

Rosicrucian Digest

May 1976 • 50c

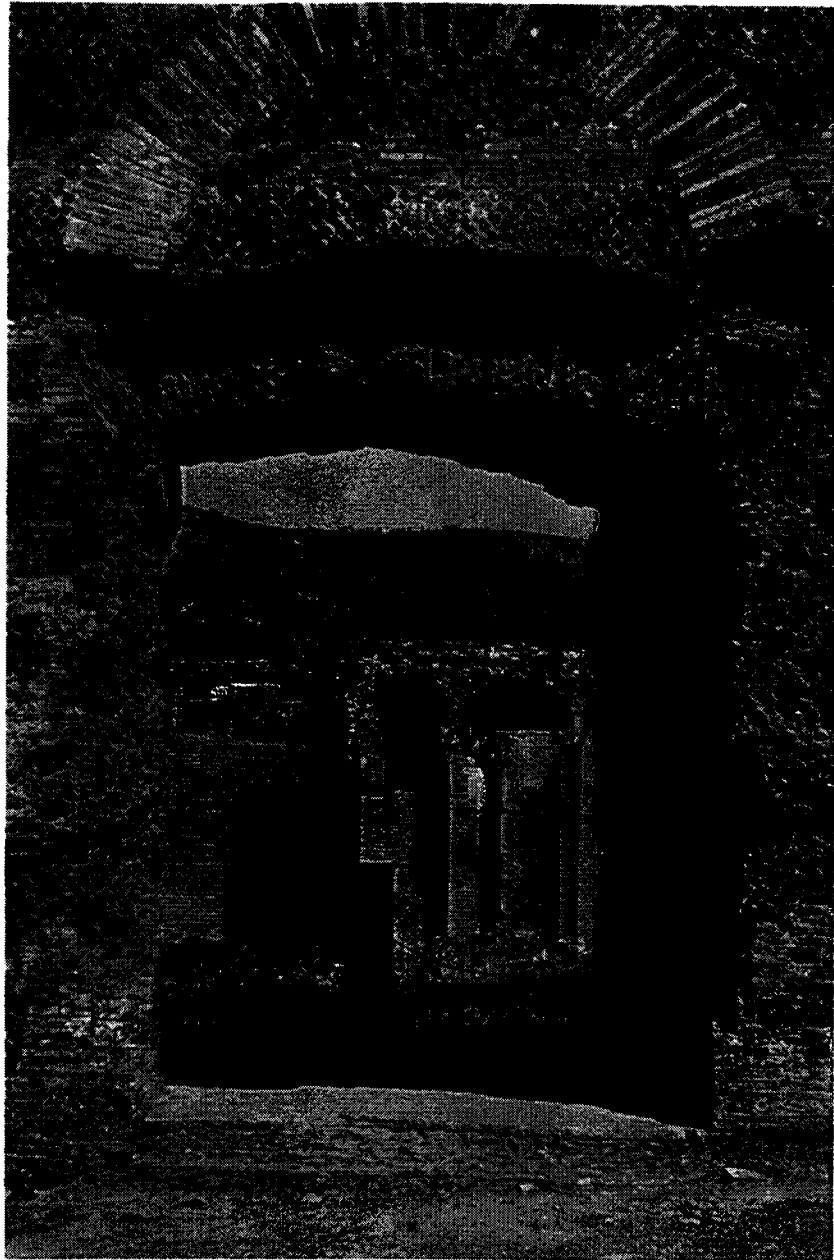
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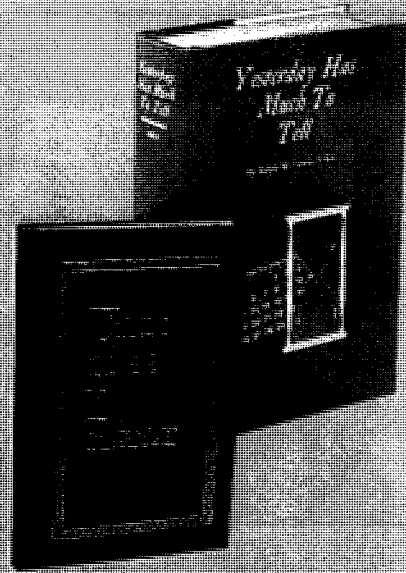
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by RALPH M. LEWIS

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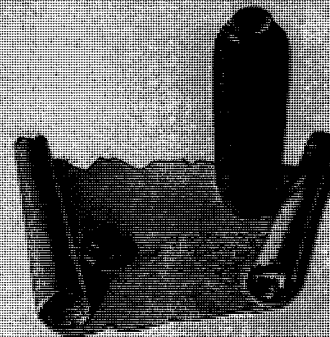
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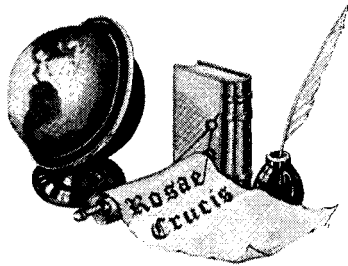
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Robin M. Thompson, Editor

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

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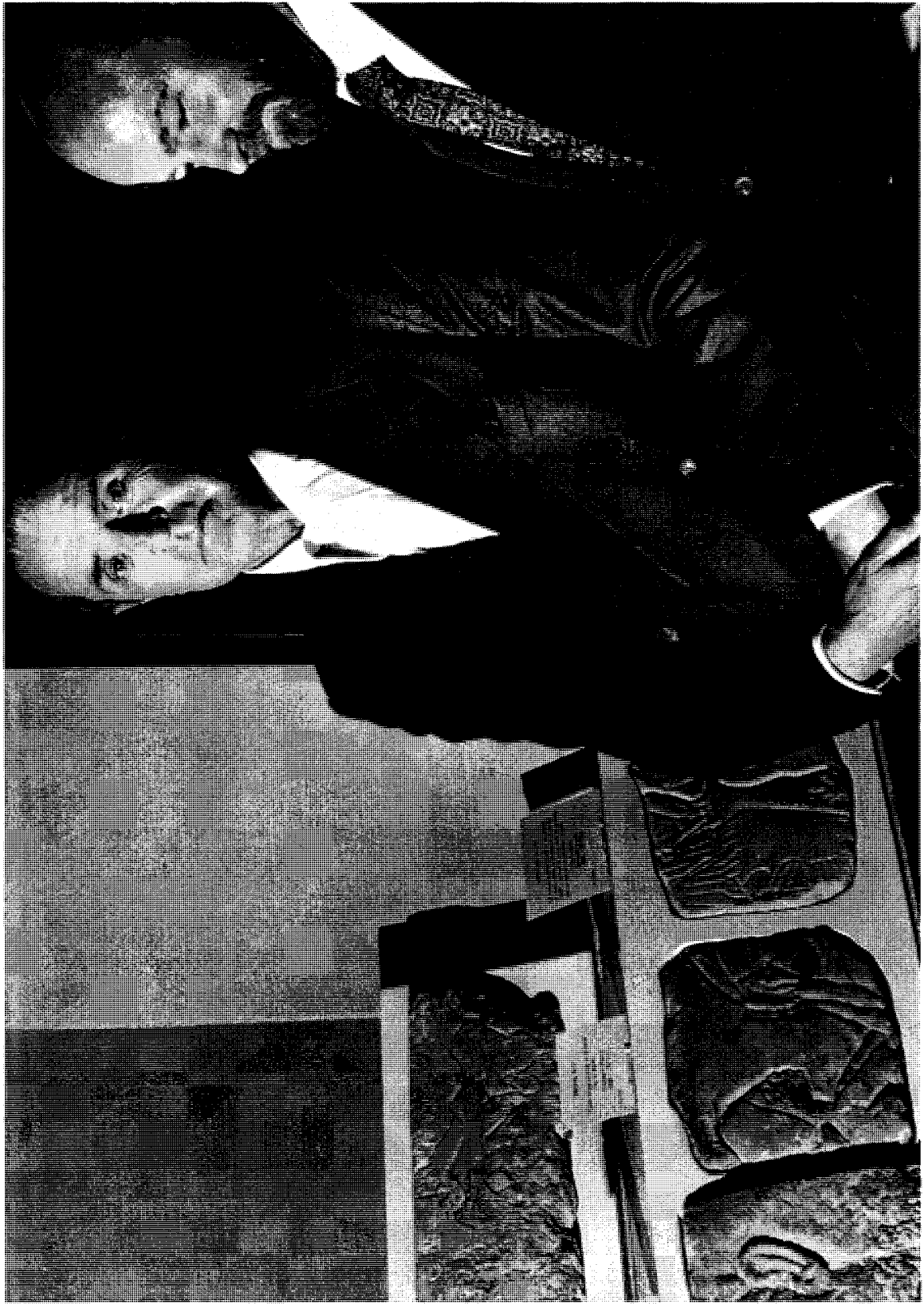
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EMINENT EGYPTOLOGIST » » »

On the left is shown Dr. Constant De Wit, Professor of Egyptology, with Burnam Schaa, Rosicrucian Egyptian Museum Curator. Dr. De Wit is Professor of Egyptology at the University of Louvain, Belgium, and former Curator of the Egyptian Museum in Brussels. He is author of numerous publications, and an authority on Amarna art, the art of the Akhnaton period. While currently the visiting Professor of Egyptology at the University of California at Los Angeles, he came to Rosicrucian Park to lecture in the Rosicrucian Egyptian Museum. Dr. De Wit is also a Belgian member of AMORC.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE ILLS OF MONOTONY

THE WHOLE MAN consists of activities of both mind and body. Mental activity, requiring the diversity of the mind's attributes, is not alone memory, concentration, or the drive of will in one direction. Rather, the pursuit of mental activity requires periodical recourse to each of the mental functions. Man is likewise an emotional being, and in most instances the emotional side is more dominant than is the intellectual. The emotions need stimuli, which are provided by varying mental and physical experiences.

The persistence of just one kind of emotional stimulus, however, may result in ennui. Similar sensations of pleasure, that is, those which may be aroused continuously by the same causes, result in the loss of their appeal. In fact, the former pleasure can eventually turn to a contrary state that has become irritating. As an example, persons who have indulged in prolonged vacations, having the belief that they would sustain the same enjoyment over the longer period of time, have found the opposite to occur. The pleasure diminished proportionately with time, and boredom emerged.

One of the Greek philosophers said that constant motion in only one direction actually is not motion at all, because there is no change by which to determine progress. The so-called motion, therefore, is really a kind of inertia. In our mechanical, technical world today we are substituting machinery and instrumentation more and more for diversified manual and mental labor. We are thereby inducing *monotony* into the lives of many millions of persons.

In industry the most sophisticated machinery still needs the assistance of human labor. However, the great majority

of such laborers are just required to push a button, watch the fluctuating of meters, or work on assembly lines. For example, working on an assembly line of a great automated manufacturing concern may require a worker to tighten a certain two or three bolts on a portion of the structure being manufactured as it passes before him. He is also allotted a fixed time to accomplish this task. He is then in fact an *automaton*, that is, an integral part of the machinery.

Over a period of months, after daily hours of such labor, a kind of atrophy sets in—a wasting of the efficacy of the individual's mental attributes. It becomes difficult for such an individual to concentrate. Further, whatever the natural degree of his faculty of imagination, that too becomes impaired by the daily routine. In other words, there is little or no outlet for the emotions because there is nothing to incite them. The suppressed nervous energy that would normally have an opportunity for release accumulates, resulting in both physical and mental illness in varying degrees of intensity.

Boredom

The fact that monotony may impair a worker's production has finally been realized by the management of some of the highly mechanized industries. Where the work consisted of an exacting, similar duty hour-by-hour, it resulted in increased absenteeism caused by illness or an excuse to escape the aggravating, monotonous routine. In these particular plants, management has experimented with alternating the duties of such routine labor. The work of some employees was exchanged with the work of others for certain hours each day. It was done

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especially where the employees had different procedures of routine work. From a statistical check, it was found thereafter that this plan decreased absenteeism and, of course, increased production.

Aside from those who are subjected to such routine in industry, monotony reaches also into other aspects of modern life. Many women with large families, being obliged to perform the same household chores each day with little or sometimes no deviation, are often confronted with a drab personal existence. To them life becomes not just a chore but a dread. There is no emotional relief, nothing challenging, no new and different enterprise to look forward to.

The same condition is often confronted in the daily activities of some office employees, both men and women. Possibly there is no element in their work that makes a demand on their greater mental potentials. These persons may not be trained to engage in more stimulating work, but they can in many instances enter into activities after work that will provide for an emotional outlet and the exercise of other faculties of mind.

Today many persons are aware of the need to make their lives more meaningful. They are taking advantage of the opportunity, for example, of the new adult education programs being offered in the public schools. These intellectual pursuits may develop talents and skills enabling the student to advance in his employment, but more importantly, schooling will provide that activity of the faculties and that engendering of emotional outlets which are ordinarily semidormant in the workaday world.

To a great extent, probably more than it is realized by civil authorities, the current social and political unrest is caused by monotony in the lives of a great portion of the populace. The pendulum can swing both ways with respect to repression and suppression of the human emotions. The constant arresting of certain of the human faculties and emotions during the hours of employment can cause a damming-up of the nervous energy which can result in an explosive reaction. Such an individual is not inclined to seek a mild satisfaction of the senses or of the mind. He wants the relief of intense stimulation. In other

words, if he has been subject to too much restraint of the self, such a person will desire a more extreme compensation.

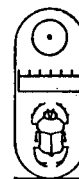
There is still another psychological factor to be considered. Individuals who lead a monotonous life, brought on by circumstances beyond their control, often are not aware of how they can generate satisfaction through the personal awakening of their potential talents. They do not know how to discover some act or some skill of the hands or mind which may introduce them to new and more gratifying avenues of life. They prefer to resort to some of the extremely dramatic and dangerous ways of finding that pleasure of which their daily lives have been devoid.

