

Rosicrucian Digest

January 1978 • 75c

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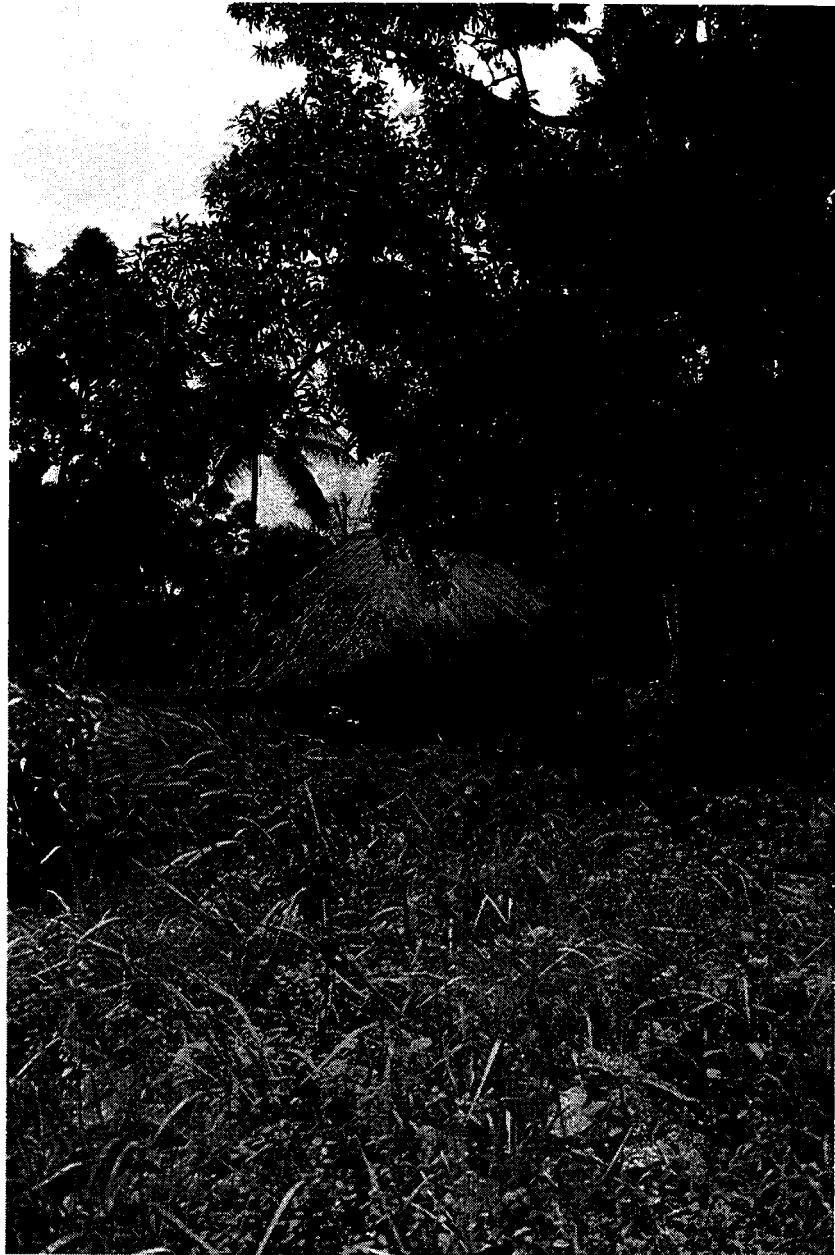
- **Mysticism**
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**Amelia Earhart:
Celebrated
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**What Will
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**Looking for
A New Job?**

**Convention '78—
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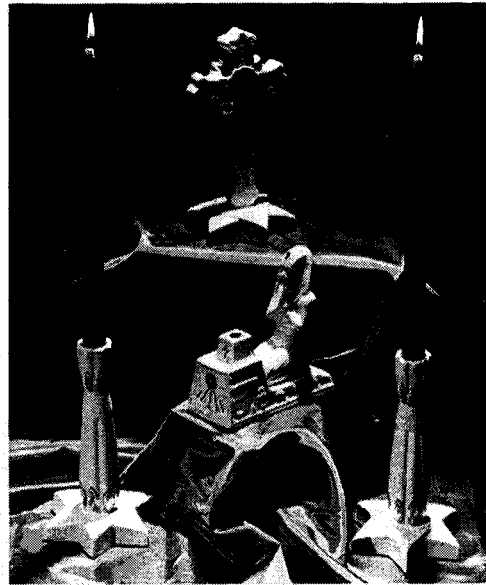


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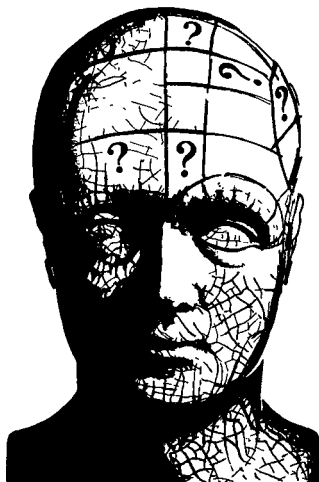
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Rosicrucian Digest

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Robin M. Thompson, Editor

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A ROYAL ESCAPE



This entrance in the stone wall of the rocks of ancient Mycenae, Greece, leads to a passageway from which the king might escape if the city were besieged. The view shown here is only part of the very extensive ruins of Mycenae, one of the oldest cities of Greece. This ancient city consisted of a citadel overlooking the Argive Plain. In 468 B.C. Mycenae was laid waste by its ancient enemy, the Argives. A famous German-American, Heinrich Schliemann (1822-1890), was the foremost archeologist in the early excavation of Mycenae.

(Photo by AMORC)

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WHAT WILL FOLLOW MAN?

THE EVOLUTION of man has been controversial. Orthodox theology in its traditional sacred tomes declared man to have been a special and spontaneous creation. This concept of course conferred upon man a unique distinction and elevated him to a place of prominence in creation.

Science has considered the Homo sapiens, the thinking man, as having evolved from more elementary forms. It has traced the lineage of man back from the Homo sapiens to the species of Homo erectus, the first upright walking man. From there it has theoretically classified man as being originally from a branch of one of the primates, that is, of the *Pithecus*, or apes. Just when the Hominides, or manlike creatures, came into existence is still a controversy. It is a time when a manlike creature began walking on his hind legs and not using his arms to aid him in walking. It is theorized that this occurred when primates graduated from brachiating, that is, swinging from branch to branch, and descended to live entirely on the ground. In fact, one anthropologist has declared that there is less differentiation between the gorilla and man than between the gorilla and certain other primates in the branches of the theoretical tree of evolution.

Whether or not we accept the origin of man as evolving from a lower species, we nevertheless cannot deny certain evolutionary aspects having occurred with the Homo sapiens. For example, we need only see the relatively few remaining

aborigines residing in the world to observe certain effects that the environment of modern civilization has had upon them. We may not note any strikingly different physical characteristics, that is, more or less limbs or organs than a modern man has. But we do note greater *adaptability* to various environments and the especial development of the intelligence. The earliest Homo sapiens, from estimates of their brain case, had a probable brain capacity of 1200 cc. The average man today has a brain capacity of between 1300 and 1500 cc.

Man's Intelligence

In fact, many of the aboriginal peoples, though having a limited vocabulary, exhibit in other ways a basic intelligence which is not much less than that of the average man today. An aboriginal child if reared in a modern culture will develop an intellectual response not greatly differing from that of a child of average modern parents.

Simply, much of what we ordinarily consider our intellectual superiority is not the consequence of *original reasoning*, that is, conclusions based upon personal cogitation. It is principally an *adaptation*, the accretion of information which has been provided us and which we mostly accept without personal analysis or further inquiry. Most of us, if thrown mainly upon our own intellectual resources in an elementary primitive surrounding without any of the habiliments, the trappings of our times, would be at a loss to provide the common creature-

comforts which we now enjoy. For example, most persons would be incapable of even making simple tools or a fire.

What does this condition indicate? Notwithstanding increasing educational facilities and technology, the mass of men are led by a comparative few. By that we do not necessarily mean political compulsion. Rather, such cultural advances of the times as most men participate in are the result of the creativity, the contribution to society by a relatively few persons. However, not all of these few persons are necessarily humanitarian in their acts. In other words, they do not all bring forth their inventions, their advanced facilities that men accept, for the love of mankind. These contributors to the advancement of human culture are often *thinkers* whose intellect is challenged by the *unknown* or by what appears to them as crudity. They therefore find a personal mental satisfaction in overcoming such conditions. Nevertheless, society benefits from the results of their labor whether such is motivated by a humanitarian impulse or just a personal love of conquest in the intellectual realm.

Will a state of intellectual pursuit increase? Will more men voluntarily attack the problems with which modern man is confronted instead of waiting for others to do so for them? Many geneticists, psychologists, and anthropologists are of the opinion that the future push toward an advanced culture will be the result of a greater proportion of the populace than now. Higher education does not increase intelligence but it does provide more channels for its expression. Individuals would be exposed more to subjects that stimulate the imagination and provoke research and investigation for personal satisfaction rather than just for professional status and remuneration alone.

What is one of the greatest obstacles that stand in the way of a truly advanced culture for the man of tomorrow? Simply, the unregenerate *human emotions*. A purely intellectual being, however, without the higher emotions of sympathy and love, for example, would be a dangerous mental mechanism. His acts would be principally *self-serving*, that is, on the lower emotional level. Everything we do, of course, even acts of charity and

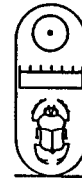


kindness to others, is primarily done for the satisfaction of self. However, it is to satisfy a greater aspect of the self. By greater we mean being more extensive, less limited to just the physical being of the person. We extend kindness, we display compassion because our ego, the self, finds a kind of happiness or pleasure in doing so. Remove those emotions which affect the greater self and there is left no personal concern for others, no empathy. Whatever would be done is then limited just to the immediate satisfaction of the physical and mental self, with the finer sentiments subordinated or precluded.

Obviously, a complete elimination of the human emotions, no matter how intelligent the man of the future, would ultimately result in the destruction of society. For one to work, to act, solely for the self undermines social coordination and personal security. Where one works exclusively for self-interest, he cannot by so doing avoid working *against* the necessary interests of others.

Controlling Emotions

However, the self-centered emotions to a great degree do constitute a considerable obstacle to any kind of desired future utopia for mankind. We particularly have reference to such emotions as hate, jealousy, envy, and excessive fear. They pit man against man. The man of tomorrow must overcome these atavistic characteristics from his elementary animal state. If the *Homo sapiens* is regarded as the highest state that man has now attained, because of his thinking ability, then the next step must be the complete subordination of those emotional states



which cause him to act contrary to his reason, and which oppose his intellectual qualifications. The difficulty lies in differentiating the emotions. In other words, the idea is that the reason must be tempered by the finer sentiments and yet at the same time eschewing those other emotions that cause man to be anti-social.

How is this to be accomplished even though it be declared necessary for an advanced society? No specific theory has been brought forth. It is possible that molecular biology, now in the highly experimental stage, may ultimately provide the solution. This would consist of the alteration of the genes, their DNA

and RNA elements so as to provide a new structure of the genes that would produce an offspring with the kind of emotional pattern desired. The manipulation of the genes and the personality structure is obviously fraught with considerable danger. Who is to be entrusted with the artificial creation of the human expression of self? The wrong manipulation, whether accidental or intentional, could produce a species of hominoid that might be a greater menace than the lower emotions which have threatened society through the ages!

Man know yourself—but what kind of self do you wish to be? △

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 book, *The Mastery of Life*.

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Seeking Inward— or Outward...

Pathways leading toward Self-Mastery

by Edgar Wirt, Ph.D., F. R. C.

IT has become faddish to “seek inward” by way of meditation and various other practices; but there is as much to gain from seeking outward. *Outward* seems more compatible with our outgoing, aggressive Western orientation to people and things, to mastering and subduing the physical world. Emphasis on *inward* is not merely an alternative; in part it is also a protest against this aggressiveness.

Seeking inward has a long tradition, supported by passages in Christian scripture: “Seek ye first the kingdom of God,” and, “The kingdom of God is within you.” Recent scholarly translations have changed that second passage, straightening out one little kink—the fact that the word *you* is definitely plural. Now the kingdom is designated as “amongst you” or “in your midst.” This difference amounts to a reversal: the kingdom is not in you (singular), you are in the kingdom—inescapably; you cannot get out of it or away from it, not even if you deny or disclaim it. Inasmuch as the kingdom is everywhere, it is a moot question where to seek it.

