one sacrificed certain personal gratifications so that other aspects of his own welfare would be protected against the aggressive onslaught of others.

We find early examples of this practical social behavior in ancient Egypt. We may use the example of the Egyptian hieroglyphics such meanings as buted in the deciphering of the Egyptian hieroglyphics such meanings as *truth*, *righteousness*, and *justice*. There was at first for long centuries in the use of the word *maat* no indication of a moral connotation. The meanings of the word principally stemmed from the essential need of right conduct for the mutual welfare of society.

Ptahhotep, a vizier of the Middle Kingdom, approximately 4,000 years ago, in instructions to his son says, and we quote in part:

"If thou art a leader commanding the affairs of the multitude, seek out for thyself every beneficial deed, until thy business be free from wrong. *Maat* is great, and its effectiveness is lasting; it has not been disturbed since the time of him who made it, whereas there is punishment for him who passes over its laws. It is the (right) path before him who knows nothing. Wrong doing has never brought its undertaking to part. It (may be that) fraud gains riches, but the strength of *maat* is that it lasts, and a man may say: 'it was the property of my father (before me).'

Practical Wisdom

This indicates that right behavior was a form of *practical*, useful wisdom to be applied in human relations. It was an evidence of good character, but there was in this early instruction no implication of any divine origin or guidance—in other words, no moral impellent.

The Egyptian religion later introduced good behavior as a condition of *reward*. Eventually it became a preparatory qualification necessary to assure one an everlasting life after death in the company of the gods. It was not yet thought to be a divine element itself, that is, to have a divine

quality. Succinctly, one would not aspire to be good, to do right, or exhibit just behavior because of any excellence in these things themselves; but rather that they were an essential condition for the afterlife just as they had a practical value here on earth.

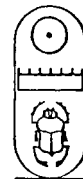
The Memphite Theology

To the Memphite priesthood of ancient Egypt, the universe was orderly; it was planned. Righteousness and goodness were a human state that corresponded to the cosmic order. We quote below in part from what is called the *Memphite Theology* of the Middle Kingdom. It was perhaps one of the closest approaches to philosophical concepts in all of the Egyptian literature. It expounded the conception that there was a teleological creation of the universe, that is, that it was created by *thought*. However, the thought was made manifest by means of the spoken word. The reference to *heart* in the quotation is due to the ancient Egyptians' association of heart with mind.

"It is (the heart) which causes every completed (concept) to come forth, and it is the tongue which announces what the heart thinks. Thus all the gods were formed Indeed, all the divine order came into being through what the heart thought and the tongue commanded (this justice was given to) him who does what is desired. Thus life was given to him who has peace, and death was given to him who has sinned."

Merikere was advised by his father, a king, to "do *maat* while thou endurest upon earth." "The council which judges the deficient, thou knowest that they are not lenient on that day of judging the miserable, the hour of doing (their) duty Do not trust in the length of years, for they regard a lifetime as (but) an hour. A man remains over after death, and his deeds are placed beside him in heaps. However, existence yonder is for eternity He who reaches it without wrong doing shall exist yonder like a god, stepping out freely like the lords of eternity."

This was an advocating of social justice on earth which made those who practiced it eligible to enter into the



company of the gods. Gradually, goodness became an innate virtue, that is, constituting the very essence of the gods. Therefore, according to later Egyptian concepts, good behavior by man made him *godlike* at least in the sense that he was worthy after death to be equated with them. On the other hand, to do evil was to lose this divine attachment, to fall from grace. Good behavior had now come to mean the attainment of a *moral quality*.

Zoroaster

The first religion whose doctrines were founded upon the conflict in human life between *good* and *evil* was Zoroastrianism. Zoroaster, who lived approximately seven centuries before Christ, was a simple shepherd who, it is believed, could neither read nor write. He observed the effects that good and evil behavior had upon the lives of men. Subsequently, in a series of visions he came to believe that goodness was embodied in a being of a divine nature whom he termed *Ahura Mazda*. The word has been translated to mean Lord of Wisdom. He believed that Ahura Mazda sought to direct the lives of men toward light and goodness. Fire became the principal symbol of this divine light, the depicting of the essence of goodness of Ahura Mazda. A lesser divine being, such as an angel, was *Mithras*, who personally symbolized light.

But Zoroaster also envisioned an opponent to Ahura, an evil being whom he called *Ahriman*. Ahriman was a tempter and the first person in religion to characterize the Devil, or Satan. The deeds of Ahriman were those of moral darkness or wickedness; that is, two supernatural beings were thought to be in continual conflict for the possession of the human soul. Zoroastrianism was therefore also the first religion proclaiming a duality polarized by good and evil. The Hebrews were later exposed to this Zoroastrian conception and founded their theological idea of the Devil upon it. Christianity inherited the concept from the Hebrews.

Fragments of the Zoroastrian religion descend to us in the *Avesta*, its sacred books. The *Avesta* is likewise the Holy Book of the Parsis of India who pursue

the Zoroastrian faith. The *Avesta* has several divisions, the *Gathas* being the most important part. It consists of songs and psalms that have come down from the ancient Iranian peoples, Zoroaster being a member of one of their tribes.

The following quotation captures from the *Avesta* the spirit of Zoroastrian teachings:

"The primal spirits who revealed themselves in vision as twins are the *Better* and the *Bad* in thought, word, and action. And between the two the wise knew to choose aright, the foolish not so."

Conscience

Conscience has no inherent moral precepts that reach down into the conscious mind. Man is not born with a concept of good, with a formulated code of behavior given him to follow. There is no universal conscience in a sense that it propels all mankind alike along a specific course of behavior.

However, conscience does impel man to pursue an order of behavior which he alone comes to accept as the right moral order. This does not mean to imply that each individual constructs his own moral code but rather that each is drawn to those doctrines, precepts, and precepts which to him constitute the right. In other words, subjectively he has the tendency to move toward a conception of right but objectively he must make a decision of what that right is. Man wants to *belong*, that is, to embrace that which seems to provide the greatest happiness. Again we are faced with pleasure as an end to be attained. But this pleasure can be of a transcendent order, one that appears as a sense of well-being and of an emotional and psychic nature that is quite differentiated from the sensuous.

The sensitive individual would readily incorporate justice as a form of good behavior and as being moral. He *sympathetically* extends to others his own feeling of opposition to the hurt of wrong and evil. He is thus drawn to that faith, creed, doctrine, or system that will evoke these sensibilities within him.

The criminal has a low order of the sense of righteousness. It is a sense that

is highly introverted. It is only realized in the pleasure of the lowest organic order of human nature. In other words, to such individuals, that which is right is the pleasure, the good which serves the immediate intimate self only, regardless of what effects it may have upon others. There, of course, can never be any moral behavior that is emotionally and intellectually embraced which does not bring also an intimate satisfaction to the individual. If one does not personally experience the effects of a moral behavior in *some* aspect of his nature, his mere conformity to its code is a hypocrisy.

Generally, it is held or believed that moral codes are edicts that originally have descended as a result of some fiat

by divine personages, founders of religion, messiahs, and so on. However, there are those persons in increasing numbers who cannot accept the doctrines of most religions. They may look upon the founders of those religions or their deeds as being principally mythical. Yet, the personal behavior of these nonbelievers can be equivalent to what the religionist terms *morality*. These persons may not consider their behavior in the moral sense but, as did many of the ancients, regard it as a form of social justice and necessity; in other words, the *good* being what is necessary for the benefit of the individual and of society collectively. If man follows such a principle, certainly religion cannot incite any greater ideal in human behavior than that.



Mastery requires study and learning, meditation and listening, application and living.

—RUBY DELACROIX

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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

May: Mrs. Golda Meir, Prime Minister of Israel, is the personality for the month of May.

The code word is NAT.

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



V. V. GIRI

July: V. V. Giri, President of India, will be the personality for July.

The code word will be LOOK.



MRS. GOLDA MEIR



The Search For Truth

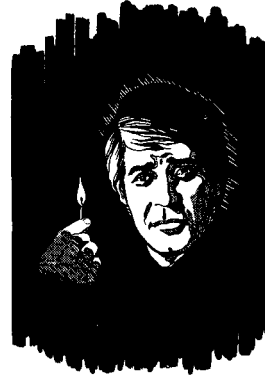
by ALICE STICKLES, F. R. C.

THE WHOLE business of being a news reporter, a journalist, historian, or statistician depends on finding the answers to the following questions: What happened? Who? When? Where? It is all very practical and down to earth. Commentators and journalists may add their personal opinions and popular attitudes, but they cannot wander far from the facts.

A scientist can venture a little further and dig a little deeper for his facts and not only determine what is happening but what physical laws are involved and how they are functioning. He searches the effects of natural phenomena to find the causes, but he must never dare to venture beyond the limits of the physical world into the rarefied region of the metaphysical. He has decided that the beginning and end of all natural phenomena is an electronic force operating as the two polarities—positive and negative—which he explains in terms of *frequencies*.

These are responsible for the electrons and protons that make up the atoms of his own body, but he does not know where they come from. He cannot trace this force to its origin—from the air about him or from the depth of some black abyss in outer space. He may think “in depth” in the privacy of his own home, but he is careful not to mention the name of Deity in the laboratory where he works.

The philosopher adds another question to the list. It is, *Why?* Where did mankind come from? What is his purpose in the whole scheme of creation? What can he hope for in one short life with all its problems, hopes, and disappointments? What natural principles are demonstrated? Why were they set into motion in the first place? What lies behind the whole pageantry of unfolding civilizations when they only fall back into decay and obscurity after



a few hundred years? Is our present civilization any better or any worse than the preceding ones?

He accepts the scientist's research into the law of polarity but inquires a little deeper as he observes the many applications of the two opposing forces such as light and darkness, sin and virtue, electricity and magnetism, male and female, and a dozen others. Neither one can exist or function without the other.

Paralleling the inquiries of the philosopher, the religionist asks, *what* is beyond the physical universe? Is *It* a Supreme Intelligence with unlimited powers? How can man relate to *It*? The results of his questions and speculations are revealed in the thoughts and theories of inspired prophets and religious leaders, each one presenting some phase or facet of the *truth*.

Mankind is addicted to naming things and entities, so he gives a name to his mental image of the Supreme Being. The very act of naming the intangible Supreme Intelligence sets the Creator apart from his creation, thereby causing the many discrepancies between the world religions.

In the wisdom religion of the Orient, however, there is no attempt to name, describe, or qualify the Universal Principle. It does not speak of God or make any attempt to describe Him. The Orientalist will tell you that there is no dividing line between the Creator and the created—all are ONE.

In the religions of the Western world, God is separated from his manifesta-

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tions and even given human characteristics such as love and hatred, magnanimity and jealousy, desire and repugnance—all in one deity. This practice accounts for the popular expression that “man made God in man’s own image.”

There is still another type of man who is searching for truth. He is not looking toward the skies for an answer nor in test tubes or microscopes. He may be your neighbor, puttering about his garden, watching the ball games, or talking about the latest news. Perhaps he belongs to some religious group and participates in church activities.

But his distinguishing characteristic is that he looks within his own inner consciousness for the answers to his questions. He knows that he lives as a human being because “God breathed the breath of life” into his lungs with his first breath and animated the elements of his small physical body.

He looks beyond the boundaries of the physical world and finds a universe unrestricted by time or space. In a flash of intuition, he realizes that he and his Creator are One and inseparable except in his own narrow sense of limitations.

He has studied the *law of rhythm* as demonstrated by the constant changes

in the finite world—the changing seasons, the rise and fall of continents, the tides and movement of the planets, the birth and death of all living things. But *death* and *birth* have the same meaning—a change from one form to another.

He meditates on the law of *cause and effect*, and he knows that nothing occurs without a preceding cause. If he plants the seeds of melons, melons will grow. If he ignores the law of gravity, he will fall. If he violates the social customs of his community, he finds himself unpopular. In human affairs, this law is called *karma* which means that we get exactly what we have earned, either pleasant or unpleasant, at some time in the past.

This man is the mystic, the esotericist. He is trying to put all nature and its Creator back together again after they have been analyzed and dissected, interpreted or misinterpreted, affirmed or denied, probed and prodded, exploited and dramatized by the religionists, the scientists, and the philosophers.

God is ONE with all His Creation. We can try to attune to the Divine Presence, try to find the purpose of our own existence, and eventually we will return to the Father, like the Prodigal Son, and learn the Truth.