An Outlet

Adventure for some youth appears as a way to provide a quick and high degree of personal satisfaction. Sports in which the individual can participate are a healthy challenge and a good substitute for an otherwise dangerous adventure. But there are not enough facilities in the great urban areas to accommodate all such youths in sport activities. As a consequence, they are left to their own resources to determine a way in which they will derive a thrill and the emotional titillation they need.

Adventure consists of hazard. The person who seeks that which is adventurous, no matter how justifying the end, knows that he is *risking* safety of person and possibly property. Therefore, there is in any real adventure a stimulus to several of the emotions—the result of high excitement as the mutual interspersing of expectancy of satisfaction—as well as fear. Crime has an adventurous appeal to youth whose lives are suppressed by the lack of an otherwise normal, healthy, constructive activity. Many teenagers, when arrested for participating in crime, have given as one of their principal motives that they did it “for the fun of it.”

Much political radicalism, even the terrorism associated with it, is the backlash against an establishment which is believed to have obstructed the radicals' opportunity for happiness. They think that “the establishment” has deprived the average individual of the enjoyment of life that he is entitled to. They therefore



consider that they have been thrust into a life of mediocrity and monotony. Of course, such is not wholly logical reasoning. Some of the most violent of the radicals are well educated individually and therefore qualified for positions which could otherwise have given them that activity for a reasonably happy personal life.

Some such extremists have as their objective a personal pleasure through the attaining of *power*. They are thus not satisfied until they are in a dictatorial, authoritative position. However, the acts by which they try to accomplish these ends have an appeal to those who are not qualified for any kind of leadership but thrill to violence. They hope that it will provide an escape from the monotony of society that seems more and more to "fence them in."

Knowing that a harmful condition exists does not in itself provide a solution. For youth it would seem that greater stress should be put upon *trade schools*. In them, for example, the youth could learn to become electricians, electronic

technicians, cabinet makers, carpenters, metal workers, and innumerable other craftsmen. Trained counselors by analysis can determine whether a youth is academically oriented or would best learn to work with his hands. This applies to many who do not have interest stimulated by a study of the usual academic subjects offered in high school. After a basic education such persons should not be compelled to pursue studies for which they are obviously not equipped. In the alternative of a trade school they could discover that they have skills in manual fields. A pursuit of these is *creative*. It excites the imagination, provides a satisfaction, and also helps prevent a great deal of unemployment.

Likewise, more organizations could be established to assist a housewife who has any free time from her routine duties to awaken and develop latent talents while at home. This would provide an outlet for suppressed emotions in new channels of personal discovery. The future does not necessarily have to be "tomorrow is just another day." △

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.)

June: The personality for the month of June is Jomo Kenyatta, President, Kenya.

The code word is SCALE.

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



GUSTAV HUSAK

August: Gustav Husak, Czechoslovakia, will be the personality for August.

The code word will be RECOG.



JOMO KENYATTA

The
Rosicrucian
Digest
May
1976

How Do We Remember?

by David Gunston

FOR MANY years past, one of the greatest puzzles of the human brain has been just how it manages to record, store away, and bring up when required impressions, experiences, facts, tunes, and so on in that fantastic filing system we call memory.

Now science is at last on the track of our memories. In recent years, a great amount of work has been done by investigators in Britain, Germany, the Soviet Union, and the United States. Although a great deal more has still to be done, notably on the complex processes of recalling or retrieving items from our memories, we are getting nearer to the answers to this most fascinating of puzzles.

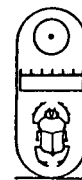
As we move through life, day by day, myriads of impressions obtained through our five senses and beyond hum inside our ever-receptive heads. Each creates a minute, intermittent barrage of brief electrical impulses that flash along the nerve fibres linking all parts of the body with the brain. Every human brain receives and registers countless numbers of these impulses every day—living sparks

of awareness, lasting perhaps only a few thousandths of a second each—always transient, always giving place to the next.

Yet all the time certain selected patterns of coded electrical impressions are permanently recorded and impressed on the intricate nerve cell networks, theoretically forever, in practice much less. The relevant impressions of a word, a gesture, a smell, a certain colour or a line of poetry, a funny story or the appearance of a human face—whatever it may be that is selected—are stored away with amazing compactness. Any brain can preserve enough information of this kind to fill several hundred volumes, each the length of a long novel, while many people have in their brain cells enough to fill several million such books.

In man's memory, then, nature operates a filing system quite beyond ordinary comprehension. Yet just what is it, in the physical sense, that can store away memories like this? That is the primary question scientists have been studying recently.

The answer lies in our "memory cells," jellylike blobs of living matter that produce electrical impulses, ten billion of which reside in our brains and of which at least 30,000 die off in the cortex every day, and also in the newly-discovered "memory traces." These latter are the strange chemical protein molecules that float for only about a month in our brain systems, elusively carrying memory im-



pressions that are often, strangely, copied and recopied when their traces are lost in the body's natural wear and tear.

According to some experts, these traces retain minute memory impressions of everything we have ever encountered, seen, heard, smelled, felt, or thought. Dr. Wilder G. Penfield, of Canada's Montreal Neurological Institute, a leading brain surgeon and one of the most advanced researchers in this field, is of this opinion. "There is," he says, "hidden away in the brain, a record of the stream of consciousness. It seems to retain every detail of that stream as perceived during each man's waking, conscious hours. Contained in this record are all the things of which the individual was once aware; such detail as a man might expect to remember for a few minutes afterward, but which is largely lost to voluntary recall after that time."

Artificial Stimulation

In the course of his brain surgery work, Dr. Penfield has uncovered several highly significant aspects of the relation of mental memories to physical cells. He has even been able to artificially stimulate a person's memory.

During the course of a brain operation for epilepsy on a twenty-six-year-old secretary named Dorothy, Penfield happened to touch a tiny spot on the side of her brain cortex with the point of his stimulating electrode. Directly as he did so, Dorothy declared, "I hear music." When the electrode was removed, the music stopped, as if switched off. And when fifteen minutes later the surgeon applied his electrode again to the same spot, his patient immediately said, "I hear music again. It is like radio."

In all, Dr. Penfield repeated this twenty times, stimulating spots in Dorothy's brain all within the area of a matchhead. Each time she vividly heard the same tune, "Marching Along Together," not just as a tune, but as performed by a full orchestra as she had once heard it at a concert. Explaining later that this was not just a matter of imaging the music or recalling the tune, she actually seemed to hear the rendering and, each time the electrode was removed and later replaced, the music invariably started again from the beginning of the piece, never continuing where it had been interrupted.

In Dr. Penfield's own words, "When, by chance, the neurosurgeon's electrode activates past experience, that experience unfolds progressively, moment by moment. This is a little like the performance of a tape recorder or a trip of cinematographic film on which are registered all those things of which the individual was once aware—the things he selected for his attention in that interval of time." He adds, significantly, "Absent from it are the sensations he ignored, the talk he did not heed."

What is odd in this connection is the way the memory enshrined in the brain cells and molecules has to unwind itself before it can be recalled—each time the mental "reel" has to rewind itself for "playback." Dr. Penfield continues: "Time's strip of film runs forward, never backward, even when resurrected from the past. It seems to proceed again at time's own unchanged pace. It would seem, once one section of the strip has come alive, that the response is protected by a functional all-or-nothing principle."

We all know this to be true when trying to recall things such as lines of poetry or a piece of music. In endeavouring to recapture such words or notes we very often cannot "quote" an inner section at random, but have instead to go through it from the very beginning. It does seem to be true that much of what we can recall at will is stored away in our brains in a definite date and time sequence, rather like the succeeding frames in a strip of microfilm.

However, these analogies with tape recordings and microfilm are only partial ones, and soon collapse when we consider the ceaseless overall activity of the brain's memory cells. There is much evidence to suggest that the memory operates in waves, with new impressions creating a kind of merry-go-round and driving out older, more faded ones. Sometimes the short term memories seem to spread outward in self-perpetuating ripples, surviving in our minds only as long as the ripples last. Blank spots may occur through head injuries or illness, while normal ageing processes account for many memory cell losses, especially among the more recently acquired ones. Indeed, memories registered early in life seem to be impressed the most forcibly, explaining why for most elderly folk the

“good old days” seem to be the best, when in fact it is only that the memories of them are the most vivid.

As with all parts of our bodies, the ageing processes begin at birth and continue throughout life. But in the field of memory the losses are the most spectacular. By the time a person has reached his fiftieth birthday he may well have lost more than 500 million memory nerve cells in the brain, yet most of his memory impressions remain, and his capacity for taking in new ones is still almost as good as that of a twenty-year-old, if not a ten-year-old.

The explanation of this would appear to be that the lost memory cells are copied in the brain before they disappear. Some of them are reduplicated in this way many times over—perhaps up to 800 times in a life span of seventy years. Possibly, even, there may be ordinary duplicate memory impressions stored elsewhere in the brain, ready for instant service when their original cells die off. The experts now think that from time to time this kind of process involves errors or omissions in much the same way that a microscopical office duplicating process might. These give rise to partial forgetting of earlier memory, or at least to the inability to recall clearly, or fully accurately, what we once knew or experienced.

Nevertheless, the remarkable thing about our memories is how well they do persist. People under medical hypnosis can often recall childhood happenings, actual conversations, and the like, that they are quite unable to evoke under

normal conditions, showing that these memories, in cell or trace form, still exist in the brain. Even more extraordinary is the reverse effect. A hypnotist who tells a patient to forget completely events or experiences of a certain period seems able to effect complete erasure of memory.

Two great basic problems of the human memory, with all its uncovered marvels, remain to defy investigation to date. The first is exactly how a minute memory trace, a primeval blob of nucleic acid or protein, changes physically when human experience imprints a memory upon it; what physical change takes place in it; what unimagined chemical process converts a neutral, though living, droplet of jelly into a storehouse of memory—trivial or inspiring, happy or sad? Protein molecules do not sound very promising as objects for prolonged study, and yet they may yield up secrets as yet unrealised. In the words of one researcher, “The more we learn about how living nerve cells retain records of past experience, the better we shall understand the essential processes of human thought itself.”

The second puzzle, one likely to defy complete solution for some time yet, is just how the brain can instantly turn up in its intricate cell network, with its myriads of memory files, the answers to such questions as, “What date was the Battle of Agincourt?”, “Do you know Millicent Smith?”, or “Where did you go for your holiday the year before last?” All we really know so far is that it does work, usually swiftly, and nearly always correctly. △

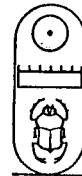
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THE AFRICAN AFAN TRADITION

*A traditional, mystical
society of Africa*

From the Rose + Croix Magazine

*The
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May
1976*

WHEN WE EXAMINE metaphysical literature we notice that those who are interested in tradition have been seeking for a long time to pierce the mysteries of the African secret societies. Unfortunately, many prejudices that time has not yet succeeded in erasing still persist today regarding this subject as well as many others. In this realm of tradition, the most widespread opinion in the Occident is that in Black Africa there is room only for "black magic," or sorcery. At the root of this prejudice we find an essentially historical cause: the tenacity of missionaries to disparage, then indiscriminately destroy, all ancestral beliefs in the name of religion. We must also admit that the persistent tendency of the African to attribute to sorcery all the ordeals that may affect him in his daily life contributes to give a certain consistency to such an opinion. But what is really the truth?

The most serious investigations have shown that Africa possesses some highly respectable traditional organizations, but these function with the utmost discretion, which explains the insufficiency of information gathered about them. This discretion, which is not characteristic of the authentic African traditional organizations alone, is prompted by the necessity to protect the sacred from the frivolous curiosity of the profane and from the sneaky attacks of the dark forces.

On the contrary, those who are willing to use fetishes or to transmit their false science for money work *in the open*, and there are many in the public squares. But many elders have been so disappointed by these charlatans that the young African seekers have become more cautious in that they hesitate and question themselves. However, it is true that some who are only looking for the acquisition of would-be powers still become easy prey for these false sages and do not hesitate to tread on one of those paths that engender only disillusion and bitterness. For those African seekers—and they are the most numerous—who are waiting for more knowledge, there are other paths.

The Rosicrucian Order, AMORC, came to Africa well before other traditional organizations in order to satisfy the pressing inner needs of the coming generations, and as Raymond Bernard, Rosicrucian Grand Master of France, so aptly puts it in his *Messages of the Celestial Sanctum*, "On this continent as elsewhere it offers the guarantee of its tradition, of its light, of its truth."

Through the teachings and practical experiments it offers, the Rosicrucian Order slowly and carefully leads the sincere, zealous, loyal, and devoted student to the truth about himself and the working of cosmic laws. The knowledge thus acquired liberates the student from the bonds of superstition and ignorance by teaching him how to distinguish *truth* from *falsehood*.

It is in the light of these wonderful teachings that we learn to appreciate better the value of certain of the African secret societies. Let us now talk about one of them—the *Afan*, or *Ifa*, a tradition which has many followers from Nigeria to Ghana, passing through Togo and Benin (Dahomey).

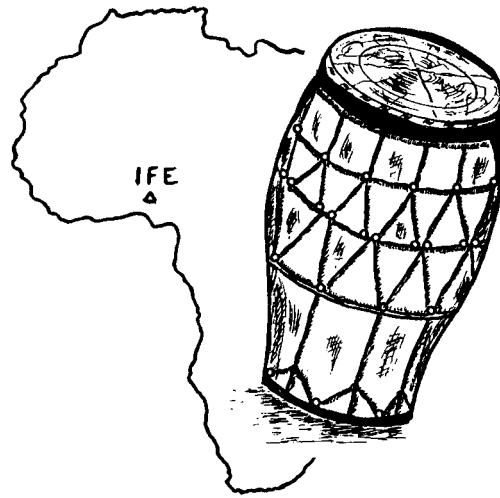
In the profane world Afan is considered a divinatory science. Outside of this aspect, the term *Afan* has meaning as one of the authentic secret societies that exist in Africa. The initiate of Afan is named *bokono*, meaning “sage of the tradition.” It is therefore appropriate to associate the term *sage* with the term *bokono*. Therefore, the term “bokono sage” shall be used in the remainder of this article.

