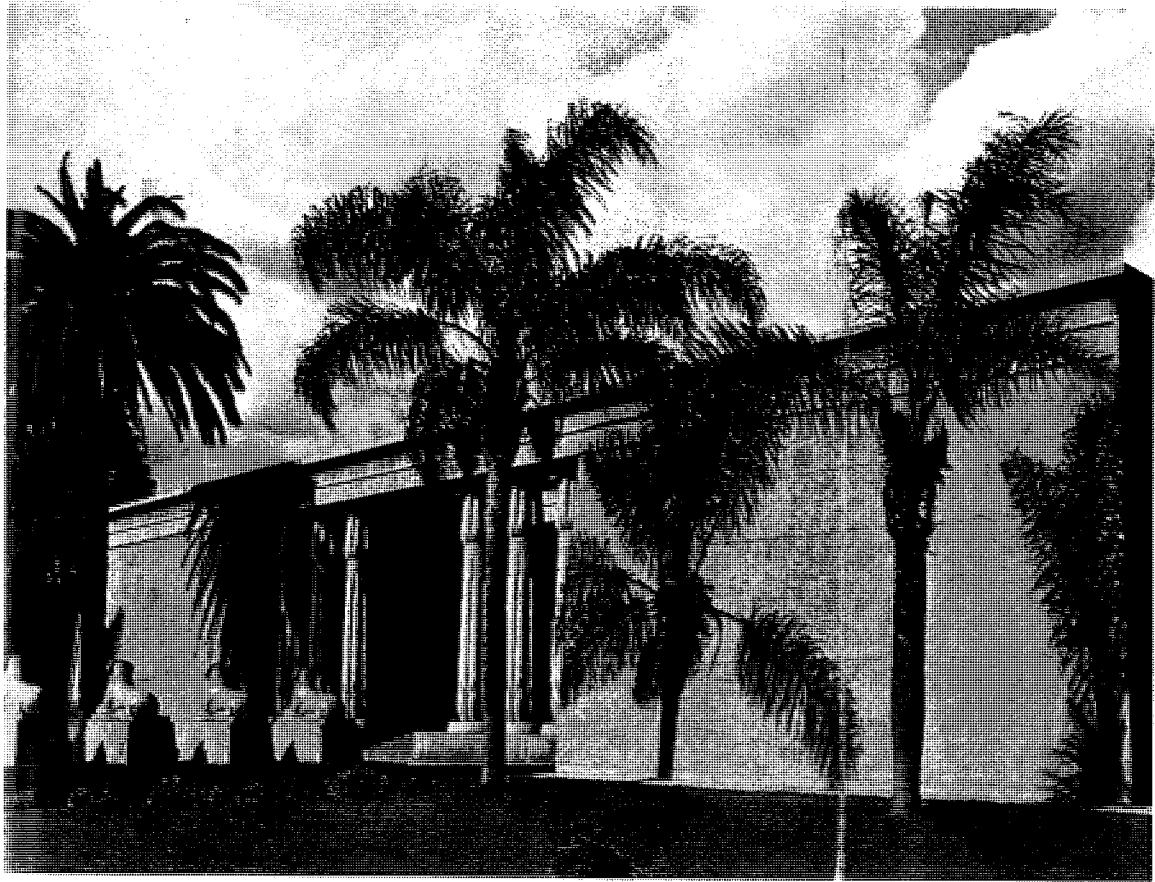


Rosicrucian Digest

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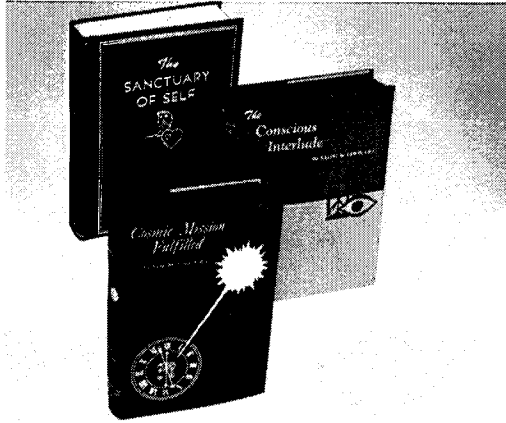
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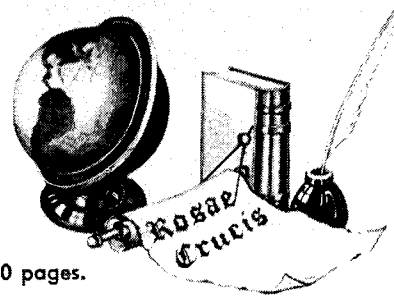
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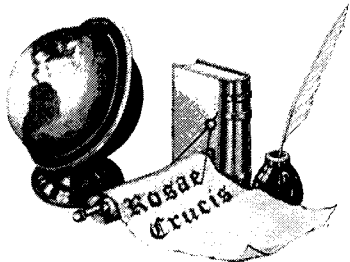
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COVERS THE WORLD



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Robin M. Thompson, Editor

**OFFICIAL MAGAZINE OF THE
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The Purpose of the Rosicrucian Order

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

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CONTENTS

The Rosicrucian Egyptian Museum (see page 20)	Cover
Grand Master Raymund Andrea (Frontispiece)	3
Thought of the Month: Has Technology Trapped Civilization?	4
Medifocus: Khaled, King of Saudi Arabia	6
Autumn is a Pageant	7
Life Must Have Meaning	9
Strange Powers of Honey	10
Forgotten Five	13
The Celestial Sanctum: It's Hard to Say	14
Lack of Direction	16
The Essential Nature of Agriculture	19
Releasing Peace Profound	21
Can Hunters Be Animal Lovers?	22
Creating Through Thought	24
The Alchemy of Marriage	26
In Memoriam	30
Woman's Work	32
The Living Past (Illustration)	37
Ancient City of Temples (Illustration)	38

GRAND MASTER RAYMUND ANDREA » » »

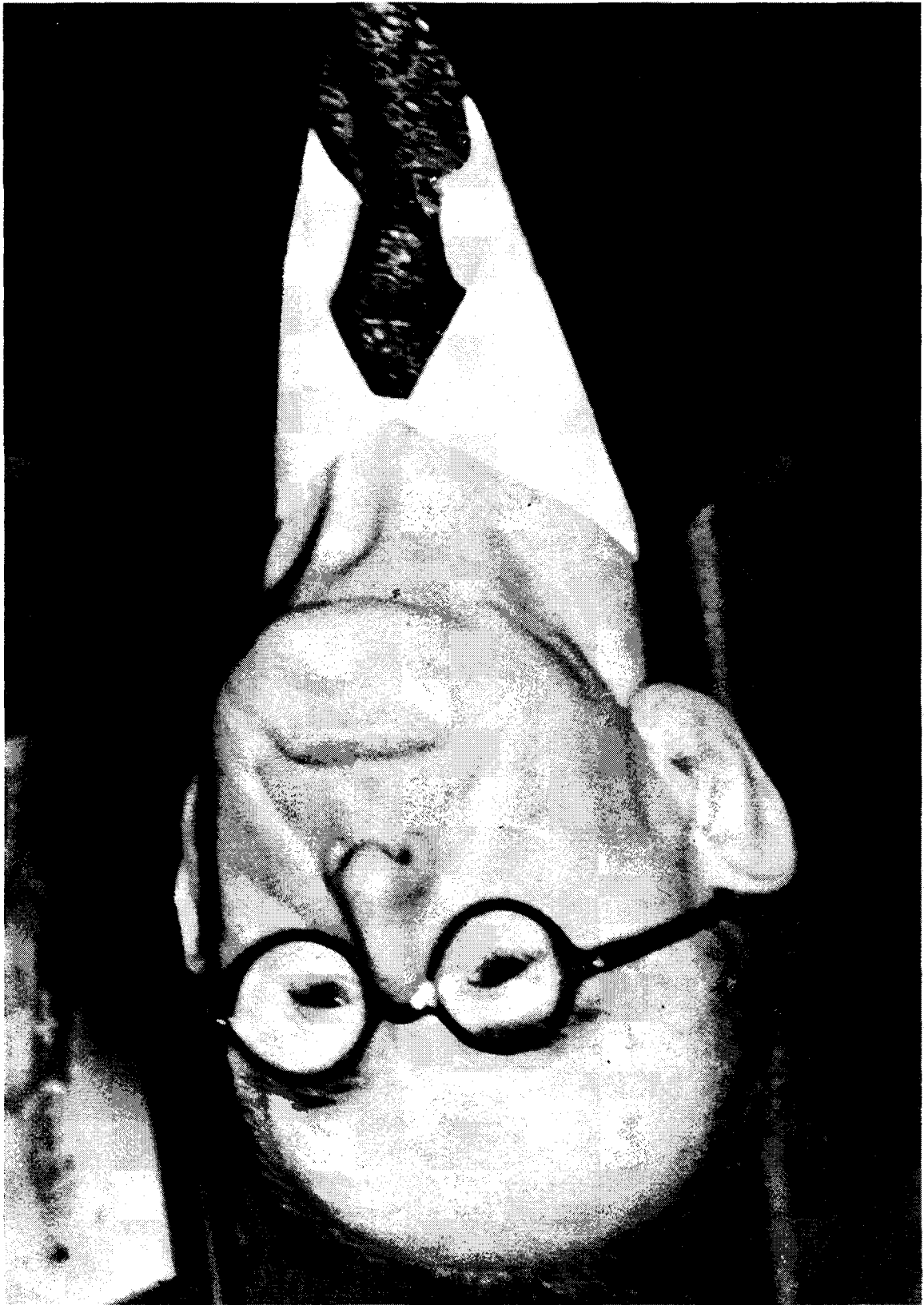
Frater Raymund Andrea, Grand Master Emeritus of Great Britain passed through transition, experiencing the great final Initiation on July 22, 1975. Frater Andrea was appointed Grand Master of Great Britain in 1921 and retired many decades later as Emeritus (see page 30).

Volume LIII

September, 1975

No. 9

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THOUGHT OF THE MONTH

By THE EMPEROR

HAS TECHNOLOGY TRAPPED CIVILIZATION?

WHAT ARE the determinatives of civilization? By what signs may it be known? Science speculates that man has descended from the Hominidae (two-legged primates), an order of mammals. Just which one of such creatures is most closely related to man has not yet been established. Anthropologists, however, state that man has more similar characteristics to the chimpanzee than it has to the gorilla.

Man is biologically an animal. What gives him his distinction as the genus *Homo*, or man, is not just in his physical changes, although such attributes as walking erect and his prehensile ability (having the thumb opposing the first finger, which makes it possible to grasp things with his hands) have given him definite advantages. Rather, it is man's gradually acquired superior intelligence that has conferred upon man his apparent eminence in the animal world. He has become designated as the *Homo sapiens*, the thinking or rational man.

This *thinking* is primarily expressed in realizing the demands of the self and in adapting the external world to the satisfying of them. Thought is differentiated from instinct. Instinct is an innate impelling urge which is not willfully arrived at. Thought *is* an act of volition; it is the deliberate forming of ideas. Whereas instinct drives, thought selects.

Thought made it possible for man to analyze his experiences. He not only could perceive a thing but could as well see it in relationship to himself. He could discern whether it had value to the self. He could determine whether the value could be enhanced qualitatively and quantitatively. In other words, Would it be possible to increase and to improve that which satisfied the desires?

Out of this gradual learning of what contributed to man's welfare came the

attribute of adaptability. Man began imposing the powers of self upon the things of his environment. Paleolithic man fashioned scrapers and hammers from stone, spears from the antlers of animals. He learned how to sharpen the edges of flints and otherwise shape them to form crude tools. He eventually learned to sharpen weapons by grinding them. Much later, Cro-Magnon man advanced to the use of fire and mined ores. Then began the domestication of wild animals for food and clothing, and the cultivation of plants.

All of this was mastery, man's *refinement* of the physical world about him. Now, however, another world made itself apparent to him. It was the world of dreams and recollections. It was a world within him but as vivid as the one outside. There were new thoughts that arose; these were not just images of things perceived, or even about how they might serve man's needs. Rather these thoughts concerned the nature of things themselves. For the first time man began *abstraction*. He wondered—why? Why the existence of what he experienced? What was the cause, the power, independent of himself, that fashioned this outside world?

Man and Nature

Then man began focusing his thought inwardly upon himself. He sought to give outward form to the feelings which he experienced. He began to draw and paint in symbols and various forms his thoughts about the mysteries of birth, life, and the phenomenon of death. He endeavored to find a relationship between the stupendous forces of nature and himself. Out of these nascent beliefs he was creating the elements of religion

*The
Rosicrucian
Digest
September
1975*

and magic, and even the rudiments of philosophy.

