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by H. Spencer Lewis, Ph.D.

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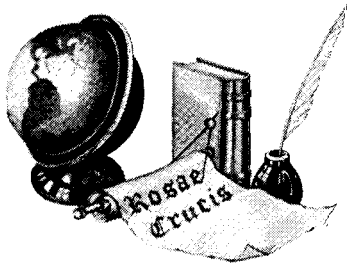


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COVERS THE WORLD



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Robin M. Thompson, Editor

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TREASURY AT DELPHI » » »

Delphi, on the slopes of Mount Parnassus in Greece, was the site of the famous Pythian Oracle. From throughout the ancient world, kings, warriors, and renowned personages came to seek the wisdom that flowed from the mouth of the Pythian priestess as she sat in semi-trance upon the sacred tripod in the inner shrine. Near the shrine of the oracle is the Athenian treasury, a small Doric temple, shown here, where gifts were placed and offered to the god Apollo in consideration of the oracle's services.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE LAST FRONTIER

TODAY, COMMENTATORS of the press, radio, and television speak in glowing terms of the physical and material expansion of most nations of the world. They relate how the world population is approximately four billion persons. Annually, the increase in population is double what it was a century ago. Further, a century hence, if the ratio is sustained, the annual increase will be far greater.

It is pointed out by these commentators and writers that in most countries the increase of population means greater national revenue. This is interpreted as resulting in more production, larger payrolls, and greater demands for public facilities. Society points with pride to the continual enlargement and improvement of public works. Hospitals are larger and more numerous. State-supported educational institutions, colleges, and universities grow by leaps and bounds, both in attendance and in the number of their structures and facilities. More and more areas are being converted to state parks and recreational facilities. Highways crisscross what were once desert and desolate spaces. These concrete and asphalt ribbons are continuously expanding in width to accommodate growing traffic. Factories crowd out cities and push into suburban communities. Orchards and farms become paved residential sections to accommodate the increasing demand for homes. Real property values inflate with this constant demand for home and industrial sites.

There is, however, a *negative* side to this physical growth and development

shown in the increasing curtailment of individual freedom of person and of expression. Large masses of people, to be efficiently governed, must be rigidly disciplined. This means the grouping of people, resulting in an increase of regimentation. In every society, such regimentation is necessary, of course, to some degree. The larger the society, however, the more the required restrictions imposed upon the individual.

More Restrictions

An individual can no longer go everywhere he wishes because such freedom of movement places an extra burden on the facilities of a rapidly growing or congested society. As a result, the time allowed to do certain things is restricted more and more. Many places are off-limits for the so-called public good. Yet, such public good brings us, as individuals, less and less satisfaction. Figuratively speaking, there are more and more signs which say, "Keep off the grass" or "Don't trespass." In various ways we are told to stay on the right, stay in line, or to queue up. Or we are advised that this or that is available only on certain days of the week, or that something is limited, one to a person, or perhaps to *particular* people only.

This growth and development of world society means more and more rubbing of shoulders with the rest of humanity. This intimacy has certain advantages, of course. We get to know the members of the human race better. We come to find that many tales about a once-foreign people were false or even malicious.

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There is an understanding that emerges from common needs, suffering, and aspirations.

This crowding together of humans, however, also produces irritations and frustrations. People begin to experience the conflict between their natural desires for individuality and the ever-increasing necessity for herding by society. Even where democracy is heralded as an ideal, it is becoming more difficult to realize it as a fact. Thus, today, we are rapidly approaching the last frontier of freedom. That freedom is the exercising of the human mind; it is *thought*.

Mental Freedom

This mental freedom must not be conceived wholly in the educational or academic sense. With the increasing of population, there is more and more demand for specialists in the different trades and professions. These specialists become more and subdivided by the increasing particulars which their work comes to embrace. The old witticism that the specialist is one who knows more and more about less and less is becoming a reality. This freedom of mind, to which we have reference, must be had in pure thought. Its realm will be *abstraction* and *intuitionism*.

Socrates said that the soul inherits a wisdom from its previous divine existence. By turning to it in our meditations, we learn profound truths. Henri Bergson, the French philosopher, said that the *vital impulse* of living organisms is a kind of innate intelligence. In matter, he said, this vital impulse conserves energy and finally brings forth living forms. In vegetation and plants, this inherent knowledge, this vital impulse is torpid or sleepy due to its relative immobility. In insects, such as ants, bees, and wasps, this vital impulse is manifested as intuition and instinct, a kind of *unlearned knowledge*. In man in particular, the vital impulse is expressed as intellect because man must ever do something new; he must continuously adapt himself to conditions. But in man, Bergson further points out, intuition, the innate knowledge, has been sacrificed. It is, however, in meditation, in the practice of philosophical contemplation, that man awakens this intuition.

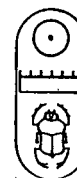
Rosicrucians do not look upon this latent intuition as a storehouse of facts, terms, or of any particular knowledge. Their understanding of the psychology of intuition transcends such a concept. Rather, Rosicrucians consider intuition as a higher judgment of the mind. They conceive intuition as a synthesis and as an evaluating force that probes deeply into our chain of thought. Intuition provides *self-conviction* and self-evident truths. To know the answer within yourself when no other answer satisfies or exists elsewhere is a great compensation.

Your life can and will surmount many limitations by *thinking things through*. Pose a problem, a challenging question, to your intuitive, your truly thinking self. Do not just sit with a blank mind and expect the answer to figuratively drop into your lap. Rather, *reason* about it, analyze it, and pick apart the usual explanations that are given. Resort to a sort of mental dissection of the idea in mind. Finally inspiration will come to you as a result of such thinking. Inspiration is the sympathetic and harmonious combining of ideas in a stimulating and enlightening way. When that occurs, you know then that you are experiencing freedom. You have then individually surmounted barriers.

Future civilizations will restrict our bodies, our physical selves more and more. In comparison with the past, we may even seem prisoners to increasing, essential regulations of a congested society. Life will only have real meaning to us in what we can extract from it intuitively.

Therefore, each week select one hour to be alone, to sit quietly in meditation, with a pad and pencil in your lap. Think intently about some subject about which you want a personal enlightenment. Do not just hold the thought in mind, but turn it over, set it against other ideas for comparison. Ask yourself what it means. All of this may seem like work at first, especially if you are not accustomed to it, but it has its reward. If you say you cannot find time or that certain distractions prevent you from meditating, you are just proving the fact that you are losing your individual freedom. Such excuses deny to you the very activity which you need.

▽ △ ▽



A New Cosmology Psychic Aspects of the Universe

by Paul J. Werbos, Ph.D.

*The
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September
1976*

Of special interest to our readers, in this article Dr. Werbos further elaborates on a new cosmological theory—a new concept of the universe and man's relationship thereto. The first part of this article appeared in last month's *Rosicrucian Digest*.

IN THE late 1960's the *Journal of the American Society for Psychic Research* reported a very strange story—the story of Julius. Julius, a Cuban teenager working in a warehouse in Miami, did not know he possessed psychic powers. One day, however, Julius and his fellow workers refused to go to work, because a “ghost” in the warehouse was lifting up heavy boxes and floating them through the air. The owner of the warehouse did not believe in ghosts; however, he did what he could, with an open mind, to try to stop losing money. He finally called in the Society for Psychic Research to investigate.

The Society found that this was a textbook case of “poltergeists.” Julius himself, through his subconscious mind, was moving the boxes. However, this was not the end of the investigation. The researchers studied the boxes and the warehouse very carefully, computing the energy required to move the boxes, and estimating the energy available to Julius' body. They found out that Julius expended more energy than he had! A later, more skeptical team of investigators verified these conclusions; they also found that the temperature of the room dropped by as much as five degrees when the boxes were moved. The loss in heat energy was more than enough to explain the motion of the boxes!

Psychics and Energy

This experiment hints that the strange forces and systems responsible for psychic powers do have the ability to draw upon the primary sources of free energy. A certain group of psychics, like Uri Geller and Mikhailovka, draw on other people's energy or drain their own bodies in order to move things. Certain mystical traditions, like the Gurdjieff movement or the traditions inspiring the legend of the vampires, emphasize the idea that “higher” forms of energy “eat” energy drawn from “lower” forms. Julius, however, like many Rosicrucians, was able to reverse the normal tendency for energy to flow down from living beings into a state of heat and disorder; he drew out energy from the disorder of the universe itself.

In the first part of my article (*Rosicrucian Digest*, August, 1976) I pointed

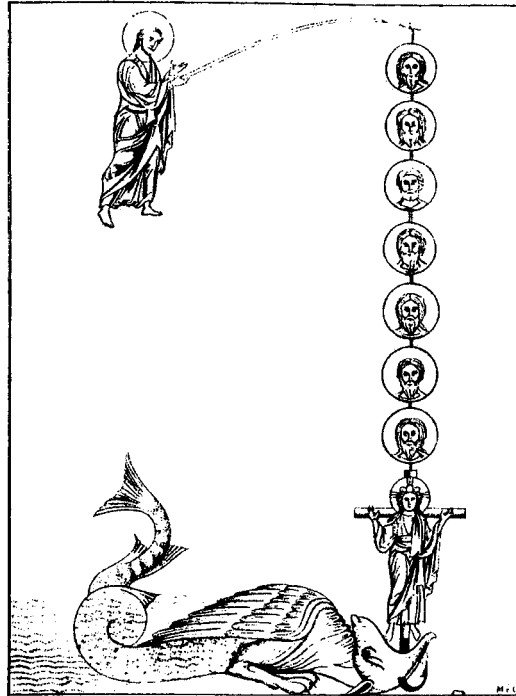
out that “negatrons”* lead to a recirculation of energy from a state of decay to a state of order. As hydrogen atoms are created in deep space, a continuous flow of usable, free energy also becomes available in all parts of space. Let us assume that this physical effect, which produces free energy in nature, can be used directly by living beings or organized systems, in some way, to produce energy for their use, even in deep space. For the moment, let us forget about Julius; the important thing is that *some* way exists to exploit “negatrons” to produce energy.

In the previous part of this article, we concluded that the universe is probably infinite and eternal. There was no great magical moment of creation, as required by the old “big bang” theory. Galaxies like ours have probably existed forever. Solar systems like ours, and intelligent species like ours, must also have existed forever, by the laws of probability. If intelligent species have existed forever, over an infinite space, and if “negatrons” can be used by these species as an unlimited source of energy, then “negatrons” have already been used.

Using Darwin’s theory of evolution, we can assume that species must have evolved already, in deep space, which exploit this source of primary energy to the fullest extent possible, to maintain their existence. Over trillions of years, the distinction between the “body” of the creatures and the “machines” produced by the creatures must gradually disappear. For example, is the shell of the crab, part of the crab? Is the membrane of a cell, part of the cell? Both are external structures, first attached mechanically, and then incorporated into the organism proper. These creatures draw on forces mostly unknown to present-day physics. Therefore, the bodies of these creatures must be built up, in great part, of particles and force fields unfamiliar to present-day physics.

How, then, can we describe the true ecology of the universe? Deep in the harsh, open vacuum of outer space, creatures draw on a vast, diffuse source of energy. Their size is not limited by

*The basic axiom of this theory is that there exist particles whose total energy (including mass) is negative, and which interact with ordinary matter. Let us call these particles “negatrons.”

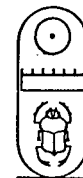


Capture of the Cosmic Whale, or Leviathan, using the seven-fold tackle of the line of David and the Crucifix as bait. Illustration from **Hortus deliciarum**.

gravity. The nearest analogy on earth are the vast, open oceans near the south and north poles. In those oceans, there is one dominant form of life: the whale. In deep space, one would expect a similar species: the “leviathan,” or “Cosmic Whale.”

