

Rosicrucian Digest

July 1976 • 50c

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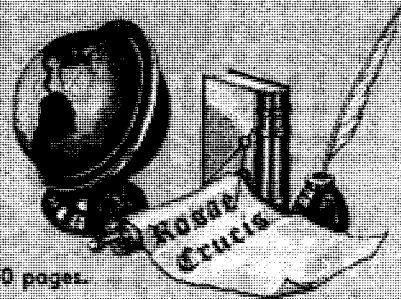
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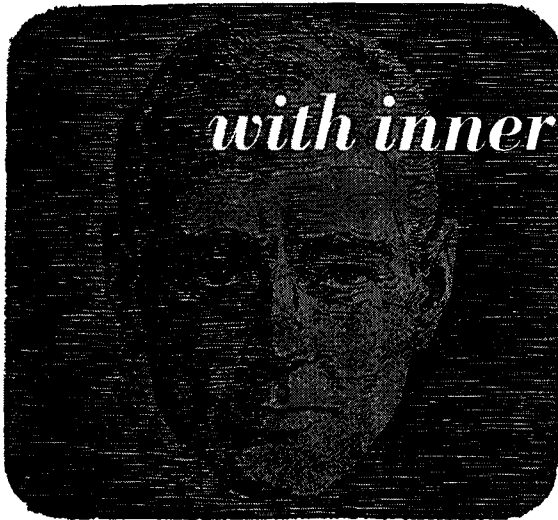


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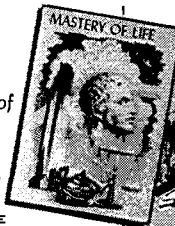
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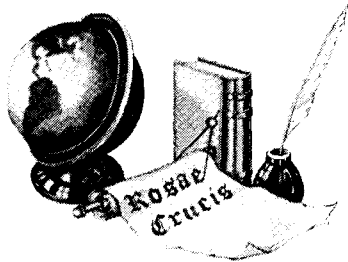


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COVERS THE WORLD



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Robin M. Thompson, Editor

**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

The Purpose of the Rosicrucian Order

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

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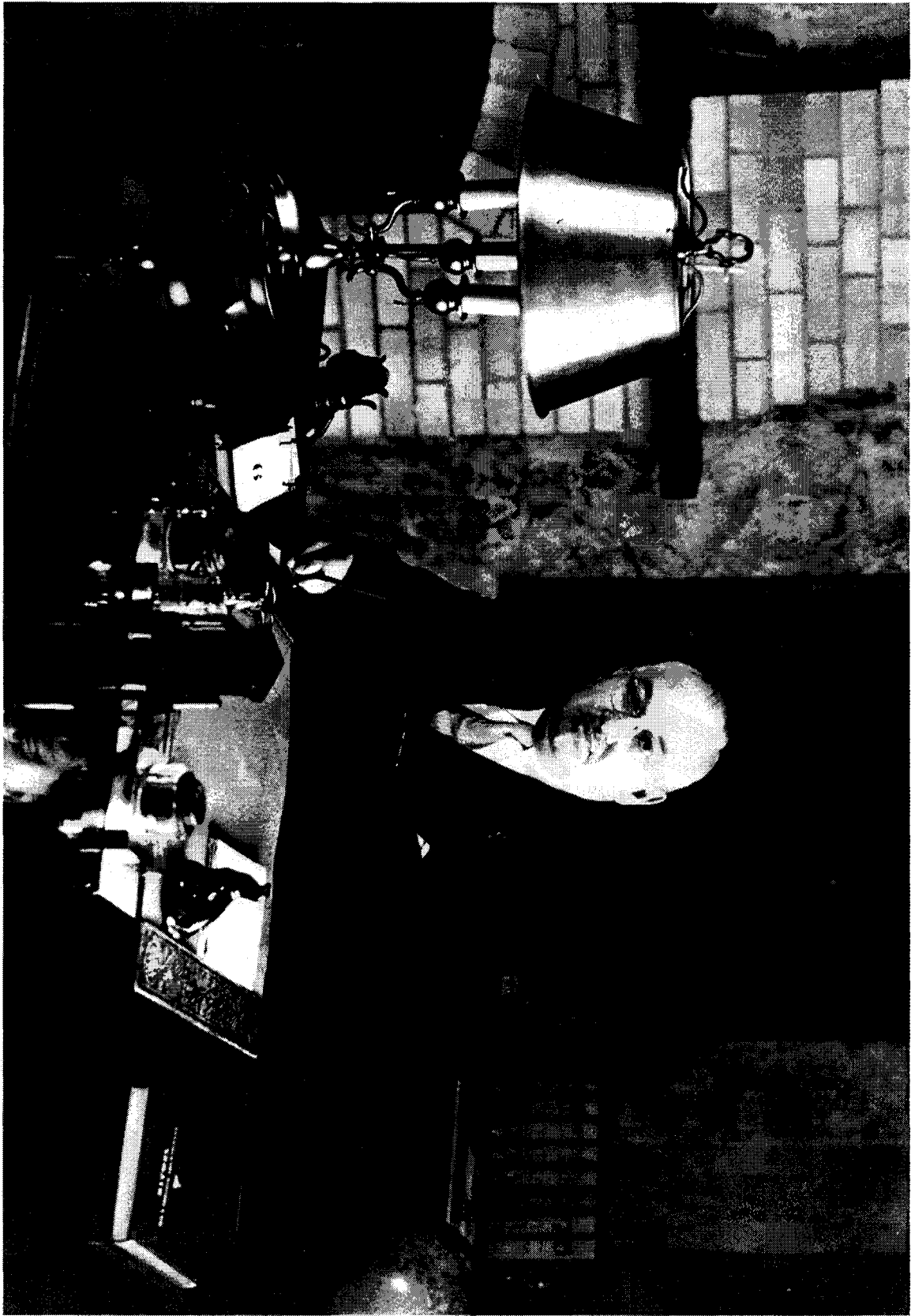
DR. H. SPENCER LEWIS » » »

Shown here is Dr. H. Spencer Lewis, first Imperator of the second cycle of AMORC in the Americas, seated in his office where for years he directed the worldwide activities of the Rosicrucian Order, AMORC. August 2 marks the thirty-seventh anniversary of Dr. Lewis' transition. See page 23.

(Photo by AMORC)

Volume LIV July, 1976 No. 7

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THOUGHT OF THE MONTH

By THE IMPERATOR

MYSTICISM—A WAY OF LIFE

THE SUBJECT OF MYSTICISM is one that is voluminous. Principally, this is due to the length of time that it has engaged human thought, resulting in the many varying interpretations which have been given to it. Mysticism has been distorted and twisted to support different religious concepts and philosophies, but mysticism is a pure thread in itself, regardless of the different patterns time has woven into it.

In its purest form, mysticism can be divided into three categories: *tradition*, *doctrine*, and *application*. When we think of tradition we think of something that has already begun. Tradition, then, is merely the tracing of the acts or imagined development of mysticism. But before mysticism was a tradition, a word, belief, or system, there must have been an underlying cause. Did mysticism arise from human environment? Was it the result of an inner experience had by an individual? Or was mysticism prompted by the need for some fulfillment in life?

Down through the centuries man has struggled for independence. He has called this struggle by various names. Sometimes it is called *freedom*, *liberty*, or *self-expression*. Actually, a person can never be absolutely independent because he is too dependent upon the urges of self. Instincts, emotions, and appetites, as well as reason, bend him one way or the other. With all of man's prating about his independence, he is nevertheless very conscious of his *dependence*. He has been long aware of conditions, influences, and factors in life beyond his control.

Recently, a grave was unearthed in Spain. The origin of this grave is estimated to be of the Paleolithic Age, or the middle Stone Age of approximately 50,000 years ago. Along with the human skeleton were what appeared to be remnants of food. Also found were oddly

shaped polished stones. These puzzling stones appear to be some kind of symbolic artifact. Perhaps they were used as offerings made to some conceived being in another life. Certainly, the food and other objects buried with this Stone-Age man are possible evidence of a belief in an afterlife. The artifacts tend to show man's dependence upon something that transcends this life.

How could man attract and draw supernatural power to himself? Moreover, how could he control and direct such powers? This quest led man into magic and religion. It is a moot question which came first—magic or religion? A study of primitive religion discloses a magico-religious basis showing that the two are psychologically interwoven. Some of today's well-established religions continue to exhibit these characteristics of a religio-magical background.

Special Abilities

It was natural that man should first turn to his fellow humans for a solution to his problem. In war one turns to the strong, the courageous. The skilled hunter was consulted in order to find the best hunting ground. The one thought to possess exceptional wisdom or some strange power was believed to have intercourse with the supernatural. Such a person was thought to be contiguous with the very powers which man sought to have serve him. Individuals afflicted with strange maladies, as, for example, epileptic seizures, were thought to be infused with supernatural forces. Those who were shrewd could deceive their fellows into thinking that they had special powers.

Out of such a heterogeneous kind of people there emerged sorcerers, shamans, and priests. With time, the priesthood

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became a distinctive class in society. They studied ways and means which were thought to invoke the gods in man's behalf. Further, it was thought that, by their rites and practices, priests had acquired a definite supernatural relationship not had by other men. Here, then, a very obvious dependence existed. Men were obliged to turn to the priests who acted as intermediaries between the men and the gods.

The priesthood formed schools for divulging knowledge about the gods. In these schools were initiatory places in which the mysteries were disclosed to the initiates in a kind of ritual drama. The mysteries explained how the gods came into existence, died, and were reborn. They explained man's mission on earth. The mysteries also related how man should live so as to assure immortal happiness.

In such mystery schools as the ancient Osirian school of Egypt, man first sought an insight into the nature of the gods. The mystery schools then spread into Greece, and there the Orphic and the Eleusinian schools were preeminent. However, the Egyptian rites and ceremonies continued into the late Roman period. The initiates in these schools came to experience a union with their image of deity.

In Greece, great centers of initiation were established at Eleusis and the island of Delos. The Greeks called the initiator, or the interpreter of the mysteries, the *mystagogue*. Our present word, *mystic*, is derived from the Greek word *mystes*. The *mystae* were the initiates into the mysteries to whom the secret gnosis, or knowledge, was imparted under solemn oath. An ancient ritualistic definition of the word *mysteries* descends to us. It is: "I close my eyes and my mouth. I keep an absolute silence."

However, some individuals *alone* began to have unusual and ecstatic experiences. In their sincere desire to know about their god-relationship, they contemplated the mysteries. In caves, on mountaintops, or alone on the desert beneath the starry heavens, they meditated. In their meditations they wondered: What is this supreme being like? What would one feel like being in His presence? Could man be close to the Deity? Must man be separated by the huge space of the

heavens from Deity? We can assume that with such thoughts the meditators felt a titillating warmth come over them. Something within them seemed to soar out into space. They no longer felt alone. The earth, the stars—*all* appeared to be a throbbing part of man himself.

These *mystae* experienced a *oneness*, a unity with all reality. They were an intimate personal channel for this god-power, and were now aware that they needed no shamans or priest—intermediaries—in order to receive cosmic power. These individuals were the first mystics. They discovered and proclaimed the basic phenomena and principles of mysticism. It was taught that man can personally experience a unity of self with whatever he defines as the Cosmic, the Absolute.

Here, then, was an open door to omniscience. However, man became impatient, wanting to make the experience quick and facile. He wanted to prolong it so as to escape life's demands upon him. As a result, the objective interpretations of these inner experiences became distorted. For centuries there was no universally proclaimed method of attaining the mystical consciousness. There was no concise analysis of the stages of the mystical experience, and likewise, no generally accepted explanation of the ultimate effects of mystical attainment for man.

Time and unemotional philosophical reflection have changed these conditions. This reflective thought has enabled us to sift through the reports of the mystical experiences, rationally approaching the methods and effects, and then categorizing them. This then brings us to the second category of mysticism, the *doctrinal*.