These ideas constituted another type of refinement. This refinement was of man himself. Life now was no longer a blind response to stimuli; there was now a deliberation upon acts which were to be performed. There was a realization of the difference between sorrow and happiness, between love and hate. There was the motivation to find ways and means of either arousing or suppressing these strong urges and sensations. A link was slowly forming between things outside and the deep feelings within. Some of these things were becoming known as *good* for the self, and others as *bad*. In other words, there was that in man's surroundings which pleased and calmed him, and also there was that which was irritating.

What now distinguished this early man from his primatelike predecessors was the identification, refinement, and control of his environment; there was also his discovery of self and his effort to refine and direct its immanent impulses.

Civilization

The fundamentals of civilization began with this *dual* development of man. These were the gradual mastery of his environment and the adaptation of his way of life to his emotional and mental states. The elaboration of tools, weapons, art, and the formation of social units are not the beginning of a civilization. Rather, they are the subsequent results of it. For analogy, would we say that art began with a Rembrandt instead of ancient cave paintings just because one was more developed than the other? Would we say that music began with Bach instead of tribal drums just because one was more complex than the other?

Civilization is a complex of things and conditions created by man to provide for his physical demands and to express his preferred mental and emotional states. All civilizations have reflected both of these two qualities in, for example, agriculture, irrigation, fortresses, architecture, temples, centers of art and learning.

Gradually, and with few exceptions, one phase of the dual nature of civilization surpassed the other. The physical, organic demands of man, his appetites

and passions, impelled his intellect to serve them. Civilization became marked by devices to provide greater security, the control of natural elements, industry and expansion of trade, and increasingly greater comforts wherever environmental conditions permitted.

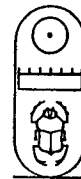
Civilization was evident in the superiority of its material progress that was principally influenced by the dominant physical nature of man. Thought, the intellect, the emotions of most men came to be directed into these channels. The animal qualities of the primate in man ruled his mental state. Creativity was given the greatest recognition when it overcame, by its instrumentation, the physical limitations of man. He could reduce time and space by the means of transportation and communication; he could resist the extremes of climate; he could amplify his senses to see and hear further; he could make devices that could exceed in rapidity even his own mental processes.

How far though has man come in understanding self? In his science he probed the dual functions of self. He categorized the instincts and emotions—he could distinguish them from reason, imagination, memory, and appetites. However, the primitive urges still dominated the intellect, imagination, intuition, and reason. Ideation and mental creating were focused on material objects which continued to emphasize and serve the lower nature of man.

Technology

More and more has man's reason been harnessed to a technology which gives prominence to longevity and creature comforts. The principal idealism which technology has promoted through its commercialism is the *ease of living*. The purpose of man is made *to be* just because *he is*, and with increasing resistance to the rigors of life. The question may be asked, Is this any greater an attainment as an objective than that had by the prehistoric Hominidae, the first man-like creature, whose sole effort was also the conquest of environment? Has civilization advanced, other than in its technology, much further than it was a hundred thousand years ago?

(continued overleaf)



Today we have charities and moral codes which are the flashes of that other aspect of the duality of civilization; that is, the refinement of self. But unfortunately these are subordinated to the mass appeal and glamour that have been associated with technological advance. In the runaway rapidity of a technological age, the individual will become submerged unless some check on this mechanism is made. Its devices will come to think, reason, and plan mechanically faster than the individual can arrive at concepts which may be different from the technical objectives. A minority of people will direct and control this technological motivation of mankind. The masses of people will be incapable of comprehend-

ing the highly specialized and intricate development and operation of such monstrous devices.

The result can be a catastrophic unilateral civilization. The passions and primitive impulses will not be further civilized than they were in centuries past. The great mechanized society, in a fit of blind greed and aroused hatred, can take the robot it has created and destroy itself. Technology must not be banished but rather *reoriented* in purpose. It should be directed toward other objectives than just providing the greatest physical comfort for the human. Such is an appeal only to the lowest instinctive elements of man's nature. △

Civilization is a complex of things and conditions created by man to provide for his physical demands, and to express his preferred mental and emotional states.

—Validar

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.)

October: Khaled, King of Saudi Arabia, is the personality for the month of October.

The code word is MAAT.

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



SAMORA MACHEL

December:

Samora Machel, President, Mozambique, will be the personality for December.

The code word will be SCALE.



KING KHALED

The
Rosicrucian
Digest
September
1975

Autumn Is a Pageant

by Otto Wolfgang



AUTUMN is the twilight of the year. It is not really the death of summer, but rather a season of harvest and fulfillment, vigor and joy. It is a season when "Earth's crammed with Heaven, and every common bush afire with God," as Elizabeth Barrett Browning observed and the countryside so vividly portrays.

Officially, autumn happens everywhere, but it happens best in the country near small villages which lie engulfed by valleys and hills emblazoned in red and gold. The growing season is over and the land has fulfilled itself. Now you can see the last hay roll to the barn, scurrying squirrels and chipmunks gathering caches of seeds and nuts, and hear the last whippoorwill. It is a time for the smell of crisp red apples, cider and apple butter, all in a haunting stillness "shadowlesslike silence."*

It is a time when jam and jelly kettles are bubbling in farm kitchens with their sweet fare, and canning of chili sauce and stewed tomatoes permeate the chill air, and the sweet tart smell of grapes being crushed in village wineries, to set your heart a-pounding with the goodness of life.

Now the days are getting shorter as the sun stretches the shadows, casting amber lights across the black fields. Scattered bursts of flame in the sumac light fires that will spread to woodbine and swamp maple and dogwood and chokeberry.

*Thomas Hood

*"No spring, nor summer
beauty hath such grace,
As I have seen in one
autumnal face."*

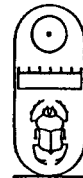
—John Donne

Asters frost the roadsides—reminders of frosty mornings ahead—and milkweed floss and thistledown are glinting reminders of chilly misty dawns to come.

Autumn is the quiet time of the year, the twilight of the seasons, as the year consolidates itself and its achievements. The stars begin to glitter again in the deepening dusk. The cicada is stilled, but cricket and katydid are loud in the lengthening night. Bees are busy with a final honey-hoard.

Autumn is the time you keep careful watch on a certain big chestnut tree, waiting for the first good frost to pop open the prickly burrs releasing the tasty chestnuts from satin-lined wombs. In the villages huge ancient trees carefully nurtured for centuries cascade their leaves to cover roads and sidewalks ankle deep before being burned in big piles by children, to scent the countryside with autumn's nostalgic aroma.

There is harmony in autumn. The sugar maples stand in deep pools of their own gold leaf. The goldenrod is graceful and gray with ripeness. The milkweed offers a richness of silk and seed to every



breeze. The white oaks, still brown and crimson with persistent leaves, have planted tomorrow's groves in their own shade. The jack-in-the-pulpit concludes its sermon on the soul in a broach of lacquer-red berries. There are pumpkins, too, especially down the sideroads where they lie entwined like goblins among fence rails or piled high for Halloween sale.

In the stillness of the autumn evening come the distant sounds of honking geese and quacking ducks, the thrilling sights and sounds of birds flying southward in "V" formations, the call of the pheasant and the flutter of wings. The hoot of an owl and the bark of a fox can be clearly heard in the distance.

Robins are deserting the lawns and taking to the woods, flying wild like game birds. Already, green-winged teal have started down south along the waterways. Trout are moving into fast water to spawn. No longer tormented by black flies, the deer are beginning to fatten up and the bucks rub their antlers.

Autumn is poignantly lovely in the mountains and hills where the barks of hounds ring like bells across the valleys and hedgerows are fired with scarlet of sumac and sassafras and farm houses lie hallowed in smoke.

Henry David Thoreau, American naturalist and essayist, wrote of the maple: "How beautiful when a whole tree is like one great scarlet fruit full of ripe juices, every leaf from lowest limb to topmost spire, all aglow, especially if you look toward the sun. What more remarkable object can there be in the landscape?"

Autumn is corn roasting in its own husk in a bed of coals glowing in the night despite competition from a pumpkin-yellow moon. Autumn is a cider mill surrounded by vermilion piles of

fresh picked apples. (You can't possibly know what fun a cider mill can be if you never went there as a boy to sip a glassful of the amber liquid or had a "snowball" fight with the fresh-squeezed pulp.)

Autumn is a time for walking. To walk with the scuffle of new fallen leaves; to feel the mild sun and see the clear sky; to taste the pungent nostalgic fragrance of wood smoke and the clean, crisp air; to have the company of busy squirrels in the woods and restless ducks along the river is to be in the presence of eternity.

Autumn is in some ways the busy time of the year. All of nature hurries to prepare for the coming winter. People get busier too; they buy new clothes, get the kids ready for school, leave last summer's easy living behind.

Autumn is a time for understanding, too, for taking inventory of one's life, for giving thanks for all of one's blessings, and for hoarding up plans for the future.

Autumn days are ideal for traveling. Take to the highway any of these October days and you soon are in an enchanted world, with a glory of color—reds and purples, gold and bronze, the flame of them subdued by a mystic blue haze. Traffic is light, accommodations are plentiful, bugs and sticky days have vanished. If you are lucky, you might run across a community supper—of which there is no finer food on earth than that donated by good cooks of any township. No other time of the year can offer such sheer brilliance of nature nor put you in any finer mood to appreciate it.

Autumn is a vivid spectacle of the miracle of life. If man ever needed proof of God he can find it on every hand by walking appreciatively through autumn's blazing wonderlands.

W. H. Carruth said, "Some of us call it Autumn, and others call it God." △

*The
Rosicrucian
Digest
September
1975*

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 23, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:30 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

Life Must Have Meaning

by Thea Pisetti, F.R.C.

Sowing the seed

“THE END is in the beginning and the beginning is in the end.” This axiom holds true from a miniscule seed to the highest laws of the universe. The same forces are in everything. All life is one life—its varying manifestations, such as plant, animal, or man are only the medium through which it finds expression. All that is seen in this visible world has its origin in the invisible world. The unseen things are the causes, the seen things are the effects. The unseen things are eternal, the seen things are the changing, the transient. The elements we do not see with the physical eyes outnumber by ten thousand those we do see. Paracelsus said, “He who merely sees the external appearance of things is not a philosopher.” The true philosopher sees the reality, and not merely this outward appearance.

Let us take a seed, even one of the smallest, such as an onion. Its DNA, or memory, is programmed to produce its own kind. If you put this seed on the shelf and let it remain there for years, nothing happens. It is not allowed to develop and express itself. But, take this tiny seed and plant it in the proper soil, with the right amount of water and sunshine, and soon it will come alive according to its inner program and grow into

its full potential. Then, if not plucked from its earthly home, it will mature, and bring forth many seeds, which, when planted, will give even more seeds—and the cycle goes on and on.

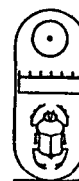
Another manifestation of the forces are in the form of our thoughts. They have lives of their own, and are capable of molding matter. Like produces like, and it is up to us whether our thoughts produce hatred, envy, jealousy and other negative conditions, or whether, in the sowing, they reap only the good, for good causes must produce good effects. Democritus defined a miracle as an effect whose cause was unknown, but which cause was necessarily equal to the effect that it produced.

Each thing sown produces of its kind; put love into the world and heaven with all of its beauties and glories becomes a reality. We *must* start with the proper thoughts, or the conclusion will not be right. The subconscious reasons deductively, and is the body builder. The inner self *has* to have confidence in the outer self, by its performance.

Everyone is interested in creating. Everyone *wants to create*. It is the reason for being alive. Carl Jung said “Life must have meaning. Only what we do ourselves is what we carry on with us.” We only understand things we work out ourselves.

As with the onion seed, so it is with mind creativity. The seed is there, shall we say, in the subconscious. All that exists is already there, we only take the seed and nurture, feed, water, and develop it. Emotion goes from us to the seed—the emotion of love. These vibrations surround the growing seed and give an environment to bring out the full and beautiful potential. Thus we have a continuous feedback. If we left these seed ideas on the shelf and did not work with them, they would ever remain just ideas; they would lie dormant and unfulfilled. We, the builders, must give expression to the plans, and use our forces to complete the blueprint. Will we smother this great gift, or tenderly sow it in fertile soil to be watered with emotion and brought to fulfillment? As

(continued on page 29)



Strange Powers of Honey

by Jack Roland Coggins

THE ANCIENTS believed that honey contained a magical "life substance" which imbued it with remarkable power. For this reason the tombs of Egyptian kings contained sealed jars of pure honey. The walls of their burial places were decorated with pictures of bees, beekeepers, and honeycombs. Honey, the ancients thought, was symbolical of perfect attunement with the gods. To them it represented purity of purpose and goodness of expression. Obviously, therefore, anyone who partook of the precious substance would receive abundant blessings, the least of which would be excellent health and long life.