The tradition of Afan, or Ifa, goes back to a rather remote era, contrary to the reports of certain historians who attribute the introduction of this divinatory art to the Arabian gold merchants of the African shores. The origin of the Ifa tradition is to be found at Ife, a town situated in southwestern Nigeria. In Ife, tradition relates, there was a rock upon which the sixteen tablets of Ifa were engraved. According to many testimonies, this rock still exists but is considered as a sacred spot, unprofanable, and therefore accessible to only a few privileged persons.

The fact that Ifa is considered as a science imported from Arabia can be explained by the identity of all the Ifa tablets and the geomancy practiced by the Arabs and the Greeks. This is proof of the unity of all tradition; only the outer form of its transmission changes according to the place and the time—thus adapting to prevailing conditions.

***The First Stages of the Afan,
or Ifa, Initiation***

The Afan, or Ifa, initiation is transmitted by word of mouth as any other African initiation, but it assumes a particular character. Through its mystical process the secret Afan society can be compared to certain mystery schools; in fact, this tradition possesses a sacred language of its own which only bokono sages may use during their rituals and various ceremonies. Naturally, the candidate cannot pretend to master such a strange and complex language during the course of just one initiatory ceremony; in order to do so, a more or less lengthy preparation is necessary. As in other courses of mystical study, the neophyte must pass through preliminary degrees of instruction in order to familiarize himself with new terminology.

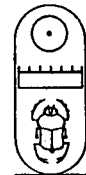


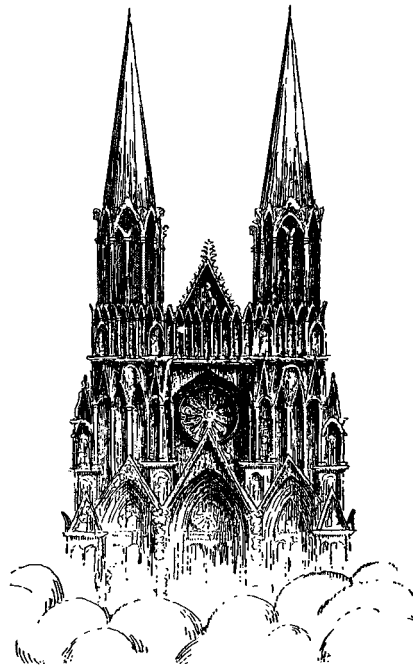
The future bokono is chosen when very young, either among the children of the family or among those of a close relative. The chosen child, who must succeed by becoming the custodian of the tradition, is born under particular signs that only the bokono sages are capable of recognizing. Besides, in such a child a particular tendency toward spirituality will manifest very early, and it will be accompanied by a well above-average intelligence and quickness of mind.

The child thus “marked” is right away committed to the custody of the sage whose all-around protection he will enjoy until he reaches the age when he may free himself from his mother. The child is entrusted with small errands for his spiritual father, and his progressive education thus begins. He is called upon to assist the bokono sage in almost all ceremonies that his age allows him to witness.

Starting at ten years of age, his indirect initiation begins. The law of silence becomes an iron discipline to which he must submit, as he has become the sage’s direct collaborator. Certain children’s games are also forbidden to him. He is equally subject to preliminary trials in order to advance, as tradition requires. Thus we see that the “signs” which mark the first steps in the life of

(continued on page 33)





The Celestial Sanctum

THOUGHTS ARE THINGS

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

THE ROSICRUCIANS HAVE for many years distributed a little pamphlet entitled "Thoughts have Wings." The pamphlet sets forth the message that our thoughts are useful tools which, when used and directed properly, can change our lives for greater fulfillment and happiness. Today many people realize the importance of thought but still neglect the discipline of their thoughts toward their own betterment.

The power of thought is certainly not a new discovery. The ancient Upanishads, a late part of the Vedic literature of India, record: "Let a man strive to purify his thoughts. What a man thinketh, that is he; this is the eternal mystery. Dwelling within his Self with thoughts serene, he will obtain imperishable happiness. Man

becomes that of which he thinks." Many modern people will receive this admonition as inspiring moral teaching, but they cannot conceive it to be literal instruction. However, in ancient India these teachings from the Upanishads were intended as veritable instruction in physical living and spiritual growth.

Later Gautama the Buddha amplified this great principle. He said, "All that we are is the result of what we have thought. The mind is everything. What we think, we become." Still later the Roman emperor and philosopher Marcus Aurelius added, "Your disposition will be suitable to that which you most frequently think on; for the soul is, as it were, tinged with the color and complexion of its own thoughts." The Rosicrucian position on this subject is compatible and much the same, for truth is truth.

The first lesson for many of us to learn is to think at all. Many of us are lazy and prefer that others think for us. There are many honorable professions devoted to thought services. Some of us lack confidence in our own ability to think. How many of us would try to read the fine print of a life insurance policy, a conditional sales contract, or a lease? We prefer to employ a professional thinker, in this case an attorney, to read the document and think for us.

The services of the marriage counselor, the income tax expert, the psychologist, and even the fortune teller have at least something in common, in that all these persons think professionally for their clients. These professionals possess the same natural capabilities as ourselves, but they have been trained to think in an orderly manner with self-discipline in their respective fields. With the same training and discipline we could serve ourselves. We have the power and ability to think and to control our thoughts, but we prefer to pay a stranger to do our work for us. They possess no secret knowledge or powers. What they do possess is ambition, determination, and confidence.

The Rosicrucians know and teach all members that the most profound source of knowledge and wisdom lies within each of us. The Master Within is acquainted with our problem and can advise us uniquely as to what is best for

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our particular needs. This is not a magical or superstitious process, but we must first use our native abilities to think about our problems in an organized manner. It is necessary for us to use our minds in cogitation for complete recognition of our problems, their origins, various aspects, effects, and several possible solutions. Having thought these problems through thoroughly, we now need to know what are the best solutions or courses to take. Then, we again use our minds by turning within for meditation. With conscientious practice and confidence in ourselves, we will soon learn that our unfailing Master Within will tell us the right answer, the just answer, the honest answer. Sometimes we may not particularly like the answer we receive because it does not favor or pamper the unthinking self.

Most of us turn to professional thinkers and advisers because we have no faith in our own thinking abilities. But these professionals use the same brain equipment possessed by each of us. They are more expert on a particular subject because they have read and studied more on that subject. We could prepare ourselves in the same manner. They have more confidence in their abilities because, after preparation, they have been tested by others to prove their proficiency. We could do the same. The great horticulturist Luther Burbank opined, "Less than fifteen per cent of the people do any original thinking on any subject. . . . The greatest torture in the world for most people is to think." Is it any wonder the world is no better?

Because thoughts are not tangible or visible, many of us have difficulty in accepting the statement that thoughts are things. The fact is, thoughts are the nerve and sinew of acts. Pick up a lifeless novel; it consists of paper and ink which spell words. Reading those words creates thoughts that become living, vibrant scenes and characters in our minds. Our thoughts create living things in our minds that are not apparent on the paper and ink of the book.

Ralph Waldo Emerson wrote, "Great men are they who see that spiritual is stronger than material force, that thoughts rule the world." It was the great thoughts expressed in the *Magna Carta* that led one family of man in the world from

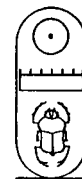
serfdom to liberty and rights. The thoughts expressed in the *Declaration of Independence* profoundly moved another family of man to remove itself from oppressive government to independence. The *United Nations Charter* is another collection of great thoughts now in the process of moving all mankind to realize that we are one and need each other.

Mark Twain said, "Life does not consist mainly—or even largely—of facts and happenings. It consists mainly of the storm of thoughts that is forever blowing through one's head." Consider that all actions are preceded by thoughts. The man-made errors we observe throughout the world are the result of the misguided or stupid thoughts of men, or even worse, thoughtlessness. On the other hand, most of the greater benefits man has enjoyed have followed from the great thoughts of his heroes. Nothing merely happens. Great things begin as ideas—or rather, as thoughts—which then lead to plans. Plans are thoughts, and the manifestation results from the procedure to follow the plan. Procedures are thoughts. William Hazlitt wrote, "Great thoughts reduced to practice become great acts."

Idle daydreams or fantasies seldom lead to productive thought. Imagination is dynamic thought which is disciplined, controlled, and creative. There is no problem that man cannot solve or correct by thought. The Creator has given us the gift of thought, but we alone must use it. A better world is ours to build with the tools of thought—for thoughts are things.

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 twenty-five cents to cover mailing.



Sun and Sea

Future Energy Source

by Otto Wolfgang

THE ENERGY CRISIS may be solved in the future if a new experiment succeeds in extracting power from the divergent temperatures of the water in and around the Gulf Stream. Such is the opinion of Professor Abraham Lavi of the Carnegie-Mellon University in Pittsburgh and other scientists at the Solar Sea Power Plant Conference and Workshop at the university.

Solar sea energy's basic idea is rather simple. Energy can be derived from tropical oceans by building a thermal engine operating on the temperature differences between surface and deep layers in the tropical oceans. The energy is used to heat a "working fluid," such as pro-

pane or ammonia gas. The high-pressure gas spins a turbine, which, having turned a generator, finally generates electricity.

When we think of solar energy, we usually think of the new technology concerned with making use of the Sun's energy through land-based solar power plants—usually located in desert areas. Although much publicity has been given to the new land-based solar technology, the solar sea method may prove more practical and less expensive. For example, during daylight hours—when solar energy is most available for conversion by land-based solar plants—the energy demand is usually not the greatest. It might be difficult to light and heat our cities at night with energy produced in this way; whereas a solar sea energy unit could do so because the conditions of hot and cold water are constant.

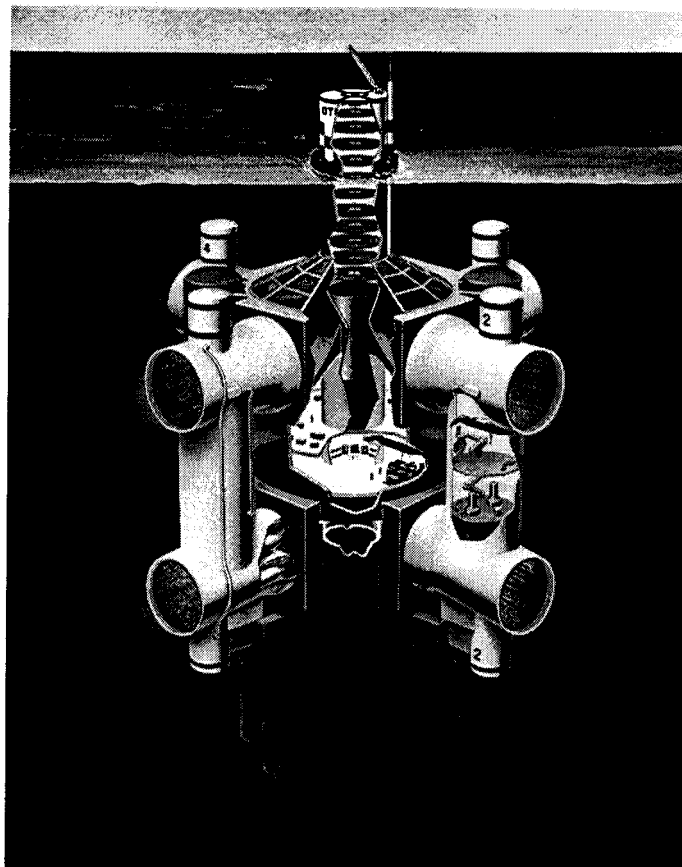
The theory that our vast deposits of coal will sustain us for thousands of years is a grave fallacy. The truth is that the world fossil fuels may become depleted in production prior to the middle of the next century; in fact, perhaps even closer to 2020!

Whatever alternate system of energy we develop, one thing is certain: It must be a vast inexhaustible substance such as sun, water, or wind. What greater source is there than the oceans which cover three quarters of the Earth's surface?

One great advantage of the solar sea method is that there is no pollution whatsoever. Today, as oil is conserved, coal-burning central electric plants will increasingly continue to pollute the air, and nuclear plants tend to have a high-risk factor because of occasional releases of radioactive by-products to the environment. Working with sea energy, we deal with only the diverse temperatures of the water, and therefore we are starting with the cleanest possible output. These advantages, plus a relative reasonableness of cost when compared with using other energy sources, definitely give solar sea energy an advantage.*

*When considering costs in dollars per kilowatt of energy produced, estimates for solar sea plants range from \$300 to \$500 per kilowatt. This is competitive with present costs of gas, coal, oil, and nuclear power, and far cheaper than solar thermal schemes, and particularly the very costly proposed solar space plant.

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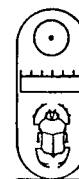
There is another factor to consider about the sea thermal process: Multiple products are possible in such a set-up which would enhance its economic value. For instance, such a plan can and probably must produce not only energy but also desalted water on a long-term basis. The potential supply of water is unlimited unlike land-based solar plants located in deserts where the sun is most abundant and the water nonexistent. The United Nations Committee on Natural Resources knows that the water supply problems of mankind are far more pressing than the present need for energy.