Mysteries of Mind!

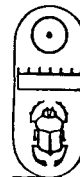
Through the portals of Rose-Croix University a Rosicrucian student enters into a world of rare and challenging ideas. Although all classes offered at Rose-Croix University offer useful and enlightening information, few are as fascinating as the course, **Man's Psychic Structure.**

This course probes the inner recesses of the mind, exploring the phenomena of normal perception and extranormal perception, the mysteries of time and space, the extension of consciousness, mind over matter, and the role of man in relationship to these unique elements of his existence.

Exercises, experiments, and measurements keep students fully involved.

This is another of the many courses offered at this year's Rose-Croix University Summer Session, this one to take place June 17-22. For registration forms and the full program, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U. S. A.

(Previous university or college degree and study not necessary for attendance)



Marks of Service

With deep appreciation and feeling for the members and employees of AMORC who gave him a long, standing ovation, the Imperator responds to their well-wishes on the occasion of his 70th birthday anniversary and 50th year as an employee of AMORC. ▶

This was the third in a series of "fiftieth" celebrations for the Imperator who in 1971 received his gold pin for fifty years membership in AMORC, and last year celebrated his fiftieth wedding anniversary.



In second and third photos he is seen receiving his gold plaque for fifty years service, and presenting Winifred Harkness with a special gift from the Supreme Grand Lodge.



◀ The dinner party was attended by over 300 members, employees, and business associates who came to jointly celebrate the service of two remarkable persons who worked side by side guiding AMORC and its affairs through these many years. Also on hand was Supreme Legate for AMORC, Frater Raymond Bernard, who flew in from France for the special occasion.



◀ May 1, 1974, will mark the retirement of one of AMORC's most valued employees, Mrs. Winifred Harkness. In 1927, the Harkness family home was on land that is now part of Rosicrucian Park. Winifred's father in those early days worked as watchman for AMORC, and through such close contacts Winifred looked to AMORC for her first job when she graduated from high school and later, business college.

◀ For the next forty-five years she gave the best in service to the Order, and for most of those years supervised the financial and bookkeeping departments. She is saluted in this month's roto section where she is shown being awarded one of several gifts in appreciation of her long and faithful tenure.

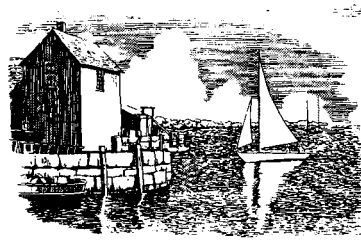
Annual Homecoming - May 19, 1974

OAKLAND Lodge (AMORC), CALIFORNIA, will celebrate its nineteenth annual Homecoming Day at the Temple, 1433 Madison Street, Oakland. Registration begins at 8:00 a.m. Frater Edward Russell, Grand Chaplain, will be the honored guest representing the Grand Lodge.

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ANTIGRAVITY

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



ANTIGRAVITY has intrigued the minds of scientists for a great number of years. Roger W. Babson, a statistician, several years ago set up an organization in New Boston, New Hampshire, known as the *Gravity Research Foundation*. This was to encourage scientific minds to write essays on their conception as to how antigravity could be produced and controlled to relieve some of man's efforts, like climbing a stairway, and so forth. Mr. Babson was giving out monthly prizes to the best essays selected. Also a Robert Morris was publishing a monthly circular dealing with the subject of gravity. I have copies of records of these organizations.

It does not seem to be generally recognized that Nature has been using antigravity for ages. Nevertheless, antigravity is the force that has produced life on land on this earth and is sustaining it here. How do we suppose that trillions of tons of water in the form of rain have been raised to the height of clouds in the sky? This is accomplished by water from the surface of the earth and the seas being vaporized principally by the heat of the sun world-widely. This vapor is lighter than the air in which it rises and therefore is forced skyward more like a bubble in the water. These water vapors eventually cool at their high point and condense to form drops of water. The water drops are forced downward by the natural act of gravity.

If it were not for this act of antigravity working on the water vapors, there would be no moisture to sustain life on the surface of the earth, which would remain a barren desert without growth or vegetation or animal life, although life would exist in the ocean and confined bodies of water. However, the vapors in the sky in the form of clouds do not remain stationary. The difference of temperature locations of hot and cold air over the varying parts of the earth causes the clouds to drift and carry rain throughout the earth surface.

We also recognize the action of antigravity in the upward flow of the sap in the trees and plants in the process of their growth. Airplanes operate on a feature of antigravity because in their speedy flight, with slightly downward angled wings, they compress air to oppose gravity. In our mechanical and industrial developments we oppose gravity by exerting power through engines, which can provide power to push vehicles upgrade against gravity. Our power dams obtain their power basically by acts of rain, which is created by antigravity.

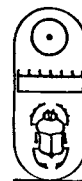
From the foregoing, we can see that Nature employs antigravity consistently in sustaining life on this earth.

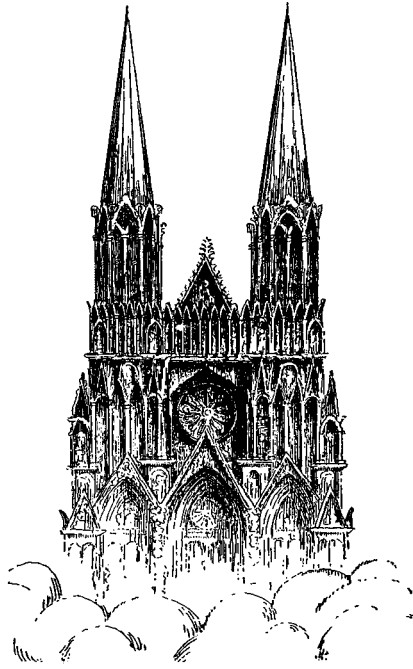


ROSICRUCIAN CONCLAVES

MIAMI, FLORIDA—Southeastern Conclave—May 9, 10, 11, Everglades Hotel, Biscayne Boulevard at Third Street. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Please contact J. E. Nichols, Conclave Secretary, P. O. Box 660202, Miami, FL 33166.

COLUMBUS, OHIO—Penn-Ohio Regional Conclave—May 18-19, Howard Johnson Motel, I-71 at 161 (999 E. Granville). Grand Lodge will be represented by Grand Master Chris. R. Warnken. Please contact Wayne C. Patterson, Conclave Chairman, 327 E. Elm Street, Granville, OH 43023.





The Celestial Sanctum

INSPIRATION

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

INSPIRATION is a word and a condition which we and all the world take much for granted, and yet we know its definition and source in a very limited way. We maintain that most of the great art, literature, and even engineering feats in the world have come about due to the inspiration received by their creators. Thousands of good and respectable people attend religious services regularly in the hope of receiving inspiration to better conduct their lives. The inventor tinkers endlessly with ideas hoping to receive inspiration that will culminate in converting his ideas into useful and needed products for mankind.

Whence comes this inspiration that each of us hopes to receive? The very use of the word *receive* indicates that we eliminate ourselves as being capable of originating such uplifting ideas. Indeed, we prefer to believe that our

inspiration comes from a greater source "up there" or "out there." But where is *there*? What is the source that is "there"? Whatever the source, the inspiration which we receive must be in terms we are capable of understanding, or we cannot recognize it as an inspired idea and use it. The inspiration that comes to us is always in our terminology and within our level of understanding; it is in our style.

This brings us to the fact that our creative aspects are not of the body. We use the body to transfer our creative efforts into tangibility in order to share them with others, but our creativity is spiritual, or psychic. Our body dwells in the realm of time and space, in the world of here and there, but creative man is not limited in time and space, in the world of here and there. The soul of man is and lives in the now. He is not a separate entity as is his body, but one with the All. Thus he is both the seeker and the sought. "Up there" and "out there" are relative terms for convenience.

Inspiration is defined as the infusion or arousal *within the mind* of some idea, feeling, or impulse, especially one that leads to creative action. The definition shows that man has had some difficulty in properly understanding and describing inspiration. *Infusion* is from a Latin word meaning "to pour in," but is defined as inspiring or imbuing. *Imbue* means to permeate or pervade and is from a Latin word meaning "to soak or wet." *Arousal* means a stirring or excitation. But the key words are "within the mind." Inspiration originates within the mind; there is no reason for it to come to the mind from "up there" or "out there." The mind is here *and* there. From a metaphysical viewpoint, we prefer to consider inspiration as being *generated* "within the mind."

Assuming that inspiration is generated within the mind, why is it generated in one mind at one time and not in another at another time? Can we be certain that it is not so generated? Perhaps the mind of all is fertile with inspiration at all times and is unnoticed or ignored. We are reminded of the essay of Ralph Waldo Emerson on *Self-Reliance* in which he wrote: "A man should learn to detect and watch

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that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty."

It is common for man to envy the talents, accomplishments, and possessions of others without making any sincere effort to develop his own. Too often he waits impatiently for these things to come to him from "out there." Cosmic law is impersonal and impartial; it plays no favorites. Those who *seek* to discover their potential, their unity with the Cosmic, and their talents (which are potential in all) are rewarded with success. They realize that their opportunities are neither more nor less than those of others. They recognize their responsibility to accept and develop the many cosmic blessings which are available to all equally. Instead of turning "out there" they turn within for inspiration.

How does one turn within for inspiration? It is best to *realize* that the Creator is just and impartial; it is *man* who is unjust and shows favoritism. It is man who discriminates, quite often against himself by underestimation of his own abilities. Whatever objective man has not realized, he *can* attain. Each of us has within him a trustworthy guide if he will follow that guide. But the decision is ours. The responsibility for such decision is part of our evolutionary process. Eventually, each of us will discover and faithfully follow the guidance of the voice within, or his inner guardian. Then we will seek inspiration constantly.

The mystical method of finding inspiration is through meditation. In meditation we seek to subdue our outer thoughts, involved as they are in the problems, obligations, and entanglements of daily life. We seek to enter the silent realm of the Celestial Sanc-

tum—a condition, not a place—and rest in its serenity. Instead of thinking objectively we relax our working minds and listen. We become at one with the great mind of the universe, the source of all wisdom. As we cultivate an attitude of love, serenity, and impersonality, we will gradually find ourselves infused with that particular inspiration which will arouse within us the determination to improve our lives and enable us to be of more use and service to our fellowman.

Many of us are relative strangers to our inner selves. On this earth we must produce through the brain and the body, but we can do so more efficiently with a little inspiration. When asked to what he attributed his success, the inventor Thomas A. Edison said it was ten percent inspiration and ninety percent perspiration. Nevertheless, no successful creative person has ever denied the importance of inspiration.

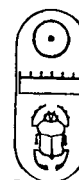
Great works of art may be copied expertly. Masterpieces of creative writing and music may be imitated. Magnificent engineering works may be varied a little from an original. But that which is truly inspired is original and unique; it has the mark of originality about it, and the world admires it as an inspiration. The source of all thought and ideas is infinite and is equally available to everyone, through inspiration.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

ROSICRUCIAN DIRECTORY

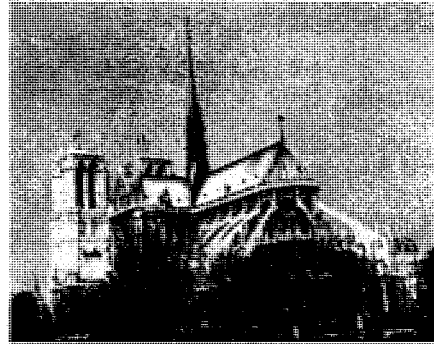
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



The Creative Cosmic Impulse

by GORDON KEIRLE, F. R. C.

*Notre Dame de Paris
and The Redwoods*



HAVING WORKED for some time in the tourist industry in Paris, it has been my privilege to guide many Californians through France's mighty and fascinating capital. One often hears them marvel when they come face-to-face with the great cathedral church of Notre Dame, imposing in its Gothic splendour. Who indeed may not feel reverence for the work of those dedicated—and anonymous—craftsmen who laboured for 170 years or more to bring this great structure to completion. Theirs was a work of true selflessness, united in the purpose of building a temple worthy of their God as they conceived Him to be.