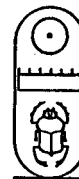
Inward and *outward* turn out to be elusive concepts whose meaning always has reference to somewhere else. Everyday experience does not distinguish them clearly; it often depends on whether there is an obvious outside source. For example, the “inner voice of conscience” is

inner because there is no apparent external source. Yet receiving a telepathic impression is much the same experience, where the sender is definitely elsewhere and therefore outside. Either of these can also be experienced objectively as though words had been spoken into the ear, raising further question whether they actually use the *outer* mechanism of hearing, or bypass it to set up an *inner* response that seems the same.

To the perceptive “second sight” of Jacob Boehme, a seventeenth century Christian mystic, each plant revealed by its outward sign or “signature” how it could benefit mankind. “Thus everything has its own mouth for the purpose of revealing itself, and therein is based the language of nature, by means of which each thing speaks out of its own quality, and represents that for which it may be useful and good.”¹

The Medicine Wheel

Ordinarily we consider such intuitions or hunches as *inner*, although they may be prompted by some external clue or relate to our objective affairs. In some other cultures, in seeking *outward*, such clues are solicited more frankly from outside. In this way, American Plains Indians have sought wisdom, guidance, growth, and help from external clues according to their Medicine Wheel teachings. The *Wheel* represents the total universe, the whole great environment. The *Medicine* is the inherent power and wisdom in the environment that can be solicited and even directed when one has found his



place in this scheme of things. This brings its own unique style of invigoration. Popular literature based on Indian teachings presents this in two ways. One way, usually poetic, urges greater awareness of nature, and the "gentle touch" in dealing with nature, its creatures, and people. "The Medicine Wheel Way begins with the Touching of our Brothers and Sisters. Next it speaks to us of the Touching of the world around us, the animals, trees, grasses and all other living things. Finally it Teaches us to Sing the Song of the World, and in this Way to become Whole People."²

More explicit, beyond this general orientation, is the skill of the individual who uses the Medicine Way as a personal resource in his problems and decisions. "Medicine is available to cure, change, fortify, teach, transmute, or rearrange any aspect of human life. . . . How do you seek Medicine? You have to look out of doors, and you have to tell the Medicine Powers that you are seeking Medicine. . . . Here the WHOLE THING is the environment, the grid; and the WHOLE POWER is blasting through the grid right at me.

"Periodically, clearly messages come, reflected in a recognizable earthly form. The content of the messages is varied, but the main category is information—how to pray, a song to transmute a personal weakness, what to do next in order to further my higher work, insights into the general Harmony—in short, all the stimulus and guidance I need to keep myself as a Human Being. . . . In the times when the mind is scattered or blurred, the Medicine is right there with a clue for me if I will turn and look. A message is always at hand—in a rock, from a bird, on the wind, from another person—the possibilities are as endless as the giant grid itself.

"The true beauty of the Medicine Way is that it holds each Self responsible for learning, dreaming, listening, and responding to the reality *at hand*. There is always plenty of reality at hand to work with here on the physical plane."³

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Search for Self

A "search for self" likewise involves both *inward* and *outward*. It starts "out there," differentiating whatever is clearly external and therefore no part of self.

Sooner or later it comes down to the physical body: Is all this part of "me" clear out to its skin, or is it just the most intimate part of my present environment? As I am aware of sensations arising within the body, the real "me" that is aware must be something even apart from those. In the end, anything of which I am aware is other and external to basic "me."

On the other hand, "objective" has to do patently with objects, with whatever is really "out there" and can be perceived by the peripheral senses. But the sensory experience does not take place out there; it is inside! What we *realize* inwardly is all that we know directly of actuality out there. Memories, dreams, and fantasies have no counterpart out there, but we "see" them from a similar personal viewpoint, with the same "camera angle."

As in psychotherapy, one can discover from his dreams, as though from an outside drama, clues to immediate personal problems, especially when the subconscious has been solicited to collaborate (that is, when you have "told the Medicine Powers that you are seeking Medicine"). Thus on the path of seeking inward there is still much of looking elsewhere for comparison. To "know thyself" is therefore tricky, based on contrast between *outer* and *inner* which, as we have seen, are easily confounded.

Meditation, in typical Western style, contemplates some spiritual theme, enhancing the realization of it to the exclusion of all else. This is meditating *upon* something (or contemplating it). It is outward looking, at something in an external, or at least an objective, relation to the perceiving self.

A further stage is to try to identify self with this realization, taking the measure of self in terms of its cosmic or divine potential. Therefore, the relation of self to that "something more" is ambivalent, on the one hand stretching the contrast so as to conceive what is greatest, on the other hand bridging the gap by identification with the assimilation to that "other." In such relationship one moves toward recognition of a primary resource or First Cause.

The Medicine Wheel teachings cited above recognize this omni-power everywhere. Its followers consult this resource in its "working clothes," as manifesting

in and through all things. Our theology may emphasize such manifestations as secondary or "junior" to their primal cause, but they are not different nor segregated from it.

An illustration from technology would be a string of electric light bulbs, each with its own radiance, but all powered from the same source and manifesting no other than that central power. This same power, in one manifestation or another, is in every creature and bit of substance throughout the whole grid of the universe—and also "amongst them" and "in their midst," what has been called the "basic buzz of the universe."

The self is another manifestation of this same source, by virtue of which we

are able to perceive and recognize it in ourselves (inward) and in all else (outward). To discover this divinity in oneself, one cannot deny it to anyone or anything else, for it is the same divinity. *Inward* and *outward* link up ultimately into one giant grid. Seeking first *inward* might be more compatible to one person, seeking *outward* to another. Neither is to be faulted—unless he spurns and repudiates the other.

Footnotes:

¹Jacob Boehme, *Signatura Rerum*, (1621), translated by Dr. Franz Hartmann in his compilation, *Jacob Boehme*, London, 1891, p. 179.

²Hyemeyohsts Storm, *Seven Arrows*, Ballantine Books, New York, 1972, p. 1.

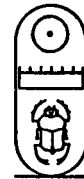
³Lynne Dusenberry, "Making Medicine," *Gnostica*, No. 25 (Sept., 1974), p. 27.

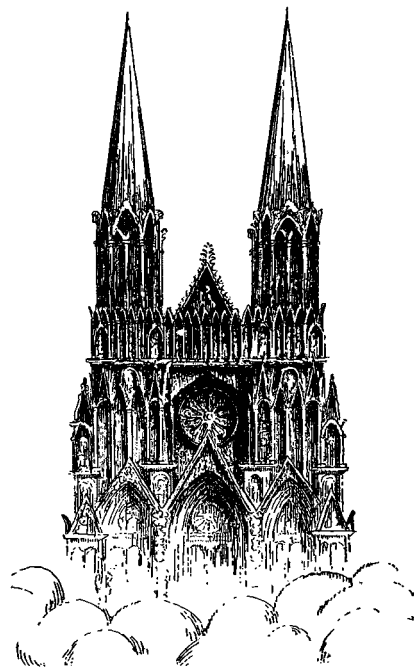
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The Celestial Sanctum

THE HARMONY OF THE COSMIC

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

THERE IS nothing so beautiful and worthy of the highest emulation than the natural expression of the spiritual nature of our beings. As we become more spiritually inclined, we leave aside all the sordid things of life. We feel more inwardly beautiful and spiritually clean. Many men are actually afraid to express the spiritual side of their nature, fearing that it will detract from their manliness and the willful nature of the mind. We should not agree with this as most of the world's great mystics have proven and demonstrated that the ideal mystic can possess highly developed spiritual qualities, together with a powerful will and an organized mind.

These great mystics radiated an impersonal love and a deep compassion.

Their first interest was to help their fellow men through all the powers they possessed. Their spiritual ascendancy came not from the theory of mysticism but from an intimate communion with the Cosmic and from actually living the mystical life. If we wish to attain these same ideals, we need to practice the principles such as those taught by the Rosicrucian philosophy, and become acquainted with an orderly system for inner enlightenment.

One of our greatest aids in this matter will be to hold a daily period of meditation for the purpose of establishing a condition of Cosmic Attunement. Most of our problems and difficulties are the result of being out of attunement with the Cosmic. It is by reestablishing this harmony, through a daily period of meditation, that we can remove from our minds and our consciousness, all our ills, problems, and perplexities, bringing that inner peace and harmony we all desire.

Positive Attitude

The ideal of the mystic is the attainment of attunement with the Divine, often known as Cosmic Consciousness. Much has been written about this subject, but for the majority the ideal is still very far off in the future. One of the keys to success in this attainment lies in the basic attitude of mind we hold from day to day. A negative and pessimistic attitude, dwelling upon the unhappy and disagreeable things of life, will not raise our consciousness or further our spiritual development, no matter how many books on mysticism we may read.

However, with feelings of cheerfulness and confidence, and by holding a constructive attitude to life while at the same time mentally creating and visualizing our ideals, not forgetting to work towards their attainment, we shall draw upon the vital stream of cosmic power flowing through our beings. But our desires must become intense, brought to life by a real fervor and enthusiasm. This is the key to the greatest possibilities and, by its daily practice, we shall grow in power and spiritual ascendancy to the higher realms of Cosmic Consciousness.

The changing conditions in the world today, the uncertainty, restlessness, and

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strife, reveal the Cosmic's impelling influence for change. People seek harmony, peace, and security, but the unstable conditions and serious questioning of many are shaking the foundations of our society.

There is a demand for freedom and a release from authority. It should be obvious to us, as students of mysticism, that we are passing through an important phase in the cosmic cycle of change. We should try to see the reason for the restlessness and unstable conditions, and cooperate with its wise decrees.

The Cosmic is never satisfied with the status quo. Many values of the past are being cast aside; the younger generations in particular want greater freedom in speech and action. Political values are being seriously questioned. New values are being sought in the arts and sciences.

These events are not new; history is only repeating itself. For the cosmic cycles have always brought change, but never quite as forcibly as they do today, perhaps mainly because events react swiftly around the world as never before. But what is the lesson we should learn from our troubled times?

The world needs a solution which mysticism can provide, requiring that each individual establish a new set of values within himself. Man needs a better understanding of his relationship to the universe and his fellow men. He must develop his consciousness to be in harmony with the Cosmic. Man must permit himself to enter into the deeper meaning of life. No longer can we live on the

fringe, trying to escape from our inherited responsibilities. Rather, we must come to accept the need for our full participation in life. The cosmic forces are urging and directing our footsteps to the path which we ourselves have chosen to tread.

There is much that we ourselves can do to help and assist the cosmic forces to bring about greater progress in the lives of others. By entering fully into the mystical life and giving what service we can, we will have the assurance of the cooperation of the Cosmic and a multitude of other devoted humanitarians who feel it their duty to do what they can to help in the progress of mankind.



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.

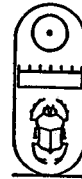
When You Change Your Address . . .

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

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191

Be sure to let us know as far in advance 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.



Looking for A New Job?

"Trifles" that generate success in job-hunting

by Leo J. Wilhelm

THE OLD ADAGE "trifles lead to perfection but perfection is no trifle" applies most aptly, perhaps, when it comes to searching for work, or looking for a better position than you have now in today's job-hungry economy.

Vocational counselors all across the country tell us that many people, some with highly qualifying skills and advanced degrees, often cannot find suitable work simply because they lack confidence in themselves and their abilities. In today's challenging job market, after weeks and sometimes months of facing repeated rejections, it is easy to slip into a negative, self-defeating attitude.

Yet, while at first glance it may seem only trifling, having a positive mental attitude is the most important ingredient in finding the work you want. When you approach the problem with a healthy, hopeful outlook, often there is no barrier that is too broad nor any hurdle that is too high!

One of the first things for you, the job seeker, to learn is to market *yourself* to prospective employers. Today, only one fourth of all job opportunities are ever advertised with employment agencies. And less than ten percent of all higher level positions, those paying over \$10,000 a year, ever appear in either the help-wanted ads or are ever listed with employment agencies.

Once you learn about this vast hidden job market, you can often create your own job with employers if you are a resourceful applicant, according to experts on employment.

Often, you can mount a marketing campaign equal to a full-time job in itself. First, compile a list of not one but several dozen potential employers, and prepare and mail résumés to all of them, if necessary.