Doctrine

The steps of the grandeur of consciousness—the ecstasy—can be reduced to a simple order. The substance of each step is, however, ineffable. At least, it is so personal that no one will accept another's interpretation as being descriptive of his own experience. Though we speak of mystical doctrines, there can be no fixed dogma or creed of mysticism. At best, the doctrines are but a system of rules of procedure to help one attain the



mystical state. However, from varied personal experiences, certain principles, as doctrines, have developed. As one mystic has said: "Ours is an experimental science. We can but communicate our system, never its results."

Mysticism must be a personal experience. It is not an accumulation of facts. Mysticism is a "feeling," a kind of special *living experience*, not just a *knowing*. The mystical consciousness must be considered a ladder of ascent. It is a climb upward in consciousness to a final stage of unity of all phases of the Self.

Dionysius the Areopagite, the first convert of the Apostle Paul, was one of the great masters and mystics. He said of mysticism: "It provides the highest and the most divine things which it is given us to see and know." This seeing, of course, meant an *inner awareness*.

A doctrine of mysticism denies that knowledge is limited to an unfolding of our normal consciousness. It further denies that reason alone is the sole channel to truth, in that such a method is hopelessly incomplete. This doctrine further proclaims that there exists in the heart of glorious intellectual mirror in which man may perceive the true nature of things. This, of course, is an allegorical phrasing referring to the more complete view of reality which lies beyond our surface consciousness.

Mysticism expounds that proper meditation captures the whole self. Such meditation integrates the various levels of self within the subconscious. The light of such meditation provides a wonderful discernment. It has been affirmed that one hour of such inward light provides a person with more learning than he can derive from men in one thousand hours.

We must understand, of course, that this light and learning does not refer to accumulated facts. It is not just perception in the ordinary sense of the word. Rather, it is *apperception*, an understanding and an appreciation of life's experiences. It is one thing to perceive—we do this every hour of our wakefulness—but it is quite another thing to understand what we see, hear, and feel in life. Another mystical doctrine proclaims that perfection is not just an obedience to the needs of the body but rather an obedience to the true light of the inner self.

The technique of mysticism consists of the means of attaining the mystical experience, creating the *oneness* of self with Self, and finally the unity of self with God, the Absolute, or the Cosmic. From out of the perfect experience there emerge all those benefits which are credited to mysticism. We must realize, however, that every mystical experience is partially a product of our social and intellectual environment. No experience which we have is unrelated to our customs, beliefs, and training. Every experience is framed in our ideas and within the limitations of our comprehension.

There are three main types of mystical experience. First, there is a joyous apprehension of the Absolute. This is not a conscious union with the Absolute. The Self still realizes its separateness. It is not immersed in the Cosmic but rather has an awareness of it.

The second type of experience is a deeper perception. It is a greater clarity of the phenomenal world—our world of everyday. Blake, the mystic poet, explained this when he said: "The doors of perception are cleansed."

The third type of mystical experience is when the psychic consciousness is quickened. It is said that there is a dialogue between the surface consciousness and the deeper levels of our consciousness. This may be construed to mean that there is a deeper flow of intuitive impressions or, we may say, *illumination*.

In the final stage of mystical consciousness *all* is *one*. Man seems to perceive a unifying thread tying together all of the particulars, all of the myriad things of the world. In other words, the *one* appears to be that which gives everything else its existence. This is the very thing that scientists are trying to discover by physical methods—a true basic unity for the universe and its phenomena.

In connection with the mystical experience there are also what are known as the *noetic effects*. These are states of *insight* and depths of comprehension which can be plumbed by the intellect. What is realized as a result of them is a personal conviction that is unshaken by the skepticism of others.

Also related to the mystical experience is the effect of transiency. This means that the mystical experience cannot be

sustained for long—a half-hour at the most. The majority of mystical experiences are of a few seconds' duration. The time lapse, like that of a dream, may seem much longer. The mystical experience may easily fade in memory, but with recurring experiences it develops further, and eventually details may be recalled.

Application

The final category of mysticism is its *application*. This is its value, its worth to everyday living. Mysticism must not be construed as an escape from reality, nor is mysticism impractical in its ultimate effect. The illumination provided by mysticism causes an acuteness of the reason. It broadens one's perspective of the vicissitudes of life. As Dr. H. Spencer Lewis said: "It puts man in partnership with the Cosmic. Man becomes aware

that he does not stand alone. He knows how to supplement his limited objective powers. He is thus fortified in emergencies, in demands that are made upon him."

In mystical experience both the subject and the object are fused in the understanding. Simply, there are fewer gaps between what we experience and our understanding of them. Consequently, this lessens fears and the engendering of superstitions from doubt and ignorance.

In conclusion, it must be stated that a mystic does not have to be a believer in any organized religion. Plotinus, one of the earliest great mystics, was a Neoplatonic philosopher, not a religionist. Albert Einstein, of our times, said: "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science." △



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.)

August: Gustav Husak, Head of State, Czechoslovakia, is the personality for the month of August.

The code word is **RECOG**.

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



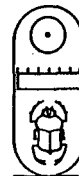
GENERAL OMAR TORRIJOS HERRERA

October: General Omar Torrijos Herrera, Head of Government, Panama, will be the personality for October.

The code word will be **NEO**.



GUSTAV HUSAK



The Joy of Effort

by Jean McGill, F.R.C.

WHEN THE 1976 SUMMER Olympics are held in Montreal, Canada, an exhibition of *sports art* will be displayed as part of the supplementary events. It will include the work of *Dr. Robert Tait McKenzie*, physician, physical educator, and sculptor—once described by a journalist as one who molds “of clay—and of men.” Known also as “a sculptor of athletes” he often modeled his small statues, most of them one-quarter or one-half life size, from champion athletes of Olympic stature. His statues have been likened to the classical sculpture of athletes of ancient Greece. More true to life than the Greek statues, however, they were proportioned according to the statistics of champions of the early twentieth century.

The keynote to McKenzie’s life and work was exemplified in one of his athletic medallions created on the occasion of the Olympic games held in Stockholm in 1912. The medallion entitled “The Joy of Effort,” which shows three hurdlers skimming a bar is one of the most beautiful and lyrical of all of his sculpture. As a medal it has been in continuous use as an award among athletic and other college groups. The original forty-six-

inch (177 cm) diameter medallion cast in bronze was presented to the King of Sweden by the United States Olympic Committee and set in the Stockholm stadium wall.

Tait McKenzie knew the *joy of effort* well, a joy sadly lacking in today’s Western world. From childhood, he strove—joyfully.

Born in a rural community of Ontario, Canada, where his father was a Presbyterian minister, McKenzie was a fragile and undersized child. Although he enjoyed the healthy outdoor life of a child in a small town, when he entered McGill University, Montreal, he was still an undeveloped eighteen-year-old youth. But at the University he discovered athletics in the gymnasium where students went for exercise. After plunging wholeheartedly into gymnastics and before graduating from his medical course, McKenzie had become a gold medal winner and held the interscholastic high jump record for five years while also serving on the football team and assisting in his latter student years as the gym instructor.

Somewhere along this line to improve himself physically, McKenzie’s ideas on physical education evolved. It was McKenzie’s belief that a well-functioning, well-exercised body could more easily express the mental and psychic nature of man. The more he became involved in games and gymnastics—keenly interested as he was in the potential for excellence in athletics hidden within each student—the more convinced he became of the importance of physical education as preventive medicine.

Following his graduation in medicine from McGill University, McKenzie began to specialize in orthopedic work. He also continued to teach gymnastics at the University and became associated with a small group of physical education instructors in the United States, many of them medical doctors, who were trying to form a society to pool their knowledge and apply it to their work in the universities. This became the *Society for Physical Education Directors in Colleges*.

“We were like a small group of pilgrims,” McKenzie wrote in his journal, “meeting secretly. The notion that physical education was as legitimate as mental education was quite beyond the comprehension of the heads of the universities

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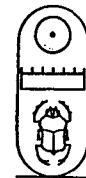
The Joy of Effort, the forty-six-inch diameter bronze medallion, exhibited and set in the stadium at Stockholm, Sweden, following the Olympic games held there in 1912.

as well as the boards of directors of that day." Exercise and games were voluntary for students, with no attempt being made to assess individual students in regard to their physical state of fitness or nonfitness—eventually steering them into sports suited for their abilities, or that would correct physical handicaps. Dr. McKenzie dreamed of directing someday such a program in a university—and his opportunity came.

As the instructor in physical culture at McGill University, Dr. McKenzie began giving medical examinations to incoming students, assigning exercise or physical training suited to their capability or fitness. His work attracted the attention of the University of Pennsylvania, in Philadelphia, where a new, large stadium and gymnasium were being built, and a department of physical education being established under a full-time director as opposed to the old part-time staff. He was offered the position of Director of the department—a position having equal rights and privileges with the other uni-

versity departments. And here McKenzie had the opportunity of putting his ideas on physical education into practice.

For the incoming students at the University of Pennsylvania, first and foremost was the medical examination, and that first semester seven hundred students were examined and classified according to their abilities—a formidable task for one medical examiner. In later semesters McKenzie enlisted the services of other doctors to assist him in examining the students. Students were divided into several categories according to athletic ability, fitness, and interest, with special exercises being devised for students with physical handicaps. McKenzie encouraged students to keep records of their measurements, vital statistics, and performance, against which they could compare results as they improved their





Strength and Speed—Society of American Medalists' three-inch bronze medal, struck for their thirteenth anniversary in 1936. Obverse and reverse sides.

records. His program was arranged so that students might move from one category into another as they developed in strength and interest.

McKenzie hoped that students entering his classes would become more physically fit from year to year, and that even special handicaps such as heart or respiratory weakness might be corrected before the student left the university, thus giving the individual a new lease on life as well as enjoyment. This did occur.

The pilot program at the University of Pennsylvania, where other university physical education instructors came to observe and learn, was the beginning of accredited courses in physical education on the North American continent. It was McKenzie's principal life work—a proving of his ideals for the three-fold education of students, emphasizing the importance of equal and simultaneous training in the physical, mental, and spiritual realms and that one could not be neglected without detriment to the other.

This was not an easy task, and McKenzie's tenure at the University was fraught with friction. Competitive sports remained under the jurisdiction of the Athletic Association until his last year (1929) when they, too, were brought under the Faculty umbrella, eliminating

certain aspects of commercialism attached to them. Sports and games he saw also as arenas for training the young to cooperate and play fair—learning to win or lose with equanimity. But besides the character-building aspects, McKenzie felt that it was necessary to begin educating children on the playgrounds and schoolyards because during youth the fundamental nerve centers were developing.

Dr. McKenzie carried on three careers simultaneously: as a physical education director at the University of Pennsylvania; a medical practitioner in Philadelphia; and as a sculptor. The sculpting work itself was prodigious in output—his portraits in relief alone number some ninety works. An early talent for sketching and watercolor developed into sculpture. McKenzie's interest in physical fitness, his knowledge and understanding of anatomy, and desire to illustrate his ideas and ideals resulted in the athletic sculpture for which he was so well known.

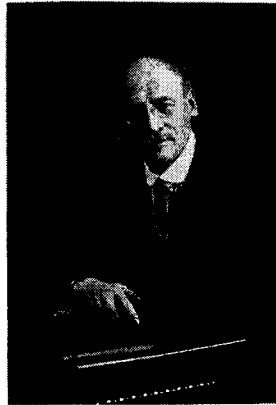
His "joy of effort" extended to expression of his ideas in two books: *Exercise in Education and Medicine*, and *Reclaiming the Maimed*, the latter following his orthopedic work during World War I as a medical officer in the British Army. Both were used as text and handbooks. In addition, he wrote numerous articles on medicine and physical education, lectured regularly, served on the United States Olympic Committees continuously, helped to found two academies, and belonged to a dozen or so cultural

and fraternal associations. Although very busy, McKenzie regularly attended theatrical and musical events in Philadelphia with his wife—herself a talented musician. A student sculptor once said of him that he required only four hours' sleep.

He was not religious in the orthodox sense although he believed fervently in the Divine Seed within each man—the potential for perfection that if allowed or encouraged to develop would become the perfection peculiar to that man.