Our understanding of this ancient, almost sacred consideration of honey makes it easy to see why they included it in most of their drinks and medicines. It was also the prime ingredient in plasters and healing compounds for treatment of wounds and sores. Ancient Hindus are reputed to have used honey as an aid in curing tuberculosis. One Egyptian papyrus tells of a man requesting honey from Attica, in Greece, to heal his eyes. It was commonly accepted as a cure for cataract. Many other Egyptian papyri speak highly of honey's strange power.

The Papyrus Ebers states that honey was used in Egypt both as an internal medicine and an external dressing. Burns and ulcers were treated with it. Eye inflammations and weaknesses received honey's benefits. Milk and honey constituted a preferred food for Egyptian

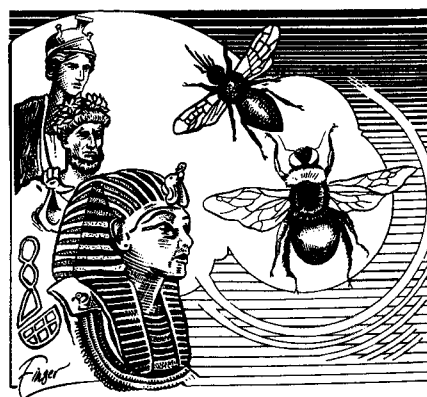
children. Laxatives and worm remedies were compounded of honey and other substances. Actually, almost no medicine in ancient Egypt was without honey.

However, not only were the curative powers of honey recognized and applied, the ancient philosophers also gave tribute to its dietetic value. Pythagoras advised his followers to eat much honey and bread, but he insisted that this be accompanied by vegetables and nuts. This diet, it is claimed, added to vitality, health, and long life. This may be true, for records show that a number of Pythagoras' followers lived beyond 100 years. Apollonius of Tyana, a devout student and disciple, supposedly lived at least 113 years. Pythagoras himself is thought to have reached the age of 90.

Pliny the Elder reported in A.D. 76 that tax records from a region between the Po River and the Apennine mountains listed many persons at an age of over 100. Some were a century and a quarter old. (Pliny, *Natural History*, 7th volume). Later, when writing about the curative quality in honey, he expressed his belief that there existed a connection between longevity and honey. It is equally impressive that a very large number of tax reports from the region mentioned listed occupations as *beekeepers*.

Many of the Essenes, an ancient Hebrew caste, lived past the century mark. One of their principal occupations was beekeeping. They were famous for the quality of their honey. Philo, writing in *De Vita Contemplativa* (II. 663), mentions this sect. Josephus makes note of them in *The Antiquities of the Jews*.

*The
Rosicrucian
Digest
September
1975*



But, since a volume could be written on the ancient's usage of honey, we will simply say that its remedial and dietetic powers were universally recognized. Honey was highly regarded for these qualities in ancient India, Persia, Egypt, China, Arabia, Assyria, Greece, and Rome. The holy books of these countries heap praise on honey as a beverage, a food, and a medicine. For example, in the Koran, Chapter XVI, we read that, "There proceedeth from their (the bees') bellies a liquor of various colour, wherein is medicine for men." Generally, this is the opinion that held throughout the Middle Ages as well.

Curative

In 1623, Charles Butler wrote in his book, *History of Bees*, that honey was still regarded as a curative to almost every human disease. He also hints of a quintessence of honey. This elixir, it is said, not only melts gold but revives a dying person when a few drops are swallowed. According to Butler, a certain alchemist, Raimundus Lullus, had succeeded in separating the elixir from honey by distillation.

The administering of honey as a medicine, in fact, was so prevalent during the Middle Ages that a few Spanish writers interchanged the old Spanish word *melizina* with *medicina*, the Spanish word for medicine. *Melizina*, which uses the Latin word for honey, *mel*, as a prefix was created to illustrate the abundant use of honey in the field of medicine.

But remarkable as early opinions of honey were, modern experiments are disclosing even greater mysteries. Naturally, much more is scientifically known about honey today. Surprisingly, nevertheless, its medical and dietary benefits far surpass what chemical analysis suggests they should be. This has caused much speculation among investigators. Some claim that it is the particular amount of each element in honey that makes it so efficacious. Others are equally convinced that it is the specific combination of a group of elements. One group points out that, perhaps, there is something in honey which modern research has not yet uncovered.

Instead of endeavoring to explain the unknown or undetermined portion of honey, this article will concentrate on

what present-day experimenting *has* revealed. This in itself is exciting enough.

Germ Destroyer

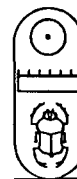
It may come as a surprise to many readers that honey is a powerful destroyer of germs which produce human diseases. The ancients seemed to know this intuitively. It was not until the twentieth century, however, that this was demonstrated scientifically.

Dr. W. G. Sackett, formerly with the Colorado Agricultural College at Fort Collins, attempted to prove that honey was a carrier of disease much like milk. To his surprise, all the disease germs he introduced into pure honey were quickly destroyed.

The germ that causes typhoid fever died in pure honey after 48 hours' exposure. Two other germs causing similar diseases lasted 24 hours. Enteritidis, causing intestinal inflammation, lived 48 hours. A hardy germ which causes bronchopneumonia and septicemia held out for four days. *Bacillus Coli Communis*, which under certain conditions causes peritonitis, was dead on the fifth day of the experiment. All but one of these germs were still alive outside of the honey after 40 days!

According to Dr. Bodog Beck, who was, while living, the greatest authority on honey and health, there are many other germs equally destructible in honey. The reason for this bactericidal quality in honey, he said, is in its hygroscopic ability. It literally draws every particle of moisture out of germs. Germs, like any other living organism, perish without water. This power to absorb moisture is almost unlimited. Honey will draw moisture from metal, glass, and even stone crocks, unless they are specially treated.

A. G. Lochhead, of Canada's Department of Agriculture, too has experimented with honey. In a recent letter to the author, he explains, "Sugar-tolerant yeasts seem to be the only organisms able to thrive in honey . . . bacteria and ordinary yeasts do not thrive and are eventually suppressed by . . . honey." In a letter from A. P. Sturtevant, U. S. Department of Agriculture, this data is again verified: ". . . organisms causing



such diseases as typhoid fever are soon destroyed by the osmotic action . . . of honey."

Dr. Zaiss of Heidelberg considers honey a far better antiseptic than tincture of iodine. He dresses all wounds that come to his attention with honey-dipped gauze. After an immediate smarting, all patients report a soothing feeling. The dressings are changed every twenty-four hours. The sloughs adhere to the bandage, cleaning the wound. However, the gauze does not stick to the flesh because honey stimulates a flow of lubricating, healing lymph fluid. Healing is incredibly fast. Although Dr. Zaiss has treated thousands of wounds, honey has always proved equally efficient.

Another amazing fact about honey, as the ancients believed, is that honey when eaten produces health and longevity. Dr. D. C. Jarvis of Barre, Vermont, says that if lymph flow can be maintained in the body, then eyesight, hearing, mental and physical vigor remain active even in old age. Lymph is a tissue fluid which cleanses and helps heal the body. When it becomes inactive or slows down, disease germs attack. Dr. Jarvis insists that honey acts as a catalyst to keep this lymph flowing perfectly.

Dr. A. Rolleder experimented with a group of boys at an Austrian orphanage. His experiments proved that honey is the possessor of tremendous growth factors. He divided the group into two parts. One received two tablespoons of honey a day; the other was fed the same diet, but no

honey. After nine months, the boys who were fed the honey showed 8½ percent increase in hemoglobin in the blood. The control group had an equivalent loss.

Hemoglobin promotes growth because it carries the vitality in the air from the lungs to various parts of the body.

At the Frauenfelder Home for children in Switzerland, Dr. P. E. Weesen also demonstrated that children receiving honey, in addition to a wholesome diet, grew faster and were healthier. The full report showed that the children given honey daily were superior in vivacity, blood count, energy, weight, and overall appearance.

It is important to point out that all experiments mentioned were done with pure honey. Pure honey is simply honey as the bees manufacture it, unboiled and undiluted. Boiling seriously diminishes the nutritional strength of honey.

Pure honey *will* crystallize after some time; in fact, this is a key to its purity. Crystallized honey may be remade into a liquid by setting the jar in very warm, but not hot water. This procedure will melt the honey but will not change the fundamental nature of the honey.

It is impossible, of course, to list even a fraction of the experimental data on honey in one article or even a single book. Meanwhile, without verging into fanatical overusage or misuse of honey, it will pay us to take daily advantage of its powers for our better health, happier attitude, and longer life. △



RADIO REACHES OUT!

AMORC has four series of fifteen-minute radio programs designed for broadcast. They are *Impressions in Music*, *The Jazz Scene*, *Mastery of Life*, and *The World of Man*.

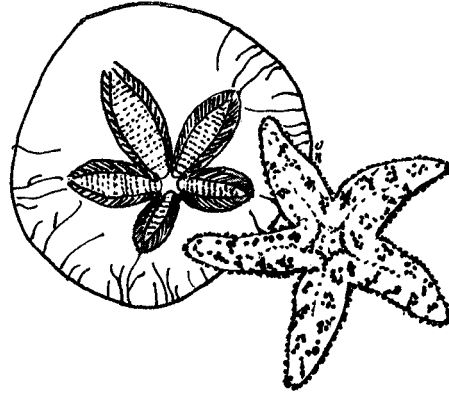
The following is a partial list of radio stations now broadcasting one or more of the Rosicrucian programs. Please contact the stations directly for information about the time and days of broadcast.

KIOT	— Barstow, California
WENE	— Endicott, New York
WNOE-FM	— New Orleans, Louisiana

**The
Rosicrucian
Digest
September
1975**

FORGOTTEN FIVE

by Dr. John Palo, F. R. C.



MYSTICS enthuse over the numbers 1, 2, 3, 4, 7, 9, 12, 108, and 144. They find many natural principles expressed in these numbers.

One may be said to represent a beginning; *two*, duality; *three*, trinity or completion; *four*, solidity. *Six* is two threes. *Seven* is a triangle on a square. *Eight* is two fours. *Nine* is three threes. *Eleven* is really another one. *Twelve* is four threes or three fours. One hundred and eight adds up to nine, as does one hundred forty-four.

It seems every number is accounted for but number *five*. Yet, five is one of the most extant numbers to be found in nature. Have you ever thought about this? Just look at the hand you use to turn this page—five fingers. You wiggle five toes. Practically all backboned animals have five toes to each foot and five fingers to each hand. Even the early horse had five digits to each limb. For the most part, birds have wings of five-digit formation. The first amphibious backboned creature of some 400 million years ago was five-digitated.

Starfish have five arms. Some species have ten and some twenty—all multiples of five. There was a rare non-five starfish which no longer exists. It is quite unusual to come across a four-, six-, or seven-armed starfish.

Talking about stars, why do we usually portray a star with five points? Is it merely because four looks too much like a cross and six looks too much like two triangles? Five seems just right.

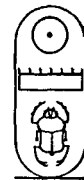
How about the plant world? The majority of flowers have five petals. Many profusely petaled flowers are found, under a microscope, to have five-petaled petals. Not only is five extant with

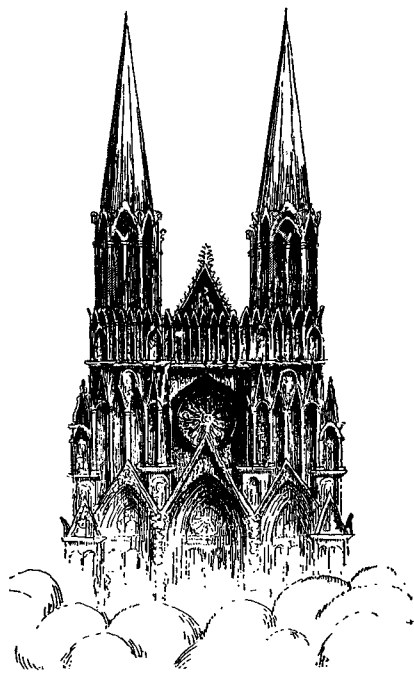
flower petals, but it is also profuse in other plant structures. Botanists speak of a completely pentamerous flower. These flowers have five petals. They also have five sepals (the flower's modified leaves), five stamens (the flower's male organs), and five carpels (the flower's female organs).

What about the fruit of these flowers? Many just reflect the fiveness of the flowers they come from. Next time you cut an apple or a pear crosswise, do not be surprised to see a five-pointed star. And, the next time you are in a wooded area, observe how profusely nature has chosen leaves with five points.

Of course, you have been reading all this with one of your *five* senses. Anatomically, even your neck, which holds up your head, really has *five* bones. Did you say seven? Yes, we do count seven neck bones in practically all backboned animals, even the giraffe. But in these creatures and you and me the top two bones really do not count. They are quite different in structure. So, we really are back to five. Down at the other end we are even more securely five-boned. Our loins, between our pelvis and ribbed bones, have five backbones. And our sacrum, just below this, has five segments.

