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November 1978 • 75c

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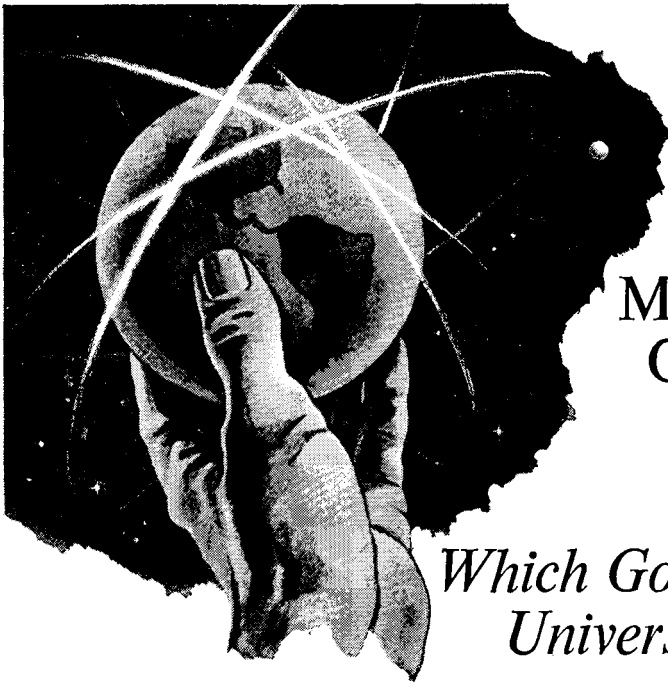
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# Rosicrucian Digest

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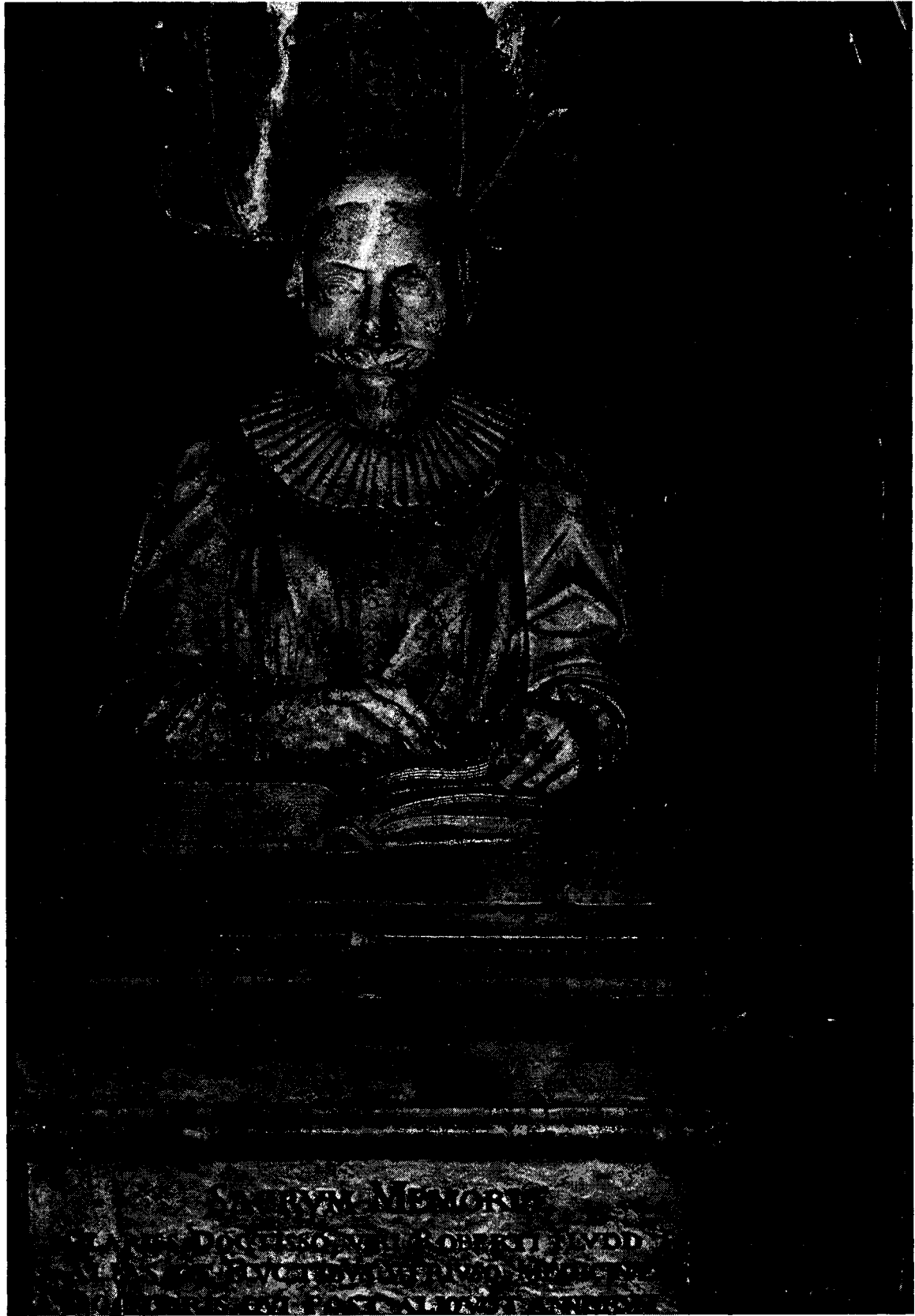
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## CELEBRATED ENGLISH ROSICRUCIAN

Shown here is a marble bust of Robert Fludd (1574-1637), physician, philosopher, and prominent Rosicrucian. This bust, mounted on a pedestal of like material, is inscribed in Latin. Upon the monument are two books—Fludd's hand is resting upon one of them. They are inscribed: MYSTERIUM CABALISTECIUM (Cabalistic Mystery) and PHILOSOPHIA SACRA (Sacred Philosophy). The monument is in Bearsted Church, the foundations of which are in part of Norman origin. Bearsted is a quaint Kentish village in England. Historically, Fludd is known as a Rosicrucian apologist because of his writings which nobly defend the Order against the attacks of orthodoxy.

(Photo by AMORC)

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## A ROSICRUCIAN APOLOGIST

## THE NOTABLE ROBERT FLUDD

EVERYONE has his convictions, whether they are born of belief or experience. Such convictions constitute our font of knowledge. Philosophically, the idea of belief as knowledge may be challenged. It can be contended that, to have reality, knowledge must be capable of being confirmed by sense experience. Nevertheless, for many persons, where there is the absence of a conflicting reality, a belief stands as a personal conception, a point of knowledge.

Such convictions become an intimate part of the personality of the individual. His intellectual self, if it is well defined, participates in his state of preservation equally with his physical well-being. A strong conviction has the character of reality to the mind. It has as much existence as does our body or our family. Opposition to the conviction will, therefore, arouse as much resistance as a corresponding attack upon the person or character. The sensitivity of the personality, the emotional state of the individual, determines the degree of retaliation to any opposition to a conviction just as it does to an offense against the physical being or character. Convictions, points of knowledge, which have become intimately associated with the moral or religious ideals of an individual are defended more fervently than others. They are rooted deeply in one's psychic and emotional nature.

Robert Fludd was a man of moral convictions that were not a mere inheritance of ideas. They are set in an intellectual framework, the consequence of personal long study, experience, and meditation. As a consequence, a challenge

of his convictions called forth such a defensive action in words and deeds as to require great fortitude. It is one thing to utter aloud our beliefs in tolerant surroundings; it is quite another to speak of them in a hostile era and before an antagonistic mentality—and the latter is what Fludd did, not once but many times.

In the beautiful rolling countryside of Kent, England, near the picturesque village of Bearsted, are the remains of Millgate House, the manorial home of Robert Fludd. The original structure, of which a portion now remains, and to which additions have subsequently been built, was erected by Sir Thomas Fludd. He was Treasurer of War to the celebrated Queen Elizabeth I. It was there that Robert Fludd was born in 1574. The setting is one of inspiration today. One sees patches of wooded land, interspersed with small acreages of hops bisected by pleasant streams along which little flocks of sheep graze. One feels quite isolated from the political and social turmoil of the times. This tranquility must have touched the consciousness and spirit of Fludd at an early age. Near the house of his birth are the rose farm and other gardens where he cultivated the plants used in his pharmaceutical and alchemical experiments.

*Robert Fludd's Education*

At a time when higher education was, to an extent, a luxury, young Robert was fortunate to have a parent whose economic status permitted him to attend college. He matriculated at St. John's Oxford on November 10, 1592, and took his M.A. degree in 1598. After attaining his Master's degree, he spent the next six

years in study and travel on the Continent. This practice of travel and study in foreign lands among cultured Europeans, then and in more recent times, when conditions permit, was considered a requisite for education.

Fludd's study on the Continent was by no means confined to the furtherance of his knowledge of medicine. His pursuits were diversified and influenced by his interest in natural philosophy. His fascination by the sciences and his conscientious observations and analyses are reflected in his literary works and the methodical illustrations of their texts. He maintained a laboratory during his sojourn on the Continent, in which he constructed various strange mechanical devices, one of which was a self-playing lyre. Many of these devices, it is reported, had a useful value. In fact, some writers credit Fludd with being the original inventor of the barometer.

### *Era of Intellectuals*

It would appear that Fludd's pharmaceutical studies led him to the threshold of alchemy—and he crossed over. Alchemy being contiguous to, and allied with, Hermeticism and Occult Philosophy, Fludd soon found interest in the Rosicrucian philosophy. He pursued diligently the teachings and doctrines of Paracelsus which much of his own later ideas paralleled. There are many circumstances which would indicate that Fludd made the acquaintance, while on the Continent, of the celebrated German Rosicrucian Grand Master and Hermetic philosopher, Michael Maier. Though Maier was but in his thirties, he was then known for his writings on Hermeticism and the Kabbalah. In Maier, Fludd must have found a virtual treasure because of the former's quest for magic, the secret lore and order behind the phenomena of nature. In young Fludd, Maier found a keen intellect, an uninhibited imagination, and a devout love for esoteric wisdom. Fludd returned to England and was admitted to the practice of medicine in 1606. In 1609 he became a member of the College of Physicians.

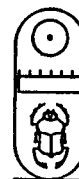
The versatility of Fludd's talents was being expressed in other channels than that of medicine. He became, as well, a philosopher, an anatomist, physicist, chemist, mathematician, and engineer.

His literary works were numerous and brilliant, though often ponderous. Some of the principal ones are: *Apologia Compendiaria pro Fraternitate de Rosae Crucis* (Leyden 1616); *Tractatus Apologeticus Integritatem Societatis de Rosea Cruce Defendens* (Leyden 1617); *Mosaic Philosophy, Tractatus Theologophilosophicus*, etc. (1617); a treatise in three parts, dedicated to the Rosicrucian fraternity, and *Summum Bonorum* (Frankfort 1629). In addition, he wrote numerous tracts on Kabbalistic Theosophy and Rosicrucian doctrines, as well as on faith healing.

Grand Master Michael Maier visited England sometime between 1614 and 1620—the exact date is in dispute. This followed closely the issuance of the famous *Fama* and the later *Confessio*, the former being the first public announcement of the Brotherhood of the Rosy Cross. These pamphlets became the focal point of considerable controversy. There were those who, after reading them, immediately became hostile to the Rosicrucian movement. The liberal views, as set forth in the *Fama* and in the *Confessio*, antagonized the Roman Catholic hierarchy which thought it saw in them an alliance with the Lutherans. There were also those of the vast multitude who were fascinated by the proclaimed aims of the Rosicrucians, having never heard of the secret movement previously. There were, too, those individuals who sought to exploit the public interest aroused by the pamphlets in the Rosy Cross Brotherhood by avowing their membership in it.

### *Fludd Initiated*

While in England, Maier renewed his association with Robert Fludd. Historians within the Rosicrucian Order, and most of those others who had chosen to write its history as a literary achievement, declare that Maier then initiated Fludd into its higher degrees. It was in 1618 that Maier published his *Themis Aurea* in Latin, which contained the laws of the Fraternity of the Rosy Cross. These were perhaps imparted to Fludd or followed as a result of their private conclaves. Subsequently, at least, Robert Fludd became a Magus of the Order in England. He fearlessly let his identity with the Order be known. He even



expounded the general objectives of the Order, as its proselytizer, to his colleagues in the medical profession in London where he practiced. He had their respect because he was called "eminent in his medical capacity."

It must not be inferred from the foregoing that Robert Fludd was the first person of the Rosicrucian Order to bring it to the attention of his countrymen. There is evidence that the Rosicrucian Order was known in England before the *Fama* was issued in its original version about 1614. The Order was also known some eleven or twelve years before Michael Maier initiated Fludd into the higher degrees as a Magus on the occasion of his visit to England.