He extolled the *joy of effort* even toward the end of his life. At a party on his seventieth birthday, Dr. McKenzie recalled his own experiences in sports and athletics with great satisfaction, claiming that physical education had also taught him to conserve energy. "All the accumulated experience of an active life, all the ruses learned, all the hidden ways of saving energy and unnecessary movement, come to the aid . . ." of the physically educated person as he grows older. "It is physical intelligence that saves the broken arm or the sprained wrist in one who has learned to keep his feet on slippery pavement, or failing that, who has learned to fall without hurting himself, a feat that is taught only in games."

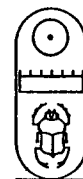
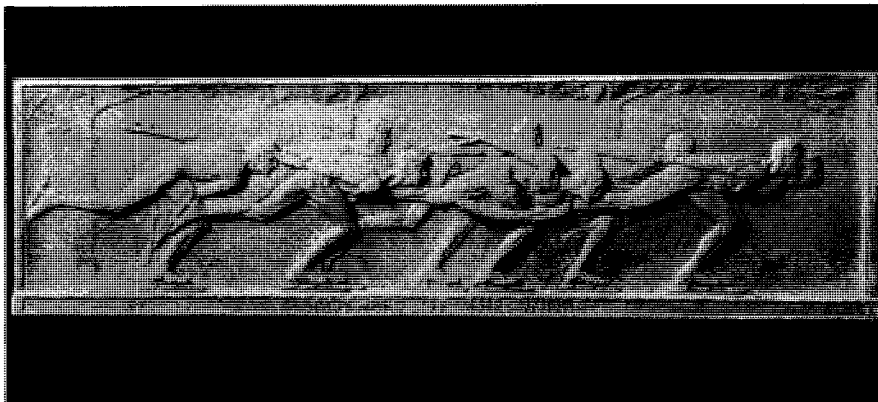
Learning to fall, McKenzie's spirits could also rise to the joy of a beautiful occasion. Just one month before his death in 1938, McKenzie attended a New York City meeting of authorities on folk dance. In attendance was Dr. Marius Barbeau, authority on Indian and French-Canadian folklore, accompanied by a



Robert Tait McKenzie
1867-1938

habitant farmer from Quebec. The unsophisticated farmer had a great store of folk songs which he sang to illustrate Dr. Barbeau's talk, but at the reception afterward he was somewhat isolated among the majority of intellectuals present, particularly since he spoke only *patois* French. A reporter related afterward that in the midst of noise and chatter prevalent, he suddenly heard singing and there off in a corner were Dr. McKenzie and the farmer, with their arms around each other's shoulders, dancing around in a circle and singing *En roulant my boule roulant* in complete understanding and companionship. △

Brothers of the Wind—bronze skating frieze (photo of original plaster) 1925.



EARLY MAN IN AFRICA

*Richard Leakey talks
about new data on
our African ancestors**

Question: *What has been the most important development in your current research in Kenya?*

Answer: On the eastern side of Lake Turkana (formerly Lake Rudolf) in northern Kenya, there are nearly 2000 square kilometers of stratified sediments containing the fossilized remains of animals—both vertebrate and invertebrate—that lived and died in this area over a period of some three million years, from 4.5 million years ago until a little less than a million.

What is exceptional about this locality is that it has also yielded a rich harvest—close to 150 specimens—of the fossilized remains of the human beings who lived about this time. We have found skulls, lower jaws and parts of the skeleton. Many of these fossils are sufficiently complete to enable us to make an entirely

*Original title as appeared in *Unesco Features*, No. 689/690/691

new appraisal of the morphological characteristics of our early ancestors, and we are becoming much more scientific in our approach.

Previously a book would be written about a single skull or jaw; nowadays, studies are based on whole collections of data. We have enough material in some instances to begin to talk about population dynamics and population variation in the Pleistocene era.

Man was not common two or three million years ago, but he was not rare. He probably had the same occurrence factor as the predators do in Africa today—not just a single species of predator, but all those you find in the National Parks: lions, hyenas, cheetahs, leopards and so forth.

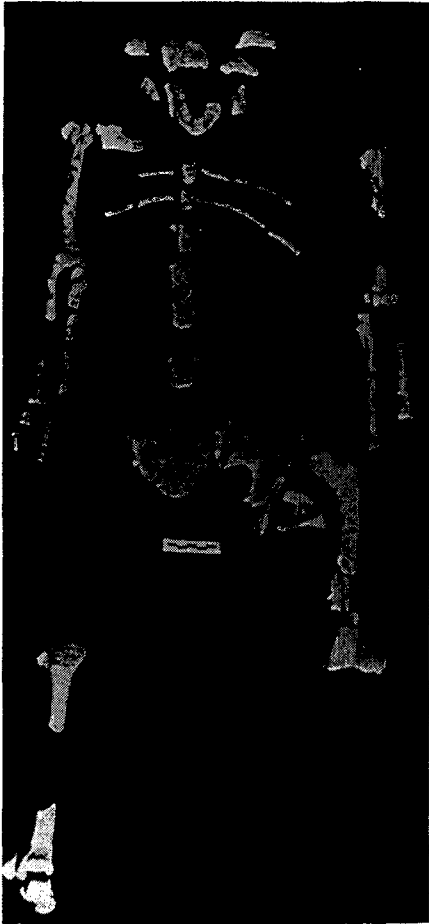
Apart from the study of man himself, we have been able to document the evolutionary trends in most of the groups of animals that still live in Africa today. This is important, not only from the purely zoological viewpoint, but because it shows that the history of this part of Africa has been deeply affected by climatic change, and many of the forms of life now living in Africa are a direct consequence of the various changes that occurred in the past.

It should be a sobering thought that, long before man became capable of controlling or altering his environment, the environment was changing and changing dramatically. The lesson that emerges is that man became what he is because he was part of the web of life. And this remains true today.

Question: *But isn't there a significant difference between now and millions of years ago in the sense that man nowadays has the power practically to control his own environment, or at least to affect it in ways which he could not do in the past?*

Answer: Yes, there is a fundamental difference between now and then. But there is also a fundamental similarity. It is true that man today has the ability to create his environment in the way he desires. He has become very self-confident, in fact perhaps over-confident, about his power to do what he will with this planet, for the unintentional spin-off of his actions can be very dangerous.

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Fragments of a skeleton found at Hadar, Ethiopia.

Richard Leakey, director of the National Museum of Kenya, is carrying on the remarkable program of research into African prehistory and paleontology began many years ago by his father, the late Dr. Louis S. B. Leakey. Garry Fullerton, Unesco Regional Information Officer for Africa, interviewed Mr. Leakey in Nairobi.

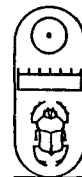
But, quite apart from those actions, there are still things that he cannot control, like weather, like temperature gradients and so forth. A two or three degree shift in the temperature of the planet would have a radical effect on the rainfall and, consequently, on the grain-growing areas of this planet. In the past, there have been far greater shifts in temperature, and changes in climate have been such that entire areas have gone from forest to desert. Man does not have the technology to prevent this. He has to recognize that his future depends on his ability to survive as he has always survived—within the system.

Question: *In 1972, you discovered near Lake Turkana an almost complete human skull which you estimated was more than 2.8 million years old—far older than anything that had previously been uncovered. There was some controversy at the time about its actual age. Have there been any recent findings which would tend to confirm it?*

Answer: This discovery was important because, if the date was correct, it proved that large-brained, upright, intelligent human beings had lived in Africa considerably earlier than had hitherto been thought possible. The debate is not so much about the age of that particular fossil, as about the age of the strata in which it was found and which we dated between 2.5 and three million years.

Subsequently, we found further evidence in east Turkana which to a very large extent confirms the occurrence of upright intelligent men about three million years ago. But, even more important was work carried out in Ethiopia by Dr. Donald Johanson of Case Western Reserve University in Cleveland, Ohio; Maurice Taieb, chief of the International Afar Research Expedition; and Alemayue Asfew, head of the Ethiopian team working in the Afar region at a place called Hadar. This work provided good evidence of the presence of the genus Homo, or intelligent man, around three million years ago. More recently still, excavations near Olduvai Gorge, in Tanzania, at a site called Laetolil, have also brought evidence of the genus Homo at about the same period.

(continued overleaf)





Alemayue Asfew, chief of the Ethiopian team taking part in the international Afar expedition.

Photo: M. Taieb & D. C. Johanson

So, while the original skull may still be controversial because of its specific location, we ourselves in Kenya have confirmed its date by other discoveries, and colleagues working in Tanzania and Ethiopia during the last two years have also confirmed it by their digs. I don't think there is any doubt today in the scientific community that the genus *Homo* goes back beyond three million years.

Question: *I believe you are now in the process of constructing an institute in Nairobi for African prehistory, the Louis Leakey Memorial Institute. Can you tell me something about its work?*

Answer: For a good many years, the National Museum in Nairobi has been the center for the study of early man in eastern Africa. We have accumulated large collections of fossil hominates and fossil primates, as well as comparative osteological collections both of man and of the other creatures living in Africa today.

After the tragic death of my father, Louis Leakey, in 1972, the government

decided that a memorial was required and the museum trustees felt that the most appropriate would be an international center to continue the work he had pioneered, where the paleontological material, and the archeological, anthropological and osteological collections could be housed.

It was felt that the institute should be more than just a Kenyan activity, with collections if possible from other parts of Africa. They would remain, of course, the property of the countries of origin, but in science it is useful to have all the data together.

We would like to see the participation of other countries in Africa in the management of the facility. This is why it has been established as an institute rather than as a department of the National Museum. We hope to set up an international council to advise on its running, as well as an international system of appointments.

We are also very interested in a link with the new United Nations University. The institute could become a center of excellence for all the various areas of research into man's prehistory. We see it as an ideal center for training African nationals at the postgraduate level who are planning to establish museums and centers in their own countries. And we

hope to offer facilities for scholars on sabbaticals to spend a year or even more with a stipend to do specific research.

The study of prehistory is one area of science where Africa stands way ahead, and research will be greatly boosted by the provision of the facilities which the Louis Leakey Institute will provide.

—Unesco Features

Editor's Note:

In early March, 1976, Richard Leakey announced evidence showing that modern man's direct ancestor—*Homo erectus*, or straight-standing man—lived in Africa 1.5 million years ago, and not just in Asia a half million years ago. According to Leakey, a skull of *Homo erectus* found recently in Kenya, is "almost identical" to that of famous *Peking man*, found in

China in the 1920s. Currently, most scientists accept *Peking man* (375,000 years ago) and *Java man* (1,200,000 years ago) as the earliest examples of *Homo erectus*. This dramatic find presents more evidence that early man developed in Africa—later migrating throughout the world.

Overemphasis on the "innate aggressiveness" of man is also being questioned. At a press conference Richard Leakey pointed out that the fossil record shows early man to be "innately cooperative"—a social being living in groups. He commented: "It's not just the old bones we're interested in. It's important to know if our earliest ancestors were decent, cooperative creatures instead of killer apes. I'm sure man was a predator. But to kill, to be like us, to kill out of being nasty—there's no evidence of that at all in the fossil record." △

Winged Scarab



Illustrated above is an attractive enameled scarab pin. Gold plated with a synthetic scarab in the center, it makes an attractive brooch. The scarab was the Egyptian symbol of resurrection and immortality. It was the revered good luck amulet of the ancient Egyptians.

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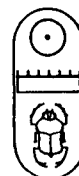
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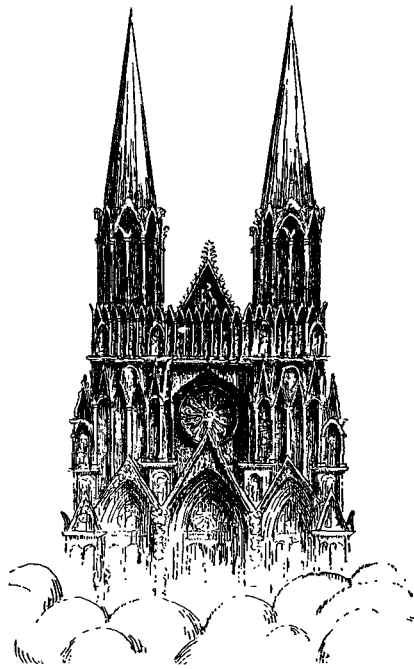
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The Celestial Sanctum

INSIGHT INTO INTUITION

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

INTUITION IS A WORD describing a claim made by relatively few and rejected by a great many. It is a condition or power little understood and therefore relegated to the category of superstition by the intellectually developed and those who have received extensive formal academic education. Empirical science, for example, could never agree to grant credibility to the use of intuition. Most of us will glibly and amusingly utter the trite expression "a woman's intuition" without giving a serious thought to the possibility that there may be such a thing. Even the many who have studied intuition will not trust themselves to use it when it might be helpful.

