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INSPECTOR OF PYRAMIDS AT GIZA

A recent visitor to Rosicrucian Park, Mr. Zahi A. Hawass (left), is shown with Curtis W. Schild, Curator of the Rosicrucian Egyptian Museum, standing before one of the artifacts of the museum. Mr. Hawass is the Principal Inspector of the pyramids at Giza in Lower Egypt, including the famous Great Pyramid of Khufu, and those of Khafre and Menkure.

(Photo by AMORC)

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THE IMPACT OF ENVIRONMENT

WHAT is the greatest influence in shaping the behavior and character of the individual? Geneticists emphasize the importance of the genes and their hereditary characteristics. Yet there are many examples of environment's great impact upon man. Many of today's youth who have deviated from the so-called norms of society and have become involved in what is called *crime* were brought up by parents who are recognized as being ethically and morally circumspect. Certainly such cases would seem to be evidence of detrimental associations and suggestions derived from the society to which they are exposed.

Our learning—the meaning and goals which we attribute to life—is not just acquired from textbooks nor from the advice of well-meaning parents. Every experience to which we are exposed is a kind of knowledge. Everything we perceive results in a form of ideation, and the idea becomes associated with some previous type of knowledge that has been gained. Further, to some degree, each experience is related to an emotion which it may arouse. Such experiences are thus evaluated by us as being either good or bad.

An experience, no matter how had—whether seen, felt, or heard—is a stimulus. There are those experiences which incite the passions, appetites, and instincts. These are far more provocative of a sympathetic action upon the part of the individual than wordy discourses on morals and ethics.

Youth likes adventure. Youth likes the challenge of that which is hazardous. It is an innate impulse to exert the self and to dare to surmount a restriction for the thrill that such may provide. There are ways in which this aggressive action may be discharged without ill effects to the individual. Sports are one such channel, especially if they provide for the individual's participation. However, game watching—being a spectator—does not provide the same satisfaction as engaging oneself physically as well as mentally in such activity. For example, playing a challenging game of tennis, going mountain climbing, or canoeing down a fast-moving river is emotionally far more gratifying than watching others do so.

Lack of Excitement

The problem exists primarily in the increasing lack of personal excitement and the ennui that results from it. As a consequence, the individual seeks some substitute, some replacement for the lack of stimuli. The increasing mechanization and semi-automation evident in many industries today provide little appeal to either the intellect or the excitation of the workers' emotions. The work of the day is boring, with little opportunity for the average individual to find any challenge or appeal to his latent talents or creativity. Consequently, he desires to seek other environmental circumstances which will counteract this apathy of his everyday life.

The sensationalism of the media, the daily press, television, and various lurid

publications presents a *different world* to the individual. It is a world that dramatizes and makes appealing those activities in which the bored individual has never participated before. The daily press features banner headlines on its front pages telling of murder, rape, assault, kidnapping, and other acts of violence. The television, in its crime dramas, provides suspense and thrill in the episodes of criminal escapes or in the exciting chases preceding the capture of the criminal.

In viewing or reading of such violence, the imagination is aroused and fancy often takes over. It is easy for many persons, and for the mental satisfaction derived therefrom, to lapse into a fantasy in which they conceive themselves portraying a role identical to the one seen on the television screen. Life, as many millions of persons know it, is not happy. There is no fulfillment of their whole being. Their existence is often monotonous and devoid of any anticipation of a difference. Consequently, to them, the dark side of life is often made the interesting side.

Most of these persons who submit to the appeal of sensuousness and seek to pursue its ways personally are not wholly ignorant of acts of illegality or immorality. But most modern writers of crime devote the greater part of their story to the thrilling adventures of the criminal. The latter is shown as being *free* from the encumbrances and restrictions to which the law-abiding citizen is subject. He is shown as enjoying luxuries and defying the monotony of a daily routine. The life of the criminal appears to be an existence of varying exciting episodes. Very little, in such episodes, discloses the penalties to which these violators of society are subject. In other words, there is little indication of a moral lesson in such films or sensational news stories.

Why are such films and stories presented with their obviously negative impact on morals and self-discipline? It is simply because a large proportion of the public viewers and readers *want it*. They do not wish their films or newspapers to be principally instructive or even just generally informative. They prefer a personal escape from their ordinary low plateau of emotions to outlets providing peaks of pleasing agitation.



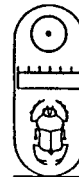
The media are commercial. They are not primarily philanthropic or educational. Rather, their goal is a *profitable* venture.

The public prates about the wave of crime, the lowering of moral standards, and the decline of ethics. But it condones the low standards of programs on the air and the featuring of violence in the press.

Youth

With youth today, the home influence as an environmental factor is at a disadvantage in contrast with the intriguing subliminal as well as direct appeals to which they are otherwise subject. In other words, why should one be good and morally circumspect? What rewards are to be expected from compliance? Is it good to be respected *here*, to be recognized as a do-gooder? Such behavior suggests little zest, and a paucity of exhilaration to the young mind in comparison with the thrilling adventures presented on the screen and in sensational features.

Youth is primarily gregarious. They desire association with their own age group. It is offensive to a youth to have to exhibit a behavior pattern which is quite different from that of his associates. He wants to be "one of them" in fashion,



custom, habits, and actions. The environmental impact of such an association upon the youth is often far stronger than any advice or counseling from his elders.

Is there any remedial action that can stem this adverse environmental influence? One way would be to develop a means of making employment provide some emotional satisfaction other than a monetary increase. Regardless of the money earned by an individual, he is still going to desire an emotional outlet in life. Therefore, his money will also be used for that end. But if the individual knows only a sensual satisfaction, such as is suggested to him on many theatrical and television screens, and in the lurid paperback books, that is, then, what he pursues. This may result in increasing alcoholism and materialism; simply,

having an ideal which gratifies the senses primarily. The finer sentiments out of which *conscience* and *self-discipline* emerge are repressed. The end of life, and its purpose, for this individual seems to mean only those activities of sensuousness which he sees so publicized and consequently accepted by society.

The compelling of the media to *not* stress violence is not to be construed as interfering with the "freedom of the press." Rather, the position must be taken that the media have an *obligation* to society. Philosophically, they are not to be considered just as business establishments, but also as a medium of *public service*. How and to what extent they serve the welfare of society, its order and advancement, is a decision that society must make. △

Space is perception without form.

Extension is the extent of the character of substance and of space.

Time is duration of the period of consciousness.

