

Rosicrucian Digest

December 1978 • 75c

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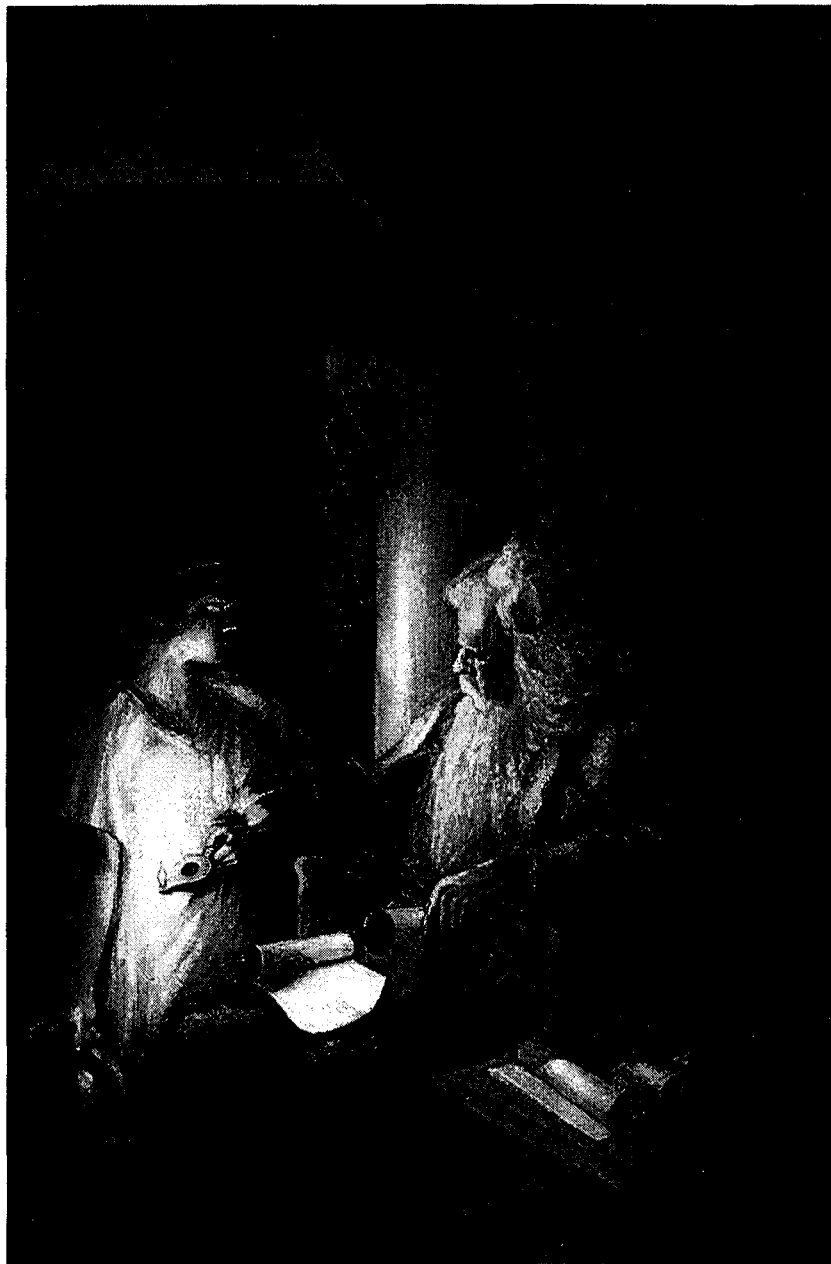
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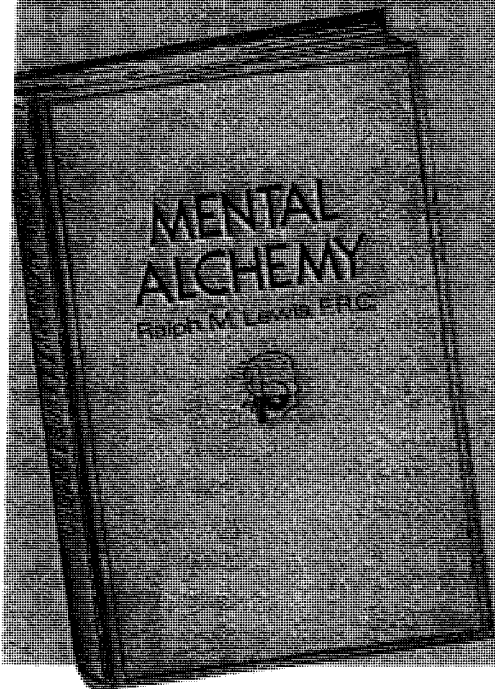
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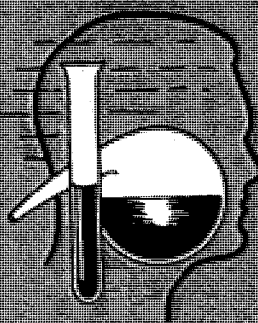
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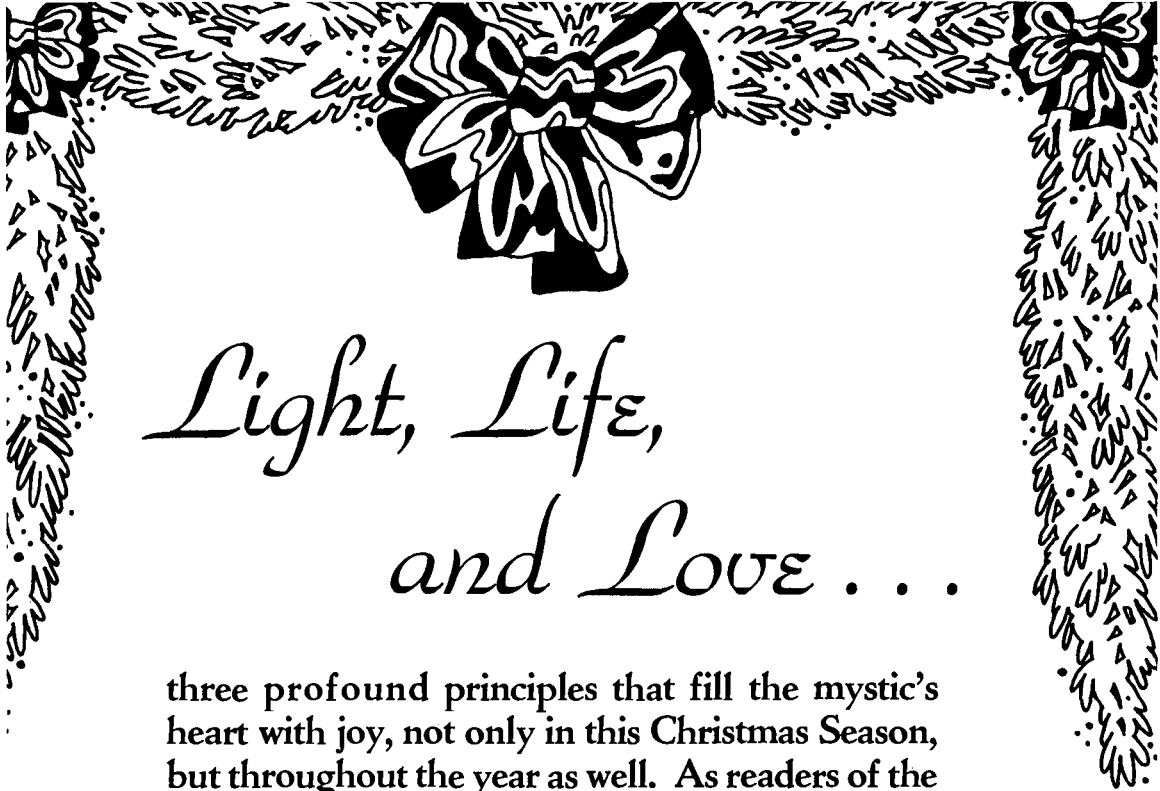
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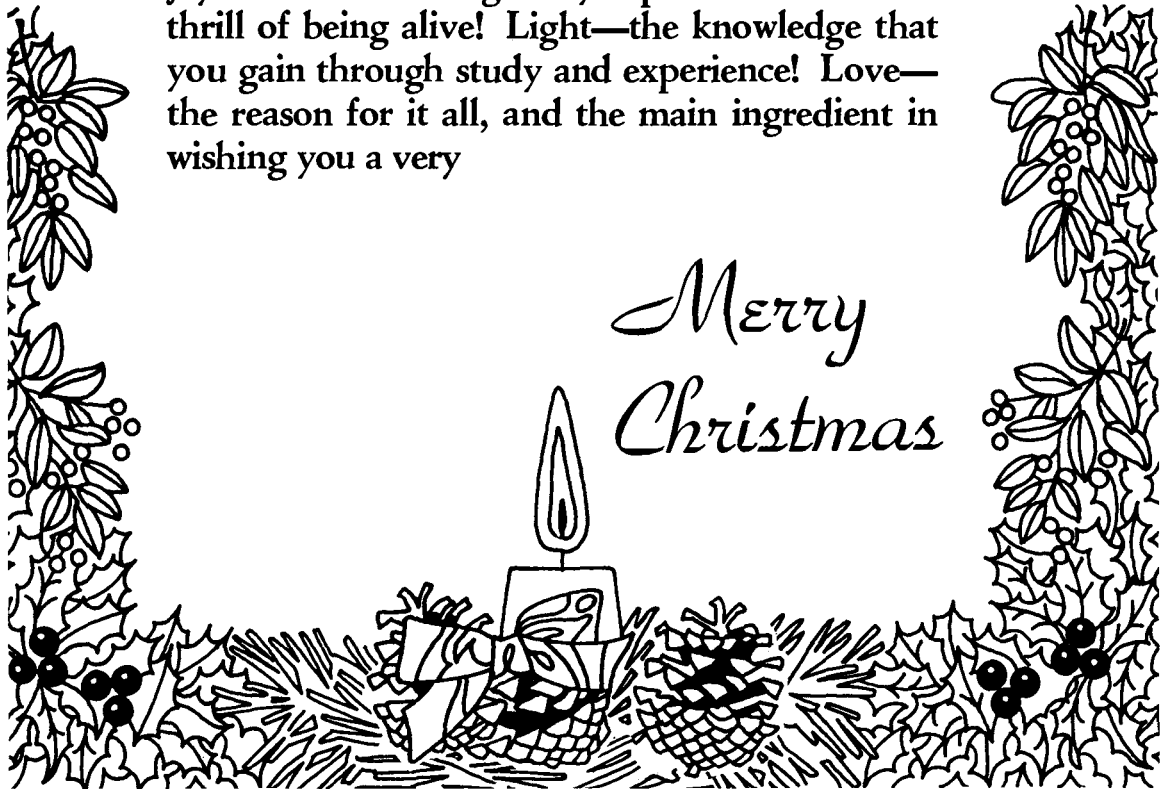
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*Light, Life,
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three profound principles that fill the mystic's heart with joy, not only in this Christmas Season, but throughout the year as well. As readers of the *Rosicrucian Digest*, we know you share in the enjoyment of the things they represent: Life—the thrill of being alive! Light—the knowledge that you gain through study and experience! Love—the reason for it all, and the main ingredient in wishing you a very



*Merry
Christmas*

Rosicrucian Digest

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SANCTUARY IN LUXOR TEMPLE

Constantine I (Roman Emperor, A.D. 306-337), in his fanatical devotion to Christianity, held in contempt all the Oriental religions and even their great cultural contributions. Shown here, in the Great Temple of Luxor, Egypt, is an altar which Constantine had installed. Under his edict, and those of subsequent Christian Emperors, many of the great bas-relief sculptures in the temples of Egypt were defaced.

In 1929, Dr. H. Spencer Lewis, Imperator of AMORC, addressed one hundred Rosicrucian members at this place and spoke of the great initiation ceremonies of the ancient Egyptians performed in this vast complex of temples. This temple will be one of those visited by the Rosicrucian Tour parties in 1979.

(Photo by AMORC)

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IS THE WORLD WORSENING?

ADVANCEMENT, progress, is relative to ends sought or values determined. Consequently, anything which falls short of these standards is seen as being relatively adverse. The degree of failure is arrived at by the extent of the difference between the ideals sought and the actual results attained. Therefore, there are several points of view as to whether progress has been made over the centuries or whether there is now a general decline.

One standard by which determination of progress is often made is that of material benefits to the individual. In general this includes not only sufficient food, but also shelter against the rigors of the elements and providing of security for the family relationship. Archaeology has disclosed that in the ancient world most centers of culture provided little more than the very essentials of living for the great masses of population. There were of course magnificent palaces with every comfort then known for the heads of society—kings, queens, and their appointed executive aides. But lying just beyond these sprawling palaces are now seen the ruins of housing—the homes of the masses which were mostly virtual hovels of crude mud bricks with earthen floors. In most of these hovels a small aperture in one wall served as a window, while another opening in the roof, which consisted of reeds coated with mud, allowed the escape of smoke from a simple hearth.

A casual observer of our modern megalopolitan centers, with their towering, glittering skyscrapers, luxury apartments, hotels, and the streams of motor

vehicles passing by, would be apt to make a comparison in favor of our modern society. Here, at least in the most modern urban areas, are no mud huts, no thatched roofs, no earthen floors.