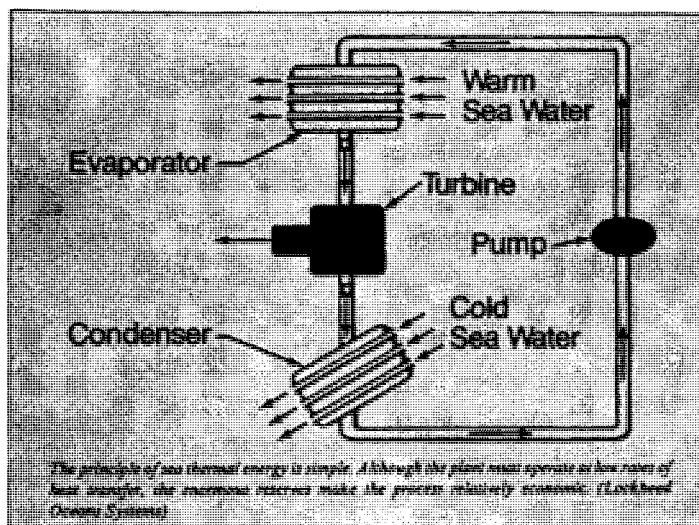
If the solar sea plant not only produces energy but also water and then still a third product, the economics improve further. For instance, mariculture—the growing of food in the seas—expects to

Illustration of electricity generator immersed in the ocean. A Lockheed engineering study for the National Science Foundation resulted in this artist's concept of a structure that would use the 40°F ocean temperature differences to produce electricity. The structure is a platform with crew quarters and maintenance facilities. Attached around the outside are turbine generators and pumps. It is 76.2 meters (250 ft.) in diameter and 487.6 meters (1600 ft.) long and weighs about 300,000 tons. It would produce enough electricity to fulfill the needs of a city with 100,000 residents.

produce about 340,000 pounds of shellfish at \$2.50 per pound. This works out to an average of \$50,000 annual revenue per acre of ponds.

The point is that where local conditions allow, without applying any of the





possible improvements to plant technology and producing only electricity and desalinated water from the plant, the costs for energy are probably below the current cost found in the Caribbean islands and many locations in the United States. If we add the return from mariculture, and the coproduction of raw materials such as bromine and magnesium, we come into a very attractive situation. And the by-products may be endless since the oceans of the world contain all known elements.

The idea of producing hydrogen by electrolysis at the solar sea plant also seems attractive. Actually, the distribution of this energy by means of hydrogen rather than by electrical transmission is cheaper to transmit over long distances such as to inland cities. Hydrogen is easy to store and is a clean burning fuel according to Professor Adt of the University of Miami. Hydrogen can be used in many applications that now rely on electricity or fossil fuel. These applications include heating, lighting, cooling, air and ground transportation. Hydrogen has even been considered as a possible fuel for automobiles.

To install a solar sea plant we must first locate the best sources of warm water. These sources are: first, the tropical surface water; second, heated water by solar ponds on beaches (with very small investments we can produce

water at the bottom of solar ponds with a temperature of about 95° C); third, geothermal water near the beaches or offshore; fourth, warm water released by thermal power stations to the sea or warm water released by refineries and other industries.

But where do we get cold water? The problem here is much more serious. The only cold water source we have so far is the deep ocean water. This is the most important factor determining the location of a solar sea power plant.

A turbulent mass of cold water in the midst of a warm tropical current in the Gulf of Mexico has been discovered in photos taken recently by the Skylab 2 crew. Dr. Robert E. Stevenson of the Office of Naval Research at the Scripps Institution of Oceanography said that the discovery "may change the entire thinking and understanding of thermal energy in the ocean." Stevenson indicates that the cold water, an upward surge of chilled waters from deep under the surface, is apparently a permanent feature that has never been recognized before. He said such surges probably exist in other tropical currents.

But there are two additional sources of cold water. One is the use of icebergs. Studies are being conducted at present in Chile and at the Rand Corporation of California to test the feasibility of using icebergs as a source of fresh water. We

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know that icebergs can be found and towed to a convenient area, but no one has yet found a low-cost method of melting the iceberg offshore and bringing the fresh water at low costs to the shore.

However, in the solar sea energy concept, the melted water is not brought ashore. The iceberg is towed to an area near a solar sea power plant, and melts in that location—giving the area around the plant an additional supply of fresh cold water. This may, of course, create environmental problems which have yet to be studied.

Another source of cold water is the Arctic region. This area has much cold water, but lacks the necessary warm water. And there is also the disadvantage of the distance to centers of energy consumption.

Mr. Joseph Barnea of the United Nations Office of Resources and Transportation says, "We have similar temperature differences today in many high mountain areas which are not being utilized. We have cold waters from glaciers and nearby we have geothermal sources. We are developing a geothermal field in Chile which is more than 4300

meters (14,000 ft.) high with snow all around." Mr. Barnea points out that there are, in some high mountain areas, sources of hot and cold water plus industry in close proximity; and therefore, the energy potential of these sources should be further examined.

But first of all, a solar sea power plant must be installed to tap the Gulf Stream off Florida and test the practicability of the theory in working hardware. Dr. Abraham Lavi of the Carnegie-Mellon University in Pittsburgh estimates that a prototype plant could be built and put into operation in about five years if a major utility picks up the idea.

The oceans are going to be utilized more and more for living and working. A variety of concepts for making use of wind, ocean thermal gradients, and direct solar radiation depend on open ocean basing—perhaps on large floating platforms. Naturally the environmental impact of these concepts must be studied carefully. In any case, solar sea energy is bound to gain a foothold in the world of tomorrow. Δ

Photo: Lockheed Missile & Space Co., Inc.
Diagram: *Oceans* magazine

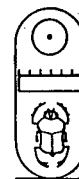
ENGLAND, BIRMINGHAM—1976 British National Conclave—August 28-29, The Grand Hotel, 3, Colmore Row, Birmingham. Grand Lodge to be represented by Frater Harry Bersok, Director of the Department of Instruction. Please contact Ruth Burnett, Committee Secretary, 72, Main Street, Sutton Bonington, Loughborough, Leicestershire, England.

AUSTRALIA, REDFERN, SYDNEY—New South Wales Regional Conclave—November 6-7, Sydney Lodge, AMORC, 21-25 Botany Street, Redfern. Grand Lodge will be represented by Frater Burnam Schaa, Curator of the Rosicrucian Egyptian Museum. Please contact Mr. A. Roberts, Conclave Secretary, P.O. Box 115, Redfern, N.S.W., 2016, Australia.



Cover Shown is the entrance to the ancient ruins of Tivoli, located twenty-four kilometers (fifteen miles) from Rome. The Roman Emperor Hadrian (A.D. 76-138) had constructed here a cascade of beautiful falls, magnificent villas, and a temple dedicated to Vesta. It became a famous luxury resort for the ancient wealthy Romans. Partially restored, it remains a splendid scenic attraction now visited by thousands of tourists. The site, however, was much damaged during World War II.

(Photo by AMORC)



Spirit, Soul, and Life Energies

The energetics theory of Carl Gustav Jung

by June Schaa, F. R. C.

THOSE MYSTICS who are familiar with an ontological theory of vibrations and concept of *nous* will feel a surprising accord with Dr. Carl Gustav Jung's efforts to promote a unified system of psychology, one that would correlate with the science of metaphysics as well as the advances of material science.

Jung's most important early concept was his theory on *Types*; but discovering the relativity of any psychological viewpoint automatically raises the necessity for unity as a compensation, and it was this that first interested Jung in the Chinese concept of *Tao*. How did Jung go about explaining this diversity in unity? What Jung did for psychology was to arrive at a logical and thorough theory of *energetics*. Jung saw man's instinctual drives, such as sex, power, hunger, and so forth, as the *qualitative* manifestations of a *quantitative* psychic energy, just as the varying manifestations of electromagnetic force, wave-length, and frequency are the qualities of physical energy, which itself eludes an absolute definition.

Jung felt that not only our "big" dreams, but our special fantasies or "visions" can also point us toward what he called "feeling-toned complexes," which, simply put, are the result of archetypal forces becoming "locked" into perceptible patterns or symbolic representational images in the subconscious.

These subconscious patterns, when perceived and interpreted by our subjective consciousness, so to speak, appear to be compensating for our waking state of awareness.

Symbols

These special symbols of the subconscious unexpectedly happen to us when we are successful in subduing our five objective senses and thought processes, as for instance, in the meditative state. In other words, we cannot *will* these *numinous* (holy or awe-inspiring) symbols into manifestation. Instead they automatically begin appearing on the temporarily blanketed mirror of our subjective mind. These images are also frequently experienced by us as being astromythological or alchemical in nature.¹ Furthermore, a *direct* contact with any one of these numinous, awe-inspiring symbols produces automatic emotional effects in us. We require steady guidelines to help us keep our objective control. This self-control is necessary if we are to enjoy harmonious participation in the cosmic processes of gradual inner transformation. We realize that the traditional mystical schools have such guidelines, but how did Jung go about providing these?

Dr. Jung became aware that the subconscious "undergoes and produces change." Only after familiarizing himself

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with alchemy did he fully realize that the subconscious "is a process," and that the psyche (subjective realm) is more speedily transformed or developed by the harmonious working relationship between the objectivity of "outer" self and the subconscious "inner" self. In the collective life of humanity, this process has left its mark principally on the various mythologies and religious systems with their changing symbols. Through a study of these collective transformation processes and through analyzing alchemical symbolism, Jung arrived at the central concept of his psychology: *the process of individuation*, known to mystics as mastery of self.

But what is it that causes the archetypal forces of spirit energy in the subconscious to form into these patterns of perceivable symbols or images? If there is primal creative energy, how can we know or suspect its presence?

We can now safely assume that the synchronistic phenomena of the Rhine ESP experiments* are an established fact. But we are also in a position to logically theorize that besides the verifiable connections between cause and effect, psychic and physical, there is still another unaccountable and always unexpected factor in nature which expresses itself in the *meaning* which lies beyond the coincidence or equivalence of a psychic and a physical state or event having no causal relationship with one another. Jung called this "meaningfulness" *synchronicity*.

*J. B. Rhine, American psychologist, well known for his clinically controlled investigations into parapsychology and the phenomena of extra-sensory perception.

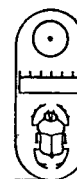
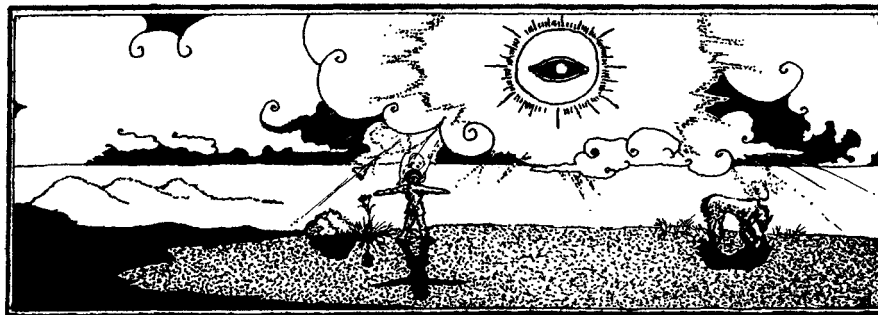
As an illustration, let us suppose that I have had an extraordinary dream about an Egyptian golden scarab beetle. In retelling this awe-inspiring dream to a friend, a real golden-colored beetle flies through the window into the room where we are seated. Imagine the *electrifying* effect upon us when this strange coincidence of dream and reality occurs!²

It is obvious that we cannot explain this coincidence through the usual triad of physics: namely, space, time, and causality.^{2-a} Also, it is obvious to the dreamer that the dream scarab unexpectedly had a physical equivalent. But the psychic coincidence by itself does not explain, any more than the law of physics does, just what the synchronicity or meaning is that caused the equivalence to be. Just as two people seeing the same accident will tend to interpret what they saw in an individual way, so too, we all experience synchronicity or the meaning of synchronistic phenomena in a different way.

Individual Experience

Of all Jung's theories up to this time, only those on *types* and certain synchronistic phenomena, such as found in ESP, seem to lend themselves to any real possibility of scientific confirmation. But even with Jung's superbly concise presentation, his archetypal soul theory still remains in the realm of metaphor and personal philosophy which seems to be experienced differently by each individual. Jung's idea that psychic energy might be qualitatively different and yet equal in importance with the physical energy which makes up atoms, although known to certain mystery schools, is still

Daphne Lynn



a comparatively new idea in modern conservative medicine. As yet, many doctors regard our psychological temperament and psychic phenomena as almost exclusively dependent upon the subtle body hormones.

A few "third generation Jungians"³ point out the fact that Jung and his immediate followers tried to *ground* the archetypal concept of soul too firmly in "scientific schemata" or diagrams which actually elude confirmation. But the most modern metaphysicians and psychologists alike have built their present greater understanding about the subconscious process upon similar premises found in the teachings of the old mystery schools and upon the work of more recent empirical pioneers such as Jung.

All pioneers, including mystics and medical psychologists, must take a radical stand against an accepted view. Jung was no exception to this. He eagerly looked forward to the day when others would not only be able to substantiate his theories but would also bring about a more *holistic* point of view—one that would heal the long-standing rift between the sciences of metaphysics and materialism.

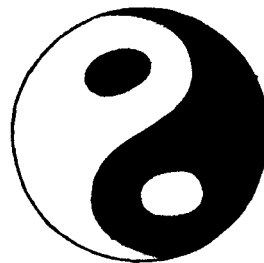
It takes self-sacrifice and a great personal experience of the "living quality of soul" before anyone who is as famous as Dr. Jung was can come to admit that what he had thought to be his own empirically developed ideas, after all, had already been discovered by those who came before him!

An interesting case in point is Jung's archetypal concept of *anima* and *animus* which are the personifications of the feminine nature of a man's subconscious and the masculine nature of a woman's. In a letter replying to a colleague who asked if he had "borrowed" his archetypal soul images from Laurence Sterne's novel, *Tristram Shandy*, Jung with humor and humility remarked that: ". . . in the last five years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. I can only think that Laurence Sterne drew upon the secret teachings—pre-

sumably Rosicrucian—of his time. They contain the Royal Secret of the King and Queen, who were none other than the animus and anima, or Deus and Dea."⁴

The Tao

The ancient Hermetic concept of *correspondences* also intrigued Dr. Jung, and he was strongly influenced, so he said, by the writings of Paracelsus, that medieval doctor who was also reputed to be Rosicrucian. The living quality which the alchemists saw not only in man but also in inorganic nature is an expression of the *life spirit*, the anthropos animating the whole cosmos as well as the divine architect who "thinks" the world into being. There are dual or complementary realities that are part of the energetic structure of the physical and psychic world; neither can exist without the other. In our illustration we can see that Yang and Yin each contain within themselves the seed of the opposite, but it is *meaning* which brings about a symbol of totality such as the all embracing Tao or Nous.