One account relates that, on January 6, 1604, the Queen held a masque ball at Whitehall. Inigo Jones, celebrated architect, was commissioned to design the costumes for the gentlemen. Over one of the sketches Inigo Jones submitted he had inscribed the words, "A Rosicross." Thus evidently the Rosicrucians were sufficiently well known so that a character designated "A Rosicross" would have significance. As F. de P. Castells, well-known historian of arcane orders, has written, if the ball occurred January 6, 1604, most certainly Inigo Jones would have prepared the sketches at least a few weeks before for the consideration of Her Majesty. This being so, it constituted evidence that the Rosicrucians were known in England as early as 1603.

#### **Ben Jonson**

Ben Jonson, playwright, whose most noted work is *The Alchemist*, was actively associated in many enterprises with Inigo Jones. It is he, we are informed, who often interpreted certain allegorical references for the crown. Jonson said, in effect, that "A Rosicross" might be called a mere fool because he represents a man who foolishly labors under the opinion that merely declaring himself a Rosicrucian would thus make him a member of the secret brotherhood. Jonson then adds that such a person foolishly believes that he has "vowed himself into the airy (lofty) Order." Jonson concludes that anyone who so merely vowed himself deserves to be called "a mere fool." The costume, then, was not in derision of the Order but to signify a fool, one who

thought himself "A Rosicross" by the mere wearing of a costume and so declaring himself. All of this discussion, we repeat, does establish the fact of knowledge of the Order before either the issuance of the *Fama* or Fludd's initiation by Maier in or about 1615.

#### **Fludd and Bacon**

Though historians, not within the circle of the Rosicrucian or Masonic Orders, consider Francis Bacon's connection with the Brethren of the Rosy Cross a controversial subject, those of the above Orders, in the main, are convinced of such relation. Francis Bacon, Lord Verulam, was actually associated with prominent Rosicrucians of the period and was followed by those who met as an "invisible college." Bacon's *New Atlantis*, published in 1627, has a number of points of striking similarity to the objectives set forth in the *Fama*. Especially is this so of the "House of Solomon" (sages' home) where learned men were to gather and devote their lives to the acquisition of knowledge. Further, the requirements of these sages of the New Atlantis parallel the moral obligations exacted from the Brethren of the Rosy Cross. Cryptographers, interpreting the hidden code in Bacon's writings, have brought forth much that can only be construed in the light of his affiliation with the Rosy Cross.

Though, in Rosicrucian circles, Bacon is recognized as having been the Emperor of the Order for England, Robert Fludd is accepted as the *Magus* or Grand Master of England. Bacon's prominence at court and the strong political enemies which he had, necessitated the concealment of his connections with the Order at the time. There must have been the greatest collaboration between Robert Fludd and Francis Bacon. Bacon was a genius of the time and, though Fludd was also an exceedingly learned man, we can, without detracting from his eminence, assume that he echoed, in his writings, some of the conceptions of Bacon.

A number of Free Masonic historians are in accord that Robert Fludd was likewise a Mason. Much of the proof offered is not as convincing as are his Rosicrucian connections, for these are established in Fludd's numerous works



about the Rosicrucian Order in which he made public statements in its behalf. For years, while Fludd was practicing medicine in London, his residence and professional office were on Coleman Street. This was but a few yards from Mason's Hall. Some historians make much of this fact—a kind of affiliation by location—which has no evidential value, however. A man may live on the same street where a church is located and yet not be a member of its sect.

### ***In Defense of Truth***

The attacks on the *Fama* by prominent Jesuits and others who sought to deride the Rosicrucian Order, terming it a newly organized Lutheran body and an anti-Christian secret society, evoked the force of Fludd's convictions. He became England's foremost Rosicrucian *apologist*. This is a classical term denoting one who argues in defense of a principle or cause. It is thought that Fludd wrote his *Apolo-  
logia*, published in 1616, after Maier paid a visit to England and conferred the higher Rosicrucian degrees upon him. The courage of Fludd should be an incentive for Rosicrucians today, for the Order is still the victim of vilification by religious bigots. Most of the attacks against the modern Order, though ma-

lining its founder in America, Dr. H. Spencer Lewis, do, as well, subtly attack its doctrines. Such innuendoes follow a pattern that indicates a religious campaign. This is so, even though the attacks most often appear in different popular journals, by various writers. The persistence and vindictiveness of the writers of such articles usually extends itself to casting aspersions upon other well-known and prominent mystic orders with which the orthodoxy of their faith is not in accord.

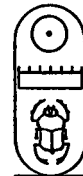
Perhaps the most consistent opponent and antagonist of Robert Fludd was one Andreas Libavius (1560-1616). Libavius was an intellectual and a prolific writer on Hermetic philosophy and alchemy. He had studied the works of Paracelsus but later came to oppose them. He labored long in seeking to transmute base metals into gold without success and this embittered him. When Rosicrucian works began to appear in which material transmutation was subordinated to *spiritual alchemy* and the latter was heralded as the true art, Libavius then retaliated. He took, we are told, personal offense at the reference in Rosicrucian literature, "the ungodly and accursed gold-making."

*(continued on page 34)*

### ***The Purpose of the Rosicrucian Order***

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

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# A Philosophy of Music

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by Dr. W. H. Clark, F. R. C.

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SINCE TIME IMMEMORIAL, music has played an important role in human history. Many and varied have been the uses to which music has been put. According to early Biblical records, antediluvians made use of the organ and harp. From the remotest time, music has served as an important factor in worship at sacred convocations held throughout the world.

Musical instruments of the ancient Hebrews were of three classes; namely, stringed, wind, and percussion instruments. In the 150th Psalm, the people are admonished to praise God on instruments of all three classes. The writer of the Book of Job speaks of a time when "The morning stars sang together."

Ancient Greek philosophers valued music as an educational element in the building of character, and it was made an important discipline of the curriculum of their schools. Plato said: "Music is the essence of order, and rightly pursued, leads to all that is good, just, and beautiful."

No doubt we are all aware of the tremendous influence that music has upon those who hear it. It stirs the emotions, awakens memory, provokes various moods, and stimulates the imagination. When speaking of the great effect that music has upon people, Andrew Fletcher said: "Give me the making of the songs of a nation, and I care not who makes its laws."

Several decades ago, it was discovered that in certain factories where music was provided during working hours the workers were more efficient as a result of hearing the music. Some years ago, a questionnaire was sent to more than 800 corporations, and those that replied testified to the fact that providing music

for employees reduced fatigue, increased the accuracy of their work, and led to greater production.

Today, musical therapy is a well-established practice. Research workers who have studied the responses of mental patients to musical treatment have observed that practically every bodily function is influenced by musical vibrations and harmonies. Muscular energy, pulse, respiration, blood pressure, and metabolism have all responded to musical stimuli.

There is nothing new in the concept of musical therapy, for the sound of David's harp brought comfort and release to the disturbed mind of Saul. In many psychopathic wards music is administered to disturbed minds, abating confusion, awakening memories, inspiring hope and confidence. As music unlocks reticences, trained observers translate unleashed words and gestures into meaningful diagnoses.

## *Music and Worship*

While music is used today to serve many and varied purposes, it is most widely used in sanctuaries of worship. In his book, *The Genius of Public Worship*, Dr. Charles Heimsath says: "If music can raise the emotional pitch of the worshiper that he wisely meditates and nobly wills, it fulfills its highest moral function."

Music has been the medium through which men of all ages have given expression to their deepest thoughts and emotions. When one has some great, soul-stirring experience, his immediate thought is to share it with others. But in such moments of exultation, the best chosen words seem to fail him. It is then

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that he turns to the beautiful chords, rich harmonies, and exciting rhythms of music, and through such means he is more able to reveal those elusive aspects of his profound experience.

Great music leads us into the deep silences for spiritual meditation and creative thought. It builds an atmosphere above us that is conducive to the profoundest thought. It directs the understanding into levels of insight that are far beyond the range of the most descriptive language. In other words, good music, like inspiring words, leads us into moods of profound and creative thought—but with a distinct advantage. It does not set such strict and limited patterns for the range of thinking.

When one listens to words, however good and well-spoken, the words themselves tend to restrict his pattern of thought by confining it to certain traditional and conventional limitations inevitably associated with the words that are used. With music, this traditional bias is less pronounced. It arouses thought responses and quickens the spiritual understanding without prescribing such limited paths for the mind to follow. This leaves the individual free to be guided by the subtle impulses of intuition.

There is yet another thing that music does for us that is often overlooked by many. It is that subtle and lingering effect it has upon us long after the conscious hearing of the music has passed away. This delayed influence has its analogy in the unconscious effect of food upon our bodies long after the taste of the food has vanished.

When we are eating a good tasty meal, we are very conscious of the influence it is having on us at the time. We notice the flavor, and if it is sweet or sour. The taste may be pleasant or unpleasant, depending upon our likes and dislikes. We are keenly aware of these effects, just as we are conscious of the moods we experience while listening to a piece of music. But the more remote effects of our eating we do not realize so readily, since they are removed from our awareness of flavors experienced while eating.

So it is with music. It has not given us the full treatment at the end of the concert. Those chords and rhythms settle down into the subconscious areas of our minds, and will in due time bring forth



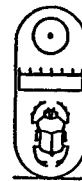
fruit after their kind. If the music is frivolous and degrading in character, those same qualities will be inclined to appear in the subtleties of personality. But if the music is of high quality, and is structured with purpose and order, these nobler qualities will be reflected in our lives.

### *The Soul*

In his famous work, the *Republic*, Plato said: "Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace."

When we realize what an important factor music is in shaping our moods, and how potent in giving direction to thought and action, great care should be taken in the selection of music to which we listen. Of course people do not always agree as to what is good or what is bad music. When we say that a particular piece of music is good, or that it is bad, we are making a value judgment. Like all judgments involving pure value, it is a normative, rather than a factual statement. One cannot, therefore, prove the truth of such a statement in a logical manner, as he is able to demonstrate the validity of a valid argument form.

A Latin aphorism, expressing an old philosophical principle, says: "De gustibus non est disputandum." Translated into English, it means, "There is no disputing about tastes." We do recognize



the variations of views people have toward the same object, but it is also true that some may be right in their views while others may be wrong, even though one cannot prove it.

If there is a certain kind of music that elevates the thought of man, stimulates his aesthetic sense, and prods him toward noble actions—such music is good regardless of what may be said about it. Δ

▽ Δ ▽

## 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 which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

**December:** Sir Hassanal, Sultan of Brunei, is the personality for the month of December.

The code word is ANKH

The following advance dates are given for the benefit of those members living outside the United States.



FERDINAND MARCOS

**February:**

Ferdinand Marcos, President, Philippines, will be the personality for February.

The code word will be TOLL



SIR HASSANAL



HELMUT SCHMIDT

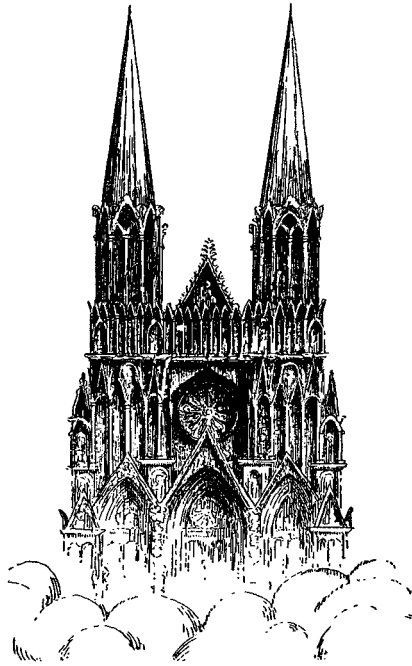
**March:**

Helmut Schmidt, Chancellor, West Germany, will be the personality for March.

The code word will be NAT

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November  
1978*



## The Celestial Sanctum

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### THE WAY OF THE HEART

by Robert E. Daniels, F. R. C.

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IT IS common practice among students of mysticism to see and understand all things from an intellectual point of view under the impression that the mind can see clearly and that reason can judge accurately all things within its sphere of contact.

However, unless we learn to see and understand with the heart and to feel more deeply with the heart, the door will be closed to our wise appraisal of what we seek to understand. From the mystical point of view, the intellect is limited in its ability to see clearly all aspects of life, while a balanced outlook of heart and mind will permit the inner spiritual

self an over-all and a deeper interior view of that which we are considering. The heart, not the brain, is the center of life, so we do not evoke the all-pervading powers of the inner self, with its access to universal knowledge, unless we use the eyes of the heart to see and judge all things.

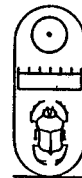
It is in the exercise of the powers of the inner self that we learn to rightly judge and comprehend all things. It is "feeling insight" that we need to develop when we question the veracity of the truth we seek all along the way.

#### *Mind and Heart*

Life itself, with its many cares, problems, and difficulties of adjustment, is far from being an affair of the mind only. There is so much that we need to see and understand from a deeper interior point of view. How many times have you tried to reason with someone who was deeply upset by some tragedy or loss of a loved one? Your words were no doubt inadequate and without meaning. It is the heart which reflects the soul within that alone can speak and console one who has been deeply hurt or saddened. But when we try to feel with the mind alone, we are at a loss for words or appropriate action, for it is the soul alone that can speak to a soul in need.