But what about the masses who live in these congested urban areas, either because of the availability of jobs in the local industry or for the convenience to welfare? Do they enjoy an improved lifestyle? Many thousands in these congested urban areas dwell in dingy dwellings—perhaps shabby remnants of once fine stone structures. The neighborhood has deteriorated. The facilities, once sufficient, are now but a mockery of a past time. Many persons in these dwellings crowd into a room, or rooms, meant for less than half their number. Yet the personal comfort, even the health of the individual, is more assured to dwellers in our urban areas than to those persons who lived in the ancient cultures of the Near East.

Absolute Monarchy

The tyranny of absolute monarchy, such as found in ancient Egypt, Sumer, Babylonia, and Assyria, nevertheless assured the personal safety of its respected subjects in their civil life to a higher degree than the modern citizen can expect in our crime-ridden urban areas today.

History, except for an occasional interval, gives little example of the freedom of the individual or what may be termed a spirit of democracy. Class distinction was dominant. Kings were thought to be vested with divine power. As in Egypt

and Mesopotamia, rulers were thought to be sons of a god or goddess. Only by birth could the individual rise to such an eminent rank. The conqueror who usurped power was never accepted as a true king, even by his victims, unless he came from a lineage of royalty.

In the lesser levels of ancient society, class distinction also prevailed. The nobility had their eminence as well—conferred upon them by their appointment to the king, as ministers and special aides. Rarely was there a marriage with any person beneath one's class. A nobleman might have concubines, but offspring resulting from such a union would not be recognized by elevation to the status of nobility. At the bottom strata of society were the agricultural workers, and above them were the craftsmen and scribes. One of the most prominent classes was the priesthood. Their eminence was conferred upon them because the priests were accepted as intermediaries between the gods and men. Their individual freedom was confined to whatever rewards or compensations which the regulations and restrictions of their social class permitted.

Upon a cursory examination of our times it may seem that our social freedom exceeds that of the ancient past and therefore would indicate a moving forward to an ideal. But how *universal* is the freedom of the individual which democracy is said to exemplify? Nations which restrict the exercise of the political freedom of their citizenry are growing in number. People living in these nations have little or no voice either in the legislation or the administration of the laws which directly affect their personal lives.

There are increasing examples of governments that exercise an *absolute power* over the lives of their citizenry, which in many instances is a parallel to the cruel tyranny of despots of centuries ago. Even in those nations whose constitutions advocate a democratic state, the freedom proclaimed is gradually decreasing.

To a great extent, this is due to a philosophical misinterpretation of the concept of social freedom. In other words, those individuals who advocate *absolute* freedom consider the *will* and *desires* of the individual as being almost sacrosanct, that is, a kind of divine heritage. Any restraint upon such persons

by organized society is considered a violation of their conceived right.

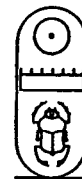
It should be obvious that a society must function as a *unit*. In other words, there must be an agreement on what is *best* for the greatest number. However, this concept of what is best may not be acceptable to every individual. Yet each person's own interest, if without concern for its effects upon society, reduces society to a state of chaos in which all people suffer. Common sense then requires that there be certain reasonable prohibitions and restrictions on individual acts which might work to the detriment of the majority. Absolute freedom is an irrational impossibility. To equate it with true democracy is not only logically wrong but dangerous when attempts are made to put it into practice.

Today we do not have universal democracy in the world. In fact, until relatively recent times slavery existed differing little from the time of ancient civilizations. But today, though men's bodies may not be enslaved, their minds can be and often are enslaved. There are governments which, though not wholly theocracies, dominate the populace in the same manner as organized religion, that is, a state religion. In such extreme cases, a restriction of the freedom of religion outside the scope of the state religion results in either an absolute suppression or the restriction of other faiths to assemble or to propagate their beliefs.

Freedom of Information

There also exists today the *suppression of knowledge*, the right of men to know. The news media, the press, may be completely politically polarized in such a way that any diverse opinions are deleted and false news is disseminated by the media. Modern concepts of science which conflict with traditional and often obsolete ideas are refused public dissemination by such government-controlled media. Furthermore, books are often condemned because of a difference of opinion with the existing religious or political authorities and are removed from library shelves and often destroyed.

There is also a unique kind of enslavement in the commercial world of today. In the modern world of technology,



specialization is often a two-edged sword. A man trained in a highly technical field can command a position with a good remuneration far more easily than one who is not technically trained. But this specialization often constitutes a limit to the advancement of the individual. He may reach the limit of that specialty to which he has been confined. He is then often prohibited from advancing further, regardless of his intelligence, simply because he is not familiar with another specialty in which he might be successful and which would be more remunerative to him.

Value of Experience

Experience, which has long been extolled as a virtue, has seemingly lost its efficacy and its appeal in our present era. After the age of forty, experience is all too often depreciated. Generally speaking, *youth* is preferred to experience for a variety of reasons. The young college graduate is familiar with more recent technical data. Further, the young man will not retire in perhaps just twenty years, and thus he will not be eligible for a pension for a considerable time. Therefore, so far as the technical era and employment is concerned, many today know it to be a kind of two-edged sword, giving advantages on the one side and taking them away on the other.

The ancient and medieval worlds were ravaged with plagues for which there was little or no remedy. Even the causes of such epidemics were not known. Modern science has controlled several such scourges of the past, such as yellow fever, smallpox, and polio. At least their curative and remedial effects are known. However, other diseases have taken their places in menacing human life. Cancer, according to examination of mummified bodies of antiquity, apparently existed even in times of ancient Egypt, but to what extent is not known. Today this ravager of human life appears to be on the increase, and we have mostly theories as to its cause. Certain habits, such as smoking, have been proclaimed as causing cancer.

A hypothesis concerning cancer often voiced in medical circles is that environmental influences and certain of the processed foods of our "advanced"

society are causes. Further, malnutrition, which is accelerated in some countries of the Orient and of Central and South America having enormous populations, make the populace more susceptible even to those diseases for which cures are known. It is not possible to inoculate all the masses of people. Further, thousands of people are illiterate and cannot be easily informed and admonished as to the dangers existing in improper hygiene and sanitation.

World Peace

Have we made great strides in *world peace*? Does barbarism, such as the internecine slaughter of whole peoples as was common in the "civilizations" of past ages, exist today? We can recite the ruthlessness of such war lords and kings as Sargon I, Ashurnasirpal, Nebuchadnezzar, Shalmaneser, and Tiglathpileser, to name but a few, who lived centuries before Christ.

These war lords justified their ruthless conquest on the grounds that they were their god's vicar, that is, representative on Earth. The reasoning put forth was that no god should be acclaimed superior to the one which they worshiped. By this reasoning, then, all other gods were false and should be destroyed. Does this not have a familiarity to certain religious intolerance extant even in our day?

Tiglathpileser, an Assyrian ruler (c.1115-1102 B.C.), inscribed the following on a tablet after one of his conquests:

"I marched against Kar—Duniash . . . I captured the places of Babylon belonging to Marduk—Nadin—Ahhe, King of Kar—Duniash. I burned them with fire. The possessions of his palace I carried off. The second time, I drew up a line of battle chariots against Marduk—Nadin—Ahhe, King of Kar—Duniash and I smote him."

This is an excellent example of lust for power and pride in its exercise, regardless of the consequences of human suffering. Can comparisons be found in the acts of certain "war lords" of our twentieth century?

The Chaldean king Nebuchadnezzar destroyed Jerusalem in 586 B.C. and

took the Hebrews into captivity. In the Psalms we find the following song of lamentation by these Hebrew exiles.

*By the rivers of Babylon,
There we sat down, yea we wept,
When we remembered Zion (Jerusalem).
Upon the willows in the midst thereof,
We hanged our harp. . . .
How long shall we sing Yahweh's song,
In a strange land?*

Has the world of today abandoned religious persecution? Do we exile peoples of a religious sect to a land distant from the center of their faith? Or do we prohibit them from returning to the land of their faith? Our daily press gives affirmative answers to these questions, showing that such persecution still exists today.

The following are questions which we must ask ourselves. Are the material benefits arising from the technical ad-

vances of our present time, and which a portion of the world's peoples enjoy, offset by the calamitous circumstances that also occur? Is the uncontrolled population expansion going to slowly bring about a devastating famine? Are the by-products of huge industries that increasingly pollute our water, air, and soil, and from which new maladies arise, eventually replacing those that have been brought under control? Will some nations be further denied the necessary resources for the industries that provide their livelihood? Will such acts bring about an internecine war, resulting in a complete destruction of civilization as we know it?

Finally, is the world advancing or are we deceiving ourselves because of the gadgetry of our technical age which may seem to lessen labor and provide benefits of an evanescent nature? △

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**.

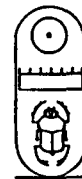
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Cover

This month's cover is from an original painting by Dr. H. Spencer Lewis depicting a sage instructing a youth. It suggests the value of experience as a contribution to knowledge. Unfortunately, however, in the modern world the experience of those who are advanced in years is often downgraded when compared to the vigor of youth.

(Photo by AMORC)



Enchanting World of Children's Books

by Ernie Holyer

Enlarging a child's world
through books.

ARE YOU debating what to give your child for Christmas? For worthwhile gifts, consider books. Well-selected books can help your boy or girl become a balanced and successful adult.

Educators, librarians, and psychologists agree that reading is important for children. "The reading habit is essential to the person who wants to keep on improving," states Bernice Frankel, author of *How to Give Your Child a Love of Books*, adding that "such a habit is best formed early in life, so that a child learns as a matter of course when he wants to know something, he turns to books. Reading enables a youngster to keep up with what's going on in the world; it helps him form ideas and express them clearly. Books can also help him understand himself and other people."

Besides building vocabulary, sentence structure, and language comprehension, books introduce the child to art, science, and history. Books stir imagination, foster creativity, and develop the inner person.

In my own childhood, I was addicted to fairy tales. Psychiatrists consider fairy tales beneficial. Dr. Julius E. Heuscher, member of the American Psychiatric Association, says "these delightful narrations are rich in symbolic imagery, describing psychological and spiritual meanings rather than concrete physical events. Children enjoy them because they speak of human beings' deepest concerns with origins, current problems, hopes and goals. Fairy tales portray genuine drives

and eventual victory, often against overwhelming odds, of the authentic individual. The profound psychological meanings of these narrations, however, are just as relevant to adults and can become a healthy counter-balance to our rationalistically oriented society."

My addiction to fairy tales lasted for twenty years. What did I glean from it? A realization that life is a high road full of adventure. Dangers lurk along this road and wonders too. Dangers to overcome, wonders to enjoy and behold. Fairy tales inspired a confidence that, no matter what disaster might strike, a person can still win out. No matter how small, poor, or frail a person may be, he can conquer and emerge triumphant.

I remember the brave little tailor who slew the terrible giant. I recall the sympathetic girl who kissed the warty toad, releasing a beautiful young man from his bondage. I cannot forget the frightened brother and sister who saved themselves from the evil witch.

Such inspiring tales provide valuable lessons. Etched into the subconscious mind, these lessons can be applied long after parents and teachers pass on.

Books read for enjoyment let the child discover wonderful new vistas. One book I read on archeological digs gave me a lifetime interest in ancient cultures. How did these people live? What made them successful? What perpetuated their civilizations? What brought on their downfall? My curiosity is still going strong.

The fictionalized life cycle of a bee (*Die Biene Maja*) triggered a lasting enchantment with the nonhuman creatures around us. The biographies of composers—Beethoven, Wagner, Schumann—originated appreciation of classical music. Adventure books, borrowed with pennies saved, started an infatuation with

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foreign countries, people, and languages. Novels gave me an awareness of plot, conflict, and universal themes. Legends impressed upon me the virtue of holding fast to personal values and principles.

A child forms many of his values by the books he reads. Subconsciously, he takes away that which appeals to his growing individuality.

A librarian, speaking to a gathering of authors, said, "The best books for children are those which we do not leave behind with our childhood, but can read and reread all our lives. Adults who never read a children's book are losing some of the greatest joys to be found in all reading, for a great children's book fulfills what any great book fulfills—the enrichment and happiness of our daily lives."

Studies show that children read their books over and over again. The book you give should be worth keeping.

Librarians gladly help parents to find the right book for their special child. Perhaps your child has a problem. Is he shy? Does he resent a new baby? Does he have difficulty in adjusting to a new school? Is he physically handicapped? Has he lost a pet? Books dealing with just about any adjustment problem are in print today.

A fictional character who conquers a similar problem can teach your child how to cope with his own situation, while factual books provide an understanding of the ever-changing world around the child.

Encouraging Children to Read

You may say, "I have bought books for my children, but they do not read them." In order to encourage some children to read, you may want to use tricks other parents found helpful. Trips to the park, zoo, or museum are good come-ons. Once there, point out creatures that crawl, fly, or swim. Show where the animals make their homes and how they raise their babies. Point out interesting exhibits. Then get basic books on these subjects.

A child's favorite television program can be used for a bait. Many a Western marshall has lured young viewers into reading history and biography. Your



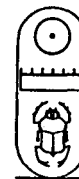
child's hobbies, sports, and pets also make fine book subjects.

In order to interest reluctant readers in books, you must discuss books. Read to them. Read with them. Ask your children what they have read lately. Make reading important. Demonstrate that you, too, read and enjoy books. When answering the child's never-ending questions, let him know that you learned many answers from the books *you* read.

Foster your child's reading early and do not hesitate to recruit spouse, babysitter, or grandparents for the job. U.S. book reviewer Orville Prescott, in *A Father Reads to His Children*, states, "Few children learn to love books by themselves. Someone has to show them the way."