Upon a recent visit to California, I was fortunate enough to pay a visit to the Redwood forests north of San Francisco and stand some moments among them in contemplation of their magnificence. In doing so I thought of all the Californians I had seen gasp in awe at the cathedral in Paris and wondered how many of them might be aware that they possessed a much mightier and far

older cathedral in their own State. For the hush of that stupendous forest is just as intense as that to be sought beneath the clustered columns and soaring arches of "Our Lady of Paris." One's voice is automatically reduced to the softest whisper in both places of the deepest reverence for the great work which one is observing and becoming part of.

Yet the Redwoods are so much older—some four thousand years in fact—than Notre Dame. They extend for many, many miles up the Northern California coast, and their height often dwarfs the towers of the cathedral by over forty feet. Medieval craftsmen laboured for entire generations to produce the great structure that has become so renowned, and yet a lifetime for them, with all the toil of their minds and bodies, was but as a moment's growth for the Redwoods. They had already built their shrine long before Christianity was even born, and they go on building it year after year.

Who can fail to stand in those silent forests and wonder at the divine design behind it all? Who cannot wander along those leafy cloisters and not yearn to stop a moment and feel the soothing vibrations ripple over him like the waves of the Pacific Ocean coming ashore a few miles away? Who cannot see the chapels amongst the sacred groves, or fail to marvel at the colours of the leaves as they glint and shimmer in the sunlight, as many-faceted as the finest stained glass? This is the wonder of creation at its purest, from the creator's hand, as timeless as the most eternal works of art man has ever produced—and more so.

Thus, no matter how we may stand in awe of the mightiest of man's

(continued on page 33)



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Can We Disturb Nature's Balance?

by RALPH M. LEWIS, F. R. C.

THE SO-CALLED balance of nature is a random situation. It is not teleological or purposeful, as man would like to think. Nature functions according to her laws, that is, the relative order for phenomena. This order, however, changes in time. Some such changes are so gradual that, in the finite memory of man, the laws seem to be absolute, that is, immutable.

It is a function of nature that most living things live upon others. That which is best able to survive a changing environment thrives and becomes dominant. It may cause other species to become extinct. If there were a planned balance in nature, then the dominant form of life could be thought of as upsetting the balance. Every living thing and even the forces of nature itself have the means, if circumstances favor them sufficiently, of unbalancing what may seem a *status quo* situation in nature.

There are some types of marine life that produce millions of eggs in the course of a year. Statisticians have estimated that if all of them were able to survive the other life that preys upon them, the seas in time would become choked with them. The insect world could easily take over all life, forcing mammals into extinction by the destruction of plant life and food sources. In primitive areas, insects have often compelled primitive peoples to evacuate and migrate elsewhere. The Bible relates infestations by locusts, and even in modern times there have been such examples.

An article in a recent science journal stated that, in the event of an all-out nuclear conflict, the only life that would survive and be unaffected by radiation is the humble cockroach. During the height of the reptilian age, which was the Mesozoic era and which, according to the geological timetable,



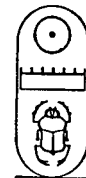
was many thousands of years ago, the dinosaur reigned supreme.

The reptile had gradually developed, it is theorized, from a marine to a land species. The dinosaur was supreme in the reptile world. We know from the zoological reconstruction of such reptiles of their mammoth size and weight. Some of them were the hugest forms of life ever known to exist. How and why did such great creatures with armor-like protective hides become extinct?

The so-called balance of nature was upset—and *by nature herself*. Geologists theorize that climatic conditions greatly changed. The surface of the earth became quite arid and the climate fiercely hot. Water evaporated and the great reptiles gradually sank to the ground in weakness, dying from thirst. Perhaps hot sands blew over them to form a shroud and to preserve their skeletal structure for eons of time.

With the exception of some cataclysmic upheaval by nature which would terminate all life, it would appear that this gradually shifting balance of nature may go on—unless man chooses to interfere by some violent action of his own. It must be realized—though some do not wish to be realistic and confront the facts—that nature is *indifferent* to survival. It favors no particular phenomena. Change is a fundamental part of the structure which we call nature. This change, as said, may be so gradual as to appear to be a state of stability, or it may be what man thinks of as immediate and violent, such as an earthquake, volcanic eruption, flood, or tidal wave.

Nature has no ideals by which one thing or state is conceived as being superior to another, or which is preferred. Whatever happens, no matter how man evaluates it, is a function of nature. That termed *evil* by human



estimate is as *natural* in the course of events as what man conceives as good.

It is man who establishes the ideal, who hopes for, plans, and seeks to achieve certain definite ends. When nature appears placid and seems to conform to his ideals, man thinks of there being a state of balance in nature. When a transition occurs which is not in harmony with human ideals as, for example, an invasion of locusts, then man laments that the state of balance has been upset.

Man's state of balance, insofar as his relation to nature is concerned, is an environment that is favorable to him. This favorable state is not construed just in terms of human survival. Man also wants an environment that he can alter, modify, and control to serve his conceived objectives.

Man through the centuries has done much to use nature, to create a state of balance for his own welfare. The reduction of plagues and scourges, the creation of large supplies of food, the ability to resist severe seasonal and thermal changes, dominance over hostile and competitive forms of life are examples of man's creation of a natural stability for human existence.

Man, however, down through the centuries has failed miserably in stabilizing his own emotional self. He is still more a primitive animal than a disciplined one. This imbalance in

his emotional state and his lack of self-control have brought him into conflict on a mass scale with other humans, society pitted against society in *war*.

Heretofore, war has principally destroyed the artificial balance that men have established for themselves, that is, society and its cultural advantages and conveniences. Now, however, with the development of thermonuclear weapons, man can bring about radical changes in other phenomena of nature. He can destroy or at least affect radically the biological structure of other animal and plant life.

Aside from the effects of war, man is gradually bringing about a change in mammalian life. With the tremendous increase in human life, in time man will crowd out all other animal life on this planet. Demographers have estimated that, with the steady increase in world population, in a not-too-distant future man will not be able to afford large grazing areas for cattle or game.

This vital land will be needed to raise crops by intensive cultivation and to provide *living room* for himself.

Therefore, we must not be so concerned about what balance nature will maintain. Rather, we should give some concern to *our balance* that it may not affect the order in nature which we need for survival of future generations—and perhaps our own.



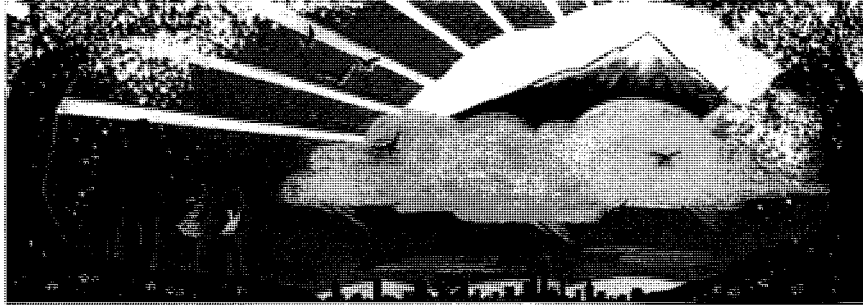
Cover

On June 24, 1694, Johannes Kelpius and his chapter of Rosicrucians landed in Philadelphia and then walked to Germantown, Pennsylvania. They finally settled on the banks of the Wissahickon. To this colony succeeded the one later established at Ephrata, Pennsylvania. Its principal leader was Conrad Beisel, a Rosicrucian, who carried on the rites and rituals of the Rosicrucians. Here they lived an ascetic life devoted to a study not only of mystical doctrines but of the sciences. In fact, they established the first astronomical observatory in America.



(Photo by AMORC)

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THE SUPREME HOPE

by SIR GEORGE TREVELYAN

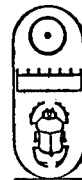
Life eternal, indestructible, and divine

A NEW VISION is drawing people together with a heightened sense of the meaning of the purpose of life. The greatest tragedy is to lose this sense of meaning. After the war, a great Austrian psychologist named Frankl found that the breakdowns in many of his patients were brought about through a sense of complete purposelessness of life. An enquiry revealed that over eighty percent of students in American universities at that time saw no real meaning in life. Frankl developed what he called "logotherapy," which simply meant healing through restoring a sense of meaning. It is interesting that a recent enquiry by the News of the World revealed that among 700 young people in Great Britain 67 percent declared a belief in God, though making it clear that they meant universal ever-present consciousness and Being. They had recovered a sense of meaning, and the majority confessed that the discovery was for them quite recent. Something seems to be happening in human consciousness, and it is full of hope.

The great scientist, Sir James Jeans, wrote a generation ago: "What does life amount to? We have tumbled, as though through error, unto a universe which by all the evidence was not intended for us. We cling to a fragment of a grain of sand until such time as

the chill of death shall return us to primal matter. We strut for a tiny moment upon a tiny stage, well knowing that all our aspirations are doomed to ultimate failure and that everything we have achieved will perish with our race, leaving the Universe as though we had never existed. . . . The Universe is indifferent and even hostile to every kind of life."

Can we not see that man's aspiration must ultimately come to a stop if that is the truth? Sooner or later despair must set in, with the sense that life is without meaning. It is indeed miraculous that we go on so bravely hoping, believing, and worshipping in face of the heavy load of doubt. Later in his life, Jeans modified his attitude, sensing that the Universe was ultimately of the nature of thought: "The tendency of modern physics is to resolve the whole natural universe into waves and nothing but waves. . . . If annihilation of matter occurs the process is merely of unbottling of imprisoned wave energy and letting it free to travel through space. These concepts reduce the whole universe to a world of light, potential and existent, so that the whole story of creation can be told with perfect accuracy and completeness in the six words 'God said, Let there be Light.'"



But light we know is Life, is Spirit, is God. So close are we to the bridging of advanced physics and mysticism! It is this conviction of the divinity of all life that is now flooding our thinking. We see that the universe is in fact spiritual in essence, that matter is derivative from creative spirit, that the planet earth is not to be seen as a dead speck of dust but as a living seed bearing on it that most precious cargo—human consciousness. Furthermore, the earth has been worthy to receive the incarnation of the “Lord of Spiritual Light, the Christos.” That is no small compliment to be paid to our tiny wandering planet.

It is a strange paradox that the view that man is wholly unimportant has led to his arrogance in our age. If matter is merely dead and we are an accident of evolution in a nature wholly indifferent to us, then why should we not exploit it to our own gain? The alternative world view accepts the truth of the words: “In the beginning was the Word, and the Word was with God, . . . All things were made by him; . . .” First came the primal oneness of Being and Spirit, and from this our world of diversity is derived.

We wake up with something of awe to realise that man is integrally part of nature, and that we are the stewards of our planet with the task of serving it. What are we doing with our stewardship? A new humility awakens once we recognise that man is indeed important to the universe and his evolving consciousness is part of a great plan.

Human thinking is now hovering between these two world views, and an expanding of consciousness is leading many to see the limitations of our materialistic outlook.

Materialism

Materialism essentially is not wrong, but it is a partial truth and dangerous when taken as the only value. It is part of the spiritual evolution of man that his thinking should plunge into the mastering of matter even to the point of disintegrating it into the energy of which it is constituted. The great challenge is now to stop beyond materialism and widen our vision to include the spiritual planes of creative

being. Man is at a turning point in which materialistic thinking could drag him blindly down into a new bestiality, unless he can awaken to a deeper truth and rediscover the lost sense of meaning and spiritual purpose. To this end he is called on to expand his consciousness.

Here we may profitably consider the picture of evolution given by the great French scientist and seer, Teilhard de Chardin, which could well bring about a marriage between scientific thinking and religious inspiration. Teilhard’s argument is that every cell and molecule is alive and has a “within.” Its core is energy and energy we must see as “frozen spirit.” Thus there is no dead matter. The outstanding feature in evolution is that these living cells and atoms have an inbuilt faculty for clustering together to create ever more complex structures and organisms. Even the smallest plankton has an incredibly complex structure. How much more so in animals where consciousness has developed!

Complexification

Throughout evolution there is manifested this purposeful turning-in of atoms upon themselves, first to create minerals, then plants, fishes, animals, and finally man. Each stage results in a release of tremendous creative energy. Each step in *complexification*, to use the word coined by Teilhard, results in greater consciousness. In man an organism is made so complex that it becomes self-conscious. Here evolution becomes conscious of itself and can reflect. Man, as far as we know, is the first organism to be conscious that it is conscious. All Heaven must have rejoiced when that tremendous stage was reached.