Soon, practically the whole world will be on the metric system. The United States is just about to switch to this excellent, more simple measuring system. It is based on the number ten. Or is it really just two fives? Whatever it is, let us reexamine the natural things in and around us. For, even a superficial look at nature makes you wonder how we could have forgotten five. \triangle





The Celestial Sanctum

IT'S HARD TO SAY

by Chris. R. Warnken, F. R. C.

NOTING THE title above, our reader might prepare to read about something like pheochromocytoma or syzygy, but that is beyond our capability at this point. Let us rather discuss phrases which are far more difficult for many persons. They are simply, "I was wrong," "I made a mistake," and "I am sorry." Surely, each of us knows someone who just cannot utter any of these short sentences; perhaps it is someone *very* close to us! Is this an incurable disease? Are there no known remedies? This condition is known to cause severe inner strain and pain. It seems also to make one tend to withdraw inwardly and become uncommunicative. So much has been accomplished to relieve other abnormal

human conditions, surely there must be some way to help those who are afflicted with this difficult problem.

It might be said that some persons do not actually know that they have made an error or have done some improper or antisocial act. This is certainly true in the case of those who are mentally deficient or unbalanced, but such persons are very much in the minority. What about the more familiar stubborn persons, the pompous and the arrogant? Do they know? Are they aware that they were or are in error? Yes, for invariably they have proven their intelligence and cleverness. It is this very combination of abundant intelligence and wanting humility that causes those who know them best to bestow labels upon them such as stubborn, pompous, and arrogant. Why, then, would they present themselves to others in an unfavorable manner?

We are very confident that no person voluntarily and willfully reveals himself or herself to others in an unfavorable light. They must be laboring under some misconception or malady. Some of the possible causes of the problem may be personal insecurity, vanity, ignorance of the basic principles of psychology, and simply "the human condition." Some persons have matured or reached adulthood with the understanding, if not conviction, that they should now be free from *all* error, know *all* things, and be capable of doing *all* things, relative to those about them, because of their intelligence, their education, and their upbringing. This has been termed "pre-eminence desire" by psychologists. Such is an ideal, but it is not human.

From the mystical viewpoint, no human being is perfect or will be perfect as a human being. We are incarnated as human beings on this earth to learn the lessons of life; that is, to learn through experience of trial and error to correct our mistakes, to refine ourselves ever *toward* perfection. Therefore, everyone who "wears" a body is imperfect, is making mistakes, and, in the majority, correcting them and avoiding the same mistakes henceforth. That is evolution. And each of us in the same school! Why, then, should we try to hide our mistakes from our "classmates"? Most of them realize the truth that we are all in the process of learning our lessons

*The
Rosicrucian
Digest
September
1975*

and none of us have yet "graduated." When a student tries to behave like a graduate, therefore, it is only natural the other schoolmates will tag that student "phony," "show-off," if not "stubborn," "pompous," or "arrogant." What has been gained?

The person who feels superior, above error, and is immodest, is unattractive and is shunned by others who are admittedly struggling to improve themselves. Such a person is revealed to be basically dishonest and self-centered. He thinks he is deceiving all others whereas in truth he deceives only himself. Not only are the normal lessons of life being avoided or being failed, but such a person is creating the necessity for additional, more stringent lessons to be placed in his life's path.

If any of us, by some remote and casual encounter, have ever met one who found it difficult to say, "I was wrong," or "I made a mistake," we will have observed that this person appeared to be restrained, as if in bondage. Our observation was correct, psychologically. Being perfect and beyond error is an unnatural burden on this plane of existence and requires all of one's attention and effort to support, even unsuccessfully. Such a one cannot relax and walk through life happily, picking one's self up after each imperfect and human stumbling. He must survey and analyze each step before proceeding, and must "perfect" each thought before uttering it, almost before thinking it! That is too much strain for a human being. But why? And to what purpose? Try as he might to be, he *is not* perfect. Errors are inevitable!

Let us not be understood to favor error; we stated earlier that one of the goals of life is to refine ourselves ever *toward* perfection. But since we are imperfect and will make errors, let us not try to conceal our imperfection but rather admit it and reveal our dedication to self-improvement. Romain Rolland said: "Error struggling on toward the living truth is more fruitful than dead truth." Those who throughout life make no mistakes almost certainly make nothing else. As Petrarch wrote: "Great errors seldom originate but with men of great minds." To err is indeed human. It is an excellent way to learn. Recognizing our error from its result and then admitting

it makes a deep impression upon us that will protect us from the same mistake in the future. The burned child seldom needs to be taught about the dangers of fire.

But what to do about those who are enslaved by ego and demand superiority if not perfection in themselves? These persons know in their secret hearts that they are masquerading. We doubt that they realize that we also know. If only they could see themselves as others see them! If only they could know that they turn away those who would prefer to love them rather than to scorn them! Surely they would not willfully encourage the whispered criticisms and gossip about their sad plight of false superiority.

Oh, the joy and delightful freedom of admitted human frailty and imperfection! Knowing that we are undergraduates in the great school of life and that some of our classmates will probably rank higher than us and still be imperfect human beings, we are more relaxed and capable of learning better according to our effort and need.

It is not easy for most of us to keep a secret. It must be this fact that makes it so refreshing and such a relief to simply say, "I was wrong," "I made a mistake," and "I am sorry." Ask any young lovers about the magic of these words; they are the prelude to "Let's kiss and make up." Why be the "oddball" or eccentric? Is it not more rewarding ultimately to join together with the whole family of happy, imperfect human beings struggling toward the living truth and toward perfection? Go ahead and try it, even if it's hard to say!

The Celestial Sanctum

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



LACK OF DIRECTION

by Irwin Ross, Ph.D.

Don't waste your valuable potential!

JOHN DID NOT fail in the little sporting goods shop he had wanted so badly because of a lack of know-how or personality problems. He was a devout sportsman and he had many friends in town.

Harry did not fail in his college studies because of ignorance. He had shown everyone at various times that he was not only intelligent but most capable.

Sharon did not keep a messy house and dirty kids because she wanted to or because she did not care. She had a nice house, but her energies were scattered when it came to keeping it up. The kids all loved her, which should have been incentive enough to show them off with

cleanliness and pretty clothes. But Sharon did not seem to have time for everything.

All three of these people, different ages, different walks of life, had something in common, an ailment afflicting all of us at one time or another, or all the time. That ailment is waste of potential through lack of direction.

Mind-spreading is a useful term which denotes our general lack of direction. It constitutes a cluttered mind, burdened with petty details, with trivia, with too many ideas which are aimed nowhere, except, perhaps, toward sand castles in the air. And that is where they remain—in the air. Nothing tangible ever results.

It has been said that it is a sin for us to live below our capabilities. William James, the famous psychologist, made his popular assertion that most of us use



CHAPMAN

*The
Rosicrucian
Digest
September
1975*

only about ten percent of our potential powers, mental or physical—and this is what I am talking about—the affliction of John and Harry and Sharon—and you and me. If William James' statement is true, and I believe we can easily and individually prove that it is, then our lack of direction is a sin!

In the above stories, all three people began living more fully when they were made to see how the accomplishment of their daily chores, in a simple but expert way, would not only make them better individuals but happier as well. They learned to become perfectionists, to the degree of their individual capabilities, in everything they did. This created a healthy competition because it was a competition in which they could not lose, a competition only with themselves.

Nothing Gets Done!

There are innumerable causes for lack of direction, but only one symptom: Nothing gets done. No matter how busy we are or seem to be there is no success in our lives, no sense of accomplishment, no sudden rush of joy at the end of the day because we have done a good job and are aware of the fact.

In my own experience, William James stepped into my life through the pages of a book, with the question: "What are you doing with the other ninety percent?" In seeking an answer through the next few years, I gained a whole new perspective about myself and a healthier attitude toward life itself. Why? Because when one deliberately begins to expand his mind to fulfill that other ninety percent he automatically begins to live on a higher plane of life.

The chief cause of much of the failure in this world is lack of direction. Even as a child I was allowed to grow a weedy, aimless sort of life. None of my true interests were encouraged, and I think this is too often true of children. We should ask ourselves if it is happening to our own children. For many years, the pages of books were the only direction I had, until finally I had to ask myself: "What *am* I doing with all that available power and genius?" Yes, I said genius, because if we used ninety percent more power, knowledge, and ability than we now apply in our efforts to do and to become, would we not undoubtedly

reveal some God-given genius in our chosen field?

Materials for success are lying around like so many bricks in a heap. They do not make a house until they are properly put together according to a plan. And, like bricks, ideas cannot put themselves together. They have no power to act without the mason. God gives us the ideas, but we are the the masons, the potters.

That other ninety percent includes the ability to think, and it is as we use this ability more and more that new knowledge is imparted to us. We cannot do *everything*. We can do anything we want to do, but we cannot do everything.

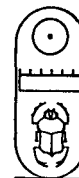
Sharon learned to put first things first. There were certain things which had to be done every day. When these were completed, and for her this included bathing and dressing the small children once a day, then Sharon assigned herself one major project each day. It might have been washing windows or waxing a floor, but by doing one task each day her house and children were all in reasonable order. And, lo and behold, she found she had plenty of time to work in her garden, which she loved, and then to do some reading for her own benefit.

We can avoid "mind-spreading" by eliminating everything, at least mentally, and then asking the question, "What *needs* to be done now?" Each day something new can be added, and eventually we find ourselves organized and getting somewhere. We are just as busy as before but now we are taking pleasure in what we are doing.

Our Choice

Life has given us all the hours we need to grow physically, mentally, and spiritually, but it is up to us to choose how we will do this growing. I had to decide whether I would spend my life in the dreaming of lofty ideas, which had never paid any bills nor anything else, or in activity directed toward the fulfillment of my desires. Either life may be rewarding, but I could not have both.

I suppose this decision is usually made unconsciously, or the decision is frequently made out of necessity, as in the case of the man who goes to work at whatever his hands can do so he might



take care of his family. Yet, if that same man had begun early to direct his life, he could have accomplished the same thing through the work of his choice.

Thinking about things will not get them done. Meditation, for its own sake, will not bring in a penny. It will teach one to organize his thoughts, hence, his actions, toward his desired goal. Meditation is a powerful tool for right living. However, for most of us, meditation without right action is unrealistic.

Act on ideas. Act on inspiration. Do not let either get away from you. Life is an interplay of human ideas and spiritual

values as interpreted by the finite mind. Push your mind and body into reciprocal action. Ideas are of no value until they are put into some form. And form without direction and the use of the other ninety percent is as valuable as the previously mentioned pile of bricks. Thinking and action go together. If there is no inspiration, action in the given direction will bring on the proper flow of thought. It works both ways. When one becomes involved, even if very slowly, in this development of self, if he follows his desires by directed action he will find his potential for greater accomplishment growing. △

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS	Monday through Friday 9:00 A.M. to 4:00 P.M.
EGYPTIAN MUSEUM	Tuesday through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	<i>June through September:</i> Tuesday through Sunday <i>October through May:</i> Saturday and Sunday 1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 2:00 P.M. to 5:00 P.M.
SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 23 through May 11

**The
Rosicrucian
Digest
September
1975**

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

The Essential Nature of Agriculture

by Ken M. Sillcock*

WE ARE entering an age of renewed interest in agriculture and all that it means to the human race.

The reluctance of nations to face up to distressing facts of world food supply at the Rome conference and, more locally, the demands that those who spend on agricultural research and extension must justify more precisely their use of public money, might be seen as contrary evidence. But these must be weighed against the anxieties brought to the surface by the energy crisis and against the growing urge to preserve our resources and recycle our wastes.

For the past 25 years people working in agricultural research and extension have asked whether their prime duty is to serve the individual farmer (or manufacturer) who has problems, to serve whole industries according to their market situations, to carry out government policies and initiate moves to change these as new needs arise, or to place first the interests of people as consumers. It was too much to hope, they believed, that all these varying interests would always coincide.

Over the quarter-century there have been, therefore, many efforts to define

*Ken M. Sillcock is Deputy Chief of the Division of Dairying, Department of Agriculture, Victoria, Australia.



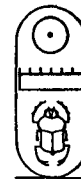
objectives of agricultural research and extension. In a body of workers with such diverse activities and interests, such efforts usually produce a short but very general statement which each small section must amplify within its own field of work.

What Is Agriculture?

Perhaps we can sharpen our perception if we first tackle the questions, "What is agriculture?" and, "What is farming, this activity which we have taken for granted for so many centuries?" Like any other human activity it is essentially an interaction between three things. These are matter, energy and mind.