All mystical experience and soul personality growth is registered in the heart, which is a reflection of the inner spiritual self. The thoughts and ideas of the moment, which lie on the surface of the mind are transient and temporary. But that experience which lies deep within has been carried forward through the ages. Its all-seeing and understanding wisdom is always there, awaiting our recognition and use, but we must seek it with the humility and desire to use it for some good purpose. We rely too much upon the ideas and experiences which lie on the surface of the mind, which prove so often to be inadequate for our needs and the needs of others. Hasty decisions have so often robbed us of opportunities to achieve some worthwhile results.

Nevertheless, we must always keep our eyes and ears directed to the revelations which come only from within, from the very heart of life. We need, however, to place our deepest and most reflective and



contemplative thoughts into the center of our soul life. What we deeply think will be impressed upon the heart wherein lie all the secrets of our incarnations. Ordinary shallow thoughts will not penetrate its sacred center, and thus lie on the surface of the mind.

When we turn our attention to the center of our soul by meditation and contemplation on the important issues affecting our lives, we have direct access to the wisdom awaiting our use. But it has to be drawn from within us by a persistent determination to seek the truth of life, which can only reveal itself by a persistent effort and by a sincere, devoted, and humble approach to the soul within. And the revelation of self will be revealed according to our need and the depth of our desire.

Many students only seek within when confronted with personal problems, but the soul within us lies far beyond the trivial problems of the day. We must learn to repose in the aura of the soul consciousness each day. By feeling insight, we become constantly aware of the greater self within. Once we have established this close, harmonious relationship, which is a constant inner awareness of the soul within, many of our problems will disappear and fall away, mainly because our attention is directed to more important things and because our new approach to life does not aggravate the conditions in which we live. We become more placid about the things of the world and more determined about the inner spiritual life.

We must be determined to let our spiritual light shine ever brighter each day by thinking positively and constructively and by our determination to live our lives governed by the highest ideals we can envisage. We must not accept the thought that there is little we can do, but be resolved that all things are possible by the application of a determined will and a dedicated heart.

A Rosicrucian is always constructive and kind. He seeks to help others by his positive approach to life and by his example. He seeks to build and create better conditions in his present environment by encouraging and inspiring others. By the application of the principles he has learnt, and fortified by the uplifting and practical philosophy he has acquired,

he becomes an example of what each man and woman can achieve by a sane and practical approach to all of life's problems and he is an inspiration to those who recognize his sensitive and loving understanding of other people.

The harmony of life is available to all who seek to enter more deeply into the mystical way of life and who are prepared to work diligently through study and application to master the problems of life on a voyage of self-discovery. The Rosicrucians have always offered this knowledge and special technique to all sincere seekers for the greater understanding of life.

A Rosicrucian envisages certain goals for achievement and he learns to succeed by a concentrated and persistent daily effort in visualizing these ideals. He realizes that all worthwhile goals can be achieved if he will use certain simple techniques and persistently and diligently use them everyday. However, he realizes that success in these goals also depends on his attitude toward life and toward the people he meets and associates with each day. He knows that only by a loving, kindly, and considerate approach to others and by the giving of himself in appreciation can he succeed in his own goals and personal desires.

The way of the heart will not make life easier, but it will be more fulfilling and rewarding. The spiritual life requires a practical approach to our daily affairs, and when we view them with feeling insight, we will come to realize what they mean.

### ***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 attainments 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.*

# Reincarnation and the Future

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by Merle Allison, F. R. C.

*IS THERE A LIFE AFTER THIS LIFE? And, if so, might we return to planet Earth the next time around? What will we find on this Earth when we return? If reincarnation on the earth plane is a concept we consider valid, then we should be especially concerned about what the Earth will be like in the future.*

A cosmic plan placed man on the Earth, surrounded by an abundance of fresh air; good water; a multitude of fish, fowl, and animals of all kinds; and plants of infinite variety producing fruits and herb-bearing seeds. A most important question faces us today: Does man have the right, for the sake of profit, to wantonly destroy his environment without concern for human and animal life?

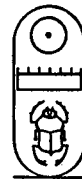
The twentieth century has seen great technological and social changes. Man has evolved his knowledge from the "horseless carriage" to space stations. During this century we have witnessed and taken part in the greatest advancement in technology since the beginning of recorded history. However, along with this magnificent progress, we have also experienced pollution of our air, rivers, and oceans; destruction of much of our land; and endangerment of most of our wildlife—driving a number of species to virtual extinction.

Our world must grow and change. This is cosmic law. Nothing can remain the same forever. We understand that *change* is a natural state of evolution, but change occurring within nature and selfish destruction on the part of man are two different things. We must draw the line somewhere if man and his natural environment are to survive. Some of our so-called "progress" has failed to accomplish what Nature, when left to her own design, can do in preserving the

balance of our environment—a balance which assists in the natural evolution of all life, including man.

Fortunately, there are individuals and organizations who really care about conservation and are trying to do something about this situation. Causes and crusades, both large and small, have sprung up throughout the world in an effort to bring about a greater awareness of the importance of preserving our environment, and how its ecological balance affects all of us. We can be grateful for those who are working hard to promote an understanding of the concepts of ecology—through conservation programs, education, and greater public awareness—for they are finally awakening the world to the danger. However, at the base of all group effort is individual concern and individual work. Much of our greater awareness of the environmental problem and how we can solve it has been brought about through dedicated individual effort.

One example alone tells a great story. California's magnificent Redwood trees would long ago have been sacrificed to the profit of lumber companies had it not been for one man who cared enough to fight for their preservation. That man—John Muir—fought a battle to save these age-old trees which won the attention of men who had the power to do something about it. Muir was also largely responsible for the two acts of the United States Congress in the years 1890 and





*Will his kind survive?*

1906 that saved Yosemite National Park from its would-be exploiters.

To begin with, John Muir was no greater than you or I. But he had a great idea, an *ideal*, and because he loved God and nature, we have left for our enjoyment many beautiful wilderness areas—proving the wisdom of his belief that “Everyone needs beauty as well as bread.”

Those who have experienced the pleasure of walking through giant Redwood groves or hiking through the mountain meadows of Yosemite—meditating upon the magnificent beauty that is still ours to enjoy—cannot help but realize that it was the crusading of one man alone, dedicated to a cause, that has helped to make a small part of our changing world more pleasant to live in.

Today, in 1978, another man, after many years of effort (and he states, “with the support of the Sierra Club and other environmental organizations”) has caused

Congress to further protect California’s Redwood National Park.

We can never really know how far some particular effort on the part of one person to protect a grove of trees, a river, or a vanishing part of our beautiful wildlife, might cast its shadow.

***Compassion for Animals***

The animal kingdom is also desperately in need of our help and compassion. Here, too, we can give in our own small ways. Man is the only god the animal can know. He can be a kind god or a cruel one according to his degree of compassion, and it is the collective compassion of those who care that at least helps to relieve a small portion of the suffering of animals. Just as in showing kindness to each other, showing kindness to animals comes from within—from the best part of us—the best we have to offer.

A world with a greatly reduced number of wild animals and birds, rivers and bays with only a few pitiful fish, the great marshes drained, the wild rivers harnessed by power dams, skies polluted with smoke and smog—is this the kind of world we want to live in and possibly return to in the future? Such a vision makes us realize how vastly important it is to protect the beautiful things in our world. All life forms, even the smallest of birds and animals, were created just as we were created. We are all in this together.

We must work for our ideals, no matter how discouraged we may become. Perhaps someday our ideal of a better world will be brought into realization. Perhaps someday it will be realized that all these little causes are in reality just parts of one big cause—for they all belong to the world we live in and hopefully can continue to breathe in.

What are we going to leave behind for future generations? What kind of a world will future generations find? And above all, *who* will these future generations be?

When we return, we may discover that *we are the future!* △

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***The test of intelligence is a crisis.***

**—Vaidivar**

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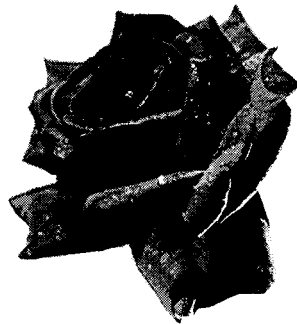


# Rose-Croix University

June 17 to July 7, 1979

For each new fragment of understanding acquired, a petal on the rose of our consciousness expands to receive greater light . . . expands to share the fragrance of wisdom with all who pass our way. Not only experience in life, but formal instruction as well is required to reach this ever greater degree of perfection.

Free from the pressures and complex schedules necessary to the objectives of many academic institutions, Rose-Croix University offers students a chance to exchange ideas, facts and opinions with other Rosicrucians from around the world. The pace is relaxed and the subject matter widely varied.



Rose-Croix University provides depth and quality of instruction, practical exercises and experiments. Student members also enjoy the rewards of fraternal companionship provided by group participation in the demonstration of metaphysical laws.

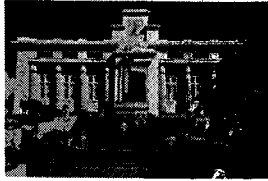
Qualified faculty capture the student's creative imagination and increase his will to possess greater understanding. Spontaneous classroom instruction directs his will along a line of purposeful study to academic and inspirational fruition.

Unlike other Rosicrucian events, concentrated long lasting exploration is to be expected by all who attend. No previous college experience is required.

Students may attend 1, 2 or 3 weeks of study. Each week a selection of 6 different courses in the English language and 2 in the Spanish language are offered. Only one course is selected for each week. A current list of class titles will be printed in a winter issue of the Rosicrucian Digest.

From Monday through Saturday personal advancement begins in the early morning and continues until the late afternoon.

Students may register in person or pre-register by mail. January is the best month to request current information. Write to: The Registrar Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A.



# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Metaphysical Principles in Psychotherapy

by Richard A. Rawson, M.D., F.R.C.  
AMORC Visiting Research Scientist  
International Research Council

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*Frater Richard A. Rawson is a Diplomat, American Board of Psychiatry & Neurology; is currently a Staff Psychiatrist with the State of California Community Services; and has a private practice in Palo Alto, California. He has also served on the teaching staff of Stanford University Medical Center. Both author and scientist, Dr. Rawson has published research papers in such varied fields as electro-oculography in the newborn human, acute delirium therapy in alcoholics, and the use of major tranquilizers in drug therapy. As a visiting scientist in the Rosicrucian Research Laboratories, Frater Rawson is investigating physiological mechanisms and responses to visualization and metaphysical healing.*

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FAITH, insight, and responsibility are the foundation of mental health and the core of spiritual harmony. Psychotherapy, like metaphysical healing, aims at the transmutation of egoistic consciousness into a holistic harmony with natural mental and physical forces. The principles that underlie lasting change are nonetheless metaphysical and fundamental in Rosicrucian teachings.

Psychotherapy, as a medical art, is the treatment of serious and often incapacitating states of psychic disharmony. The treatment of mental disorders by psychological methods has been used in one form or another throughout the ages. It was not until the late nineteenth century that it received scientific impetus, primarily under the leadership of Sigmund Freud. His use of hypnosis in the treatment of hysteria led to the development of psychoanalysis. In this century, a large

variety of other "therapies" have come into popularity, some only transiently or in areas of local interest.

While there has developed great diversity of viewpoint and method in the treatment of mental illness, a few principles are common to all. Rosicrucians are familiar with these primary principles from their study of metaphysical healing. In psychotherapy, these same metaphysical healing principles are pivotal in the development of significant change and lasting well-being.

### *Definition of "Faith"*

Faith has long been known as one of the most important principles in metaphysical healing. The word faith comes from the Latin *fidere*, to trust, to confide in. It is commonly used to mean "unquestioning belief." Belief is the mental acceptance of something as true, perhaps

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**Both metaphysical and medical healing are portrayed in this sixteenth-century woodcut by Hans Burgkmair.**

based upon reasoning, prejudice, or authority. In the mystical viewpoint, however, *faith is a confidence or knowledge born from experience.*

In psychoanalytic psychotherapy, “resistance” is the opposite to faith or trust. It is “the instinctive opposition displayed toward any attempt to lay bare the unconscious.”<sup>1</sup>

From childhood, we are trained in the conscious ordering of our lives. Impulsive behavior and destructive acts are suppressed in the process of our becoming social creatures. Unresolved, these impulses are repressed out of conscious awareness. Thus the “unconscious” may come to be felt, like Pandora’s box, to have sinister contents. In mental illness, the possibility of opening up the unconscious is felt to be a threat to all perceived order and security.

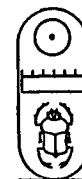
All of us, at one point or another, have experienced resistance in our metaphysical experiments. In milder forms it is experienced as self-doubt, avoidance, irritability, and impatience. In more intense forms, and associated with more common circumstances, it appears as suspiciousness, agitation, mental blocks of memory or perception, and incon-

sistency in performance. A very common version of resistance is illustrated in the response “I’ll try,” in reaction to a request, when the person performs with great effort and then without success.

Insight into the unconscious reveals that resistance is always associated with a belief. In the intense psychic disharmony associated with mental illness, the belief is in the imaginary power of the emotion, fear.