Dr. Ward Gillespie read the Bible to his daughter almost every night. Gretchen never forgot those enchanted childhood hours and started reading to her first child when he was only a year and a half—an excellent age according to experts. "I read to Jimmy so much that I'd start a line and he'd finish it," Jimmy's mother said. "Later, when he wanted to know something, he'd look it up in the books I kept around the house. Reading made Jimmy's school work easy and gave him a good basis for life."

Lupe Garcia's little Manuel threw tantrums whenever he was supposed to read. In her description, the mother took him to the library. After listening to the "story hour," Manuel browsed the



shelves and was thrilled when he could take home an armload of picture books.

The Andersons' nine-year-old loathed books but loved to romp on the beach. "On one of our beachcombing trips, we managed to guide Eric into reading," the boy's father explained. "I brought along a book on shell collecting and Eric devoured it on the way home. You should see him now, reading all the time! Eric never knew he could find out such wonderful things for himself."

The Tanners told me, "Last Christmas we gave our eight-year-old Cathy *Charlotte's Web*, by E. B. White. The theme of the book is love of life. Every little thing contributes, every creature is important. Even if something dies, something else carries on. It has become one of our most beloved books."

Children's books open new horizons for children and adults alike. Through the child-hero, you experience the world

with keen, young senses. It's bliss for the child reader and a refreshing adventure for the jaded adult.

Best of all, with the aid of well-selected books you can impart a sense of values in your child, foster worthwhile ambitions, instill love and respect for God, life, law, and health. Books are posts to lean on. So why not help your child grow up with confidence by giving books this Christmas? Why not leave a living, lasting legacy? △



Timeless Greetings

OUR CHRISTMAS CARDS pose gaily in the gold-colored basket swinging its happy welcome on our front door. I love all the greeting cards—the exquisite museum reproductions, the miniature pure silk copies of the old masters, the deeply religious cards heralding the birth of the Christ child, and the fancy cards from fashionable children's stores depicting fairytale characters.

But above all others, the one I hold most dear in my heart comes in the self-same style each year. The signature is neither engraved nor is it written with painstaking neatness.

The name is signed in large, wavering, crooked writing—for the writer has seen more than ninety Christmases. I have known her since the day I was born.

She makes her own envelopes. She can scarcely afford to buy stamps, so she doesn't purchase her cards. She simply recycles the cards she receives from others, and forwards them to her own loved ones.

This year my card first read, "*Love, Jim and Betty.*" Underneath was scrawled, "*Eva Hines.*"

Surely the spirit of Shakespeare, unknown to this farm woman, was on that card saying, "*It is twice bless'd.*"

—by Faye Field

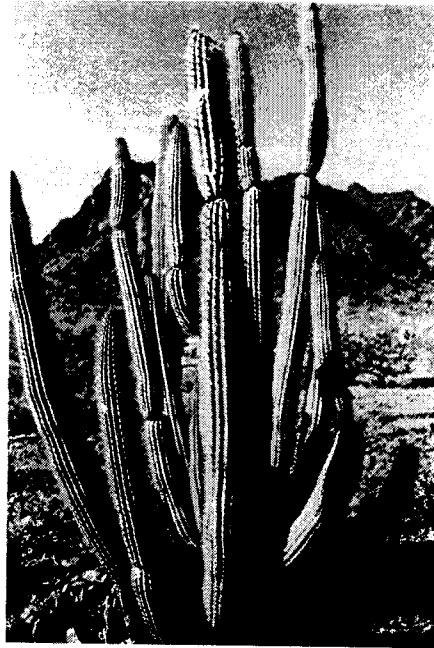
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THE WINTER DESERT

Text and Photos
by Lynn Monroe

"You chose the wrong season for your first visit to the desert," exclaimed the native Arizonan sitting next to me on the plane. "The winter desert is brown and barren."

My expectations ebb—until I explore the desert myself. Purple sand verbenas, snowy evening primroses and chocolate-centered sunflowers already bloom on isolated ripples of sand. By New Year's Day a desert poppy slowly unfurls its first scarlet petals against a backdrop of prickly pear.



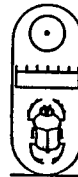
Within the week, thorny stalks of ocotillo burst into flaming torches, banners swaying across the sky. Coral clusters of desert mistletoe drape over a neighboring saguaro. A porcupine caught napping beneath a peridot-trunked palo verde masquerades as a golden-spined cactus—except for one wary eye.

The winter desert is drab and bleak? Not so. Rather, the desert does not flaunt its winter treasures. No winter fields are wanton with wild flowers or brilliant with cactus blooms, even though golden brittle-bush blossoms already line the roadsides and red-spined cacti march up a rocky hillside.

As a master painter adorns his canvas with myriads of splendid but subtle touches unseen by the casual viewer, so is the wintry kaleidoscope of rich hues, unique shapes and exotic textures concealed from the cursory glance. Tiny strawberries decorate the desert Christmas cactus. A circlet of miniature yellow pineapples crowns

Left:
Agave Leaves

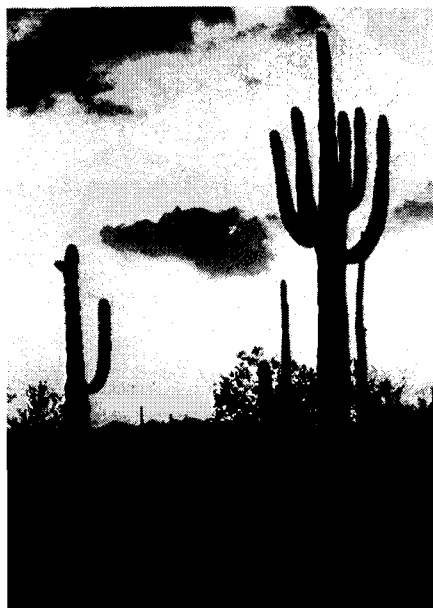
Above:
Organ Pipe Cactus



the barrel cactus. Between the thread-thin hooks of the fishhook cactus peek pygmy red peppers. A milky-spined hedgehog cactus forms a dwarf forest of snowy evergreens.

What human sculptor can imagine or fashion the tortuous red perfection of a dynamic young barrel cactus or the exquisite rosettes of a green-handed agave? What sculptor can conceive or execute the elegant organ pipe cactus or its more robust cousin, the statuesque saguaro? Both stand majestic, verdant against an azure sky or jet-black silhouetted against a sunset, both living monuments of splendor.

For those who search, for those who **see**, beauty abounds even on a desert in winter.



*A tall Saguaro
Cactus at Sunset*



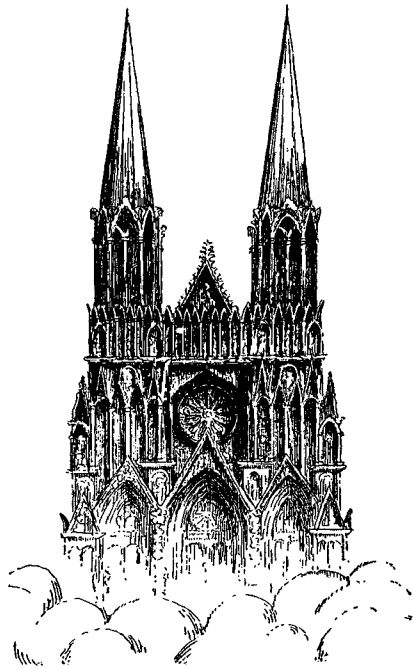
You're Needed

LOOK AROUND. See where you are. If you care about your brothers and sisters, you know there are many **poor**. Yes, you've read that before. And you probably have donated both time and money to help those in need. But usually such efforts are in a very impersonal way, and too often probably the recipients of your goodwill are remote.

Look around again—in your own neighborhood, very close to you—and you'll probably find friends who are poor. They may live in nice houses, have good families, and financial security. Yet they can be, and often are, **poor in spirit**. Look again at that friend and you may find real personal needs. Look among your own family and relatives. Someone may not have the inner strength to deal with his or her own problems. In life we find ourselves in many situations where we can truly help others—especially on a one-to-one basis. We need to be sensitive if and when the opportunity arises to help, console, advise, suggest, and love! Yes, to show our love and concern for others. Look around. Perhaps you can help someone today.

—Ronald P. Anjard, M. S., F. R. C.

*The
Rosicrucian
Digest
December
1978*



The Celestial Sanctum

CREATING A BETTER SOCIETY

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

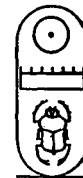
WE ARE ALL familiar with the history of our civilization and its struggles of the past. This awareness of the past and of our inherited struggles of today reveals our concern for the problems of society and also our desire to see those changes brought about which will transform society into a more ideal and satisfactory society for all. In looking back through history, however, we see the growth of civilization brought about through the efforts and exertions of extraordinary men and women in extraordinary and stressful circumstances.

The early Rosicrucians and mystics were always individuals of action. It is

interesting to note the number of great men and women, known as mystics and Rosicrucians, who helped bring about such great changes in the existing conditions of their time. These individuals influenced mankind because they had the courage to follow their inner light. They were men and women of unique insight and perceptibility who left their mark upon society. They were prepared to make any sacrifice to help free the spirit of man and bring liberty and freedom of expression to man's soul. They fought the prejudices and bigotry of an enslaved society and were often condemned for their ideals. But society is what it is today mainly because of the efforts of these great men and women who have made an indelible mark upon civilization. Their influence upon mankind and our present-day society has been tremendous, and it is to men and women like these that society looks today for the inspiration and leadership to create the ideals which we envisage for humanity and the new society.

Today, we live in a world of great change, in a world of strife and turmoil, where not only is it difficult to find peace and harmony but where even the very future of society is at stake. We all realize that what is decided and planned in the next few years will determine whether or not civilization will survive in its present form. It is perhaps encouraging to see many individuals and groups who are now working diligently to awaken the public conscience and bring to task the authorities and the business sector into a realization of the dangers we now face, and these public-spirited people are demanding that things be changed. But the road ahead is a long and difficult one and any change for the benefit of man is always worthy of our support.

I do not think it presumptuous of us to say that Rosicrucians are individually more concerned than the majority of people in the problems which face mankind. Traditionally, it has always been so. For, although we are interested in the development of our inner faculties and the attainment of the Mastery of Life, it is for the sole purpose of being prepared to serve God and mankind, to strive for a better life for all human beings. For decades, man has focused his attention on the sciences and the intellect, but the events of the present show a new



trend in man's thinking. People are becoming more aware of the world in which they live, aware of greater values, and are turning away from the pursuit of material things as a solution to happiness.

In these difficult and changing times, not only have material values been disturbed, but moral and ethical values too. If the problems of the world were only technical ones, then we might have reason to believe all would soon be right with the future of society. But the problems of the world today are problems of morality and problems in dealing with others. "In an age of moral confusion and shifting values, the line of least resistance is to have no standards at all. It is sometimes said that a thing is neither right nor wrong in itself, only if you think it is."

Living involves the sharing of ourselves with others, with mutual respect for one another's freedom and responsibility. Respect for other people means that we should treat other people as ends in themselves and never as means for our own ends; exploiting others in any way is as wrong as lying or stealing. Only when people recognize the sanctity of other human beings or personalities can society truly say it is civilized.

It is precisely in the areas of the psychic and spiritual nature of man that we find most of the problems of human behavior today, and until man turns his attention to understanding the inner spiritual part of his being, there can be no peace and harmony in the world in which we live. When we become sensitive to the hopes, feelings, and needs of others, we can then understand them and share in their lives. This is what the mystical life really means: we do not live unto ourselves alone, but share in the lives of others with whom we associate, not by getting involved in their personal affairs, but by being willingly responsive to the people with whom we associate and sensitive to them as human beings.

Most of man's problems are caused by his inability to properly relate to the friends and people he meets each day. He feels life is often a matter of competition, and therefore seeks to best others. He strives for others' esteem, whereas, from the mystical point of view, the opposite is often necessary. We must be prepared to share in others' needs, to think more highly of them rather than

attempting to have them think highly of us. One of the most successful ways to achieve this is to develop a keener sensitivity to other people. In actual fact, our studies bring about a refinement of the mind with a strong desire to make improvement in every aspect of life and personal behavior. It is precisely in our dealings with other people that our ideals are challenged.

We aspire to do our best in thought and action, and yet so often fall short of the ideal we seek to attain. Yet we should seek it, because we realize the tremendous good we can do when we can exert a positive influence in the lives of others. Setting an example is the surest way of helping those in need, and the Rosicrucian Code of Life is an excellent guide in this direction. Particularly helpful is Rule No. 10, which should always be in our minds: "Attempt no direct reform in the lives of others. Discover in yourself what needs correction and improve yourself, that by the light of your life, you may point the way to others."

Rosicrucians, as well as others, have always striven to help the advancement of mankind. This great work was achieved in many fields of endeavor, in the arts and sciences, and in many fields of human activity. Those who were Rosicrucians had learned a special technique which they used to great advantage in bringing about a change in the affairs of the day, and these same techniques are taught to us today. It only remains for each of us to utilize these techniques to alter and improve the circumstances of our own lives, and, more importantly, to bring about those changes that are most needed in the world today.

The Celestial Sanctum

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

THE MAGIC SUN

by Robert Neulieb, Ph.D., and
Marilyn Neulieb, M. S.