Because he used universal symbols, Jung "spoke" in a thousand tongues. His had become a humbled spirit which admired the marvelous and unexpected workings of a nature both terrible and beautiful and, though he formulated many theories, he was unable to come to any lasting conclusions which were not

paradoxical. He ended life as he began it, filled with awe and wonderment.

Although in his advancing old age Jung agreed with Lao-Tzu's statement: "All are clear, I alone am clouded,"⁵—the more uncertain Jung became about himself—the more there grew within him a feeling of kinship with all things such as plants, animals, clouds, day and night, and the eternal in man. He had come to share with an unknown mystic that "Gradually the life you are living reveals the Life that is living you."

Footnotes:

1. "Psychology and Alchemy," *Collected Works of C. G. Jung*, (London: Routledge & Kegan Paul, 1953), p. 234
2. "Structures and Dynamics of the Psyche," *Collected Works of C. G. Jung, 2nd Ed.*, (Princeton University Press, 1969), p. 438, (2-a) p. 512
3. "Spring" 1975, published annually by Spring Publications, Zurich, Switzerland, p. 211
4. *C. G. Jung Letters, Volume I*, (Princeton University Press, 1973), p. 248, Dr. Boner letter
5. C. G. Jung; *Memories, Dreams, Reflections*; (New York: Pantheon Books, 1963), p. 359

ROSICRUCIAN DIRECTORY

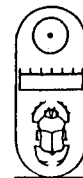
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

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 21 through May 10

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.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Biorhythms—Behavioral Cycles Part II

George F. Buletza, Jr., Ph.D., F.R.C.
Staff Consultant and member of
International Research Council,
AMORC

THE CONCEPT THAT biorhythms might influence our behavior and well-being received a popular impetus by the research of Drs. Hermann Swoboda and Wilhelm Fliess at the turn of the century. Swoboda, a professor of psychology at the University of Vienna, was drawn to biorhythm theory by suggestive reports of rhythmic changes in mental states. Analyzing the experiences of his patients, he observed that creative ideas and impulses, dreams and anxieties all recur cyclically. He began to keep detailed records on the onset and development of inflammations, fevers, heart attacks, asthma, and other illnesses. Slowly a pattern emerged, and theories of twenty-three-day physical cycle and a twenty-eight-day emotional-sensitivity cycle beginning at birth were advanced. Swoboda published numerous books and popularized his findings.¹ He designed biorhythm slide rules that would determine critical days in a personal cycle. In later years Swoboda also proposed a seven-year cycle in man.

Similar findings were independently made by Wilhelm Fliess, a distinguished Berlin physician and a president of the German Academy of Sciences. Fliess developed and published elaborate, although somewhat naive, mathematical tables and proofs substantiating his theories.² He attributed the twenty-three-

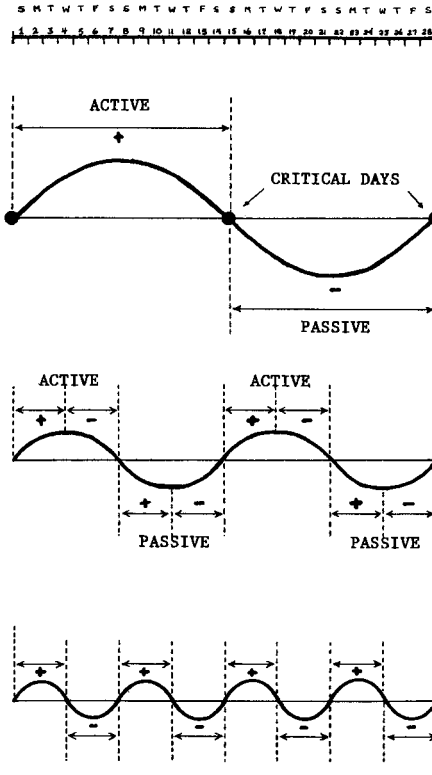
day and twenty-eight-day rhythms to the actions of male and female principles within cells. Freud's notions of bisexuality were largely inspired by Fliess' work.

During the 1920s Dr. Alfred Teltcher further developed and characterized behavioral biorhythms. As a professor of engineering in Innsbruck, Austria, Dr. Teltcher had noticed that even his best students seemed to have good and bad days. He therefore began to collect examination scores of college and high school students, examination dates, and student birth dates. Statistical evaluation of this data revealed that a student's alertness and mental ability, his ability to absorb, manipulate, and express new ideas all followed a regular cycle of thirty-three days. It was suggested that these rhythms might be regulated by glandular secretions, for such glands as the pineal and thyroid have profound effects on the brain.

In the period of the 1920s Dr. H. Spencer Lewis was one of the first to reveal to the public certain aspects and applications of universal cyclic expressions manifesting through human nature. His understanding of rhythmic phenomena had developed from study of ancient manuscripts and by practical application, test, and trial of these principles in everyday life situations. After twenty years of application in business

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Figure 1. Typical twenty-eight-day behavioral rhythms. 1A. Swoboda-Fliess emotional sensitivity rhythm. 1B. Rosicrucian lunar cycle of Dr. Lewis. 1C. Lunar cycle as a seven-day rhythm. Twenty-eight-day time scale is at the top of the figure.



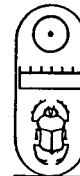
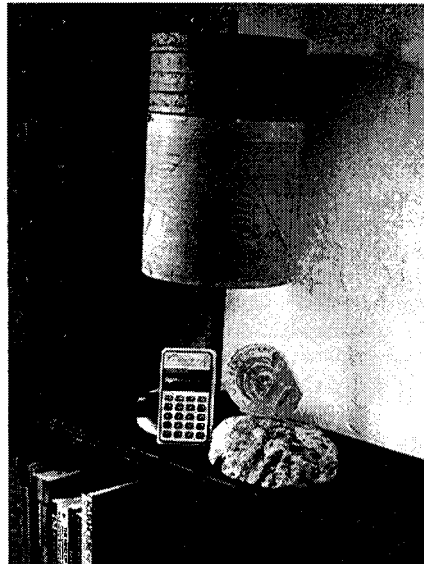
and industrial consultation, and in many activities in connection with the Rosicrucian Order, AMORC, Dr. Lewis compiled his system into a form suitable for popular use.³

This system states that there is an ordered progression of cycles. The first cycle in which a human participates is 144 years in duration and commences with the first breath of life. Within this cycle is a smaller seven-year rhythm dividing human life into periods of physiological and spiritual growth and development. Another basic biorhythm of Dr. Lewis' system is a fifty-two-day cycle delineating periods of personal opportunity and intuitive urges which exert a subtle influence on the strength and success of personal affairs. These fifty-two-day periods are also used to describe developmental periods in the soul cycle. Two additional biorhythms are advanced on the basis of lunar cycles, one of twenty-eight days' duration, and a tide cycle of twelve hours. Finally, a daily twenty-four-hour cycle of seven $3\frac{1}{2}$ hour periods is provided as a guide for conducting business and personal affairs.

While Drs. Lewis, Swoboda, and Fliess all proposed twenty-eight-day biorhythms, details of their systems differ. The Swoboda-Fliess cycle consists of fourteen days with positive-active influences and a fourteen-day phase with negative-passive influences (Fig. 1A). The change of phase between positive

(continued overleaf)

Figure 2 Today modern man is again relating cosmic cycles to his internal body rhythm. Personal hand calculators to sophisticated computer programs are available and in popular use by individuals who wish to chart their own cycles for enhancing daily judgment and action. The large drum calculator was designed and constructed by Dr. H. Spencer Lewis at the time of his writing *Self Mastery and Fate with the Cycles of Life*. It currently is housed in the R.C.U. Research Laboratories.



and negative manifests as a critical day of transition during which the subject may not be at his best. In contrast, the Lewis cycle is of higher frequency. Seven-day active and passive phases are delineated by the peak periods of the quarters of the moon (Fig. 1B). Positive and negative phases of the cycle correspond to the direction of the rhythm. The positive phase always rises to a peak, either active or passive, while the negative phase always declines from a peak and returns to the base line. For a person born on a Sunday, Sundays will always be transitional days and Wednesdays peak days. Alternatively, the Lewis cycle may be viewed as a seven-day biorhythm (Fig. 1C). The Rosicrucian progression of cycles are computed from periods of the moon as well as from individual birth dates. It is interesting to note that many thousands of Rosicrucian students have reported that Dr. Lewis' system has proven unfailingly accurate as a guide in their regular affairs.

New Rhythms

Today, behavioral biorhythm theory is still undergoing development and change. Recently, several new rhythms have been advanced consisting of thirty-eight, forty-three, and forty-eight days. They are said to relate to compassion, esthetic perception, and self-awareness, respectively. While these and other biorhythms have been studied sporadically by individuals, industrial businesses, and even by an occasional scientist, the view of the scientific community toward behavioral biorhythms is controversial. "I don't buy a curve unless there is a set of equations to prove it," is a not infrequently heard remark among certain scientific circles. Yet there is evidence of change. Only as recently as fifteen or twenty years ago, for a scientist to proclaim the existence of a daily rhythm was regarded as subscribing to a mystical or metaphysical notion. But today, more than one thousand papers on the subject are published each year.

Since general acceptance of daily rhythms in the 1960s, speculation has

grown about the existence of other rhythms with periods of longer duration. Yet evidence remains elusive. The long time factors involved tend to limit rigorous analysis. Effective studies of man are further compounded by the need for long-term experimental isolation. To scientifically prove existence of long-term rhythms, subjects would have to be kept for several years in constant environments with regulated light and temperature and other factors. Yet as long-term rhythms become established in animal studies, the consequences for human physiology and behavioral biology will be significant.

Diaries

While the existence of behavioral cycles in man has not been widely accepted by the scientific community, there is still opportunity for individual experimentation and subjective verification. This is possible only by keeping detailed diaries on feelings at different hours of the day. Mood, attention, weight, and vital symptoms should be kept for months or even years. The intensities of responses should be noted, for amplitudes of rhythms vary in different individuals and also for the same individual at different times. The evidence from the majority of studies of rhythms is that they are not precise, although they are not so erratic as to invalidate charts suggesting general trends.

In keeping a personal life-cycle diary, environmental effects should also be recorded. Effects of biorhythms may not always be apparent unless a situation is encountered that makes one aware of feelings and abilities. Interesting problems are determining one's own environmental *threshold*, or the point at which the environment becomes challenging enough so that biorhythms are revealed. Our own Rosicrucian laboratory research, as well as that of others, seems to imply that the direction in which a rhythm is moving may be more important than whether a rhythm is above or below a zero line (Fig. 1B).

We are all rhythmic beings, but the slightly different beat to which each

individual walks makes a difference in monthly and yearly undulations. Yet today, with the aid of diaries, charts, calculators, and computer read-outs, mankind may soon learn to recognize the powers of cosmic and individual rhythmicity. Then, like the ancients who studied and recorded the movements and seasons of heavenly and earthly bodies, we too, with patience and perservance, may learn to master the timing of important life events, the influences that effect our responses to trials and dangers, the formulative factors in our own personality, and the ability to harmonize our inner rhythm with the cosmic beat. △

Footnotes:

¹H. Swoboda, *Die Perioden des menschlichen Lebens in ihrer psychologischen und biologischen Bedeutung*, (Leipzig-Vienna: Deuticke, 1904); *Studien zur Grundlegung der Psychologie*, (Leipzig-Vienna: Deuticke, 1905); *Die Kritischen Tage des Menschen*, (Leipzig-Vienna: Deuticke, 1909); *Das Siebenjahr*, (Leipzig-Vienna: Orion, 1917); *Die Bedeutung des Siebenjahr Rhythmus für die menschliche Vererbung*, (Florence: Industria Tipografica Fiorentina, 1954).

²W. Fließ, *Der Ablauf des Lebens*, (Leipzig-Vienna: Deuticke, 1906); *Von Leben und vom Tod*, (Jena: Diederichs, 1909); *Das Jahr im Lebendigen*, (Jena: Diederichs, 1918); *Zur Periodenlehre*, (Leipzig: Ebenda, 1925).

³H. S. Lewis, *Self Mastery and Fate with the Cycles of Life*, (San Jose: Rosicrucian Press, 1929); *Rosicrucian Principles for the Home and Business*, (San Jose, Rosicrucian Press, 1929).

ATTENTION READER

We hope that you enjoy these articles dealing with current laboratory research at Rosicrucian Park. Your comments and suggestions regarding these articles are welcome and should be directed to:

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Rosicrucian Order, AMORC
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Art From the Age of Akhenaten

by R. A. FAZZINI

The pharaoh Akhenaten, who reigned for only seventeen years (about 1378-1362 B.C.), has generated more controversy than any other ruler of ancient Egypt. He has been called a genius and history's first individualist.

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The Role of the Nature Conservancy

by Jean McGill, F. R. C.

WE LIVE IN a closed circuit system on planet Earth—a fact most of mankind only recently began to recognize and accept. To destroy any part of our complex web of the biotic pyramid can upset the entire system irretrievably. Man is part of the system although he has long believed himself outside of it or free to manipulate it to suit his whims and fancies. Yet, in spite of his preoccupation with destroying other species, chopping down trees indiscriminately, being trigger-happy with guns, spraying all and sundry with insecticides, man has been innately aware that the natural world was beneficial to him. The trees, flowers, birds, seas, rivers, lakes drew him from his concrete palaces; man needed Nature.