Fear is associated with the threat of loss. Fear is evoked when our bodily integrity and our basic needs, such as food, shelter, etc., are threatened. In social conditioning, threat of loss is often used to control behavior. The power of fear of loss becomes a tool of the personality in the preservation of the body and in the protection of important social relationships. The usefulness of the power of fear reinforces the belief in its power.

In emotional illness, however, the belief has transgressed the boundaries of physical reality. The belief becomes the basis for manipulation of emotional, psychic, and spiritual realities.<sup>2</sup> Here the belief in fear opposes confidence born of experience, or faith. It compels the personality to revert to conditioned patterns



of behavior rather than to allow creative experience. Fear then comes to be used by the personality to justify egocentric behavior in the name of survival or constancy of the personality.

Intellectual understanding alone is ineffective in producing therapeutic change. The intellectual quest for rational understanding may constitute a resistance to the therapeutic process. The personality in its effort to gain security through order will rationalize experience. Novel or creative experience will be reduced to terms consistent with established attitudes. The patient in using reasoning motivated by fear merely constructs another belief which compounds his resistance.

### *Insight*

To the mystic, *insight* is the ability to see and understand clearly the inner nature of things and how the inner (esoteric) and outer (exoteric) nature correspond. Out of the correspondence new knowledge is gained. The new knowledge becomes part of the basis of one's reality. Such insight is an essential tool in psychotherapy. "With perfect insight there is recognition of the abnormality through which the patient has passed."<sup>3</sup> Insight is a product of the process of concentration, contemplation, and meditation known to Rosicrucians as the *intuitive experience*.<sup>4</sup> Insight follows from the subconscious synthesis of ideas which then pass into the conscious mind without volition and with great clarity.

In psychotherapy, beliefs are transformed in the intuitive process. The rational mind is temporarily set aside in a relaxing atmosphere. The patient's symptoms are used as a focus of concentration. Suppressed memories and emotions emerge in contemplation. The primal emotions are uncovered and dissolved upon recognition. The beliefs sustaining them dissipate. Objective facts are viewed with a deepened perspective. The human being gains another degree of freedom.

Responsibility at the psychological level is being accountable for one's own behavior as against being the dependent subject of forces beyond one's own will. As children we feel that our parents are "responsible" for providing for our basic

needs. As adults we take that responsibility upon ourselves. In the emancipation from adolescence, responsibility is a symbol of adult freedom.

For many people, responsibility is laden with protective, self-defensive attitudes. These people are dominated by a feeling of inadequacy and vulnerability. Commonly they have had little freedom of expression in their earlier years. Out of strong needs for social order they have cultivated attitudes of self-repression. For them, being accountable for one's behavior is not freedom of choice but an obligation to be always correct in feelings and in performance.

For the patient with disabling emotional pain, fear, and guilt, being free is greatly desired and greatly feared. The exercise of choice is dominated by protective attitudes and high expectations. The patient is apprehensive of failure, and the exercise of choice to initiate change invites the vision of doom. Responsibility is felt to mean obligation burdened by guilt and shame. In the extreme, responsible choice is an anathema.

Free will is essential in metaphysical healing. The patient, at some level of awareness, must exercise the choice to be healed before the healing force can be mobilized. In this view all healing is ultimately *self-healing*. In mental illness the choice to accept healing is the critical point in the return to health. The patient must overcome the anathema of responsibility and choose to confront fear in the multitude of its forms. Once he has made that choice he has awakened his ability to be well and whole.

Practical psychotherapy usually involves various means of simple support for the alleviation of intensely negative emotions and thoughts. This is to permit respite from stress and to provide an opportunity to choose healing. Support from well-intentioned friends or relatives too often becomes an opportunity for a patient to deviate from responsibility. The patient's burden transfers from the patient to the helper. The helper may develop symptoms similar to the patient's, just as a metaphysical healer, having lost his neutrality, may take on physical symptoms from a patient. The professional psychotherapist is trained to pro-

vide support without the disabling personal involvement.

The medical psychotherapist, or psychiatrist, is granted an image of authority in our society. In our dependency in childhood we all come to look to authority for support in areas where we lack experience and self-trust. Out of this dependency we use beliefs based upon authority to provide a sense of security and control.

The authority granted the psychiatrist has a similar purpose insofar as giving a temporary support to persons in the intensity of their pain. As that pain subsides, the patient must relinquish his dependency upon the psychiatrist's arbitrary authority. In the nurturance of his own free will, the patient must come to recognize authority out of his own experience. The psychiatrist may continue to help the patient discover even greater realms of responsibility to the limits of the psychiatrist's ability. Each step along the path, however, evolves from dependence, through recognized belief, and transformation of belief into responsibility, or as the Rosicrucian puts it: Beliefs are transmuted into that knowledge which produces mastery of life.

To the mystic, the ultimate authority is the Absolute. As neophytes, we depend upon it as the basis of our beliefs and as a guide to direction and confidence. As we advance through our

Degrees we are confronted by our dependencies, our own questions of faith. We transform our dependency through initiation, study, and meditation, until belief is replaced by faith and illumination. We come to recognize, share, and contribute to the Great Brotherhood that transcends all fear.

Metaphysical healing supports the individual in his movement toward harmony in human relationships, and it restores a relationship between the Cosmic and the human soul. Similarly, the goal of psychotherapy is to bring the patient into a sense of harmony or well-being with himself, his family, and his physical and social environment. In the state of harmony, the patient becomes able to respond appropriately and spontaneously to the events in his experience. To the mystic, however, being in harmony is not only the ability to respond appropriately and spontaneously to experience; it is also the realization of one's immediate identity with the Cosmic Mind. Being the source of one's own experience is the ultimate responsibility.

Footnotes:

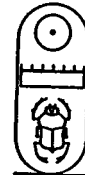
- 1 Jones, E. (1938) *Papers on Psycho-Analysis*, 4th Ed., Wood, Baltimore, MD.
- 2 Lewis, H. S. (1937) *Mental Poisoning*, 12th Ed., AMORC, San Jose, CA.
- 3 MacCurdy, J. T. (1925) *The Psychology of Emotion*, Harcourt, Brace, NY.
- 4 Bulefza, G., Allen, M., Bukay, M., & Schaa, J., (1978) Mindquest: The science of intuition. *Rosicrucian Digest* LVI(6):18.

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**Cover** Featured on our cover is Clarence Burke, Respected Elder of the Umatilla Tribe and Chief of Oregon's world-famous Pendleton Round-Up. The colorful and exciting Round-Up—a champion rodeo and American Indian gathering—is held annually in Pendleton, Oregon. Along with working cowboys and ranchers, the Indians play a major role in the Round-Up—gathering here from all regions of the United States and Canada. American Indians are represented by six different tribes, in the largest numbers seen at any rodeo in the world. The Indians, camped in a large congregation of tepees and dressed in full tribal regalia, are an experience one will never forget.

(Photo by AMORC)



# A Nose Is for Knowing . . . and Remembering!

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## How scent triggers memory

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by David Gunston

THERE IS no computer in the world that can match for sheer wizardry and astonishing complexity the human brain, and there clearly never will be. One of the most striking and certainly one of the most mystifying abilities of our brains is their unfailing power of registering, storing away, and then retrieving scents, usually with their associative memories.

Scent has a unique and quite extraordinary effect on the senses, yet it is itself lifeless, cannot be seen, touched, felt, or heard, and, like color, it has neither shape nor definition beyond our experience of it. Nevertheless, its powers of evocation and association for us are tremendous and indeed unrivaled. Perhaps most remarkable of all is scent's ability to get itself instantly recorded by the mind, often with a vivid association of some or even all of the other senses. The mind in its turn preserves the image or impression of scent-plus-association, maybe for an entire lifetime. When it registers the scent again, no matter how many years later, it recalls the association literally instantaneously, without fail and with astounding vividness.

Shortly before he died, that highly sensitive country writer the late H. E. Bates, who was deeply fascinated by this subject, wrote: "If I stand in my garden in Kent and hold a bunch of violets to my nostrils it isn't the immediate experience of inhaling the incomparable violet richness that gives me pleasure. The scent, in a split second, also unlocks a

door, so that I am suddenly a small boy again, sitting in my grandfather's lamplit kitchen, helping to bunch violets that will be sold from his little pony-drawn market-gardener's cart on Saturday morning. Give me a sprig of honeysuckle and such is the evocative power of its perfume that I am instantly in a sort of sensual swoon, reliving a score of summers and all their vivid, visual associations, half a century ago."

Whenever I sniff the castor-oily harsh tang of cheap absorbent duplicating paper, I am immediately back in the dreary examination-halls of my childhood, handling the baffling question-papers of the exams that were to affect the whole of my future life—but which fortunately didn't. The acrid chaff-smell of pencil sharpenings takes me back with almost horrifying suddenness even earlier to classroom days; while the aroma, for such it will always be to me, of photographic fixing hypo drops me down once again in my grandfather's darkroom, eagerly processing my earliest camera efforts. Sweet peas and carbolic soap, wild garlic and soot, parsley freshly chopped, new straw, cockles, and old foxed books—these and dozens of other scents have ineradicable associations for me that can be recalled at will by fresh experience of similar odors, and of course this is true for almost everyone.

In Philip Oakes' poetic expression, "scent unstoppers memory" in a way that nothing else can. Sight, sound (especially music), even touch have their nostalgic, associative powers, of course; but none is as swift, as vivid, or as direct,

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as smell. Even more mysterious is the brain's ready faculty of registering a myriad variations of smell at different times, then storing them away, each linked to its particular associated experience, for instant retrieval when the nose is subjected again later to the identical stimulus. It is furthermore linked to visual creation, too, for when we register the particular scent we actually see the earlier scene, as if in a photograph, imprinted on the mind's eye.

Why this should be so is a question still far from being fully answered. In fact, scientists are still not completely sure whether the stimulus from outside ourselves that gives rise to the sensation of smell is physical or chemical in its nature. There is even a theory, reinforced by experiments on insects, that the sensation is due to infrared radiations which the nose is able to pick up.

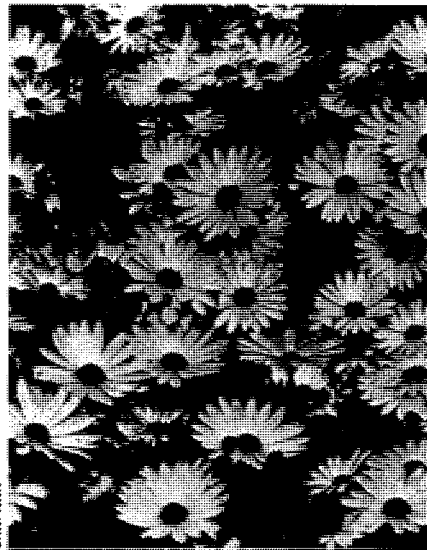
#### *Fine Particles*

Scientists tell us that any substance that excites our sense of smell must first be in a finely divided state, in "infinitely fine particles infinitely divided." It can best be described as a vapor or a gas, not merely a dust. While there is a sense that all substances—except the comparatively rare ones that appear to be odorless—give off minute clouds of particles which we detect as smells, it is clear that the more naturally volatile a substance, the more pungently noticeable is its odor. Just think of camphor, onions, garlic, menthol, thyme, paraffin, petrol, vinegar, cheese, paint, manure—and the perfume of flowers, which is not intended just for

our delectation but to attract the keenly attuned proboscides of honey-seeking insects. Yet we seldom realize just how little of the particles of any substance are given off into the air, and how little of them we need to contact through our noses for them to delight or overwhelm us through the senses of the brain. And once the source has gone, the smell goes too.

The smelling region of the nose is naturally lined with yellowish mucous membrane. Scientists explain that through the numerous olfactory glands embedded in this membrane are threaded the delicate, finely spun nerves that enable us to pick up scents. These nerve fibers, called cilia, project into the nasal cavity, where they are partially covered with a thin layer of liquid. The cilia pass through rod-shaped cells that possibly amplify the smell sensations, and beyond these they lead through holes in the skull straight to the olfactory bulb of the brain. It is interesting to note that in a fish the olfactory bulb forms most of the brain. In a dog it forms a large part, perhaps three quarters. In man, however, it is comparatively small.

The vaporized particles are speedily mixed with or dissolved into the watery fluid that lines our nasal passage, and so instantly affect the cilia. In no time at all, these nerves rush a "smell" mes-



sage to the brain whereupon we gasp with pleasure or are repelled with aversion.

To register any scent fully a certain amount of upward pressure is needed—known as a sniff. In quiet breathing we may not be aware of a smell unless it is particularly powerful. As soon as a certain minimum concentration of the smell substance impinges on our nostrils and makes us aware of its existence at that moment, we automatically dilate the nostrils, inhale deeply, drive the substance with some force onto the surface of the nasal membrane—and so get the full blast. Often, as when savoring a fragrant rose, we do this intentionally, drinking in the deep perfume like wine. If, however, that fine layer of liquid, the mucus, becomes too deep, as when we have a cold, or is replaced by a dry crust, as when a cold starts to recede, we simply give up smelling until things get back to normal, nose-wise.