BARREN AND MOLTEN, the new planet Earth first orbited the Sun five to ten billion years ago. Even after the crust solidified and the depressions filled with water, this barrenness persisted. Chemical elements and simple compounds were randomly scattered on the surface. Organization of the elements into complex organic compounds was unknown.

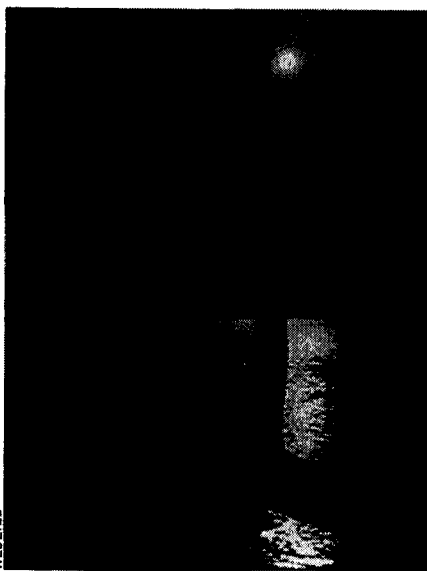
The creation of life over two billion years ago and its subsequent evolution has produced myriads of complex organic compounds from these scattered elements. This creation converted barrenness into living oceans, majestic green forests, lush prairies, diverse and productive estuaries and lowlands and even vegetated the deserts. No place on Earth has been immune from the effects of life. The Earth's surface has been transformed from dust, rock, and sterile water into life-sustaining soil and seas. The randomly scattered elements of the crust have been ordered into the complex chemistry of life, the delicate petals of flowers, the human brain, and numerous living organisms.

Man, too, has created order as exemplified by large cities, complex transportation networks, and facilities for power generation and transmission. But man's work is usually accompanied by disorderly by-products. The barrenness of the many strip-mined mountains in the United States and the still denuded mountainsides in parts of Europe which were exploited by the Romans for timber

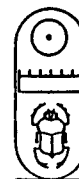
to build ships are just a few of the expanding reminders that man's order has also brought disorder. The obsolete, worn, and discarded products of man have not become the foundations of new, more complex products, but rather of junkyards, air pollution, and landfills.

Waste is an abundant product of natural systems, too. Just as with the works of man, all living organisms produce waste during life and eventually become waste upon death. Some forests and grasslands produce eighty-five pounds of solid waste per acre each active day. Yet, nature doesn't have trash heaps. This trash becomes an integral part of present and future order. New plants grow from fallen trees—trees which will soon become soil. Thus, even more life will be supported.

Scientists are beginning to understand why man's attempts to create order seemingly create more disorder and why attempts to correct this disorder may, in turn, create even greater disorder. The Second Law of Thermodynamics tells us precisely that net disorder will result from production and use of energy. In any system involving energy exchange there



Winter sun on a cold northern lake. We are learning to capture the Sun's radiant energy—utilizing it to serve our many needs.



is always more disorder created than order. The net result of production and use of energy must be the creation of disorder. Yet, natural systems have seemingly repealed this law. What magic do the natural systems possess? Can man learn the secret?

Using the Energy

The magic is in the Sun. The natural systems have not repealed the Second Law of Thermodynamics. They simply utilize the only source of energy readily available on Earth that is free of the necessity of causing disorder on Earth. Oh yes, the Second Law states more disorder than order is created through the generation and use of the energy in the natural systems. However, much of the disorder can be confined to the Sun, the magic Sun. Thus, net order can be created on Earth. In contrast, in recent years man has concentrated primarily on Earth-based energy sources. The creation of disorder, at least initially, has also occurred on the Earth. This disorder, as it must, has exceeded the order created.

Disorder, such as caused by strip mining, cannot be corrected by man alone. But with proper planning, man can encourage and help the Sun in its restorative processes. The evolutionary process of restoration which is driven by the Sun's energy can be shortened when the topsoil is preserved and the water is protected from contamination. In essence,

man cannot create net order on Earth. This role is reserved for the Sun. Man can only assist.

Not only has the Sun provided and continues to provide the energy for the establishment, development, maintenance, and restoration of living processes, but also provides energy to preserve the order of cycles vital to life. One such cycle is the water cycle which involves the separation of fresh water from salt water. Many organisms, including man, depend on this separation, this creation of order. The winds driven by the Sun's energy disperse this fresh water along with oxygen and carbon dioxide to living organisms around the globe.

With study, ingenuity, and determination, the Sun's energy may serve many of our needs. Technologies to capture the winds and radiant solar energy are emerging. However, as with all technologies, man must determine how this new knowledge will be used. There are no guarantees that the use of solar energy will create order on the Earth. For millions of years fires in prairies and forests alike have been started by lightning from Sun-driven storms—converting prairies and forests into disordered scatterings of ashes.

The Sun can work its magic for man, but it comes with no guarantees, only opportunities. It is up to man to discover these opportunities and utilize the Sun's radiant energy for the benefit of all mankind. Δ

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*.

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

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Silence:

Inner Learning Through the Power of Silence

by Jeanne Guesdon, F. R. C.
Past Grand Master of
AMORC France

BEFORE HE would initiate a neophyte into the mysteries of his teachings, the philosopher Pythagoras would subject the candidate to various ordeals which were designed to strengthen his character and which would allow Pythagoras to judge him. Thus the newcomer amid the sages of Crotona listened but never asked questions. For months on end, he was subjected to the discipline of silence, so that when he was finally allowed to speak again he would do so only with circumspection and respect. He had learned inwardly, through personal experience, that silence is an almost divine power—the mother of all virtues.

Alas, why are we not still today under the paternal authority of Pythagoras? The main trouble with today's world is the lack of silence. Not only is contemporary society literally poisoned by the tumult of machines (including talking ones), but also—and especially—it is saturated with loud and empty words. It is a question of who will speak the loudest, who will make the most statements, who will tell his story with the most trifling details.

How right was Kierkegaard, the great Scandinavian thinker, when he wrote: "The world in its present state is sick! If I were a doctor and was asked for advice, I would answer: 'Be silent!'"

Yes, the true Rosicrucian can be recognized by his oral temperance, among other virtues. He speaks only sparingly, and the words he speaks are rich in meaning. He practices the following advice from a Sufi teacher: "If the word you are going to speak is not more beautiful than silence, then do not say it!"

When we apply for initiation, we must remain silent not only toward others but toward ourselves also. Let us understand

this well. It is in silence that the Cosmic, the Divine, communicates with us. In order for us to hear God's advice, to receive intuitive flashes, we must know how to silence the profane voice within. The Bible teaches this symbolically in the first Book of Kings (verses 11 and 12, Chapter 19), where the prophet Elijah is shown taking refuge in the desert and waiting for a message from the Lord:

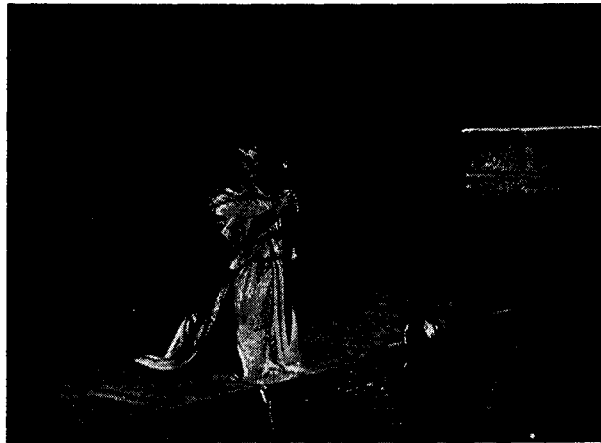
"And he said, Go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."

It is then that the Lord appeared to Elijah. In his famous treatise entitled

(continued on page 21)

The Silent Vigil:
Consecration of A Young Knight



Climb Till Your Dreams Come True!

by Barbara Schild, F. R. C.

Look back only to learn. Look forward enough to keep a true perspective. Live now so tomorrow you will be able to look back and say, "Yes, that was part of my life. I did that, and now I'm ready to move forward."

This is the end of 1978 and the eve of 1979—what does this coming year have in store for you? Next year at this time what will you be able to record into your book of life?

Are you going to be the one who has the say about what this year will bring? Are you going to be the one to guide your life, or will you let others be the engineers of your life in this new year? Usually this is something we do not let happen intentionally, but unless we are doing the "directing" every minute, the effect is the same.

You are promised one thing, and one thing only. Your life will have changed by the eve of 1980—changed in many ways. The only thing constant is change.

As we go deeper into the Age of Aquarius change will come faster and faster. We will be in a state of continual spiraling change and evolution. Are you going to direct the changes yourself, or

let someone do it for you, simply by not making decisions? This doesn't mean that you shouldn't listen to what someone else has to say, but that you reason it out in your own mind and come to your own conclusion. We are speaking of a sturdy foundation—not an unbending stand. This is the secret of the mighty oak tree—bending in the wind, but with roots so deep and strong it can withstand most storms.

Each of us makes our own stairway to heaven, commonly known as Peace Profound. Everyone makes it eventually; it is just for each individual to determine whether he wants to make it short and straight, or to drag it out and go through a number of miserable experiences in getting there! The world is left in the hands of those few who dare to think for themselves and dare to realize their full potential—to those who dare to believe, and can stay on top mentally and physically. It is up to each of us to decide what we *inwardly* desire to do, and to really *see it through*.

It is up to each of us to fasten our consciousness somewhere on top of the highest conceivable wave of consciousness and look upon all of life from that vantage point. Look upon all that is happening, and guide your life from on high and not from down in the waves of turmoil and despair. By doing this you will be acting from within, not reacting

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*Here's a New Year's
Eve message helping
us plan for the
year ahead.*

to outside influences. By creating your own cause, you will consequently be creating your own life. If you don't like the effect, you know you can change the cause.

Developing A Holistic View

We need to see things as part of the *Whole* that is everything, and not as everything separate and apart—for we are not really separate and apart. Each of us is part of one vast great *Whole*. You may call this *Creation, Energy, Universal Mind Intelligence, God, Cosmic, OHM*, or whatever you wish, but there is a basis to all life and all being. And *This Being*, in its ceaseless effort to be, has given you the ability and the opportunity to direct and channel energy both individually and collectively.

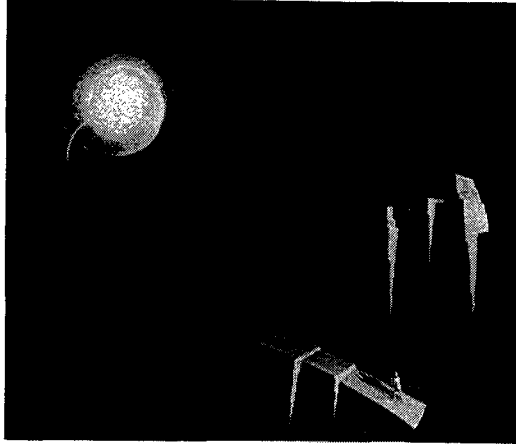
This energy will follow your direction and move with you to the extent that you allow and accept it—no more and no less. No one can do anything to you if you do not allow it or accept it. No one has more power over your life than *you*, unless you allow others to have power over you, accepting this as part of life.

*As ye sow so shall ye reap.
Ask and ye shall be given.
Seek and ye shall find.
Knock and the door shall be
opened unto you.*

This includes your way of life, your answers to life. You will hit plateaus where you will not believe this. You will hit highs where you will believe this is the absolute truth with no exception—and this is the time when you will truly believe you can “move mountains.” Never, even in a down state, lose sight of this goal because “It shall be done unto you as ye believe”—no more, no less!

The beautiful part is that as you feel more a part of the *Whole* and let your body and mind feel it, you will also feel an inner strength, peace, and illumination that can only come from letting this feeling come over you. This is the strength that makes all things possible. The *All-Knowing Mind* working through you—and it will, but only when you will allow it to do so and to the extent you will accept it.

The *Knowing*, the *Realization* that you are a part of the *One*, part of the *Whole*, will make all things possible to the extent



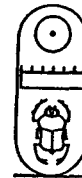
that they are *Right* with the *Whole*. An awareness that is overwhelming will come to you. Suddenly you will realize that you are not in this world alone, but connected to all that is—the all-pervading universal essence.

If you will look up into the hills—the higher consciousness—accepting only the good and realizing the positive aspect of each situation, then harmony will be yours. Of course we haven't yet learned to do this entirely. By concentrating toward harmony, we would be moving away from those negative experiences of life. We would be attuned through that divine spark to the higher consciousness and would simply “know.” The negative would be de-emphasized because we would have the ability to see the higher manifestation. “The truth shall make you free.” You are free to the extent that you know you are free.

As within, so without—as we do, so shall we receive. There is no getting away from our total responsibility for our life. It is you who make the choice. When the meaning behind this is truly understood the student will have learned the most important key to a happy and fruitful life.

Any good athlete knows that if you tense up, you lose the ball and the ball game. If you are prepared and surrender yourself and let go, letting your body do the work for you as you have previously taught it to do, you (the director) will excel.

You are always directing a play—your life. Your life is the stage, the actor is





your body, and your thoughts are the director. How do you like the play? To direct a play it is necessary that you have good material. How good is your material? Is your body in good shape? If not, what will you do about it? How are your thoughts? Are they the thoughts that you want to present on stage to others? Your thoughts will be evident to others sooner or later—individually and collectively.

The steps rising up to the stage determine the height of the stage. And thus the steps of your life determine how high you go. The base determines how solid or how weak the foundation is. Forethought and perseverance make for a strong foundation.