If matter is dead, then it could not manifest purpose and drive toward a consummation. That matter is alive is shown by this inbuilt drive toward a consummation. “. . . I am come that they might have life, and that they might have *it* more abundantly.” And Dryden wrote, “No atoms casually together hurled, /could e’er produce so beautiful a world.”

It is all too common to judge the values in our universe on the basis of

mere size and distance. We are appalled by the smallness of our planet in the vast expanses of space and therefore conclude that man is unimportant. Not so, says Teilhard. The true measure is *complexity*. These great red giants among the stars have an extremely simple molecular arrangement—one nucleus and one electron moving around it. Compare this with millions upon millions of cells in a human brain, making self-consciousness possible. Only a temperate planet could have achieved this.

Spiritual Evolution

Man is thus seen as the crown of evolution and of supreme importance to the universe. We can, in imagination, view the sweep of life from the simplest organisms up to man and realise that in some sense the life within the atom, being eternal, has passed up through mineral, plant, and animal into man. We become more aware of our profound relationship to the whole of living nature and its kingdoms, for we are part of a single sweep of ever-mounting consciousness. Furthermore, we realise that the inner core of man is spiritual in origin and that it has descended from eternal worlds to which it must return when freed from the drastic limitation of a physical body. Thus we must grasp the idea of a spiritual evolution in the being of man which unites with the upward-striving urge of physical evolution.

We too often tacitly assume that man as the crown of evolution is a more or less finished product, and we therefore look for advance to be in the way of social improvement. Teilhard submits something much more exciting. The drive within evolution will not stop. It logically follows that the human molecules will turn in upon each other to create an ultra-human clustering. The power manifested in each cell to cluster with others on the same wavelength must ultimately be recognised as of the nature of love. Each molecule is becoming conscious of this rise of love and is beginning to unite in human clusters, or new groupings. These can only have one purpose—to raise consciousness to a higher level. Self-consciousness was

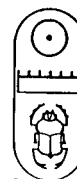
achieved in man. Now, in greater complexification, he advances toward Cosmic Consciousness and God-Consciousness. He moves toward the real consummation, the reuniting with God.

Thus Teilhard welcomes the crowding of our planet as a symptom of the end of a great evolutionary epoch. We are rushing inexorably into a world society, merging into one world, one family. We may expect a new form of collective life. We need not be discouraged by the fact that the first attempts by certain dictators were sinister in that personality was sacrificed to the worship of the state. This involved a most unspiritual view of man. As man takes the next step in consciousness he will form groups bound creatively in love, in which the individuality of each member will enrich the group and itself be enriched by united activity.

God Consciousness

Teilhard has made us familiar with the concept of the "noosphere," the thought-layer surrounding the planet, created by human thinking and yet to be seen as an objective reality. It is a great unity, a "Man mind" which actually extends the consciousness of the planet. As love awakens in the heart, uniting kindred souls, we may expect the real Spirit of Earth to develop and new Man Heart. Consciousness has risen from low life through the animal sensitivity to self-consciousness.

Next it will open up toward God-Consciousness. The love in each of us is connected with the Cosmic Personality, the Christos, the Lord of all Light, the Son of God, who said, "I am Alpha and Omega, the beginning and the ending. . . ." As the human soul breaks out from the mould of matter, it discovers its goal. Teilhard has called this "homing upon the Omega point"; like a homing pigeon it yearns for the bliss of Cosmic Consciousness. As we awake to the glory of the prospect ahead and realise the drastic limitation of consciousness involved in living in the body with its five senses, we recognise as a brother every other soul which has taken the same step. Out of these will come the new groups, aware of the



meaning of life, the purpose of man, and the power of unpossessive love which literally makes the world go round.

The society that is formed out of this vision is bringing in the New Age. A new flow of love and sympathy is apparent between souls on the same path. It brings a joy, excitement, and zest which will override any disasters in this life. For we shall have disasters and are having them as the inevitable symptom of the breaking down of the old society, but if we have set our feet upon the upward path we shall be guided through all the disasters and be brought together with kindred spirits.

A veritable new society is forming in our midst, and a new age is emerging with the strength and inevitability of the coming of spring. We are filled with the stupendous hope that something new is coming to birth and that there is indeed a higher world closely watching and deeply concerned with the welfare and redemption of mankind.

Man's path now is upward over widening fields of consciousness. Even while in the body we can learn through meditation to free ourselves from its limitations and contact the sphere of Absolute Being, the Primal Oneness

which is everywhere and permeates every living form and yet is beyond all the manifestations of diversity. We learn to see our lives on earth as an allegorical journey in which, through the overcoming of obstacles and trials, we may unite with our higher self and make ourselves worthy to enter the realms of expanded awareness.

As we grasp the majestic picture, everything recovers the meaning which we thought was lost. Seeing the endless vistas ahead for soul development and exploration, we recognise infinite value and significance in every experience in our earth span, and in every contact. It implies that to adult education in the truest sense there is no limit. We are preparing now for the entry into what might be compared to a university of the spirit when we have left the restrictive body. Alas that so many are moving on with absolutely no knowledge of what it implies or of the possibilities of ever-widening consciousness which will be ours.

The hope is therefore that we are on the edge of a new renaissance not only technological, but artistic and religious, as human thinking learns to unite in communion with the flow of spiritual power and higher knowledge.



On Beauty

by IRENE McDERMOTT

CHRISTOPHER Morley wrote, "In every man's heart there is a secret nerve that answers to the vibrations of beauty."

Every person vibrates to a different kind of beauty just as he marches to a different drummer. To one there is beauty in red geraniums massed against a hillside or pussywillow sprays arranged in a Chinese vase. To another, the stately majesty of a grandfather's clock or a row of Wedgewood plates touches the strings.

Surely all are inspired by a sky full of cumulus clouds piled like whipped cream in a blue bowl. The star in the midnight blue of a sapphire is no more of a mystery than the pearly luster of a conch shell picked up on the beach. A kitten worrying a rubber mouse or a lion stalking his prey are equally graceful.

Beauty comes in small things or large and can be found in far away places or at our feet. But there is no need to seek it without—unless the spirit within is properly attuned.

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How to Gain Strength

by SWAMI GNANESWARANANDA

IF THERE IS anything which may be considered as the greatest of all sins, anything that has the power to degenerate an angel into a monster, anything that sucks the vitality, the health, happiness, goodness, and initiative to progress in a person, in my opinion, it is the vampire of weakness. In fact, it is one of my strongest convictions that sin is really weakness and *nothing but weakness*.

How has this weakness penetrated into our lives? Man, after all, is Divine. He is potentially perfect and has the power of expressing his greatness in every phase of life. He is intrinsically good. Why then is there so much that is called sin, so much dishonesty and brutality in life? Why is there so much atrocity to be found in human actions? If we go deep down to the bottom of such undivine behaviour, our analysis would show that at the base of all such acts there lies one common factor—weakness. And weakness is bound up with another undivine characteristic—fear. Man is weak because he fears.

Why, for instance, does a person lie? Because being weak he is afraid that the truth will hurt him. It is sheer weakness that has made man believe that truth can hurt him; but he has fallen a helpless victim to weakness and, in many cases, it has become almost impossible for him to resist it. Why does a person steal or forge, or act meanly or selfishly? Or, why for that matter, does a person kill another? The answer in every case is that he is afraid of something. He may be afraid of losing his life, his property, his honour or prestige, or losing love or something else. Certainly he is afraid of something, and this fear is nothing but weakness, a false cloud of illusion that covers for the time being his Divine nature.

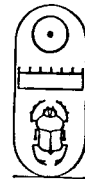
Take any intrinsically good person and instil fear into him by some means: there is no depth of degradation to which he would not stoop under that degenerating influence of fear. On the other hand, arouse in him the power of resistance and he would die rather than stoop to any meanness.

Men as well as institutions, knowing this psychology, have taken recourse to this trick of instilling fear with the intention of selling their commodities or gaining power over others. And it is with the deepest regret that I have to say that religion, also, is not altogether exempt from this. There are religious institutions all over the world which preach nothing but grim stories of fear and where the one virtue cultivated by their followers is that greatest “virtue” of meekness and weakness.

But I ask, can one be good and do good by the force of weakness? I, for one, would refuse to be good through fear, for to me it is not so much in the act itself as it is in the spirit that goodness lies. If one shivers with fear within, and with a trembling spirit gives an abundant charity, I call it a double sin—the sin of weakness coupled with the sin of hypocrisy.

Weakness and fear are twins, born of ignorance. Where they exist, truth does not. What is the test of truth? There is only one: that it makes one feel spiritually strong. In every kind of undertaking, in all our activities no matter what they are—in religion, business, friendship or in love—the one test of truth is: Does it make you feel strong? If so, it is correct. It will uplift the soul and at last place it face to face with the ultimate and absolute Truth. If not, it is poison; have nothing to do with it.

Is there any method by which we may cultivate this strength, this strength



born of truth? In order to find out a reasonable and scientific method to do so, first we have to discover the fountainhead of all strength. And then we may be able to manifest it in its different phases in and through the activities of our lives. Where is that fountainhead of strength from which we may draw inspiration and power?

The Vedanta philosophy teaches that the fountainhead of strength is the very basis of our being. It rises from the Divinity which is within every man, in a potential state. In the whole world there is but one scripture where the ultimate Reality, or God, has been described as strength (*ojas* or *viryam*). The constant prayer of the sages of the Upanishads was: "Lord, Thou art vigour. Make me vigorous in all my undertakings. Thou art strength. Saturate me with strength."

Cultivation

There are three different phases in which strength is to be cultivated: spiritual strength, moral strength and physical strength. Constant meditation on strength, hearing and thinking about it, and discussions that awaken the dormant spiritual strength in man should be practised. That is the way to cultivate spiritual strength. Try to believe every moment of your life that you are not the body. You are the Spirit in which lies all strength and vigour in a dormant state. If any action, any discussion or any sight suggests to you otherwise, suggests to you that you are weak, that you are good for nothing, know that it is evil. Resist it with all the power you can summon. To be affected by such weakening influences is the greatest sin man can commit.

There is an interesting legend about the life of a prominent Indian scholar. As a schoolboy he was not very bright. The teacher, as a consequence, neglected him; he used to say that the boy was a "bone-head" and would never learn anything. The boy came from a proud family of scholars and at home also he was neglected and looked down upon by the members of his family. At last the boy became desperate and thought of taking his life.

One day he was sitting beside a river watching for a chance to throw himself

in. But many people were coming to the river with their clay pots to take water. As the boy sat watching them he noticed that there was a stone on which people rested their pots while they did their ablutions. He went closer and looked at the stone and saw that there was a cup-like depression in it, which served the purpose of a kind of socket for the round-bottomed pots to rest in. He wondered what had made that depression in the stone.

Later an old woman came along. She also rested her pot of water on the same stone and when she was about to leave, the boy took up courage and asked her if she knew how that stone had been carved. She told him that no one had carved the depression in that stone. It had been worn out by constant friction of the clay pots which had been set there for years and years.

That was a revelation to the boy. If just setting clay water pots on that stone, day after day, he thought, could make such a deep impression, why could I not rouse my intelligence by the constant repetition of my studies? The thought roused the dormant power in him. Later he became the most brilliant boy in his class and was loved and respected by his family. Subsequently, his fame spread far and wide as one of the most erudite scholars in India. We must take the lesson and endeavour to rouse the dormant power, the perfection, within us and cultivate inner strength.

Personality

The second phase in the cultivation of strength is what is known as strength of personality, or moral strength. It is a well-known fact that a morally strong man, a man of strong personality, always makes his way through everything. In society he is the most commanding and attractive personality. In business he is the most successful. In every phase of life, difficulties bow before him.

What is the secret of cultivating such strength of personality? In the first place, one has to have strong faith in one's self, which is really the outcome of spiritual strength. In Sanskrit it is called, *shraddha*. Then, try to live for a high ideal or mission, instead of for

picking up a little bit of happiness, a little bit of "good time," or some fragments of so-called success. Convince yourself that you are here to fulfill a great purpose. You are here to give, and not to take. Let all your actions be impelled by that motive-force of giving, contributing something towards the happiness and good of others. The personality that always wants something for itself is beggarly; . . . Be a *giver* in all the relations of your life and you will find that your whole personality will change. Your inner spiritual strength will assert itself. You will not lose anything by such giving; rather, everything will bow before you.