—Validivar

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

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1978***

Whose Moral Standard Shall We Use?

by Cecil A. Poole, F. R. C.
Vice-President,
Supreme Grand Lodge of AMORC

IN THE PAST two or three decades there has been a great deal of discussion concerning the morality of human beings, particularly of the younger generation. Morality has always been a subject of discussion within a civilized society. The many conclusions and decisions which have been reached concerning morality have given us a vast heritage of moral concepts, beliefs, and even superstitions upon which the moral structure of a society is built.

There was a time when many individuals were to a degree satisfied to accept the moral code laid down in the society of which they were a part. While there have always been those who have purposely violated the moral standards of the society in which they lived, general agreement with the basic moral principles of the society has not been outwardly resisted by the majority of human beings.

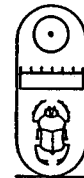
In general, those who compose what we consider a "civilized society" have agreed that man should not steal, kill, or commit other acts considered below the standards of that society. The wrongdoer has been in the minority, and usually has been punished by society, although many times punishment has been inconsistent. Sometimes society has actually protected the individual who has violated its own moral standards, depending upon

the social status of the individual who committed the indiscretions.

Today we see obvious evidence of the fact that a certain part of our society is no longer willing to comply with the existing moral codes without some resistance or argument. A good many of these individuals have justification for their thoughts and activities. There is a constant clamor among some of the younger members of society pointing out that the human society into which they have been born is far from perfect. Looking back over the so-called period of modern civilization in the past few centuries, they can justifiably point out that war, starvation, inequality, famine, and immorality have been prevalent, and that we have certainly not developed a perfect society. These same individuals see no reason why they should accept the basis of society's morality simply because it exists, and simply because they are told that is the thing to do.

In recent years there have been many examples of over-resistance against the moral and ethical codes that seem to be ingrained as a part of today's society. This is not a statement in defense of activities that are certainly not conducive to building up a new morality or a new concept of living. Resistance and rebellion are not always the answer to growth. Evolution is a process that will take place through gradual improvement and analysis of the activities and principles upon which society bases its morality.

Nevertheless, if we are pinned down to answering the question as to what should be the basis of morality, we find



it very difficult to answer. Whose morality should be the standard? Whose morality should set up the basis to which we should conform?

In the past, religion has been an important factor in establishing standards of morality, but today religion does not seem to have the force and impact upon society that it once had. Many have come to the conclusion that much religion is based upon superstition. The long-prevalent idea that man must conform to certain moral codes or be damned to a hell after death does not carry very much weight in the opinion of many individuals today.

We know that society cannot be controlled by such threats and intimidation, that morality should not simply be a condition to be judged in an afterlife, but should be a condition that is practical and useful today. Therefore, the concept of religion as being the arbiter or the basis for the establishment of morality has lost much of its favor in comparatively recent times. This does not mean that mankind necessarily needs a new morality or new standard set up by other groups or sections of society which are outside his own experience.

The Choice

Some individuals believe that man would be good if left to himself. Others believe that man will be evil if left entirely to himself. Both of these conclusions have degrees of truth. However, if man realizes his true being, if he has been taught that he is a manifestation of soul, and that soul is a part of the cosmic essence causing the universe to be, then man will relate his values to this particular part of his being. In other words, he will live, as we are taught in the greatest religions and philosophies of all times, to develop himself and to make the best of this existence in which he is experiencing life.

If man lives in accord with the dictates of his inner self, then his tendency will be toward being good. If, on the other hand, man is steeped in materialism to the point that he lives only for the gratification of his physical senses, only to possess all of his environment upon which he can lay his hands and control, then man as a materialist will have little concept of morality except as it suits his

convenience. He will live for the primary purpose of acquiring and controlling the material world. Consequently, man is basically good if he conforms to the inner nature expressed in his soul, but he is basically bad if he lives only for the gratification of his physical desires and for the acquiring of material things and values.

Morality, then, seems to have a basis within man's system of values. If his values are those of the higher world of the eternal, rather than the temporal, then his morality will be to deal with his fellow beings and with his own life as something that has value not only now but into and throughout eternity. On the other hand, if he lives only in the transitory condition of the present and the material, then he has no concern for anything that endures beyond.

The challenge for man today is to teach the principles of the value of the inner self, the nature of the soul, so that all those who are now growing up and learning to live and meet the challenges and complications of existence will learn to live in harmony with the divine nature of which the soul is a spark of manifestation within us. Man should be taught to live in such a way as to be free to evolve himself and to learn his true purpose in life. If he lives exclusively tied in with the material world with its physical values, then he will not have the freedom to live in harmony and in a state of satisfaction or happiness.

Immorality restricts freedom. It causes man to necessarily live a life based upon his falsehoods, his rash actions, and his immoral activities. Such things restrict him, because he can never live as if those conditions had not existed. If a man steals, then he has to continue to live to cover up his theft. If he kills, he must hide the fact. If he creates other immoral acts, he will necessarily suffer their consequences.

If man is to have a moral code, that code must come from the intuitive whisperings of his inner self. He must bring into consciousness the nature of his higher being and let his actions and life be dictated by the infinite awareness that he can develop within his own consciousness, rather than being influenced and directed by the moral standards of other

individuals whose individual experience may not be comparable to that of his own.

Each individual has moral responsibility in two areas: to himself, and to society. The various moral and ethical codes established by religion and law have been primarily to protect society. In other words, society could not function efficiently and as a unit if there were no controls on the moral actions of its members. Consequently, such principles as are incorporated in the Ten Commandments and other similar codes are, in the final analysis, more for the protection of the group than for the individual. There may be situations in which an individual might be justified in acting contrary to certain society-established moral codes, if he did not adversely affect the other members of his society.

The Golden Rule

That is why many great avatars have advanced the principle generally expressed as the Golden Rule, which is, in essence, that your behavior should be such that you will not cause conditions or problems to interfere with others that you would not want to interfere with yourself. In other words, you will not steal your neighbor's property for the simple reason that you do not want him to take yours.

Moral standards, then, have been a problem of philosophy, religion, ethics, and sociology as long as man has existed. There will never be any basic or fundamental standard of morality that will apply equally and be acceptable to all

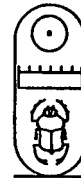
living individuals for the simple reason that each individual is evolving in accordance to his own needs. Because of the individual's background and the experience of individual karma, no two people can be identical or exactly alike in any phase of existence or manifestation. Therefore, our basic morality must be first the morality that will serve the individual, and second, the morality that will carry out the intent of the Golden Rule—to not interfere with any other individual's morality, code of life, or evolution.