What is the mystery? Why is intuition so rejected by the majority of mankind? Is there such a thing as intuition? How can it be understood and used? At least the word is entitled to definition. Intuition is a direct knowledge or awareness of something without conscious attention or reasoning, that is, nonintellectual perception or apprehension. It is the ability or quality of perceiving without conscious attention or reasoning and derives from the Latin *intueri* which means to look on. This may well be the necessary key to understanding intuition.

If intuition originally meant to "look on," we may ask: To look on what? This implies a vision that may be observed and consulted if we know where and how to look. The skeptic will immediately declare it means one's own creative imagination and fantasy. However, we do not look upon our imagination; we *create* it from unassembled elements. In imagination or fantasy we assume the role of the artist or painter, not the onlooker. We must admit, however, that there may be, and undoubtedly are, those who have never understood intuition nor sought to develop it, who would mistakingly identify their own fantasies as intuition.

Living as we do in a very materialistic and cynical world, it is quite understandable that an intellectual person finds it difficult to place faith in knowledge that cannot be intellectually explained or verified. It is equally difficult for the mystical student to realize that there are so many human beings who are convinced that the physical world and intellectual knowledge are the sum and substance of the entire universe. Yet, the crass intellectual will admit to "having ideas." The word "idea" is from the Greek *idein* meaning to see. To see what? Even the word "inspiration" is rooted in the thought *to take in from without*. Our problem is that we have become accustomed, as a result of training, to think that we, as human beings, are the source and fountainhead of all wisdom and knowledge. We believe that we actually create and develop all of our knowledge.

As we increase our education we accumulate, bit by bit, the knowledge "created" and developed by those who lived before us. At some future point we will have gathered all that is now

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known about some particular aspect of knowledge. Yet, there always remain many unanswered questions. At that point we can imagine and create fantasies based solely upon our accumulated knowledge, but we may later discover that our new "knowledge" is false. But these fantasies being without limit are not necessarily truth.

Fortunately, for many who have been deprived of complete academic education, a natural development of inherent intuitive faculties has taken place within them. Like the homing pigeon and the hibernating bear, they seem to possess an innate sense of what actions to take at the appropriate time. They are accustomed to receiving hunches or ideas from within. Because they lack sufficient intellectual reasoning to discard such hunches as foolish, they obey them and usually benefit as a result. We refer to such persons as being "smart" or as having much "common sense." Basically, they are natural people who are sensitive and obedient to their inner being. They have discovered that such inner promptings are reliable and beneficial guides in the many decisions of life.

As always, we can learn much from our animal neighbors and even plant life. Since these life forms are not subject to the conventions of civilization, they live and develop according to innate instincts and urges, and many of them adapt to any and all changing conditions. Earlier, man also lived by his inner promptings for he had nothing more to guide him. We marvel at some of the survival techniques and life styles of our early ancestors who, as far as we know, had no books from which to learn. We are amazed at many of the clever and natural talents of our animal friends who have never known formal training.

We can benefit from perceiving ideas intuitively without conscious attention or reasoning, in addition to our best formal academic training. Yes, there is definitely such a phenomenon as intuition. Potentially, all of us have it and all of us can develop it. As with a flabby muscle, the more we exercise it, the stronger it will become. Remember, we are not *creating* it; we are developing our ability to perceive it or attune to it. The mystic knows that the potential idea for all that was, is, or will be permeates the en-

tire Cosmos or Universe. This "ideal presence" archetype of Plato is not made or fixed; we can arrange its appearance as we will. It is the source of the composer's music, the plans of the architect, the story plot of the author, and the hunch of the intuitive person.

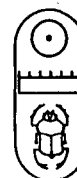
If we are inclined to reject intuition as superstitious, are we convinced it is based upon negative feelings like fear? No! Intuition is our psychic contact with the eternal archetype in the unmanifested cosmos. Ask, or study the life of, any truly creative person. If our intellectual materialism will not permit us to accept an intangible source of guidance, how can we explain the power of religious faith or the sacrifice and devotion of love? If our test of intuition fails the first time we try to use it, recall how long it takes a child to learn to walk, talk, and dress himself. Did we learn to write, drive an automobile, sew, play a musical instrument, or accomplish any other achievement the first time we tried it?

We must eventually accept the fact that intuition is one of our natural talents, waiting to be developed and used. We will observe that it becomes increasingly ready and reliable as we use it in our daily lives. It is not a game to show off but a useful tool. We can enrich our lives with an insight into intuition.



The Celestial Sanctum

is a cosmic meeting place. 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.





BARTHOLDI'S

GREAT

STATUE

*Liberty Enlightening the World**

by Bonnie Newton

FREDERIC AUGUSTE BARTHOLDI, a young French sculptor, wanted to build a monument to commemorate the fact that France had helped the United States win its war for freedom and liberty. The year was 1871, and Bartholdi desired to present this monument to the United States for its celebration of one hundred years of independence.

His friends were enthusiastic about the idea and spoke to the proper authorities. The people of France agreed that this was the right way to pay tribute to the noble ideals on which the United States of America—their sister nation—was founded. Necessary arrangements were made.

Bartholdi traveled across the ocean to the United States in order to secure inspiration for the statue itself. When the ship journey ended in New York harbor, and he raised his eyes to the majestic skyline, the monument took shape in his mind.

The sculptor lost no time in presenting his idea to the American officials. They were as delighted as his own countrymen had been. Bedloe's Island, later to be renamed Liberty Island, was decided on for the home of the statue. This twelve-

acre (5-hectare) isle is about a mile and a half (2.5 km) from Manhattan Island, and ships passed by it on their way to New York harbor.

To collect money for the huge undertaking, the Franco-American Union was formed. While the French people began to raise funds to pay for the statue, the Americans were asked to be responsible for the pedestal.

Bartholdi felt he was about to begin his life's work. He went back to Paris. It was now 1874. If only he could get the statue finished in two years, it could be presented to America in 1876, the anniversary date. The model of the statue's head from which he worked was based upon his mother. He worked feverishly. Soon models were completed, one of which was thirty-six feet (11 m) tall.

But disturbing reports began to come from America. The money raised was not enough. Some people seemed to feel the statue was a New York City project—not a national one.

So in 1876, instead of a completed monument, only bits of the statue were

*Original name of the "Statue of Liberty"

sent to America. Bartholdi felt that these at least would be evidence to the Americans that progress was being made on the statue.

Bartholdi continued to work. But then he received a crushing blow. The Treasurer of the United States declared that unless the money could be raised for the pedestal, the United States would not be able to accept the gift of the statue.

Bartholdi felt defeated. All his years of love and work seemed to be for nothing. But then Joseph Pulitzer came to his rescue and, through his paper, the *World*, hurled a challenge to the American people. Pulitzer scolded the rich for not giving the money needed. He scolded the poor for not giving what they could. People listened. The American school children especially responded. They loved the idea of the statue, and so they undertook projects such as door-to-door collections and the presentation of plays. Money began to pour in from all the states.

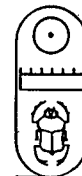
Almost ten years later than he had planned, Bartholdi's work was finished. The presentation was made in Paris on July 4, 1884. The great statue was shipped to America on the French ship *Isère* in sections, tenderly packed inside 214 sturdy cases. The precious cargo was taken to Fort Wood, an old army post on Bedloe's Island. The last stone of the massive, 150-foot-high (45.7 m) pedestal had been swung into place.

On a crisp fall day in 1886, Bedloe's Island teemed with excited crowds. Towering majestically above them all stood the giant statue of a woman. On her head rested a crown. In her left arm was a tablet with the date of the Declaration of Independence while her right hand held high a blazing torch.

Gazing up at his monument—the largest statue ever created—Bartholdi felt both proud and humble. Then he listened to Mr. Grover Cleveland, President of the United States, dedicate to the Americans France's gift—the Statue of Liberty.

Hand and Torch
of Liberty,
Centennial
Exposition,
Philadelphia,
1876

Photo: Free Library of Philadelphia



PRACTICAL

IFANTASY

A Living Key to the Doors of the Soul

by June Schaa, F.R.C.

ONCE UPON A TIME there was great respect for those who were natural "spinners of tales." But in our practical and commendable progress toward mastering our worldly environment, such tall tale spinning has little more intellectual respect than that which is held for the pilot who thoughtlessly allows his craft to go into a tail-spin. Yet might there possibly be a legitimate place as well as a practical use in our lives for fantasies that have evolved from the occasional spinning of *autonomous* thoughts? Like cobwebs attracting colorful dewdrops, traditional fantasy can form a network which will capture an inner world in which elves and fairies—the "little people"—can live a meaningful existence through us.

Fantasy is a more respectable term for daydreaming, but we all know how unproductive most of our daydreams and reveries are! We have also been taught since childhood that only the childish mentality or those unfortunates who are intellectually inferior give themselves over to this seemingly useless pastime.

It is true that most human beings are prone to be mentally lazy. We more easily than not put off till the morrow what should be acted upon today. There-

fore, it is necessary that we often be reminded to direct our thoughts positively, to fulfill these positive thoughts creatively; for in effect we do become what we think we are.

But in our battles with our own naturally slothful, procrastinating characters we must be careful not to throw out the "fantasy baby" with the "impractical bath water." Fantasy and our natural ability to daydream can and should be thoughtfully recognized and allowed to enrich our otherwise dull workaday lives. Fantasy, thus valued, can then evolve into imagination which has always been deserving of our mental respect. However, we must admit that even constructively utilized fantasy is indeed a strange bedfellow wedded to the material intellect, but this chymical marriage can take place through a fantasy door into the land of the clearly defined good and evil of the fairy tale.

Fairy Tales

During much of the first half of the twentieth century, at the time psychoanalysis had become popular, the pursuit of fairy tales was considered a mental stage that the cultivated intellectual man had outgrown, along with the Victorian age. Many parents then logically reasoned that fairy tales must certainly exert an undesirable and unnecessary influence upon their young children. These concerned parents did not want to terrorize their little ones with tales of grisly horror, or to promote their youngsters' already natural abilities to fantasize and "tell stories" that could not be proven by the everyday facts. Underlying these admonitions was the subtle implication that storytelling, like "white lying," is simply not done to or by "nice" children. And

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some adults, being unduly influenced by the early discoveries of psychology, thought that too many of these outlandish tales only reinforced their children's already savage and barbaric natures.

However, in the 1970s authoritative voices, such as the prominent Freudian child psychologist, Dr. Bruno Bettelheim, are presenting some contrasting facts about the relationship between fairy tales and children's adjustment to their worldly environment. Again, the fairy tale is gaining a rightful, respectable place in the teachings of young children. According to Dr. Bettelheim, there is sufficient evidence to support his theory that children will automatically make up their own rather primitive fantasies about some inanimate object in their environment if they have not read or been told the classical, more orderly fairy tales.

Those adults who as children were deprived of traditional tales of fantasy are turning out to be more insecure in adulthood. Many also seem susceptible to more social and mental afflictions than those exposed to fairy tales in youth. On the other hand, a child who is shown how to bring order to his "chaotic" fashion of experiencing the world" by imitating or learning about the orderly process of change from the one-dimensional examples found in fairy-tale fantasy, seems by comparison to be less uncertain with his inner life, as an adult as well as a child. And quite unexpectedly such a child turns out to be more motivated in adapting himself to living in the world of real adulthood. This is certainly a psychological turn-about-face from the earlier point of view that fairy tales harm children at worst, or are useless at best.