Thirdly, there is the cultivation of physical strength. Remember that a sound body is a fit receptacle for a sound personality and the proper medium for the expression of potential spiritual strength. The Upanishads say: "The physically weak are unfit for the realization of the Self." The body is the instrument through which we have to work, and for the achievement of anything great one needs a first-class instrument. If the instrument is defective, the artist or the mechanic would not be able to do much with it. This body has to be taken care of as we care for a fine instrument or delicate machine. All that is necessary to keep the body in proper order and health should be done as a spiritual duty, remember-

ing that it is the means to achieve a great end.

Some people mistake the means for the end, and they become tied hand and foot to body and its upkeep and beautification. They spend their whole lives identifying themselves completely with their bodies. They live and die without knowing that it is a means to a great end. There are others who go to the other extreme. They believe that as it is the spirit which is real they can neglect the body. Sometimes they labour under the delusion that carelessness and failure to take proper means for the upkeep of the body is a sign of spiritual greatness. That, of course, is sheer ignorance. The body is the best and only instrument that has been placed in our charge for the accomplishment of everything that is spiritual. The requisites for gaining physical strength are well known. They include proper food, rest, air, light, decent living conditions, exercise, purity of thought and cheerfulness.

We should always remember, however, that it is the manifestations of our potential *spiritual strength* that is the goal of life. The other phases of strength are but expressions of that, and they should be utilized to express the fundamental spiritual perfection in man.

Reprinted from *Bhavan's Journal*

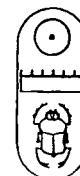


YEAR-END STATISTICS

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here will be meaningful and helpful in bringing about a better understanding of the administrative functions of the Order:

| | |
|-------------------------------------------------------------|-------------|
| Total number of pieces of incoming mail | 506,768 |
| Total number of pieces of outgoing mail | 3,864,556 |
| Individually dictated correspondence | 116,791 |
| Staff payroll | \$1,298,037 |
| Payroll taxes and insurance | \$ 121,598 |
| Property taxes, utilities, maintenance, and insurance | \$ 227,800 |
| Printing costs (not including books) | \$ 533,419 |
| Envelopes, office supplies, and stationery | \$ 134,072 |
| Postage for the year | \$ 481,511 |

AMORC's financial records are audited by the internationally known auditing firm of Arthur Andersen & Company.



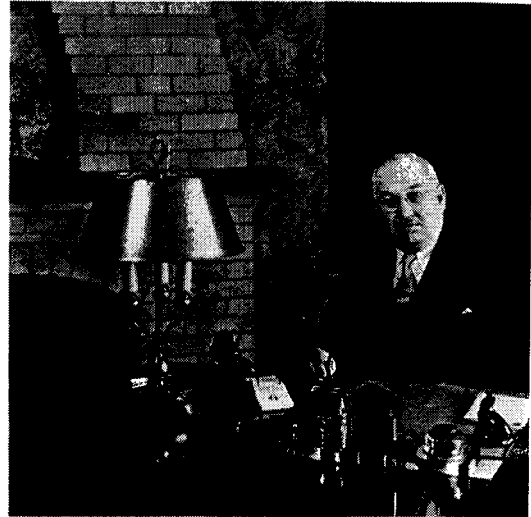
DR. H. SPENCER LEWIS, F. R. C.

Magic Power of Secrecy

THROUGHOUT the world there are thousands, yes hundreds of thousands seeking for Truth and for the laws underlying and governing life in general, who are wandering about from sect to sect, cult to cult, never finding in full that which they seek. These people will not enter into, or become affiliated with, any secret organization wherein they might find the truths, simply because they refuse to connect themselves with anything that is kept private or hidden from the multitude. Although this is not a lecture on secret societies, it is necessary to consider such societies in order that we may the better comprehend that which is to follow.

Those who refuse to affiliate with anything that is of a secret nature do so because they feel that knowledge, if it is worthwhile, should be given freely to the world. They ask, "If the knowledge taught is good and that which will uplift humanity, why then is it kept secret from all except those who are initiated?" In my answer lies the positive proof that such a question is asked only by those who are not willing to make some conscious effort for that which they would receive.

Throughout all ages, truths—great truths—have been veiled, but not clothed to hide them from the mind; for truth, like diamonds in a mass of nursing soil, must be extracted from the facts which form its womb and life. Facts alone do not make a truth; they but give truth a strength, and from countless facts a truth may come. Truth is not for all to see, sense, or understand, until with heart and soul attuned the inner man is set free. Surely we cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil or apprehend God's mind save through our own efforts to first learn the simple steps.



Take the Bible—acclaimed to be the greatest mystical book ever written, setting forth the great truths of the universe . . . a book among books, open and free for all to read, holding out to all the world its divine laws and principles—not accessible to only a chosen few, but accessible to all who care to read—and yet how many read and understand? The Bible is the most secret and, at the same time, the most open book ever written. True, its great truths are veiled, but not veiled so thickly that the veil cannot be pierced! Why then do so few understand it?

The answer is simple: The majority of people *will not* take the time, thought, and conscious effort necessary to pierce the veil and disclose the great truths. "There is a *Key*," they cry; "a *Key* we must first have before we may understand." Even so, there are many books readily obtainable which contain the keys, but where are the multitudes who thereby obtain the keys? Lecture after lecture is written on the Bible, delivered, and published, but how many seekers attend or read such lectures?

Take that secret organization known as Freemasonry, for example. It is claimed that Masonry contains many laws and principles which are kept secret and revealed only to its initiates. Not being a member of this august fraternity, I do not know just what it

*The
Rosicrucian
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1974*

contains or what it reveals, but it is evident that it must hold and reveal something worthwhile, else it would not be the powerful organization we know it to be. However, if Masonry held every law and principle, if it revealed ways and means whereby its members could use such knowledge so as to perform so-called miracles, and so on, it would be of no avail to scatter its knowledge to the world; for in such case the multitudes would listen, expecting something very wonderful, and not being prepared to receive the great truths in their simplicity they would turn aside.

Take, again, the Rosicrucians—known to possess and teach so many of the secret laws and principles which, once known and put into practice, enable man to live as his Creator intended. What if this great fraternity should scatter its teachings broadcast, give them openly and freely to all the world? Few, indeed, would listen; fewer would understand; and fewer yet would put them into practice and thus reap their benefits. Yet the Rosicrucian teachings are not hidden; they are accessible to all who ask with a sincere heart. Why, then, do not the majority who seek truth take advantage of these teachings? Simply because they must give of their time and energy in order to absorb and understand such teaching, and that is what they *will not do!*

Where To Seek

Man, in his search for Truth, has become so entangled in the maze of outer complexities that he will not allow himself to listen to and understand the inner simplicities. He seeks everywhere, hoping to find *without* the answer which should come to him from the silent voice *within*.

The inner man conquers all when permitted to conquer; it asks for nothing but offers all and seeks but God for Power; it waits for man to break the chains and open the door through which it may pass from within to master and conquer; it reaches out into cosmic space and uses the finer forces; it creates life in every cell; it senses when and where the evil is and finds its strength in Love.

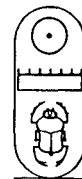
How, then, shall this inner man be freed, unchained? What God has given must be holy—how comes it to be fettered, imprisoned, and kept unmanifest? What greater problem faces man than this most personal one?

Let us take another example of secrecy before going into the heart of our subject—the teachings and works of Christ. Knowing well the power of the inner self, Christ asked but faith from his followers; for he knew that they could not understand the laws and principles underlying his works. He did know, however, that through faith they would be enabled to carry on. Had Christ openly revealed the laws and principles, those who were unprepared and unworthy would, of course, have attempted to do the same things and, failing, would have laughed and mocked him.

This would have been very detrimental, and the same thing would have happened as in the case of the boy and the magician: The lad had been watching the magician perform a very mystifying trick and asked to be shown how it was done. When, however, the lad tried to perform the trick, he couldn't do it. After making several attempts without success, he turned to the magician and exclaimed: "I knew it couldn't be done!"

Christ, then, would have been in the same position as was the magician in the eyes of the lad. Had he explained the simple laws and principles, everybody would have tried to do the same as Christ did. Because of their utter unpreparedness, failure would have been the result.

From records and experience we learn that the great truths can be held only as secret and sacred. If those who know them are to do the most good, they must work in secrecy and without revealing what they know of the laws to those who are unprepared to receive such knowledge. "Cast not your pearls before swine" would be better understood if it were worded: "Cast not your great truths before unprepared thought." This holds good no matter how you may view it, and you will come to know that the great truths are understood only by those who are worthy, through being properly pre-



pared to receive them, and, always misunderstood by those who are not so prepared.

God, the Great Secret

God, in his infinite wisdom, alone possesses all of the truth and law of this great power called *secrecy*; for God is ever the most Secret of Secrets, never to be beheld by mortal man and only to be revealed through the inner and immortal man, for were God to reveal himself to the eyes of the profane, or outer man, he would soon be looked upon as an impossibility because of his very simplicity.

The power of secrecy—the great, mystical, and so-called magical power of secrecy—is ever-present within us all. It is a power which once known and practiced will change the entire life of a person, the conditions surrounding him, including his spiritual as well as material advancement. It is the power through which all great men have risen, all big things have been accomplished, and all outward and all inner advancement has been made.

The one and foremost thing in the minds of all is to become successful. It matters not what your idea of success may be—you have a certain goal to reach and once you have reached that goal you will say, "I have succeeded." It may be that your idea of success is to accumulate vast sums of money in order to carry out some big scheme for the betterment of all concerned; it may be you desire to attain success as an artist, an engineer, a musician, a sculptor; or you may desire to devote your life to the service of humanity but are prevented through certain circumstances. Whatever your goal may be, you must attain that goal before you can become a success.

How, then, are you to reach your goal? Through hard work? People are working hard every day of their lives—working conscientiously and doing their level best, yet few of them are successful or have reached their goals. By saving your pennies? The savings banks carry thousands of accounts of people who are thrifty, yet few of them are any nearer success today than they were twenty years ago. By studying hard and absorbing all the knowledge

you can? What becomes of the thousands of college graduates who have at their fingertips vast and valuable knowledge? Look around you and you'll find some of them holding positions which pay just enough to afford a living, some are unable to secure a position, and some are dismal failures. By planning and scheming? Talk to the failures, and in nearly every case you will find them to have plans and schemes which, although they may be workable enough and have been used to bring success to some, have brought them nothing.

No, success is not to be won through any of these methods alone. True, it requires a certain amount of work, knowledge, thrift, planning, and scheming to ultimately win success, but with that alone you will utterly fail to reach your goal. All these things are useless unless you have the great power behind them.

The whole of the universe is based upon the one great law underlying this power of secrecy. Throughout all the world there is not one person who can tell us what God is, for God is a secret to man. Not one person can tell us how the smallest blade of grass is created; for that, too, is a secret. Were all the secret laws of the universe to be revealed, man would in his egotism attempt to do better work than God; and so it would come to pass that the universe would be in a bad state. Therefore, God and the laws of God must of necessity be kept secret.

True, there are millions of so-called teachers ready and waiting to tell us what God is, just as there are scientists ready to tell us what a blade of grass is. They know, and we know, that grass is made up of molecules having certain chemical constituents, and that these molecules are composed of atoms, the atoms composed of electrons, and so on; but the how and why of electrons combining to form atoms, the atoms to form molecules, and the molecules to form the blade of grass, giving it its color and form, is a secret and ever shall remain so to the outer egotistical man.

The inner man, however, the only real part of man, can and does know
(continued on page 32)

POSITIVISM

by THOMAS P. BETOURNAY, F. R. C.

*Being positive or negative;
the choice is yours*

A STEP on the stairway to your mastery of life is the ability to demonstrate an expression of positivism in your daily life. The purpose of this article is to show how you can transmute or change your daily life to one that radiates a positive nature. According to *Webster's*, the term *positivism* means the "quality or state of being positive." This positive state is one that encompasses your total life expression, from the way you maintain your physical environment to the way you act, speak, and think.

The first step in the development of positivism is to create a neat and orderly environment around you. Remember the last time you thoroughly cleaned your home, you had a good feeling inside when looking over the results of your labors. That good down inside feeling is an expression of positivism. Furthermore, like a snowball rolling downhill and gathering momentum, your physical action of creating order in your physical environment has created a mental momentum, allowing you to practice the next steps toward the development of positivism with greater ease. In reiteration, the development of positivism starts with the creation of order in your own physical environment. A good starting place is to make sure that your clothing, home, office, car, and so on, are neat, clean, and orderly.