Your public library is a good place to start, because you can avail yourself of an assortment of business directories they usually carry.

Here is also a word of caution on your "campaign." Be determined! Close your eyes and ears to the dismaying, but often negative, misinformation and advice of well-meaning relatives and friends, who will paint a gloomy word-picture of the potential job market.

Sylvia Porter, the noted financial writer, recommends that first of all you take a good look at yourself—personally and occupationally. Make an honest inventory of what you can do as well as what you would like to do. Consider your skills, talents, and abilities, along with your education, work experience, and your physical and financial condition. Also take into account your career goals and interests. This self-evaluation will help you immensely later to sail over that all-important job résumé hurdle!

Your résumé is usually your best way to get your message to your prospective employer. So prepare it carefully. Make it complete, but keep it concise. It repre-

sents *you* and should “sell” the recipient that *you* are the best person for the job. It should also generate further interest in *your* abilities.

Do not make your résumé too detailed. A long autobiography is just as bad as one that is too brief. Besides, save something for your personal interview later. When personnel departments are unresponsive to your résumé, send them *directly* to superintendents and department heads.

Your résumé should highlight your most important qualifications and achievements. It should also cover your pertinent personal history, such as your date of birth, marital status, and number of dependents, if any. Remember to mention any major physical limitations you may have.

In your résumé, summarize concisely your education and skills, and be sure to list all periods and types of employment, significant duties and achievements, and your salary progress.

Your Career Objectives

Your prospective employer will also appreciate a statement of your career objectives. It may help him to determine better whether you and the potential job are likely to match. If you have restrictions on where you will work, state them. Otherwise, indicate that you are willing to work anywhere the firm wants to send you. Go easy on salary and your financial situation, but if you have a minimum salary requirement, state it.

It will help to make a personal list of references whose names or accomplishments could reflect favorably on you. List several such references, along with their addresses—but only after you have first obtained each individual’s permission to do so. Do not place this list of personal or professional references in your résumé, but point out that these references are available upon request.

Always apply for a specific job, not just “anything.” Also, send your résumé, along with a brief covering letter stating precisely what you have to offer, to a responsible official in the firm, not just randomly addressed “To whom it may concern.”

Assuming that you get a favorable response for a personal interview to your

résumé—and you should from at least two percent of those you have mailed or you should consider ways to improve it—you now have your foot in the door for your face-to-face meeting.

Here is where that bit of sage advice about “trifles” can come in handy again.

Prepare for your personal confrontation *before the interview*. Learn all you can about the company: its policies, practices, and problems; its physical and financial size; what it makes and sells, and its areas of marketing; and who its competitors are.

Organize in your mind what you want to stress with your interviewer, and how best to inform him or her why you want



to work for this particular company. Also, prepare yourself to ask intelligent questions. It will demonstrate your enthusiasm for the company and the job you are seeking, and encourage your interviewer to consider you thoughtfully. Be punctual for your interview! It is a tangible clue to your work habits.

Be alert, and act alive! As one prominent personnel official put it “Don’t be self-conscious, but don’t appear unconscious!” Your looks can give you away in many ways. So be careful about your grooming, and watch your demeanor. Sloppy grooming can easily create the impression that you are also careless in your work. If you act dull, your interviewer may come to believe that you are dull. (continued on page 33)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Split-Brain Research

*Those who before were two
became then one.*

—M. Daniel Stoltzius von Stoltzenberg
The Chemical Pleasure Garden, 1624

by
Michael Bukay, M. S.
Staff Research Scientist
&
George F. Buletza, Jr., Ph.D., F.R.C.
Project Director—Research

IN 1860 Gustav Fechner wondered what would happen if the two cerebral hemispheres were literally and completely split apart. The brain, he knew, is bilaterally symmetrical. It has two sides which are virtually mirror-images of each other. The two cerebral hemispheres are separated by a deep cleft, but are linked by an enormous strap containing millions of nerve fibers, called the *corpus callosum*. The psychophysicist, Fechner, asserted that if a man's brain could be mechanically divided into two parts by cutting the corpus callosum without arresting the activities of the two halves, then the nervous activities of each hemisphere

would be accompanied by its own stream of consciousness. Fechner, of course, thought that this experiment would never and could never be done.

The hypothetical and inconceivable experiment of Fechner has actually been performed. Its results have led to some of the most fascinating observations made on the brain. The rationale behind this unlikely experiment is that in some cases of intractable epilepsy, splitting of the corpus callosum has led to moderation and reduced frequency of convulsions. But other consequences of this splitting of the brain have also been observed. At first, apart from the usual aftereffects of neurosurgery, the patients seemed normal. However, careful and often ingenious testing by Dr. Roger Sperry and his collaborators at the California Institute of Technology revealed a bizarre mental syndrome. He reported that "Everything we have seen so far indicates that surgery has left these people with two separate minds, that is, two separate spheres of consciousness. What is expe-

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rienced in the right hemisphere seems to be entirely outside the realm of awareness of the left."

In his studies Dr. Roger Sperry took advantage of the fact that the connections to and from one hemisphere are principally concerned with the opposite side of the body. If a split-brain patient is blindfolded and some familiar object, such as a comb or coin, is put into one hand, he can use the same hand to retrieve the object from a collection of similar things. But ask the other hand to do it and the result is pure guesswork.

Each hemisphere, then, seems whole in itself, but with only half a body to serve it. Judged by any simple criterion such as seeing, feeling, remembering, or moving there is not too much to choose between the skills of the two hemispheres. To that extent, Fechner was correct. Indeed, Sperry's descriptions convey an eerie impression that the split-brain patient is no longer one person, but two. Both hands do indeed have "minds of their own."

But "left-mind" and "right-mind" are not equal in every respect. The most immediate difference between them is that the left hemisphere does all of the talking. Put an object in the right hand or flash a picture in the right of the visual field and the patient, or rather his left hemisphere, can tell you what it is. But show it on the left side, so that only the right hemisphere knows about it, and the articulate left is at a loss for words. For example, if a split-brain patient held a ball hidden from sight in his right hand, he could describe it verbally in a normal manner. But if the ball were held in his left hand, he could not describe it. He would "know" that he was holding a ball but the mute right brain could not put it into words. If the patient were given a selection of objects such as a cube, an apple, and a ball, and asked to choose the object he just held in his left hand, he could correctly choose the ball—but would still be unable to describe it.

In another experiment, a woman viewed a photograph with her left eye—a photograph judged by her to be embarrassing. She immediately blushed and looked uncomfortable and confused. She was embarrassed by the picture, yet her verbal half was still unaware of what had caused the emotional turmoil. All the

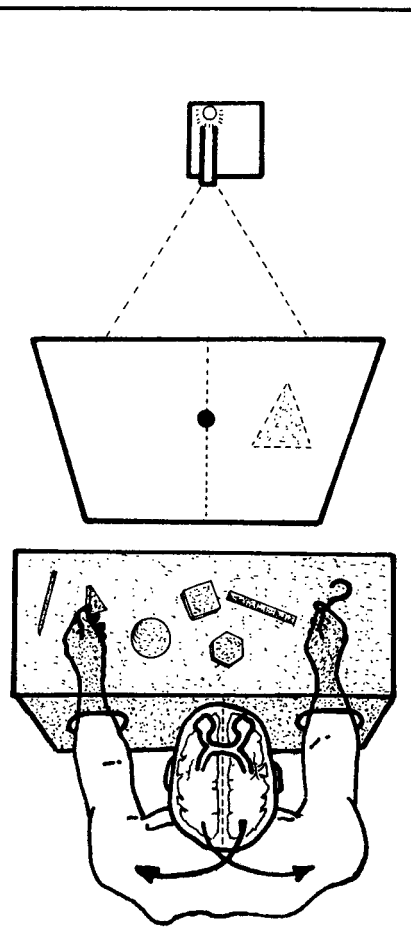
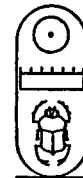


Figure 1: In the experiments performed by Sperry and Gazzaniga, the split-brain subject stares at a spot on a projection screen while the experimenter watches to see that his eyes are steady. A picture or word is flashed on either the left or right side of the screen so that it is perceived by only one hemisphere. The patient then reaches with his hand through a box to try to feel the object he has seen on the screen. Both hemispheres can read, though the left is better than the right; and each can use its information to control the opposite hand. After much passage of time, the left hemisphere seems to gain some control over the left hand, and the right hemisphere over the right hand—perhaps through the learned use of the small number of descending motor nerves that do not cross over to the opposite side of the body.



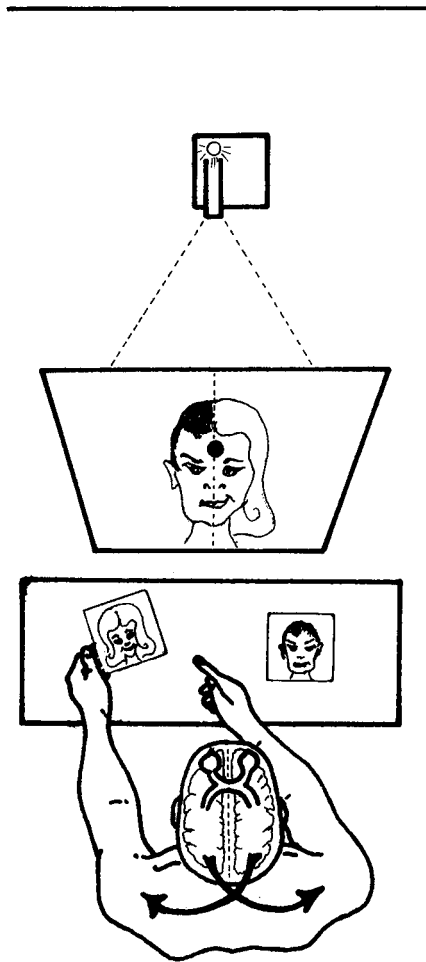


Figure 2: Recent experiments on split-brain patients have revealed the superiority of the right hemisphere in recognizing faces. As in the earlier tests, the subject fixes his gaze on the central spot, but instead of a single picture being shown to one side, a split-picture is projected so that one half falls to the right and half to the left of the fixation point. When the picture is briefly exposed so that the eyes cannot shift their gaze, both eyes see a different pattern at the same time. If asked to say what he sees, the patient will verbally describe the picture on the right. But if asked to choose by pointing, the patient will point to the picture on the left, even if he uses his right hand which is only under partial control of the right hemisphere.

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verbal half knew was that something unusual was happening in her body.

The right hemisphere is not totally illiterate. It can read. When the word "comb" is flashed on the left of a screen so that only the right hemisphere can see it, the patient cannot say what was written but can reach with his left hand and select the correct object from a number of choices. If a picture of a steaming cup of coffee is shown to the right hemisphere, the left hand can point out the word "hot" from a choice of adjectives. So adjectives and nouns are understood by the right brain. By all accounts the right hemisphere is not very good with verbs, but it does have the vocabulary and syntactical ability of a young child.

In certain respects the right brain excels over the usually dominant left. It is much better at recognizing patterns and shapes, and particularly complicated solid objects. The right hemisphere can draw quite well with its left hand, but the left hemisphere even has problems copying simple designs of houses and cubes. The left brain is much more at home with writing rather than with drawing. Recognizing faces is also a specialty of the right hemisphere.

The reason the split-brain patients appear to be normal in everyday life is that they compensate for their disability by feeling objects with both hands and observing them with both eyes. In this way, both hemispheres receive the same sensory information.

David Galm and Robert Ornstein reported that when EEG (electroencephalograph) recordings are made from both hemispheres of a normal person during verbal or spatial differentiation tasks, different brainwave patterns result. During left hemisphere verbal tasks, the resting alpha rhythm increases in the right hemisphere. During right hemisphere spatial tasks, the resting alpha rhythm increases in the left hemisphere. These researchers associate the appearance of the alpha brainwave with a "turning-off" of the unused side so as to reduce interference between the two conflicting modes of operation.