If a person is especially sensitive in other ways, then it is usually true that his or her sense of smell is very acute. Also, it is true and proved by research that sensitive creative people such as artists, musicians, and writers may often be stimulated by various likely and unlikely scents. Some have even claimed that without the stimulus of some much-favored scent, their creative juices would hardly begin to flow. For H. E. Bates it was his beloved honeysuckle, for me (like the German poet Schiller) it is the scent of apples in my desk drawer. A single swift draught of a favorite essence can immediately set the creative senses tingling.

Always, the deepest effect of our sense of smell, a delight in certain fragrances, is a very personal thing. That is what makes it so endlessly fascinating. The American playwright John van Druten used to say, "I think if I were a woman, I'd wear coffee as a perfume." And of course the smell brain works wonders for the romantic heart, too. Our recollections of love are richly endowed with scents.

Lastly, scent as we all know is the most fugitive, the most evanescent of our senses. The nose very quickly gets tired of registering a fragrance: first sensations, whether of instant experience, or of recollection, are always the strongest, and a very delicate odor may be lost altogether after the initial experience. In this, nature is merciful, too: the man who works in a tanning factory, or down a sewer, or on a pig-farm, never normally notices the smells that daily surround him. It is the visitor who is overwhelmed.

Most of us, too, find it difficult to distinguish individual odors in a mixture, and it is quite a thought that our noses pick up only predominating fragrances of this world, the rest being lost to us, but not to animals.

The key to this abiding mystery of scent-summoning memory must lie far back in our animal ancestry. As Dr. Gustav Eckstein tells us: "When in the course of ages the animal finally lifted its nose off the ground, it began slowly to lose its sense of smell. Freud suggested that this may have been the point where the nervous disorders began. Smell and sex being so intimate in the animal, neglect of the one may well have started suppression of the other. However, the influence of smell in man's mental life is not merely Freudian." Certainly we must realize that animals have both a far keener and also a much more discriminating sense of smell than we have.

If, however, it is our ancestry that allows us to retain the intensity of smell and the immediacy of its recall of memory, then we must be thankful that this great gift has not atrophied down the eons. The secrets of the olfactory bulb and its unique filing and retrieval system have still to be explored and fully unlocked. Meanwhile, let us exult in this gift and rejoice that through our noses we—and doubtless our grandchildren after us—can always be miraculously transported back to other, time-vanished worlds. △

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***Man can never plumb the depths of his own being; his image  
is not to be discovered in the extent of the knowledge he  
acquires but in the questions he asks.***

**—André Malraux**



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

# The True Key to Self-Development



IS IT possible to reach the inner self to develop it and make it superior to the outer self? Such is the purport of many questions asked of those who have found the key to the development of self.

It seems such a simple question! It is often asked casually in connection with many other questions more easily answered. But this question really involves the workings of the whole domain of the mystical, the spiritual, and the divine. To know the answer is to know the whole problem of self-mastery.

What is self? Unless we have, at first, a thorough understanding of who and what is self, we cannot have an answer to the question. Self is personality, say some; it is character, say others; still others say self is individuality. In truth it is none of these, but all of these—and more. Rosicrucian philosophy teaches that personality is destiny, and character is fate. Outside influences may dominate, or determine, our personality and thereby determine our destiny. But fate—absolute fate—is determined by the character, and *character is made by will*.

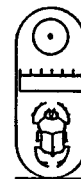
We are not individuals. Individualism means separation, distinction, determinate isolation, and unlimited freedom. It is the very antithesis of unity.

In our study of gross matter we find that science has divided the substance into atoms—the smallest unit of elements retaining chemical identity. But while

atoms are considered as primary creations, they have no *real individualism*. The atoms of each molecule may, in the scheme of things as worked out in the laboratory, seem to have individuality, but the scientists know that each atom vibrates with the spirit of the life of all other atoms, that it is related to, a part of, the great force—the creative force—which pervades all other atoms. Not one of the atoms could continue to exist as an atom independent of that force or of other atoms. This same principle applies to molecules, the next highest division of matter. It is the unity of the atoms that makes the molecule and the unity of molecules that makes matter. And back of all this is the unity of the divine force which makes the atom.

### Unity

The human body is a material creation. Every square inch of flesh is composed of minute elements, working in unity, manifesting through unity. If the whole creation—the body of man—may claim individuality, why not the millions of cells which compose every square inch of flesh? We know from experience what occurs when two or more cells of the flesh, or two or more corpuscles of the blood, proclaim individuality and separate from all others and end their co-operative, unified work. Disease results. There is rebellion. The proclaimers of individuality are out of harmony and



eventually become ostracized and rejected. War is declared by the unity against individualism, and a thousand and one medical terms are given for the physiological or mental conditions which result.

The same is true of the body or soul of every man, woman, or child. The great creative force within us, to which we owe our very existence, is *indivisible!* If we realize that, we must see at once that the soul or spirit of no one can be individualized. The soul and spirit is indeterminate, indefinite, indivisible. Matter is indivisible except from soul; for all matter is material, and each atom, each molecule, each cell, each grain is but a part of the whole.

But the proclaimers of individuality speak not of matter. They claim individuality not for their bodies, but for their personalities, their souls. They would set them aside, distinguish them from all others, and make them superior individualities. And therein they break all attunement with the universe and set up the same conditions in the planetary and spiritual planes as existed with the cells of flesh in the material world. Unity is destroyed or disrupted—perhaps I had better say interrupted—and harmony is lacking. That is individualism!

But self can be mastered and developed. Self, in the sense I use it, is the manifestation of personality, the expression of the soul. The soul manifests through matter—through the body. Personality expresses itself through the will of the being. We cannot mold the soul, but we can mold the channels through which the soul expresses itself. We can develop the attributes of the soul and lead those attributes—train them—to do those things which make for goodness and love.

The soul should be given more freedom. It should not be so closeted within the body that it finds no place for development, for expansion or unfettered expression. I ask in all seriousness that my readers join with me every night when

it is possible in a five minutes' quiet talk with self. Sit in a darkened room, in the silence, and take your thoughts from material things, from the body. Lose consciousness of the body, of your surroundings, and let the soul within you dominate and expand. Concentrate your mind on your inner self, that great force resident within you, and see and feel its touch with the infinite forces and mind of the universe.

Gradually you will see an attunement with the Cosmic Consciousness and will become conscious of peace, harmony, love, goodness and perfection. You will lose your body—the mantle, the cloak, the shell will drop from your soul and you will be free from the limitations of matter and find your soul outside of your body, surrounding you like an aura. Its expansion will be rejuvenating, exhilarating, and divinely beautiful. The most wonderful sensations you have ever experienced will come to you and then—talk with your inner self. Any suggestions, any words of encouragement, of hope, love, goodness, and godliness you think or speak will find immediate response.

As you gradually take into your body the expanded soul and return to normal consciousness of your surroundings you will find that it is with difficulty you can contain your soul in its limited space. This sensation of expansion, development, and advancement will be like unto growth of the soul, and you will feel for hours afterward that you are just overflowing with inner blessings and infinite benedictions.

Will you try this for ten nights with me? Come, let us give our inner selves a chance to grow—and learn the secret of self-mastery and self-development.

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

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**The hardest arithmetic to master is that which enables us to  
count our blessings.**

**—Eric Hoffer**

# **Suffering — As A Prelude to Service**

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by Maria E. Daniels, F. I. L., F. R. C.

IN TODAY'S DISORIENTED WORLD, *many are those who seek deeper meanings to society's problems. Young and old alike flock to newly formed religious groups, attend mystical festivals, seminars, and meditation classes. They seek a new approach to religion, a deeper involvement with the God they have been told to worship, and seek a more personal relationship with the forces that rule our universe.*

The men and women of today can no longer pledge blind allegiance to the old-fashioned religious tenets of their fathers. They have been given a glimpse of the deeper relationship which can be brought about through meditation, and they are eager to know this personal God whom they have so far only heard explained to them. Many of these seekers will become involved in meditation groups, others may enlist as ministers of new churches, but only a relatively small number will join the ranks of mystical schools such as the Rosicrucian Order, AMORC, in search of the knowledge which they cannot glean elsewhere.

The task, however, is an arduous one. It is not enough for seekers to be admitted into the ranks of mystical fraternities, to have all the knowledge handed out to them. Many of those who join will enthusiastically embrace the philosophy expounded in the teachings, accepting such knowledge without truly experiencing it—much in the same way as they have accepted the explanation of an omniscient God, without ever experiencing the lasting relationship which ensues with the personal discovery of God. A small portion of individuals, however, will embrace the teachings as a guiding light towards spiritual ascent. Those are the true, sincere seekers, and they are the ones whom the masters await.

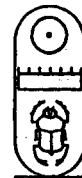
An ever-increasing thirst for knowledge will lead such men and women ever

onward into the realms of self. There, amidst feelings of apprehension and fear at their own restless nature, they will discover the real self which will urge them onward to serve their fellow men. Their physical bodies may be weak, and their minds may grow weary, but the divine spark within, which they have kindled through their search for knowledge, will put aside all thoughts of self and demand greater attunement with the Creator.

Once they have embarked on this arduous path, and once their eyes have seen a vision of the greater world within, there will be no going back. Initiations warn us that we cannot turn back, that we must show strength of character, that we must not lose courage amidst the trials and tribulations of the path. It takes a certain kind of strength to emerge from life's crucible unscathed, covered with scars but calm, at peace with oneself and with God. Bitterness is a sure sign of failure, and failure on this path is tantamount to loss of faith.

### ***Growing Experiences***

As soon as the seeker for enlightenment reaches deep within himself to search for that divine spark which uplifts him, he throws wide open the doors to a host of growing experiences which are necessary for his inner growth. In his all-consuming desire for knowledge, and for the attunement which can only come from his direct discipleship with a master,



the true seeker attracts to himself a series of trials which will test his eagerness and his readiness for his glimpse of a knowledge, be it ever so small, of the God within him. The real test, though, is not in merely overcoming these difficulties. The true disciple, deserving of a master's attention, is the one who can remain calm and serene amid the tempests that assail him. Such a disciple can reach within, finding there the strength and support he needs to realize that painful circumstances are a result of past errors—errors from which we can learn in this lifetime, and thus prepare for the future.

When illness or tragedies befall us, it is of little use to moan and groan and spend idle time wondering "why?" The reasons by then are unimportant. The tragedy has been produced, a lesson is to be learnt from it and, the sooner it is accepted and learnt, the sooner will the burden be lifted from our souls. The true adept of mysticism must view sorrow and sadness as events that only affect the outward self. They cannot harm the inner self, for they can only give it a greater awareness of the dictates of God and prepare the adept for greater service.

To enter upon the path of mystical endeavor means to bring about lessons

and circumstances from the past, which might otherwise have taken many lifetimes to work out. By demanding personal communion with the God of our Hearts in order to better serve mankind, we accelerate the cleansing of the soul. We must therefore be prepared to undergo this transmutation into a higher self, and accept the sufferings which may be exacted from us without bitterness and with the knowledge that we have done the very best we know. To emerge embittered and frustrated only means that the lessons were not totally understood, and will still need to be worked out. The suffering imposed by bitterness will, ultimately, be far greater than the one resulting from the experience itself.

Let those of us who truly seek, therefore, be fully aware of the price we have to pay, and let us not attach too great importance and significance to our physical and material needs and loves, lest they hinder our own progress and fail the test when we are called upon to serve. For, in the service of the cosmic masters, their needs take precedence over all our own, and we must be prepared to accept this, if we are to prepare ourselves for the tasks we must fulfill to help mankind. △

## **A Fascinating Challenge!**

**Rose-Croix University Instructors are needed to direct week-end extension courses. You can work part-time in your local area, as a supplement to your regular employment; or full-time, free to travel, for permanent employment.**

**Such persons must be mature, committed to Rosicrucian philosophy and principle, and adept at meeting people in a teaching or selling situation.**

**When applying, please send a résumé, giving work experience, educational background, vital statistics, photograph, personal interests and hobbies. Direct your application to the Supreme Secretary, Rosicrucian Order (AMORC), San Jose, CA 95191 (U.S.A.).**

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## British and Nigerian Conclaves

THE British National Conclave took place this year in the busy industrial city of Birmingham, England, during the weekend of August 25th through 27th. The Grand Lodge was represented by Frater Edward Lee of the AMORC's Department of Instruction. Almost 300 Rosicrucians from England, Scotland, Ireland, France, Germany, Nigeria, Rhodesia, and America enjoyed the classes, lectures, art exhibit, Degree Initiation, and an inspiring piano concert by Swiss-born artist Albert Ferber. John Ryan, Conclave Chairman, AMORC Grand Councilors Norman Fitzpatrick and Peter Allen, and a host of other dedicated workers are to be commended for presenting the exciting event in the comfortable Hotel Albany.

After a brief stop in Cairo, Egypt, to accomplish some special photo-taping in the Great Pyramid on behalf of the Emperor, Frater Lee continued his Conclave tour into Benin City, Nigeria. Members of Benin City Lodge are to be heartily congratulated for the almost total reconstruction of their quarters enabling them to host a record attendance for the area—nearly 600 happy participants. Chairman Ovonlen and Grand Councilor Kenneth Idiodi, plus several other Grand Councilors and Regional Monitors, augmented the successful Conclave. A special panel discussion, the drama "Cauldron of Keridwen," Convocations and Forums, and the Ninth Degree Initiation brought the weekend to a memorable close.