The rest of your life is before you—you can't go backward and start again. It is not too late to build a solid base and then start the climb—step by step. Everyone has to take one step at a time, and take the right kind of step. If you take too big a step, you might fall back. However, you can be sure that every step counts no matter how small. After one year, if you can look back down those stairs and feel good about the climb, you indeed have had a good year. You have created or organized that year. You will be blessed with more good ac-

ording to how thankful you are for that which you have received.

Anything we bless and are thankful for will multiply. However, if we think we are shortchanged, slighted, or that we do not deserve this or that difficulty, that likewise will multiply. One does not receive plenty from a thought of lack. A feeling of having more will bring more, because each feeling is a prayer, as each thought is a prayer. Actually, a feeling is a very strong prayer. Words are also prayers. So whatever we focus on will be multiplied in our lives. Positive or negative—it's for you to choose.

One key is to take time to notice the positive. It is easy to always see the negative and to be critical. For a better life, try to see the positive—the *good*, the mountain peak.

No matter what your age, you are young in the total scheme of things. So what could be better than to start *right now*? Look up—to the mountaintop, to the Sun, to the stars, to the heavens—and choose whatever you choose with your eyes wide open. Cast out doubt and lift the horizons of your life. Rid yourself of the idea that your capacity is limited.

Success is one step beyond—one step beyond failure. This will probably be the most important point in your life to remember when the going gets rough. In rough times, try to figure out how to harness all of your energy and work toward your innermost desires. In the problem itself lies the answer. Ask the question, and then *let go and release it*. The answer will come because there is always an answer.

Good luck would be a poor choice of words, for life is not lucky. We make our "luck," good or bad. If someone seems lucky, research their life—see what their life is, in depth. And if you think you want this kind of life, then follow the ways that will bring it to you. You can find much inspiration from someone whose life and ideals you admire.

Seven steps to take each day to insure success:

1. Practice a concentration exercise every day. Picture a symbol of your choice, visualizing every detail—color, size, and shape. Hold this concentration for a few moments every single day,

and do this the first thing in the morning without fail. The better you are able to do this, the better you will be able to accomplish your inner desires.

2. Write down in large print some goals, thoughts, or ideals. Place the list where you see it often, throughout the day.
3. Write down your goals on paper each day in order of importance. Mark off your goals as they are completed. See how these goals advance you toward your long-term ideal.

4. Keep a sort of diary of your daily progress. You will be able to see if you are progressing toward your goal.
5. Accomplish at least one useful thing, or perform at least one good deed, each day.
6. Step back in consciousness to look and to gain perspective.
7. Be thankful for that which you already have.

May the Cosmic's blessings be with you, and may you have a very *beautiful, productive and happy new year!* △

CLIMB YOUR HIGHEST MOUNTAIN

CLIMB TILL YOUR DREAMS COME TRUE

Silence

(continued from page 17)

Language of Birds, the mystic Attar expresses the same truth in a different way. As long as they walked, they talked; but when they arrived all talk ceased. There was no more guide nor traveler; even the road had ceased to exist.

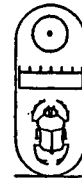
One of the greatest French mystics, Louis-Claude de Saint-Martin, deserved to be named "the Unknown Silent One" by his disciples. More than anyone else, he exalted the virtue of silence. He wrote: "Great truths are taught only through silence." Better yet, he made this remark which unfortunately applies so well to our times: "Is there a greater proof of man's weakness than the multiplicity of his words?"

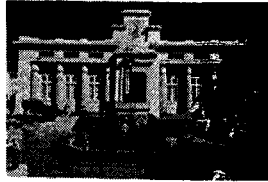
It is very true that silence is a real test to the one who, through habit or tendency, does not know how to observe it. Tradition relates that the ancients had

made a divinity out of silence; male in Greece, where it was named *Harpocrates*, and female in Rome, where it was called *Tacita*—well named since it is derived from the Latin *tacere*, which means "to be silent." This goes to show to what extent our ancestors worshiped this virtue; also that the Romans did not consider gossip as a foible of the fair sex.

As told in this message, the discipline of silence is a power; it allows us to maintain within a vital influx that useless words waste away. Before you speak, try to evaluate if what you intend to say is worthwhile; if it can do some good and *especially* if it is not going to cause any harm. You will notice that the effort you exerted in repressing a useless word causes a reaction within, a struggle against temptation. Each victory shall give you new power. That is why it is wise to follow the Sufi's advice, and if what you are about to say is not more beautiful than silence, then abstain from speaking.

Meditate upon this message; think about it often. It is hoped that it will help you to ascend one step higher on the ladder of spirituality. △





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Searching for the Seat of Soul

Prepared by the Research Staff

IN MANY CULTURES the *Soul* has long been looked upon as being the essence, the animating principle or actuating cause of life. Many have looked upon Soul as the vehicle of individual existence. Throughout historic times and among many peoples there has persisted contrasting conceptions: first, that Soul is intrinsically and exclusively individual; second, that it is a generic, universal principle. The latter view is that of the mystic.

To most Rosicrucians there is but one Soul in the universe, the living, *vital consciousness* of the Cosmic.¹ Within each living being there is this Universal Soul. In this mystical view, the soul expression or soul personality of man never ceases to be a part of the Universal Soul any more than electricity in a series of electric lamps is a separate amount of electricity, unconnected with the current flowing in all lamps on the circuit. But just as the lamp has a point where the flowing electricity meets a physical resistance and comes to manifest as heat and light, so in the human being it is thought that there is a "seat" or part of the body wherein can be found the illuminating, living manifestations of Soul or psychic force. Throughout time, various organs have received the honor of being nominated as this "seat of Soul." Philosophic and modern scientific consideration concerning these organs will be the subject of this *Mindquest* report.

Early speculation about Soul came from two different viewpoints: the Soul as the principle of life (breath and move-

ment), and the Soul as mind (perception and consciousness). The Egyptians labeled these two qualities of Soul *Ba* and *Ka*; the Greeks, *Pneuma* and *Psyche*; and the Romans, *Anima* and *Animus*. At times, these two distinctions would blur and coalesce. Among the ancient Greeks the prevailing conception was that Soul enabled a thing to initiate motion or change, or develop from inner forces instead of being affected exclusively from without. Thus, for many thinkers the principle of Soul came to represent the distinguishing character of that which lives, perceives, and decides. The Soul became the silent witness, the hidden perceiver within.²

Again, nearly every major organ in the body has been credited with the ultimate organic privilege—the guardianship of Soul and of the sentiments that spiritualize mankind. The liver, blood-colored and apparently the source of arteries and veins, played this special role for the Sumerians (the first people to write down their thoughts), and for the Assyrians and Israelites. "My liver shall sing praise to Thee, and not be silent," the Psalmist wrote.

It is hardly surprising that the arrangement of blood vessels should have guided man in his search for Soul, for to the ancients, Soul was a mover, an *animator* (a word derived from the Latin *Anima*, meaning Soul). And what could be more necessary for the sustenance of movement than the flow of blood? When blood was lost, then so was life. By this argument, the origin of blood was thought to be the source of life itself. From this ancient view sprang the ancient belief that the *heart* was the seat of Soul. Aristotle himself, the greatest biologist of the ancient

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world, supported this theory. And it is still with us in poetry and song where the heart yearns, aches, and finally breaks.

Early medical theories of vital heat carried through the system of blood encouraged the view that the heart was the seat of Soul. Thermal theories of thought were propagated by Heraclitus who identified the Soul with fire and connected it with consciousness. Empedocles linked blood and the heart with perception. Aristotle added that the heart was the *arche* (source, ultimate beginning) of life, movement, and sensation. Although the Epicurians dispersed Soul all over the body, the rational faculty was in the breast, as it also was for the Stoics.

Another school of thought, which located the seat of perception in the brain, had its origin in Egyptian and Pythagorean medical circles. Alemaeon of Crotona maintained that there were passages connecting the senses to the brain, a position he arrived at by actual dissections of the optic nerve. Diogenes of Apollonia combined physiological reasoning with the philosophy that *air* was the divine *arche* of all things, the source of life, Soul, and intelligence. Diogenes reintroduced the Egyptian mystery teaching that perception occurred when man inhaled air that traveled via the various senses to the brain. If the air was pure and dry, thought took place. Socrates heard of the brain-theory as a young man and passed on his interest to Plato. Plato located the rational part of Soul in the head and identified the brain as the source of creative powers.

Aristotle

Plotinus, following the Platonic tradition, continued to locate the *arche* of sensation in the brain. But even though the question continued to be debated, it was the view of Aristotle that prevailed. Aristotle knew the medical assertions connecting the senses with the brain, but he was not convinced by the evidence. He was persuaded against it because within the brain there is no sensation.

Nevertheless, Aristotle's gift to science was the method of observation, dissection, and description. He questioned the value of Plato's method of speculation based on pure reason. His teacher, Plato, had virtually rejected experiment. Plato argued that, since our senses so obviously

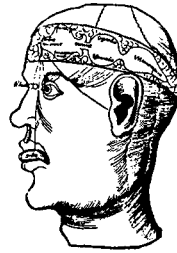


Fig. 1A

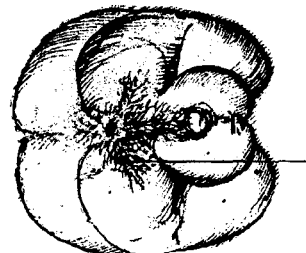


Fig. 1B

Fig. 1: Medieval scholastics believed that nutrients, absorbed from the intestines, passed to the liver where a fluid called *natural spirit* was formed; this flowed to the heart where it became *vital spirit* which pulsed toward a supposed network of blood vessels, the *rete mirabile*, at the base of the skull. The final product was said to be a perfect distillation called *animal spirit* (from the Latin *Anima*). This ventricular spirit or "brain dew" formed from the mixture of liquid and air was considered the essence of life and source of all intellect. 1B: Picture of the so-called *rete mirabile* drawn by Leonardo da Vinci in 1490.

deceive us, they are not to be wholly trusted; knowledge, he claimed, came only from pure thought, mystical contemplation, and the methods of mathematics. Thus Plato did not dissect and only acquired information about the body secondhand from Greek scholars of medicine. Yet it was Plato, not Aristotle, who championed the brain (continued overleaf)



Fig. 2A

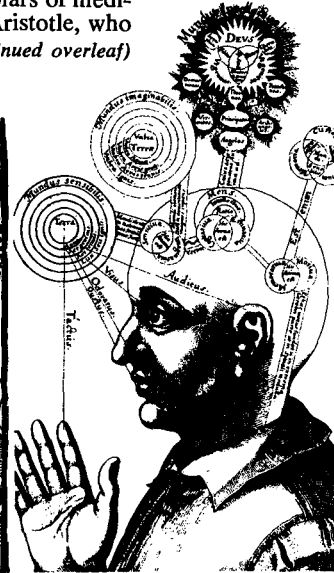


Fig. 2B

Fig. 2A: According to the medieval scholastics, the first pair of ventricles was said to be the site of sensory analysis and image formation. Here images were created and passed on to the third ventricle, which was the seat of reason, thought or judgment. The final step was memory, located in the last or fourth ventricle. 2B: This intricate drawing of the spheres of the mind was sketched by the Rosicrucian mystic Robert Fludd (1574-1637) and followed the three cell model.

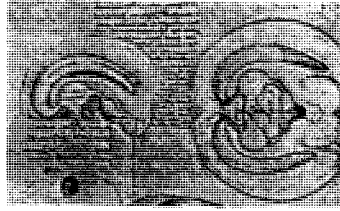


Fig. 3A

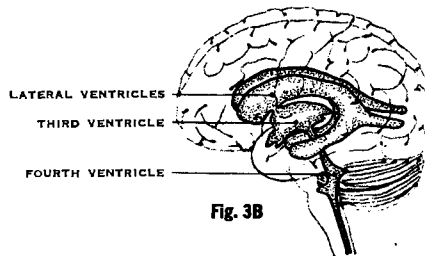


Fig. 3B

Fig. 3A: The scholastic scheme of three brain cells persisted until 1504, when it was questioned by Rosicrucian Leonardo da Vinci, after making the first wax casts of the brain ventricles. 3B: Da Vinci's concept has been verified by the modern viewpoint depicted at far right.

(continued from p. 23) as the seat of Soul. Without empirical experiment Plato postulated that the spiritual mind of man, the rational Soul, was in the head. He believed that mathematics was the essential mode of thought, and through mathematics he succeeded where Aristotle had failed in deciding the location of *mind* (the rational part of Soul which is aware).

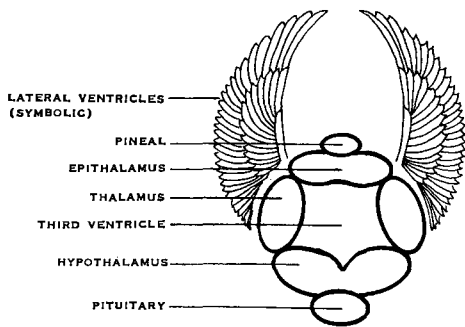
Plato argued that the perfect geometric shape is a sphere: the spherical Earth rests within the globes of the heavens, and at the center of the entire living cosmos stands man, the philosopher. Where else could the rational Soul be, what Plato called "the divinest part of us," but in the spherical head, the summit of the human body?