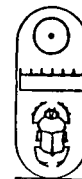
How can you expect to be positive and happy if you persist in making negative interpretations of your daily life? One of the most overused statements in daily life is "I can't." This statement is an interpretation of limitation in your ability to act with positivism. In order to establish a pattern of positive reinforcement, you must develop the ability to act and speak



positively. You must always act and speak with the conviction in mind that "I will do all that I can or am able to do." By doing this you are impressing your nature with the positive drive of "I will try."

The principle of cycles occurs throughout all the manifestations of your daily lives. The daily life of the average individual is one in which the pendulum of expression swings from positivism to negativism. However, through the use of mental transmutation, or changing mental states into others, you can create the expression of positivism, allowing yourself to rise above the swing of the pendulum to negativism. It is through your sincere personal desire and will that you can develop the ability to rise above negativism. Moreover, by using your sincere desire and will, you can maintain order in your personal environment, refrain from negative actions or statements, and think positively. Let us assume that while driving home from work one evening another driver pulls out in front of you and you feel a strong anger toward this driver. It is only by using your desire and will that you may overcome those feelings of anger and remain positive.

Like a computer programmer, your daily actions, statements, and thoughts serve as input impressions to be received by your subconscious mind. Your subconscious mind, like a computer, is designed to take these impressions and carry them to their logical conclusion. Therefore, if you



program negative impressions into your subconscious mind, it will carry them to their logical conclusion with the same conviction as it would positive ones.

Let us suppose we have a man who has the desire for health, but who at the same time will not eat properly, exercise, and so forth. Although this man may be impressing his subconscious mind with positive thoughts of health, the impressions received from his negligent actions contradict his positive thoughts. You can further add to the positive impressions going to your subconscious mind by giving additional positive suggestions to yourself. These suggestions should be given as hints, indicating the type of positive behavior you would like to see yourself exhibiting.

The impact of your suggestions can be furthered by formulating a clear mental image of your positive desire or goal, and emphasizing it with emotion. Since the bulk of the impressions going to your subconscious mind is furnished by your daily actions, statements, and thoughts, you can now see why creating an orderly personal

environment, using your desire and will to control your statements and actions, along with positive suggestions are necessary to make the impressions received by the subconscious mind positive.

The above disciplines have helped you in gaining control of your actions, statements, and indirectly your thoughts. You are now going to use a final discipline directed at making your thoughts positive. After gaining some degree of success with the principles previously given, give yourself the suggestion that for one week you will not dwell on any negative thoughts or things that come to your attention. It is normal in the course of your daily life to come in contact with negativism, but it is only when you choose to entertain this negativism in your own mind that you have violated your weekly goal of positive thinking. There is nothing that anyone else can say or do that will make you think negatively. It is only your *personal reaction* to the negativism around you that determines whether you choose to remain positive or become negative.



Exhibition of Paintings

Watercolor and egg-tempera paintings by Mark E. Launer of Fox Valley, Oregon, afforded exciting viewing for visitors to the Art Gallery of the Rosicrucian Egyptian Museum during the month of March. Born in Fullerton, California, and a graduate in architectural studies, Mr. Launer, finding that supermarkets and housing developments were beginning to replace the fields and groves of Orange County, felt the need to search for new frontiers. These he found in Oregon and in his painting. He is as equally at home in the field of surrealist art—although this work has been less widely exhibited—as he is in the realistic painting for which he is so well known in the West. He has received numerous awards and has had one-man shows in various galleries in California. Shown here is **Look Yonder**.



The Woman Who Walked Alone

by JOSEPHINE C. WALKER

America's first woman doctor

ONE OF today's popular topics is "women's liberation". Newspapers, magazines, and TV cover news of women throughout the country who are working for greater rights and greater "freedom" in all aspects of living.

Would you believe that as far back as 1850 there was a woman, completely alone, who promoted her own personal women's liberation and emerged a winner? This year of 1974 marks the 125th anniversary of her triumph. In 1849, Elizabeth Blackwell was awarded a degree as America's very first woman doctor.

In the 1840s when most women considered marriage a career, when virtuous women were insulted at the mere sight of a man's bare feet, and many of them could be counted on to faint at the sight of blood, 23-year-old Elizabeth Blackwell stunned her family and friends when she announced, "I am going to be a doctor!" Her blunt statement immediately launched a program of eyebrow-lifting and exclamations of horror. A woman doctor? It was disgraceful! It was immoral! No one would associate with her. She would be alone. But Elizabeth was not dismayed. *Alone* she might be, but the end result would be worth it. Only her young brother encouraged her. "Good," he said, "our Lib can do it if anyone can." It was a seriously ill friend whom Elizabeth was helping who first suggested she become a doctor. In the beginning, Elizabeth herself was appalled and, as she wrote later, "The very thought of dwelling on the physical structure of the body and its various ailments filled me with disgust." But the more she thought about it, the more of a challenge it seemed, and from her early teens Elizabeth had met challenges head on.



Elizabeth Blackwell, M.D.
Not painted by me.

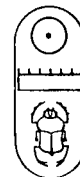
ELIZABETH BLACKWELL, M.D.

(1821-1910)

Born in England in 1821, when she was eleven years old Elizabeth came to America with her parents and eight sisters and brothers. Hers was a deeply religious, strongly knit family. Her childhood was unusual for a girl of that generation. It encompassed a blend of stiff study, moral restraint, and great physical freedom. Her father believed that boys and girls should study together, with the same subjects at the same pace, and had his children tutored accordingly. Undoubtedly this had a great effect on Elizabeth's later work.

In a family of handsome children, Elizabeth knew herself to be unattractive. She was shy and seldom asserted herself. Only her family knew what strength lay behind her meek exterior. Her tiny frame was capable of great endurance and, despite her long skirts, she could outrun any of the boys. She rebelled at any sign of weakness in herself. Stubborn and strong-willed, when she was a child she would not give in to a severe bout of fever. Alternating between chills and fever, she tried to "walk it off" until her legs no longer supported her.

After six years in America, Elizabeth's father died, leaving nothing for his family. Seventeen-year-old Elizabeth, along with her older sisters, opened a school for young ladies. Until



her brothers were old enough to work, this was the sole support of the family. When that time came, the school was closed. Elizabeth continued teaching school for a time but always was beset by a restless unsatisfied ambition. It was during these years that Elizabeth's ailing friend asked the fateful question, "Why not be a doctor?"; and the greatest challenge of Elizabeth's life began.

Medical School

After months of study and hard work, with help from a professor—a former doctor—Elizabeth finally felt she was ready for medical school. Her attempt to enroll was well-nigh disastrous. It revealed such deep prejudice against women as physicians that during the next three years Elizabeth became one of the most discussed women in America. From the Atlantic seaboard to the Pacific coast of California, she was laughed at, accused of immodesty, even considered insane. Twelve medical colleges refused to admit her as a student. Along with their refusals, came such advice as "You can't make it!"—"It's no use trying in America. You cannot gain admission to these schools. You must go to Paris and don masculine attire to gain the necessary knowledge."

But the girl with whom they were dealing was ignorant of the word *can't*. This unacceptance by the male medical profession merely increased Elizabeth's determination to pursue her desired career. "I must accomplish my end," she declared. "I consider it the noblest, most useful path I can tread."

Unexpectedly, when it appeared hopeless, came word from Geneva Medical College in upstate New York. The faculty really did not want a female in their midst but, because Elizabeth's application was endorsed by a distinguished physician, the question of her acceptance was shifted to the student body, with just one stipulation: The verdict must be unanimous. The result? The students' statement read: "The application of Elizabeth Blackwell to become a member of our class meets our entire approval." Thus she was accepted through a vote of the male

students themselves. She was on her way at last.

Immediately there were new problems of discrimination. One professor asked her to remain away from class for a certain period, explaining that his lecture would concern the organs of reproduction and he could not do justice to the subject in the presence of a woman. Another instructor barred her completely from a class in dissection. Elizabeth was not bothered in the least. In a letter home she wrote, "The notice I attract is a matter of perfect indifference. I sit quietly in this large assemblage of young men and they might be women or mummies for all I notice. I sometimes think I'm much too disciplined but it is certainly necessary for the position I occupy."

Doctor of Medicine

Outside the classroom, life was even more difficult. During her first weeks Elizabeth was treated as though she were a freak. In the house where she lived, she was ostracized by the other boarders. The whole town resented the fact that a "doctress" lived among them. Even her daily walk along the riverbank was spoiled because not only did children jibe at her, but women drew aside their skirts in distaste as she passed. It was a lonely, difficult period for Elizabeth. "I must work by myself all life long," she commented.

She was quietly but fanatically dedicated to her purpose of becoming a doctor. Ostracized socially, she spent most of her free time in her room, deep in study. When it was time for her final examinations, the faculty debated the propriety of conferring an M.D. degree on a woman, but the decision was finally reached to do so. Thus, just 125 years ago, 28-year-old Elizabeth Blackwell stood before the president of the college "with much dignity" and was awarded a degree of Doctor of Medicine, the first woman in America's history to possess it. In the United States today there are approximately 27,000 women physicians. They owe much to the forceful determination of Elizabeth Blackwell, who opened the very first door for them.

It was not to be an easy way for Elizabeth. Immediately there were obstacles. When she attempted to open an office for general medical practice, prejudice again held her back. Owners of buildings were reluctant to rent office space to a "female doctor." When she finally hung out her shingle, no patients came for weeks. Doctors shunned her too. "I am really alone," Elizabeth said, "I have no medical companionship."

One day, while she was treating a baby, water from a syringe spurted into her eye. Infection set in and the vision in her eye was totally destroyed. Despite the loss of her eye at just thirty years old, Elizabeth practiced medicine for many years against a continuing wall of social and professional antagonism. Once she sought permission to visit a women's ward in a New York hospital, but her application was considered unworthy of notice.

Throughout the years, Elizabeth's determination never weakened. In addition to a private practice, she gave lectures, wrote papers, crusaded for all kinds of moral reform. In 1857, she and her sister opened a small clinic which later was the New York Infirmary for Women and Children. Again, she experienced unbelievable frustration. One patient died of a ruptured appendix. The case was hopeless from the start, but a crowd gathered outside the clinic shouting that this was an institution run by women cranks. They threw stones at the windows, frightening other patients. Elizabeth took charge, soothing them and restoring order.

At the start of the Civil War, Elizabeth was forty years old. Again she gave of herself completely. Not only

did she help select and train nurses for the Union army, but two days and nights following the Battle of Gettysburg she waded through blood and mud, dragging the living away from the dead, in order to give medical aid.

Throughout her life, with only partial sight and plagued by illness in her middle years, Elizabeth Blackwell continued her work as a physician and crusader for moral reforms. She lived to be eighty-nine years old.

One hundred and twenty-five years ago, she was the first woman doctor in the United States. Fifty years later, when she retired, she had the satisfaction of knowing that already more than 7000 women were practicing medicine in that country. Her comment, "I must work by myself all life long," is not applicable now. But even today there are some areas and certain specialties where women physicians have difficulty gaining admission. And only in 1962 did the last medical school in America capitulate to admit women as students. Elizabeth Blackwell could not know that her courage and sturdy pioneering in a then unknown field would pave the way a century later for a woman to be personal physician to the President of the United States. Elizabeth would have been very proud of Dr. Janet Travell and many other women physicians today.

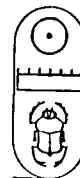
It was Elizabeth Blackwell who struck the first blow in medicine's battle of the sexes. She may have "walked alone," but her perseverance, courage, and dedication not only prepared the way for all women physicians today but gave her a unique place in America's history.

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Magic Power of Secrecy

(continued from page 26)

the secret of creation, for he utilizes this secret at every opportunity. Did I not state that the inner self reaches out into cosmic space and uses the finer forces, and that it creates life in every cell? In order to possess the power and ability to create things, it must also possess the secret of that power. Therefore, the inner self can accomplish his desire if that desire is in keeping with the law and order of the universe itself.

The so-called mind of man, that is, the outer, objective mind of man, is nothing in itself, because it is the God mind, the inner mind, that creates and makes manifest all things. Man, in his outward manifestation is nothing but a mere machine or medium for the purpose of carrying out the directions of the inner man; but because the outer man has the right to choose and do as he pleases to a certain extent, through a will of his own, he mistakes this for power. He assumes that he, too, can create and so he sets himself apart from all else. It is in such manner that the outer man separates himself from the inner man and comes to know failure. He refuses to commune with and listen to the inner voice and thus allow that inner self to create and complete that which is desired by the outer self.