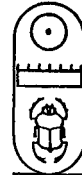
*Frater Lee, lower row, center, surrounded by dignitaries and members attending the recent Conclave hosted by the Benin City Lodge, Nigeria.*



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### 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*.



# Discovering Nature in A Big City

by Christopher Nyerges

IT IS COMMONLY accepted that Los Angeles, my home, is a nature-lover's nightmare. A steady stream of ecology-oriented back-to-earthers regularly depart L.A. for the beautiful mountains and greener grass of Northern California and points northwest. Los Angeles is often referred to as a death trap, an ecologist's can of worms, the worst of all possible environments for staying healthy and sane.

So convincing are these arguments that I admit to sitting down periodically and asking myself why I am still here. What does Los Angeles have to offer over other areas? Why do I continue to live in this sprawling megalopolis between the ocean and the desert?

To me, Los Angeles resembles the interplanetary stopping place depicted in *Star Wars*. That is, it contains simultaneously the best and the worst that is presently available on planet Earth. To live in and appreciate Los Angeles requires an acute awareness of the environment—the surroundings. For example, in Los Angeles, as in other large cities, one soon learns that anything of value

not locked up or well secured will very likely be gone if you turn your back for too long at one time. So the city-dweller develops the habit of continually locking, closing, and securing. Visitors to L.A. often remark that this is a kind of paranoia; but no, it's not paranoia—it's just part of the way our particular environment operates. Of course, this is only one example of the full gamut of what is involved with living in, appreciating, and "surviving" Los Angeles.

The "City of Angels" has another face as well. I've long been interested in native plants, serious bicycling, and organic gardening. I've found that these activities offer a sane, healthy alternative to the intense pressures of city living. Though I do my share of automobile driving, and pay taxes to maintain the seemingly endless system of freeways, I regularly see to it that my nerves have a chance to get unjangled with local "back-to-nature" jaunts. Hopefully, you too can find the opportunity to do this wherever you live.

Part of my willingness to stay here lies in the fact that I have looked for and found ways of seeing the Los Angeles area as it was in its natural state, before it became a big city. I've discovered that natural areas still exist in L.A. and I've learned to appreciate these natural areas—touches of the country—in the middle of the urban sprawl.

As I walk along the canyons in the Arroyo Seco—including the canyon where our famous Rose Bowl is located—I see the natural river that flowed from the nearby San Gabriel Mountains to the Pacific Ocean. Even during the most smoggy day, I can visualize the

Christopher Nyerges, author of *A Southern Californian's Guide to Wild Foods*, is a naturalist who regularly conducts wild-food hikes throughout Los Angeles County, California. He writes of Los Angeles because that's where he lives. However, he encourages all city-dwellers, wherever they may live, to see that many of the same ecological lessons and examples apply to their cities also. Says Nyerges, "We've got to make the entire world our garden again."

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Indian tribes working, singing, and playing as I hike along. In my imagination I can see the women gathering currants and wild grapes, can hear the children splashing after polliwogs in the cool water holes, and if I listen carefully, can hear the youthful males dancing thunderously to the beat of an elder's drum. As summer fades, the acorns mature and are scooped up by these peaceful Native Americans on leisurely foraging outings. Then I can hear the familiar sounds of acorn grinding coming from the riverside grinding holes. Only a fantasy you might say, but all of this occurred here for many centuries in the not-too-distant past.

I've learned many lessons from this favorite canyon of mine—some parts of which are now only a stone's throw from the noisy freeway. Where hardy ponies and burros once trod, cars now speed by on their way to unknown destinations. I often take my students to Arroyo Seco to study naturally occurring plants and their many age-old uses. This is the place where I find a nearly perfect balance between the unparalleled opportunities, comforts, and luxuries of one of the world's greatest cities, and my desire for a lifestyle still in touch with nature—"country living" you might call it. You might try exploring your own city for natural areas. I'm sure you'll find pockets of wilderness near and within any big city area. Get to know these areas and let them teach you their lessons.

### *Islands of Nature*

Mention Los Angeles and many immediately think of gigantic buildings, traffic-clogged freeways, and sprawling flat suburbia. Granted, those things are integral parts of the picture, but they are only part of the whole. Though developers seem driven to build on every available segment of land, there still exist many untouched spaces. These tiny islands of nature still produce an abundance of wild flowers where bees rather than botanists fertilize the flowers and pick up the plants' offerings of dew and pollen. Children still cavort in and tentatively explore the wonders that lie in open valleys; baseball games are still played in late summer afternoons in vacant lots where tall weeds grow.

All big cities have these areas but they're often hidden from view because

we don't really look around us. In the rush of city living we often don't really observe. A friend who lived in San Francisco for years was thrilled and fascinated each spring when wild flowers popped up all over a vacant lot next door to his high-rise. And this was right downtown!

Another way I live the country life in the city is to go "grocery shopping" on a bicycle. On one such ride, I first found and collected a bag of the wild edible fairy ring mushrooms (*Marasmius oreades*) from many of the local lawns. One lady assured me that I could have all the "toadstools" and dandelions from her lawn that I wanted. In the ensuing conversation, she temporarily took me back to Europe of many years ago when she was visiting a friend. Fresh wild mushrooms had been picked every night for supper and she remembered their delicious taste. She stood over me as I carefully picked out the best mushrooms in the circles on her lawn, apparently amused by my activity. Then out with



CHAPMAN



a plastic bag and my digging tool and I filled another bag with dandelion roots. These I later cleaned, dried, roasted, and ground for an excellent tasting non-caffeine dandelion coffee.

As I bicycled on, continuing my food-gathering expedition in the city, I saw some huge ripe figs and began to sample some, but was chased away before I could gather any. Further on, a few small avocados from trees lining a parking lot found their way into my pack. As the sun was moving low on the horizon, I visited a close friend and he let me pick some prickly pear cactus fruit and saguaro cactus fruit from his yard. It was the first time I had eaten the saguaro fruit and I found the whitish seedy insides to be delicious. I gathered some white sage for an artist friend to draw and also some to brew for tea. I stuffed the sprigs into my now-bulging packs.

Bicycling back to my urban abode, I observed many edible natal plums, mostly rotting on the bush. I passed many carob trees. Their unused fruit, fallen on the ground, was being raked into the street by a resident disgusted at their odor. He was obviously unaware that the fruit of the carob tree is an excellent food source. I could only shake my head.

Thoughts flooded into my mind as I bicycled into the setting sun. I recalled

that many times I obtained boxes of slightly inferior, but perfectly edible, produce from the bins behind city supermarkets. I dwelt for a moment on the time friend Drewford and I ate lunch out of a local school's large trash bin. It was full of thrown-away lunches—peanut butter sandwiches, tuna and baloney sandwiches, oranges, tangerines, bananas, potato chips, and apples. Drewford and I had just finished conducting a wild-food hike and meal in the hills above the city, and then we found ourselves foraging in the city as well. It seemed that the trash cans around town were gold mines! I don't recommend your scavenging the trash bins, but on the other hand, it points out in a glaring way the waste that takes place in a world where so many have barely enough to eat.

#### *Why the Waste?*

As I rode on, I swerved to avoid a turning driver who didn't see me at all because it was getting dark. As I entered the home stretch, I wondered why the incredible wealth provided by nature must be wasted and taken for granted. Why must it be flushed down the toilet, tossed in the trash, or carelessly abandoned?

These nature activities, especially in the city, are essential to awakening the nervous system to itself. The next step is to see the entire picture and then take



personal action. I remember the words of Robert Rodale, "If enough people start living sanely, they may gain the courage and the desire to try to create a world that is itself sane."

A big change in the city-dweller's lifestyle *can* come—with little or no expense. The change is primarily one of attitude; we merely must decide to abandon our apathetic, uninterested attitude of "I can't change anything—I'm just one person." A lifestyle more in tune with nature can be experienced *here and now*. Many wise people have been doing it all along—in secret. No, it doesn't require an exceptionally large piece of land. A more natural way of living is one where self-sufficiency is valued as much as, or more than, convenience.

Several elements are necessary for successful self-sufficiency in the city. One can start in the kitchen by changing to a more substantial and nutritional diet. Wheat can be purchased in bulk and a wheat grinder can be added to your kitchen appliances to insure the freshness of the bread. Container gardening can be started, even if one has no property

at all. Sprouting seeds for use in salads or other foods is an excellent way to produce fresh food in the kitchen. The old bicycle (and one-speeders are every bit as practical as sleek 10-speeds) can be taken out of the garage, dusted off, and pressed into service more and more regularly. Not only does this lessen the environmental pollutants in your atmosphere, it helps to strengthen your body.

Other aspects of city living may seem more difficult to work around—we must learn how to deal with lead in the air, smog, noise, muggers, rapists, etc. But the main issue here is that the fundamental inner urging within one that says, "Go to the country" should not be ignored. Don't wait until retirement to start living that country lifestyle. Try living it now—right in the big city!

Then, if you ever do get your country home, you won't mistakenly infect the semi-purity of a rural area when you do move there. In the meantime, Los Angeles (or wherever *you* happen to live) will be a much better place because of your personal devotion to live a self-sufficient lifestyle. Δ

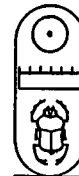
*"'The world is my idea':—this is a truth which holds good for everything that lives and knows, though man alone can bring it into reflective and abstract consciousness. If he really does this, he has attained to philosophical wisdom. It then becomes clear and certain to him that what he knows is not a sun and an earth, but only an eye that sees a sun, a hand that feels an earth; that the world which surrounds him is there only as idea, i.e., only in relation to something else, the consciousness, which is himself."*

—Arthur Schopenhauer

### IN MEMORIAM

On September 26, Frater Kaj Falck-Rasmussen passed through transition after more than forty-five years of service to the Rosicrucian Order, AMORC. Frater Falck-Rasmussen, known and loved by Rosicrucians throughout the world, was responsible for the translation of Rosicrucian monographs into the Danish language and helped form the early Danish Grand Lodge. He served as Grand Secretary and Grand Councilor of the Danish and consolidated Nordic Grand Lodge until the time of his transition.

All Rosicrucians shall sorely miss the tremendous dedication and energy which Frater Falck-Rasmussen brought to his mission in this life. We wish him well in his Higher Initiation and our thoughts of harmony, love, and Peace Profound accompany him to Higher Realms.



# Vincent Price— Actor, Art Connoisseur

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by Gizella Copeland

THE LIGHTS DIM, hushed sentences stop in midair, and there is a moment of electric expectation. Vincent Price strolls on stage and the audience explodes into deafening applause.

His moustache shaved off, in a velvet smoking jacket, Price portrays Oscar Wilde in the one-man show, *Diversions and Delights*. For over two hours he holds the audience glued to his presence. There are moments of joy, laughter, and occasions when the viewers are deeply moved. In the end, Price receives a standing ovation with eight curtain calls.

Aside from his dramatic roles on stage, Vincent Price is known to millions as either the villainous Dr. Phibes or as one of a number of other archfiends he has portrayed in more than a hundred films such as *The House of Wax*, *The Masque of the Red Death*, or *Theatre of Blood*. And, a few thousand fans have enjoyed him in comedy roles such as Fagin in the musical tragicomedy *Oliver*.

Though Vincent Price is often thought of as a villain because of his roles, in real life he bears no resemblance to any of the evil demons he has characterized.

Chatting over a cup of coffee after a performance, Price has an easy warmth about him. Tall and slender even at sixty-two, he talks to strangers and friends alike with the makings of a smile constantly dancing around in his eyes. He has an enchanting sense of humor and finds it amusing that people marvel at his versatility. "All good artists are well rounded and have a multitude of interests," he says.

In addition to the demands of his acting career, Price is a passionate lover

of the fine arts. He explains: "I was an art historian before I became an actor, and for a while I even tried to be an art dealer."

Born in St. Louis, Missouri, he attended Yale University, where he received his B.A., and the University of London. He holds honorary degrees from the California College of Arts and Crafts and Ohio Wesleyan University.

Concurrent with his busy acting schedule, Price has continued his interest in painting and sculpture. He lectures in over three hundred major cities in America and his published books include *Treasury of American Art*, *I Like What I Know*, and *Book of Joe*. Price also edited *Drawings of Delacroix* with Ferdinand V. Delacroix.

## Gourmet Cooking

Lest such interests make for a dull life, the famous actor also cooks for relaxation, entertainment and the love of good food. His cooking is not of the once-a-year chicken barbecue variety. Price authored two gourmet cookbooks just for fun, and the recipes are delicious and sometimes hilarious.

But art—its appreciation and knowledge—remains his number one love. Price has invested years of his life in study of art and a good deal of money. He has become one of the most famous art collectors of our time—not so much for the monetary value of his collection, as for its superb quality.

"I buy a lot of paintings from young, unknown artists," Price explains. "If you know good art, you can find real treasures in university art shows and in little galleries. I have no secret formula, I simply know art. And the way I learned about it is open to everyone who is interested,"

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1978*

he says. "When I was young and thirsty for knowledge, the art museum in St. Louis had little great art to offer. Today the museums are filled with good paintings and sculpture. All you have to do is go to them, study them, understand them, and soon you'll know what's good and what isn't."