Differing from the Greek points of view that man "possessed Soul," whether seated in the heart or brain, was the unique Hermetic-Rosicrucian tradition that man himself was a living soul that "possessed a body." However, it was the opinions of Plato and Aristotle that were sanctified and dogmatized by the early Christian fathers. During this period, an extraordinary model of mind and soul

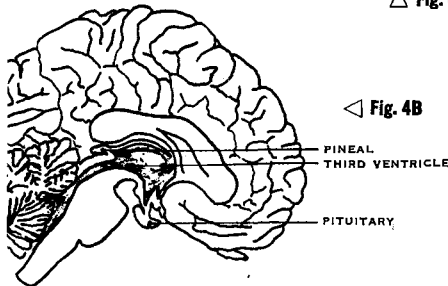
developed. It wedded the theories of Plato and Aristotle to Biblical symbology. The model reconciled heart-centered and brain-centered views by incorporating both organs in a great "cognitive water-works" which flowed in a system of *ventricles* (fluid-filled cavities) running through the entire brain (See Figures 1 & 2).

In point of fact, the brain *does* contain five fluid-filled cavities called ventricles (See Figure 3). In 1490 Leonardo da Vinci had drawn anatomical illustrations of the brain that incorporated the scholastic scheme. This aroused his curiosity and between 1504 and 1507 Leonardo performed detailed dissections of cadavers. In his study of the ventricles or spaces, Leonardo's experience with bronze-casting served him well. He injected the spaces of the brain with molten wax, waited for it to set, and removed the tissue from the wax, forming the first cast of these spaces or ventricles. What Leonardo saw forced him to challenge the scholastic viewpoint. He found that many of the sensory and autonomic nerves did not arrive or begin near the first pair of ventricles, but in the tissue which is now called the *diencephalon* (the tissue that surrounds the third ventricle and of which the thalamus, pituitary, the pineal bodies form a part.) (See Figures 3 & 4.) Leonardo kept the scholastic names but insisted on moving the *sensus communis* from the first pair of ventricles to the third ventricle of judgment. It is possible that we owe to Leonardo the current usage of the phrase "common sense" to mean reason and judgment.

The Rosicrucian philosopher René Descartes made a special contribution that was not empirical but conceptual. Like Plato, he doubted the reliability of the senses. In 1637, he proposed that the only admissible approach to the establishment of knowledge was to disregard all beliefs about which he had the slightest doubt. The first thing he found he could *not* doubt was his own existence as a purely thinking being: *Cogito ergo sum*. Descartes made a radical distinction between a *mind* (something known to itself with immediate certainty) and a *body* (something whose very existence must be inferred from experience). By its very nature, he argued, the human body—including the



△ Fig. 4A



◁ Fig. 4B

Fig. 4: The diencephalon which surrounds the third ventricle and of which the thalamus, pituitary, and pineal bodies form a part. 4A: Diagrammatic representation of the diencephalon. 4B: Anatomical localization of diencephalon.

nervous system—was a mere machine. Descartes split the mind and body, but, in agreement with Western mystical tradition, he concluded that an anatomical point of contact existed between Soul and the body, located in the pineal on the roof of the thalamus (third ventricle). (See Figure 4.)

Do these speculations hold any basis in fact? Today it is known that the area of the thalamus is far more than merely a relay station on the way to the voluntary and conscious processes of the cerebral cortex, surrounding the first pair of ventricles. The thalamus is essential, at least in human beings, for awareness as well as the emotional responses to perception. Impairment of the thalamus exaggerates emotional responses: perceptions which were mildly unpleasant become intolerable, and perceptions which were previously enjoyable may now evoke ecstasy.

The *hypothalamus* (or floor of the thalamus) is connected to the *pituitary* (See Figure 4). Together these two structures function to maintain and control the rest of the endocrine glands of the body. The hypothalamus is also considered to be “the head” of the autonomic nervous system. Here the sympathetic

and parasympathetic activities of the body are directed, balanced, and harmonized. The balancing role can also be observed in the hypothalamus’ role in control of appetite and digestive activities, and in heat and water regulation.

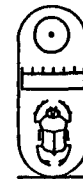
Out of the *epithalamus* (roof of the thalamus) arises the *pineal*, Descartes’ seat of Soul. Thousands of years ago mystics believed the pineal to be involved with meditation and clairvoyance. Only twenty years ago most scientists considered it to be a functionless vestige of early evolution. But over the past decade this view has changed dramatically. Today, the pineal appears to be a regulator of regulators, a modulator of the activity of other endocrine glands and even of some aspects of brain function.

The pineal’s major input is environmental light, which reaches it indirectly through the eyes. In response, it secretes hormones that influence arousal behavior, and affects reproductive activity. A direct connection between meditation and the pineal has not yet been demonstrated, although the importance of stress as an input to the pineal is currently being studied. Reports from around the world confirm that immobilization, insulin shock, hot and cold exposure, surgery, and starvation all stimulate the pineal. Once activated by stress, the pineal exerts an inhibitory influence on the body’s stress mechanism involving the hypothalamus, pituitary, and adrenal glands. In view of the pineal’s relaxing effect on the nervous system and adrenals, the ancient mystical theory that the pineal was involved in meditation and was in fact “the seat of Soul” may well turn out to be scientifically demonstrable in the not-too-distant future.

One may wonder if the *Soul* itself can be separated from the *seat* it may occupy. Many mystics view Soul as a *symbol* for the principle, arche, or formative force animating man. The compassionate heart and rational brain can also be considered as symbols. To many Rosicrucians the phrases “God of our Heart” and “God of our Realization” convey a personal meaning to what is meant by the all-encompassing Universal Soul.

Footnotes:

- 1The Rosicrucian Manual, (1918; revised 1978) AMORC, San Jose, CA, p. 192.
- 2Bulefza, G., Bukay, M., & Schaa, J., (1978) Mindquest: Rosicrucians thinking together IV, The hidden meaning within thought. Rosicrucian Digest, LVI(9):22.



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

Christmas Has A Mystical Meaning



AT THIS TIME of the year, the metaphysical element and mystical side of life are impressed upon us by the spirit of Christmas and the significance of the day. December 25 is not only the recognized birthday of the great Master Jesus; it is also a day of mystical rebirth and inspiration.

Christians throughout the world are not the only ones who honor and respect this day; but representing the largest sectarian body in the world, they claim it as a holy day peculiar to their religion. They may rightfully feel that it is the one day set apart for the practice and emulation of the Christian spirit of love, charity, justice, and goodness; but it has always been a holy day for many. The day comes down to us of the present era with a long history and a tradition to make it truly an international and universal holy day for nearly all the world.

Some doubt has been cast upon the Christian contention that the Master Jesus was born upon that day, and it has been contended that the date is inconsistent with the Biblical story. One of the critical contentions is that it was a time of the year when shepherds would not be caring for their flocks in the fields because of the winter season and the storms; that if on that night there were shepherds who saw the star and followed it, the birth must have occurred at some other time.

Mystics know, however, that more valid evidence than climatic conditions supports the selection of December 25. They know that for centuries before the Christian era the day was not only a holy day but the one on which the avatars, messiahs, and sons of God were born. Therefore, in accordance with cosmic law decreed in ages gone by, it was the day for the birth on earth of a new messenger, a divine representative of God, and a true avatar. In the face of this, no mystic would question the correctness of the date in regard to the birth of the Master Jesus.

A Day of Importance

December 25 is symbolical and has been for many centuries, as indicated in the ancient sacred writings. Nearly all the nations of the earth in the past, as if by common consent, selected the first minutes after midnight of December 24 to celebrate the accouchement of the "Queen of Heaven," the "Celestial Virgin" of the sphere, and the birth of the God Sol.

In India, this is a period of unusual rejoicing, as will be learned from the *Book of Hinduism*, by Monier Williams. It is a religious festival, when they decorate their homes with garlands and emphasize the obligation to make presents to friends and relatives. This latter

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feature of the celebration is of very great antiquity.

In China, for many centuries, religious solemnities have been celebrated at the winter solstice.

Birthday Celebrations

Buddha, the son of the Virgin Maya, from whom the Chinese tradition claimed the Holy Ghost had descended, was born on December 25, according to their traditions, and the day was celebrated by them as a holy day ages before the Christian period. This is indicated in such excellent historic records as Bunson's *The Angel-Messiah* and Lillie's *Buddha and Buddhism*.

Still further back, we find that the ancient Persians celebrated the birthday of their "Lord and Savior" Mithras with rejoicings, music, sacred songs, festivals, and the giving of gifts on December 25. It was also the custom of the ancient Druids, long before the birth of Christ, to celebrate the birthday of their gods on that day. Other ancient records indicate that Krishna was born on December 25. However, sometime during the Middle Ages, his birthday was decreed to be a holy day during July or August.

Among the ancient Egyptians, centuries before the birth of Christ, December 25 was set apart as the birthday of their gods. M. LeClerk DeSeptehenes, an eminent authority, writes: "The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the Virgin Mother of the Savior Horus) on the last day of March, and towards the end of December they placed the commemoration of her delivery." This was made plain in his book, *Religion of the Ancient Greeks* and, also, in Higgins' *Anacalypsis*.

From these several references, we see that all of the ancient sons of God, saviors, and divine messengers were born of virgin mothers and that usually the mother was known as the "Queen of Heaven." In Bonwick's book, *Egyptian Belief*, we read of Horus: "He is the great, God-loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of the temples. He was presumably the child of Deity. At Christmastime, or that time answering to our festival, his image was brought out of the sanctuaries with peculiar cere-

monies, as the image of the infant Bambino is still brought out and exhibited in Rome."

In the Higgins' book referred to above, we find Rigord quoted as having observed that the Egyptians not only worshiped a virgin mother prior to the birth of the Lord Jesus Christ but that they also exhibited the effigy of her son lying in a manger in the same manner as the Infant Jesus is pictured as lying in the manger at Bethlehem.

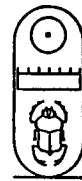
Osiris, another son of a Holy Virgin, as they called Ceres, or Neith, his mother, was also credited as being born on the 25th of December, and that day is still celebrated by those who adhere to the ancient religious ideas.



The ancient Greeks also celebrated the birthday of Hercules then and in an official record stated that the night of the winter solstice, which they named the *Triple Night*, was that which gave him birth. In this statement, the Triple Night refers to the night of the Holy Trinity, or Three Holy Lights, and in ancient pre-Christian rituals, was signified by either a single triangle or three interlaced triangles, representing that the God or Savior born that night contained three persons in one, or three phases of the Divinity. The Christian doctrine of the Trinity was not added to the Church rituals until many years after the establishment of the Christian Church.

Pre-Christian Records

Bacchus was also born at dawn on December 25, according to ancient pre-Christian records. We read in the official writings that "the birthplace of Bacchus, who was called Sabatch, was claimed by several places in Greece, but his worship was usually celebrated chiefly on Mt.



Zehmissus in Thrace." He was born of a virgin, and in his mysteries was shown as an infant on Christmas morning.

Adonis was claimed also to have been born on December 25; and in the writings of Tertullian, Jerome, and other Fathers of the Christian Church, we are informed that his birth was celebrated with representations of the ceremony that took place in a cave and that such a cave was in Bethlehem and was the same one in which Jesus Christ was born. This day also became a great holy day in ancient Rome. The celebration was called *Natalis Solis Invicti* (the birthday of Sol the Invincible) and was a day of universal rejoicing. All public business was suspended, declarations of war and criminal executions were postponed, people were obligated to make gifts to their friends, and slaves were indulged with great liberties. In connection with this celebration, Ovid alludes to the fact that a few weeks before the winter solstice Calabrian shepherds came into the city to play on the pipes.

The ancient Germans for centuries before the last Son of Justice was born celebrated annually the winter solstice, which they called their *Yule Feast*. At this Feast, agreements were renewed, the gods were consulted as to the future, sacrifices were made, and the time was spent in devotional hospitality.

The ancient Scandinavians, too, had an ancient festival which they celebrated at the winter solstice. They called it *The Mother Night*. The feast was called *Jul*, from which is derived the word *Yule* and which is the French *Noel*, from the Hebrew or Chaldean word *Nule*. The Scandinavians had a god born at this time called *Freyr*, and general rejoicing and the bestowal of gifts were two of the important features of the ceremony.

The records of the Druids in Great Britain and Ireland state that they celebrated December 25 with great fires on top of the hills. This was probably adopted from the ceremonies to celebrate the birth of Mithras, which was at one time observed throughout Gaul and Britain. An interesting point is that the Druids called the day *Nolagh*, or *Noel*, which to them meant the day of regeneration but which to the French now means Christmas.

In ancient Mexico, ceremonies were adopted from the Atlanteans. They had a celebration in their first month called *Rayme*, which answers to our December. Their festival and holy day, and a feast called *Capacrayme*, meaning the winter solstice, was a time for sacrifices and giving gifts.

Thus, we see that December 25 is by common consent on the part of the religious and sacred consciousness of ancient peoples an acknowledged holy day and, therefore, a mystical day. Whenever the universal mind of man agrees upon any feature, principle, law, or doctrine, it is mystical. If it was not created as such, it becomes so through the concentrated adoration and reverence for it. Many things in our lives are not sacred because God made them so but because man's reverential attitude and idealistic motives made them so by continuous thought and widespread adoption.