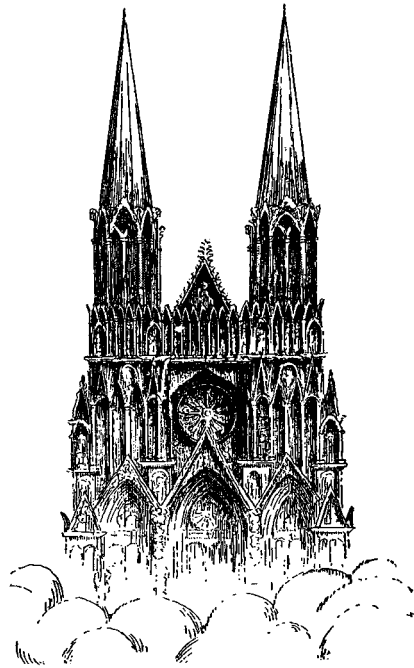
To return to a fundamental Rosicrucian principle of duality to which I have already referred, morality must be based upon understanding, that is, the understanding of our true place in the scheme of things, of the realization of the inner self and soul, and the guidance by the intuitive impressions that come through these sources.

Morality cannot succeed if based upon a purely materialistic philosophy. Therefore, value and morality are closely entwined. The individual who finds value in the highest ideal of the good, in the attainment of Cosmic Consciousness, in the contemplation of the Divine, will have little trouble in adopting a satisfactory sense of morality. On the other hand, the individual who finds no value in life other than accumulating physical possessions and taking advantage of his fellow man, will never find a moral code that will be acceptable either to himself or to society. In the end, the materialist will have nothing, but the idealist will have peace of mind, the greatest of all values, and a value which will exist throughout eternity.

The person who puts rational restraint upon his acts with relation to other humans is ultimately protecting his own rights and expression of self.

—Valdivar





The Celestial Sanctum

LOVE

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

LOVE IS a subject which has been written and spoken about for centuries, but it is neither simple nor easy to radiate love and harmony as it is so often suggested.

However, if we are able to lift our thoughts and consciousness to a point of attunement or harmony with the inner self there will occur a deep awareness of the Divine Consciousness radiating within us, and we will come to realize that love is the most beautiful experience of the soul. No ordinary thought or meditation will achieve this; it requires that we have an unselfish, spiritually centered attitude of mind, and sincerely feel in our hearts and minds a great love and purity of thought during our attune-

ment. Obviously, considerable preparation is needed to bring about this attitude of mind. The one thing that will bring us success is the spirit of love, for love is the key to our attunement with the Divine Consciousness within us.

It is important to realize that love, like attunement with the Divine Consciousness, does not come suddenly like a flash of inspiration; rather it grows, step by step, in our hearts, depending on our experiences, our attitude to life and other people and to the extent and depth of our desire. It takes many years of devotion, caring for the needs of others, and a full and useful life to begin to awaken the spirit of love that lies within each of us, but which we imprison because of a sense of fear and embarrassment in expressing our true inner feelings and emotions.

Expressing Feelings

Most men have been conditioned to the idea that it is wrong, weak, and unmanly to express real feelings and emotions, and they feel compelled to hide and suppress these feelings. Yet the inner self strives to express and reveal our deepest emotions. Thereby a condition of conflict is created which prevents the realization of the spirit of love which the soul within seeks to express.

We are taught to be critical, to find fault, to put our own selfish interests before others. This is the antithesis of the soul's desire to find love and harmony, to see beauty and joy in life. Until we begin to change our thinking and feelings, love will remain a prisoner within. However, when we realize that this great power is waiting to express itself, and when we cooperate with the urges of the self within, then the force of love will begin to unfold in our hearts and a spiritual power will be born.

Love is always striving to express itself even in the smallest ways. To most events and circumstances in our daily life we usually react either by liking or disliking the event. The people we meet will either please or displease us. The more we find pleasure and happiness in even the smallest events of our daily life, the more easily will the emotion of love and the law of love operate in our lives. The more we can see goodness, beauty, and

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joy in all we do or see, the easier it is to express love.

To truly love in the spiritual sense means that we give of ourselves without any feeling or desire to receive, without any attempt to possess that which we love, or the one we love. There must be no selfish motives in loving from the mystical point of view.

These are hard lessons to learn because Divine Love is the greatest power man can possess and experience, and we must become worthy of it by sacrificing the outer self and its selfish desires in the interests of the inner spiritual self, the Master Within.

When we seek to serve the inner self, the law of love will be our guide, comforter, and greatest aid for the benefit of man.

The world needs your love today, for it is confused and fascinated by the material life. It is only by radiating a loving and sympathetic heart, by caring and sharing in another's need, that we will be able to heal the wounds our society experiences today.

Learning to love in the mystical sense is an hourly and daily task, but to grow inwardly means to radiate a realized attunement with the God within to a world that is lacking in a sympathetic love and understanding for the spiritual and emotional needs and suffering of humanity.

The spiritual life of man cannot be ignored for long. It will demand recognition and expression in all aspects of life. The inner self desires dominion over all aspects of our life and activities. It is the one dependable guide upon which we rely to direct us in our affairs on the physical and mental planes.

Life is not just a reasoning and rationalizing approach to all we can think and

do. The spiritual force within us is ever seeking recognition. Its influence is so rewarding and beautiful, so uplifting and energizing, that our physical health will be greatly improved; it can heal and purify. Our mental and intellectual life will be greatly stimulated; our ability to think and understand will be developed far beyond our present comprehension. The mind will see with a depth of vision and a higher sense of judgment more clearly and completely than we ever thought possible.

Yet the spiritual expression of the self within will also bring a love of life and all it stands for. Words cannot describe the beauty and harmony which we can experience when the true light of the God within illuminates our consciousness. It does not restrict or confine, but rather enlarges our awareness of all that life really means and our part in it.

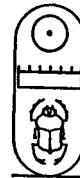
Therefore, the future we seek to create is one where every man, woman, and child will come to express the fullness of life, where the spirit of love will guide and direct all our affairs, and where peace, love, and harmony are the birthright of all human beings.

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.

Rosicrucian International Convention . . .