During the 1970s, the previous warnings and urgings of ecologists, nature scientists, and other groups of naturalists finally moved governments and individuals to seriously concern themselves with preserving portions of the landscape in a natural state for future generations. Population increases, urban development, and further industrialization had gobbled up more and more green areas. Now at last, environmental groups, private organizations, and government bodies are

working together to protect parklands, wilderness lands, bogs, swamps, marshes, and rare and endangered plant and wildlife species from extinction.

One of the most active and successful conservation organizations in existence operates in a similar manner on the North American continent and in Great Britain.

Other countries might well investigate the possibility of setting up similar organizations to preserve that which man treasures in Nature—the big trees, the rare and beautiful plants, threatened species of bird and wildlife and/or their natural habitat, bogs and swamps necessary to the healthy working of a watershed, and practical conservation of soil from erosion.

The Nature Conservancy originated in Great Britain, founded by Royal Charter in 1949 “to provide scientific advice on the conservation and control of the natural flora and fauna of Great Britain; to establish, maintain and manage nature reserves in Great Britain, including the maintenance of physical features of scientific interest; and to organize and develop the research and scientific services related thereto.” It is government funded and staffed.

British Isles

In over twenty-five years it has undergone many structural changes and now functions through regional officers who are responsible for management of over 120 National Nature Reserves established by the Conservancy. The following have been among their achievements: saving from destruction such features of the natural landscape as islands in Loch Lomond threatened by development, and the preserving of a last stand of the great Caledonian forest of Loch Maree, along with a woodland on Dartmoor threatened by commercial forestry. Lands acquired by them have significant types of vegetation associated with wildlife.

The Conservancy provides educational facilities for schools on the nature reserves which include nature and geological trails, observation towers, and field museums. The relationship with schools helps both sides. Students under teacher direction collect data on hedgerows important as cover for wildlife in different parts of the country and they then forward the information to the Con-

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Islands in Loch Lomond, Scotland

servancy. The system gives teachers opportunities to link biological, geographical, and historical studies in school, and to illustrate ecology in a practical way.

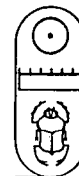
In Great Britain it is rare to find land unchanged by man. The principle of the Conservancy is to make sure complex systems of the remaining natural areas that have evolved over long periods of time are not damaged or destroyed. In the field of research, eight major habitats are studied at research stations covering wildlife on agricultural land, lowland heaths, woodlands, upland grasslands, mountains, moorlands, and coastal habitats such as salt marshes.

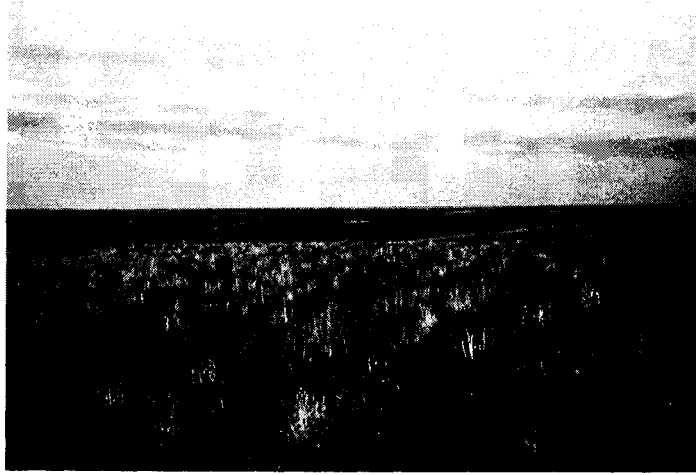
During the last five years public and educational bodies alike have become more aware and involved so that the support for conservation and ecological training in Great Britain now exemplifies the Conservancy's principle: "Conservation is the concern of everyone."

The United States Nature Conservancy was incorporated in 1951 and has since that time saved over 121,400 hectares (300,000 acres) of forests, swamps, marshes, prairies, mountains, islands, and beaches from inevitable destruction by those who are unthinking or unwise.

Unlike the Conservancy in Great Britain, it is independent of the government and is financed through membership subscriptions, and private and corporate donations. One advantage of being independent of government is that the Conservancy can act faster to buy up land threatened by speculation or development. Because of their commitments to the whole population, governments must of necessity move more cautiously and be much slower to act, until sometimes they may be "too late," even when well meaning in the cause of conservation.

Once the Nature Conservancy has obtained a tract of land, it is then turned over to a local, state, or federal government body for management. One of its largest acquisitions was the Great Dismal Swamp on the coast of Virginia and North Carolina. Mutual understanding between the Conservancy and a large corporation finally brought about the donation of 19,869 hectares (49,097 acres) by Union Camp Corporation to the Conservancy in 1973, and they in turn transferred it to the U.S. Department of Interior for creation of a national wildlife refuge. The swamp contains a rare combination of northern and southern plant communities including ever-





Willa Cather Memorial Prairie
Preserve, Nebraska

green bogs, cypress swamp, brier thickets, pine barrens—a fascinating mosaic of separate ecosystems.

The United States Nature Conservancy story is an exciting one which would make a stirring book on natural history, for this book would include preservation of lands forming part of historical heritage as well as natural heritage. It would include, for instance, the Willa Cather Memorial Prairie Preserve where this famous author's home stands surrounded by the sea of windswept prairie she wrote about in her pioneer novels of Nebraska. The 652-hectare (1610-acre) tract contains the finest remaining tall grass prairie in Webster County—a remnant of the early prairie grasses now almost extinct in America.

Another spectacular story would concern a preserve for the Mississippi Sand Hill Crane—an endangered species of bird which does not migrate but lives only in the wet pine and grass savannahs of Mississippi. Once it roamed from western Louisiana to Georgia and into the peninsula of Florida, but in recent years development had ruined their habitats until only a few remained in isolated pockets along the Mississippi coast. The Nature Conservancy has acquired 691 hectares (1708 acres) of

Mississippi Sand Hill Crane lands as a home for the birds.

The Conservancy has saved or protected ecologically valuable lands in forty-eight states and the Virgin Islands and has ranged in activity as far as Hawaii where they purchased a lush valley of tropical rain forest to enlarge Haleakala National Park. Theirs is an impressive record.

The Nature Conservancy of Canada sprang up in 1963. It was organized by several members of the Federation of Ontario Naturalists in order to acquire natural lands then disappearing under uncontrolled commercial development and industrialization. At that time the Ontario government seemed limited in its ability to protect ecologically valuable lands within its jurisdiction. Since then, the Ontario Ministry of Natural Resources has set up a system of autonomous local Conservation Authorities to protect and manage the major watersheds of the province. Operating on a small budget, they are financially unable to buy additional lands, but it is here that the Nature Conservancy of Canada can assist.

Like its counterpart in the United States, the Canadian Conservancy is independent of government and raises money through its own efforts. Foundations,

large and small companies, and individuals have supported the work of the Conservancy with grants and donations. In the province of Ontario, government grants have been made available paying up to seventy-five percent of land costs to the Conservation Authority proposing to buy valuable land. The Nature Conservancy then assists by providing the remaining twenty-five percent. In other provinces, the assistance of provincial grants has not been usually available, and the Nature Conservancy has had to put up the whole amount required.

In Ontario the Nature Conservancy has been particularly concerned with the preservation of valuable wetlands—swamps, rare orchid bogs, marshes for waterfowl sanctuaries, a rare heronry on an inland lake, preservation of a shoreline for public recreation in densely populated cottage country, and wilderness lakes for migrating birds. Other projects include protecting a rare tract of virgin white pine, a scenic gorge along a proposed canoe route, portions of parkland and wilderness adjacent to densely populated areas, and lands along the Niagara Escarpment. The last is a unique geological feature of Southern Ontario—a limestone outcrop with some magnificent scenery along the Bruce Trail (for hikers) stretching from Hamilton on Lake Ontario to Tobermory Peninsula on Lake Huron.

Due to the efforts of The Nature Conservancy of Canada, a remnant of the tall grass prairie which once covered the continent remains intact at Windsor, Ontario—a highly industrialized community. Here an outdoor education study center forms part of the Ojibway Prairie Preserve, and the small stand of original prairie affords a laboratory for those studying the ancestors of our cereal grains. The Ontario government has added to the first tract preserved so that a buffer zone surrounds it.

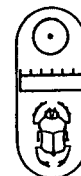
On the west coast of Canada, the Conservancy has been involved with the historic Mackenzie Trail, the purchase and protection of a waterfowl refuge on Mud Bay near Vancouver, ecological features of various islands, and projects in the interior of British Columbia including wildlife sanctuaries. In midwestern Canada, the organization has purchased and protected a valuable pothole

marshland for migrating ducks and other waterfowl, and is engaged in other similar projects. Through its efforts a magnificent forest of 2000 hectares (5000 acres) near Quebec City has been donated by the owners to the province of Quebec to be kept intact as parkland in perpetuity. In the Maritime provinces, a portion of magnificent, scenic Cape Breton Island has been deeded to the Conservancy for preservation in its natural state.

The Nature Conservancy groups act rather than talk. Without fanfare they go about their business quietly and effectively. Their approaches to corporations and governments are reasonable and intelligently persuasive. They convince one of the necessity to preserve the ecosystems and species that contribute to the marvelous diversity of life on our planet. To us accrue the esthetic values and the health-giving oases of nature-preserves made possible through their "no-nonsense" hard work. △

Photos: The Nature Conservancy (U.S.) and British Tourist Authority.

Black Bear cubs like this one still find shelter in Virginia's Great Dismal Swamp—now protected in a United States national wildlife refuge.



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

Rosicrucian

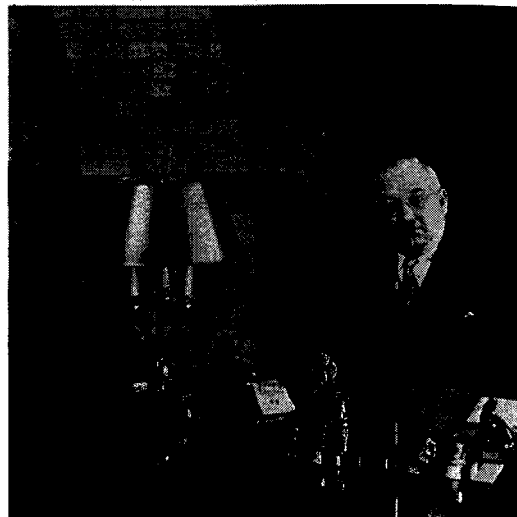
Healing

THE EARLY ROSICRUCIANS undertook to do healing work in a humanitarian spirit, and as a necessary reformation to take place in the world, because of their conclusion—through earlier experiments—that there was some secret involved in connection with the vital force of life in the human body, or in all animal and plant bodies, that was still unknown.

The earliest Rosicrucians did not interest themselves very greatly in the rapidly evolving school of “medicine” then holding the world’s attention, since such school was merely a step beyond that of biology with which they had long been familiar. By understanding rightly the first principle of the Rosicrucian ontology which says, “God formed man out of the dust of the earth and then breathed into his nostrils the breath of life and man became a living soul,” it becomes known that the Rosicrucians viewed the physical body as merely a secondary part of man, made out of the primary elements of the earth, and not so essential to his existence as the “breath of life.”

The argument is and has been that the scriptural statement, as well as all mystical statements of other periods of time before the so-called Christian Bible was written, refers to the fact that after the breath of life entered the physical form made out of the elements of earth, man became a “living soul” instead of a “living body,” and that the emphasis there is given to the divine, ethereal, or psychical part of man and not to the material.

Therefore, the Rosicrucians argued that whatever might become wrong in the



normal functioning and condition of the human body should not be surveyed from the material angle alone but from both viewpoints. If any emphasis were to be given, it should be to the so-called *breath of life* or the vital life force. For this reason, botany and all biological principles were studied carefully in their relationship to the chemical, physical, and material composition of man’s life, and all of the early Rosicrucians were quite expert in the preparation and administration of so-called herbal extracts which later evolved into forms of “medicine” and “drugs.”

It is strange but true that the more primitive or fundamental a man’s thinking, the more he gives emphasis to the biological side of his nature, assigning a secondary place to the spiritual part of his being. For that reason, we find that even the earliest American Indians—who most certainly did not have either the Christian Bible or other textbooks of science or religion—became very expert in the cultivation of herbs and in the study of botany, not for the preparation of “medicines” but such extracts as would give man the necessary or missing mineral and earthly elements and fluids to make his physical body normal. It could then hold and maintain the spiritual part of his body.

The earliest “medicine men” among the American Indian tribes, and the so-called pagan or heathen medicine men

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of the South Sea islands and all primitive tribes, practiced an art of therapeutics that involved or applied more of mystical principles and intangible ethereal powers than did herbal extracts. They knew that the real secret key to health, and therefore to disease also, lay in this power that was so intangible that it could not be administered through minerals or extracted juices of anything of an earthly nature.

The presumption among all of these early thinkers was that if man would eat and drink properly, he would have a physical body meeting all the requirements of the physical and divine laws. They argued, as we Rosicrucians argue today, that disease and ill-health do not start in the physical body unless the individual has neglected the proper diet or has deliberately taken into his system such material elements as were poisonous or inharmonious.

Everyone who has made a careful study of the matter knows that the body in its physical composition, or let us say in its chemical, biological, and physiological composition, has to be neglected and badly treated for a considerable length of time before any real disease begins to manifest. But the greater and more frequent cause of ill-health and disease is the neglect or mistreatment of the essential spiritual or *vital forces* in the body representing the other part of man, the intangible, esoteric, ethereal part that is so little understood. Such neglect need exist only for a few hours or a day to produce long-standing chronic conditions or illness and diseases that may take years to correct and may eventually lead to an early and unnecessary transition.

Vibratory Energy

But what is this secret power or energy that so vitalizes all of the body and that is more important than the material part of man's body? It is the "vibratory energy" referred to by various names and which constitutes the real key to the healing processes in the Rosicrucian system.