Universal Holy Day

Granting that December 25, a day associated with the winter solstice, has through ages past become an international and universal holy day and, therefore, a day of mystical import and significance, we must note the significant features connected with it. First, it was the day upon which were born—at least, in the minds of the people—the great saviors of mankind, the great redeemers, the great lords and messengers of God. The savior in each instance was born of a virgin mother, conceived of God in pure thought, and came to the world as His divine representative. He matured in the womb of purest motives and perfect environment, was delivered by a mother representing the "Queen of Heaven" and the kingdom of Divinity, and was born in humble circumstances as a representative of the masses to whom his message was to be given.

The next point is that with all peoples in all times the day of birth and the coming of a Great Master was set aside as a day for devotion, rejoicing, symbolical feasting, and the spread and practice of the fundamental principles of the lord's message from God. It was a time of setting free of prisoners, of relieving sufferers of pain and torture, of giving liberty to slaves, of showing mercy

to those under rule, and of generosity; thereby sharing one's blessings with one another.

These things are all mystical. With Christmas and the holidays at hand, all who understand, regardless of sectarian creeds and dogmas, can enter into the mystical spirit of Christmas. They can rejoice in the fact that God has from time to time sent to earth a messenger, a lord and savior, to bring Life, Light,

and Love to all peoples and to teach the greatness of humility and the richness of giving.

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.

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.)

January: Fidel Castro, Premier, Cuba, is the personality for the month of January.

The code word is POLL.

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



HELMUT SCHMIDT

March:

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

The code word will be NAT.



FIDEL CASTRO

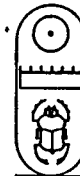


MOHAMMED REZA PAHLAVI

April:

Mohammed Reza Pahlavi, Shah of Iran, will be the personality for April.

The code word will be EXPED.



Charles Hall: Alchemist of Aluminum

by Shane Peterson

CALLED THE "Alchemist of Aluminum" by biographer Ernest V. Heyn, Charles Martin Hall, at age twenty-two, invented today's aluminum industry, and continued to look twenty-two throughout his fifty-one years of life. Yet few people know the story of this man who, in Heyn's words, changed aluminum "... from a rare and costly curiosity to a key metal in our industrial society."

Charles Hall was born December 6, 1883, in Thompson, Ohio, the son of Reverend Heman Hall and Sophronia Hall. He finished elementary school a full year early and spent the extra time studying music and chemistry. It was after high school, during his early years at nearby Oberlin College that Hall met Professor Frank Fanning Jewett. There was mutual respect between these two men and they worked closely together.

Hall's inventive mind first turned to the problem of improving the Edison lightbulb. In his attempt to make a better lightbulb, Hall may have been the first person to try the brittle element tungsten, which is used in lightbulbs today. Together, Hall and Jewett worked to make tungsten into a practical lightbulb filament.

However, despite their best efforts, Hall and Jewett could not make the tungsten stay together under the stress of electrical power. According to Oberlin chemistry professor Harry N. Holmes, every lightbulb they made "... glowed brightly for a moment, then snapped asunder."¹ Oberlin College probably didn't possess the equipment Hall and Jewett needed; without it they were forced

to put the idea of a tungsten lightbulb aside. Professor Holmes also noted, "Had they stuck to tungsten the tungsten lamp might have arrived twenty years earlier."²

Turns to Aluminum

It was during one of Professor Jewett's chemistry lectures that Charles Hall's mind locked onto the problems of aluminum. Aluminum is the most abundant metal in the earth. It has even been said that every bank of clay is an aluminum mine. However, aluminum is never found in a pure metal form, as is gold, but always combined with other elements. In Hall's day, freeing aluminum from the grip of other elements meant a series of time-consuming and often dangerous chemical experiments. This was a very costly process.

After commenting on the problems of aluminum, Professor Jewett remarked that, "If anyone should invent a process by which aluminum could be made on a commercial scale, not only would he be a benefactor to the world but would also be able to lay up for himself a great fortune."³ Hall decided to try his hand at inventing such a process. He thought the freeing of aluminum (reduction) could be done in one step, with one chemical and a piercing current of electricity.

It was after his graduation from Oberlin College that Hall set up his own workshop to search for a single chemical his process would need. Hall, like an alchemist of old, moved his crucibles and other equipment to the privacy of an old weathered woodshed near his home. Now a graduate, Hall worked part time to keep himself and his research alive. From time to time he would borrow equipment

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and advice from Professor Jewett, but for the most part, he was on his own.

Unable to buy the proper equipment, Hall had to improvise and, as biographer Julius Edwards put it, "All of his apparatus was homemade, and he spent days in patient and clever construction of apparatus which he could not afford to buy." One by one, he tested and tried all types of substances, until he found a mineral from Greenland called *cryolite*. After months of preparation, Hall was ready for the key experiment.

Key Experiment

Hall placed a mixture of cryolite and aluminum ore in a crucible and waited for heat and electricity to "reduce" the ore to a pure metal form. After sending electricity through his homemade equipment for hours, Hall examined his crucible for aluminum and found none.

Yet Hall knew from the bubbles he had seen that a chemical reaction had indeed occurred. Then, in biographer Heyn's words, Hall ". . . made a crucial intuitive leap. He guessed that the electric current might be decomposing the silica in his clay crucible, freeing silicon to combine with and imprison the aluminum."⁵

Hall lined his crucible with carbon to prevent this reaction and tried the experiment again. On February 23, 1886, he dumped out an old frying pan where the contents of his crucible had been poured to cool, revealing his first small buttons of aluminum. Hall was then quite sure that he had discovered the process he was seeking.⁶

After showing the barely cooled aluminum to his sisters and Professor Jewett, Hall settled down to the business of founding a company. Financial backers, Hall found, were few and frightened,

but eventually he found the support he needed.

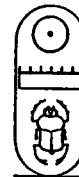
Hall found that support in the brilliant young metallurgist Alfred Hunt, and together they formed the Pittsburgh Reduction Company, now called the Aluminum Company of America—ALCOA.

Hall discovered a still simpler way to "reduce" aluminum, and on Thanksgiving Day, 1888, the first commercial ingot was poured. However, his problems were not over as he later revealed: "People have said we didn't have a thousand pounds. They were wrong, but they might have said that so far as the users of aluminum were concerned, practically no one wanted 1000 pounds."⁷

Even when that first ingot was poured, the demand for aluminum was so low that the ingot was locked away in the company safe. Nobody seemed to want it!

Before aluminum would sell, Hall and the others first had to learn how to cast, forge, and shape the metal into the form their customers wanted. Their first products were the now familiar aluminum

Charles Martin Hall was only twenty-two when he discovered the electrolytic reduction process which made aluminum plentiful and production economical. Two years later—in 1888—he and Arthur Vining Davis poured the first aluminum, marking the birth of Aluminum Company of America. Hall was forty-two when this photograph was taken and died nine years later. Hall was inducted into the National Inventors' Hall of Fame in Bicentennial ceremonies at Independence Hall in Philadelphia on February 11, 1976.



pots and pans, unromantic but necessary products everyone could afford to buy.

Like most every inventor, Hall had to fight for his patent rights in court and, unlike most, he won almost every case. In a major 1893 courtroom victory, Federal Judge W. H. Taft (later U.S. President Taft) ruled, in part, that "Hall was a pioneer and is entitled to the advantages which that fact gives him in the patent law." Hall was soon a rich man, described by Heyn as a ". . . bachelor of forty-two, with the look of a boy of twenty, indulging his hobbies of music and collecting."⁸

In 1908 Hall's spleen was found to be enlarged. Biographer Heyn has speculated that modern medical specialists would probably diagnose Hall's disease as one of the leukemias. However, Hall was well enough in 1911 to accept the prestigious Perkin Medal for chemistry from the Society of Chemical Industry, the American Chemical and Electrochemical Societies.

Hall's spleen was removed in 1913 but he never recovered his health. He died in Daytona, Florida, on December 27, 1914.

Referring to Charles Hall, magazine editor Albert Shaw later affirmed, "His

efforts meant no selfish indulgence nor the acquisition of power over others; it meant greater service to mankind in various directions."⁹

Footnotes:

¹Holmes, Harry N., "A Great Pupil and A Great Discovery Both Supported by A Great Teacher," *Science (New Series)*, Vol. 83, 1936, p. 175.

²*Ibid.*, p. 176.

³Heyn, Ernest V., *Fire of Genius*, Anchor Press/Doubleday, New York, 1976, p. 224.

⁴Edwards, Junius David, *The Aluminum Industry*, McGraw-Hill, New York, 1930, p. 16.

⁵Heyn, *op. cit.*, p. 225.

⁶In the same year that Charles Hill discovered this new and relatively inexpensive method of producing aluminum, a Frenchman, Paul-Louis-Toussaint Héroult, discovered the same method. Neither man knew that the other was working on this complex problem. The Hall-Héroult process has served as the basis of today's giant aluminum industry. It is interesting to note that both Hall and Héroult were the same age when they discovered the new process of producing aluminum, and both died the same year (1914).

⁷Edwards, *op. cit.*, p. 25.

⁸Heyn, *op. cit.*, p. 238.

⁹Shaw, Albert, *The American Review of Reviews*, Vol. 51, April, 1915, p. 494.

Another Source:

Holmes, Harry N., "Fifty Years of Industrial Aluminum," *Scientific Monthly*, Vol. 42, March, 1936.

**No god is false if it be the product of a free
conscience and spiritual impulse.**

—Validvar

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, February 15, 1979
8:00 p.m. (your time)

Thursday, May 17, 1979
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

**The
Rosicrucian
Digest
December
1978**

A
Mystical
Message
Through Film

by Samuel Avital, F. R. C.

WHEN ONE truly desires to learn, any event in life can serve as a situation through which one can profit and progress. Through the subtle power of suggestion, we can learn or be in a state of learning even when unaware of it. By this method, a message can penetrate deeply into the psyche, enabling a person to understand later the profound meanings of the laws of life.

In spite of the violence and other negativities of today's media, there is an invisible hand guiding certain activities, introducing beautiful mystical principles to the masses through indirect suggestion. From a mystical point of view, it is known that the cosmic influx of the light of understanding is filtered through the artistic abilities of some gifted beings to present the natural laws or principles in a tangible and comprehensible way. It has been suggested by many that in this particular cycle of man's development, films will play a very important part in the evolution and education of the masses.

The currently popular film, *Heaven Can Wait*, which is now attracting thousands of movie-goers, illustrates this phenomenon. Joe Pendleton, quarterback for the Los Angeles Rams, is taken too early from his body to the "other side" by his over-eager "escort." When the guide at the "way-station" realizes a mistake has been made, he agrees to find

Joe another body in time for the Superbowl. Joe temporarily accepts the body of an eccentric and powerful millionaire. The incongruity of his personality and conscience in the role of the rich man provides the humor and drama of the ensuing action.

Our All-American Hero, Joe, concerned with health food, perfection of his physical body, and impeccable football maneuvers, is suddenly placed in a position of power and influence over popular issues such as nuclear power plants and endangered porpoises. While these immediately identifiable images pass before the eyes of the audience, they strike at the heart of current worldwide concerns.

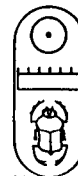
Thus the audience easily becomes absorbed in the comic drama. Since genuine learning generally catches a person unawares, piercing the psyche and conscience, the mystical undercurrents of the film are affecting the viewers all the while. As the plot unfolds, the audience is being presented with such ideas as reincarnation, death as transition, existence of a Divine Plan, and immortality of the soul personality.

As an example, the idea of the soul personality finds its way into the hero's relationships with his closest friend and the woman he falls in love with. When Joe occupies a new physical body, these two people continue to recognize that certain "something in his eyes," undetectable to others—the soul personality. The film poignantly shows how those who "see" beneath the surface are in the minority. At the same time, there is a profound beauty in the silent recognition that takes place between these characters that inspires us all to look beneath the surface for our invisible connectedness to one another.

*Simplicity and Humor Carry
the Message*

There is continual laughter and enjoyment throughout this film. While on the surface the audience is being entertained and relaxed, some deeper mystical ideas are being presented. Seen from this perspective, the theatre has the potential of serving its real purpose; it comes to resemble an initiatory cave, providing the setting for profound mystical experience.

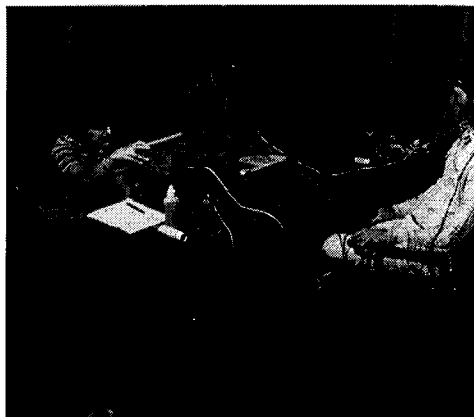
(continued on page 36)



Rosicrucian Activities Around the World

ROSICRUCIAN SCIENTISTS from time to time have *volunteered* their services to the AMORC Research Laboratories at Rosicrucian Park in San Jose. During the past two years, Dr. Richard A. Rawson has participated in a long-term study in physiological correlates of metaphysical healing. More recently, Dr. Onslow H. Wilson of Quebec University, Canada, and Monica Giuffrè of Lugano, Switzerland, devoted their summer to physiological studies on insight and meditation.

The Officers of the Order and the Research Staff are most appreciative of the volunteer services, loyalty, and dedication manifested by Fratres Rawson and Wilson and Soror Giuffrè, as well as by the many other members of the Rosicrucian International Research Council who continue to donate time and effort in furthering the work of the Order.