July 9-14—Rosicrucians from throughout the world will gather in Rosicrucian Park for an unforgettable week-long experience of learning, fun, companionship. Make plans now to attend. For more information and/or to register for the Convention, please see the January issue of the **Rosicrucian Digest** or write to Convention Secretary, Rosicrucian Park, San Jose, CA 95191, USA.



Invoking the Muse of Technical Writing

—by W. Morris Dean—

MANY CREATIVE PEOPLE let their subconscious minds do much of their work while they sleep, rest, exercise, or think about something else. This article describes an approach to writing that relies on the unobserved creativity of the mind. The approach affords a novel rationale for some traditional principles of writing, such as invoking the muse, using outlines, writing numerous drafts, writing regularly, and finding one's own style.

Oh, terrestrial muse, inspire me,
please,
To write clearly, without jargonese,
Of technical matters. Show me the
way
To communicate what I have to
say.

Does it seem strange to invoke a muse for technical writing? If so, I remind you that in the nineteenth century it was also becoming strange to poets to call on a muse. They began identifying the historical muse with the unconscious or, at any rate, with some mysterious power or faculty of the mind that was able to shape and form ideas into coherent and, for them, poetic structures.

The information found in this article is helpful to writers in all fields. The author is a technical writer in the Systems Development Division of IBM Corp.

The muse as the unconscious seems as appropriate to technical writing as it ever did to poetry. And not only to technical writing, but to mathematics, experimental science—any field of intellectual endeavor whose goal is the discovery of new connections among the symbols of thought.

Three examples, from philosophy, engineering, and experimental chemistry, will illustrate what I take to be the muse at work.*

Bertrand Russell: I have found that if I have to think upon some rather difficult topic, the best plan is to think about it with very great intensity—the greatest intensity of which I am capable—for a few hours or days, and at the end of the time give orders, so to speak, that the work is to proceed underground. After some time I return consciously to the topic and find that the work has been done.

John Mills: When I started engineering, I used to rely on the work of the subconscious. If my chief called me up and presented a short engineering problem on which

*Rudolf Flesch, *The Art of Readable Writing*, Macmillan, Inc., New York, 1962.

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1978*

he wanted a reasoned recommendation, I would ask how soon and hope it wasn't the same day, because I wanted to sleep on it. If the next noon would be soon enough, I would go back to my desk, look over the papers in the case but try to do so casually and without reaching any conclusions. That evening at home I would be very careful not to get started on any serious mental effort—I would make my reading casual and mechanical instead of purposive study. Just before I went to bed, which was synchronous with sleep, I would say to myself: Tomorrow I've got to tell so-and-so about such-and-such. Of course, the subconscious didn't always come through with the answer, but a surprising percentage of the time it did or with something so near that neither I nor my supervisor could tell the difference.

Scientist Otto Loewi: One night, after falling asleep over a trifling novel, I awoke possessed by a brilliant idea. I reached to the table beside my bed, picked up a piece of paper and a pencil, and jotted down a few notes.

Unfortunately, as the old tale goes, he couldn't read his scribbles the next morning, but the next night,

filled with the belief that I had had a very precious revelation in the night before, I went to sleep. To my great joy I again awoke in the darkness with the same flash of insight which had inspired me the night before. This time I carefully recorded it before going to sleep again. The next day I went to my laboratory [and brought proof to the chemical mediation of nerve impulses].

Note the methodical approach of Russell and of Mills, the degree of reliance they put on the "underground" or the "subconscious," the care not to interfere with the process, the sense of familiarity toward what they considered a natural source of creativity, Loewi's joy at a discovery he hadn't counted on. I wonder whether he then began methodically to cultivate his own unconscious?

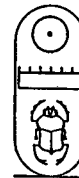
Not through any big breakthroughs or startling discoveries, but through the steady flow of workable solutions I, too, have gained confidence in my own mind's ability to produce subconsciously and relieve my conscious hours of much of the effort of trying to force solutions. I have developed a rationale and an approach to technical writing that I want to share with you. I know that this will seem familiar to you—hopefully even obvious, because I doubt that very many of you are unaware of ever having been helped by the muse, even if by accident, and I suspect that a fair number of you



are already systematically using her services.

The process of creation seems to have identifiable stages, among which are preparation, incubation, and insight: give it to the unconscious, let the unconscious work unencumbered with it, then let the unconscious give you the answer. We don't know just what the unconscious does with it, but apparently, unlike our consciousness, with its prejudices, intolerance of contradictions, excessive orderliness, and tendency to reject some ideas out of hand, our unconsciousness is open and democratic, tolerant toward both sides of a contradiction, able to let all sorts of ideas play together to work out novel combinations. This is the point of Russell's and Mill's care not to interfere with their subconscious: they didn't want to impose the habits of their conscious thought on the free-associating unconscious.

With problems whose solutions consist of a short, brilliant stroke, one pass through the three-step process might suffice, but for a sustained effort in technical communication, where you must devise a comprehensive plan for a long report, organize the parts in relation to each other, then fashion the parts themselves so as to communicate successfully, I suggest a reiterative procedure. Consider the three steps to be arranged in a circle, so that the third step leads back to the first, and around again. Or, more realis-



tically, imagine them as a downward spiral, as you go from the general outline to the specific paragraphs of a writing assignment.

Calling on the Muse

Let's work our way down a layer or two to see how we can enlist the muse for the assignment. The conscious part of our mind recognizes or is given a writing assignment. We define the audience, the purpose of the assignment, and the sources of information.

The first step is to survey the information. Our mind combines ideas it has access to; without material it can't do much. At this stage, try not to be too vigorous a censor. Try to allay your preconceived notions about the thing. Whatever you reject or stigmatize at this point will limit and hamper your mind. This is the preparation, or material-gathering stage, and at the beginning, you should keep it at a high level. Take in the whole; time for details will come later.

Now, if you are a bit suspicious of the muse or inclined to want to hold on consciously and exercise rigid control of your mind, the next step, though it is, in fact, the easiest, may be extremely difficult for you. It requires faith. It is simply to give the reins to your muse and let her drive. What will be the most unsettling aspect of this second step for beginners is that they won't hear or see the muse driving anywhere, and they'll begin to despair that nothing's happening to bring them toward their goal. But there's nothing odd about not being able to hear the muse crack her whip—she's very, very quiet. And she can cover miles, and all the while you might be thinking about something else, listening to music, preparing your face, putting on your clothes, sleeping. That's why it's so easy once you've learned to have faith in her. That's why you can get more out of your waking hours—your consciousness can be getting on with one thing, while your muse is taking care of something else, perhaps several things. Or explicitly assign your muse a third-shift chore by concentrating on the subject she's to work on before you go to sleep at night, like John Mills' "sleeping on it."