Other researchers have reported conflicting accounts in normal individuals. For instance, it has been noted that the right hemisphere is associated with music

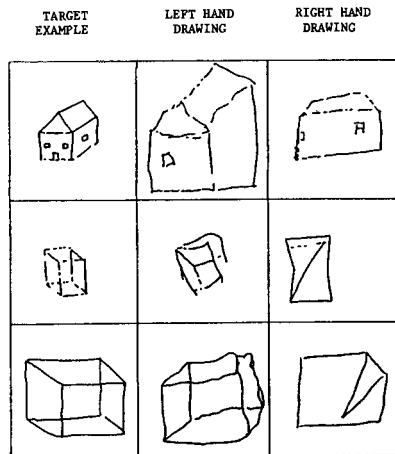


Figure 3: Here a split-brain patient tries to copy simple drawings of three-dimensional objects using the left or right hand. Gazzaniga found that the left hand (right hemisphere), though manually clumsy, does a better job of copying the special arrangements in the example in comparison with the right hand (left hemisphere), which seems incapable of organizing three-dimensional forms.

perception. However, a trained musician listens to music with the left hemisphere as well as the right, and will actually recognize the melody more easily with the left.

Investigations of EEG patterns in normal newborn infants has confirmed that the functional asymmetry is innate and does not depend on language development. These infant studies of Wada and Davis have shown that the left hemisphere deals with the recognition of relationships or associations with previous experience. Even on a preverbal level the baby can recognize a resemblance between a meaningless shape and a meaningful object. This naturally leads to labeling which in turn leads to the development of language. These studies of babies have shown that left brain processes are not only analytical and sequential, but also comparative, relational, and referential. The right brain, with its handling of material for which there is no previous reference, is non-referential and integrative.

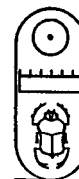
Although fascinating, these observations may have been misinterpreted in their relevance to the function of the normal human brain. Protagonists of different factions have nurtured the idea that we have independent sides to our brains and, therefore, to our intellects. The dominant side, usually the left, talks, writes, does mathematics, and thinks in a logical, serial way. The passive side, usually the right, recognizes shapes and faces, appreciates music, puts on its owner's clothes, and works in a global, intuitive fashion. The verbal-ordered culture of the Western world, dominated by technological thinking, is said to be managed by the left hemispheres of its peoples. The mystical, artistic, and religious cultures of the East are said to be driven by their right hemispheres. All this seems to be based on the curious assumption that the two hemispheres of a normal person are divided as those of Sperry's patients.

One must be cautious on placing too much emphasis on brain polarization. The best research was done by Sperry. In his studies, the two sides of the brain were physically separated and a functional lateralization resulted. The bio-feedback and EEG data has been less reliable, mainly due to questionable technique and because, in most people, the brain naturally functions as a whole structure.

We know from our Rosicrucian studies that polarities do not function by themselves. It is a suitable balance of polarizing forces which gives rise to function and, metaphorically, to the third point of the triangle. The whole brain and its functioning is the third point.

Polarity and lateralization work as a model which conveniently describes the two opposite attributes of the brain: analysis and synthesis. Except in split-brains, however, the polarities do not actually exist by themselves. No part of the brain is separate from the rest of the brain. No part of the brain functions by itself.

As long as our brain is properly interconnected we can place an emphasis on one attribute of our thinking process or another. This can only happen by choice, by inclination, or by training. Chronic overuse of only one part of the mind leads to imbalance, and eventually to



dissatisfaction with life. To be harmonious and at peace within oneself, one needs to use all parts of one's mind. What we should be striving to achieve for ourselves and our brains is not the prospering of one hemisphere to the neglect of the other, or their independent development, but the marriage and harmony of the two. Centuries ago, Rosicrucian alchemists stressed the necessity of developing the dualities of the mind to achieve harmony, balance, and peace. They referred to this as the "Chymical Marriage."

Unfortunately, most individuals might be characterized by "binary thinking" as contrasted with "triangular thinking." That is, either things are "this" or "that" but not both at once. Thus these individuals swing like a pendulum. The current swing or fad is that the left brain's analytical, linear thinking has failed society and culture. Science and empiricism by itself has not given *meaning* to our life. Therefore, "out with analytical thinking, and up with right-brain intuitive, imaginative, patterned thinking." Unfortunately, as wonderful as the imagination is, without reason and analytical thought it is never practically applied to the problems of the world, and it soon degenerates into the worst sorts of fantasy.

Mental harmony, creativity, and insight into the meaning of life only result

from a marriage of all brain-mind activities and attributes. This is borne out by our teachings. It is being further borne out by the work in our laboratory.

We will soon report on results of studies conducted with a new instrument called the *Mind-Mirror* purchased with the special research funds generously contributed by the AMORC membership. This instrument enables us to measure simultaneously the full spectrum of brain-wave frequencies and amplitudes on both hemispheres of the brain. Important new findings related to metaphysical healing, imaginative and psychic thought processes will soon be announced.

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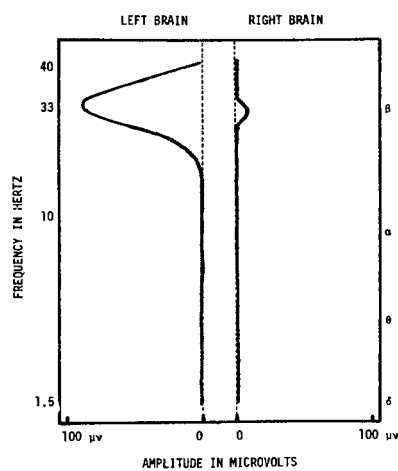


Figure 4A: Mind Mirror showing unilateral brainwave pattern of activity in one hemisphere.

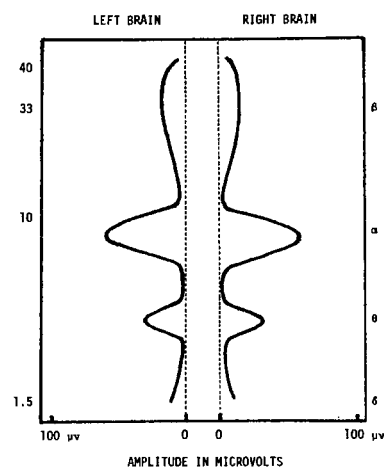


Figure 4B: Mind Mirror showing a bilateral brainwave pattern produced during a meditative state.

July 9-14, 1978

THE 1978 ROSIKRUCIAN WORLD CONVENTION

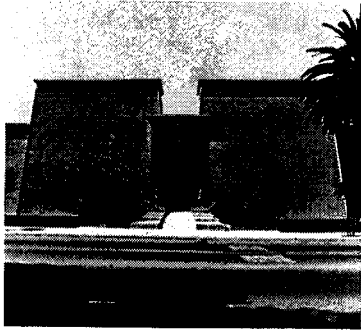
San Jose, California



Come to Convention



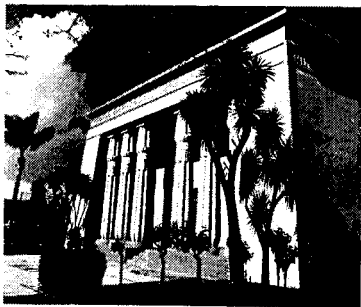
Join your friends from around the world at the 1978 Rosicrucian World Convention in San Jose. It will be a week-long experience of learning, fun, and companionship that you will long remember. Here is your opportunity to meet fellow Rosicrucians from throughout the world. This is your chance to know the joy that comes from sharing your thoughts and experiences with others of like mind. Make plans now to attend; mark the dates on your calendar so you won't forget. Every facility of the Park is open to the members, and for that brief period of time they enjoy a personal contact with their fraternal home which makes an indelible impression on their future study and progress. If you have never attended a convention, you just don't know what it's like!



Administration Bldg.



Meet with AMORC dignitaries



Supreme Temple



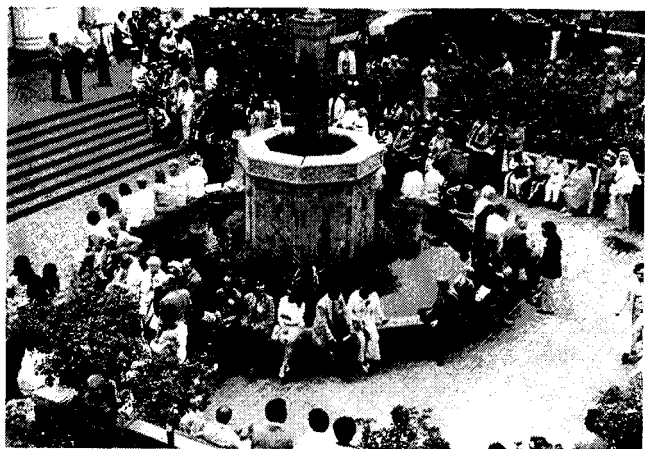
Registration Day—Sunday, July 9



Library



Planetarium & Science Museum



Meet with friends and make new ones

Rosicrucian Park is where you will find fun, excitement, and the feeling of "being home" during convention week. Its beauty and tranquillity offer inspiration and rest to the tired wanderer. Its cloistered walks and shady nooks provide succor to the weary. During the course of a convention, this setting is complemented by the wealth of instruction in AMORC principles. Forums, allegories, rituals, films, demonstrations, classes, and experimentation give deeper meaning to the mystic setting of the Park's facilities.

Members of AMORC long for communication with their parent organization. They look to its officers for inspiration and leadership. Meeting the staff and officers is a mutually rewarding experience, as members enjoy face-to-face contact with their mentors. In this situation, points of instruction are often more easily clarified and brought into perspective.

There is plenty to see and to learn, much of which is obscure to the outsider. New areas of thought are courageously explored, and the controversies surrounding the philosophical concepts of our day are penetrated and clarified. This is indeed an environment charged with the spirit of inquiry and brotherhood. Join hearts and hands with us during convention week.



Major convention events will be held at Rosicrucian Park and the new San Jose Convention Center. Transportation will be provided free, at regularly scheduled times, between the Park, the Convention Center, and major hotels in the area.

Special arrangements are being made for scientific demonstrations, degree classes, an open forum, a special allegorical drama, a display of AMORC historical documents, and many other exciting events. Of course, there will be time to relax in the tranquillity of Rosicrucian Park.

Evening activities may include a lecture by an AMORC officer, a special experiment, a demonstration, a concert or other entertainment. The convention will conclude with a banquet and the Rose Ball on the evening of Friday, July 14.



RCU Building



Classroom



Personal Contacts



Rosicrucian Banquet

1978 Rosicrucian Convention Registration Form

CONVENTION SECRETARY
MORC
San Jose, California 95191, U.S.A.

DEAR SIR:
I plan to attend the 1978 Rosicrucian World Convention in San Jose.

Enclosed is my remittance for \$.....to cover the following:

CHECK ITEMS
YOU PLAN
TO ATTEND

.....**Convention Registration (for members only):** \$25 single;
\$40 double (companion members.
Companion members please list both names below.)

.....**Convention Banquet:** \$11.00 per person (Nonmembers may
attend.)

Name.....Key No.....

Address.....

.....ZIP.....

Refunds, less one dollar, will be made upon request between August 1,
1978, and August 1, 1979, for all reservations not used.

This portion will be returned to
Please fill in your name, key nu
and amount remitted.

Registration Receipt

Name.....

Key No.....

Amount remitted.....

SEND THIS FORM WITH YOUR REMITTANCE

Your Convention Registration reservation and remittance should be sent to the Convention Secretary, AMORC, San Jose, California 95191, U.S.A.* We will validate the stub on this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your Convention credentials and Banquet

tickets will be available to you at the Registration Desk on the Convention dates.** Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

*Reservations must reach the Grand Lodge by July 1, 1978. Be sure to mail yours early so that there is no chance of your reservation's not arriving in time!

**Please bring your membership card and your last receipt to prove eligibility for Degree Class sessions!

This insert can be torn from the center of the magazine and retained by itself.

Living accommodations should be made by writing direct to the hotel or motel of your choice. Literature and rates will be forwarded to you by AMORC upon receipt of the above Registration Form, or you may request literature and rates directly from the Convention Secretary, Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A.

Amelia Earhart:

Celebrated Aviatrix of the Past

by Theresa Ducato

"I FEEL I have one good flight left in me," Amelia Earhart told friends before she took off with her navigator, Fred Noonan, for their intended around-the-world flight. This was no death wish, for she had every intention of returning after having circled the globe—a major feat particularly in those days of pioneer aviation when flying was risky and perilous, at best.

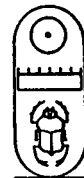
Amelia Earhart had no need for further glory. She had been the first woman to fly the Atlantic in 1928, achieving overnight fame. Four years later she made her solo trans-Atlantic flight, breaking the previous record by more than five hours. She shared a living legend with Charles Lindbergh, and when she disappeared over the mid-Pacific in July, 1937, that legend never died; it lived on in the hearts and minds of the American public.