On earth, an ecology *totally* dominated by one or two species is very rare; therefore, we could expect a number of smaller species, analogous to mosquitoes, frogs, vultures, and rats, especially around complicated places like planets and stars. Whales possess a larger brain than any other animal on earth; the leviathan could be expected to have the largest brain of any creature in the universe.

(continued on page 32)



Life Is The Moment

— Ernie Holyer —

THE NATURE PRESENTATION showing insects going through their metamorphoses in time lapse sequence held me glued to my chair. The foreground action was fascinating indeed, but the happenings in the background were what really captured my imagination. Mushrooms shot up, became impressive umbrellas and, before anyone could appreciate their majesty, they collapsed. They rose, towering over insects and pine needles and, in a matter of an eye's blink, disappeared, fading into nothingness.

Nobody ever again would comprehend their beauty. Nobody would remember they had been there. They grew and decayed; they lived and they died. Life was a moment, *their* moment of brief existence. It was what happened *during* that moment that counted, for it was their *entire lifetime*.

The mushrooms reminded me of people, of myself. In human terms I also had shot up to the "prime of life." Heart failure made me collapse. Like most people I had lived, worked, and rushed for future success. So many things to be done today, tomorrow, the next day. No time for enjoyment now.

Suddenly, all opportunity for enjoyment seemed lost. Life seemed intolerable, the future a threat, the moment a blur of maddening pain.

While questioning the value of life, something happened: I discovered keys to happiness. Little by little I unlocked the secret that lets invalids endure painful, chronic, even terminal, conditions without giving up or going out of their minds. Nearly immobilized for two years after a second open-heart surgery, I daily awaited the morning breeze coming through my bedroom window. It made breathing easier and brought certain delights.

The voices of school children would drift through the window, blending with the song of meadow larks. Propped up on pillows, I would watch the youngsters on the path. They appeared as bright hopping dots against the background of soft green hills. I imagined fresh-scrubbed faces, senses acute and keen.

It was then I discovered a kinship. Closeness to death had given me back a child's appreciation for little things—a sky framed with clouds, raindrops tapping at my window, fledglings twittering under the gable. Why is it that we begin life with such keenness, only to let our senses get blunted?

On my first day out on the bicycle I was allowed three minutes of pedaling, enough to reach the schoolyard. On a whim, I coasted into the playground and tried the swings. My elation was boundless. I felt like snow geese must feel—wild and free; like porpoises cavorting through waves; like youngsters turning somersaults in the grass. Even before my life-threatening surgery I had wanted to try out those swings. Convention always had stopped me. After all, adults are not supposed to do such silly things. On this special day I ignored adult rules and found supreme happiness.

It hit me what a God-given gift childhood is in the world of human beings. We grasp new impressions, build a foundation, and unknowingly prepare for future shocks through play and games. We savor the God-given moment, not realizing that it may furnish a lifetime of memories. Adults who face death often recapture the immediacy of childhood, so that like Flemish poet Paul van Ostaijen they can again "look at the world with the wonder of a child who sees things for the first time."

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My days became filled with moments of deep-felt joy. I started to really see, feel, smell, hear, and touch. I gained understanding and appreciation. You see, when the body is crippled, nature compensates by opening the invalid's senses toward a life of stunning, nerve-tingling awareness.

Despite their frailties, handicapped people may be the luckiest people alive. Having experienced the *other side* of good times, they know the meaning of contentment. Their happiness springs from a fount that does not depend on material goods. They live through periods when acute pain bans the very thought of joy. As pain ebbs away, immense relief follows. A friend's smile, a flower on the nightstand, a cool pillow against the hot cheek, even sun spots on the ceiling become divine delights. Bouts with pain whet their senses to the sharpness of fine Solingen steel.

If it is true that elephant seals feel no pain, then it may also be true that they feel no happiness. Where there is no valley there is no mountain to climb. When life has no lows it lacks true highs. Without contrast there is no comparison; there is merely existence, a rut.

Let me use some examples of changed lives. A woman I know lost her teeth and nearly her face when a drunk driver hit her car head-on. During the months required to restore her bite she could not eat any solid food (her month being wired shut). She now savors each morsel that passes her lips. A friend of mine suddenly took ill, losing her voice. She communicated with her family by using a bell. After her lengthy ordeal she thanks God daily that she can speak again. A neighbor suffered a paralyzing stroke. After years of walking with crutches and later a cane, he no longer takes walking for granted.



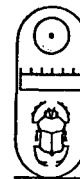
Why do so many people go through life without appreciation? Why do we need artificial stimulation—cigarettes or dope to function, cocktails to relax, alcohol-soaked parties to be really “happy”? In our hunt for happiness most people shun the thought of pain. Yet freedom of pain would leave us desensitized!

Out on the Pacific coast I have watched elephant seals, giant sea mammals said to lack sensitivity to pain. One misses signs of caring concern among these huge animals. Even mothers appear indifferent to their offspring. Bulls thoughtlessly crush newborn babies in their haste to fight other bulls. The giants slash each other's hides drawing blood in profusion, but act quite stoically about it.

These three individuals changed, grew, and found inner resources. All three appreciate life and health more than they did before disaster struck. Suffering gave them a basis for humility, compassion, and caring for others.

At times I stop whatever I am doing. I smile because I realize “I am alive.” I am not confined to bed, not scheduled for the hospital. I can walk, swim, ride my bike, and help others.

Life is a fabric made up of precious moments. It is up to us to weave a tapestry or a horse blanket. When weaving the yarns that represent our life-times, why not use the very best? Choose the green shades of a spring meadow, the blue hues of a summer lake, the



golden tones of a grain field, the pastel whites of a winter landscape.

Let a rushing brook become part of you. Walk into the wind and come alive. Inhale clean country air. Catch raindrops on your smiling face. Imagine yourself soaring with the birds. Run with a puppy at your feet. Marvel at the strange ways of insects. Thrill to the beauty of nodding seed heads. Follow the play of light. Listen to water lapping at a shore. Curl your toes around sun-warmed pebbles, embrace a tree and feel its bark. Dangle from a branch and stretch your muscles. Let a colt lick your hands. Or, joy of joy, let a human baby grip your fingers.

Savor each sensation. Realize that many people are physically unable to do what you are doing. Your whole and healthy body is an undeserved gift this very instant, which can be lost through accident or disease.

You need not wait until something drastic happens. You can enjoy the moment now. Take time out from the daily rush and tune in to God's natural world. Find walking paths and observe miracles along the way. Take friends or family along when you can and create shared memories.

Handicapped people thrive on joyful moments. Savored intensely they hold the key to triumph over despair when

the going gets rough. Today, tomorrow—every day is an adventure, an exciting new beginning. Unexpected joys happen daily—if you will let them. If you are mentally prepared they will surprise you and by bedtime you can hardly believe your day was so crammed with joyful experiences.

Accept even the smallest joys with gratitude. They are morale boosters which can cushion future shocks. Too many people pass up such valuable allies because their minds are filled with petty worries, or because they feel pressured like time bombs about to go off.

The handicapped person knows the value of keeping afloat. To him life is not an abstract concept, to be wasted on trivia as if there were no end to it. Life is the moment, the *now*. Since the moment is fragile, why do we make it needlessly tough for ourselves? Why use harsh words? Why frown? Why spread unhappiness? Why not practice love and kindness instead?

Our life may be brief, almost as brief as that of the mushrooms. Soon health may be gone, loved ones may be gone. The moment is gone, never to return. Yesterday or the last half hour are history; it is what people will remember us by. It *was* life; it *was* opportunity. How have we spent it? Have we captured the moment? △

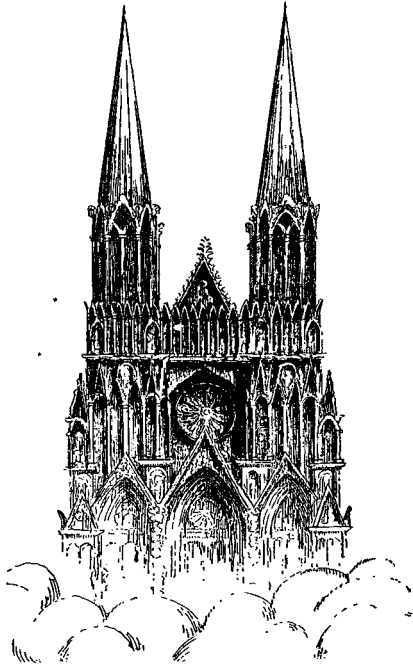
CO-WORKERS

Life teaches us we are all co-workers with God, and only when we are in the act of creating with and through Him, however modest our creation may be, are we content and happy.

How multitudinous and varied are the ways in which our imperative needs may be met! Man never comes to the end of wonders to explore, of discoveries to be made, of depths to fathom, of heights to reach. There are endless possibilities awaiting every human soul! There are no limits set, no barriers to the questing.

“Seek, and ye shall find; knock, and it shall be opened unto you.” Children of God! Accept your boundless wealth! It lies within you and all around you, awaiting your choice, your acceptance. And the Greatest of the Great is your Collaborator, your sterling, untiring Co-Worker, your constant Friend.

—Louise Kidder Sparrow



The Celestial Sanctum

TO LEAD OR FOLLOW

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

THE MASSES of the world crave leadership. Strong leaders usually become popular leaders, especially of youth who readily follow a leader. Is it right always to follow a leader? Is it wrong to be a follower? What is the role of a leader? Must we either lead or follow? Let us explore this problem in seeking answers to these questions.

To lead is to cause or attract others to go one's way or to duplicate one's example. Western history is principally a parade of leaders from Moses, perhaps, to any one of a number of today's statesmen or politicians. Reflecting upon that history, it becomes immediately evident that not every leader was or is idealistic,

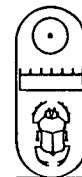
"good," or one to be followed. Some were simply leaders, or had that attractive power to cause others to follow them, just as the Pied Piper of Hamelin led the rats into the river to drown. But remember, after serving the town by ridding it of the pesty rats, the Pied Piper was not rewarded as promised, so he then used his attractive power of leadership to lead the town's children off into a hill country to disappear. Thus, the same leadership may serve for good or ill.

As intelligent human beings we have the right and responsibility to think for ourselves. In all things we should consider and weigh all aspects of a situation before reaching a decision. Then we should develop the courage to defend our decision, even to the point of standing alone in its defense. When this occurs we become a leader, for there is no other to follow. Many of the greatest leaders began alone because of the courage of their convictions. Only later and after much struggle did the masses begin to follow and laud them as great leaders.

Unfortunately, not all leaders are motivated by altruism. Some only seek or grasp power over others. Too many pages of history are bloodstained with the sagas of ruthless leaders who brought cruelty and suffering to those whom they subdued and forced into following. Only a voluntary and enthusiastic following entitles a ruler to be hailed as a leader. It is definitely not invariably right to follow a so-called leader. Despots and tyrants are always eventually removed by idealistic and dedicated leaders.

Is it wrong to be a follower? Of course not! Without followers, there can be no leaders. Not all of us possess that extra spark of inspiration, the daring to do, the courage to differ, and the determination to win for goodness. Those who do possess such qualities need support to bolster their leadership. The greater and more open their support, the more their leadership qualities manifest! There is a difference between a follower and a quitter. A quitter neither leads nor follows; he does nothing but envy the leader and despise the follower. A follower espouses the same goals as his leader and welcomes superior direction in attaining those goals.