The next step is delicate, but for us writers it is a natural step: letting the muse communicate with us. It's easy for

us because we've got a medium the muse seems to like, or at least mine does: the fingers playing on the keyboard of a typewriter or computer terminal or working a pencil.

This third step is a difficult and delicate transmission session because it calls for tolerance again on the part of our consciousness. It must not become a censor, a rejecter, a subverter. It has to loosen up and let the words flow. It may have to give up some old notions about writing immortal prose at the first crack. It may have to learn to use the x'ing key, the eraser, or scissors and tape.

Lest you have gotten some impression of distinct, consecutive stages in this process, I remind you that there's overlap, reversal, and concurrence. For instance, I sometimes write nonstop and exhaustively on a new subject before I'm aware of having any special knowledge whatsoever about it. This approach can often help you get organized and alert your muse. Then, when you assign her a specific task, she's already got an attitude toward it and can get right to work.

The reiterative spiral lets the conscious and the unconscious interact. By starting out interrogating the muse, as I just said, I ask her for direction, at the same time letting her know that there's some work coming up. Similarly, as I go from step three back to step one down the spiral, I have tentative conclusions, broad combinations of ideas, which help me mold the project into its overall shape and which begin to raise questions about those areas where more information needs to be found or where ambiguities or apparent contradictions seem to exist and demand clarification. From this springboard my consciousness can evaluate the situation, extend its search for material, begin to ask different questions, or put the old ones in different ways.

Working Together

And so, again and again the conscious mind directs and is directed by the unconscious to formulate better and better outlines and drafts of the piece of writing. My emphasis on the ease of the muse's work must not cause you to overlook the need for concentration and intensity in the material-gathering stage and in the critical analysis of the draft following a transmission session with the muse.

It's sad how little the muse can accomplish in response to the effort of a diverted and half-focused consciousness. It's enough to remind us forcefully that the conscious and unconscious are, after all, part of the same mind. Working with the muse is a cooperative enterprise.

But it should still be fun, and you may find that the furrowed brow has less place than it did before the muse came along. Transmission sessions with the muse are relaxed; they can be joyful. The free flow is exhilarating, often revealing. If you try this, after first concentrating hard on the subject you're writing about and supplying the muse with ample information, you may feel uncomfortable or even guilty about its seeming so little like work—but the more fun it seems, probably the more successful it will be.

The consciousness typically goes ahead in daring efforts, burning the midnight oil, smoking up packs of cigars perhaps—at any rate trying to go from *a* to *z* by one mighty stroke. And it is a valiant effort, no doubt about it, but nevertheless pitiful, wasteful, and unnecessary . . . except perhaps when you haven't the time to muse.

The muse's relaxed ways, her resistance to force, may have led you to think that she is unruly and quite incapable of being disciplined, hardly someone on whom you can rely. Well, yes, your particular muse may be less tractable than another person's. There are differences. There are undoubtedly some writers whose muses are so lazy and independent that lyric poetry is all they're good for. But, for the muse with basic aptitude and motivation, there are some concrete principles you should follow to enlist her support in your technical writing.

Basic Guidelines

The main task in integrating the conscious and unconscious in the writing effort is the preparation of numerous drafts, including the use of an outline and checklists. Regularity and discipline in scheduling the work of information-gathering, concentration, musing, draft-writing, and critical analysis are the surest habits for producing those drafts and harvesting the fruits of your muse.

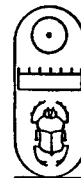
You might think that numerous drafts would be wasteful and inefficient, but actually the reverse is true; that is, if



we're all talking about producing our finest work—with the best ideas and the clearest and most accurate expression of which we are capable. For you simply can't assimilate all the fruits of musing by gorging your mind for days, by worrying over the results, and then writing out what must be the final product at the very end. Too many good ideas are neglected by that approach. You may save paper and ink, but you lose ideas and good sentences.

Try to write freely. I'm tempted to use the phrase that successful fiction writers give the readers of *The Writer* magazine: find your own voice. For fiction writers, this implies faithfulness to their own emotions, memories, personal visions. For technical writers it should imply faithfulness to their own methods of reasoning, styles of thinking. And it makes sense. If we're giving the muse a direct outlet through our fingers as we write, we ought to let her express herself in her own way. If we get stuck on a word or a phrase, we're interfering with the expression of ideas. Word-doctoring we can do later, with a colored pencil, when we have a little more temporal distance and objectivity. The subconscious is a great synthesizer, or putter-together of ideas; the conscious is an analyzer, a rejector. Don't let analysis and rejection put your muse out of business. Perhaps you should write your initial drafts faster than you're now writing them.

There may be a tendency, once you've produced a fairly coherent draft, to let it rule all subsequent work. What you do thereafter may be nothing more than substitute words here and there, perhaps strike out or add a sentence of a paragraph. That's nice, and it's reassuring to be able to do that. But neither outlines initially nor coherent drafts thereafter should be allowed to confine your mind, so long as you have time, motivation, and energy to make significant improvements by wholesale overhauling and re-arrangement. (continued on page 32)



Precognition and Free Will

How free are we to plan our lives?

Walter J. Albersheim, Sc.D., F. R. C.

NEARLY THIRTY YEARS AGO, the May, 1948, issue of the *Rosicrucian Digest* contained an article by this author entitled "The Paradox of Free Will." This article pointed out that the religious dogmas of man's free will and of God's omniscience are incompatible with each other, and that this contradiction led to agonies of doubt, to bitter enmity, and to cruel wars between groups of Christians proclaiming the love of God, Savior, and men of good will. The article tried to escape this dilemma by stating that our innermost self is identical with the Divine Mind so that our truest will, based on our deepest insight, is one with the will of God.

But that comforting thought could not completely put the problem to rest. It matters not whether we think in terms of a personal God, of a superpersonal Cosmic Mind, or of a personal "Akashic Records"—if there exists a knowledge of *all* things, thoughts, and events, past, present, and *future*—then individual beings are not free agents but, as it were, moving-picture personalities acting out a prerecorded script.