Born on July 24, 1898, in Atchison, Kansas, Amelia enjoyed a childhood freer from restraint than most young girls of her generation. While growing up, she and her sister, Muriel, were often successful in wheedling from their parents such presents as footballs, boy's sleds, and a .22-caliber rifle to shoot rats in the barns. Amelia, who showed early signs of becoming a feminist, often expressed chagrin that girls were not encouraged to participate in sports. She later recalled, "Though we felt terribly 'free and

athletic,' we also felt somewhat as outcasts among the little girls who fluttered about us in their skirts. No one who wasn't style conscious twenty-five years ago can realize how doubtfully daring we were."



But tension was building in the Earhart household. The family moved many times while Amelia was growing up and their father was often absent from home. The itinerant Edwin Earhart had been doing well as a claims collector for the Rock Island Railroad when he started drinking heavily. The family broke up temporarily and Mrs. Earhart moved with her two daughters to Chicago in 1915 to stay with friends. Amelia



attended Hyde Park High School there but never collected her diploma.

During World War I Amelia visited her sister in Toronto. Together they often traveled to the airfield to watch the Canadian pilots carrying out military maneuvers. Her mother gave her permission to stay on to become a nurse's aide in the Spadina Military Hospital. From these early experiences Amelia developed an avid interest in aviation and would be, for the rest of her life, a dedicated pacifist.

Later in New York City, Amelia was planning a career in medicine at Columbia University when she suddenly withdrew to join her parents in Los Angeles. Their marriage was floundering but she didn't plan on staying. She confided in her sister that she would try to keep them together but intended to return and "live her life." One day she attended an air show in San Diego, and the spectacle left her in no doubt as to what she really wanted to do with her life. From then on, flying would be the real love of her life.

Money was scarce, but Amelia worked and saved money for flying lessons. Liberated from her problems on the ground, she reveled in the hours of freedom and relaxation she experienced flying in the rickety planes. She did her share of stunt flying but later, in her own plane, she broke the women's altitude record, flying to 4000 feet.

She could also take chances. During an air show at Rogers Field in October, 1922, she climbed to an altitude of 12,000 feet, flying blind in dense fog. Then she sent her plane into a dangerous spin. Luckily, she leveled off at 3000 feet to see ground beneath her. After she landed, she walked away from her plane with an almost defiant toss of her head.

Amelia's parents decided to divorce and reluctantly she returned with her mother to Boston. For several years she continued to fly, but only on weekends, and later worked in a settlement house during the week. It was there that she received a telephone call from a man who introduced himself as Captain Hilton Railey. That call would change the course of Amelia's life.

Railey, along with George Putnam of the publishing firm, Putnam & Sons, was

handling arrangements to *fly the first woman across the Atlantic*. The pilot would be paid \$20,000 and the mechanic, \$5,000. Amelia would receive nothing and would not be entitled to keep fees from any articles she might write about her experience. But the chance to make the flight was the only thing she really wanted, and she quickly agreed to the terms.

Across the Atlantic

When the big monoplane *Friendship* took off from Trespassy Bay, Newfoundland, on June 16, 1928, it was little over a year since Lindbergh had headed in the same direction. There was nothing but the gray Atlantic waters between them and their destination, and if they didn't make it, there was no turning back. By the next day, they would be either famous or dead. Whether Amelia gave much thought to either fate she never revealed, but lost no time making entries in her log book.

The plane functioned smoothly and the flight was uneventful. When the pilot landed on pontoons in the Channel just off the coast of England, they were almost out of fuel. Exhausted after twenty hours and forty minutes of flying, they sat back and waited for the world to acclaim them. For all three, the flight had been a chance to do the thing they loved most: flying. For Amelia, it brought more—*instant fame!*

Yet in spite of the tumultuous reception that awaited her in England and on her return to New York, fame rested uneasily on her shoulders. She felt undeserving of such notoriety for having been merely a passenger on the *Friendship*, and she was determined to fly the Atlantic alone. The next four years were spent acquiring more long-distance flying experience and learning about navigation and meteorology. She also found the time to marry George Putnam who had been successfully handling her career.

Amelia was thirty-two years old, and if she was ever to marry, Putnam seemed ideal husband material. He respected her need for freedom and understood what propelled her forward to set new records, to confront danger, and to be the first woman to solo the Atlantic. If Amelia worked hard to improve her flying skills, Putnam was responsible, more

than anyone, for keeping his wife's name in the spotlight.

In 1931 Ruth Nichols had already made an abortive attempt to be the first woman to make the flight and was recuperating from her injuries. Competitive and never one to miss a chance, Amelia lost no time completing preparations. With the assurance of good flying weather over the Atlantic, she took to the skies in a Lockheed Vega from Harbour Grace, Newfoundland, on May 20, 1932. She was the pilot, the navigator, and the mechanic; the weather conditions would challenge all three of her skills.

Cruising at 12,000 feet, she flew away from the sunset. Ahead the Moon was partially obscured by clouds. Then it disappeared completely, and she found herself flying through rain and lightning. The altimeter wasn't working and before she finally flew out of the storm, the barograph recorded a three thousand foot vertical drop. Only a pilot of her excellence could have regained control of the plane. Worse still, she must have had a moment of panic when she noticed flames shooting out of a crack in the exhaust manifold.

Amelia planned to land in Paris as Lindbergh had, but with the vibrating manifold she knew she would have to land soon. She reset her compass and headed toward what she calculated would be the west coast of Ireland. Weary and tense, she brought her plane down in a meadow outside Londonderry. "I succeeded in frightening all the cattle in the county," she said later. Only a solitary farmer greeted her with curiosity on her arrival.

Independent Thinker

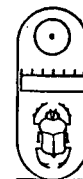
There is something quite modern and familiar in the opinions Amelia expressed in the 1930s about the draft and war. She didn't think that females were too frail to be subjected to the inhuman cruelties of war and thought the concept of chivalry was hypocritical. She suspected that wars were the last remaining strongholds of men and that they would rather vacate the arena altogether than share it with women.

Amelia had often complained that the only planes women pilots were allowed to fly were obsolete ones. But when she joined the faculty of Purdue University



in 1935, a fund was set up for the purchase of an advanced Lockheed Electra for her. From the time she took delivery of the plane, which was to be used as a "flying laboratory," she thought of little but one thing: flying it around the world.

Two years later her preparations for that fateful flight were completed. No one foresaw the Battle of Britain or knew better than Amelia that the end of a flying era was near. The transports and military planes were crowding out the adventurous civilian flyers; there was no time to lose. The flight plan was: from Miami to San Juan, Puerto Rico—then on to South America, Africa, Asia, Australia, New Guinea, Howland Island, and then home. She flew over deserts, mountains, and jungles, rode a camel and visited the Maharaja of Jodhpur. In Burma she saw Kipling's fabled "road to Mandalay" and did some sightseeing in Lae, New Guinea. But the last and



perilous legs of the flight home were never far from her mind.

Howland Island was only a speck in the Pacific. When they took off from Lae, where they were last seen alive, the U.S. Coast Guard cutter, *Ithasca*, stood by the tiny island to assist them in making the dangerous landing (dangerous, because the island was so small). Ominously, the last transmission Amelia had sent to the United States mentioned that Noonan was having instrument troubles. Their 5-watt radio was malfunctioning. As the *Electra* approached the island, the men in the cutter's radio shack waited tensely for Amelia's signals.

When her voice finally broke in, it was nervous and high pitched. She gave her position twice and for two suspenseful hours that morning of July 2nd, the men on the *Ithasca* vainly tried to make contact. Apparently the plane's radio could not pick up the cutter's signals and after 8:45 a.m. nothing more was heard from Amelia. More tense waiting followed and finally at ten o'clock, by the radiomen's calculations, the *Electra* was lost and running out of fuel.

After her disappearance, Walter Lipmann wrote that the spirit which animated this venture counted more than any practical results in the development of aviation. Perhaps so. But who, in 1937, could have visualized the importance of long-range flying for the Allies during World War II? Apart from her fame and daring, Amelia Earhart was among the pioneer elite who did much to further the development of aviation and to help pave the way for the first moon-landing.

The public's taste for bizarre speculation following the mysterious death of any famous person is well-known; the reaction to Amelia Earhart's disappearance was no exception. The fact that she probably ran out of fuel and, along with her navigator, crashed into the Pacific was not an acceptable fate for such a heroine—it lacked the glamour so long a part of her living image. Amelia's symbolic fame will never be laid to rest and from her hallowed place in American mythology, she continues to haunt the public's imagination. △

Tutankhamon Tour for Rosicrucians

Pacific Northwest Rosicrucians and their friends are invited to an exclusive tour of the **Treasures of Tutankhamon** exhibit. Sponsored by Seattle's Michael Maier Lodge, the tour will take place at the Seattle Art Museum on Sunday evening, October 8, 1978—immediately following the Pacific Northwest Regional Conclave.

In order to confirm reservations with the Museum, the Conclave Secretary **must have your reservations and tour fee by February 1.** For more information, please immediately contact Zoe Caspers, Michael Maier Lodge, AMORC, 7309 Greenwood North, Seattle, WA 98103. Other unusual events being planned promise to make this conclave one long to remember!

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

Is Life A Mystery?



FREQUENTLY in conversation with persons who are strangers to our organization we notice a sort of cynical expression come upon their countenances when we say that the Rosicrucian organization is principally interested in studying the mysteries of life.

Occasionally these persons will frankly state that such purposes seem rather unimportant and immaterial for, they say, they have not found that life contains any great mysteries except perhaps the mystery of birth and of death.

It has often been argued by those who have no real interest in the serious purposes of life that life is merely like a game of chance and that the only mysteries found in life are those mysteries which man makes out of nothing, in his attempt to look with the eye of the wizard upon natural and normal conditions as though they were some unusual form of strange mystery.

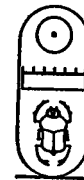
It is true that the two greatest mysteries in life are those that constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth, and development into a living form is not only a biological mystery but a cosmological and universal mystery. The separation of consciousness and soul from the body at transition is an astounding mystery when one comes face to face with it.

But between these two great mysteries are thousands of others that should occupy the attention of men's minds with the same degree of intensity, devotion, and universal comprehension as do the two great mysteries. Thousands of minds have spent sleepless nights and long daylight hours in laboratories working over microscopes trying to fathom or understand the mystery of cell life and of cell reproduction.

Thousands have tried to find the cause of so-called death, and millions have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body. But comparatively few have given any thought or much thought to the other mysteries that are so closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

Thought

The mystery of thought is one which, as one analyzes it and attempts to fathom it, becomes startlingly evasive and complex. I cannot prevent the sense of admiration and wonderment that comes to me while I am dictating these words and ponder over the idea that a thought can be instantly formed in my mind, and before I have a chance to analyze it my lips have spoken it and produced sounds



which enable a stenographer to write on a page of paper certain strokes which represent the sounds she has heard. I do not have to pause and deliberately form my words and think of them separately and independently, nor does she have to stop and analyze the sounds she hears and think long about their nature and the form in which they should be expressed with marks by her pencil.

The whole process seems to be instantaneous. The moment a thought comes to my mind, the words have spoken it, and I seem to listen to myself stating the things that my mind contains before I have a chance to realize that they are in my mind. It is a marvelous process and truly beyond human comprehension.

And then I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. What marvelous mechanism and what marvelous power lie back of a human thought? The thought directs the mind and the mind directs an energy; that energy flows properly and intelligently into certain muscles and causes them to act, and my heavy arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and then move the pen toward me again.

To build a piece of machinery to do what my arm and hand do would require thousands of pieces of delicate apparatus, wheels, springs, levers, rods, and many jointed pieces of mechanism of a very delicate nature. It would require also a superior energy that would be able to exert itself instantly and with full force, if necessary, and all of these things must be done intelligently.

Therefore, the energy would have to be directed with some mechanical intelligence beyond man's ability to create. The most marvelous invention in the world would be a mechanical arm acting on impulse or thought urge, as does my arm. Yet man possesses that and many other forms of ability that he uses hourly and daily without considering the mystery back of them.

The mystery of seeing and, through the sight impressions, understanding and realizing is another great mystery that is appreciated only by those who live in eternal darkness. The mystery of hearing

and interpreting the sounds, the mystery of smelling and feeling, are too great for mere laboratory explanations. The mysteries of love and of anger, hate, envy, jealousy, and other emotions are ones which have puzzled psychologists, psychoanalysts, and others even when our organs themselves do not inspire consideration.