Matter and energy are constantly interacting and changing in cyclic patterns. First, they produce things as complex as plant and animal bodies. Then follows a phase of decay during which complex entities are reduced again to more simple forms. Some cycles are only minutes or seconds long, while others such as the formation and later decay of fossil fuels occupy millions of years.

Living within this system, man could be said to produce nothing except ideas and purposes. His so-called physical productivity consists merely of diverting some of the natural cycles of change, or of delaying or accelerating them. He diverts the course of change when he arranges for animals to graze a pasture which would otherwise decay in the field. He delays the decay phases of change when he refrigerates perishable foods. He speeds up a cycle when he starts a forest fire, burns up fossil fuels or uses artificial



breeding to hasten the genetic improvement of a herd.

The primitive nomad simply picked fruits where he found them, caught fish and hunted animals for food, but even he soon found a need to safeguard future supplies by some rotation of hunting grounds and by storing foods which could be kept for some time.

Then Man learned that by planting seeds he could choose where some of his foods would be grown and harvested, and he found that animals could be used as intermediaries to convert plants into human food.

Ways to increase yields and conserve the fertility of the soil were discovered quite early, but many big and costly mistakes were made before he really learned that due attention must be given to every part of each cycle of change.

The Consequences of Complexity

Man has never yet been able to foresee all the consequences of bringing greater complexity into farming; each advance made, by means of his mind, in the direction of the matter and energy about him has set up some cycles of change which are not in accord with his purposes. He has had his worn-out arable lands, his salt-affected irrigation areas, the pest and disease organisms which can change their genetic make-up quickly enough to survive his most massive onslaughts with chemicals, the bacteriophage that can leave him with a "dead vat" of milk which will not make cheese, and the

spoilage organisms which bedevil all food preservation and storage. And so he always needs new research to solve the new problems he has unwittingly created.

Where Are We Going?

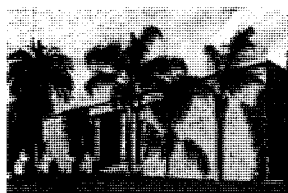
There are some who stand aghast at the complexity of modern endeavor and advocate a return to the simple life, or to "nature." There is no going back. We can only go forward, using our mental powers to solve our new problems and, as far as possible, to foresee and avert those which could arise. We need to take an overview of the whole of the cyclic processes that we have altered to serve our ends. At the same time, we need constantly to review our aims to see whether they are all still valid. We need to see ourselves collectively as consumers but not depleters. We are moving towards total management of our resources—mind, matter and energy in their various facets—in such a way that our valid aims are accomplished in the best of the alternative ways possible.

Agriculture must loom large in the minds of those who will have to manage the overall use of resources. No other activity can change such vast quantities of matter into the forms in which we need it, and we have no other method as effective in diverting to our benefit the energy of sunlight, whose cycle of production is so long that we can afford to treat it as inexhaustible.

Reprinted from *The Journal of Agriculture*, Victoria, Australia.



***The
Rosicrucian
Digest
September
1975***



Cover

Shown here is the Rosicrucian Egyptian Museum in San Jose, California, U. S. A. It contains the largest collection of Egyptian, Babylonian, and Assyrian artifacts on exhibit on the Pacific Coast. The Museum is designed after a noted ancient temple in Egypt. Admission is free to the public. The Museum is visited by over 300,000 persons annually, including students from public schools, colleges, and universities. Its artifacts are authenticated by noted Egyptologists and Assyriologists.

(Photo by AMORC)

Releasing Peace Profound

by Edgar Wirt, Ph.D., F. R. C.



PEACE PROFOUND is joyful, but too often that is not taken into account. Anything profound is often expected to be sober or somber. Sometimes peace profound is made out to be a rather colorless, negative condition, an absence of feeling—like the ideas that health is just the absence of illness, that peace is the absence of war, that happiness is the absence of anything to be sad about. But anyone who has really known happiness is aware that it is something more positive than that. It is not just a period of respite from one woe after another. There are many people who are free from any pain or woe but who are not happy.

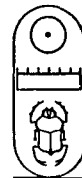
Happiness is not a strong enough word; a better word is *joy*. As one writer put it, joy is an inside job. It is not something that comes to us without reason, nor something that we pursue; it is something that we *grow*. This is the true color of peace profound. It is not attained by shutting out this or that, but by adding something more. It is like being in touch with something more—something just beyond the border of everyday awareness. To be sure, this is a vague and elusive concept, and even philosophers hardly know what to do with it. They may simply label it *transcendental* and not try to pursue it across the border.

Peace profound, then, cannot be the nothingness of oblivion or renunciation. It is not the momentary lull or suspension of objective consciousness that we practice in meditation. It is the zest that comes afterward, the feeling of assurance

and competence that accompanies whatever we do when we walk “nine feet tall.” But it does not come just from doing. It comes from a sort of secret awareness, or awareness of a secret something. Whatever we do, we do a little differently on account of it.

It is not a Pollyanna’s delusion that everything is good (which it isn’t) or that everything will work out all right (which it won’t). We may work and agitate furiously toward some change or accomplishment. We know that we are responsible for our efforts, and for our motives and the direction of our efforts. Yet the results are not entirely in our own hands but the working out of forces that we may have set in motion. Personally we may be disappointed or rewarded, but we have only limited liability for the results. This ability to let go, to release ourselves after we have made our effort, is one of the most useful clues to peace profound.

Peace profound is not perpetual peace—at least not often in our time. But it is recoverable and is constantly renewed. Whenever we are able to finish a chore or to dismiss a problem even for a moment, in that moment of release we can cultivate the renewal. Release works both ways; whenever we release something from our grasp or our concern, at the same time we release ourselves from it. In such a moment we can touch again that something more and renew the secret assurance and joy. We can cultivate peace profound in proportion as we cultivate and cherish this ability to release, and as we can create frequent occasions for release. △



Can Hunters Be Animal Lovers?

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

ADMITTEDLY this is a controversial subject, and it is difficult to present a point of view that will not be interpreted by some as being definitely prejudiced or biased.

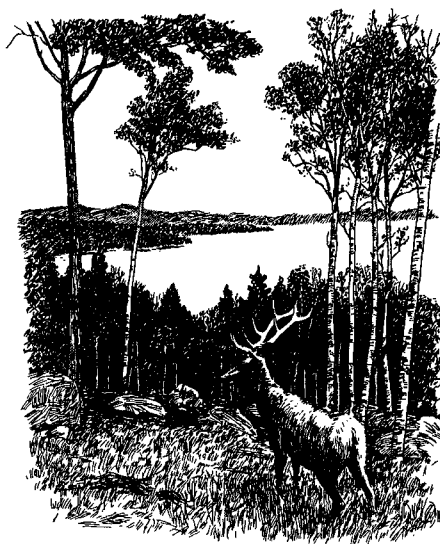
According to anthropologists, the early Hominidae, or prehistoric man, just emerging from a branch of primates, subsisted primarily on roots and plants, and perhaps some simple animals. During the next theorized advance over a period of thousands of years it has been speculated that man was becoming a hunter. He and his family, and eventually the group of men called a "clan," became hunters. They followed the herds of antelopes and a form of wild horses, also some other now extinct animals which they killed with spears. Anthropologists called this man "Neanderthal" after the area where his fossilized remains were found. He existed between 35,000 and 100,000 years ago. He was the first hunter known to attach flint heads to his spears.

It can be said with some assurance that hunting in that remote time was primarily to provide food. Someone then discovered that flesh which had come into contact with fire had a more delectable flavor. Furthermore, the fire broke down the fibers of the flesh and made it more edible. The fossilized bones found in the caves of these men of the old Stone Age indicate they had been exposed to fire. Undoubtedly the men who hunted also found thrill and excitement in the

hunt. It was a hazardous undertaking with the crude weapons then at the disposal of early man. Some of the larger game stalked by these intrepid hunters were huge beasts, such as the mammoth, a hairy elephant now extinct. To stand before such a raging, charging beast and attempt to bring it down by a fortuitous blow of a spear was not only a courageous act but aroused an intense emotional state as well.

The successful hunter, therefore, found great pride and satisfaction in his achievement. He was not only impelled to hunt by the necessity of acquiring food but also by the sense of prowess he had acquired. It is at this point, thousands of years ago, that the early Hominidae became sportsmen as well as hunters. Since then man has also hunted to test his skill and endurance, to pit his intelligence against the greater brawn and physical superiority of animal life. It was a game that provided excitement, especially when the odds were uneven.

With man's gradual ascent, when he became more aware of self and his finer sentiments, a question arose in the minds of many hunters. This question may be summed up in these few words: Is it right for man to kill for pleasure? Is the life of other creatures of so little importance that they can serve no higher good than to give their lives to gratify man's ego? This question is especially



*The
Rosicrucian
Digest
September
1975*

pertinent today when man has such sophisticated weapons that the odds are primarily all in his favor. Furthermore, most of the game he hunts in no way compare with the ferocity and size of those encountered by prehistoric man.

Let us designate some of the pleasures that are related at the present time with the common hunt: There is the companionship, as few men go hunting alone; there is the experience of tramping through forests and fields in usually very splendid scenic regions. The exercise is stimulating, energizing, and generally beneficial to health. There is, further, the test of skill—the proficient handling of weapons, marksmanship, and the ability to locate the game sought.

Are these pleasures not possible without the destruction of life? Can man not roam forests and plains, hills and fields, and enjoy scenery and the invigoration of the outdoors without taking the life of another living thing? As far as testing one's skill as a marksman this can be done in various forms of target-shooting and can equally provide proof as to how adept one may be. Certainly an individual does not have to bring home deer, caribou, or other game as evidence that he can fire a high-powered rifle with a telescopic sight at an animal which by comparison is at a disadvantage. There is no longer the demand of courage in this type of hunting done by the average citizen. Rarely is there the hazard of being the victim of attack. The average hunter of today can hardly boast of being brave when he returns with the limp carcass of deer draped over the hood or the top of his car.

There is often heard the statement that the killing of game such as deer is now regulated by government control. This control means that a specific quota has been set by a state bureau as to how many of such wildlife may be killed by a hunter. It is further said that if the individual did not hunt and destroy these animals the state hunters would have to do so anyway. The overabundance of certain wildlife, it is related, would otherwise jeopardize crops; therefore farmers and ranchers favor their extinction or want to severely limit their number. However, there is an allowable hunting of wildlife that does not endanger crops. If such must be eliminated as a

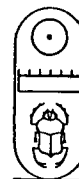
matter of expediency as opposed to principle, then why not put it entirely under state control with state hunters reducing the number as stipulated by law?

Many amateurs are known to be careless, even quite indifferent, in the manner in which they hunt. With most such hunters it is on a once-a-year outing that they use their weapons, and their marksmanship is often deficient. They frequently do not kill the animals outright but severely wound them. The maimed animal suffers considerably for a prolonged time before expiring. Such is cruel and hardly worthy of that nobility which we like to attribute to the human race.

To specifically answer the question, "Can hunters be animal lovers?" it is difficult to place one who hunts for sport alone in the category of being an animal lover. It is not sufficient, as a defense, to say that many hunters have pet dogs, horses, or other animals for which they care and show affection. A real animal lover will avoid destroying animal life whenever it is within his means to do so, regardless of what the animal may be. He would not find joy in pursuing an animal which is desperately trying to save its life, nor pride in snuffing out its existence.

There are rational exceptions, of course, such as when man is in an area of the world where he would be subject to the attack of a wild beast, which is a rarity. He is then justified to kill in self-defense. Further, no one would be so fanatical as to deny one the right to take the life of an animal for necessary sustenance. However, multitudes of hunters today are not in that position.

Fortunately, in most areas of Africa large game such as elephants and lions are now being protected from pleasure-hunting, which in the past has resulted in the slaughtering of such animals even for commercial reasons. One can have most all the ingredients and thrill of hunting big game by just using the *camera*. Shooting with a camera and bringing back the results in a pictorial form of these magnificent animals of the jungle and veld is equal to showing their hides or horns, and is certainly more creditable to the human race. Of the latter alternative, I can speak from personal experience. △



Creating Through Thought

by Murray J. Knowles, Jr., F. R. C.

“TO HIM that hath, to him shall be given.” This statement which is often referred to in philosophical and metaphysical literature appears manifestly unfair in concept and contrary to all that is just and desirable. For wouldn't it seem that this should be modified to apportion that which is available to those who lack; and, perhaps, in proportion to their deficiencies? That is, “give to the 'hath nots.'”

We have all heard that it “takes money to make money”—does this support and reinforce the principle that we are considering? Does this also indicate common knowledge of its validity?

When we start to analyze the statement, “to him that hath, and so on,” and attempt to arrive at its meaning, the first step we take should be to try to determine the meaning of: 1) “To him that “hath” (asking ourselves “to him who has what?”); 2) “shall be given” (or, “what is given as a result of No. 1?)