It is through mental activity that we come to know that we live. Through this same activity we conceive ideas, make plans, and decide how and when these ideas and plans are to be made manifest. All our ideas, plans, and actions are conceived, created, and directed by the inner self—and sent forth to be made manifest through the medium of physical operations. Thus you come to conceive of an idea, make your plans accordingly, and then carry them out to their ultimate conclusion, which is either success or failure—success if you allow the inner man to work uninterfered with by the outer man.

The best way to arrive at your goal of success is along the line of least resistance. Your inner self has given you the idea of what success means to you, and the goal has been set. You *want* to

become successful; and, therefore, you must do only those things which will make you successful. You ask, "What are those things?" and here we find ourselves bordering on and delving into the very heart of the power of secrecy.

The instructions come to your objective mind through the promptings or impulses sent forth by the inner mind. You must listen to, heed, and follow these promptings to the last detail if you wish to succeed. You must not allow your outer or objective mind to interfere and do the things which oppose your inner promptings, nor to set aside such promptings until a later time, for the inner self knows best what to do and just when the proper time is at hand to do it.

Silence Conserves Energy

You must also do one other thing—a simple thing in one way, but very difficult in another. That thing which you must do is *to keep silent!* Be secretive about your plans and the things you intend doing, for only in this way may you hope to possess the necessary mental energy which will carry you to your goal. Tell no one. Commune only with yourself, for in the very telling of your plans you are using the mental energy you will need to carry them out. Secrecy means conservation of mental energy—the energy which is necessary for success.

To illustrate how secrecy conserves and stores up mental energy, let us take the ordinary dynamo—that machine which is used to generate electricity. The dynamo will generate electrical energy only so long as it has another power behind it to drive it. When that other power is taken away, the dynamo is lifeless, so to speak. As long as the dynamo is driven we may secure the energy, and that energy may be utilized in many different ways. However, if we do not use it, the energy goes to waste, and if we *do* use it we must use it as it comes from the dynamo. Once it is used it cannot be replaced, except with new energy which is just sufficient to furnish power for the present

needs. If we do not require the energy at once and find that we cannot always have the power behind the dynamo to generate the energy, we must store some of it to be used when needed. We do this through the medium of a storage battery, and thus whenever we need energy we have it at a moment's notice.

The mind—the outer mind—of man may be compared to the dynamo, and the inner mind with the power behind the dynamo. As long as man wastes the dynamic energy of his mind, he will never have enough on tap to carry him through big ideas and plans; he uses that energy by telling others about his plans, when it is not necessary. The storage battery may be likened to the will of man wherein he produces *conscious effort* and in doing so retains the greater part of the energy produced by the power of the inner self. Thus, through *conscious effort* man decides to remain secretive about his plans, his work and doings, and he stores up an enormous amount of mental energy.

Secrecy means power, because if you do not tell others what you are doing they will never know if your plans are changed, discarded, or fail to materialize through your own decisions. Because of this you will come to be looked upon as a person who does not know failure, and the world loves a success. It comes to a success for advice; he is

trusted, and big opportunities are afforded where confidence comes foremost.

Secrecy, combined with a normal amount of work, intelligence, thrift, and ideas, means success in any endeavor, providing you accept the promptings of your inner self—the self that never will lead you along the wrong path. Secrecy demands silence, for in silence come the greatest gifts from God—in silence you may commune with your inner self and receive instructions. Silence means attunement with the finer forces of the Cosmic and gives strength, courage, and conviction. Secrecy demands cooperation on the part of the outer man with the inner self.

Remember the secret of secrecy. Carry it in your heart and put it into practice beginning *now*. It comes to you freely—use it just as freely; but in return you must give as freely of yourself to yourself, to your God, to your fellow men. Use this secret to attain success. Such is the law of God, who is ever the secret power and glory, now and forevermore.

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.



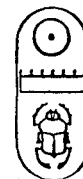
The Creative Cosmic Impulse

(continued from page 14)

achievements, be they artistic or technical, let us never forget the Redwoods and the message they hold for us. In their serenity they hold the secret of history, for the passing millennia have left them untouched while we blunder on, too often thinking that it is our civilisation alone that has brought great marvels into being. We should recognise at the last that both the Redwoods and the cathedrals of the world—indeed all that man has done with a creative spirit—are manifestations of the same creative cosmic impulse. At the beginning of history, the great trees

and the land upon which they stand expressed it and still do. Then, aeons later, the impulse flowed through the minds of men and they sought to give it expression in growing forms of their own—forms of stone, towers, spires, and in the sparkle of stained glass.

The common denominator, then, is the creativity of the Cosmic, present in *all* things. Those who ever have the occasion to compare human achievements with those of Nature must surely see how, ultimately, it all springs from the same ineffable source.



Rosicrucian Activities Around the World

MONTERREY, Mexico, was the site of the Ninth Annual Conclave sponsored by the Monterrey Lodge, AMORC. Under the direction of the Chairman, Dra. Carmen Alcorta de Zambrano, an excellent program was presented for the enlightenment and enjoyment of all in attendance. Some 220 members traveled from far and near, including Texas and Mexico City.

February 14 through 17 was devoted to lectures, instruction classes, and mystical convocations. The highlight of the Conclave was the Appellation Ceremony conducted by the Master of Monterrey Lodge, Frater José Lara Ramos. The Grand Secretary, Soror Margaret McGowan, represented Grand Lodge and was guest speaker at convocations.

The fine talent available among the members of Monterrey Lodge was apparent at the banquet which included a number of musical selections and the extremely fine tenor voice of Frater Pedro Garza Garcia. A very rewarding four days was brought to a reluctant close with fond farewells.



[34]



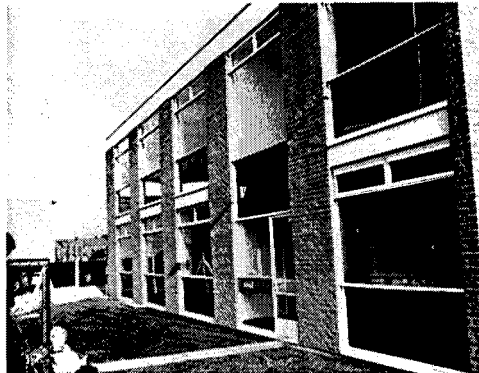
From Umuahia, Nigeria, comes word of recognition by the government of the East Central State of Frater Christopher Echeta Akwitti as the official chief of his community. Frater Akwitti was installed as a Traditional Ruler of his people in March, 1971, and last December received the blessings of the elders and chiefs of Uvuru, Mbaise Community, upon his throne. In today's world of turmoil, Frater Akwitti welcomes his position as a cosmic opportunity to share enlightenment with his people. We extend our congratulations and best wishes to Frater Akwitti for continued success in the fulfillment of his honored office.



Grand Councilor Frances Holland adopted the Phoenix Chapter, AMORC, for a one-day workshop recently. Even with extreme gasoline problems, seventy-five fratres and sorores from every corner of Arizona and New Mexico attended the event. Soror Holland, who is shown in the above photo (first row, third from left) with officers of Phoenix Chapter, spoke on Meditation and later conducted several aura experiments. After the closing banquet, Phoenix Chapter started planning next year's workshop.

Of great interest to those who are concerned with the problems of the blind may be the innovative approach to the education of blind children recently introduced by Soror Lois Harrell of King City, California. A graduate in the field of child development, Soror Harrell discovered, when faced with the challenge of assisting a young blind boy to become independent in a classroom situation, just how much yet remains to be done in this field. As a result of this experience, her inspired mind has created all sorts of tactile learning devices for blind and uncorrectably low-visioned children, along with furnishing needed materials for those of school age and visually handicapped adults. All of these materials and devices provide a unique means of communication and learning for the sightless and near-sightless. Anyone wishing to know more about this program and other services available to the blind in California may write to Mr. Fred Sinclair, Consultant for Education of the Visually Handicapped, Sacramento, California.

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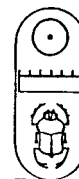
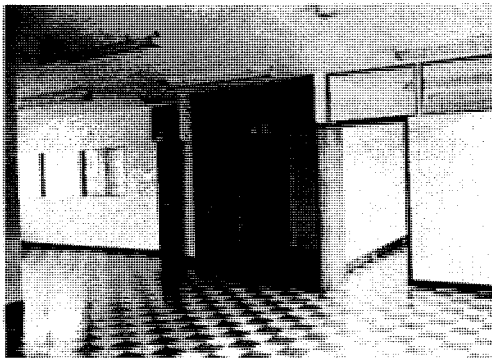


For the past several months, the Grand Treasurer, Frater Robert E. Daniels, and his wife, Soror Maria Daniels, were engaged in moving the United Kingdom office from its location in Bognor Regis to a new building in Colchester, Essex. An outside and inside view of the attractive structure are shown here.

The United Kingdom office services English-speaking areas in Africa, Europe, and the Caribbean, answering inquiries regarding the Order and forwarding monographs to members. These are its principal functions. It is not equipped to answer correspondence from members regarding the lessons, the Supply Bureau, or subordinate body affairs. These should be addressed to the Grand Lodge as usual, as should questions regarding dues and dues remittances.

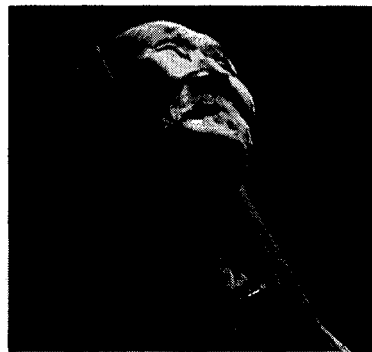
For the most part, a member's principal use of the office facilities is to send in names of persons who might be interested in the Order. For those members who do wish to visit the premises, the address is Gosbecks Road, Colchester, Essex.

While the Grand Treasurer was in England, he also trained a young man for the position of manager of the office. Pictured here is Frater Ian Clegg, his wife, Soror Clegg, and Soror Daniels. Frater Clegg has been a member of AMORC for many years and brings with him to this position a background of teaching in English schools. Soror Clegg is also a teacher, and the Order is fortunate in having personnel of this calibre acting in its behalf.



Indecency in connection with sex can only be a retrogression from whatever standard of moral restraint has first been associated with it.

—VALIDIVAR



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We Live Again

says aged Lama

Can we recollect our past lives?