The mystery of man's mind and its control of the body is astonishing. The fact that I can merely create the thought of rising from my chair and instantly have the mind create and direct throughout my system an invisible energy that will lift my heavy body upward is a mystery that the mystic and the student of life's great secrets will always look upon as worthy of his utmost attention and consideration.

Restless, curious man is ever seeking for mysteries and unsolved manifestations of invisible intelligence. He creates and invents devices that will take him to the bottom of the sea where he may discover something about the unknown depths of the great bodies of water. He devises and creates machines that will take him to great heights so that he may explore mysteries of the Cosmic.

The Outer World

He invents other devices that will carry him into the rarefied air that he may attempt to discover the mystery of the Sun's radiations, the cosmic vibrations, and the invisible rays that produce so many strange effects upon our Earth. He delves into the bowels of the Earth and spends hours, days, and months in winding passages to find the key to the mystery of the Earth's wealth and its mineral composition.

Thousands of minds are greatly concerned with the mystery of the lines that appear on Mars and the shadows that appear upon the Moon and other strange conditions surrounding the planets. But such men, as well as the majority of us, take lightly the great fields for exploration that lie within our beings.

To explore the human mind, to visit inwardly the human soul, and to make the utmost of the opportunities which might be revealed by a study of man's own nature seem to be set aside as unimportant and unworthy of the great attention that is given to other matters. More attention, more discussion, and

more concern are felt in scientific circles about the rings that accompany the planet Saturn in her movements through the space of the universe than are given to the here-and-now problems of our own inner existence.

It is only when man turns the searchlight of inquiry inward and attempts to know himself as the great mystery of all mysteries that he comes to understand God and the rest of the universe and at the same time becomes a true worker in the vineyard of God's Children of Light.

To know one's self is to know one's heritage and one's power. This is why we, as Rosicrucians, feel that the subjects of our studies are worthy of all the time

and devotion we give to them and that they will lead man to greater power and greater glory than the secondary studies and investigations of astral mysteries.

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

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

February: Elizabeth II, Queen of Great Britain and Northern Ireland, is the personality for the month of February.

The code word is SCALE.

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



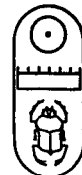
HOUARI BOUMEDIENNE

April: Houari Boumedienne, President, Algeria, will be the personality for April.

The code word will be NAT.

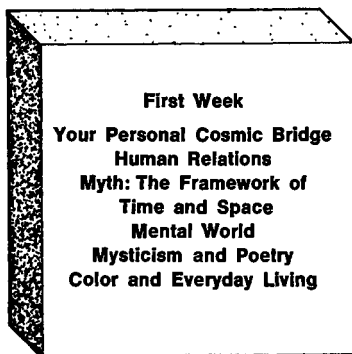


ELIZABETH II



Building Blocks to Better Living Are Found at Rose-Croix University

June 18 - July 8, 1978



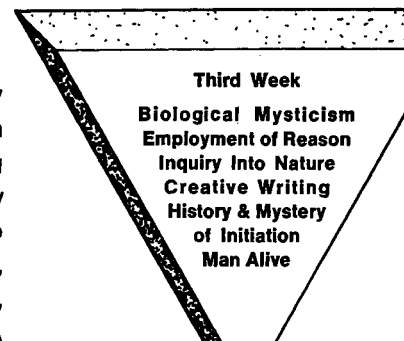
For each new fragment of understanding acquired, a brick is placed in the foundation of your psychic and spiritual awareness. Not only experience in life, but instruction as well is required to form and solidify this foundation. In response to this need, and through the test of time, no other Rosicrucian event can compare with the depth and quality of instruction offered at Rose-Croix University. Here, situated among quietly splashing fountains, picturesque murals, and fragrant roses . . .

This annual event is an opportunity for active members to expand their understanding of metaphysics, have their questions answered with full explanations and ultimately be led to apply new knowledge and insight to a wiser and more abundant lifestyle.



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

Students may attend one, two, or three weeks of study. Only one class is selected for each week. From Monday through Saturday, personal advancement begins in the early morning and continues until late afternoon. To attend, students may register on any of the three Monday mornings, from 8:00 to 10:00 A.M., or preregister by mail. To receive an application, fee schedule, and class descriptions, write to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA



A Father's Letter to His Children

by Samuel A. Moore, F. R. C.

YOU ARE LIVING in a period of unprecedented change in all facets of life. The industrial age has come to fruition in the production of abundant goods and services. The dissemination of scientific knowledge is breaking down centuries-old social and religious customs and it will be necessary to replace these with something new if civilization is to progress or even survive. While the sexual revolution has brought new freedoms, the problem of family relationships has not been solved. The male/female syndrome still remains. Change presents opportunities and a challenge to rebuild from a new base, and it will be the responsibility of you and others of your age to accept this.

Life in its many manifestations did not just happen by accident. It has its purpose which must be fulfilled. All life is compelled by an inner universal force to survive and evolve to something higher. This force operates by law and order which you can learn to understand and work with, in harmony, if you so choose. Whether or not you choose to believe in the operation of this cosmic law will not change the law as a fact of life.

Man differs from all other forms of life in that he has awareness of self and a free will to direct his future. This is a gift and a responsibility.

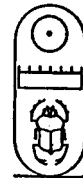
To give advice is always questionable and so what I have to say for your con-

sideration is given with this understanding.

Reality: No two people see, hear, feel, taste, or smell in exactly the same way. In this sense, we each live in a differing world with differing values. Our receptor senses pick up impressions of awareness, passing these impressions to the mind where they are permanently recorded in the unconscious. The mind interprets these impressions ("... and mind assigned it dimension.") Our emotions, pleasure, fear, love, pride, remorse, and so forth, are all affected by these interpretations, determining to a large extent what we are and the way we conduct our lives and experience reality.

While only a few will achieve ultimate reality, you should always strive to improve your awareness of who you are and what you are doing so that you, too, may reach toward this goal. Our beliefs should remain free to change and grow so as to accommodate new viewpoints and truths. You will recognize fundamental truth if you allow it to emerge from within.

The Now: The interface between the past—what has happened—and the future—what will happen—is the never-ending *Now*. It is timeless for it has no dimension. Because we can direct our thoughts in the *Now*, we can thus, to a large extent, control and shape our destiny. Dwelling on the past serves no purpose other than to study and determine that which brought about our present state. The common practice of fantasizing or rationalizing is simply procrastination—another pitfall keeping us from facing that which unconsciously we know



brought about our present state. Properly balancing and directing our thoughts in the *Now* allows our unconscious mind to resolve and sublimate inner conflicts which impede our progress toward a better life.

The Future: We are all concerned with the future for most of what we do is in anticipation of something that has not yet taken place. The kind of future we want to experience is as one might say "the name of the game." Taking inventory of where you have been and where you want to go should be a part of your daily living. What you do today will be your tomorrow. Thought is the energy force which makes this so.

Harmony and Balance: Living in harmony with cosmic laws places us on the right course toward establishing a future that is best suited for the fulfillment of our destiny. This includes the proper balance between satisfying sensual appetites and the expression and evolution of the soul.

The self, ego, is both body and soul. Together they make the person. One part cannot be exploited at the expense of the other. To do so creates discord and final destruction. It is just as important that you care for your body as your soul—its consciousness and awareness.

Positive Activities: We should seek those activities which will satisfy the needs of self. With the right attitude and preparation we will be attracted to an environment best suited to our needs. Positive action, however, is required to do this. We must put forth effort and exercise our will. Once you start, the way is found and the goal made clear.

As you make progress, the guiding light grows brighter and the way made easier.

Inner Strength: Inner strength comes with commitment. Man does not retrogress; however, he can self-destruct, in which case he will start again in a new cycle of life only to face similar problems. Life always seems to have many problems, sometimes detracting us from our course. Through meditation our strength can be renewed—obtaining a balanced direction. Meditation permits an inflow of cosmic energy and knowledge into the unconscious mind. At the time we may not be aware of this, but later it can be the source of inspiration and inner strength guiding us onward through adversity.

Cosmic Help: The ability to receive help is proportional to the need, and whether or not that which we desire and seek is in harmony with cosmic law. Our desires are sometimes selfish and self-defeating, and we all learn with experience that those things we desire are not always best for our development and well-being.

It is important that you develop a lifestyle which will be constructive for you and the environment in which you want to live. Once on the path of self-awareness, there will be no turning back. Each insight will bring a greater desire for more light and knowledge as well as the peace of mind which it provides.

You will make mistakes. We all do. Being human you will face adversities. But knowing that each step taken forward will strengthen you for that next step should provide the satisfying courage to continue on this journey through an ever-changing life.

Cover Our cover features a typical primitive **boma**, or hut—one of many dotting the African landscape. Constructed of mud, these huts are reinforced with long strands of dry grass and are usually only high enough for a man to kneel or be seated on the ground. These primitive styles form a striking contrast with the modern structures in the cities of Africa.



(Photo by AMORC)

*The
Rosicrucian
Digest
January
1978*

Looking for A New Job?

(continued from page 13)

Recent exhaustive clinical tests and studies by universities and research centers show that character and personality traits reveal themselves in various interesting ways in a person's outward appearance.

Psychologists at Tufts College, for example, who made a careful study of representative groups in numerous walks of life have found that good teeth are a very reliable sign of a well-adjusted personality. Studies at Northwestern University support this conclusion.

Worry, anxiety, and emotional conflict tend to hasten tooth decay, while the people with the healthiest teeth are those who are happy and well-adjusted.

Psychologists at Columbia University have found that people who dress well and in good taste have much better adjusted personalities than those who do not.

Also, a recent comprehensive study by Northwestern University's Director of Placement, Dr. Frank C. Endicott, of the principal reasons why employers reject

job applicants, discloses that poor personal appearance tops the list, followed closely by *inability of express oneself clearly*. Next comes lack of purpose or goals for a career; absence of interest and enthusiasm; and lack of participation in activities (such as volunteer work, honorary and professional societies, extra-curricular activities, etc.). Other key reasons are too much stress on money; a low scholastic record; and an unwillingness to start at the bottom to work your way up.

Standing alone, no one of these factors, except, perhaps, poor personal appearance, would be likely to lose you that coveted job. But when you score poorly on most, or all of them, they most probably would.

Although you cannot recycle yourself into something superior to that with which nature endowed you, as far as your stature and general characteristics and temperament are concerned—even though you were inclined to try—you can pay closer attention to these many personality-improving, image-building "trifles." They can help you immeasurably to "package" your product, *yourself*, far more attractively to your prospective employer.

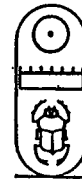
When it comes to searching for work, or seeking a better job than you have now, they may even provide you with the "perfect" answer to all your efforts!

ROSICRUCIAN WORKSHOP

NEVADA, LAS VEGAS—Las Vegas Pronaos Workshop—February 19, 1978, The Showboat Hotel, 2800 East Fremont, Las Vegas. Grand Lodge will be represented by Frater Edward Lee, Department of Instruction, AMORC. For more information, please contact Pat D'Hondt, Chairperson, Box 777, Las Vegas, NV 89101.

WE THANK YOU!

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.



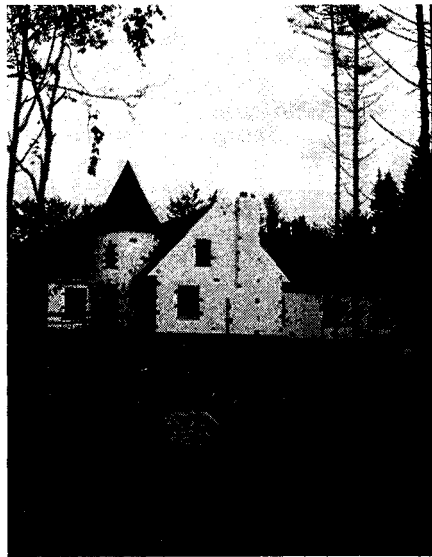
Rosicrucian Activities

Around the World

RECENTLY, newly installed Grand Master Robert E. Daniels, along with the newly installed Grand Master for France, Christian Bernard, participated in a joint dedication ceremony for the new and most attractive quarters of the Pyramid Lodge, Quebec, Canada. The two-day dedication activity, banquet, and convocations were attended by more than 800 members and dignitaries of the Order. During this visit to Canada, Frater Daniels was also able to participate in activities with the Mount Royal Chapter in Montreal, and shared two days of activities celebrating the fiftieth anniversary of the Charles Dana Dean Chapter in Winnipeg. Frater Daniels also met with members in Vancouver, B. C., for a special convocation.