And yet, foreknowledge of some events seems to exist among humans and even animals. We have prophets of old, lonely shepherds with second sight, and manifold reports that animals become restless and fearful long before earthquakes. Recently, precognition has been

verified by a careful study carried out at a renowned research institute.* In a typical procedure, an untrained "observer" is carefully watched and isolated. He or she goes into meditation and describes scenes to be visited later by two or more "experimenters." The experimenters have ten or more sealed and numbered envelopes stating localities to be visited. At a time later than the observer's meditation period, the experimenters select one of the envelopes by a machine-operated random process, open it, drive to the indicated place and describe this location in writing or photograph it. In a high percentage of cases the two descriptions agree closely.

If one accepts this "precognition" as proof that the choice of locality by the randomizer was preestablished, then freedom does not exist in this particular case—unless one chooses to believe in a reverse causality where an earlier event, the precognition, is caused by the future inspection rather than the other way around.

In either case, a detailed prophetic vision seems to deny freedom of will. Yet there *must* be a way out, because rigid predestination runs counter to human dignity and even to the Scriptures from which it was deduced. If God has pre-decreed every act and thought of all men, why did He send us avatars and prophets to teach his His laws and His will? We cannot think so lowly of God

*Targ, R. and H. E. Puthoff (both of Stanford Research Institute) (1977) *Mind-Reach*, Delacorte Press/Eleanor Friede, Publishers.

as to believe that His laws were a cruel mockery of human puppets unable to choose between virtue and sin.

To find the way out, we must first free ourselves from the anthropomorphic view of God as a personal, despotic ruler. Secondly we must realize that the Divine Mind is neither subject to time sequence nor causality. To the mystic, God reveals Himself as impersonal, creative Cosmic Mind and as the totality of all minds in the universe. To our limited human understanding, even the words "creation" and "creativity" imply a time sequence.

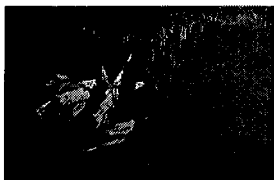
The entire universe, with its galaxies, suns, life-filled planets, and its physical and karmic laws, is the creative thought of the Divine or Universal Mind that forthwith "became" a reality. From the mystical viewpoint, this Being is eternal, but to our time-bound understanding it gradually evolved individual living beings endowed with thinking minds. Only "after" they evolved in accordance with the original creative thought, could one speak of the Cosmic Mind as the totality and the inspirer of all individual minds.

Every thought conceived in the Cosmic Mind, and in the individual minds composing It, creates eternal reality—just as every conscious thought and observation of ours is forever engraved in our

memory. Such cosmic reality is inescapable, but this does not constitute rigid predestination. *When*, and even *to whom*, these realities become apparent in a world fettered by time and space depends on the interweaving and interaction of all the individual minds contained in Cosmic Consciousness. The Divine Mind embraces the entire universe with equal love. Since there is nothing outside of It, It has no enemies, no desires, no plans.

We, the individuals, are free to think, to plan, and to act; but every thought and act bears its fruit. When, where, and how this comes to fruition is of no concern to the Cosmic, unless we "fix" it by prophetic introspection or even by employing such precognitive devices as drawing lots or observing the flight of birds.

The entire network of interactions seems to us to converge toward the original creative thought—the evolutionary ascent toward higher individual consciousness and freer cooperation with the Cosmic Mind. Our errors, and the suffering that they bring upon us, are lessons and stepping stones on the upward path. Is this Free Will? The ancient mystics affirmed it by declaring: *Do as Thou wilt—and take the consequences!* △

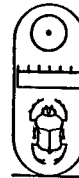


Cover

Our cover features a painting entitled **The First Sunrise** by Australian artist Ainslie Roberts. The painting depicts an Australian aboriginal myth telling of a time when the sky was so close to Earth that it shut out all light. Everyone was forced to crawl

about in darkness. According to myth, the magpies, one of the more intelligent birds, decided to work together and raise the sky to make more room. With long sticks, the birds slowly lifted up the sky until everyone could stand upright. Suddenly the sky split open, revealing the beauty of the first sunrise. Overjoyed with the light and warmth, the magpies burst into song. The blanket of darkness broke into fragments and drifted away as clouds. To this day, the magpies always greet the sunrise with their warbling song of incomparable beauty.

The First Sunrise was the object of concentration in a successful telepathy experiment during Rose-Croix University classes last summer. See this month's **Mindquest** article, "The Telepathic Imagination," on page 19 for details.



A World of Light . . .

UNDERLYING ALL NATURE is a world of light. It is not like sunlight—it is so intensely radiant that it cannot be perceived by mortal eyes. Sunlight is the visual aspect of the greater light. It is like a shadow in the radiance of the true light. Infinite light encompasses the entire universe—the physical and the spiritual. It is the unseen world giving life to plants, animals, humans. As someone once said: “Nature is the living, visible garment of God.”



This all-embracing essence contains the potentiality of every plant of the field before it grows on Earth, every tree of the forest, every flower of the garden. Although plants contain immaterial qualities, they also require substances of the Earth—such as soil and water. These terrestrial substances are the physical building blocks of the plant, but immaterial qualities are also there—and these qualities are responsible for its life and continuity.

As living matter within a seed develops, it follows the growth pattern of the characteristics of the plant it will become. For example, the seed of a geranium eventually grows into a plant with beautiful flowers—filling our hearts with happiness. The geranium, through its individuality of species, differs from

every other flower by its special characteristics of color, form, fragrance, and growth cycles. This can be regarded as the plant's personality. Such can be said for each species of plant. This consciousness is in all plant life and distinguishes one flower from another flower, one vegetable from another, one tree from another, and so on, *ad infinitum*.

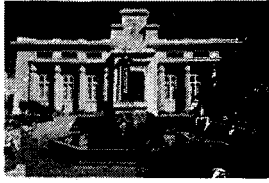
Every plant, even the “lowly” weed, grows for some purpose. After it has served its purpose, or if its growth cycle is terminated before fruition, the unseen essence—the distinguishable consciousness—is neither lost nor destroyed. It remains to bring life into newly created earthly counterparts. It is a common, everyday occurrence, continuous from the dawn of creation.

In understanding the cosmic plan in human life, the Bible points to plant life, stating, “And that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat, or of some other *grain*: But God giveth it a body as it hath pleased him, and to every seed in his own body. (*I Corinthians 15:73*). God dwells not only in higher creatures, but in fields of corn, in green forests, and in the lilies of the field.

—Leona M. Hoogenstyn, F. R. C.