Visiting Rosicrucian scientists Monica Giuffrè (left Switzerland, and Dr. Onslow H. Wilson (center Quebec, Canada, recently devoted much time and effort in the Rosicrucian Research Laboratories.

Fall was ushered in with an international flavor during three successful Regional Conclaves held during the month of September. AMORC's Grand Secretary Burnam Schaa and his lovely wife June represented Grand Lodge. The three-day East Central Conclave convened in Howell, Michigan, attracting 185 Rosicrucians, and offering an excellent program of events—including discourses, lecture-slides, forum, degree classes, as well as an initiation and a moving production of *The Asian Brother*. Featured were unusual "Award" films from the Canadian Government, offered by Windsor Pronaos, Ontario, and an aura demonstration presented by newly elected Grand Councilor Howard Disbrow. Chairperson Jean Freeland, Sorores Nora Simons and Cassandra Lewis, Frater Ken Counce, and Regional Monitor Harry Pierce are to be congratulated for their fine work. Frater Schaa delivered a surprise guest lecture at Thebes Lodge, Detroit.

The Schaas next flew to Hamburg, New York—site of the Northeastern Regional Conclave—where over 200 Rosicrucians from far-flung areas of Canada and the United States convened with host group Rama Chapter. This third annual affair was efficiently chaired by Soror Marylou Delmonte, with the able assistance of Grand Councilor Faith Brown and Regional Monitor Alberta Patterson. Drs. Onslow Wilson from Quebec, Michael Keeney from Woodbridge, Virginia, and Joel Whitton from Toronto were distinguished members in an international program of events, including the Grand Secretary's exciting slide-lecture on Egypt and a most unusual mystical drama, *Lemuria*. The weekend was topped off by Michelle Whitton, Master of Toronto Lodge, who "manned" the drums in a professional-sounding amateur group called "The Auricles."

The next city on the Grand Secretary's tour was St. Louis, Missouri—site of the Seventh Annual West Central Re-

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gional Conclave. Chairman Courtney Goffe, Frater Michael Miller, retiring Grand Councilor George Fenzke and wife helped create a loving atmosphere not soon to be forgotten. Over 220 Rosicrucians convened to share in a wonderful sense of brotherly love and illuminating experiences as they attended an educational and inspiring weekend. Events included experiments with the human aura and reincarnation, as well as a

psychology lecture by Carl Carter and a fascinating look at the human cell with Mary Yung. Everyone attending this inspiring Conclave indeed became an intimate part of the *community of lights* through a special ritual drama presented by Nefertiti Lodge. All will long remember Grand Councilor Dr. Lonnie Edwards' guidance into "the mystical garden," a fitting close to a most rewarding conclave tour.

In mid-October over 500 Rosicrucians attended AMORC's Southern California Regional Conclave in Pasadena. Grand Treasurer Edward L. Fisher and his wife Shirley represented Grand Lodge and were hosted during the conclave at various luncheons and dinners by the Master of Long Beach's Abdiel Lodge Frank Wiedeman, and Regional Monitors Joseph Coon, Nelly Geenhuizen, and Edly Watson.

The conclave began with an impressive American Indian motif accompanied by slides and music. The Grand Treasurer's opening address was followed by a Hermes Lodge Spanish language convocation delivered by Grand Councilor Jesus Arredondo. During the two-day conclave there were many inspiring and

educational events, including mystical convocations, degree classes, a reincarnation experiment, discourses, forums in both English and Spanish, and films on Debussy and holistic health. The beautiful Indian allegory *Manabus* was presented by ritual team members from Costa Mesa's Pronaos by the Sea. The highlight of the conclave was a glamorous banquet and ball held in Pasadena's Convention Center. The talented children of Fratres Romero and Arredondo entertained over 600 members and guests with spectacular Latin American dances in brilliant costumes, followed by beautiful ballet. The conclave closed with an inspiring convocation featuring a lecture delivered by the Grand Treasurer, Frater Fisher.

Recently the Grand Lodge of AMORC received a letter from one of our enthusiastic students who states she is regularly practicing the experiments given in the monographs, and she expresses her happiness and satisfaction with the results she has received.

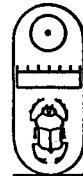
This is typical of the many letters that the Grand Lodge receives each day from Rosicrucians throughout the world. How-

ever, our Soror's letter is especially significant because she has been a member of the Order for more than 50 years and she is 94 years of age! We are particularly proud of the many members of the Rosicrucian Order who are not only advanced in age but advanced in their mystical development brought about by many years of diligent study and practice of the Rosicrucian teachings.

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CASTLE OF SILENCE



A few miles from Lyon in southern France stands this magnificent eleventh-century edifice, known as the Castle of Tanay. Only a portion of the magnificent castle is shown. It was built sometime before the First Crusade. Owned by AMORC France, the castle is used as a retreat for Rosicrucians who wish to enjoy the beauty of the surrounding countryside while studying and relaxing.

(Photo by AMORC)

ANCIENT BABYLON (overleaf)

Profane and Biblical history are both centered in these ruins of ancient Babylon (in Sumerian the meaning is "the gate of God"). The mound seen in the distance is a ruin of the ziggurat, a stepped temple thought to be the famous Tower of Babel. The two brick towers with bas-reliefs of animals are partial remains of the Ishtar Gate, dedicated to the Goddess of Love. Nearby is where Daniel, the Biblical character, was made to encounter the lions. To the extreme right are portions of the famed "Hanging Gardens" of Nebuchadnezzar II. It was also here that the Jews were held in captivity after the destruction of Jerusalem.

(Photo by AMORC)

A Mystical Message . . .

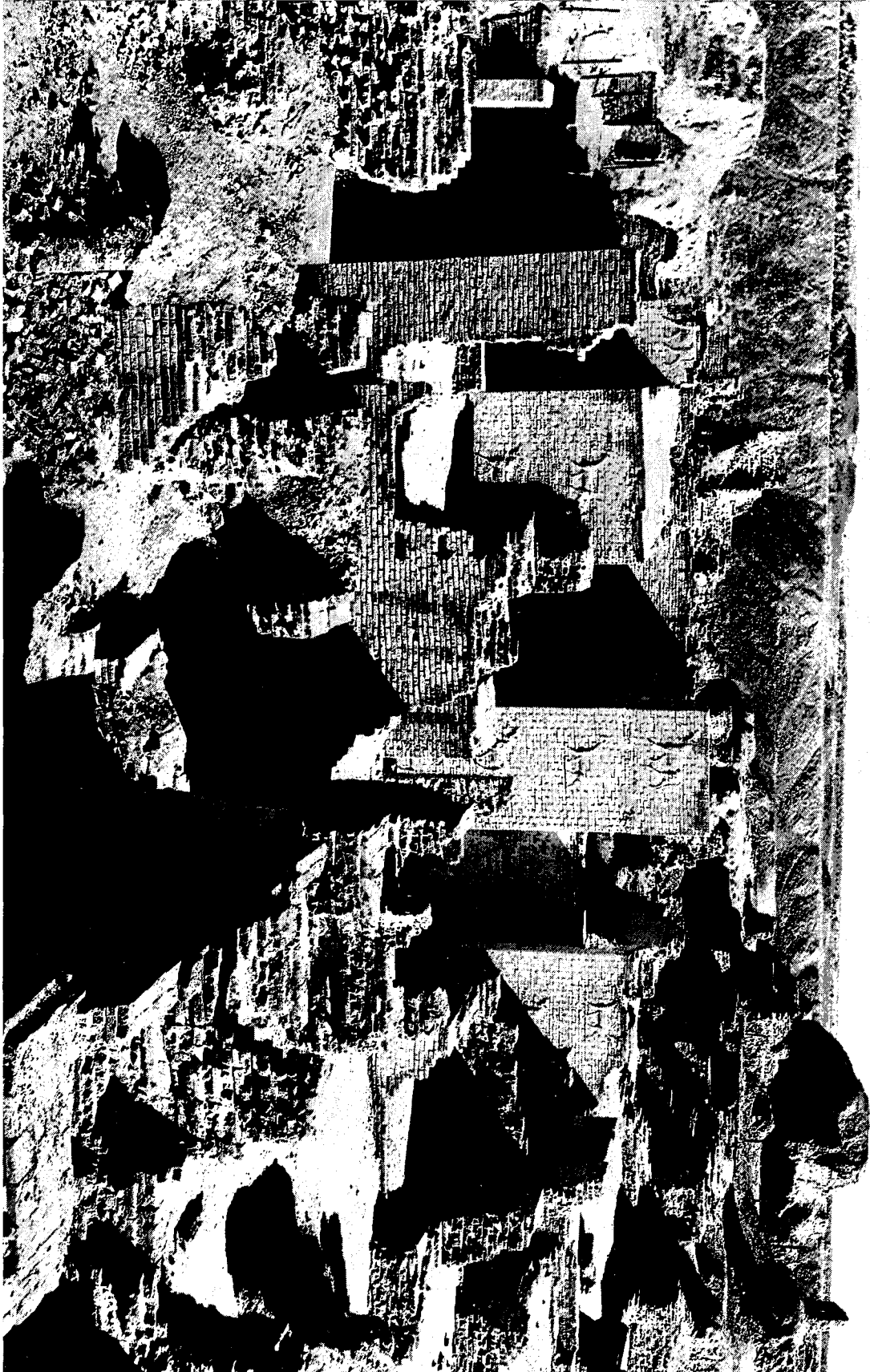
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How beautiful are the works of the invisible Cosmic by which an artistic message can be carried to the inner consciousness when directed and focused through such a medium.

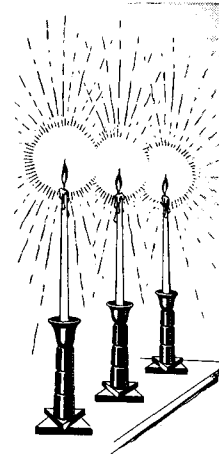
Whatever the intention of the makers of this particular film, the cosmic influence is clearly at work in the media. One is amazed at how the tool of subtle suggestion is being used in the media as a means of introducing mystical ideas to people in every walk of life, to young and old alike, in a form that is acceptable to all. △





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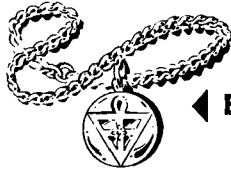


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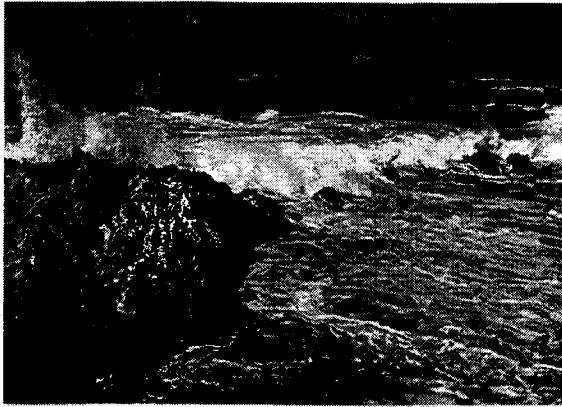
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ODYSSEY

"Pater Seraphicus"

FRANCO-BELGIAN composer César Franck was born in the provincial city of Liège, Belgium, in 1822. His father, a minor bank official with cultural pretensions and financial greed, soon discovered that his son had a talent for music which could be exploited. After some studies at the Liège Conservatory, César at the age of 11 was sent on tour, touted by his father as being a piano prodigy. Soon the Franck family arrived in Paris, the cultural capital, where César furthered his studies, especially in composition. However, the father was determined that his eldest son make money. Thus César was pulled out of the Paris Conservatory and sent to Belgium where he was supposed to shine as a piano virtuoso.

The critics were harsh in their judgments of the new virtuoso—who by nature could not fit that role—and they also aimed many barbs at his obviously exploitive father. After two years of failure in Belgium, the impoverished family returned to Paris where it faced equally hard times. By now César had found his niche in life as a teacher and church organist. He also came to realize that he must separate himself from his father. This step he took at the time of his marriage in 1848, but only after many threats and entreaties from his overdominating parent who dreaded to see the family's income cut so drastically.

The rest of César Franck's life was a relatively uneventful one. It was one of strict routine, one which brought a needed stability to his life, yet it did not bring the creative satisfaction his inner nature needed.

Honors did come, however. In 1872 Franck was made organ professor at the National Conservatory, and in 1887 he was given the ribbon of the Legion of Honor as recognition for his excellence in teaching. Although unpopular with his colleagues because of his disconcerting naiveté and candor, he gained a loyal following among his students for his simple goodness, personal charm, and fairness in judgment which earned him the nickname "Pater Seraphicus."

When over 50 years old, Franck had overcome the mental blocks placed in his way by his father and began to compose in earnest. However, critics and officials, used to light operatic works in the manner of Offenbach, did not approve of the profound and passionate instrumental pieces that Franck created. To make the situation worse, the players and conductors were likewise antagonistic, resulting in one dismal performance after another.

Only at the end of his life in April, 1890, a few months before his unexpected death, did Franck enjoy his first unqualified success when his *String Quartet* was performed before an enthusiastic audience. The composer's appropriate comment on this occasion was, "There, you see, the public is beginning to understand me." And, true enough, in the years since then Franck's musical genius has been granted the recognition it so richly deserved, but was denied during the composer's own lifetime. By remaining faithful to his inner vision, César Franck found vindication in the end.—RWM