Later, Grand Master Daniels participated in the Caribbean Conclave in Kingston, Jamaica, where more than 100 members from Jamaica and parts of the United States participated in a two-day Conclave—the highlight of which was the dedication of a beautiful new Temple.

Frater Daniels then journeyed to the Port-au-Prince Lodge, in Haiti, to join in the celebration of their twenty-fifth anniversary. Upon his return to the United States, Frater Daniels stopped in Houston, Texas, for a few hours to visit with officers of the Houston Chapter.



Manoir de la Rose, the new and most attractive quarters of Pyramid Lodge, Quebec, Canada.

Recently, Grand Secretary Leonard Ziebel, accompanied by Soror Michelle Ziebel, represented Grand Lodge on an official five-week tour of British and African countries. The Ziebels first flew to London to attend the Third British National Conclave—a two-day event attracting record attendance. A highlight of this inspiring conclave was a magni-

ficent cello recital presented by internationally famous cellist Simone Pierrat—a special guest from France.

From London the Ziebels flew to Freetown, Sierra Leone, where a warm welcome by members of the Freetown Pronaos awaited them—made even more special because this was the first time a Grand Lodge representative had visited that part of Africa. While in Freetown, the Ziebels, accompanied by Pronaos officers, paid courtesy calls on a prominent city official and also the American Ambassador to Sierra Leone.

Next, the Ziebels flew to Abidjan, where they were greeted by a large and friendly delegation of French-speaking Rosicrucians. In Abidjan nearly 1000 members attended a Convocation, followed by a Forum during which many questions were answered by Frater Ziebel. French Grand Councilor Joseph N'Guessan Bongo lent the Grand Lodge visitors his valuable assistance during their stay in Abidjan.

From Abidjan it was a short flight to Nigeria, where the Ziebels attended the Nigerian Regional Conclave in Port Harcourt. Conclave Chairman Frater W. A. Ehoro planned a very excellent program of mystical activities. This inspiring conclave was crowned with the dedication of the magnificent new Temple of Thales Lodge who hosted the program.

Johannesburg, South Africa, the next stop of the journey, was the site of the Southern Africa Regional Conclave. The interesting conclave program, planned by Frater E. Hepple, included a special feature—a ritual drama entitled "Cameos of Creation," written and produced by Soror Gwen Ehrmann, wife of Grand Councilor Roland Ehrmann. Also while in Johannesburg, the Ziebels met with the Lord Mayor and Mayoress. Following a two-day visit to South Africa's



In Freetown, Sierra Leone, Grand Secretary Leonard Ziebel met with Mr. H. N. Fergusson, Chairman of the Committee of Management, Freetown City Council, who welcomed the Ziebels in the name of the Lord Mayor. Here, Frater Ziebel (right) hands a copy of the *Rosicrucian Digest* to Mr. Fergusson while Frater G. A. Davies looks on.

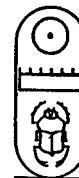
world-famous Kruger National Park, the Ziebels flew to Rio de Janeiro where they paid an informal visit to the Rio de Janeiro Lodge.

This fraternal contact with Brazil ended the Ziebels' five-week tour. It was a most memorable one, and they will never forget the hand of fellowship that was extended to them everywhere they visited. It made them realize more fully the "universality" of the brotherhood of Rosicrucians, and they thank every member for his selfless dedication and contribution in making this tour a most inspiring one.

Activities continued overleaf

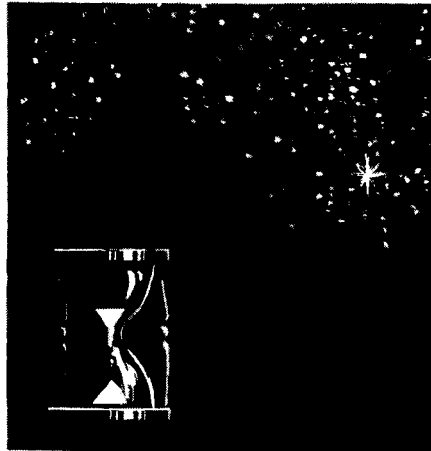
ROSICRUCIAN DIRECTORY

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



V.I.P. VISITS ROSICRUCIAN PARK. A member of the French Grand Lodge of AMORC, Frater Marcel Kiki-Quartier, is shown standing (center) next to his interpreter, Mr. Kim Ottai from the U.S. State Department in Washington, D.C. Frater Marcel's home is in Libreville, Gabon, Africa. Also shown with Frater Marcel is his Supreme Temple tour guide, Soror June Schaa of the *Rosicrucian Digest* staff.

(Photo by AMORC)



The Mystery of Time

SINCE the advent of Einstein's theory of relativity, more and more scientists are studying the enigma called *time*.

Is time duration—the relation of one thing to another? Does this duration imply *substance* or, in other words, has time a substance separate from our consciousness of it? How do time and space relate?

FREE Discourse

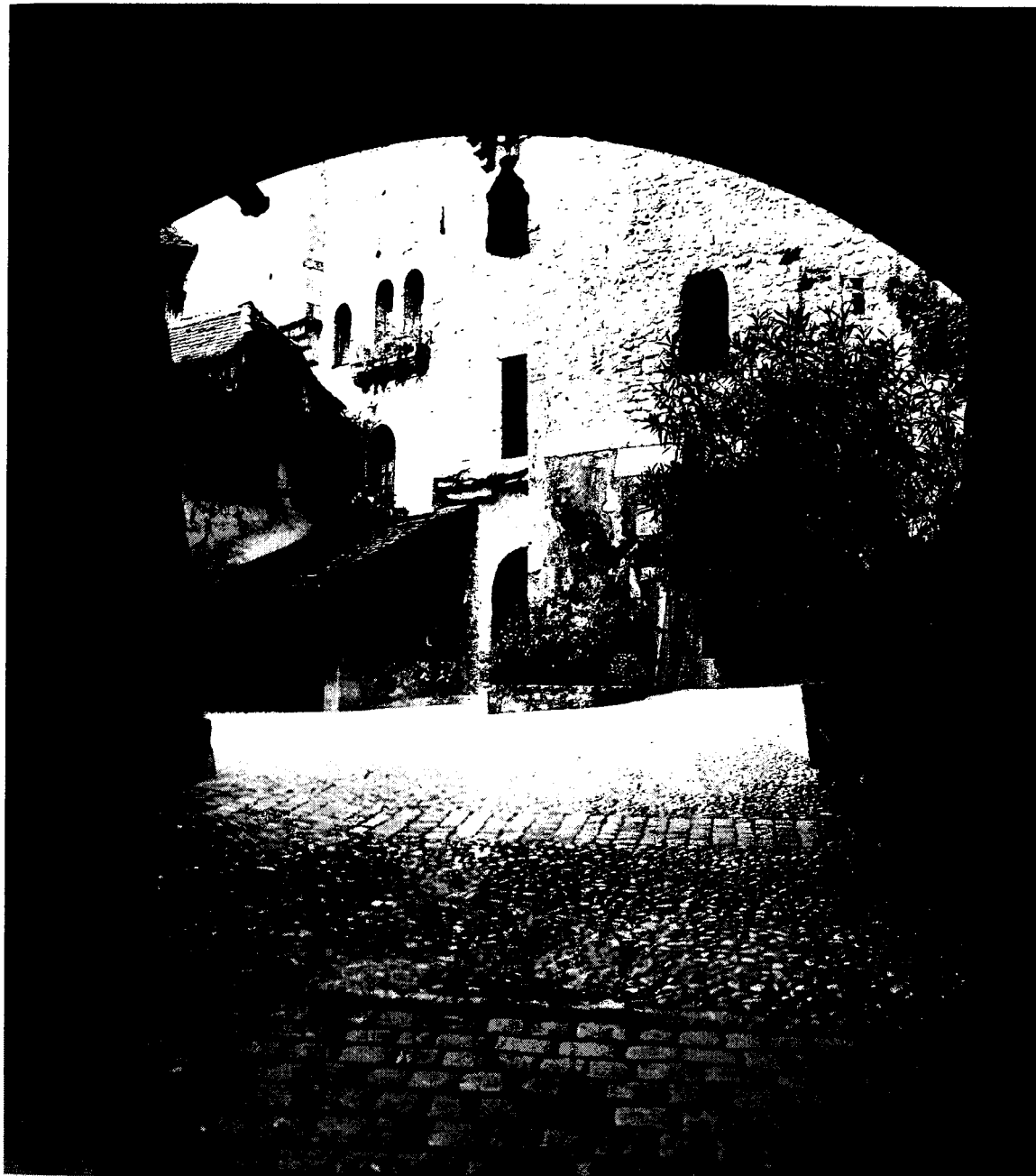
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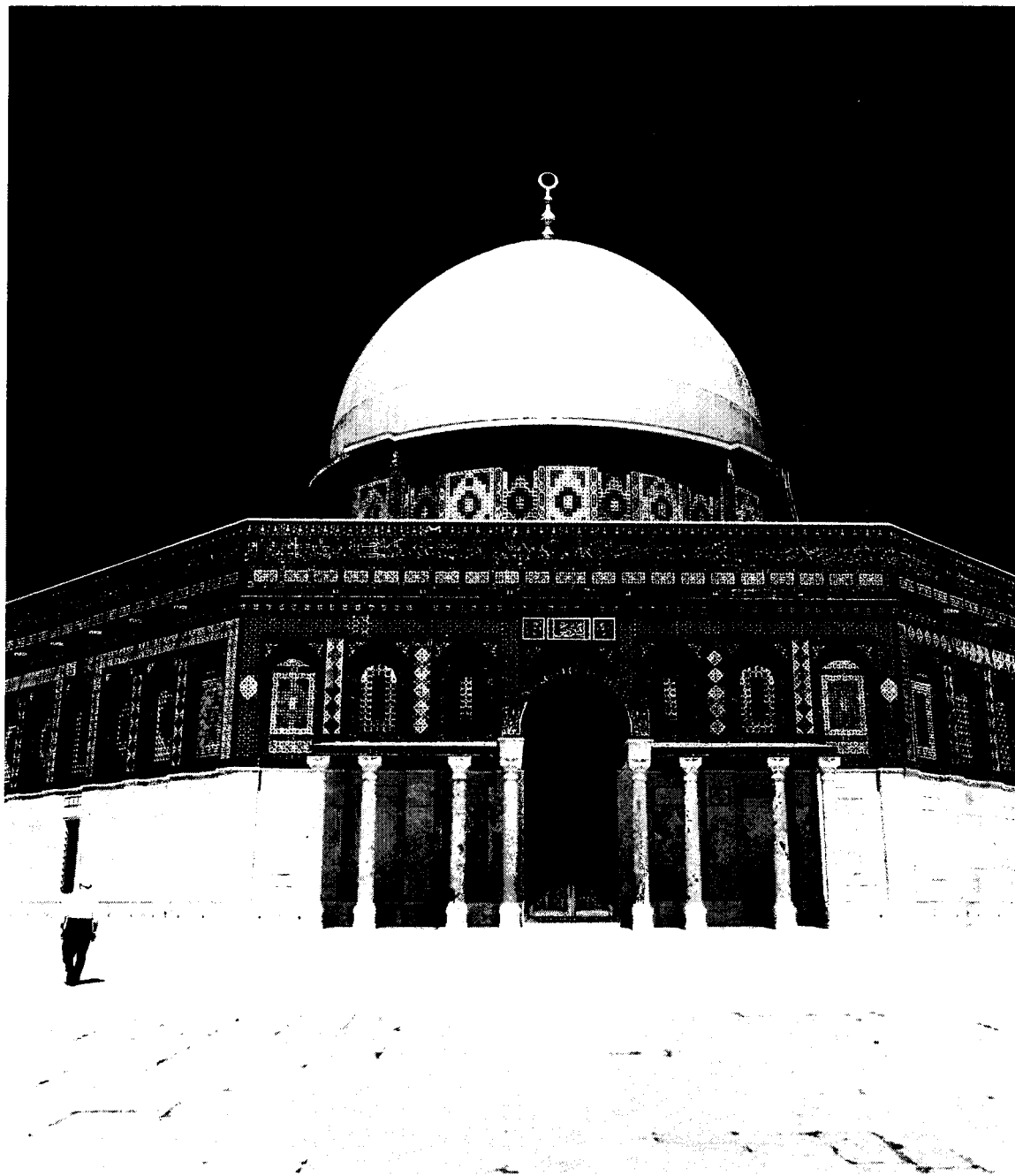
**The
Rosicrucian
Digest
January
1978**



A MONUMENT OF TERROR

The eighth-century Chillon Castle-Fortress was the center of many novels of adventure and horror tales. Considering the age of the fortress, it is in an excellent state of preservation. Chillon is located at the eastern extremity of Lake Geneva on a rock connected with the mainland by a bridge. It was long used as a state prison, and famous political prisoners were confined in its dank and dismal recesses. Lord Byron drew the world's attention to the horrors of Chillon in his renowned work "The Prisoner of Chillon."