(continued overleaf)



There is a certain precariousness to the position of leadership. Unless the leader sustains and nurtures the aggressive and idealistic qualities which led to leadership in the first place, he may find himself merely in a position of titular leadership. That is, he may actually follow out in front, being driven by the force of the masses nominally following behind. This is a sad turn of events, for inevitably natural law will demand that the direction go the way of the *actual* leader. Statesmen lead; most politicians "follow out in front."

The intelligent majority become confused and disillusioned when their trusted leadership fails them by losing strength and integrity in bowing to the wishes and pressures of those with ulterior motives. The followers can serve their leadership by vigilance—insisting that the original ideals and integrity be maintained. Otherwise they must share the guilt for failure. True leadership may be forced upon us when the need is great, but following must be voluntary if it is to serve and endure. If we can no longer lead with determined spirit and idealism, we should then become followers of those who *can* lead in that manner. This troubled world is always in need of brave and courageous leaders. Outstanding leaders are few but good followers are many.

The vast majority of us either lead or follow. Fortunately that is the nature of man. What is the proper role of a leader? Tacitus tells us that "reason and judgment are the qualities of a leader." Certainly all of mankind is faced daily and hourly with decisions to determine the conduct of life. Some of us seem to exercise better reason and judgment in those decisions. Others experience difficulty in reaching a decision, or are reluctant to take a stand for fear that it will not be the "right" or popular one. Such persons need a leader, whether it be the leader of their home, school, church, business, or government. They are good and sincere people, but they have no strong will or convictions.

The leader considers all facts, weighs both sides or alternatives, reasons and judges, and then takes a strong and courageous stand for his decision. Being thoroughly informed on the subject, he is prepared to defend his position before

one or all opponents. He has become a leader whether that was his aim or not. He will not be shaken by opposition or unpopularity. He is not bull-headed; he simply knows and knows that he knows. So long as he remains true to his ideals and protects his integrity he will remain a leader. He will serve as the solid rock on which the trusting followers will anchor.

From a practical viewpoint of life we must either lead or follow. Jesus said, "And if the blind lead the blind, both shall fall into the ditch." One must know the way in order that others may follow. If, through timidity, lack of confidence, or lethargy, there is no direction, we shall all suffer and wander aimlessly without reason or goal. This would not be living but rather wastefulness of life. Life is to live, and with a purpose!

Each person knows in his own heart whether he is strong enough to lead. If he thinks and decides for himself, he is his own leader and will undoubtedly lead others. If he is unsure but earnest he can seek some leader in whom he can place his trust and follow. To do either with sincerity is honorable, and to really live we must learn to lead or follow.



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.

Thomas Edison's Last Machine

by L. Perry Wilbur

NEAR THE END of his life, the famous inventor Thomas Edison was working on a special machine that would enable the dead to talk with the living.

Up to fifteen years before he died, Edison, who invented the phonograph and incandescent light, was a confirmed agnostic. He did not believe in a personal God or in personal immortality. Up to his last ten to fifteen years, the famed scientist had no faith or interest at all in another world beyond death. But something evidently happened, because he changed his mind in his last years.

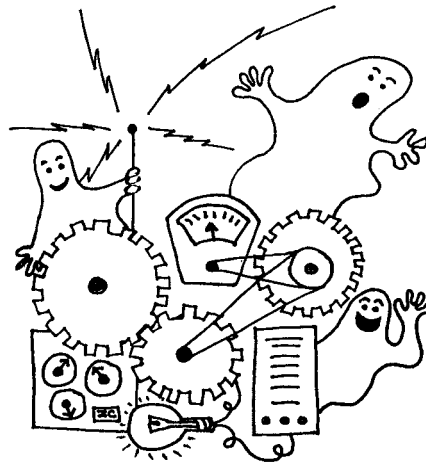
Edison did, however, believe there was intelligence back of the universe. He called this intelligence "the life force." As he put it, "The life force is immortal. It expresses itself in an endless succession of changing forms. This manifestation of energy came to earth from some other part of the universe. It has the power to travel any distance instantaneously. But its quantity is limited. In other words, not more than a certain number of things can live on the earth at a time."

Edison believed that this life force is within each living thing. . . "at the bottom of it." He also described the life force as being energy. Life, in his view, "is energy, but also intelligence." Intelligence is

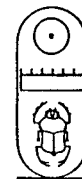
drawn from some common source—a reservoir—to which it returns after each individual life ends, to be used again and again forever.

Whatever it was that caused him to change his mind, Edison decided to keep an open mind—in his last years—about a life beyond this one. He began to think about and desire a machine enabling departed spirits (if there were any) to speak directly to people still alive on earth. He figured there was no harm in his attempt to build such a machine. If the idea worked, the hereafter would be proved once and for all.

A scientist through and through, Edison realized that he might be wrong about the possibility of a life after death. As scientists are concerned with facts, Edison of course had great respect for proof. His desire to invent such a machine, therefore, may well have been fired by scientific interest. His goal in creating such a machine was to enable any possible hereafter to prove itself, without having to rely on the aid of living mediums. As Edison put it, "Machines don't lie."



A curious belief of Edison's was that each cell in the human body consists of more than 100-million "particles of intelligence." He called these particles "little people." Depending upon one's ancestry, the majority of one's "little peoples" might be good or bad. If enough of the bad ones gained control of a person, according to Edison's belief, that



person would no doubt come to a bad end and possibly be involved in criminal acts.

One of the great inventor's strongest beliefs was that a great many people never amount to much because they will not think for themselves. "The brain can be developed just the same as the muscles can be developed, if one will only take the pains to train the mind to think." Edison placed enormous importance on this ability to think: "What progress individuals could make, and what progress the world would make, if thinking were given proper consideration!"

Yet the great inventor admitted that it often takes time to solve various problems, even when focused thinking is done: "It usually takes me from five to seven years to perfect an invention. Some things I have been working on for twenty-five years—and some of them are still unsolved. My average would be about seven years. The incandescent light was the hardest one of all; it took many years not only of concentrated thought but also of worldwide research. The storage battery took eight years. It took even longer to perfect the phonograph."

We will never know what the fruits of Edison's thinking were for a machine to talk with the dead. Details of his ideas and thoughts for such a machine died with him in 1931, along with the reason he changed his views about a life after death.

It is entirely possible, according to those who knew Edison, that he may have had some kind of religious experience during his last years on earth—an experience that might have influenced him to believe that a hereafter was possible. It is unknown if he did have any

such experiences. Whatever did happen to him made him definitely change his earlier views.

One of Edison's friends was Sir William Crooke, the great physicist who believed completely in spiritualism. Crooke's various investigations and findings did have a strong effect on Edison, and this could have caused Edison to become more open-minded on the subject of a life beyond.

Often asked which of his many unique inventions was his personal favorite—the one he felt was the greatest—Edison said that he liked the phonograph best. He explained, "Doubtless this is because I love music. And then it has brought so much joy into millions of homes all over the world. Music is so helpful to the human mind that it is naturally a source of satisfaction to me that I have helped in some way to make the very finest music available to millions who could not afford to pay the price and take the time necessary to hear the greatest artists sing and play."

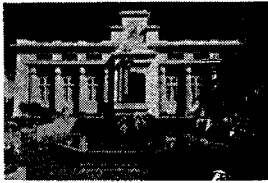
However, the invention of a machine to bridge the communication gap between the living on earth and the dead beyond would have far surpassed all of Edison's remarkable inventions. Could he have finished such a machine? Perhaps if he had lived longer or had started thinking about such a machine sooner than he did, he might have invented it. We will never know.

The last words reported to be spoken by the great Edison were about the hereafter: "There's a fifty-fifty chance that there might be a hereafter with immortality for the individual." △

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Cover Our cover is of a magnificent temple located in Bangkok, Thailand. It is popularly called the Emerald Temple because of its lavish inlay of colored mosaics and ornamentation of gold and semiprecious stones. In Thailand the temple is called **Mandapa** (pronounced Mondop), a spired structure. It houses the Buddhist scriptures (**tripitake**).





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Mystical Art of Breathing

Part II: Controlling the Breath

Prepared by George Buletza, Ph.D.
Project Director—Research

BOTH BODY and mind are influenced by the Vital Life Force contained in the breath. Thus, attention to the breath is an excellent place to begin concentration, contemplation, and meditation exercises which are intended to change a state of health, or to prepare for receptivity and attunement with psychic and intuitive influences. If we change the way we breathe we will almost immediately change the way we feel.

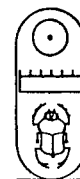
In practicing the breathing and relaxation exercise described in Part I of this article, subjects often notice and experience the duality of breath: the inhalation and the exhalation. After a while the breath seems to become just a single event again, a single rhythm that is whole. But in order to become conscious of the whole, we first create an awareness of the parts. Exaggeration of the parts, such as is found in Rosicrucian positive and negative breathing techniques, can increase such an awareness. Practice can also provide the Rosicrucian with the experience, knowledge, and confidence helpful to a successful application of healing energies.

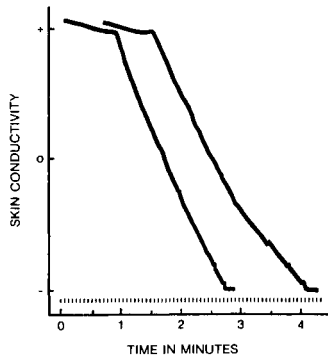
All research laboratory experiments with positive and negative breathing were

preceded by a period of relaxation induced by passive observation of breath (Fig. 1).^{*} This relaxing was aided by a progressive relaxation of body parts performed in time with passive observation of exhalations. Preliminary relaxation was essential to the success of experiments described below. Without deep relaxation, differences in the physiological response between positive and negative breathing techniques were not marked. A positive breath consists of a deep inhalation and holding of breath for sixty to ninety seconds; a negative breath consists of an exhalation and a holding of the exhalation for thirty seconds or longer.

The deep relaxation technique greatly reduced skin electrical conductivity as shown on the GSR (Galvanic Skin Response) tracing in Figure 1. This can be taken as an indication of parasympathetic outflow from the Autonomic Nervous System (ANS). If a deep positive breath is then taken and held, the sympathetic division of the ANS is immediately activated and there is a marked increase in skin conductivity as shown in Figure 2A. As the breath is held for about a ninety-second period the sympathetic out-

^{*}For figures see page 16.