It seems rather obvious that the person possessing one home will not, solely as a consequence of his ownership, be given a second one. Or, conversely, if he should have no home at all, that there is no prospect of his ever acquiring one. Objective rationalization, then, will certainly disclose the fallacy of the doubling or expanding ownership of material items through just having initial ownership of a single item. In fact, where would this initial ownership commence, for none of us are apt to be born with any material asset accompanying us at the moment of birth? Thus we are required to search for a deeper meaning to the “him that hath.”

Let us then approach the interpretation from a different position independent of material parameters. Many volumes have been written regarding the inner

nature and capabilities of man, commenting that, with proper procedures and mental attitudes, it is possible to become aware of this inner nature and its relationship to all else. When one is able to understand or even sense that he is an integral part of the cosmic scheme or else he would not even BE; when he can comprehend the harmony that is always present regardless of deceptive objective appearances, and that the One Source is not only responsible for his consciousness and life but also for his supply, care, instruction, illumination, and unique place in the over-all scheme of things; when he can comprehend that his appearance in this scheme is not a random, unnatural, or inconsequential part of nature—then he will understand and have the knowledge which comprises the “hath.”

One Source

He will comprehend that the One Source of all is responsible for all that is, regardless of what his previous interpretation of those things observed might have been. He will know that there can be only One Source, for were there more than one the planets which now conform to specific orbits, without interfering with each other, would not display such precision and would, in fact, collide and destroy one another. Not possessing predictable movements, they would be subject to variable and inconsistent opposing forces. He will understand that the sun radiates its life-giving rays and vibrations without so much as a temporary lull, depletion, or its wanton destruction.

The same “hath” will also understand that inasmuch as there can be only One Source, all that really is must be comprised of the essence of this same One,

*The
Rosicrucian
Digest
September
1975*

as there can be no other original source material from which to build. A further consequence of this same relationship must then be that whatever has been made must still be located within the "Maker," for where else is there to be? Again, "hath" will also acknowledge the fact that within this One Source must exist complete harmony, for such a Source could not be divided against itself and yet exhibit rules and laws that apply without variance and without relaxation. He knows, for instance, that the law of gravity is inflexible and predictable with regard to the density of matter in its unaltered state.

This "hath" understands his relationship then to everything, his oneness with all else, expressing as much of the qualities of the One Source as his current understanding permits. Such an understanding, perhaps commencing with pure rationalization and an intense desire to *feel* its truth, will inevitably develop into a sense of constant security, for such a one will find that harmony is everywhere existent and he is attuned to it. In his meditations he will find his sense of oneness confirmed and strengthened, and his awareness of the true nature of things expanded.

Thoughts

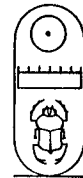
He will also find that "thoughts" to which he formerly attached little or no importance now take on an entirely different relevance. The discovery that "thoughts are things" and that he is living in a vast ocean of thoughts comes as somewhat of a surprise. He begins to understand that thoughts have power,

too, dependent on the amount of energy accompanying them, often based on the number of others who hold the same thought. This leads to the comprehension that what is conceived in thoughts can be achieved or manifested in visible matter. Thoughts are the tools; matter is the medium. Everything which man has "invented" or developed has been the result of some thought pattern which preceded it.

As Mr. "hath" has developed this insight, he has also found that there can be no shortage of anything in the One Source. He has found that putting thoughts into motion in compliance with what he has learned of immutable natural laws and following them with appropriate action will inevitably produce the outcome expected. In fact, he has learned to carefully decide what result is desired, for he has discovered that although he has always received that which he conceived its possession was not always for his betterment, despite his expectations to the contrary.

We now understand the manner in which the "hath" is employed in our opening phrase and the "given" also. Likewise the power of thoughts has been mentioned, and this indicates why one should learn to have control of his thoughts, selecting those which are in conformance with humanity's best interests and discarding the ones that are detrimental and try to impinge on his consciousness and occupy his attention. As has been so truthfully and beautifully expressed by Ella Wheeler Wilcox in *The Heart of the New Thought*:

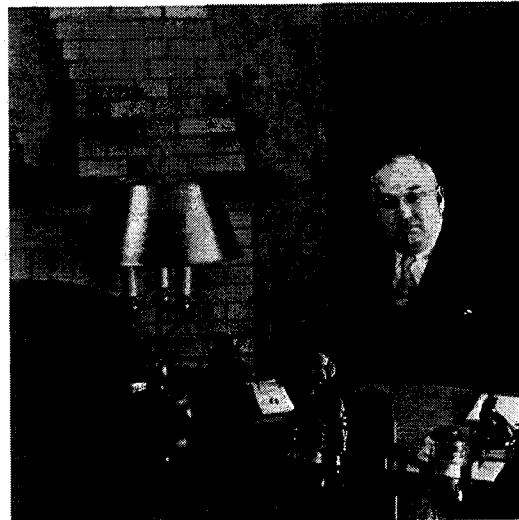
*You never can tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swift as a carrier dove.
They follow the law of the universe—
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind.*



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

The Alchemy of Marriage

*Opposite polarities
further creation*



MARRIAGE, DIVORCE, and the many problems associated with them are currently under discussion throughout the civilized world. These subjects have been approached from the moral, ethical, religious, and legal points of view; and from each of these angles there is much to consider.

The Rosicrucian viewpoint is not usually considered when the subject of marriage is discussed and is not covered by any of the usual arguments. It may be considered the fifth, the metaphysical or cosmic viewpoint. It was always given prominence and first consideration by mystics and metaphysicians in remote times, especially in the Middle Ages.

Today, it remains the code by which modern Rosicrucians view both marriage and divorce. It enables them to understand marriage, its real relationships and problems, in a way that makes the entire matter of greater importance to the individual and to society at large.

In the Middle Ages, when mystics were writing prolifically about the alchemical laws that govern all manifestations in the universe, books on the subject of alchemical marriage became very popular. Between the lines was presented the profound thought that through the unity or marriage of opposite polarities all things in nature reproduce themselves and make the manifestations which we witness.

We understand that every manifestation throughout the material world is the result of the sympathetic uniting or bonding of the negative and positive, the like and the unlike, the male and female elements. The mystic realizes that only through the coming together of two separate but sympathetic and dissimilar elements do we have the manifestations of life and form.

This is geometrized in the statement that the number one signifies but half of any manifestation; the number two represents two elements of unlike natures necessary for a unity of expression; the number three symbolizes perfect creation. This is so because the third point is the result of the unity of the one and the two, which by their blending or association produce a third manifestation.

It is further elaborated mystically by the triangle bearing a word at each of its three points: thesis, antithesis, synthesis. The first two, being opposites, dissimilar but sympathetic, unite to produce the third. This principle, demonstrated by the alchemists, has, in fact, by controlling the processes of natural manifestations become the modern chemical law responsible for what is known as synthetic chemistry, or synthetic production.

Man is dual in his elemental composition in every essential. The cells that compose his material body consist of two

*The
Rosicrucian
Digest
September
1975*

polarities of dissimilar nature, united by an alchemical process to make a perfect manifestation. As a sentient being, he consists of a material body imbued with the essence of the soul of the universe, and these two manifest life. It is a fundamental law of nature and a fundamental principle of mystical knowledge that neither of these two necessary elements representing a unit can manifest or function separately.

The ancient mystics claimed that the stress found throughout nature, the activity manifested by the spirit essence throughout the world, was due to the inherent restlessness of elements seeking their sympathetic partners or affinities. Until each found its complementary part and united with it, it was not only an unmanifested, imperfect, and incomplete creation of nature but also a restless element in the universe.

Life Originally Bisexual

Experimental science has found what is clearly indicated by passages in the sacred writings of the East—even in many of the passages of the Christian Bible—that all animal life, including the first human form, was originally bisexual. It was indicated that the sexual natures were separated, not through some blind process of mechanical evolution but rather by a decree of God; in the case of human beings, woman as separate from man, possessing elements, functions, and a nature distinct from man.

This left divided forms with distinct polarities of opposite natures, but established a third condition which may be understood as sympathetic attraction. The two separated complementary parts of the unit were subconsciously aware of their former relationship and sought to re-establish the union.

We realize by this that fundamentally and solely from a metaphysical or alchemical point of view there is a true complementary half for every living being. Broadly understood and often misunderstood, this notion led to the popular idea of the existence in the human world of an affinity for every being, as well as a chemical affinity in the chemical world for every one of nature's elements.

If we view marriage, therefore, as the coming together by a natural alchemical law or principle of two separated but

sympathetic complementary parts of a predetermined unit, we can understand that under such conditions marriage is an ideal state. In fact, it is the only state in which two beings will find that degree of perfect manifestation decreed by God and nature.

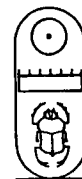
These are the principles involved, but unlike the manifestations which occur automatically or naturally in the chemical or elemental world, among humans there is interference and arbitrary misdirection caused by man's willful insistence upon supplanting the cosmic or spiritual mind with his own.

Only in the alchemist's laboratory and under conditions favorable for cooperating with nature's laws is man capable of directing and controlling the natural processes of attraction to bring together complementary elements. Yet in the marriage of two complementary beings he does not hesitate to exercise his will, his discretion, and his selection to a degree that would seem a sacrilege to the alchemist in his laboratory.

Man has developed the idea that he is capable of interpreting the various emotions of his being and deciding which are pure, alchemical, and natural attractions and which are but passing chemical attractions. He interprets the illusions, impressions, and transitory emotions as the permanent, proper, and cosmic cry of a separated being for its partner.

Chemists are aware that elements of nature not united with their complementary parts cannot be forced into an unnatural, unsympathetic, or unattuned combination with other elements. Biologists know that the unnatural unification of two unsympathetic or unattuned elements will produce an inharmonious, subnormal, or abnormal product—far from the perfect creation represented by the third point of the triangle. But this fact, known to the chemist and biologist and so definitely understood by the mystic and the Rosicrucian, is neither appreciated nor given consideration by the average man and woman today.

It is said lightly that marriages are made in Heaven, and from the alchemical point of view that is perfectly true. From the point of view of the biologist and chemist, it is a sound principle; but it does not apply in the case of those combinations of individuals brought to-



gether by arbitrary decision and willful and ignorant misapplication of natural law.

Mystics have always claimed that the true marriage of two human beings can only result from a careful study of their characteristics and natural elements. To be truly an alchemical marriage, and therefore a cosmic and heavenly one, the divine essence of each of them must be united by natural attraction before the physical bodies may be united or bonded properly.

Ancient Ceremonies

In all ancient ceremonies conducted by Rosicrucians, the rite for the physical marriage was never performed until after the two inner selves had found perfect union, sublime attunement, and natural unity. This ceremony was performed only to comply with the ethical, legal, or religious customs of the land, for it was looked upon as a formula to be completed prior to the natural union.

As time passed, the soul ceremony, the alchemical process of marriage, was entirely overlooked. Man-made formulas increased to the point where man believed that he not only decreed the physical marriage to be proper, complete, and in accordance with natural law, but also in some way forced nature to sanction and synthesize the soul marriage that should have taken place.

In some cases, such marriages are perfect inasmuch as a natural marriage of soul essence has taken place long before the physical marriage. The physical marriage is but a result of what has been experienced inwardly and divinely.

In the majority of cases, however, the physical marriage has been entered into before there is any soul union. Marriage in the soul or alchemical sense is impossible because of the lack of attunement between two people thus united. In such marriages, no sympathetic blending

of natures takes place, there is no alchemical or cosmic attraction, but only a chemical, physical, and transitory one.

Mortal things constantly change, bringing a realization sooner or later that the couple is not properly mated. Even in the minute forms of the material chemical world, wrongly united elements always vibrate inharmoniously and separate themselves from the union.

It is no wonder, then, that men and women wrongly united seek not only outwardly but also through their soul essence and inner natures to separate and free themselves from the narrow limitations into which they have been forced.

Divorce, therefore, is inevitable as long as the present form of marriage is tolerated. As long as man arbitrarily directs the coming together of his nature and that of another, so long will he seek to undo the error that is a sin against nature and a violation of cosmic principles.

As in ethical and moral considerations of the problem, so, too, is the question of the offspring to be considered alchemically and mystically. If man assumes the responsibility, he must assume the consequences. To the mystic, two improperly mated elements are a sin and a violation of cosmic law, which should be corrected before there are offspring. In the world of human affairs, the error in most cases is not discovered before such consequences occur. Until man sees God's decree of nature manifesting in the principles involved, he cannot claim that marriages are truly alchemical or made in Heaven.

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
Rosicrucian
Digest
September
1975*

Happiness is not an ingredient of the cosmic substance. It is a state of mind arising from the conscious adjustment each makes to the reality of his personal existence.