(Photo by AMORC)

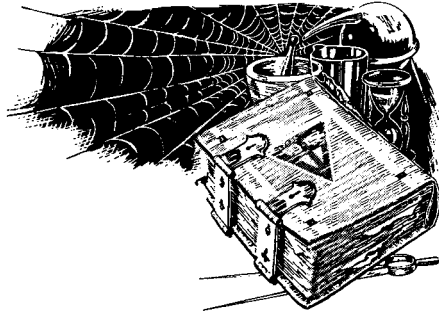


THE DOME OF THE ROCK

Caliph Omar, upon the capture of Jerusalem in A.D. 637, was shocked at the filth and rubble which lay about on Mount Carmel. As punishment for the neglect, he forced a Greek patriarch to grovel in the muck. Omar built a wooden mosque on the temple compound, but it was Abd-al-Malik who later commissioned the magnificent Dome of the Rock. Abd-al-Malik built it as a counter-attraction to Mecca. During the centuries the Dome underwent many changes. The Crusaders turned it into a Christian shrine. An indentation in the Rock's pebbled surface is held to be a footprint left by Mohammed as he leapt into eternity.

(Photo by AMORC)

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There is much unusual knowledge which is not easily available, especially in the realm of *mysticism, metaphysics, and esotericism*. Some of this knowledge is from ancient archives which today can be found only after extensive search in special libraries. In a sense many such truths are veiled by time and circumstance. The Rosicrucian Order has gathered a great deal of such material and reduced it to simple, everyday reading. The following list contains some of these *special discourses* which are available. You will find these discourses informative and interesting. They are offered at the following economical prices, and postpaid to you.

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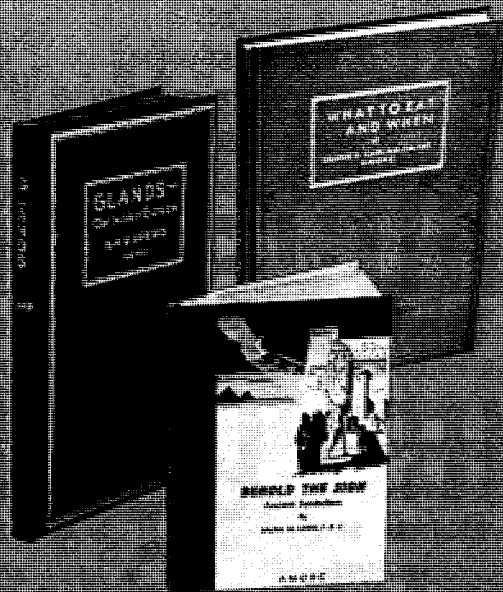
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BRAVE NEW ERA

LATELY I have received several letters from readers showing concern and great confusion regarding the nature of the latest addition to the nuclear arsenal—the neutron bomb—and what it is and is not supposed to do.

The neutron bomb is technically known as an “enhanced radiation device”; in other words, unlike nuclear weapons being developed during the late 1950s and early 1960s, which were designed to produce little radiation and do their work mostly through heat and blast, the neutron bomb operates in the opposite way: relatively little heat and blast are produced, causing minimal property destruction; but it emits an enormous amount of intensive, short-lived radiation, mostly in the form of neutrons, which are heavy, penetrating subatomic particles that travel predictable distances through the atmosphere. It is not a new idea: it was thought of in 1958, and the first one was tested by the United States in 1963.

The theoretical advantage of such a weapon is that it allows fighting a tactical, limited, and nondestructive (relatively) war with nuclear weapons. Should there be a need to wrest a city from an occupying enemy, say London, Paris, or Rome, it could be set off over areas where the enemy forces are concentrated, causing little material damage, but destroying all forms of life within its effective radius. In other words, the British Museum, the Eiffel Tower, or the Vatican would be left untouched, just populated by corpses.

Since the radiation produced is of very short duration, the forces of the army using it could enter the city shortly after, finding minimal destruction and practically all facilities, including those of the opposing army, intact. Reconstruction work would be minor.

The effects of the device itself are typical of an overdose of radiation, and vary depending on the person's distance from the blast and how shielded he or she was at the time. At first, there would be no more feeling than that of taking an X-ray; if the dose is high enough, however, a slight tingling sensation might be felt. Minutes, hours, or even days later (depending on the radiation dosage which, if high enough, can kill outright), the person would begin feeling dizzy and nauseous; breathing would become difficult and coordination impaired, making it hard to use the hands or walk. After a while the person might feel better, except for a feeling of depression and weariness. Wounds would not heal, and the hair would begin to fall out. There would be no appetite, and a high fever would set in.

Two weeks or a month later (again, depending on the dosage), stronger and more persistent symptoms would recur. It would become impossible to stop vomiting, and there would be a constant diarrhea which would turn watery and then bloody. Breathing would become agonizing, the person would turn delirious, lapse into a coma, and finally die.

All of this depends on how much radiation the person is exposed to. If the dosage is low enough, a total recovery would be possible, although years later there would be other consequences in the form of leukemia, various types of cancer, cataracts, and genetic damage.

The unit of absorbed radiation is the RAD. Any dosage above 650 rads is usually fatal. An average neutron warhead is designed to put out between 8,500 and 10,000 rads.

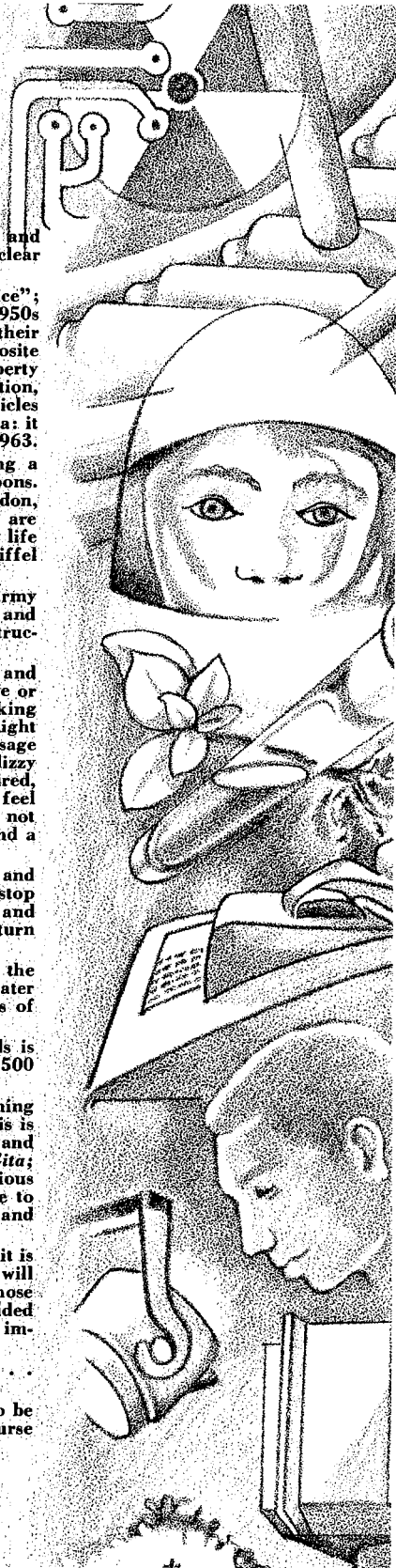
By the very nature of the role the military is called to play, military reasoning and ethics rarely travel the same road. Militarily speaking, a device like this is eminently desirable. A weapon which only kills personnel leaving ordnance and cities intact has been the dream of generals since the time of the *Bhagavad-Gita*; tactically, however, perhaps it is not all that practical, since it becomes obvious that not only might it not kill troops immediately, but they might be able to continue fighting for days, weeks, and even months, with the desperation and fury of men and women who know they are doomed.

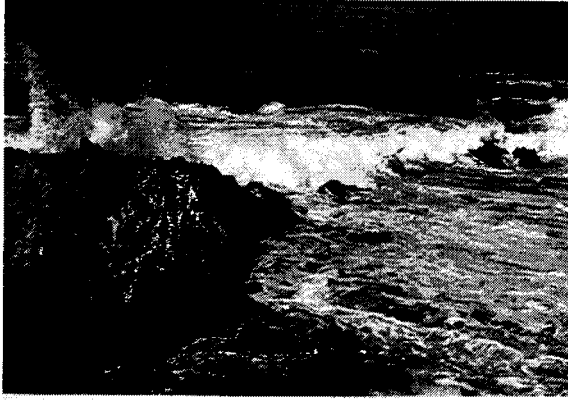
Eventually, if this line of development continues to its logical conclusion, it is not unlikely that a true antipersonnel weapon will be developed—one which will really be clean and nondestructive (except to life) ending, for all time, those things which traditionally have made war abhorrent and a thing to be avoided for humanity: dirty, lingering death, destruction, pestilence, hunger, the impossibility of reconstructing a culture, the futility of devastating nations.

Certainly, war will be more hygienic, more easily controlled, more . . . civilized—even desirable.

However, when we do reach that plateau of development, I do not wish to be present to see it, and sincerely hope it does not come to pass during the course of this, our brave new era.—AEB

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





ODYSSEY

Eleanor, the Eagle

IN TWELFTH CENTURY historical records there is a saying, attributed to Merlyn the Magician at a much earlier time, which states: "The eagle . . . will rejoice in her third nestling." When Eleanor of Aquitaine married her second husband, Henry II of England, this much-quoted prophecy appeared to signify her closeness to her third son Richard—whom historians now call Richard Coeur de Lion.

At the age of fifteen Eleanor inherited one quarter of what is modern-day France—the Aquitaine. The attraction must have been overwhelming: An intelligent girl of noble birth, and an enormous piece of land. She became the first wife of Louis VII of France; but Louis, for all his wealth and title, could not hold her.

Not content to spend her days in idle court gossip and intrigue, she joined Louis on his Crusade to the Holy Land. It was during this journey that the final vestiges of her affection for Louis were lost. He was hopelessly indecisive and unable to command his army. Because she was a woman (any woman traveling in a Crusade was considered unlucky) and readily available, all grievances against the king fell at her feet. Her guilt was assumed by her very presence.

After much bargaining between France and the Pope, Eleanor and Louis were granted a divorce on the grounds that she had failed to produce an heir to the French throne. The two daughters their marriage had produced were to be left with their father. Eleanor gladly returned to her home in the Aquitaine. She left no time idle, and within a short time had remarried: Prince Henry of England, a man, although several years her junior, she admired as a soldier and leader. When, after a series of odd incidents, Henry ascended the throne of England, Eleanor was again a queen.

The court of England's Henry II was a vast and turbulent place. Amid the clatter of change Eleanor bore Henry four sons. The first, William, died at the age of three; the second, Henry, died before reaching thirty. So it was to her third son Richard that Eleanor imparted all her knowledge of government and leadership. Richard was the favorite, and the prophecy appeared fulfilled.

But the great trust that Eleanor had put in her son Richard foundered when, after the death of his father, Richard made clear to her, and the whole of England as well, that he had no desire to father an heir and much preferred crusading in the Holy Land to governing his own people. Eleanor tried vainly to hold the kingdom together, but on hearing of Richard's untimely death she retired to a convent and allowed her son John to ascend the throne.

Having outlived two husbands and most of her children, Eleanor rested for what must have seemed the first time in her life. She watched sadly as the empire she had helped to create disintegrated under King John's stupidity and viciousness. Tired and alone, she died in 1204 and was laid to rest in Aquitaine, at the abbey church in Fontevrault. She rests with her second husband Henry II, and her favorite son, Richard.—NSR