While scientists have sought to discover serums and have recommended one form of serum or another for this or that condition and while others have tried to find salts and herbal extracts that would counteract or create various conditions in

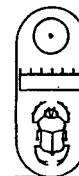
the body that would be of a healing nature, the Rosicrucians soon found that instead of these medicines or drugs acting upon the physical body of man, the physical body of man acted upon them inasmuch as the physical body had to expel these things immediately because they were abnormal, foreign matter taken into the body and not required by nature's healing processes. Therefore, whatever action and reaction took place from the use of medicines or drugs was the reverse of what these scientists thought it would be, for instead of the drugs acting upon the body, the body had to act upon the drugs and expel them. In the meantime, a warfare or battle was set up in which the natural healing forces of the body attempted, and very often succeeded, in making the necessary cure.

White Cell, the Purifier

The fact is that when the vital powers or divine cosmic powers within man's body and within normal range are functioning to the proper extent, there is no necessity for herbal extracts, medicines, drugs or any of the remedial things that are limited strictly to the material composition of man's body.

While we speak of the white corpuscles or cells in the blood stream that fight and destroy bacilli or germs of various kinds, the truth is that it is not chemistry or the earthly matter that man eats or drinks that creates and builds up the so-called white cells to carry on their work of purging, expurging, extirpating, or cleansing the body of undesirable and abnormal conditions. It is the vital force in the human body, taken in through the breath and otherwise, that creates these white cells and *maintains their integrity*.

These white cells have to do more than the ordinary red blood cells which merely nourish and take a certain amount of energy through the capillaries to all parts of the body. They have to maintain their own integrity and existence, as well as a consciousness and condition typical of an individual living body, inasmuch as they must be able to function as independent living bodies. In addition to this, they must be able to analyze definitely all that they come in contact with, and decide what is destructive, dangerous or unnecessary, and should be destroyed. These white cells then get rid of the



remaining refuse. All of this requires a Cosmic Intelligence not possessed by all of the cells of the body.

Applying the Current

Nevertheless, the energy that is functioning in these white cells and in the red blood cells and in every other cell of bone and tissue of the body is a divine cosmic energy that the Rosicrucians know how to apply and how to introduce into the body.

In the first place, in the *normal healthy body* such additional vibratory cosmic energy is not needed. It is there in abundance, in reserve, and in constant use and application. When you realize that each hour of the day, whether we are awake or asleep, laboring, exercising, working or resting, a certain number of thousands of cells throughout the body break down, disintegrate, and become cast into the refuse, and that an equivalent number must be rebuilt to take their places, you will see that the human body is a vast chemical machine creating and recreating new matter from what we eat and drink, and that there is an intelligence directing this chemistry that is not very well understood by the average person.

Scientists may talk about metabolism and the testing of your metabolism to see whether what you eat and drink and the manner in which you breathe are assisting in the chemistry of your body. They may speak of blood counts, respiration, pulse beats, and so on, but that is nothing more than testing a piece of machinery to see that it is operating rightly without testing to find out about the electrical current that is running into the machine to make it operate.

This electrical current, to use a simile, is a divine current that the Rosicrucians alone have discovered, and to them it is vital and important. And so in the Rosicrucian healing methods, even if applied cosmically from a distance, this vital energy that becomes lacking is strengthened and increased, and applied most directly to where it is needed. Just as the early fratres and the Knights of Templars established places in the mountains for the lost travelers and called these *hospices*, from which word "hospitals" comes, so the early Rosicrucians and mystics established laboratories and

clinics or sanitariums, where those suffering from chronic or long-standing or complicated conditions could be examined, diagnosed, and given treatment.

The principal form of treatment in such cases is *the raising of the vibratory rate of the entire body*. This means to instill into the human body an additional amount of this cosmic vibratory energy so that all of the cells become functioning units in a normal harmonious manner in the direction of *creation* rather than in the direction of *destruction*, and this is not done by the use of electric or "electronic" machines.

It is a known fact, and easily discernible under the microscope, that after a living cell taken from any part of the body becomes lowered in its vitality or *rate of vibration*, it begins to die. It seems to destroy itself by reducing itself to the elementary materials of the earth's dust. In the absence of the right vibratory rate or the right divine energy, it ceases to carry on its constructive mission and therefore ceases to continue upbuilding and retrogresses. Therefore, the Rosicrucians apply directly to the sick body not only chemical elements that may be absent in the diet and which are readily corrected but that vital energy and rate of vibrations that cannot be applied with medicines. This represents the "cosmic key" of the Rosicrucian secret healing methods.

This vibratory energy can also be directed toward a patient by absent treatment. This is done regularly throughout the year by the members and workers of our Council of Solace.

The cause of all disease in the vibratory nature of the psychic body must be remedied before any permanent cure can be established. The "golden key" to Rosicrucian therapeutic treatment is to change the rate of *vibratory energy functioning through the physical body*. It then becomes what was first decreed by God when He said that man was now a "living soul."

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 AFRICAN AFAN TRADITION

(continued from page 11)

the future bokono strangely parallel the biography of certain avatars as related in mystical literature.

Around the age of eighteen or twenty, the future bokono knows perfectly the reading of *afan-du*, or geomantic theme. We can then consider the first stage a spectacular initiation which will confer upon him the initiatory degree of *afa alo deka xoxo*. This degree will allow him to proceed with divinatory performances under the protection of the old bokono sage, but he will not be able to conduct either sacrificial or exorcizing ceremonies.

Shortly before the initiation ceremony, the bokono sage invites his fellow members from the neighboring villages by sending to them messengers carrying the *dza*, a calabash containing a little corn flour, a cowrie, and a coin. This constitutes the symbolic and traditional invitation which must be sent to the sages of all degrees. These dignitaries come to the initiation ceremony, followed by the faithful and the tom-tom players.

The initiation ceremony lasts seven days and seven nights for the candidate who is locked inside a hut. The followers witness only the outer part, consisting of various merrymaking, songs, and dances during the whole initiation. The candidate will not be seen before the seventh day, which marks a decisive step.

That day, cloaked in traditional attire, the initiator comes to take his seat in the center of the large circle formed by the guests, on the mat put there for this purpose. He gives the order for the new

initiate to be led out of the hut where the secret part of the initiation took place. With his head shaven, draped in a white loincloth, and holding the sacred vase containing his own Afan, the new initiate comes to sit in front of the bokono sage. It is then that the initiator invokes all the ancestors of tradition by the following prayer:

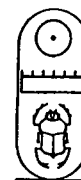
*Inspire me, my diviner of fazu,
Inspire me, my dzogbana,
And thou who speaks the truth.
O thou who has taught me Afan
Inspire me, my father,
Diviners who are in the East,
Diviners who are in the West,
Diviners who are in the South,
Diviners who are in the North,
Come to my assistance.*

Then the initiator throws his *kpele*—a kind of rosary meant to effect the geomantic theme—upon the mat. The first *fadu* which will come out of it will be the traditional name of the new initiate—a name in which all his power will reside. This name is also greatly commented on by the high-ranking bokonos. Through this *kpoli*, or name, they recognize the past, present, and future evolution of the new adept. Thus ends the first degree initiation of Afan, or Ifa.

The Supreme Initiation

The bokono sage, or Ifa initiate, must go through several stages and be subject to all kinds of trials before he may reach the end of the true Afan initiation. The supreme initiation is the logical culmination of the preceding ceremony. This last part of the initiation into the Ifa tradition bestows the title of “true adept” upon the sincere disciple. In truth, this initiation cannot be experienced until a certain age; the candidate must be at least thirty years of age. The entire ceremony takes place in the forest, and lasts from three to seven days. The great dignitaries of Afan meet at a given spot in the forest around the initiate and transmit to him the secret key that confers upon him the degree of *bokono sage*. At the same time he receives the title by which he is recognized as a true member of the secret circle of the authentic African traditions.

At this point, it would be wise to make a few remarks: Many of those who pretend to be bokonos have hardly



reached the first degree of initiation which has been discussed here. In reality, they belong to that category of unscrupulous individuals who are more attracted by the acquisition of material goods than by knowledge and the law of service which the latter implies. Such persons, we know, do not hesitate to betray the fraternity that has welcomed them and to use their incomplete knowledge for more than a means of subsistence. It is unfortunate that many ill-informed persons judge the Ifa tradition through such charlatans. The *true* bokono, let us stress, is not to be found on the corner of any street. Caution must be the rule for the one who seeks the authenticity of certain African traditions.

Some people have asked: "Because the teachings we are privileged to receive in the Rosicrucian Order, AMORC, are complete in themselves, why should we still be interested in other African tradi-

tions?" We must not forget that knowledge is infinite, that man never finishes his learning, and that there exist certain aspects of knowledge which may seem to us useless but may prove of great help to others. If it were otherwise, the Rosicrucian Order would not devote so much effort toward promoting and developing research in its midst.

The African Rosicrucian who is interested in the true African wisdom should not be so just because he wants to "return" to the African tradition or to find a better path. Actually, his reason must be more laudable and should have the following objectives: First, attributing to African traditions their rightful place; Second, facilitating the mystical quest of young African generations—in particular that of the seekers who may feel more closely attuned with these traditions; and Third, enriching the spiritual heritage of humanity. △

Convention '76

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July 11-16



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Important note! This year, Supreme Temple initiations will take place during Convention week and will be conducted by our own staff. This leaves your weekend following Convention free for exploring and relaxing.

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For reservations, see your November, 1975, issue of the **Rosicrucian Digest**, or write to the Convention Secretary, Rosicrucian Order, AMORC, San Jose, CA 95191, U. S. A. See you in San Jose!

*The
Rosicrucian
Digest
May
1976*

Rosicrucian Activities Around the World

coordinate the Supreme Grand Lodge plans for further worldwide expansion of the Order. The itinerary included visits to England, Denmark, Sweden, Finland, the Netherlands, Germany, Italy, and France. Upon returning, Frater Holloway reported that all AMORC jurisdictions are growing significantly, and he further stated that the traditional, fraternal bonds and enthusiasm of European Rosicrucians are truly inspiring.

THE FIRST weekend of February found Grand Master Chris. R. Warnken participating in the Venezuelan National Conclave convened this year in Barquisimeto. Attracting 362 members from many parts of Venezuela, including Caracas, the successful occasion received much publicity locally and stimulated the membership as well. During the next week, Santo Domingo hosted the Spanish-language Regional Conclave of the Caribbean with 226 members participating. Eighty Rosicrucians from Puerto Rico contributed their share to the success of this first Regional Conclave in the Dominican Republic.

Later, the Warnkens moved on to Monterrey for the Northeastern Mexico Regional Conclave. Here another great Rosicrucian spiritual feast attracted more than two hundred members from throughout the area. Dedication of a new auditorium stage marked the historic event. The Regional Conclave of Northern Mexico, meeting in Tijuana with more than two hundred Rosicrucians, brought the journey of the Grand Master and Soror Josephine Warnken to a happy close at the end of February.

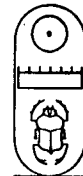
Each of these conclaves was ably organized and conducted, with local members at each one working diligently and performing professionally.

During February Frater Alden Holloway—Director of Research, Development, and Advertising—completed an official visit to the various headquarters of the European Grand Lodges. Frater Holloway met with the Grand Master of each AMORC jurisdiction, and helped to



Singer and actress Jane Powell was a recent visitor to the Rosicrucian Egyptian Museum in San Jose. Museum Curator Burnam Schaa and Public Relations Director Ray Morgan gave Miss Powell a guided tour of the museum facilities and answered questions about the Rosicrucian Order. Miss Powell was in San Jose to appear in the play *Little Mary Sunshine*, presented by the San Jose Music Theater, recognized for its quality stage productions.

Over 300,000 visitors tour the Rosicrucian Egyptian Museum annually. It is one of the top tourist attractions in the Santa Clara Valley and is a cultural contribution to the community.





THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical stone whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

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Love is the keynote which strikes harmony
 in the symphony of life.

— Roselyn M. Brenner

SYMBOL OF A PAST ERA » » »

This magnificent temple of Doric columns is located in southern Italy, on the Gulf of Salerno, not far from the city by that name. The town the temple was located in was founded in the seventh century B.C. by Greek colonists who gave it the name *Poseidonia*. The area was conquered various times during the centuries. It was later taken in 273 B.C. by the Romans who renamed it *Paestum*, and was finally destroyed in A.D. 871 by the Saracens, a nomadic tribe of Syria. The partly restored ruins include three temples of Doric design which present their original condition.