He considers the statement, "I don't know much about art, but I know what I like," nonsense. Vincent Price is very interested in educating people about the value of "knowing" art. His lectures excite and encourage people, not to rush out and buy a Van Gogh (though he sees nothing wrong with that if one can afford it), but instead to become involved in learning about form, line, and the honesty of the artist. According to Price, "This takes time, but it's time well spent."

How does he find time for all that he does? "To me, to waste time is the original sin," Price explains. "I use my time. For me, time off is being hard at work on something I enjoy."

Price believes in the importance of individual artistic expression. "A lot of frustrated people could be much happier if they found something to do that was an artistic expression. It doesn't have to be painting or sculpture," he says. "Anything can be art. It doesn't even have to be good—at first. And public recognition should be the last, if any, consideration."

Price agrees with Oscar Wilde in the statement that, "Art should be totally useless." That is to say, it is all right for art to be functional, but it certainly does not have to be functional to qualify as good art. He cites the famous arch in St. Louis—built in the 1960s. "People criticized it because it had no purpose at all. It was just there. Now thousands pay homage to the famous arch, just because it is there and because it is a work of art."

Why or how he became attracted to the arts seems a mystery, even to Price. Though he remembers his mother and father with love, affection, and appreciation, he also notes that nothing in his family background fostered his interest in art. In his book *I Like What I Know* Price says of his mother, "If Mother lacked knowledge on a certain subject, she would (perhaps unconsciously) use her lack to pique our curiosity. In my case, Mother knew nothing about art. . . ."

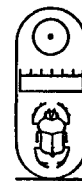
Still, young Vincent pursued his interest, and with enough devotion that at the tender age of sixteen his parents allowed and financed his first trip to Europe. He devoured the museums and art exhibits of London, Paris, Cologne, and Venice, and for those fascinated with art, he still recommends such a trip as part of their education.



*Vincent Price especially enjoys lecturing to women's clubs and says, "I love women audiences because they are so intelligent and eager to learn." Price believes his art lecturing to be one of the most important activities or hobbies he pursues.*

Price feels he has learned many things through art, explaining, "The love of art may not be the surest way to become a millionaire, but one thing it teaches you is worth more than anything in life: tolerance. And more than tolerance, understanding."

At sixty-two, Price has no plans to retire and laughs, when asked about his future, "I just want to *live!*" By living he does not mean mere survival. "If I can continue to make my judgments on art out of my knowledge of it, and not just my preference in it, I'll always have the pleasure of being alive in the most living experience—art." △



# A NOTABLE ROSICRUCIAN APOLOGIST

(continued from page 7)

Libavius proceeded to attack categorically each of the professed aims of the Brethren of the Rosy Cross as set forth in the *Confessio*. He stressed that any activity done in secrecy must mean that it is aligned with darkness. It is difficult to believe that a man of Libavius' intellectual caliber actually thought this. Rather, it manifests an emotional reaction to what he thought was a blow to his pride. Further, Libavius disliked the Hebraic Kabbalistic symbols in the works of the Rosy Cross and concluded, in his *Fraternitatis de Rosea Cruce* by charging the brotherhood with being "anti-Christian."

Fludd staunchly defended the Brethren of the Rosy Cross against Libavius' attacks in his *Tractatus Apologeticus*, published in 1617. In 1629, his *Summum Bonorum* and *Sophioe cum Moria Certamen* appeared. In the latter work he replied to attacks made by Father Mersenne. To the latter's query as to where the Rosicrucians resided, Fludd said: "In the house of God, where Christ is the cornerstone." In other words, they resided in a spiritual dwelling in which men are the "living stones." In 1633 in a writing, Fludd says: "Of the former so-called Rosicrucians, who are now known as Sapientes, Sophi, or Wise Men," that they "under the type of an architect erect their House of Wisdom." In much of Fludd's writing he used architectural terms as symbolic expressions. In fact, in certain Masonic records of the period there are charges, that is, orations, signed "Fludd." These use the same type of architectural phraseology as a symbolic language and are also accepted as evidence of Robert Fludd's Masonic affiliation.

The teachings of Fludd, as mentioned previously, were greatly influenced by his study of Paracelsus. The latter's views are extended by his own scientific re-

searches. Fludd's cosmology and theology are principally those of the continental Rosicrucian. There is much reference to the word *magic*, in his writings. It must be understood that the word *magic* at this time had reference to the applications of many kinds of phenomena. Fludd classified magic under various headings, three of the principal ones being (1) natural magic ". . . that most occult and secret department of physics by which the mystical properties of natural substances are extracted"; (2) mathematical magic, by which adepts are able to "construct marvelous machines by means of their geometrical knowledge"; (3) divine magic, this being moral laws and theological precepts.

Fludd expounds that the universe proceeds from God and will return to Him. Creation, he declares, is "the separation of the active principle (light) from the passive (darkness) in the bosom of the Divine Unity (God)." The universe to him consists of three worlds: the archetypal (God), the macrocosm (the world), and the microcosm (man). All parts of each world correspond to each other; that is, there is a harmonious parallelism between them. Fludd holds that things are not just the result of necessity but determinism, the will of God. In his work, *Mosaic Philosophy*, Chapter VII, he states: "For first of all what (I beseech you) is of greater antiquity than God, being that he was before anything? What is in geometry before or in measure less than a point? Or which among all the numbers of arithmetic is of so ancient a standing as is the unity? Wherefore it must needs follow, that God is free and voluntary in his actions, being that he was of himself, and did exist without any respect had unto any other. . . ."

### *Denounced Superstition*

Robert Fludd, then, as the Rosicrucians have ever done, denounced the superstitions which, in the mind of the masses, had been associated with the Brotherhood. He inveighed against "venefic, necrominic, goetic, malific and theurgic magic." This put aside all attempts at communication with the dead, spiritism, and what is today also termed *black magic*. The writings of that later Rosicrucian, Johannes Kelpius, who in 1694

first brought the Rosicrucian teachings in an organic form to America, reflect much of the works of Robert Fludd.

Fludd's pantheistic theories—God in all things—were challenged by the astronomer Kepler. Their arguments constitute one of the literary achievements of the day. In reply to Kepler's *Apologia* Fludd says in part (1622): "Finally, Pythagoras, and all the other philosophers who were endowed with some touch of the Divine, recognized that God is one and indivisible. Wherefore, we can argue syllogistically as follows: (a) That which was a whole before any division is not a part of something; (b) Now, the soul was a whole before any division; (c) Therefore, it cannot be a part of nature."

On his death (1637) Fludd was buried in Holy Cross Church, Bearsted. This is but a few miles from Milgate House where he was born. A monument to him is now in the choir vestry under the tower of that centuries-old edifice. It bears an inscription extolling his virtues. The memorial monument "is a copy of Camden's monument in Westminster Abbey." There is a brass plate in the flagging of the church, indicating where Fludd's body is interred. (See photograph in this month's *Rosicrucian Digest*). Those Rosicrucians who gaze upon the monument are fortified in their convictions, and their courage is renewed to defend anywhere at any time the Order's noble purpose. △



Chartres, Chartres, France  
John Henninger

Transparent watercolor, one of the most difficult and demanding media for the artist, is also one of the most fascinating because it has an infinite variety of possibilities for expression in both traditional and experimental styles. Members of the Society are artists of professional ability and quality who have something interesting to depict in visual terms. Membership is limited to worthy and outstanding artists, by invitation. Differences in style and approach are encouraged, and these differences provide for a stimulating and unusual exhibition.

Carmel Impressions, Rocks, Water & Trees  
Gerald Brommer

## WEST COAST WATERCOLORS

The West Coast Watercolor Society, organized in 1963 to further the art of painting in the transparent "aquarelle" watercolor medium, recently held its Twelfth Annual Exhibition in the Art Gallery of the Rosicrucian Egyptian Museum.





## Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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## SHRINE TO A PHILOSOPHER

Holy Cross Church, Bearsted, Kent, England, constructed on Saxon foundations, contains the earthly remains and a monument to the eminent Rosicrucian philosopher and physician, Dr. Robert Fludd. Known as the Rosicrucian apologist of the 17th century, Fludd set forth the purposes of the Order and defended it against the attacks of both the materialists and the religious bigots of his era. Several of his original works, both in English and in Latin, repose in the archives of the A.M.O.R.C. at Rosicrucian Park, San Jose, California.

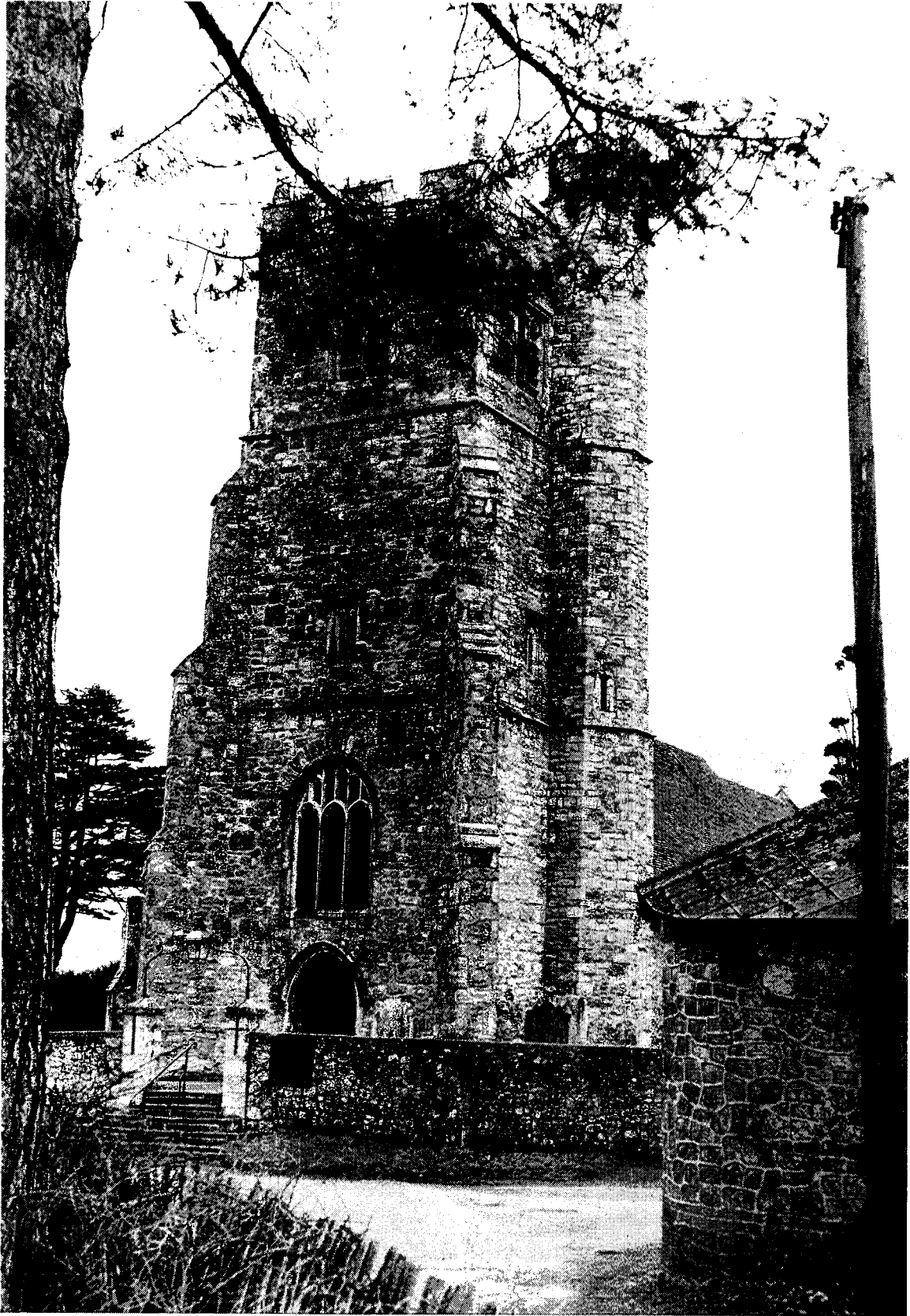
(Photo by AMORC)