*The
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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Telepathic Imagination

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

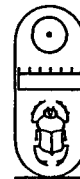
ALL IMPRESSIONS, whether sensory or psychic, are realized in the imagination. Vibrations falling within man's sensory spectrum are received by the sense organs and transmitted to the brain as nerve impulses. The mind integrates these nerve impulses, and in the imagination a three-dimensional representation of the sensory information is realized. The same mechanism is used for processing psychic impressions. In the imagination, psychic impressions are also realized as three-dimensional representations of extrasensory information. In other words, man's brain, mind and soul employ the same mechanism for creating images regardless of whether they are initiated by external vibrations or are generated from deep within the psyche.

Psychic experiences are generally increased and strengthened by a relaxed state of body and mind, by faith in the

phenomenon, and by an expansive use of imagination. A number of psychics have described the role imagination plays in their mental telepathy. After receiving telepathically, Wolf Messing, a Russian psychic, says, "People's thoughts come to me as pictures. . . I usually see visual images of a specific action or place. . . I first put myself into a certain state of relaxation in which I experience a gathering of feeling and strength. . . . After an effort of will, I suddenly see the final result of some event flash before me."¹

Concerning telepathic sending, Yuri Kamensky, a Russian biophysicist and sender, says, "I let both the feeling and sight of the [object] sink into me. At the same time, I envisioned the face of Nikolaiev [the receiver]. I imagined he was sitting in front of me. Then I shifted perspective and tried to see the spring [the object] as if I were looking over Nikolaiev's shoulder. Finally, I tried to see it through his eyes."²

In the summer Rose-Croix University session several classes participated in four telepathic experiments. A subject was chosen from each class. The subject was not told that he was to be a telepathic receiver. Rather, after leaving the room he was instructed to relax and to be



Figures 1-4



Figure 2: Gurugadji the Emu Man

Figure 3: The Frogs and the Sound of Wind



Figure 1: The First Sunrise

Figures 1-4: While imaginatively visualizing themselves each as a subject experiencing a symbol in one of the above paintings,³ Rose-Croix University students and experimenters were able to telepathically give subjects an experience on that symbol. The paintings, portraying Australian Aboriginal myths, are by artist Ainslie Roberts. The First Sunrise is featured on the cover of this month's Raslcrucian Digest.

Figure 4: Nurunderl's Fishing Net



receptive to any cosmic influence which he might experience. Meanwhile, the class concentrated on a painting.³ The students were instructed to imagine what it would be like if they each were the subject who had left the room. Then, *as the subject*, they were to imagine what it would be like to be a symbol in the picture. In other words, each class member was to assume the identity of the subject while assuming the qualities of the symbol in the picture.

The first class chose to concentrate on a bird from the painting titled *The First Sunrise* illustrated in *Figure 1* and featured on the cover of this month's *Rosicrucian Digest*. The picture consists of magpies looking into a yellow Sun. Following the concentration exercise, the subject was invited back to the class to tell of his experience. He reported, "I don't understand this. It probably does not have any relevance, but it seemed like I was holding a ball of golden light in my hands. But the real strange part was that it seemed like something strange was happening to my face. It was as if I had a beak."

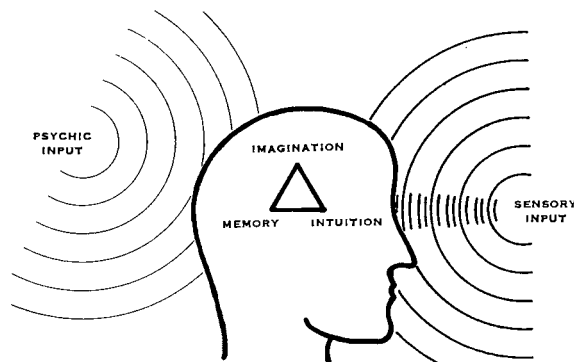
In the second experiment, the subject experienced her long black hair as if it had become a rainbow. The class had chosen to concentrate on a mythical bird with a rainbow arched over the bird's head (*Figure 2*). A third subject imagined he was a flying frog. The group's picture was of a frog leaping over a pond (*Figure 3*). The title of the painting was *The Frogs and the Sound of Wind*. In a fourth experiment the subject imagined that he held a net. The painting was of a fisherman extending a net in shallow waters (*Figure 4*).

Imagination

In our Rosicrucian Research Laboratories we are conducting studies of telepathy during the objective and subjective stages of concentration, contemplation, and meditation. Preliminary results indicate that telepathy is more likely to occur when intense imagery is associated with the thought processes. This is especially true when thoughts and insight are vividly experienced. Results of these studies will be reported in a future article.

Milan Rzyl, a Czech parapsychologist now in the United States, has trained

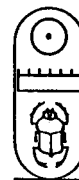
people to experience clairvoyance and telepathy by exercising their imagination.⁴ Rzyl trained his subjects to visualize objects such as flowers, racing cars, or people, chosen according to each subject's interest. After the subjects had learned how to visualize imaginary objects, Rzyl asked them to visualize real objects or situations, such as a clock hidden behind a screen or activities in an adjacent room. As the subject experienced these visualizations, Rzyl encouraged each subject with positive suggestion. Then he guided the subjects on imaginary trips to real places, asking them to see scenes as they might appear in everyday life. In so doing, his



What we visualize by means of the imagination is influenced by many forms of vibration. Our imagination is not just fantasy. It is our faculty of realization.

subjects were able to accurately describe real scenes occurring across town, to find lost objects, and to correctly guess ESP cards.

"Remote viewing" experiments have also been conducted by physicists at Stanford Research Institute in Menlo Park, California. At the beginning of each session, the sender receives a sealed envelope with instructions to drive to a location no more than thirty minutes away. The sender merely observes the location, he does not try to send telepathic information. Back in the labora-



tory, the receiver imagines where the sender might be. The receiver simply observes and describes the images that come to mind. At first, subjects have a tendency to say much less than they could about what they see. According to the researchers, Russel Targ and Harold Puthoff, "This is because they generally assume that their mental pictures probably do not in fact correspond to the targets. They will often pepper their narrative with disclaimers such as 'I know this is just my imagination' or 'This just came to mind, but I don't think it means anything.'"⁵ The physicists report successful results with remote viewing at distances of 4,800 km (3,000 miles).

The ability to visualize with one's imagination is the key to successful transmission of thought. To visualize, one needs to use memory images, but a successful visualization is more than just a memory image. A clear, potent visualization is in itself a psychic event. It is given life and *experienced* in the imagination. Such images have a power to act directly in the outer world.