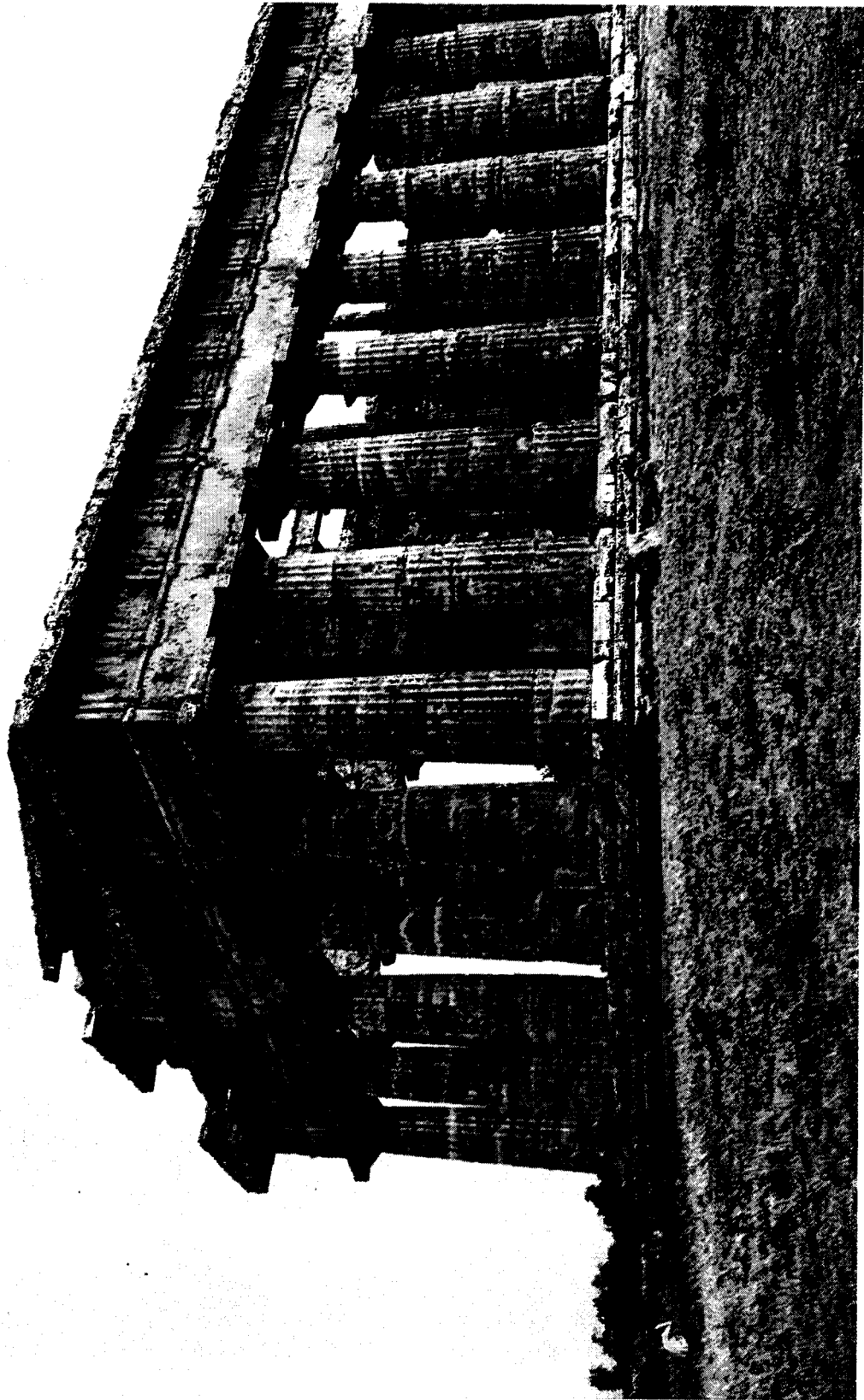
(Photo by AMORC)

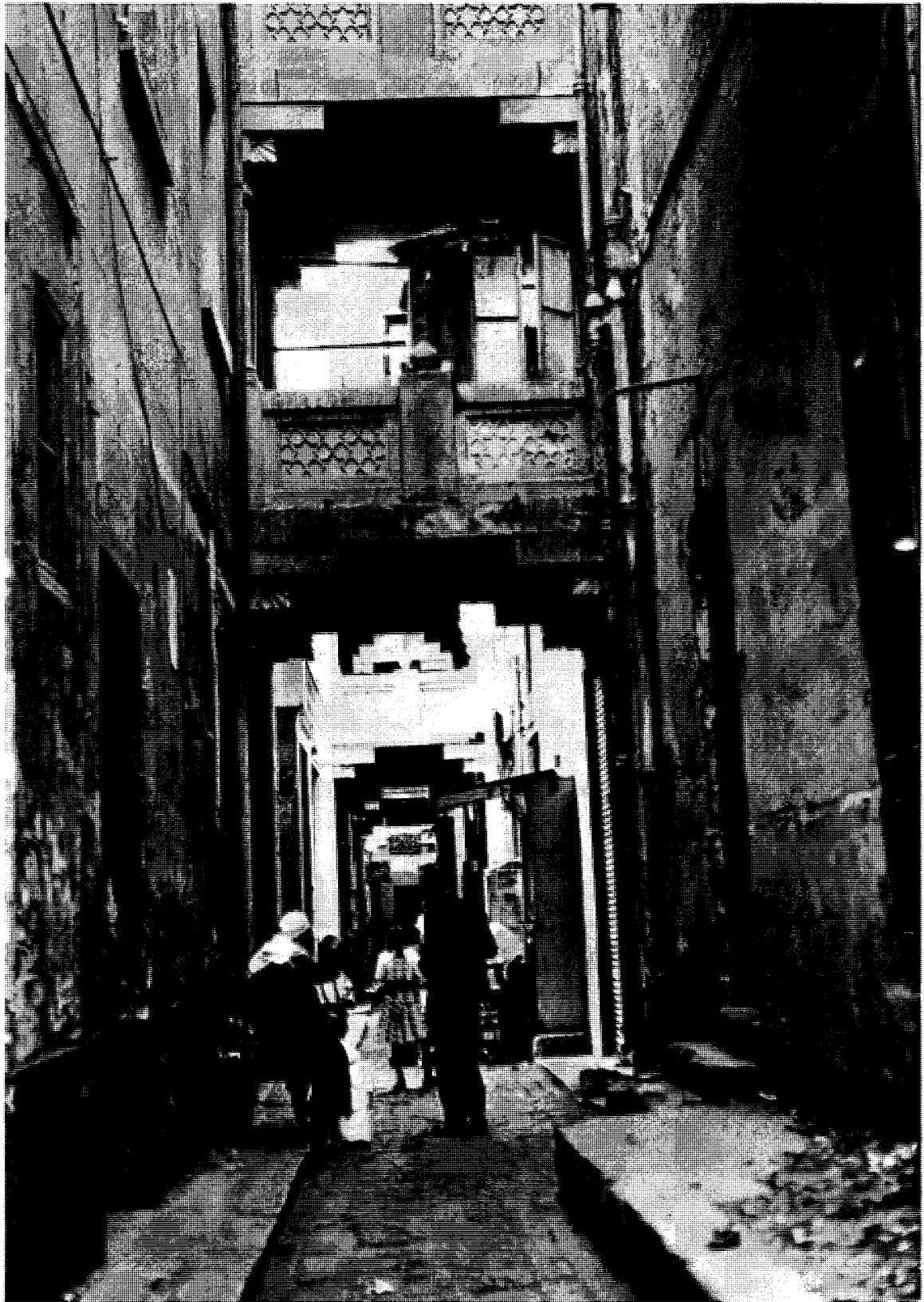
GLIMPSE OF THE ARABIAN NIGHTS (overleaf)

The ancient Moroccan city of Fez, founded in A.D. 793, transports the visitor to the era and atmosphere of the *Arabian Nights*. Though such tales were set in Baghdad, Fez preserves, nevertheless, more of the Arabian quaintness of that period than does Baghdad. The above scene is typical of one of the narrow streets and tortuous alleys of Fez. The city is also the place where the legendary Christian Rosenkreuz attended Karaouiyine University. The centuries-old institution still exists.

(Photo by AMORC)

**The
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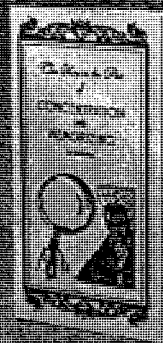
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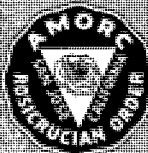
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BRAVE NEW ERA

In 1939, Swiss chemist Paul Müller was able to synthesize a substance which, although known since 1874, was not recognized as an extremely effective insecticide until 1936. The substance was, of course, DDT, and Müller received the Nobel Prize for medicine and physiology in 1948 for his efforts.

For several years after that, DDT had a brilliant history. Used extensively during World War II to delouse victor and conquered alike, it made of this conflict one of the few in mankind's history in which less deaths were attributable to pestilence than to the fighting itself. Then problems arose in the form of new insect strains which developed incredible tolerances to DDT and the realization that its indiscriminate use destroyed pests and beneficial forms of life alike. Also, the appearance of *Silent Spring* in 1962, a book by American science writer Rachel Carson which first alerted the world to the indiscriminate use of pesticides, did much to add to the growing disenchantment with DDT.

As a result of this, in 1972, following the advice of experts who claimed it was harmful to man and accumulated in the environment, the United States Environmental Agency banned its use in the United States, blocking the use of the most efficient weapon man had in the fight against various insects such as the gypsy moth, the Japanese beetle, the bollworm, and others.

Since then, much of the data on DDT and its effects has been reevaluated, and there is solid scientific evidence indicating that DDT is scarcely harmful to man, does not accumulate above a certain level in the body and, most important of all, does not persist indefinitely in the environment.

Dr. Sydney Hays, head of the entomology department of Clemson University, in South Carolina, is one of the leaders in the research being presently carried out on DDT. According to him repeated experiments show that DDT does not harm people as formerly believed, and he cites as proof of this the work of Dr. Wayland J. Hayes, Jr., former chief toxicologist for the United States Public Health Service's pesticide program.

In a 1971 World Health Organization paper, Dr. Hayes reported on twenty-four volunteers who had eaten varying doses of DDT for a period of 21.5 months. All were observed for two more years and sixteen of them were studied for a total of five years. None showed any illness due to this substance.

Researchers familiar with the subject estimate that almost two hundred people have ingested DDT in various experiments and none have ever been harmed

by it. In fact, as one scientist noted sarcastically, the only people harmed by DDT have been those who have taken massive doses of the substances by accident or intending to commit suicide.

Moreover, experiments show that DDT does not accumulate above a certain level in the body and when a person stops taking it the DDT body level begins declining immediately. It has also been determined that DDT does not persist indefinitely in the environment.

But man—compared to other animals—is a large creature and can absorb more DDT than smaller animals without damage. DDT is known to be harmful to fish and birds that feed on fish, such as eagles and ospreys. The fish accumulate DDT in their tissues, as do the birds that eat them. It has also been stated that this results in their eggs having extremely thin shells and breaking before they hatch . . . at least this has been the case in studies carried out under laboratory conditions.

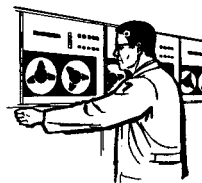
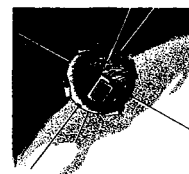
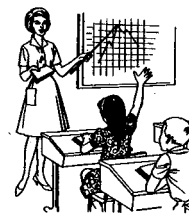
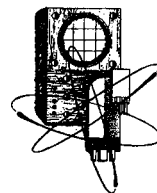
Dwight Camper, professor of plant pathology and physiology at Clemson, does not believe this to be the case. He feels that in the field another substance may turn out to be the cause. What accounts, then, for DDT's notorious reputation? Dr. Camper puts it this way: "Before 1968, our testing techniques weren't as good as they are now. The tests we were using couldn't tell the difference between DDT and other very similar substances. Consequently, these tests were giving results that we interpreted as meaning a lot of DDT was present, but that wasn't necessarily true.

"After people began to suspect this, they took a soil sample that had been sealed in a museum around 1910 and analyzed it with the tests they were using before 1968. There was no chance that there should be any DDT in that sample, but the tests indicated a high level of DDT present."

As a result of all the investigations which have been going on since 1968 to the present, scientists are urging the evidence for and against DDT be reevaluated in light of the new knowledge obtained through more delicate research tools and tests.

With food shortages around the planet and the battle against pests barely holding to the attrition level, the return of DDT, which was a relatively safe, easy to handle, and effective insecticide, would be a very welcome reinforcement for the embattled farmer 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

George M.!

In the sixty-four years of his life, George M. Cohan contributed more to the tradition of American musical theatre than had been accumulated by the work of several generations preceding him. Born on July 3, 1878, in Providence, Rhode Island, Cohan claimed July Fourth—Independence Day—as his official birthday. An avid patriot, this served to enhance his fostered image as the “Yankee Doodle Kid” and draw attention to his work in patriotic songs, dances, and revue sketches.

Beginning his career as the youngest member of the vaudeville team “The Four Cohans” (which also featured his parents and sister Josie), Mr. Cohan soon advanced to writing the group’s material and then to producing the entire act. When he tired of the restrictions of the vaudeville form, Cohan moved on to create his own form of American musical.

The majority of George Cohan’s musicals featured the Horatio Alger type of theme, “poor boy overcomes adversity and makes good,” in many guises. The shows always included his family in the primary roles and after his marriage also included his first wife, Ethel Levey. The obsession with his chosen art proved to be the downfall of his first marriage. All the time spent in production of his various theatrical ventures left him little time for a meaningful family life.

As the years progressed his parents and sister gradually separated themselves from the rigors of the endless schedule of shows. His parents felt that they were too old to continue in such a strenuous lifestyle and Josie married and moved away from the Broadway sphere. George Cohan’s second wife, Agnes Nolan, was part of a sister act featured in the musical comedies. Unlike Ethel Levey, Agnes thrived on the constant demands of the theatre and even carved a niche in the continual stream of productions for a rewarding personal life.

Cohan authored and introduced many of the now standard American patriotic songs, including “Yankee Doodle Dandy,” “Grand Old Flag,” and the inspirational World War I hymn “Over There.” George Cohan received the Congressional Medal of Honor—the only songwriter to ever be so honored. Though he made several half-hearted attempts at retiring from the stage, he could always be easily coaxed back with an attractive part. Other than the roles in his own productions, he is best remembered for his work in Eugene O’Neill’s *Ah, Wilderness* and for his portrayal of Franklin D. Roosevelt in the musical *I’d Rather Be Right*.

George Cohan contributed a wealth of shows and songs to the tradition of American musical theatre. In his lifetime he saw this art form develop from the disjointed presentations of vaudeville to the cohesive unit of the modern musical play; a development that he greatly helped to further. His contributions comprise a great legacy to be enjoyed by audiences and performers for many years to come. Cohan passed through transition in 1942; but in 1976, America’s bicentennial year, all Americans would do well to remember with gratitude his great contributions to their musical tradition.