A variety of fairy tales, according to Dr. Bettelheim, help a child to cope with an unknown, real adult world that is far more terrifying to him than the world of fantasy where he is so much at home. Bettelheim has also observed that a sane child is quite aware of the differences between everyday fact and fantasy because "he intuitively comprehends that although fairy tales are *unreal*—they are not *untrue*" to his understanding.

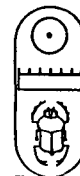
The hero or heroine in many fairy legends is often the misbegotten, the small, the youngest, or the crippled child,



JIM RANEY

the altogether insignificant person who, in spite of this, endures the many trials and tribulations until he at last achieves the cherished goal. Such tales enable us as "mentally orphaned" children to identify with someone else who is also an "ugly duckling" or a beautiful stepchild left with a cruel taskmaster. But fairy tales also show the child that the story turns out right if only he—the hero—will persevere by keeping up an attitude of loving faith. Although not strong, and often weak, yet being of good and loving heart, he or she becomes the recipient of the necessary information and assistance from helpful animals including birds, snakes, and insects, as well as fantastic talking members of the vegetable and mineral kingdoms. Challenges and rewards are always forthcoming from the "little folk"—magicians, witches, elves, and fairies. With assorted help, the hero or heroine achieves the goal and returns to live "*happily ever after*."

Because the fairy story speaks the child's own symbolic language, he has faith that allows him to attain goals in a yet unknown world of the giant adult. We as grownups may think that this is only childish, naive thinking. But is it also useless and impractical? A small,



helpless child needs the comforting hope that he can and will in the end conquer the—to him—unknown world of adult reality. He needs to be shown how to do this in a language that he can identify with and understand. Otherwise, he might want to remain in a more primitive stage by actively resisting any force to make him adapt to the responsibilities that advanced civilization expects of its mature adults.

Ornithologists have documented evidence that baby birds brought up from infancy to adulthood in isolation from adult birds will sing a very primitive type of their species' songs. Likewise, a child who is brought up without the comforting knowledge found in fairy stories will experience a primitive fairy tale of his own. Therefore, this child, like the isolated bird, will seldom be able to reach the adult refinement possible when he has been exposed in childhood to the living example which has been passed down to him in songs and fairy tales. These wonderful childhood stories teach us the symbolic language of our inner heritage. Like the birds we need to renew our acquaintance with them each new lifetime if we are to creatively fulfill and reaffirm our evolutionary heritage as adults.

Just as fairy tales help the child adjust to the terrifying, unknown adult world of

reality, religio-mythology can help the mature adult adjust to an equally terrifying existence beyond transition.

For example, *The Egyptian Book of the Dead* points a reassuring finger toward life after death. The symbolic images used in these Osirian mysteries outline the dismemberment of the dead god Osiris, and the gathering together of the different parts by the goddess Isis who—as sister, wife, and mother—brings about the eternal renewal of life through their holy child Horus.

In the latter part of earthly human life, the time comes that we should begin writing down our own individual *Mahabharata*. In other words, we can begin by our emulation of the much beloved elephant-headed Hindu god, Ganesa. By taking an undivided interest in accurately recording the inner and outer events of our particular life and then dissecting the many different parts, we can gather them all together in our maturity, thereby experiencing the whole meaning that lies beyond the diversity of our small lifetime. But like the human child who knows fantasy from the reality he is to experience at the next stage, so too, the adult individual can make practical use of a living mythological key helping him open the portal to the beyond—releasing the silent song which is the Soul. △

AUSTRALASIAN CONCLAVES

NEW ZEALAND, AUCKLAND—New Zealand National Conclave—October 23-24. Conclave to be held at the Professional Club Chambers, 12 Kitchener Street, Auckland 1, and Auckland Lodge Bldg., 1 Coleridge Street, Grey Lynn, Auckland 2. Grand Lodge to be represented by Frater Burnam Schaa, Curator of the Rosicrucian Egyptian Museum. For more information, please contact Conclave Registrar, Auckland Lodge, AMORC, P.O. Box 1648, Auckland 1, New Zealand.

AUSTRALIA, BRISBANE—Brisbane Conclave—October 30-31, The Ridge Motor Inn, Leichhardt Street, Spring Hill. Grand Lodge will be represented by Frater Burnam Schaa, Curator of the Rosicrucian Egyptian Museum. Please contact Mr. David Weedon, Box 101, North Quay, Brisbane, Queensland, 4001, Australia.

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.

AUSTRALIA, MELBOURNE—Melbourne Regional Conclave—November 13-14, 486 North Road, Ormond, Victoria, Australia. Grand Lodge will be represented by Frater Burnam Schaa, Curator of the Rosicrucian Egyptian Museum. For more information, please contact Miss Margaret Stevens, 6/63 Evansdale Road, Hawthorn, Victoria, 3122, Australia.

In Memoriam

A man is remembered by the prominence which is given his deeds, be they good or bad. The prominence is evaluated by the effect the individual has had, not just upon his intimates, but upon society in general.

Dr. H. Spencer Lewis, presiding as the first Emperor of the second cycle of AMORC in America, certainly left a very favorable impression upon all who knew him and his works. He began the reestablishment of the Rosicrucian Order under a number of handicaps. In the early years, the numerous abilities required for the establishment of the Order were principally supplied by his talents and experience. Dr. Lewis was a noted orator, author, writer, artist, administrator, and was well acquainted with the sciences.

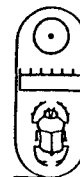
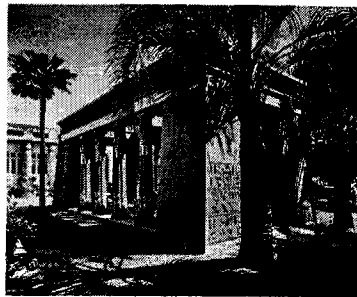
In addition to the necessary translation and preparation of the documentary works such as the teachings and rituals, Dr. Lewis also designed and built the first American planetarium projector for public demonstration. The other three in use in America at that time were German imports. He founded the Rosicrucian Egyptian Museum, now housing the largest collection of Egyptian and Near Eastern cultural artifacts on the Pacific Coast. He built a large color organ for public display, instruments for parapsychological research, and devices demonstrating natural phenomena—displayed in AMORC's Science Museum.

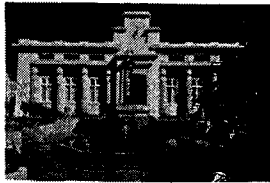
Dr. Lewis was the author of many articles published in journals other than those of the Order, and numerous books bear his name as their author. He carried a tremendous workload, especially in the early years of the Order in America, at a time when the AMORC staff was small. All of this took its toll on his health, of which he was fully aware, but he sacrificed himself for the ideal of disseminating the Rosicrucian teachings throughout the world.

Dr. Lewis passed through transition—the Great Initiation—at a relatively young age on Wednesday, August 2, 1939, at 3:15 p.m., Pacific Standard Time. As has been the custom for years, the Rosicrucian Order, on each August 2, conducts a brief memorial service for Dr. Lewis in Rosicrucian Park's Akhnaton Shrine, where his earthly cremated remains are interred.

All Rosicrucians are invited to attend this brief ceremony, occurring on Monday, August 2, at 4:15 p.m., (PDT) in the Akhnaton Shrine in Rosicrucian Park.

All Rosicrucians unable to attend are cordially requested, if possible, to hold a moment of silence in his memory at a time in their location corresponding to 4:15 p.m. Pacific Daylight Time.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Biofeedback—Mirror of the Inner Man

Prepared by the Research Staff

BIOFEEDBACK IS THE subject of current articles in *Playboy*, as well as *Science*, *Scientific American*, and many other publications. Biofeedback techniques are claimed to be effective as treatment for anxiety, insomnia, headache, irregular heartbeat, circulatory problems, backache, strokes, epilepsy, asthma, reading disability, and high-blood pressure. Recently, there was even a report on biofeedback as a contraceptive method. Newspaper and magazine articles extol the virtues of biofeedback, and paperback books assert that biofeedback is:

“An extraordinary technique allowing you to control the state of your health, happiness, and well-being solely through the power of your mind”

“A spectacular scientific theory having become fact in hospitals and laboratories across the country”

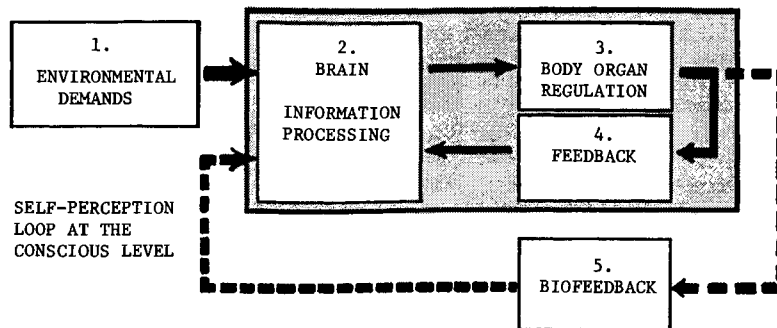
“A revolutionary method of becoming quickly in touch with the inner self, similar to that process which Yogi and Zen masters have been practicing for centuries to achieve inner peace and joy”

“A visionary technology placing the power for change in the hands of the individual and allowing him to control his own destiny”

While these descriptions are both utopian and sensationalistic, it is perhaps not an exaggeration to point out that a major, new behavioral science is fast developing. Medicine has long relied on four curative mechanisms: (1) aiding the body and mind's natural recuperative powers; (2) drugs and herbal remedies; (3) surgery; and (4) a professional, reassuring personal manner. Now, with the development of biofeedback the patient may learn to control and take responsibility for involuntary body functions and, for the first time, take a fully active and direct role in learning not to be sick.

The general term *feedback* was coined by the mathematician Norbert Wiener and was concisely defined by him as “a method of controlling a system by reinserting into it the results of its past performance.” Biofeedback, then, is simply the use of the system in a biological setting. Biofeedback technology uses monitoring instruments to detect and amplify internal biological processes so that internal information ordinarily unavailable becomes consciously available. In biofeedback, the feedback consists of man-made detection, amplification, and display instruments—rather than an inborn or natural feedback loop within the body. In other words, bio-

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feedback externally mirrors our inner workings. (See Figure 1)

Biologically, the efficacy of biofeedback is not surprising because every animal is a self-regulated system owing its existence, stability, and most of its behavior to feedback controls. Our brains are continually regulating autonomic functions, although rarely are we consciously aware of this regulation. Generally, we learn about our autonomic functions through trial and error. Every infant, for example, learns hand-eye coordination by means of visual and proprioceptive (body position and orientation) feedback. By repeated trial-and-error learning, and through feedback, the infant eventually comes to control his arm and hand muscles quite precisely. He learns to reach accurately toward things in space, choosing the right direction, distance, angle of approach, and width of grasp on the basis of prior feedback-gained experience. In much the same way, a child learns to walk, run, and play. Thus, the surprising thing is not that biofeedback should work, but that it was not experimentally discovered and applied earlier than it actually was.

Pain and discomfort are natural feedback signals to the brain and, when heeded, they allow the brain to function as a self-sufficient health care system. Unfortunately, pain is too often ignored, and aspirin and tranquilizers substituted for rest and relaxation. In our society, the brain is taking less and less responsibility for self-regulation, and many of us tend to place more and more reliance

Figure 1. The Biofeedback Mirror: Environmental stimuli and demands (1) are received and processed by the brain (2). The body responds to these stimuli by regulating body organs (3) by means of nervous and endocrine controls. The response and status of each organ is then fed back (4) to the brain where a decision is made as to whether or not further regulation is necessary or whether the current status is to be maintained. This is an internal feedback loop (2-4) operating automatically at a subconscious level. Biofeedback (5) externally reflects these inner workings and brings them to a conscious level of objective awareness. When the internal and external self-perception loops are fully correlated, the external loop (as with any mirror) can be eliminated.

on external care. In our fast-paced modern world, chronic strain, stress, and anxiety often lead to illness. The most common illnesses treated in today's outpatient clinics are: depression, anxiety, hypertension, and obesity. The most common care given to these illnesses include treatments with stimulants, depressants, and self-administered alcohol. Unfortunately, such drugs can mask stress. The stress remains ignored, often leading to more serious illness. The strain-stress-sickness cycle can be broken. Relaxation can break the cycle.