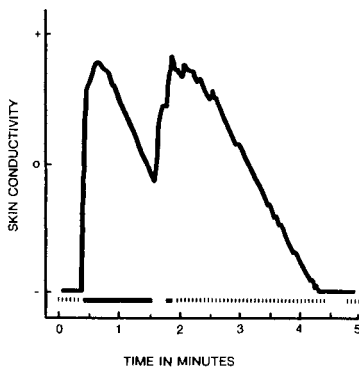




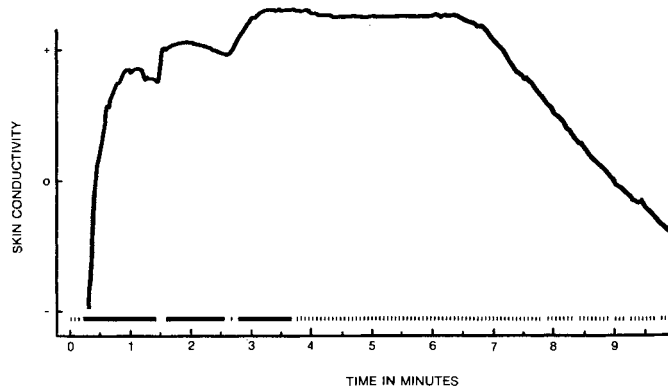
(Fig 1) Normal Rate Relaxation with Passive Observation of Breath

Figures:

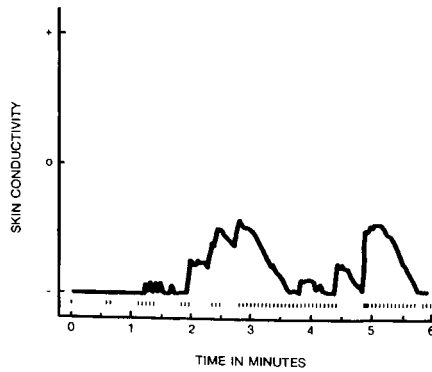
Galvanic Skin Response (GSR) associated with the passive observation and active control of breathing. Positive response indicates sympathetic activation (arousal, anxiety, excitement) and negative response indicates activation of parasympathetic division (relaxation) of the Autonomic Nervous System. Breath inhalations are indicated as solid lines and exhalations as open spaces at the bottom of graphs. Fig. 1: Relaxation response with passive observation of breath. Fig. 2A: Single positive breath. Fig. 2B: Three successive positive breaths. Fig. 3: Eight negative breaths. Fig. 4: Deep inhalations without holding breath.



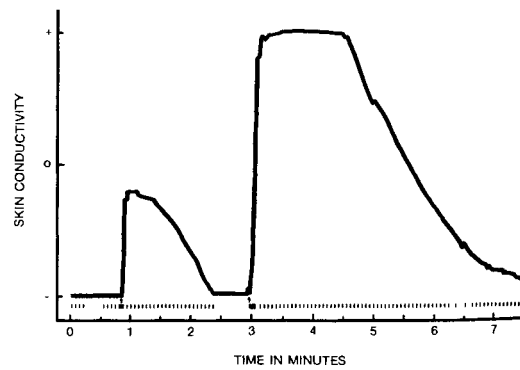
(Fig 2A) Single Positive Breath



(Fig 2B) Three Successive Positive Breaths



(Fig 3) Eight Negative Breaths



(Fig 4) Deep Breathing

flow and skin conductivity falls off. There is a second sympathetic peak with exhalation and subsequent deep inhalation. Relaxation then proceeded at a normal rate (2 min) for this subject as compared in Figures I and 2A.

Figure 2B shows the results to the ANS of three positive breaths performed in succession. Again, as for a single positive breath, there is a sympathetic peak with the first inhalation, followed by a gradual diminishing of sympathetic activity as the breath is held and released. The second and third positive breath led to a cascade effect with a greater sympathetic response elicited each time. The gradual falling off of sympathetic activity as the breath is held is also progressively less for each subsequent positive breath. Sympathetic response is maximum on the third or fourth breath. Subsequent positive breathing did not lead to greater skin conductivity in subjects tested.

Relaxation

Although relaxation techniques were immediately employed following the positive breath exercise, sympathetic involvement remained high for three to four minutes and deep relaxation was not attained for eight minutes following the exercise. Thus, relaxation proceeded four times slower than normal. Monograph instructions call for a period of relaxation between positive breath healing treatments. From this study, the reason for this is readily apparent.

Figure 3 shows the effects of a series of eight negative breaths on the ANS. Following preliminary relaxation, little change is noted in parasympathetic outflow with negative breathing of about thirty-second duration. During the negative breath itself, conductivity tends to decrease as shown in breath 5, 6, 7, and 8. Normal breathing following negative breath 3, 4, 5, 6, 7, and 8 elicited slight but progressive rises in skin conductivity. The longer the periods without oxygen and the greater the recovering inhalation, the greater the subsequent sympathetic responses during subsequent normal breathing periods. Relaxation during these recovery periods proceeded at a normal rate.

A deep breath without holding is enough to elicit significant changes in *autonomic* function. Figure 4 shows

the results of two deep breaths sometime following a negative breath. In each case a sympathetic activation was elicited. Recovery and relaxation rates were normal.

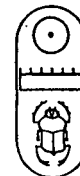
During the breathing experiments, brainwave output was constant in the low alpha and theta range, averaging between four to ten Hertz. During the holding of breath, brainwave amplitudes were low. High-amplitude waves were common during active inhalation and exhalation. Pulse rates tend to increase during inhalation, but gradually diminish with holding of breath and with exhalation.

In general, a deep breath or a positive breath is accompanied by sympathetic activation, while relaxation and negative breathing are accompanied by parasympathetic activation. During healing, the visualization of these subtle nerve energies are focused and voluntarily channeled through the radial nerves to bring about specific psychic events. The efficacy of rhythmically applying and removing the fingers in time with positive and negative breathing can readily be discerned from Figures 2 and 3.

The aim of these exercises is not to become skilled in analyzing the breath, "Now I inhale, now I exhale," etc. The aim is to increase awareness of the continuous flow of Vital Life Force. Similarly, the aim of meditation is not to become skilled in meditation technique; it is to become aware of the whole of existence consciously.

Frequently in life we believe we must choose between two alternatives, when in actuality we can have the whole thing. Duality means dividing things into opposites. As long as we are caught in duality, there will always be a feeling of irreconcilable conflict. But when we see the wholeness of a situation, we are seeing a third, balancing condition, greater than either of the two sides. When a jigsaw puzzle is put together, the whole comes into focus and the parts are no longer important; they were only used to create a picture that finally had nothing to do with the shape of the separate parts. The whole existed before the parts were cut.

As we begin to see a larger and larger picture, it does not seem a contradiction that opposites can exist simultaneously. It does not seem like a contradiction that



we can step inside ourselves and watch ourselves breathing as if it were the only task in life we had to do, and also be immersed in life around us, fully, consciously, and joyfully. The rhythm of in-and-out reminds us of the relationship between *insight* and *outlook*. As we see everything more consciously, each new insight brings a corresponding change in outlook and each new outlook attunes us to new insights, one always leading to the next in a cycle of vital energy. Health improves almost as a by-product of this pattern, and thus, Rosicrucian healing is not limited to treating symptoms.

The Vital Life Force is a sacred presence that is omnipresent, a subtle

life-giving essence essential to our very existence. During his course of study, a Rosicrucian learns to concentrate this vital essence by means of breath control. The mystical art of breathing involves the control of this all-pervading energy and it is in the held-breath exercises that one is able to generate the will power to gain mastery of the body. Downward-flowing energies are physical in their influence, upward-flowing currents are purely mental or psychical. As the goal of the Rosicrucian is spiritual illumination or Cosmic Consciousness, this vital essence might be considered the alchemical catalyst by which this is accomplished. △

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS	Monday through Friday 9:00 A.M. to 4:00 P.M.
EGYPTIAN MUSEUM	Tuesday through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	<i>June through September:</i> Tuesday through Sunday <i>October through May:</i> Saturday and Sunday 1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 2:00 P.M. to 5:00 P.M.
SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 21 through May 10

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

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Dear Sir: I plan to attend the **1977 Rosicrucian International Convention** in Paris.

Enclosed is my remittance for \$ _____ to cover the following: _____
Convention Registration (for members only). \$75.00 per person Includes *Convention* banquet.

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Upon receipt of your remittance and completed reservation form we will send you a receipt. Your *Convention* credentials and *Banquet* tickets will be available to you at the Registration desk in Paris on the *Convention* dates. All active members of A.M.O.R.C. are eligible to attend. Reservations must be received by June 15th, 1977 so mail your's early to avoid disappointment. Please be sure to bring your membership card and latest receipt to prove eligibility for *Degree Class* sessions.

AIR FRANCE //

When Two People Meet!

by Steven L. Lubetkin

*What you are speaks so loudly
I cannot hear what you are
saying.—Emerson*

IN THE ABOVE quote, Emerson touches on a very important aspect of interpersonal communications; namely, it is virtually impossible to ignore a personality when engaging in any sort of interchange of ideas. Nonverbal communications play a role in every contact we make. Most people can think of at least one time (probably more) at which they have said to themselves, "I don't trust him, he has a hostile face." Rarely, if ever, do we realize that we are making generalizations on such superficial grounds.

While it is true that many things can be determined from the outward expressions of a particular person, it must be pointed out that many persons are quite capable of acting outwardly in a way different from what they feel inside. The defense mechanism known as reaction formation is a good example of the type of outward (nonverbal) communication which can be so deceiving.

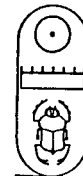
Words are one form of communication in a field of many. It is just as simple to express an emotion by a touch or a glance as it is to verbalize that same feeling. It

is in this field, *proxemics*, that spatial relationships establish the type of communications taking place. Two people who have been friends for some time will have a tendency to gravitate toward each other at, for example, a party. Defined in terms of "personal distance," this sort of relationship is certainly markedly closer than a casual conversation between an employer and employee. Every day these types of boundaries are set up, and words play little, if any, part in the proceedings.

When we do finally establish the non-verbal relationship, the time arrives for words to be added. It is at this point that there is a threat of breakdown in communications, for if one has established for himself an attitude of aloofness, he is likely to find himself mirrored in his partner. When Emerson says he cannot hear what is being said because he hears who the person is more loudly, he seems to be pleading for people to give up attempts at overwhelming others with their personalities. His words are a criticism of encroachment. It is not our place to force what we are on others; we have the right to be what we are, but no more.

Dyad (two-person) interactions demonstrate the type of communication Emerson sought: two individuals with the right to their own ideas, but each recognizing the other's right to accept or reject his partner's beliefs. Free choice is the key here: I may be aggressive, but I do not have the prerogative to intimidate you in a conversation. That which is a part of me should be made apparent to you, but not to the extent that it changes what you are.

The appeal being made here is clearly on the basis of the territorial imperative: respect the personal space of others. It is difficult, if not impossible, to refrain from communicating *any* impressions to others when words are not employed, but it is certainly an acceptable ideal to strive for. It can at least be hoped that what we do project to others can be contained or controlled if necessary in order to respect their space. We cannot help but affect others with nonverbal evidences of our personalities; we have only to make certain that the effect we have does not hamper the intentions of our verbal evidences. △



An Undeciphered Language*

*The fascinating
Meroitic Script*

by Bronwen Hammet

THE BUTTES-CHAUMONT IS one of the last districts of Paris that still keeps its village atmosphere. At the top of its steep streets and even steeper flights of steps on the city's north-eastern fringe nestle flower-decked houses surrounded by trim little gardens. One of them is the home of Egyptologist Jean Leclant, a member of the prestigious Institut de France, who has collected there thousands of clues to a mystery which has puzzled researchers for years: the origins of the Nile Valley peoples.

He received me in a large room with maps, reproductions of inscriptions and photographs of monuments covering the walls. Around the room and along the passages stood filing cabinets packed with punch cards.

*Original title: The Testimony of an Undeciphered language.

What you see here, said Prof. Leclant, are the computerized records of some 800 texts from Nubia and the northern Sudan. They are in the Meroitic tongue, the first written language of inland Africa—at least, the first of which we have found remnants.

Although we don't understand this language, the inscriptions have nevertheless disclosed valuable information about a great lost civilization, the Kingdom of Kush mentioned in the Bible and ancient Egyptian texts, which developed along the Middle Nile between the 8th Century B.C. and the 5th century A.D. Scholars have only recently begun to delve into its history.