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AMORC CONTROLLER RETIRES →

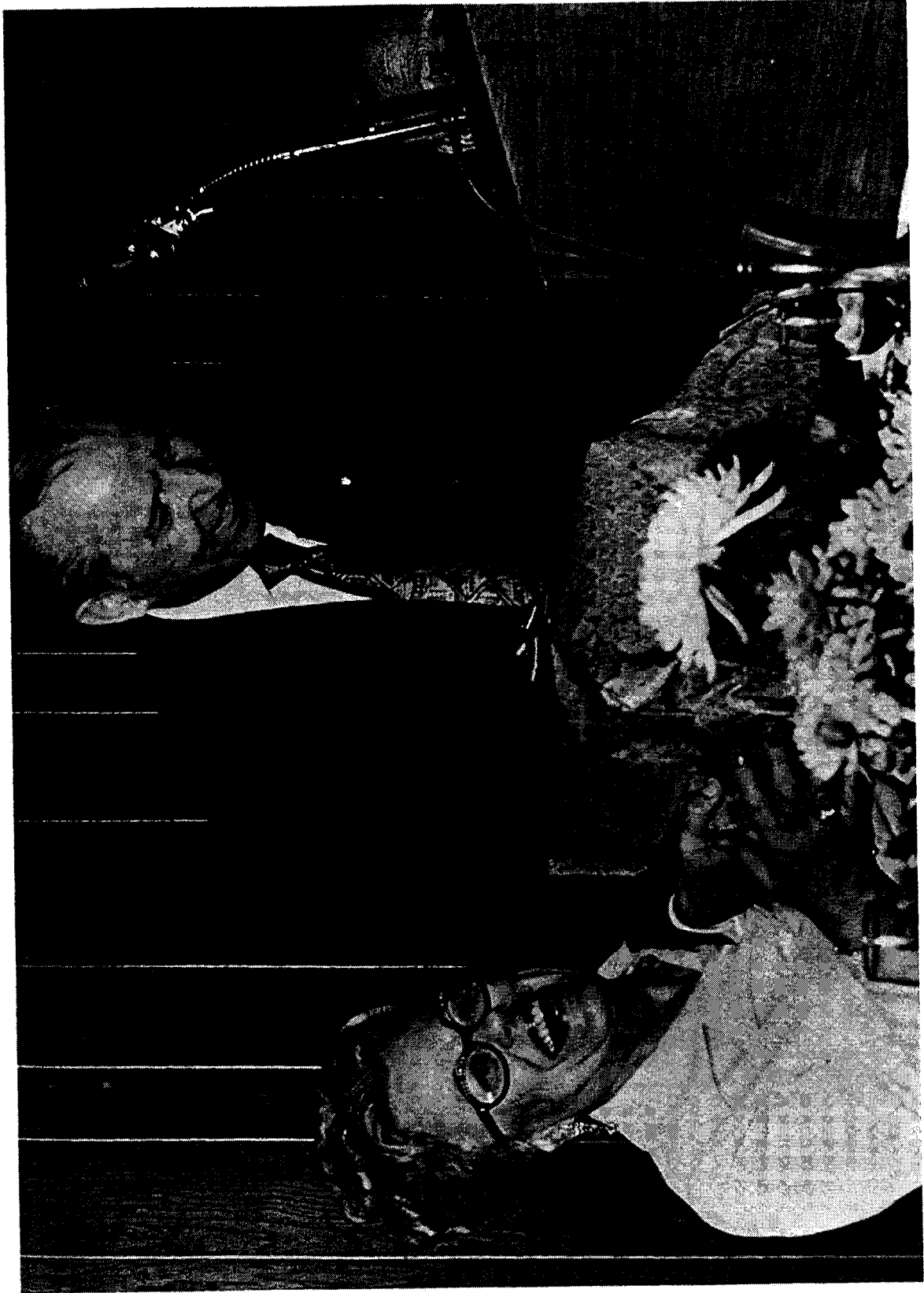
Winifred Harkness receives a retirement gift from Supreme Secretary Arthur C. Piepenbrink on the occasion of a retirement dinner in her honor. Her period of employment was 1929-1974, and she retires as Controller in charge of AMORC's accounting division.

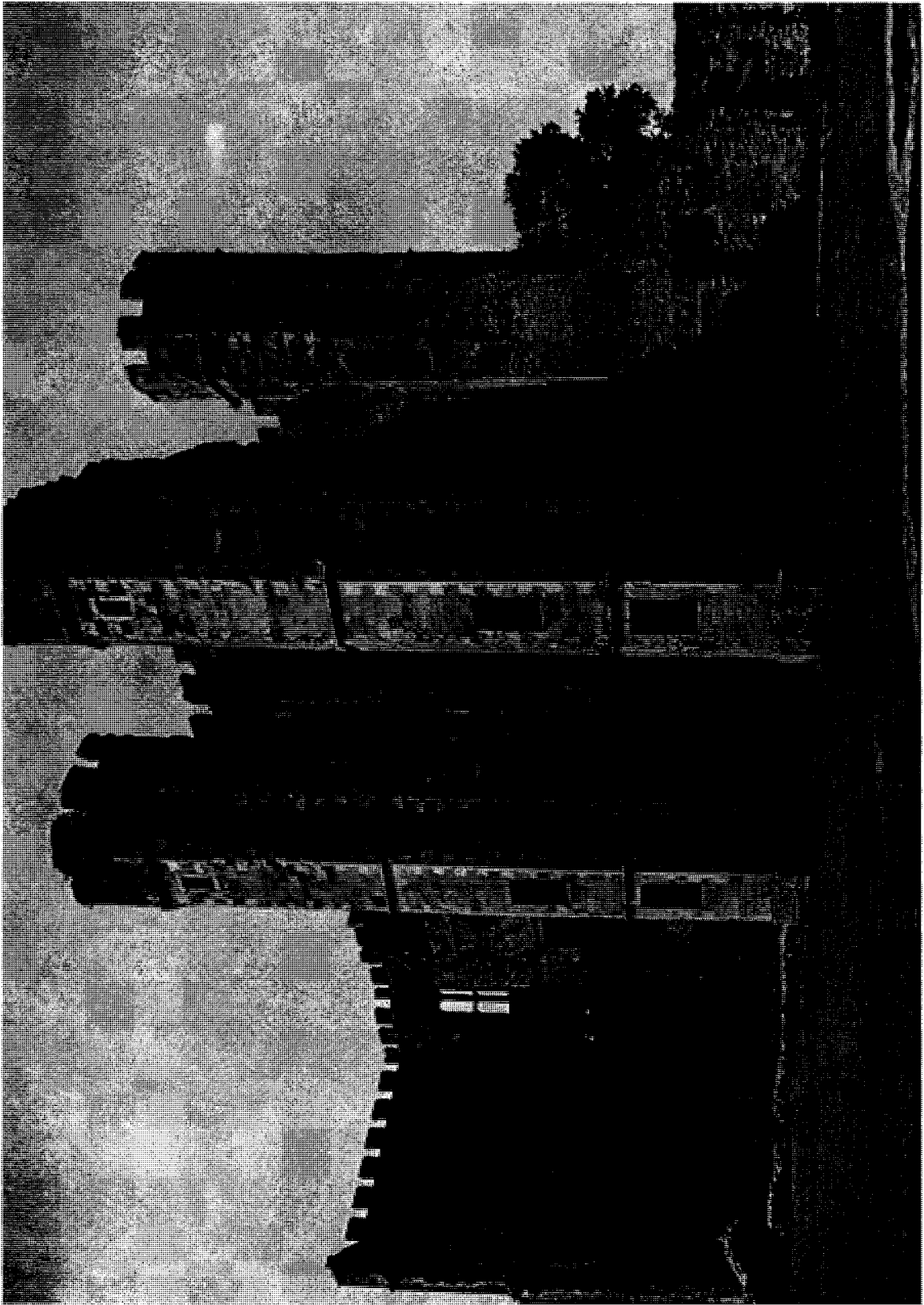
**The
Rosicrucian
Digest
April
1974**

COWDRAY CASTLE (overleaf)

The present ruins stand on the site of Bohun House built by Sir John Bohun probably between 1273 and 1284 within a moat enclosure. In 1532-33, Sir William Fitzwilliam was granted a license to build walls and towers to fortify the edifice. Sir Fitzwilliam had purchased the manor in 1529 for the sum of £2,000 (U.S. \$4,800), a paltry amount in terms of today's realty prices. The impressive structure is located near Midhurst, Sussex, England.

(Photo by AMORC)





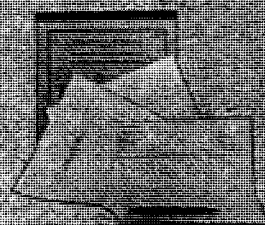
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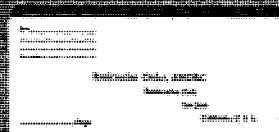
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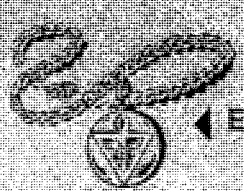
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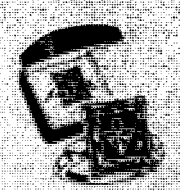
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BRAVE NEW ERA

Whenever one either attends or gives a lecture on astronomy, there is invariably one question certain to be asked by someone in the audience, usually framed in this manner: "Is there anything to astrology?"

Generally, I find it best to shy away from this sort of controversy, because it has been my experience that those asking this question have already made up their minds about the subject and only want confirmation of their opinion. There is very little that can be done to sway that opinion one way or the other, and the only result is that good feelings are strained all around.

However, leaving aside the types of influences which astrology studies, and the methods its practitioners utilize to arrive at their conclusions, there can be little doubt that all life upon this planet is being constantly influenced by celestial bodies sometimes situated light-years away from Earth.

It is now an established fact that there exists a sort of "biological clock" which regulates the rhythms of all organisms with incredible accuracy. Its existence has been proven scientifically with volunteers who have undergone extreme isolation, with astronauts on extended missions (and on alien soil), and by anyone who has flown across several time zones in a short while, disrupting his circadian rhythm, creating the disoriented feeling and general discomfort which has come to be known as "jet lag."

All of these cycles—both in the plant and animal worlds—originate in the fact that the Earth, as a planet, has cycles of its own which it repeats with daily, monthly, and yearly regularity. Through the millennia, these cycles have left their indelible mark on the evolution of life, and still influence it to a great extent.

For quite some time, for example, it has been known that powerful magnetic fields have an effect upon the growth and development of cancer cells. Both the Earth and Sun have considerable magnetic fields which sometimes, for different reasons, fluctuate in their intensity. In this regard, it has been observed that not only single cells, but whole complex organisms—such as insects and birds—are sensitive to, and influenced by, these fields.

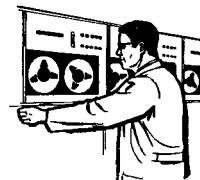
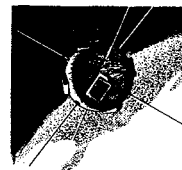
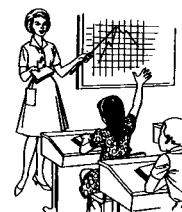
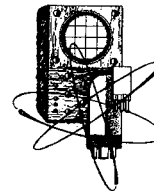
In 1964, in an address to the British Medical Association, the then Secretary of the World Medical Association, Dr. Marcel Poumailloux, disclosed he had uncovered a remarkable statistical correlation between sunspot activity and heart attacks. According to him, a day or two after a major solar flare, the rate of heart attacks increases significantly. It is interesting to note that some of the subatomic particles emitted by the Sun during this type of activity, which also affect the ionosphere, take about thirty hours to reach Earth. What other unknown physiological influences this sort of event may have upon living beings is still a vast subject for study.

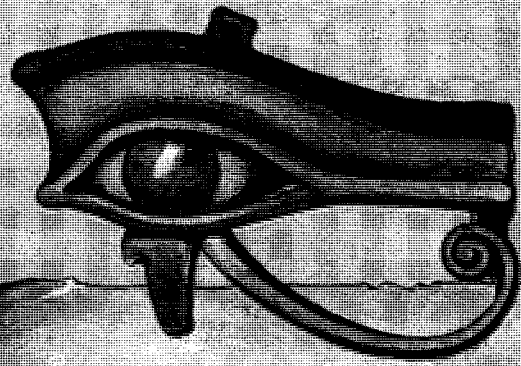
Another way in which celestial bodies can exert a direct influence upon life on Earth is seen in the case of a supernova, or exploding star. If such a star were to explode in our neighborhood, say some one hundred light-years away, the results could be potentially disastrous. Such an explosion releases tremendous amounts of light and other more energetic forms of radiation, such as X-rays and cosmic rays. It is known that this type of radiation can cause genetic changes, or mutations, which may become a permanent part of a species' gene pool and be passed on to succeeding generations. Since only a minuscule percentage of these often radical mutations is beneficial, usually the effects of these changes cause the death of individual organisms and sometimes even of whole species. (See *Brave New Era*, July 1969.)

Even such an apparently passive body as our moon seems to have definite influences upon life, as may be determined from the various well-defined monthly biological cycles common to a variety of species. Psychiatrists and psychologists know from experience that their patients are more likely to go through difficult periods when the moon is full, and any big-city policeman will tell you that it is at this time, especially, when he gets more calls and is liable to encounter more trouble.

"The stars incline; they do not compel" according to the astrologers' old saying. Who knows? It may be closer to the truth than even they imagined; we are just now beginning to determine its real meaning 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.

Medicine, to produce health, has to examine disease, and music, to create harmony, must investigate discord.

—PLUTARCH, A.D. 46-120
Lives, Demetrius

For himself doth a man work evil in working evils for another.

—HESIOD, c. 720 B.C.
Works and Days

Nothing is stronger than custom.

—OVID, 43 B.C.—A.D. 18
The Art of Love

The Ethiopians say that their gods are snub-nosed and blackskinned and the Thracians that theirs are blue-eyed and red-haired. If only oxen and horses had hands and wanted to draw with their hands or to make the works of art that men make, then horses would draw the figures of their gods like horses, and oxen like oxen, and would make their bodies on the model of their own.

—XENOPHANES,
Sixth century B.C.