Most people have ignored their bodies for so long that they are generally unaware when they are suffering from hypertension or other stress-related diseases until they are incapacitated by pain. The clinical importance of biofeedback is that by utilizing organ-specific artificial biofeedback, with continued exposure and



trial-and-error practice, an individual can learn to bring particular body functions under partial conscious control. Thus, patients with hypertension who are generally unaware of when their blood pressure is elevated can learn to be aware of and to control the situation by monitoring their blood pressure with a sphygmomanometer.

Alpha brainwave training and amplified sounds of breathing may also be used to teach anxiety-prone subjects to relax and breathe easier. Common tension headaches have yielded to muscle feedback with use of an electromyograph (EMG). The EMG feeds back an audio tone that rises when the muscles contract and falls when they relax. The EMG probes are placed over the muscles of the forehead and, as they relax, the muscles of the scalp, neck, and upper body relax as well. The headache diminishes as the tension is eliminated. Migraine headaches have been overcome in many cases with a blood flow control procedure. By learning to increase the temperature of the hands, using sensors attached to the fingers and a temperature feedback meter, migraine sufferers increase the flow of blood into their hands and, in this way, reduce blood pressure in other parts of the body, specifically in the vessels of the scalp where the migraine pain originates. In all of these examples, once the technique has been learned, feedback instrumentation is no longer needed.

The object of biofeedback obviously is to achieve an awareness of what is happening within the body and mind. The numerical readouts from biofeedback instrumentation provide a quantitative measure of progress in autonomic control that is correlated with the subject's own inner feelings and awareness. The subject does not strive to attain control; rather, he merely observes and gains experience by giving passive attention to what he is doing. Then later, when the subject wishes to relax again, he lets it happen by letting himself feel the way he felt when he was relaxed. The process is much like letting oneself fall asleep.

Regardless of the furor in the press, biofeedback is not a cure-all, nor is it suitable as a crisis therapy. Biofeedback is particularly useful for teaching aware-



Figure 2. A child, such as this one, demonstrated to science the potential control imagination can exert on body growth and activity. Having previously been taught how to increase blood flow in the hands by biofeedback, she mentally expanded the technique as follows: "I am now aware of my hands; I am now conscious of my teeth. I feel blood flowing in my hands; I feel blood flowing in my teeth. My hands are getting warm; my teeth are also getting warm. My hands are now quite warm; my teeth are very warm." See accompanying article for the results of her experiment

ness and control of specific bodily functions. However, much stress-induced illness is not necessarily that specific, and thus a generalized approach to stress and relaxation may be more advantageous for most people. Observing the breath is an inexpensive but effective feedback technique for achieving relaxation; however, a quiet environment and an attentive but allowing attitude are important adjuncts. The galvanic skin response (GSR) and alpha brain wave training can also be helpful in learning to relax.

We have only begun to discover the potential of feedback training. In our parapsychology laboratory, feedback is being used in psychic perception, energization, and healing experiments. Eye accommodation, stomach acidity, and control of white blood cell formation are but a few of the areas of current

research in biofeedback laboratories. Recently a child who had learned to control her hand temperature by means of biofeedback successfully applied the specific, learned technique to a quite different problem in her life. While undergoing the trauma of wearing braces on her teeth, she independently and without the use of instruments concentrated on her teeth and increased the blood flow to her jaws as well as to her hands. The braces were removed in one third of the projected time.

Biofeedback approaches are providing a number of windows into our physio-

logical processes and opening many possibilities for continued research into the nature and relationship of mind and body. While the expense of instrumentation and the lack of need for continued use puts biofeedback out of practical or even desirable reach for most individuals, there are immediate applications that everyone can apply. Developing an observant but nonjudgmental and non-critical awareness of oneself is one such lesson. The value of relaxation is another. Truly, a person's potential for harmonizing his body and mind may be limited only by his imagination. Δ

Mark Your 25th Anniversary!

A striking, sterling silver membership emblem is now available for members of AMORC who have been registered in the Order for twenty-five years, or more. The pins are a clutch-style pinette for men; safety catch pin style for women. Please specify which, when ordering.

All members whose cards carry the year imprint of 1951 or earlier, are eligible for this purchase in 1976, and may order from the Rosicrucian Supply Bureau, San Jose, California 95191. Price, each: \$7.50.

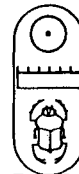
Foreign Currency Equivalents
 £4.15 A\$6.00 NZ\$7.50
 ¥5.00 ¥9.40 R6 50

AFRICAN CONCLAVES

GHANA, KUMASI—Second Ghanaian National Conclave—September 3-5, University Hall, University of Science and Technology, Kumasi, Ghana. Grand Lodge to be represented by Frater Harry Bersok, Director of AMORC's Department of Instruction. For more information, please contact Mr. John Yeboah, Conclave Secretary, P.O. Box 2381, Kumasi, Ghana.

NIGERIA, CALABAR—Second Nigerian National Conclave—September 10-12, Apollonius Lodge Temple Bldg., 111 Marian Road, Calabar, Cross River State, Nigeria. Grand Lodge will be represented by Frater Harry Bersok, Director of AMORC's Department of Instruction. Please contact Mr. E. E. Okon, 111 Marian Rd., P.O. Box 322, Calabar, Cross River State, Nigeria.

SOUTH AFRICA, CAPE TOWN—Southern Africa Regional Conclave—September 18-19, Good Hope Chapter, AMORC, Kinkle Way, under Newlands Bridge, Newlands, Cape Town. Grand Lodge will be represented by Frater Harry Bersok, Director of the Department of Instruction. For more information, please contact Mr. D. Rava, Conclave Secretary, P.O. Box 2080, Cape Town, 8000, Republic of South Africa.



Tuning Health

With

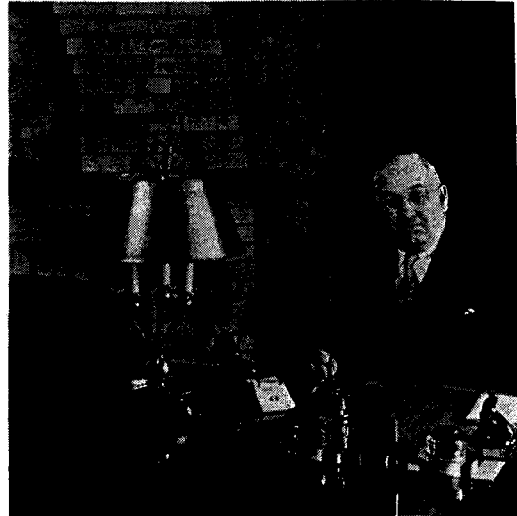
The Cosmic

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

THE ANCIENTS knew about the effects of music upon the human system. Some centuries ago it was believed that the ancients considered the entire effect of music to be mental or emotional, but many recent scientific discoveries have revealed that they really understood the psychic or spiritual effects of music as well as the emotional. For this reason music in various forms was introduced in the religious and spiritual rituals of nearly all of the ancient cults.

From analyzing the psychological effects of music the investigations led into the study of physiological effects, and here a new world of possibilities was found. It became evident, then, to the investigators that the mystics of old had utilized sound, especially its relationship to rhythm, as a means for not only affecting the human emotions but also the health and the harmony of the body generally.

It may be necessary here to state just briefly that music, as we understand it today, is a combination of sound and rhythm. By sound I mean all of the various sounds which the human ear can hear or interpret normally. There are many sounds in the universe which the average ear cannot hear, but which the developed ear can hear. Sounds may be produced by nature, or by man accidentally or deliberately. Every sound has a definite place in the keyboard of sound, and we may say theoretically that the keyboard of all the sounds in the universe would be like a piano keyboard that could reach through hundreds of



octaves. Many of these octaves would produce sounds that the ear would not hear because their pitch would be too high or too low.

Sounds normally heard, however, can be placed within a keyboard that is not much larger than the standard piano keyboard. The whirl of a revolving wheel on a piece of machinery, the blowing of the wind, the howling of air currents around a house or through a tree, the patter of rain on the roof, the sliding of coal down a metal chute, the beating of horses' hoofs upon the ground, the chirping of birds, the falling of water over the rocks into a pool, the words of the human voice, the tom-tom of a tribal ceremony, and every other sound that the ear can hear is connected with one of the notes of the universal keyboard. Musicians knew this many years ago and in all of the great masterpieces of music we have either an actual imitation of nature's sounds or such a symbolical resemblance to them that the idea of the representation is set up in our consciousness even though an actual imitation of the sound is not attempted.

Human emotions have a very definite relationship with the health of the human body. The psychic or psychological side of man is so closely related to the normal function of the organs of his body and to the normal activity of the spinal

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and the sympathetic nervous systems that anything disturbing the harmony or equilibrium of the nerve energy and emotional activities of the body is sure to disturb the harmony of health and to produce either disease or discomfort.

The spinal nervous system and the sympathetic nervous system are two separate channels for the expression of the vital energy in the human body and for the distribution of that energy into every part of the body. Anything that disturbs the proper flow and activity of the nerve energy is sure to produce not only a nervous effect but also a physical and chemical effect in the human body.

Throughout our bodies there are distributed the main nerve centers, known as ganglia, and a number of larger centers sometimes referred to as the psychic centers of the human body, or the emotional centers. The solar plexus is but one of twelve such centers that control the emotional reactions which set up certain definite effects in the nerves and physical functionings of the human body either for good or evil.

Musicians, who have studied the subject and especially those scientists who have gone very deeply into the analysis of the principles involved, have found that these twelve psychological centers of emotionalism are so connected with the ganglia of the sympathetic nervous system and with the nerve centers of the spinal nervous system that there is a harmonious relationship between them such as exists between the various notes of the musical scale.

Music and Psychic Centers

The twelve large psychic centers are especially sympathetic to twelve definite sounds of the musical scale. With each human being these musical notes are different. In other words, the solar plexus may be attuned with the note of C in one person and the note of E in another. Another one of the psychic centers in the left side of the head may be attuned with the musical note F in one person and with F sharp in another. As persons grow older or healthier or more developed in their intellectual and psychic sense, the pitch of these notes to which the psychic centers are attuned may be raised; and with persons who are deteriorating in

physical strength through disease or through the violation of natural laws, the pitch may become greatly lowered.

The attunement of these psychic centers with the musical notes is such that when the proper note is played on a piano, violin, or any other instrument, or actually sung by the human voice, the psychic centers respond to that note by vibrating either in attunement or in harmonic attunement with it. For instance, if a person's solar plexus is in attunement with the musical note of E natural, of the first octave above middle C, then whenever that note is played or sung in the presence of that person, there will be a mild stimulation of the vibrations of nerve energy acting through the solar plexus. This stimulation will cause the center and its connecting nerves to function more freely, more nearly perfect, and with a tonic effect upon all those parts of the body connected with that center.

On the other hand, any note that is discordant with the note of E or out of harmony with it, and especially one which is removed a musical fifth from it, will cause the solar plexus to become disturbed by such vibrations of sound. It will cause the nerve energy connected with that center to become disturbed in its harmonic or rhythmic functioning. A sense of illness, depression, slight pain, or nervous strain will be felt. This condition may leave an impression upon certain parts of the body lasting for several hours or days.

As stated above, all music consists of sounds regulated by the laws of rhythm. Tapping with one's finger on a drum in a regular beat, like the ticking of a clock, does not constitute a form of music except in a very fundamental sense, but the moment you break up the beating into one beat with a pause, then follow it by two, you have the elements of rhythm; the striking of the drum begins to imitate the fundamental use of the tom-tom in Oriental music. Additional varieties in the rhythm will produce various effects which are essential to all forms of music.

The moment you begin to vary the pitch of the sound and change from one note to another you enter into the second law of music which deals with melody. Thus by varying the pitch of sound, or the time of it, you have sound plus



melody, plus rhythm, and all music is composed of these three elements.