—Validivar

Life Must Have Meaning

(continued from page 9)

it grows, we grow. As it multiplies, it sends forth its kind. It becomes a continuing, living spiral.

We are creators, in the sense that we can go to the “storehouse of memories”—the subconscious—find a seed in the form of an idea, and gradually, painstakingly, bring it down, bit by bit, mold and work on it, and eventually bring it into manifestation. The more we do this, the more we *can*. It is an up-and-down process, an ebb and flow. We work at these ideas, then we rest, meditate, receive new ideas, then work again. It is a continuous rhythm, and the more we get into harmony with this rhythm, the more we can become creators, to grow ourselves, and to help others help themselves.

The Cosmic can only come through us if we are perfectly trained and developed in virtuosity. Otherwise it comes out awkwardly. The more we evolve, the higher the ideas are that we can contact. It means discipline of thought, and, as thoughts are vibrations, by working with the laws and with our rhythm, these disciplined thought vibrations will come into harmony with the cosmic vibrations and will be reinforced as they oscillate together. We can change our rate of vibrations until they become the same as the rate of the vibration we want to attune to, and set up resonance.

As we work on an idea it grows, and we also grow, to understand a little more. Each facet of knowledge, put into practical use, gradually brings a little wisdom. Whether we use this creation in music, art, literature, a new invention, or even a pleasing meal or a beautiful garden, we derive an inner satisfaction which in turn gives others happiness and a possible beginning for their opportunity to create. We all need inspiration and encourage-

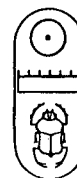
ment to help us fulfill our quest for creating. So it goes on and on, ever old and yet new.

How wonderful growth is—to observe a garden germinate and send forth its multitudinous varieties, or in the evolution of animals and all living things. How exciting to perceive the potential of a fellow human being gradually unfold and evolve; to see happiness shine forth from such freedom of expression. The awesomeness of a soul-binding sunset is magnified many times in the careful watch of the germination of a positive idea, until we behold the manifestation in all its forms.

The creative seed is in the subconscious, lying dormant until we set in motion the dynamic forces to make possible the fulfillment of the seed. The plan is there, but the forces set in motion the rhythmic waves to bring the idea to us. We are creators of the blueprinted seed as the builder is the creator from the architect's blueprint. Blueprints would ever remain so, and lie dormant if the builder did not use his knowledge and give expression to the plans, and use his forces to actualize the possibilities. We, as builders, follow the Cosmic's plan, and construct, cell by cell, thought by thought, always with patience, love, and continuing knowledge.

Everything always was, and will be—we are only the keepers, the guardians. The forces work on us, but we can learn to manipulate them. How we do this is up to us. We can be tossed to and fro or we can go with them. We find our rhythm so we can function as we should, and learn to blend our rhythm with the dynamic forces so as to be raised to new heights of expression and creativity. We must not be like a person in a canoe, fighting the waves and breaking the rhythm, but go along with the force of the waves, and when on their crests we will feel an exhilaration from the view of new horizons.

What a thrilling challenge life can be—to be able to create, and through this creativity make ourselves into more useful, understanding, and compassionate persons, able to draw on more and more ideas for future manifestation on ever higher waves, controlling the dynamic forces through our rhythm in resonance with the rhythm of life. △



In Memoriam

Frater Raymund Andrea, Grand Master Emeritus of Great Britain, passed through transition, experiencing the Great Initiation in his home in Bristol, England, on Tuesday, July 22, 1975. Frater Andrea served the Rosicrucian Order, AMORC, as Grand Master unostentatiously. We very much doubt that he would even want a simple eulogy at this time. However, in justice to all those members of long standing who know of the inspiration and counseling which he gave them and who feel greatly indebted to him, we feel that this is necessary. Due to the long retirement of Frater Raymund Andrea, having reached the very advanced age of ninety-three, he had almost become a legend to the more recent members of AMORC.

Rosicrucian activity, at least in an organized form, was inactive in Great Britain in the early part of this century. There was an interest in the doctrines of the Order but no means of obtaining the teachings. Frater Raymund Andrea, however, had received the teachings of the Order through his intimate association and friendship with Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order, AMORC. Consequently, realizing the need for renewing the work in Great Britain in 1921, Dr. Lewis issued a Charter of Authority to Frater Raymund Andrea as Grand Master of Great Britain. This, of course, took certain preparation and instructions were forwarded to him by the Imperator.

There were no funds available to start this great work at the beginning. AMORC in America was still in its incipient state in its Second Cycle with no great material resources at the time. Dr. Lewis provided Grand Master Andrea with all the rituals and teachings which had been translated from the older European works and which were modernized. Single-handedly, except for the loving assistance of his wife, Frater Andrea began his great labors. He preferred solitude. He felt his greatest good could be accomplished in writing and counseling by correspondence and occasionally personally meeting with members. He was a scholar and primarily an introvert. He was burdened by considerable routine work in the dissemination of the teachings because of the relatively small membership to provide support for extensive activities.

Then came the great holocaust of World War II. The city of Bristol in which Raymund Andrea resided was one of the most badly bombed cities in England. It became impossible for members to receive monographs from Frater Andrea because of his inability to obtain supplies and also because of the health of his wife and himself as the result of the incessant bombings. In 1939 the Supreme Grand Lodge in San Jose, California, wrote to Frater Andrea and offered to continue the studies of the Order to the fratres and sorores in Great Britain. This AMORC did for the entire period of the war without monetary assistance.

Almost immediately at the conclusion of the war the incumbent Imperator arranged to meet with Frater Andrea in England. The city was very much destroyed. Frater Andrea was obviously exhausted by the ordeal. He was still unable to obtain the necessary materials to continue to serve the members. It was then decided that in the year 1946 the two great English-speaking jurisdictions of AMORC should amalgamate into *one*. Consequently, the studies were then disseminated from the American facilities which had so increased as to be able to provide adequate services. Frater Andrea continued his writings and AMORC in San Jose published and

*The
Rosicrucian
Digest
September
1975*

distributed his books. He kept up his great service of counseling members by correspondence, and personally whenever possible, until the time of his retirement.

There was a great rapport between Frater Raymund Andrea and Dr. H. Spencer Lewis. Dr. Lewis many times referred to Raymund Andrea as exemplifying the modern mystic. During any leisure moments that Frater Raymund Andrea had, which were few, he found enjoyment in his love and knowledge of music; and the harmony of music manifested in other forms as in his writings and in his personal life.

A Memorial Service was held for Frater Raymund Andrea in the Francis Bacon Lodge in London on August 14. Present were the Imperator, Ralph M. Lewis; Frater Raymond Bernard, Supreme Legate of Europe; and other dignitaries of AMORC.

ROSICRUCIAN CONCLAVES

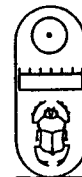
CALIFORNIA, HOLLYWOOD—Southern California Regional Conclave—October 18-19, Hollywood Masonic Temple, 6840 Hollywood Boulevard. Frater Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, will be guest of honor. For more information, please contact Margaret S. Edwards, Conclave Secretary, P.O. Box 203, Maywood, CA 90270.

CALIFORNIA, OAKLAND—Central California AMORC Conclave—November 7-9, Oakland Masonic Memorial Temple, 3903 Broadway. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. For more information, please contact either Soror Pamela J. Morin, Conclave Secretary; or Frater Wendell T. Fitzgerald, Conclave Coordinator, at c/o Francis Bacon Lodge, AMORC, P.O. Box 5349, San Francisco, CA 94101.

NEW YORK, NEW YORK—North Atlantic Regional Conclave—October 24-26, Commodore Hotel, 42nd Street and Park Avenue. Grand Lodge will be represented by Frater Harry Bersok, Director of the Department of Instruction. For more information, please contact Robert P. Santana, Jr., Conclave Chairman, c/o North Atlantic Regional Conclave, Rosicrucian Order, AMORC, P.O. Box 5575, Grand Central Station, New York, NY 10017.

TEXAS, HOUSTON—Southwestern Regional Conclave—November 1-2, Sheraton-Houston Hotel, 777 Polk Avenue. Grand Lodge will be represented by Frater Harry Bersok, Director of the Department of Instruction. For more information, please contact Mrs. Lee De Rouen, Treasurer, 1126 W. 25, #13, Houston, TX 77008.

WASHINGTON, SEATTLE—Pacific Northwest Conclave—October 3-5. To be held: 1) on October 3 at Michael Maier Lodge, 7309 Greenwood North; 2) on October 4 and 5 at Greenwood Masonic Temple, 7910 Greenwood North. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. For more information, please contact Mary Holt, Conclave Chairman, c/o Michael Maier Lodge, 7309 Greenwood North, Seattle, WA 98103.



WOMAN'S WORK

by Etta Henderson Morgan

THERE is every reason to believe that when God made man and pronounced his work "good," woman was included in the divine approbation. Man was called *Adam*, which means Earth; woman, *Eva*, which means Life. By as much as Life excels Earth, woman therefore excels man. In the beginning things were created in the order of their rank, as minerals, herbs, shrubs, trees, brutes, reptiles, fishes, birds, quadrupeds, man, and lastly woman in which heaven and earth were perfected—as a queen placed in the court that had been prepared for her. That man is superior to woman has been a question much debated, but just when the superiority began would be hard to decide—surely not in the "Garden of Eden," because there Eve proved her ability from the very start. Did she not beguile Adam with the apple? Of the righteousness of that transaction, I shall say nothing; of the success, however, everything, in that she molded Adam to her will. She was not blamed for eating but for causing sin in her husband by giving him to eat. She erred in ignorance because she was deceived; man sinned knowingly.

Solomon, the wisest man that ever lived, said of a good woman, "Her price is far above rubies." From his extraordinary and extensive experience with the sex, I should consider him competent to pass judgment, but in this century it is necessary to have other virtues beside "goodness" to make the price "far above rubies."

We are living in a rapid age, the age that must accomplish things, and the gracious art of idling is almost a "lost art." If woman ever shared with man the wholesome reluctance to work, which he still is natural enough to manifest at times, it is safe to say that she has forgotten the art.

Work was once designated a curse and designed as a punishment, but in spite

of that fact the feminine appetite for being busy is more apparent today than ever before in the history of the world. The average woman is not only reaching out eager hands for her own share of the world's work, but she is shouldering that portion which hitherto has fallen on men alone.

We find women in the professions, in commerce, in trade, in politics, in finance, and (I even blush to say it), in men's attire. They own ships and sail them, they make fortunes raising livestock on Western farms; they lose fortunes in speculations of all kinds; they manage vast philanthropies; we find them as bakers, barbers, artists, poets, sculptors, and, smile if you will, we now bow to the "lady ball-player" and the "lady prize-fighter."

As a matter of fact, women have always done half, if not more, of the work of the world, and I feel quite sure that they have assumed the real responsibilities. This wonderful activity, which an enthusiast has called "Lifting the sex out of mere sexhood into womanhood," has nothing especially new or wonderful about it, unless it be the new way of phrasing it. The real difference is that while women were once content to do their work unostentatiously and without asking special recognition for it, today one and all wish to appear in the title role, and nothing but the center of the stage satisfies their ambitions.

Difficult as it may be for us to realize it, the actual truth is that each century of the world's history has had its full share of women as gifted, as dignified, and as importantly—if not as publicly—engaged as the women of today.

As there have always been exceptional men in the world, so have there always been exceptional women to match them and, between these, there has always been an equality of power and of privilege.

Today the women of America are not, as some of the modern writers would have us think, downtrodden drudges or manacled slaves. We rejoice in this century in the most perfect social freedom the world has ever known, and in America today—in fact in many other places in the world—woman may do whatever she chooses to do. She may run the typewriter in the office instead of the sewing-machine at home; she may

*The
Rosicrucian
Digest
September
1975*

carry on a farm or a business; she may teach, write, preach, lecture, may marry or remain unmarried with equal honor. In the American man one finds neither tyranny nor condescension towards women; rather, one finds a genial tendency to be proud of women, to applaud rather than to discourage their ambitions.

The duty of woman today, as I recognize it, is to keep ever before her mind that her life is the exceptional feminine career, the one that lies within the walls of the home.

The best organization in the world is the home, and whatever in the education of our women draws them away from that is an injury to civilization. The fulfillment of this mission—the making of a perfect home—is for woman the surest means of establishing her own happiness.

Our effort must not be to turn out a *new* woman capable of doing anything that a man can do; instead of this, the girls must be developed along natural lines, not those that would be followed in training men. Education must be adapted to the female character and duties. To do this means the raising of the character of men. Few women fully realize their enormous influence upon men, and this is outside of sex influence. They make the atmosphere of home from which most men form their ideals of life and derive their ambitions.