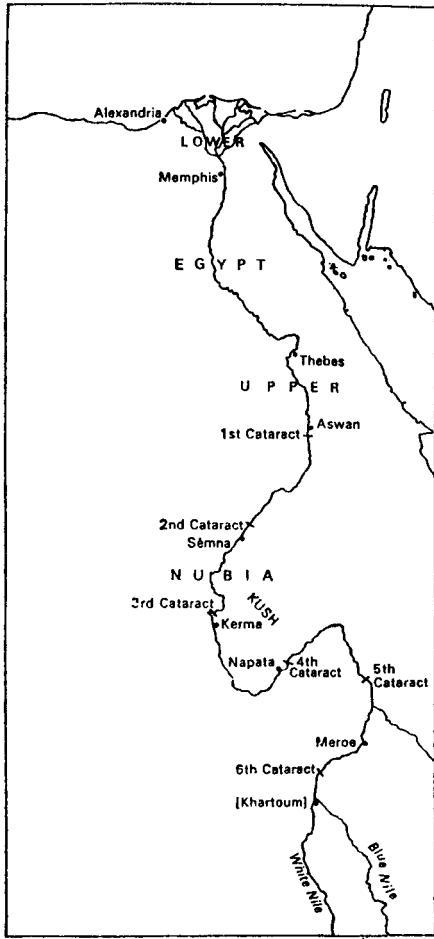
The first capital of Kush, Napata, was just north of the Fourth Cataract, the second, Meroe, about 200 miles (300 km) upstream, in the savanna country near the Sixth Cataract. There, against a genuinely African but non-negroid background, colonial influences from Pharaonic Egypt and the Mediterranean, Alexandria in particular, were grafted on to the original stock.

The influences were not all in one direction. The people of Kush, in fact, were strong enough to block the Egyptians' expansion and even invade their territory. By the last centuries before our era, Meroe had become an important iron-smelting centre and the capital of a powerful state whose political, military, and commercial influence reached far to the south and the west, eastward to the Red Sea, and northward, beyond Napata, to the region of the First Cataract, near what is now Aswan.

During the 1974 meeting in Cairo on "the peopling of ancient Egypt and the deciphering of the Meroitic script," organized by Unesco in connection with the drafting of the General History of Africa, you said that this region was a 'zone of archaeological silence.' Why is it so little known?

It remained isolated for a long time by the barrier of the cataracts. The climate is harsh and the terrain uninviting. It was only at the beginning of the nineteenth century that the Viceroy of Egypt, Mohammed Ali, sent an expedition be-

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yond the Second Cataract, opening a road to the south. On the heels of this Egyptian army came all sorts of foreign adventurers, often posing as doctors or apothecaries, who pillaged the Meroitic tombs. That was how the jewels of Meroe came to be discovered in the pyramid of Queen Amanisheket in 1834 by a man named Ferlini.

There was also some genuine archaeological research, such as the expeditions undertaken by the Frenchman Frédéric Cailliaud and Louis Linant de Bellefonds in tremendously difficult conditions. Then, in 1844, the Prussian Karl-Richard Lepsius laid the real basis of Meroitic archaeology by his systematic investigations in Egyptian Nubia and the Sudan. From 1916 to 1923, George Reisner, an American, carried out some very successful excavations. However, research really got under way after World War II, following the expansion of the Sudan Department of Antiquities, when an inventory of sites was established and further surveys and excavations organized. These expeditions brought back objects as well as inscriptions, mainly from funerary monuments.

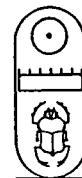
Have you been able to decipher the inscriptions?

No. They are important but still mute witnesses to the region's history. We have made some progress. By comparing different texts in which a given set of characters recurs, we can work out theories about the language's structure. For the time being, however, all we understand is the approximate value of the signs, a few grammatical forms and some proper names.

Some of the texts are in hieroglyphics, borrowed from the Egyptian. But there are also many inscriptions in a cursive script derived from the demotic, a simplified form of ancient Egyptian. However, the signs face in the opposite direction from the Egyptian ones. It took a long time to figure this out and it did not make the deciphering any easier.

We know that Meroitic writing is more or less alphabetic. The British Egyptologist, F. Lloyd Griffith discovered this around 1910. We also know that its

:5353:VJII:5<V400IK:553RK:43R<
 455VJII5R3:VJII:5131R5:5<555V252
 JIIK133:
 14:453513:K5WV7:5555V252:45R
 V40:15401R5:5<5VJII:VJII:53544
 W<:KW
 135:40VJII:4<LW4:1R403:535<E
 :05VJIIWV52:05VJII4R3:K35:740VJII5
 513135JII
 00K5:5<553RK:K5V20:540VJII5V5135
 5R33:4JII50523:455V72:45133:K4
 :34WV52:35JII5R3:4053400:24V:4
 0:53R445:K1W5:4053400:40
 52:05VJII45W513:K5VJII52:K5V24344
 RR4R4352:4237:40:5V5R<52:W3
 :1R3:5354W135:15<352:15W135:13
 1R3:3R52:R<55135:15R
 4W135:R<55135:45R:1R3:535JIIK
 V5R4R34V5:4545352:45
 <3:5W552:45V55R:43V5W113:5<
 JII5W552:4R352:JII15W
 VJII:535:5VJII0:5<LW<:VJIIK5W3:VJII



alphabet consists of twenty-three signs, including four vowels (a, e, i, o), fifteen consonants, four syllabic signs (ne, se, te, to), plus a separation sign inserted between groups of words. Moreover, we know roughly how the Meroitic article functions. So we are able to isolate parts of the text and groups of words and to make comparisons. All this means we can transpose Meroitic writing into the letters of the Latin alphabet and keep a computerized record of the inscriptions.

Does the computer play a big part in your work?

A very big part, indeed. It is capable of selecting instantly any item of information that may be required from the huge collection of Meroitic texts stored in its memory. This data bank, open to research workers everywhere, should prove invaluable in preparing a repertory of Meroitic epigraphy. It will certainly make research easier for the small groups of specialists working in countries as far apart as Sudan, Britain, Canada, France, the German Democratic Republic, the German Federal Republic, the United States, and the USSR.

You say the language almost completely eludes you. Yet you seem to have managed to learn a good deal about it?

Yes, in a way. We have identified parts of funerary inscriptions invoking gods, naming the deceased and relatives, and repeating blessings.

Let's take another example. If you name a Meroitic city, I can tell who its priests and officials were, and even outline a picture of the Meroitic system of government. Conversely, I can tell you—again from the name—whether the person was a king, a priest or a high-ranking official, or, if it's the name of a god, I could list all the cities in which he was worshipped.

For instance, in the southern, most African part of Kush, the main divinity was Apedemek. He's a lion-headed warrior-god holding a bow. He's also a hunter-god. Sometimes he is borne by

two richly-caparisoned elephants. Apedemek is typically African and typically Meroitic. The dog-like Anubis, on the other hand, was worshipped more in Lower Nubia, which was in contact with Egypt, and where the gods were inspired by Egyptian divinities. In the upper part of the country, the heartland of Kush, native gods predominated, such as the bizarre monkey-god with a disk on his head.

Do you believe that these inscriptions and texts may one day provide definitive clues to the origin of the people of Kush?

They will tell us a great deal once they are deciphered. For example, we have long historical texts that trace the blood relationships of Meroe's famous men—their families, their careers, their memorable deeds.

And this will add to knowledge of African history generally?

Certainly. New data about the Nile Valley's history would inevitably throw light on that of the whole of Africa.

One important line of research is to define the links between Egyptian civilization and the African civilization of Meroe. We know that after the fall of Kerma, Egyptian influence on Kush lasted for a long period. The successive capitals of the kingdom, Napata and Meroe, were impregnated by this influence and, in turn, their own spread as far as Lake Chad and beyond, towards the west of Africa.

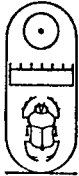
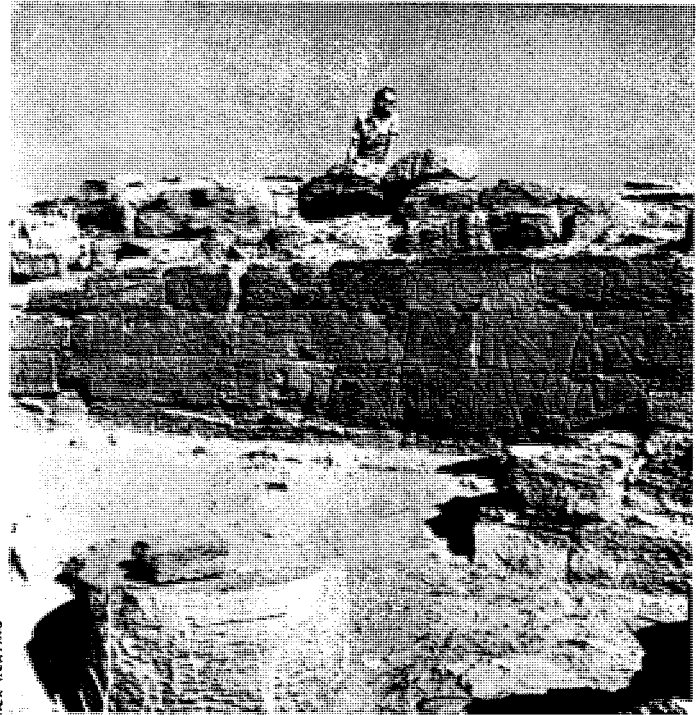
Since the opening of the Aswan high dam, the waters of the Nile have covered a great many monuments of this civilization. Are there any sites left to explore?

Other than the famous Abu Simbel temples and the monuments on Philae Island saved through Unesco action, many sites in Nubia have been submerged. Vestiges from that part of the

(continued on page 28)



Pyramids near Gebel Barkal, Sudan, dating from the late Meroitic period and below, Herodotus described this Meroitic "Sun Table" temple located in modern Sudan.



Nile Valley are now lost for ever. Fortunately, some regions south of the Second Cataract still bear superb witness to Kushite culture. For the last few years, I have been participating in systematic excavations of a large necropolis of about 300 tombs, located near Sedeinga, one-time capital of a principdom in the border region between Egypt and the land of Kush.

As to the future, besides a thorough reconnaissance of Upper Nubia between the Second and Fourth Cataracts, the site of Meroe should be systematically excavated. Further south, the banks of the Nile and its main tributaries deserve careful exploration as do the caravan trails which cut through the loops of the Nile between Napata and Meroe.

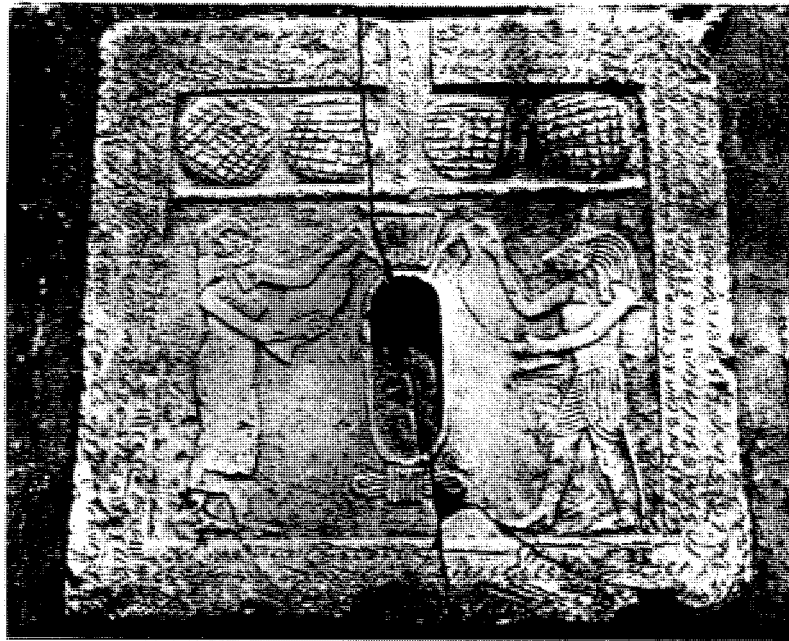
It would also be worthwhile to explore the confines of the Meroitic empire in all directions—towards the Red Sea, Ethiopia, the savanna land to the south, and westward to Chad—to determine

how far it extended, collect evidence of its trade and assess the influence of this civilization which was a meeting ground for Egyptian and African cultures.