By varying the pitch of the sounds, you cause the sounds to affect different nerve centers. Producing only one sound continuously would affect only one of the nerve centers. By changing the pitch from one sound to another, you include many or all of the nerve centers. By changing the rhythm you also produce a variation in effect, because you cause either a harmonious effect upon the natural rhythm of the nerve energy or a disturbing rhythm.

Nerve Energy

It must be remembered that the nerve energy in the human body is not a continuous stream but a pulsating stream. The electric energy in the wires of our homes, which supplies us with the so-called alternating current, flows at a rhythm of sixty pulsations a minute, usually, producing what is technically called a sixty-cycle current. The present-day electric clocks keep good time because the sixty pulsations a minute move the hands sixty seconds per minute. If another energy were to flow along the electric wires at the rate of seventy-two pulsations per minute, it would upset the rhythm of the original pulsations and cause the electric clock to go wrong; it would disturb the effect of the light and of any other machinery or device connected with the wiring.

Through the human body the nerve energy pulsates at different rates in order to affect different parts of the body and to cause various organs to act and respond and do their work. Any disturbance of the nerve energy is sure to produce a disturbance of some physical functioning in some part of the body, resulting in temporary illness or the beginning of some disease. Anything that will stimulate the nerve energy in its pulsations will produce a greater amount of vitality and energy in some part of the body either for the good of the health or to its detriment, according to where and how the effect is produced.

A note that is harmonious to a nerve center strengthens the nerve energy, stimulates and invigorates it, causing it to function more completely and more beneficially. Anything that causes the nerve center to feel a shock of inharmony

or an impulse of inharmonious vibrations will cause aches or pains or cause the breaking down of some blood cells or cells of other tissues. When such cells break down, the beginning of a disease of some kind is established.

It should be seen from this, therefore, that music can have a very serious or a very beneficial effect upon our nervous system and therefore upon our health. Caruso, the great singer, was known for his ability to sing certain musical notes that would occasionally cause pieces of glass in the room to shatter. Everything that exists has a harmonic relationship to some musical note, and when an inharmonious note is produced the disturbing vibrations of the inharmonious rhythm or pulsation will cause all of the vibrations in some article to be upset. It will then shatter or crack and break.

Many musicians have produced upon the violin or cello or upon the flute or clarinet musical notes that have caused articles in a room to sing forth their own note out of sympathy, or give forth another note as a sort of protest against the inrush of inharmonious vibrations. The pipe organ is especially qualified to produce some deep notes that are very disturbing to material things and to the health of the body, or it can produce other notes that are very harmonious.

Beneficial Melodies

The great musicians of the past, who are known as the great masters of music, composed many of their pieces for the purpose of bringing together as many musical notes as possible which would affect certain centers of the body and produce soothing or enlivening effects.

Sousa, king of march music, learned the secret of writing military music in such manner that the standard rhythm of march music could be augmented by the use of certain notes in certain passages of his compositions which would arouse the nerve energy and produce a tonic effect. It would cause the listeners to be invigorated and stimulated and even overenergized, and thus they were encouraged to march and carry on their tiresome walking in the face of great fatigue and suffering. Other compositions arouse the centers dealing with the emotions and produce emotional effects that

are joyful or sad, leading to retrospection, visualization, and other mental conditions.

If these musical laws and principles are utilized in a therapeutic way, they can be made to stimulate a broken-down nervous system, to awaken a sluggish organic action, to quicken certain nerve centers in their functioning, to stimulate the blood, to soothe overactive glands and organs, to lower a feverish temperature, to purify the blood through stimulated nerve energy, and even to quicken the healing processes of diseased tissues.

I have already stated that certain musical notes affect each of us beneficially. It is rather difficult to learn just what those notes are except from noticing that certain pieces of music, played at certain times, do make us feel stronger, happier, more harmonious and vitalized, while others are very depressing in their effects. It has been noticed also that if a person himself sings notes that are beneficial, the effect is greater than when they are played or sung by someone else.

Unconsciously, a great many persons become attracted to certain songs and they find themselves humming or singing them many times a day. Usually, they think it is because they like the tune, or like the melody, or perhaps like the words. The fact is, they have unconsciously noticed that the music is soothing or beneficial to the nervous system, perhaps to the entire system, and for this reason they continuously sing or hum such songs. These songs become almost like theme songs to one's life. Every now and then a new song will supplant one of the old ones, but a careful analysis will show that the new one has many of the same strains or groups of notes that the older one had.

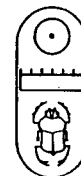
There is no question about the beneficial effect of good music in the home. Naturally, compositions which have been carefully written and inspired in the minds of great masters, and then carefully developed, are the ones which are the most beneficial, while much of our popular music and especially the so-called jazz music has little or no effect

upon us except in a detrimental way. If we ourselves cannot properly play the right music for our moods, the best thing is to purchase records which contain music that is helpful. Listen to selections on the radio also, and tune out the undesirable music.

A person who has a collection of eight or ten beneficial phonograph records in the home and who plays these once or twice a week or hears similar pieces over the radio is sure to have better health than the person who never allows the effect of music to harmonize his being. All of the Cosmic operates in harmony and with vibrations that harmonize in all departments of life. By finding the theme song or any song that contains the proper groups of notes for our own individuality and having it played occasionally, we attune ourselves with the harmonies of the Cosmic and keep our physical well-being balanced and in attunement with nature's creative, curative forces.

No one can tell you what pieces of music are best suited for you except after weeks and months of study, but you can discover for yourself by playing those pieces which have always appealed to you the most, and analyzing what effects they are really having. Often during such self-analysis and meditation one will notice that a properly selected piece of music will cause the nerves to become stimulated and invigorated and the whole body to feel soothed and strengthened. Also, there will be an emotional or spiritual sense of uplift and contentment with life. Such pieces should be prized as ones containing the keynote for your life, while those pieces which seem to have an opposite effect should be discarded.

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



Thinking Without Words



*Nonverbal
communication*

by David Gunston

VETERAN PIANIST and teacher Sidney Harrison makes an interesting point that I think has considerable relevance to the somewhat lamentable state of education today. "We pianists," he says, "think nonverbally, not like musicologists, critics and suchlike. It is true that people who respond to music as listeners do so nonverbally, but they are quick to turn to words—words that mean little enough to the doers." Although I have the ineradicable verbal viewpoint of a professional peddler of words, I believe this to be very true and frequently overlooked by those who should know better. After all, as Harrison points out, teachers generally are wholly committed to words—to the notion that all knowledge can invariably be put into words, into word-patterned thoughts. They have a habit of instructing their pupils to elucidate *this* and explain, discuss, or write an essay on *that*. Always the emphasis is on words and communication solely by means of them.

Yet it is clear that not only musicians are both creative and interpretive, but also people such as artists, sculptors, dancers, athletes, those involved in sports, and probably theatre as well as gardeners, all operate by processes of thinking that owe nothing to words. But these other, more common roles also function in fields where mere words, although never meaningless or completely unavoidable, nevertheless do not direct the flow of thought necessary for their successful work.

This being so, it is curious, to say the least, that virtually the whole of our educational system is geared to thinking and expressing in words alone. Something of this may even partly explain, though not excuse, the reluctance to being even basically literate that we are told applies to some two million British adults. Some of them, though of course not all, may be genuine nonverbal operators, to whom words on a blackboard or on the printed page are a bore, and for much of their thought process, unnecessary.

Just as it is almost impossible for a musical person to understand how others can be completely unaffected by music, and vice versa, so it is equally difficult for the verbal communicator and thinker to comprehend that there may be many people, admittedly a minority, for whom words are not the first essential. One sphere where this is brought home very strongly is in the realm of personal

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prayer. I suspect that by far the greatest majority of those who still do pray—probably a greater population than might be thought these days—especially with any degree of regularity and result, do so completely verbally. Children are, or were, taught from an early age that prayers equal words, and however much the adult praying person may sincerely seek to avoid the “much speaking” in prayer that we are enjoined against, it is never less than extremely difficult.

But our greatest thoughts and yearnings all well up in our hearts nonverbally, however quickly we may translate them into everyday words for our minds to ponder on or to tell others about. Surely the world’s greatest thoughts, the most loving feelings, the highest aspirations of which man is capable, have always been beyond words. The best prayer of all is undoubtedly a silent one, with the verbal section of the brain disconnected; and maybe all worthwhile meditation owes nothing to words.

That great teacher and example, William Temple, offers some excellent advice along these lines, but oh, how absurdly difficult it is to follow, even in one’s best and mellowest moods! “Above all,” he advises, “do not spend the whole time of prayer talking yourself. Bring the needs of the world, and the problems of your life, before God; then leave them with him and wait for a while in silence not only from speech, *but as far as possible from thought* (my italics), just desiring with all your force that in these things God’s will may be done. . . .” As with all truly fine advice, this, alas, is a counsel of perfection, even though it

represents, I suppose, the essence not only of successful praying, but also of truly successful living. The trouble is that for most of us, no matter how hard we try, not merely distractions of an ordinary, earthly nature keep intervening—that is natural and experienced even by the most devout and saintly—but that *words* keep intruding.

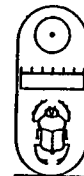
If you doubt this just try it, if you prefer, just desiring with all your force that nothing harmful happen to others. I have a feeling that we need not only to recognize that nonverbal thinking and effort have a place in human life but, also, to cultivate word-absent thoughts and longings and their deepest possible expression from time to time. We may reach the heart of things more quickly that way. △



▽ △ ▽

Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at the dawn of day.

—Thomas Jefferson
Letter to Du Pont de Nemours





SEA OF CORTEZ

Pat Smoot

A recent exhibit in the Art Gallery of the Rosicrucian Egyptian Museum consisted of paintings by selected members of the Society of Western Artists—the oldest and largest group of its kind in the Western United States. Traditionally devoted to representational art, the Society encourages its members to express themselves in various media and techniques. **Sea of Cortez** is an excellent example of the artwork seen in this exhibit. The artist caught this scene late one afternoon on a lonely beach along Mexico's Baja California Peninsula. The oil painting captures the mood of this isolated place—the shimmering light and the quietness of the sea. Over a ground coat of burnt sienna, the artist has applied the soft earth colors of the land—browns, tans, orange-reds—contrasting with the blue of sea and sky.

Cover

Our cover shows a **bhikku**, or Buddhist monk, in the great sanctuary in Bangkok, Thailand. The predominant religion in Thailand is Buddhism, and the elaborate temples and shrines are highly ornate with dazzling mosaics inlaid with gold. Centuries' old rituals are performed there daily.

(Photo by AMORC)



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1976*

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*.

Rosicrucian Activities *Around the World*

A RECENT RECIPIENT of the Rosicrucian Humanitarian Award was Mrs. Shirley DeCostanza of New Jersey. Mrs. DeCostanza is past president of the Crestmont Chapter of the Deborah Association. This chapter's primary function is to raise funds supporting various Deborah Heart and Lung Centers, and the Crestmont Chapter raises approximately \$12,000 per year and has recently sponsored twenty-five hospital patients requiring open-heart surgery and emphysema treatment—all at no cost to the patient. Mrs. DeCostanza was personally responsible for raising funds supporting four of these patients, and is presently serving as Treasurer of the Crestmont Chapter—her good work being totally voluntary.

At an annual Deborah Association Awards dinner, Master Frank Serrani of AMORC's H. Spencer Lewis Chapter of Union City, New Jersey, presented the Rosicrucian Humanitarian Award to a very deserving and gracious Mrs. DeCostanza.



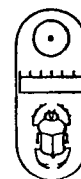
Shown below, in the two photos, is Dr. William H. Clark, faculty member of the Rose-Croix University, seated with two class groups during his recent stay in Lagos, Nigeria. Both classes, "Wisdom



of the Ancients" and "Employment of Reason," experienced the same full-week courses that are presented at Rose-Croix University in San Jose during June and July. Dr. Clark's visit was part of the University's extension program—consisting of regular University faculty members traveling to distant areas of the world with the purpose of bringing another benefit of the Rosicrucian Order to those members unable to attend classes in San Jose.