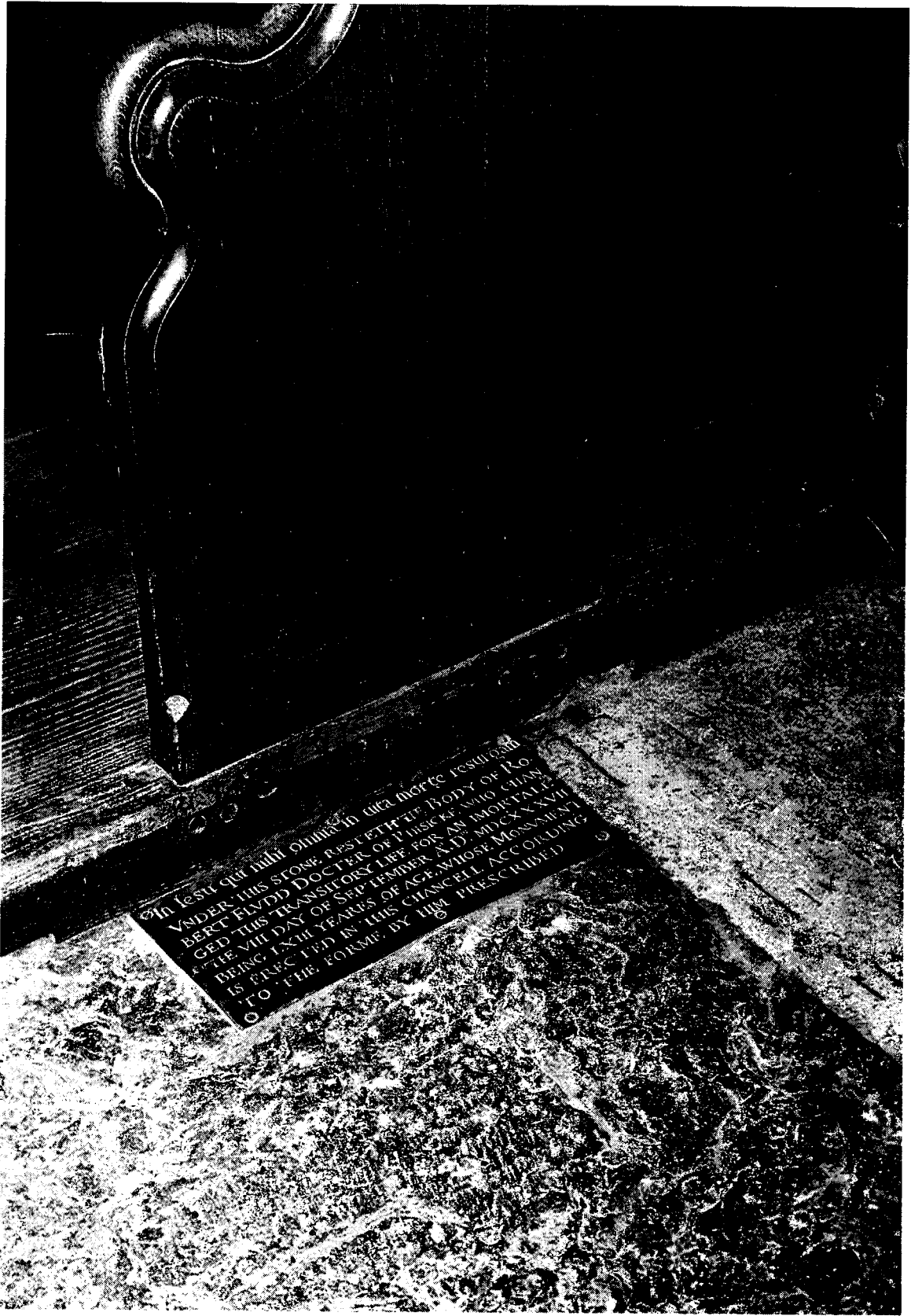
## MEMORIAL TO A MYSTIC (overleaf)

Robert Fludd, eminent English Rosicrucian, philosopher and physician, lies buried beneath the bronze plate shown here. The plate is located in the chancel of the Bearsted Church in a Kentish village in England. His prominence in the medical world, and his father's equal prominence in court circles, gave support to his Rosicrucian activities in England. Members of the Rosicrucian Order in England periodically visit Bearsted to pay respect to the memory of this eminent Rosicrucian.

(Photo by AMORC)

**The  
Rosicrucian  
Digest  
November  
1978**





In Iesu qui nihilominus in terra mortis resurrexit  
 VNDER THIS STONE RESTETH THE BODY OF RO  
 BERT FLUDD DOCTOR OF PHYSIC WHO CHAN  
 GED THIS TRANSITORY LIFE FOR AN IMMORTALL  
 THE VII DAY OF SEPTEMBER A.D. MDCXXXVII  
 BEING LXII YEARES OF AGE WHOSE MONUMENT  
 IS ERRECTED IN THIS CHANCEL ACCORDING  
 TO THE FORME BY HIM PRESCRIBED



# THE MYSTIC WAY

While digging through piles of old manuscripts in a musty closet, a carefully wrapped package, bound and sealed with an unfamiliar wax seal, took our eyes. On opening, there were six typed manuscripts within, now somewhat yellowing with age. On the cover of each was an illustration of a great and mighty mystic. The author's name on each of what proved to be a biographical sketch was that of the distinguished Rosicrucian Grand Master, Frater Raymond Andros.



Salustius Mysterium



Paracelsus



Rosicrucian



Fen



Goethe



Pascal

We read of the lives and views of these greats of mystical thought, as they were seen by someone closer to their time. The tales unraveled, and we were enraptured.

There are few things we would rather share with our members and readers than these magnificent portrayals. They have been reproduced in much the same style as we found them, a total of 142 pages of the *Mystic Way*. They are available as a set of six separate biographical sketches, for only \$12.50. Order from Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191.

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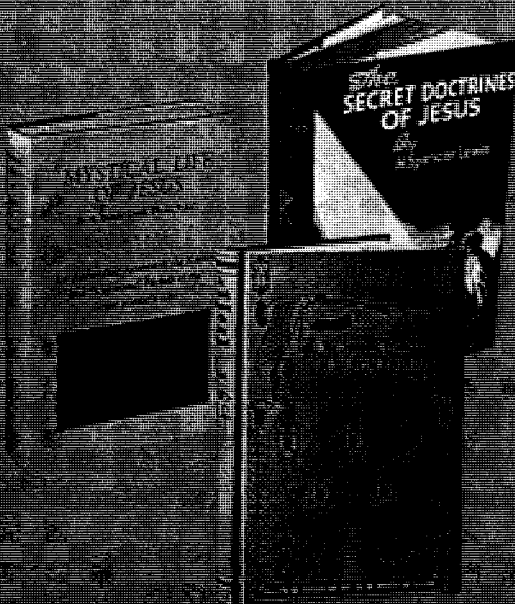
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# BRAVE NEW ERA

**F**rom the moment a person reaches maturity, he or she begins losing, on a daily basis, a certain number of brain cells. As time goes on, this and other factors contribute to create the symptoms typically associated with senility, making it imperative that the person retire and spend his last years out of the mainstream of life where he won't harm himself or others due to the steady disintegration of the higher reasoning faculties. Turning into a human vegetable is the fate which awaits most of us.

The above more or less states what the general belief, in and out of science, has been for quite a number of years regarding the brain and aging; however, according to a University of California researcher, this is not so.

Dr. Marian C. Diamond, professor of anatomy at U.C. Berkeley, has discovered that the higher centers of the mammalian brain do not lose large numbers of nerve cells from maturity to old age as previously believed. According to her, studies by numerous scientists indicate that "there is good evidence that drastic structural changes do not occur in the mammalian brain with aging," providing the animal lives in a reasonably stimulating environment.

Dr. Diamond cites her own recent research study, in which nerve cells in the cerebral cortices of male rats living three per cage were counted in young, adult, and old rats. *No significant loss of cells took place between the adult and old rats!*

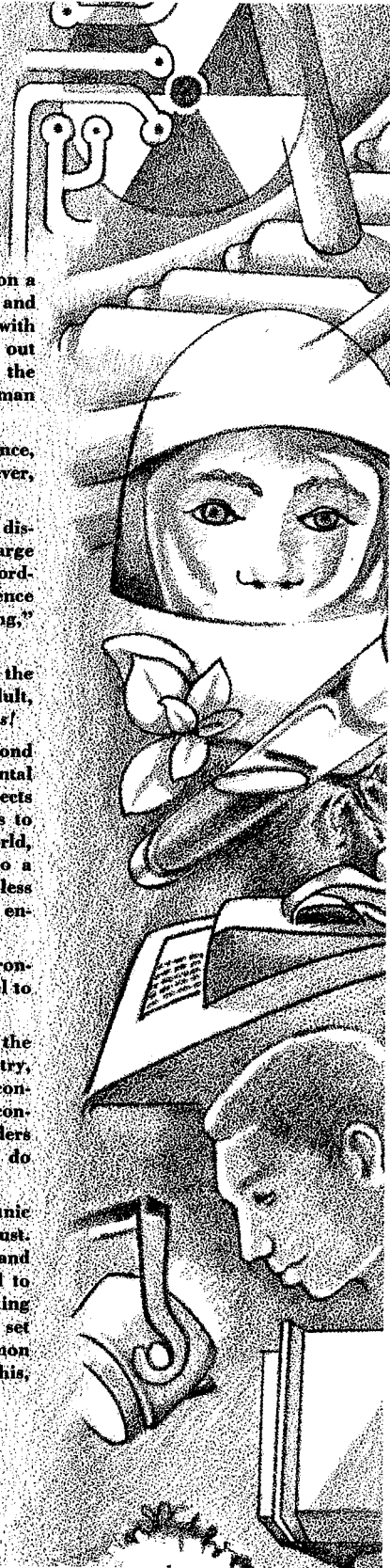
In previous aging studies in which such a loss of cells was indicated, Diamond notes, investigators did not always consider the importance of the environmental living conditions of the aging animals, or of people when they were the objects of study. Diamond argues that if we dare extrapolate results found in rats to human beings (something done on a daily basis throughout the scientific world, with varying degrees of success), then as long as the brain is exposed to a stimulating environment, structural changes like brain cell loss are probably less significant than role expectancies, psychosocial relationships, and other environmental factors in determining well-being and personality.

Diamond concludes that, "In the absence of disease, impoverished environment, or poor nutrition, the nervous system apparently does have the potential to oppose marked deterioration with aging."

Naturally, this does not come as a shock to people in government, where the average age of senators and congressmen is close to seventy; or in industry, where a top executive who must retire due to company policy is made a "consultant" so that the company won't have to do without his services and he continues in that capacity indefinitely; or in religious circles, where spiritual leaders live to a ripe old age in active service . . . popes don't retire until called to do so by a much Higher Authority.

Thus it would seem that the brain, like so many other things—both organic and mechanical—deteriorates mostly due to lack of use—in other words, rust. Unfortunately, sometimes it seems as if using one's brain is becoming more and more difficult. People are reading less than ever, senior citizens are forced to retire or go into lower roles by employers and families alike, and a stimulating evening is coming more and more to mean sitting in front of the television set being spoon-fed bland material carefully contrived for the lowest common mental denominator. A sad state of affairs, especially during the course of this, our brave new era—AEB

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





# ODYSSEY

*Zen Philosopher*

“THE UNIVERSE, precisely as it is at this moment, as a whole and in every one of its parts, is so completely right as to need no explanation or justification beyond what it simply is.”

Alan W. Watts, eminent philosopher of Zen and prolific author, for the better part of this century sought to foster a greater understanding in the West of Eastern philosophical and mystical thought. He was born in Chislehurst, Kent, England, on January 6, 1915, in the midst of the First World War, and immediately distinguished himself among his neighbors as a boy with imagination who lived in a fantasy world of great adventure. Watts received a rather strict, traditional education, but at age fifteen turned from a Christian outlook to the study of Buddhism. Watts recalled in his fascinating autobiography, *In My Own Way*, entering a curio shop in England and buying a small image of the Buddha that was neither judgmental nor frantic, but stately and serene as becomes the meditative attitude of a Zen master. Buddha reminded him of the word “bud” and the marvelous experiences he’d had as a child when wandering through numerous flower and vegetable gardens. Here he **knew**, as only children can, that all of the plants were alive and sentient beings as much as man.

Watts decided fairly early upon a literary career after his education at King’s School, Canterbury, but because of economic hardships during the Depression, was unable to afford a formal education. Perhaps this was ultimately to his liking, for he expressed the pointed opinion that most schools were justified more by their eccentrics than by the conformists, referred to as “good” students. Watts often felt ill-equipped to deal with problems of a practical nature outside the literary domain. Instead, he embarked on his own educational program, studying such figures as Blavatsky, Jung, D.T. Suzuki, Lao-tzu, Bernard Shaw, and J. Krishnamurti.

In the late 1930s Watts married and moved to America permanently. He went to Chicago to attend seminary and was eventually ordained an Anglican priest. He soon found the role to be an uncomfortable one, however, for Watts often thought of himself as a shaman more than a priest. He would become too easily immersed in religious myth and ritual to conduct these rites wholly for the benefit of others.

Watts moved to California in 1952 after giving up the priesthood and became the Dean of the American Academy of Asian Studies in San Francisco. This school later became one of the foundations of the San Francisco Renaissance—a phenomenon occurring between 1958 and 1970 which Watts not only helped to create, but which he also described as “. . . a huge tide of spiritual energy in the form of poetry, music, philosophy, . . . and general life-style [that] swept out of this city and its environs to affect America and the whole world. . . .”

Alan Watts passed through transition on November 16, 1973, in Mill Valley, California, but left a legacy of enlightening books for serious students of philosophy. Rosicrucians may particularly enjoy reading such classics as *The Supreme Identity*; *The Spirit of Zen*; *Nature, Man, and Woman*.—EPT