—Unesco Features

Editor's Note: Recent archeological finds in the land once known as *Kush*—now Sudanese Nubia—suggest that in ancient times the narrow region bordering the Nile was an interesting cross-cultural “highway” between Egypt and inner Africa. Many of its archeological sites, mostly uncovered during the 1960s, are now under the waters of the new reservoir behind Aswan Dam. For more information concerning the Meroitic and other historic cultures of this region, see Rex Keating's *Nubian Rescue* (Robert Hale & Co., London, and Hawthorne Books, Inc., New York). Mr. Keating has been involved in many archeological projects in Sudanese Nubia. △

This ancient Meroitic sacrificial altar was found in what is now Sudanese Nubia.

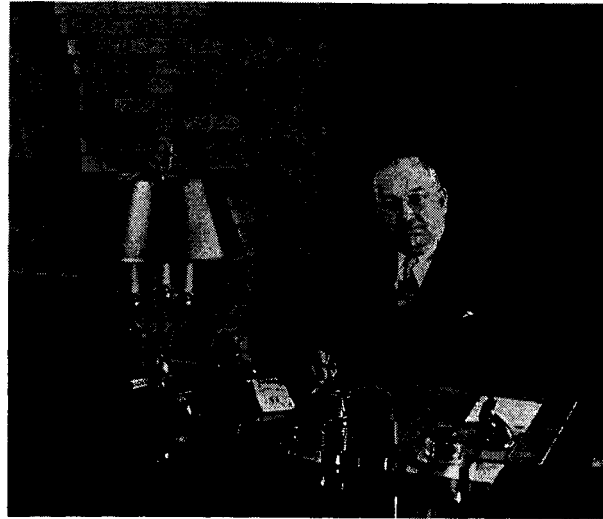


*The
Rosicrucian
Digest
September
1976*

UNESCO

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

The Practical Application of Mysticism



STUDENTS of modern mysticism in the new world generally, and our members particularly, can hardly appreciate the real value of mysticism taught by the AMORC until they have made practical application of certain cosmic laws and principles.

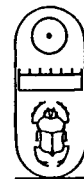
Not so many years have passed since mysticism was little known in the United States except as a form of mystery or magic, delighting the intellectual man more than affording him any real help in the material world. There are many today who still have the same view regarding that knowledge which lies within the field of mystical comprehension.

It is not uncommon to hear that we should eliminate the word *mystical* from our literature, if not from our ritualistic ceremonies and study material. Some claim that while the mystical development within them has been encouraged and strengthened, the practical side of our work far overshadows the mystical. We contend, however, that the sole purpose of our instruction is to develop and perfect the mystical qualities, or the consciousness known as mystical, in each human being.

Through this means, man becomes attuned to higher impressions and gains in understanding. He learns to interpret the emotions and sensations to which he has become sensitive by such development. This is so because the mystical side of man, or that which delights in the mysticism of the universe, is the higher side of man.

Religion has always had for its end the development of the higher side of man; but when religion tends to develop man's comprehension solely along the lines of the spiritual expression and ignores the practical in life, it fails in its real purpose. The success of churches of today will lie in guiding and directing man so that his development and understanding of all things divine and material will assist him in living a better life, having better health, and more happiness.

One need only go to the older countries to discover what modern mysticism, exemplified by the AMORC, has contributed to the advancement of the West. In older countries, bound by traditions, limited by conventions, lacking in some way the spirit of progress, hampered by legislation, laws, principles and doctrines unknown to us, mysticism and occultism are still classified by many as subjects for investigation and study, but not as practical helps in daily affairs. This may



seem strange to those who know that occultism, mysticism and the Rosicrucian movement had their development and foundation in these older countries. It is because of this and the great reverence for tradition that mysticism—the Rosicrucian studies especially—has made slower progress.

In some countries, one finds the thought expressed that people in the United States have some secret method, some unusual knowledge or possibly some mysterious key to success and prosperity. When one explains that in the presentation of Rosicrucian teachings, the allegorical, veiled and symbolic principles are applied to practical needs, many think it surprising that we can adjust, translate, and interpret Rosicrucian philosophy to apply to our advanced and material interests.

The inquirer asks: "Do you actually use alchemical principles and transmute metals into gold?" "Do you mean that you take the divine principles contained in the teachings and apply them to your business affairs, in your homes, and for your health and happiness?" To the tradition-bound this appears an adventurous and daring experiment.

When it is explained that a Rosicrucian should look behind the allegories, the metaphysical symbols and the alchemical process to discover laws and principles that can be used daily in all the affairs of life, the question at once is how and in what manner.

References to Transmutation

The most common occult and mystical books in the private libraries of Europe are those which were popular a hundred years ago. They are read today with the viewpoint and interpretation offered in veiled expressions by their authors. Thousands are still to be found who believe that the repeated reference in Rosicrucian writings to the transmutation of *baser metals into gold* refers exclusively to a chemical process—one to be performed in a laboratory with crucibles, vials, and paraphernalia familiar to the alchemist. Devoting themselves to a study of formulas symbolically presented, they waste years in the attempt to prove that baser metals can be transmuted, and they pass into old age without having

accomplished anything for mankind or for themselves.

It does not seem to occur to many that ancient writers used the alchemical expression to indicate that man's baser nature might be transmuted into a higher expression. This the mystics of the New World have done for their own advancement, success, prosperity, and happiness while those in the older countries were still hoping for the discovery of a secret of transmutation and the revelation of the key of life.

This is no reflection upon those who cling to the older viewpoints, for certainly great good has come through their devotion to the allegorical and symbolical teachings of the older mystics. Centuries have passed, however, and the consciousness of man today as well as his necessities, vision, and creative powers have taken him far beyond the point of advancement existing when the ancient writings expressed his problems, desires, and needs.

When disease was little understood and perfect health considered unusual, it was natural for man to think that one specified mineral, one combination of elements, one drink of life fluid, if discovered or *transmuted*, might become the key to health and the protector from disease. Today man knows that health is not a special gift, not a rare attainment, not a mysterious blessing, but a natural birthright, and that disease results from the violation of laws. The modern mind knows that health results from living properly, and that there is no one specific, no one secret formula which will guarantee health in the face of the violation of natural laws.

This one change in viewpoint is, to a great extent, responsible for more practical knowledge of the higher mysterious laws of nature. Everywhere in Europe and the Orient the AMORC of North America, with its revised and modernized presentation of the ancient teachings, is highly praised. Its lectures and monographs have been read and translated in most of the European branches of the Order, and commendation is well-nigh universal. Requests are constantly received from Europe for our lectures, and reports show that testing principles and laws in a modern way brings unusual results.

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The comment most frequently made is that the AMORC Rosicrucian teachings offer the most practical benefits and contain the only practical experiments and applications for those who wish to succeed in life. Members of the AMORC who have visited foreign lodges and demonstrated some of the laws and principles have appeared to be miracle workers to those who have never ventured to apply the principles in this way.

Even so, there are thousands in the United States who continue to believe that self-appointed teachers and avatars from Oriental countries possess rare knowledge or secret methods by which health, happiness, and prosperity may be attained in a few days or a few hours. There is an equally large number who believe that secrets, rules, and principles, preserved for the sincere and the studious, may be found in a popular book and

converted into a modern Philosopher's Stone or a new Elixir of Life.

Our duty as Rosicrucians lies in personal development first, personal mastery second, and conscientious leadership third. Let us be broad and tolerant, not jealous of the knowledge we possess. We must preserve it carefully for those who are sincere in their desire to study and attain wisdom. Let us always be mindful of the fact that we must lead in the way of light and make it possible for others to find the goal of their search.

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.

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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances that arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

October: General Omar Torrijos Herrera, Head of Government, Panama, is the personality for the month of October.

The code word is NEO.

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



MOBUTU SESE SEKO

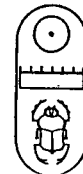
December:

Mobutu Sese Seko, President, Zaïre, will be the personality for December.

The code word will be SCALE.



GENERAL HERRERA



A New Cosmology

(continued from page 7)

Leviathans would dispose of enormous energies in a very flexible way. In comparison with the whale, they would have a much greater need for self-control and intelligence. Leviathans would evolve to a fantastic level of intelligence because of the combination of great need and great physical resources. But a leviathan would also need a very long, drawn-out childhood, lest the child destroy itself before it learned to withhold its own destructive power. Thus childhood would have to involve a maximum rate of mental stimulation and learning, along with protection from true damage.

Now, where does the human race fit in this ecology? Are we the latest and weakest of intelligent species? Are our psychic powers an accidental sort of thing, an incidental result of Darwinian evolution on this planet?

The more experience one has with *psychic powers*, the harder it is to answer "yes" to these questions. How could the material cells and fluids of the human body, unaided, receive and transmit thoughts with such selectivity? Is there not a need for some other structure—including something like an antenna or reception organ—to receive thoughts? How could a person like Julius tap energy in such a great quantity without the use of a special mechanism, invisible only to the ordinary eye? Why would the "aura" be such a universal phenomenon, if human beings were only made of ordinary matter? How could memories exist of experiences "outside the body" if humans did not possess senses and thought power beyond those of the ordinary body? It seems unlikely that

humans could possess such powers, unless these powers came from a firm and ancient biology. But how is this possible?

Human beings may be complicated organisms. As the lichen plants we see on top of mountains, we ourselves may be individuals created of a unity of two different forms of life. One part is our ordinary body, composed of atoms, the product of ordinary evolution on Earth. The other part, our "psychic body," may be the body of a baby leviathan. In our human aspect, we may seem very small in comparison with the mosquitoes and vultures of space.

As leviathans, however, we may possess hidden powers infinitely greater than theirs. Our parent or parents in space—full-grown leviathans—would appear omnipotent and omniscient from the viewpoint of all smaller creatures. In reality, however, the species of leviathan would have an infinite number of members, scattered all across the voids of the greater universe. It is interesting that Jesus Christ spoke always of "our Father" rather than "God." When we say that "life is a school" or that "we are all brothers and sisters," this may be more than just a metaphor. Reincarnation of the psychic half of ourselves is almost unavoidable, as a consequence of this theory.

Is each one of us a baby leviathan, or are we all collectively parts of one single baby leviathan? This question is very important, but very difficult to answer, and people on either side claim that their adversaries suffer from a fatal and evil illusion. Whatever we are, we have much to learn and to study here in this school. A critical moment in anyone's life is when he or she separates part of the psychic self from the material body—when he discovers that his permanent sense of "I" is in the psychic part.

None of this model requires supernatural or metaphysical assumptions. All that it requires is the existence of physical fields, unknown as yet, but fully consistent with quantum mechanics as we know it.