It is absurd to speak of man's mind as superior to a woman's mind. There is no question of superiority or inferiority but only the question of difference between them, for Nature, wherever it is possible to be shown externally and physically, accentuates and stresses the fact that there is a difference between man and woman, and the same difference continues to the end throughout everything in their whole being. Indeed the difference of sex is void of all deep meaning if it stops with what is purely physical and does not go still further, until in every minutest phase, mental, emotional, and physical alike, it renders man and woman not the duplicates but rather the complements each of the other, each giving what the other lacks, in a union which makes them feel complete and whole at last.

What we need to cultivate in women is well-balanced minds, practical common sense, and when governed by loving

hearts, appreciation, gratitude, and self-control one finds nearly the perfect woman.

Old and young, rich and poor, all have to strengthen their hearts by nourishing the hearts of others. Nothing is lost in this great, grand world of ours; the sweet perfume of good deeds floats in the atmosphere and someone will surely come to sip of the honey.

Women always have and women always will govern men and boys. Is not that enough? Can woman do better than to continue on these same lines, striving ever to put better thoughts, better principles in the hearts that are ruled and swayed by them? Let us claim the sacred superior rights that God has meant us to utilize and by which we have the easiest work, the most safe and comfortable places, and the largest share of the most agreeable and desirable enjoyments of life—the regeneration of the race of man.

To preserve womanliness is the task that must be fulfilled—and that must be the ideal education for woman. To prove that woman can do man's work as well as man is not the best ideal education for women. Let us rather prove that we can do woman's work as well as it can be done and let our girls be educated along these lines, remembering always that the simple division of human labor assigns to woman the duties that center around the hearth; and let the atmosphere around that hearth be "love." Whether you eat or sleep, whatever you do, still "love." Love your career, destiny, so that your tree will be full of sap. Love the past, the present, and the future. Love the products of your land, the flowers, the birds, and love yourselves; show loving kindness to yourselves and do not wantonly drive thorns into your souls. Let "love" be the marrow of life, then can nought but good be produced, for God is love and "He that dwelleth in love dwelleth in God."

To feel together, to love together, to suffer together—that is sympathy and will give perfect peace.

Editor's Note: This article is a reprint from the first issue of the *American Rosae Crucis*, January, 1916—the first periodical published by the Rosicrucian Order, AMORC, during its second cycle of activity in North America. The article is reproduced to show the interest prevailing at the time in sex equality.



Rosicrucian Artist

The Art Gallery of the Rosicrucian Egyptian Museum was the recent setting for a late summer one-woman art show by Rosicrucian artist Lorraine Walter of Fresno, California. On display were works in oil, tempera, pastel, and charcoal pencil, mostly of people, and graphically illustrating the varied techniques of this fine artist. Besides receiving numerous awards at art festivals in the Fresno area, Soror Walter has exhibited with the Society of Western

Artists, and has also been represented in exhibitions at the Charles and Emma Frye Art Museum in Seattle and the M. H. De Young Museum in San Francisco where she won the John Russell Memorial Award.

Particularly in the pastel and pencil media, Soror Walter's technique of fine-drawn lines captures that difficult and elusive mood coming from within each personality. Shown below is a charcoal-pencil rendition entitled Dena.



Under these violent surface waves is a calm sea, a home for fish the waves themselves would surely kill.

If I dive through the stormy waves of my surface mind, I also will find calm—an ocean of peace where All exists.

—Frances Ono

*The
Rosicrucian
Digest
September
1975*



AMORC Parapsychology Laboratory

A recent addition to the physics, chemistry, and biology labs in the Science Building at Rosicrucian Park is the parapsychology laboratory. Pictured here are staff members observing several experiments in progress.

The parapsychology laboratory will operate in conjunction with the Rosicrucian International Research Council to help provide the AMORC membership with the latest findings in the psychic, parapsychological, and metaphysical areas. Research emphasis will be placed on finding empirical methods to demonstrate natural laws and psychic abilities of the mind.

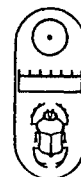
Currently underway are experiments with Kirlian photography, biorhythms, telepathy, pyramid energy, and the effects of thought, light, and sound on plants. In addition, new areas of investigation are being evaluated and suggestions or ideas for experiments from AMORC members are welcome.

Some basic criteria for parapsychology lab experiments are:

1. Capability to be set up and observed in a controlled manner;
2. The experimental results must be repeatable;
3. It should be original and of general interest.

If you would like to contribute your ideas for research and experimentation in the parapsychology laboratory, write to:

Alden Holloway, Director
Research and Development Department
The Rosicrucian Order, AMORC
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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 LIVING PAST » » »

Not far from the famed Italian Riviera and its luxury hotels of today are the cobblestone streets and narrow alleys of walled towns of the fourteenth and fifteenth centuries. One of such alley-like streets is shown here. In the massively constructed houses in the centuries-old towns with their slitlike shuttered windows and heavily framed doors, people of today dwell. The only incongruity is the modern signs affixed to the buildings, telling where gasoline may be obtained or giving directions to modern motorists.

(Photo by AMORC)

ANCIENT CITY OF TEMPLES (overleaf)

Here is seen Baalbek, located in Lebanon near the Eastern shore of the Mediterranean Sea. The Semitic meaning of Baalbek is "Lord of the Becca" and is from the ancient Phoenician language. Legends about the origin of Baalbek are profuse in antiquity. The Arab legends make Baalbek the oldest city in the world which, however, archeology does not accept as true, although it is many centuries old. During their era the Romans started construction of huge temples in their colony in Baalbek. The photograph shows the monumental staircase with the three landings which lead to the great temple of Olympus Jupiter. At the site, however, some Phoenician walls remain.

(Photo by AMORC)

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September
1975**







by Dr. H. Spencer Lewis

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BRAVE NEW ERA

As soon as diseases such as cancer, heart disease, and strokes are eliminated—perhaps by the year 2000—the human lifespan will probably be extended to or beyond the 150-year mark. Right?

Wrong.

Studies and investigations carried out by leading authorities on gerontology, the branch of medicine which studies the changes taking place in elderly people and the diseases special to this stage of existence, would seem to indicate that a person's lifespan is genetically set rather than environmentally determined. Some of the facts on aging that have come up as a result of the concerted efforts presently being exerted in this field of study have been particularly revealing. For example, it has been found out that most of the oldest persons living now are about the same age as the oldest individuals who lived in Caesar's Rome.

A study carried out of U.S. Senators elected in the year 1789 revealed that the average age at death was 68.5 years, which is almost as long as their modern counterparts and, according to Dr. Nathaniel Calloway of the University of Wisconsin, who carried out the study, they survived to that age even though, unlike their modern colleagues, they were constantly beset by cholera, typhoid, diphtheria, malaria, and other equally as contagious and deadly diseases. Ignorant of the facts of modern nutrition, they would drink too much and stuff themselves on such indigestible treats as fat-back, fried apples, and hominy.

But what about the fact that people are living longer? Life expectancy in 1900 was about 45, and in 1970 over 70. According to Dr. Calloway, these statistics have to be examined very carefully, since there is a tendency to overlook that all these statistics show is that individuals now survive to later years, *not that they are being made to live longer*. With the end, or at least the control of many contagious diseases and epidemics, people are being kept from dying early, but their potential lifespan is not being extended.

Dr. Leonard Hayflick of Stanford University calculated that the maximum average lifespan for a human being is in the neighborhood of 110 years. In his research, Dr. Hayflick plotted lifespans of large population groups in both developed and underdeveloped countries, and determined that all curves begin tapering off at about age 90. Dr. Hayflick concludes, therefore, that unless there is some

unexpected breakthrough in gerontology it is unlikely that many people will live beyond the 90-year mark.

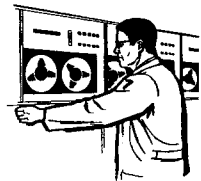
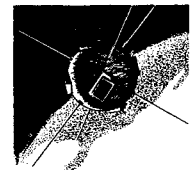
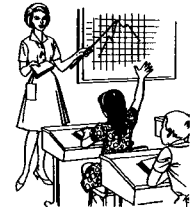
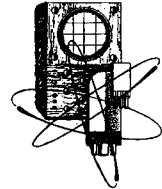
What causes aging and, eventually, death? There is general agreement among experts that there is no single cause of aging. On the average, human cells double their population about fifty times before they die, while other animal cells also seem to have a set pattern of doubling before they, too, die. Thus it would seem that from the beginning cells are genetically preprogrammed to a determined duration. In other words, aging occurs at the cellular level.

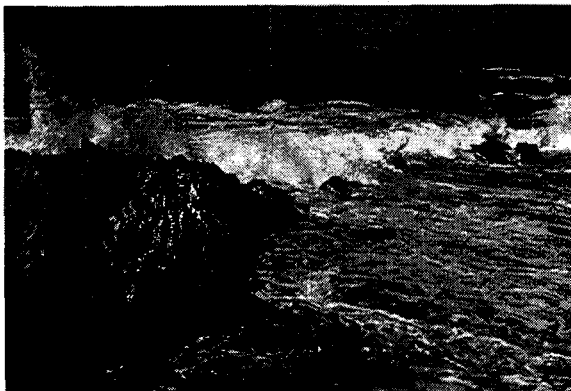
Whenever cellular division takes place, there are always chances of mishap through deterioration of various cellular parts, such as the mitochondria, or through DNA mutations or cross-linking. It has been proposed that as many as 1500 different reactions may occur in a single cell, so that there are at least that many possibilities of something going wrong along the way. In fact, the astonishing part of all this is not why the system works so deficiently, but rather that it can work so well.

Eventually, however, enough genetic mistakes and damage pile up, and further regeneration becomes more and more difficult, or simply stops altogether. It is at this point that the organism begins aging and later dies. It has been suggested that this "genetic self-destruct mechanism" may be controlled by as few as two or three genes, and it could be possible to identify these genes, making it feasible to "switch" them off or reset them. Should this become practicable, then for the first time in history man's lifespan could really be extended. This could result in extremely prolonged lifespans, averaging 120 or more years, enabling people to continue their lives in a reasonably healthy state, free from the many crippling conditions so well known to many of the aged.

Barring some unforeseeable breakthrough, right now we can look forward to an increasingly more comfortable and productive old age; however, the horizons are expanding all the time and discoveries occur often in the most unexpected quarters. Perhaps somewhere, right now, somebody in a laboratory is on the brink of unlocking some vital piece of knowledge, another part to fit into the jigsaw puzzle, which may allow us to extend indefinitely our existence and enjoyment 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)





ODYSSEY

The Fra

IN 1891, successful American businessman Elbert Hubbard sold his interest in a large manufacturing corporation and launched into a public search for identity. Over the next few years, thousands of people in the United States and abroad read and mulled over his often-changing ideas published in monthly magazines. His new-found interest, the Roycroft Corporation, became famous for the high-quality goods which were produced in its shops. As a thinker, Hubbard was interested in most everything. For example, in the early years of this century, he was closely associated with Dr. H. Spencer Lewis in the **Rosicrucian Research Society**. And the man, Elbert Hubbard, continued his controversial and surprising search until his untimely death with the sinking of the **Lusitania** in 1915.

Born in the American Midwest (1856), Hubbard grew up in a fast-developing industrial world where hard work, efficiency, and ingenuity paid off. He applied these values and was a success in business. However, Hubbard looked beyond the confining world of business into a higher realm of thought, art, and creativity. His "break" with the business world allowed him to apply his energies elsewhere.

No idle dreamer, Hubbard was able to put his ideas into practice when he founded the Roycroft Shops in the horsy country village of East Aurora, New York. Named after the seventeenth-century English printer Roycroft, the shops aimed at producing articles with the excellence of workmanship possessed by old-world craftsmen.

More than just shops, Roycroft was really a school of art and living. Young people from neighboring farms came to work there, being taught age-old crafts. Artistic books of the finest quality, hand-illuminated and handbound, were produced at Roycroft. Furniture and leather goods, as well as painting and terra-cotta work, came from these shops. Through all the work ran a consistent theme of high-quality craftsmanship. The Roycroft Press produced Hubbard's two magazines, **The Philistine** and **The Fra**, in which he expounded his ideas and humor, occasionally sparking controversy and raised eyebrows in conservative society. And yet, "A Message to Garcia," appearing in an 1899 issue of **The Philistine**, was praised by business leaders of the day and is the most widely read essay written by Hubbard. Its message: The hero is the man who gets things done!

Ideals were always important to "Fra Elbertus," giving him the needed energy to accomplish his work. Although at times perhaps overly impressed by big business, in many other ways Hubbard was far ahead of his time. As years passed his ideas and Roycroft work became known throughout the world.

In 1915, Alice and Elbert Hubbard, optimistically bound for Europe, went down with the ill-fated **Lusitania** only a few days before Dr. Lewis opened this cycle's first Rosicrucian convocation in New York City. In Hubbard's words, "The only love we keep is the love we give away."—RMT