In May a special visit to Rosicrucian Park by Frater Konan N'Dri, from the Ivory Coast, was welcomed by many staff members. As Ivory Coast's Director of Sports, Mr. N'Dri is responsible for that nation's sports federations and physical education in the schools, and also responsible for Ivory Coast's special Olympic Team, training in Los Angeles. Mr. N'Dri was accompanied by Bertrand de Geofroy, Escort/Interpreter with the United States Department of State.





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WALLS OF JERUSALEM » » »

Here is shown part of the great walls of Jerusalem. The most famous is known as the *Western Wall*. Made with massive blocks of hewn stone, most of the later walls were rebuilt and extended under the order of Herod, King of Judea (37-4 B.C.). Of all the walls, the Western Wall stood nearest to the sanctified area of Solomon's Temple. It is to this wall that the Jews have come to bewail the destruction of their ancient temple.

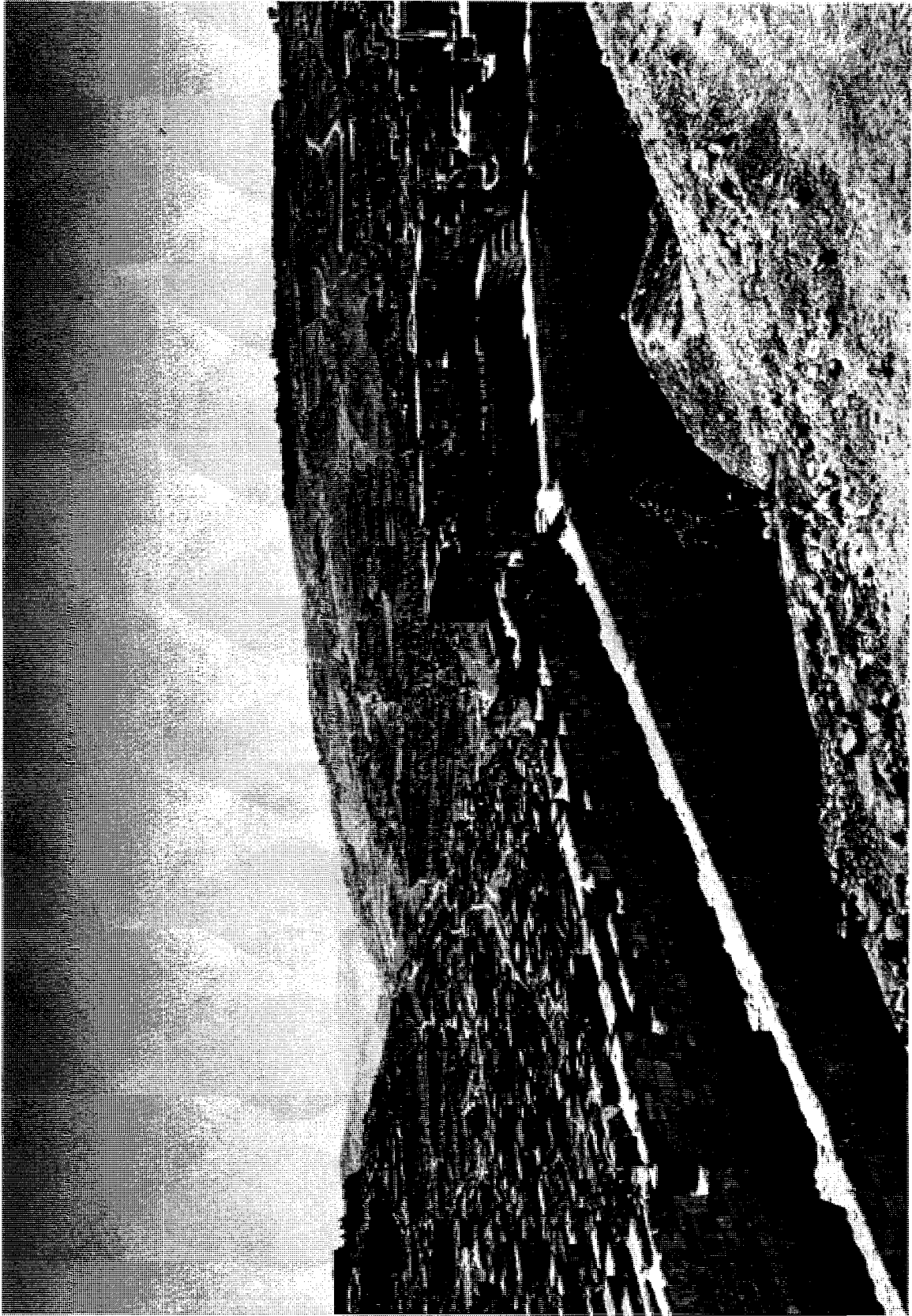
(Photo by AMORC)

KARNAK TEMPLE (overleaf)

Perhaps the most wonderful temple in Egypt is that at Karnak. A sacred place from very early times, a number of kings from the time of Thutmose III built temples here dedicated to the god Amon. Our view is of the famous Hall of Columns. The twelve columns formed part of the double row in the middle of the temple. They are approximately eighteen meters (sixty feet) in height and 10.5 meters (thirty-five feet) in circumference. There are an additional 112 columns slightly smaller. The word "karnak" is said to mean window, after one of the early grilled windows of the hypostyle.

(Photo by AMORC)

**The
Rosicrucian
Digest
July
1976**





Rosicrucian Recordings

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This fine recording preserves the voice of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle. He explains the proper pronunciation of vowel sounds. He conducts a Cathedral Contact period. He opens and closes your sanctum session. Truly, an uplifting experience. Included on the record are organ renditions of *Secreto Eterno*, the *Colombe's* ritualistic march, and *Ah, Sweet Mystery of Life*. (10-inch). Members only. **\$3.95**

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BRAVE NEW ERA

There is a fairly good chance that this winter will see the coming of the next great influenza pandemic. This epidemic is expected to begin somewhere in Asia, spread through Europe and hit the Americas. Fully one quarter of the world's population, one milliard people, is expected to be stricken . . . perhaps even two milliard. There is no way of knowing how many will die as a result, but one strain of the virus, spotted in 1918, was responsible for twenty million deaths.

In the last sixty years, influenza, or the flu, has been responsible for three global epidemics, a score of minor outbreaks, and is still the only known virus capable of producing uncontrollable epidemics since vaccines to protect against it may be useless, there are no drugs effective against it, and it strikes at any time.

The main problem with the control of influenza is that the virus mutates, or changes, a bit each year. Whereas you can protect against typhus, smallpox, or the mumps (they don't change), the vaccine you took last year against last year's flu may be useless against this year's because it may have changed sufficiently so as not to be affected by it. Every two or three years the virus seems to change more radically, and this marks the beginning of a new epidemic. The Hong Kong and London flu are an example of this.

But every ten years or so a drastic mutation occurs, and severe worldwide epidemics—pandemics—occur. From what we know, this has happened some thirty-five times since 1510, the worst one of these being the one which began in April of 1918, lasting fourteen months. It is calculated the virus attacked some five hundred million people, killing twenty million of them. It is history's worst epidemic.

It was during the 1918-19 epidemic that it was noticed that pigs suffered of a disease very similar to human flu. It turned out to be just that. Millions of swine were affected. It is such an outbreak of this "swine influenza" that is now expected to strike. The influenza virus, like all other known viruses, cannot multiply on its own, but needs a host cell, preferably those found lining the respiratory system from the nose to the lungs. It seems to cycle between swine and men. The virus infects the eggs of lungworms in the pig which escape from the pig and are eaten by earthworms. The earthworms, in turn, are eaten by the pig which eventually comes down with the flu. Through all of these steps, the

virus may have mutated somewhat. The pig then returns the flu to man in a slightly mutated, possibly more infectious form.

It is not known whether the virus started in humans and then infected pigs or the other way around, but although horses, chickens, monkeys, mice, dogs, and cats have all been infected in the laboratory, only the pig is known to be able to pass it on to man. There is no way to determine for how long this deadly cycle has been repeating itself. It is known, however, that it is one which, for the present time, cannot be broken and that a major mutation should be due at any time.

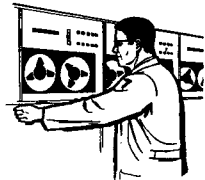
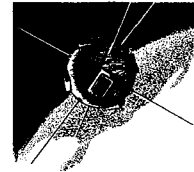
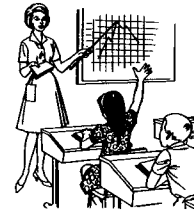
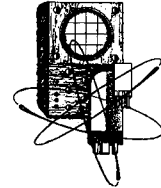
Health authorities have already located the first outbreaks of this new virus, and the worst calamity to strike mankind in all of its recorded history if the pandemic goes unchecked.

The new virus strain has already been isolated, and the vaccine has already been developed; however, with the advent of fast—even supersonic—transportation, the epidemic could become a pandemic well before the new vaccine is widely distributed. When President Ford announced earlier in the year a special program to develop and produce an effective vaccine against this new strain, voices were raised to the effect that the people were being unnecessarily alarmed, and the term "swine influenza" was thought by some to be rather comical.

Make no mistake about it: There is nothing funny about this. As of this writing, the vaccine for the new influenza virus is still unavailable to the general public. When this new epidemic gets underway, and the majority of leading world health authorities expect that it will, it is vitally important that you be vaccinated as soon as the vaccine becomes available. Keep in mind that this will be no ordinary flu, but a pestilence against which you will have no natural immunity, and which could very well cost you your life, especially if you are a child or an elderly person.

As soon as it is humanly possible, the new vaccine will be manufactured and distributed. Take it, don't leave it for later, because later may be too late. Make use of the opportunity given to us by medical science to get through what may turn out to be one of the worst epidemics to happen during the course of this, our brave new era.—AEB

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





ODYSSEY

Scientist-President Part II

THOMAS JEFFERSON is known throughout the world as a founder and early leader of American democracy, a far-seeing political innovator, and an early American scientist. However, Jefferson was primarily a very practical individual, not given to idle dreaming or speculation.

Jefferson's practicality both reflected and complemented the times. Immediately following the American revolution much had to be done—and done quickly! As a leader of a new nation with a rather experimental form of government, Jefferson realized the necessity of a direct and practical application of new knowledge. He foresaw a great potential for the United States as a new land where fresh ideas could be tried out. Seeing the beauty of science in its direct usefulness to man—a very pragmatic approach—Jefferson intended that new European scientific discoveries be brought to the United States and applied in a practical way toward this nation's development.

For example, agriculture was just one area in which Thomas Jefferson believed that a scientific approach to problems would advance productivity. Because he saw an agrarian society, based on values of individual freedom and self-sufficiency, as the ideal, he therefore promoted agriculture—"a science of the very first order"—as a way of life for the majority of Americans. Through agricultural research and experimentation, coupled with agricultural education for farmers, Jefferson hoped that America would literally reap the rewards of technological progress in this science.

Jefferson himself was intensely interested in this subject, and much of his spare time was spent learning more about the growth habits and requirements of plants. At Monticello, his farm-estate on a mountain in Virginia, he experimented with new plants and new techniques, always giving his gardeners specific instructions concerning the plants and seeds he sent to them—many from foreign lands.

Also an inventor, Jefferson took careful notes concerning new and different machines or devices used for practical work when traveling abroad. He personally devised and improved upon several agricultural implements—most notably his own new form of the moldboard for a plow. Its streamlined form made it superior to other plows, and this form is continued in modern plows.

In the area of agriculture, just as in many other sciences, the always-curious Jefferson served as a one-man information gatherer while traveling. Relaying the latest scientific and intellectual information back home from Europe by letter, he advised other Americans to do likewise. And agriculture was just one area occupying Jefferson's interest. His letters home contained the latest information on many other subjects—from ballooning to the structure of new buildings in Paris.

In his book, **Thomas Jefferson: Scientist**, Edwin T. Martin sums it up well in making the point that Jefferson promoted science at home and imported more of it, and its results, from abroad. Jefferson's patriotism was not limiting, and in his cosmopolitan outlook he had friends in many lands. Actively fostering international cooperation among scientists, Jefferson desired an international quest for new knowledge and world peace.—RMT