Discussion of Problems

The theory discussed in this article does not give the whole truth about cosmology and mysticism, any more than Newton's theory gave the whole truth

about gravity. This theory is something to work with, to suggest questions, to help us unify the worlds of modern physics and mysticism, until we have enough experience and integrity to formulate a more precise, comprehensive theory. It is vital that this theory can be worked with in laboratories outside of the Order proper. There are some phenomena, such as the ability to visualize the future, which this theory tells us nothing about. Precognition does not contradict this theory, but it will require further studies in statistics and geometry before we can understand it. Advanced Rosicrucians can, of course, think of many other examples.

This theory presents new explanations of many phenomena. It is inevitable that a new theory must conflict with old preconceptions about these phenomena. To discuss these preconceptions will require many articles and books; in the meantime, we must be brief.

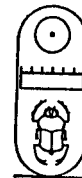
A traditional physicist would probably react against the idea that free energy can be recycled from disorder. "What about entropy?" he would say. "Entropy keeps on increasing until it reaches a maximum; then it fluctuates close to the maximum." *Entropy* is a measure of how close the universe is to equilibrium; it is a common mistake to assume that entropy is a synonym for "disorder." I would claim that the universe already reached a maximum of entropy long ago. The equilibrium state of an iron magnet is not a totally disorderly state. The magnetic fields of different atoms line up together, so that there are correlations in behavior which continue to exist even in equilibrium, across significant distances.

So, too, the equilibrium state of the universe may include complex patterns of correlation—"life" and "civilization" are among those patterns. The specific patterns depend on the concrete properties of the forces involved, and our discussion above focused on these concrete properties. When all energy is positive, the probability of a state may decrease with energy. When all energy is negative, the probability of a state may increase with energy. If we allow an interaction between these two realms, bit by bit, we reach a probability distribution of a new kind.

Negative energy effects, throughout space, may be compared to the effect of sunlight, distributed evenly throughout the surface of the ocean. An all-pervasive source of energy can indeed sustain life if it has the right properties. Energy could possibly be created by making negative energy particles, and throwing them away, leaving positive energy behind. Or, if negative energy particles can be held in place, in some kind of container, their negative weight could be made to cancel out the positive weight of ordinary matter—thus antigravity is possible, plus zero inertial mass. The rate of vacuum decay would be counterbalanced by the rate of recombination and collision of positive and negative energy particles. As the particles become more numerous, an equilibrium will be reached. Today's methods of approximation (simple "perturbation theory") are simply too weak to describe the process of reaching equilibrium.

A Rosicrucian might have many reactions to this theory, depending on his or her background. The theory certainly is consistent with the most essential parts of Rosicrucianism—reincarnation, the scientific approach, the view of life as a school, the emphasis on learning and on keeping an open mind. The theory is certainly very different from the Rosicrucian teachings. The Rosicrucian teachings, like the Delphic oracle, will often tell us something like "X is the opposite of Y." This statement will often be based on experience, not on theory, and there may be many different ways to interpret the statement or to explain the original experience itself. In order for the teachings to evolve, or for us to evolve, we must strive to develop ever more explicit understanding of the knowledge and the experience accumulated so far. As part of this striving, we may expect to accumulate new and different experiences of value.

In order to develop a more detailed and explicit understanding, we should experiment with a variety of possible interpretations. The theory discussed in this article is offered in that spirit. A further goal of this theory is to encourage unity between physics, as taught in the university, and Rosicrucian teachings. The values of such a unification should be clear. Δ



When God created man, He put within his perfect body a soul and potentialities for him to nurture and to tend. There will be outside influences to help his growth or retard his progress. Man, being a freewill agent, can cultivate or destroy as he chooses. If not attended or used, these potentialities wither and fade as those of the flower. If carefully attended, they grow into strong reserves for future use.

—Alice E. Leslie

ROSICRUCIAN CONCLAVES

CALIFORNIA, HOLLYWOOD—Southern California Regional Conclave—October 16-17, Hollywood Masonic Temple, 6840 Hollywood Blvd. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Master. For more information, please contact Mrs. Waltha M. Sievert, Conclave Secretary, 148 N. Gramercy Place, Los Angeles, CA 90004.

COLORADO, DENVER—Southwestern Regional Conclave—October 29-31, The Regency Inn, 3900 Elati Street, Denver, Colorado. Grand Lodge will be represented by Frater Raymond Morgan, Director of Promotion and Public Relations. For more information, please contact Mr. Claud Thomas, Jr., 2650 Aster, Pueblo, CO 81005.

MASSACHUSETTS, BOSTON—New England Combined Rosicrucian Conclave—September 17-19, Johannes Kelpius Lodge, 13 CleveMont Ave., Allston (Boston). Dr. John Palo, Past Master of New York City Lodge, and Dr. Walter Albersheim, member of the Rosicrucian Research Council, to be honored guests. For more information, please contact Mr. Raphael Baptiste, Johannes Kelpius Lodge, P. O. Box 273, Allston, MA 02134

NEW YORK, NEW YORK—North Atlantic Regional Conclave—October 22-24, Americana Hotel, 811 Seventh Ave., New York City. Grand Lodge will be represented by Frater Raymond Morgan, Director of Promotion and Public Relations. For more information, please contact Mr. Robert Santana, Jr., P. O. Box 417, Annandale, NJ 08801.

OREGON, PORTLAND—Northwest Regional Conclave—October 8-10, Masonic Temple, 2nd Floor, 1119 SW Park Ave., Portland. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Treasurer. For more information, please contact Mr. Lee Martin, 5739 SE Salmon, Portland, OR 97215.

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 21, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:30 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

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*.

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Rosicrucian Activities Around the World

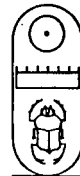
RECENT RECIPIENTS of the Rosicrucian Humanitarian Award were Viv and Paddy Wilson of Bulawayo, Rhodesia. Their respect and deep feeling of understandings for animals moved the Wilsons to create a large animal orphanage on their 100-acre property near Bulawayo. The orphanage—called “Chipangali,” meaning open, friendly country—accepts only orphaned, sick, or injured animals, and there are many in the nearby towns, farmlands, and bush country. After nursing the various animals back to health, the Wilsons usually return each animal to its natural habitat in the bush. The Wilsons have never purchased or sold an animal, and funds for animal care are derived from a small admission fee charged to visitors at Chipangali. As Curator and mammologist of the National Museum, Mr. Viv Wilson knows animals well, and among Chipangali’s variety of animals are unusual species rarely seen in the wild or game reserves. The Humanitarian Awards were presented to Viv and Paddy Wilson at a special reception at Salisbury’s Flame Lily Chapter, AMORC.



Paddy and Viv Wilson at Chipangali



The recent Rosicrucian World Convention in San Jose brought together dignitaries from throughout the world. Shown above is Chief Awolowo from Nigeria, chatting with Alex Braun, author of “Brave New Era” and Editor of *El Rosacruz*. Nigerian Grand Councilor Bolaji Iriah and Mrs. Awolowo are looking on. Shown in photo on left are Regional Monitor Ladipo, Lagos, Nigeria; Bolaji Iriah; Imperator, Ralph M. Lewis; and Nigerian Chief Ogunde. The four are seated in the beautifully appointed Conference Room of AMORC’s Administration Building.



**WILL SPACE
TRAVELERS FIND
CIVILIZATIONS
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?

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BEYOND
EARTH**

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San Jose, California 95191

This *one* notice will change your master file and be made available to all departments.

Be sure to let us know as far in advance as possible when your address will change.

TEMPLES OF NEPAL » » »

Kathmandu, Nepal, close to the towering Himalayas forming the frontier of Nepal, is a city unique in its admixture of temple architecture. Hinduism and Buddhism flourish in the city. The temples of each faith are strikingly eclectic, incorporating certain characteristics from one another. The temple shown is such an example.

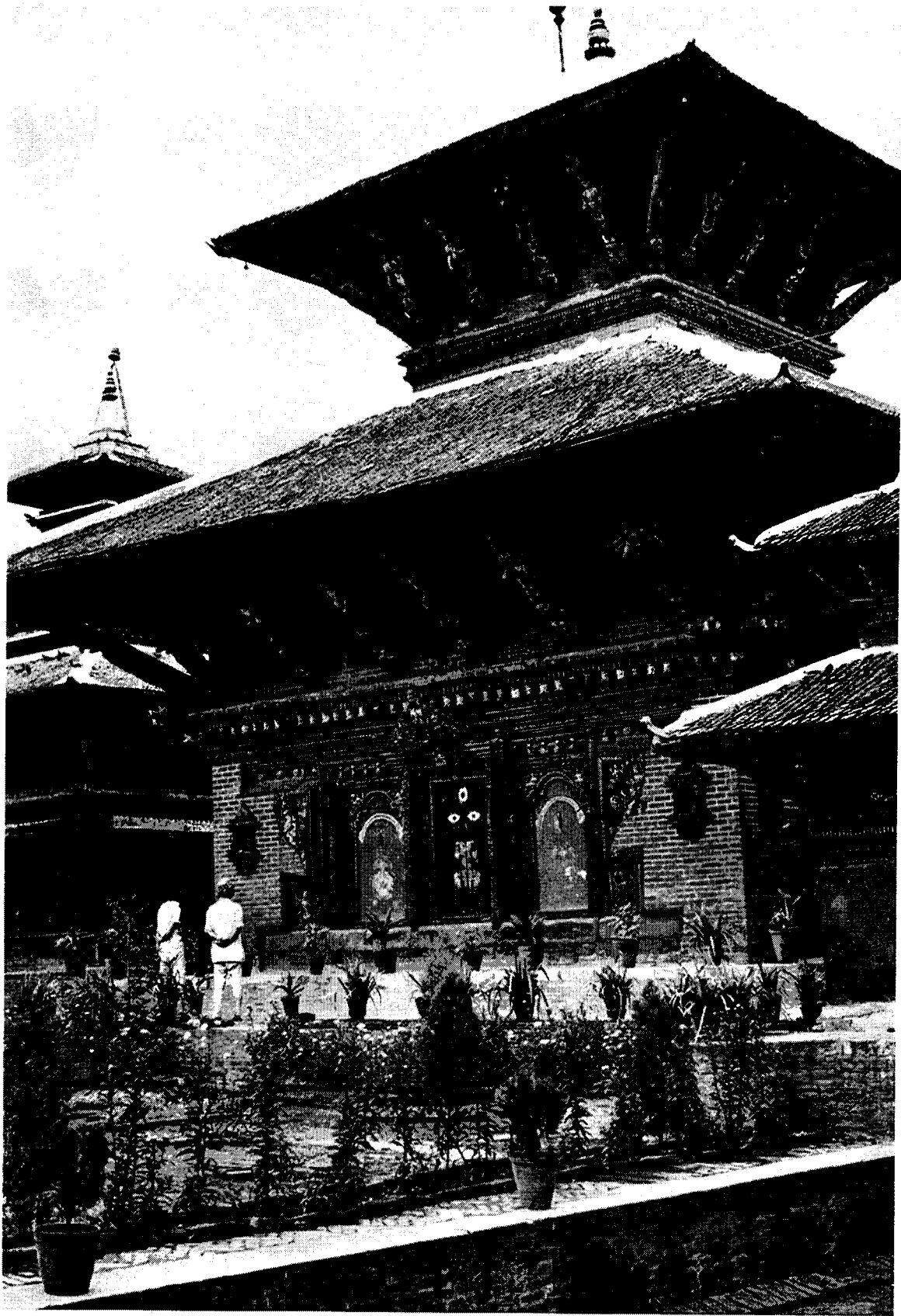
(Photo by AMORC)

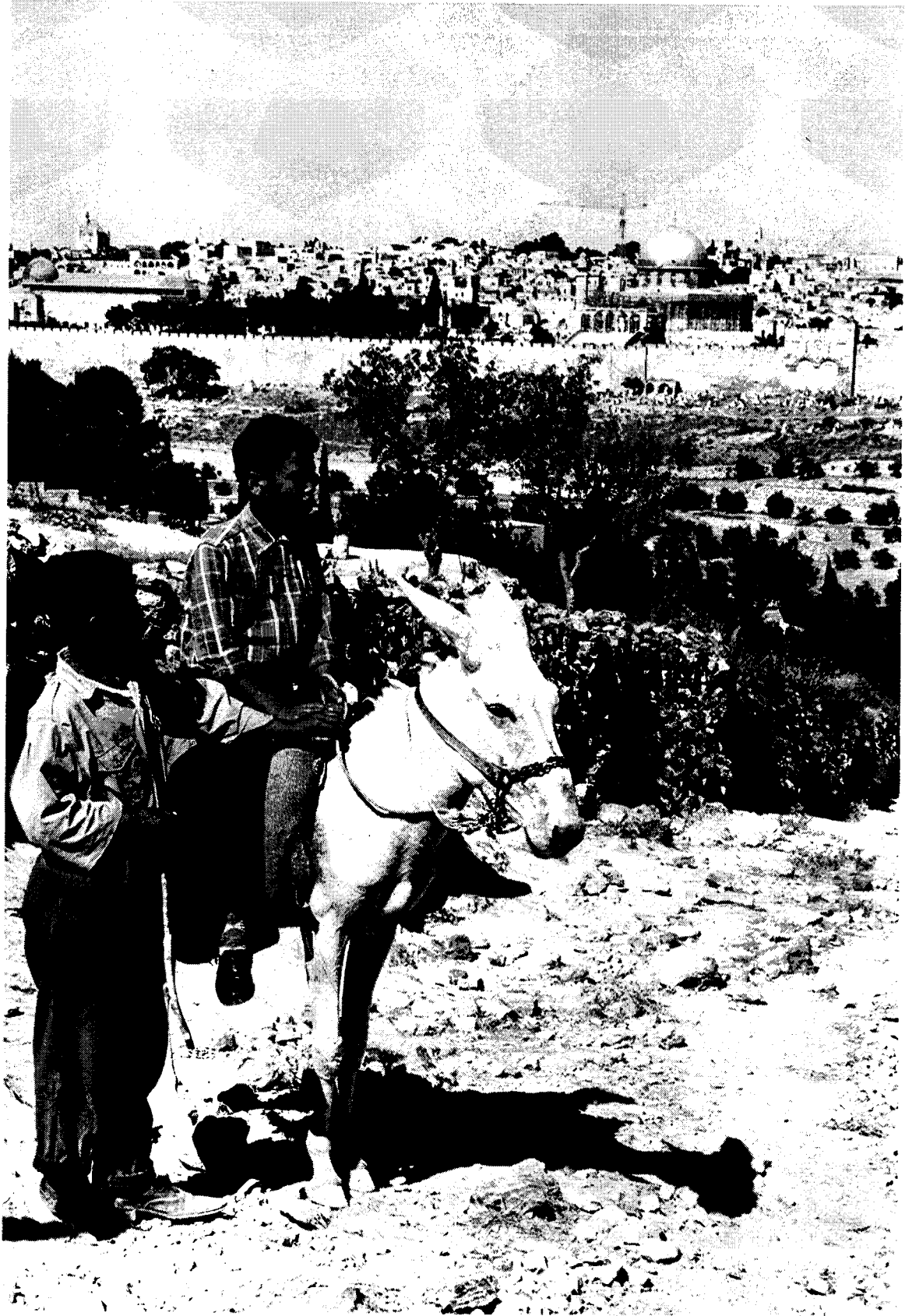
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September
1976***

THE HILLS OF JERUSALEM (overleaf)

These two boys, on the slopes of the Mount of Olives, near Jerusalem, are overlooking an area whose every stone has an atmosphere of history and legend. Israel is a land of political strife; yet it preserves its ancient culture while at the same time promoting the latest in science and technology. Regardless of religion, the tourist as well as the archeologist and historian finds modern Israel a land of fascination.

(Photo by AMORC)



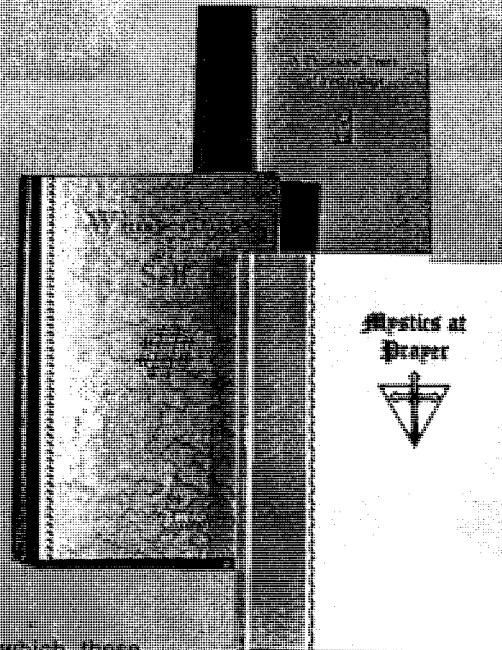


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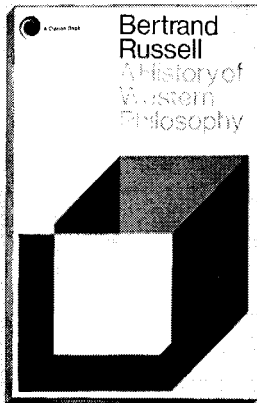
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BRAVE NEW ERA

Two investigators of the University of Pennsylvania, Dr. Ingrid Waldron and Miss Susan Johnston, have conducted research that would seem to indicate that behavioral and attitudinal differences between the sexes account primarily for the higher male mortality rates. Biologic sex differences seem to have little to do with longevity.

According to the two researchers, men are more aggressive, more apt to take risks, more exposed to social pressures, work at more dangerous jobs, smoke and drink more, and are less concerned about minor health problems than women. These behavioral differences are what cause men to die sooner than women. It is pointed out, however, that there is some evidence suggesting that sex chromosomes and sex hormones do have an effect on resistance to infection; however, these differences are of little significance now that effective antibiotics and vaccinations are widely available.

According to Dr. Waldron, despite higher mortality rates among males, women seem to have more health problems. They visit doctors more often and restrict their usual activities or spend a day in bed because of illness more often. This greater attention to health matters also contributes to a lower mortality rate. Men, on the other hand, do not see a doctor for minor ailments nor do they restrict their activities or miss work. They seem to be less concerned about their health until serious problems develop.

Alcohol consumption and traffic accidents also take their toll in male deaths. The use of alcohol is still considered more acceptable for men than for women, and it is correlated with greater socialization pressures to achieve and with lower tolerance of dependent behavior. In other words, men are under more pressure to succeed in their careers and to be independent.

In the case of automobile accidents, in which nearly three times more men than women die, this is due to the fact that men take more risks. They drive faster and are more apt to go through traffic signals while these are still yellow or red.

Accidental deaths, other than automobile-related ones, are also the male's

lot, hitting him about twice as often as females. These include on-the-job accidents, accidental drownings, and accidents with firearms. According to the two researchers, these higher male death rates are the "... result of behaviors which are encountered in boys and men: driving, working at sometimes hazardous jobs, using guns, being adventurous and acting unafraid. Males are less able to respond to a risky situation by admitting fear and backing out." As an example of this risk-taking behavior in the male, the investigators point to the fact that before opiate drugs were illegal, more women than men were addicts, whereas now eighty percent of addicts are men, a fact which is in keeping with the male's less cautious behavior.

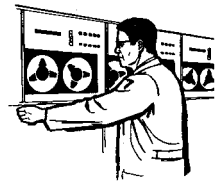
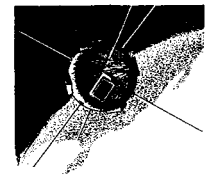
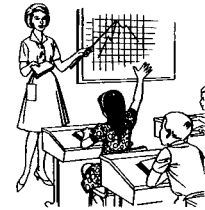
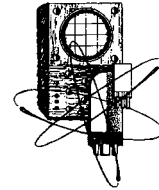
Suicide also claims the life of three times as many men as women, although twice as many women attempt it. For women, a suicide attempt seems to be a final plea for help; therefore, they use less violent (and thus less successful) methods to carry them out, while for men this behavior is unacceptable and they therefore resort to foolproof methods.

The two researchers also conclude that as women's equality becomes a generally accepted thing and females move into the work force, they are faced with the same pressures as men, while also having to contend with role conflicts, childbearing, and housework responsibilities. Women are now smoking more, a factor which may be solely responsible for over a third of the sex differential in adult mortality due to coronary heart disease, lung cancer, and emphysema. In addition, women are also drinking more, which contributes to the increase in women's death rates for cirrhosis of the liver, motor vehicle mishaps and other accidents.

The researchers suggest that perhaps this is a somewhat high price to pay for equality . . . perhaps too high, and they wonder whether something should not be done to the structure of society itself, in order to avoid the behavioral and attitudinal slaughter that has become so much a part 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

Robert & Elizabeth
Part II—Robert

VICTORIAN POET Robert Browning was born in 1812 in a pleasant suburb of London. His father was a clerk in the Bank of England possessing strong literary and artistic tastes. The family library contained over six thousand volumes and these books were the chief source of Robert's education. His artistic interests were further encouraged by his mother's passion for literature and music.

Early in his life he was the author of dramatic narrative poems and various plays. In his verse play **Pippa Passes** (published in 1841) Browning showed his robust optimism and faith in the value of human life by his now famous line: "God's in his heaven, All's right with the world!"

In 1845 Browning chanced to read the poems of another Victorian poet, Elizabeth Barrett. Admiring her work, he sent her a short letter of praise. For the next few months they corresponded regularly, and eventually he called on her at her home at 50 Wimpole Street. During these meetings the artists grew close and were secretly married in 1846.

The marriage was necessarily a secret. Elizabeth Barrett's father disapproved of her even writing to Robert Browning and marriage would have been out of the question. Before meeting Elizabeth Barrett, Robert Browning had been very active in London society—a way of life totally disagreeable to the more conservative Mr. Barrett.

The marriage of Robert Browning and Elizabeth Barrett is one of the world's most treasured romances. For the majority of the fifteen years of their marriage the couple lived in the villa of the Casa Guidi, overlooking Florence, Italy.

Early in life Elizabeth Barrett had injured her spine in a horseback riding accident. This injury left her a near invalid. Even the milder climate of Italy could not restore her health completely, and so Robert Browning tended his wife with unfailing love and devotion. During the years of their marriage Robert Browning wrote less than before, devoting nearly all of his time to caring for his wife.

In 1861, after his wife's transition, a grieving Robert Browning fled Florence, never to return to the site of his idyllic marriage. He returned to London and here found perhaps his best form in psychological monologues.

The Ring and the Book (published between 1864 and 1869) is considered by many to be Browning's greatest work. It is the story of a famous Roman murder case. In its twelve books (four volumes) each of the participants in the trial independently narrates episodes of the crime from his own point of view.

His work completed, Robert Browning passed through transition in 1889. He is buried in Westminister Abbey. His burial place is visited annually by many would-be poets and others who find beauty and truth in his many and various works, and inspiration in the remembrance of his great romance.

—NSR