One way to send a thought is to vividly imagine the receiver experiencing the idea or symbol to be sent. If you wish to receive a thought, relax, concentrate, and confidently visualize the sender. A photograph may help stimulate memory images used in the visualization. Then faithfully wait for a message, or for the visualized

image of the sender to be transformed by the intuitive faculty of the mind. The memory input to imagination forms the image of the sender. The intuitive input to imagination transmutes the image. In the transmuted thought image will appear the message. You will not feel or sense the intuition working, therefore, at first you may be inclined to put it down as fantasy and illusion. But the imagination is not just fantasy. It is our faculty of realization. If you dismiss your imagined message as idle, you will dismiss your telepathic ability.

Footnotes:

¹Ostrander, S. & Schroeder, L. (1970) *Psychic Discoveries Behind The Iron Curtain*, Bantam Books, Inc., New York.

²*Ibid.*

³The paintings used in these experiments were taken from *The Dreamtime Book*, a book of Australian Aboriginal myths illustrated by Ainslie Roberts (text by Charles P. Mountford). These paintings were reproduced here by permission of the artist, and the publisher, Rigby Limited, Adelaide, South Australia, Australia.

⁴*Op. cit.*, Ostrander & Schroeder.

⁵Targ, R., & Puthoff, H. (1977) *Mind-Reach*, Delacorte Press/Eleanor Friede; Puthoff, H., & Targ, R. (1976) "A perceptual channel for information transfer over kilometer distances: historical perspective and recent research," *Proceedings of the IEEE*, LXIV (3):329-354; Targ, R., & Puthoff, H. (1974) "Information transfer under conditions of sensory shielding," *Nature*, 252:602-607.

Please See AMORC's Directory

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the back of this issue. The Directory clearly points out that AMORC is *one* international organization with members of all races and with subordinate bodies all over the world. The *Rosicrucian Digest* is published in English, French, Spanish, and several other languages; and there are Grand Lodges helping to facilitate the spreading of Rosicrucian teachings in various areas of the world. All Rosicrucians are affiliated with a Grand Lodge, but more importantly they are members of the International Organization—the Supreme Grand Lodge. To all Rosicrucians, the brotherhood of man is real and tangible. We hope the Directory will help bring about this realization.

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February
1978**

The Kahunas— Old Hawaiian Mystics

by Hansel Aea-Chang, F.R.C.

The name “Kahuna” has been linked from tribal witch-doctors all the way to the legendary jumping magicians with great foresight. What is really known about these mysterious people?

KAHUNA MAY be derived from two Hawaiian words, *Ka* and *huna*, literally meaning *the secret*. The word “Kahuna” is also said to come from two other words *Kahu*, and *na* which literally mean “the guardian of something.” Thus the word in its entirety—Kahuna—has been interpreted as meaning “the guardian of the secret.” As Kahunas

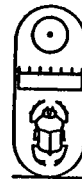
these versatile mystics of old Hawaii guarded the secret which deals with the methods of attaining the knowledge and power which lies beyond man through spiritual insight and faith.

More than priests of a religious order in ancient Hawaii, Kahunas were practical persons of real ability in their times: educated professionals such as doctors, lawyers, architects, scientists, educators, agriculturalists, and last but not least, seafaring men who understood the map of the sky. On the individual Kahuna devolved the responsibility of conserving the resources and seeking new supplies, thereby advancing knowledge as well as meeting new situations within the frame-
(continued overleaf)



Meeting Place of an Ancient Secret Society

(FROM A PAINTING IN THE ROYAL PALACE)



work of proven natural laws and human nature.

Kahunas were divided into many classifications or orders. Each order conducted a specific school with apprenticed students who eventually became Kahunas, and masters of their craft or profession. But first as students they were required to watch, listen, and learn. Questions were discouraged, if not forbidden, because the apprentice was encouraged to think, to perceive, and to ponder about that which he was taught. Along with the practice of his special craft, each student member also learned to employ skills such as hypnosis, auto-suggestion, and mimicry. This enabled him to become a master of psychology with a knowledge of human nature which is necessary in making predictions, accomplishing desired ends, and strengthening the order to which he belonged.

During apprenticeship each student would learn quickly through exercising great patience and attentiveness. But above that he also strove to obtain understanding so that he might become a lover of the intuitive wisdom and illuminating knowledge that came only to those who could peer into the depths of *that which is unknown become known*.

The masters of any one of the Kahuna orders arrived at their exalted position only after more than two decades of training in a strict discipline. As children they were largely drawn from the ranks of the ruling class called *Alii* in the Hawaiian language. These children were selected on the basis of intelligence, interest, and willingness to learn. However, a child of exceptional ability might be accepted from the common people,

but it was seldom difficult to trace his bloodline to the *Alii* or royal family.

Anthropologists* inform us that Polynesian Hawaii has always been a melting pot of races, but it is theorized that according to the unusual consistency of skull measurements, the *oldest* Polynesian type—known as the *ehu*—probably came out of central Asia and was closely related to the Northern European type. Using this criterion, the distinctive *Alii* belong to the later arrival of still another European type sometimes referred to as *Alpine*, who are found mainly in central Europe.

Each priestly order and craft or profession had its own god. Assuming that the confidence earned from the mastering of his profession might have instilled in the individual Kahuna a respect for other orders of Kahunas, we can understand why all Kahunas exhibited faith in the gods and insight into the power of prayer.

Specialized skill alone would naturally bring fame to every Kahuna order. However, the keen foresight and secret knowledge displayed by the few set them apart from all others as *Kahuna mystics*. Such a rare guardian of the mysteries understood the Kahuna prayer found on an ancient temple tower: **LET THAT WHICH IS UNKNOWN BECOME KNOWN.**

**Ancient Hawaiian Civilization*, The Kamehameha Schools, 1933 p. 11

Suggested reading:

Ancient Hawaiian Civilization, The Kamehameha Schools, 1933

The Menehune of Polynesia and Other Mythical Little People of Oceania, Katherine Luomala, published by Museum, Honolulu, Hawaii, 1951 Bernice P. Bishop Museum Bulletin 203

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-ninth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

California residents, please
add 6% sales tax

*Other Currencies
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¥83 g1.56 R1.08

**The
Rosicrucian
Digest
February
1978**

How Secret Is AMORC?

by Ralph M. Lewis, F. R. C.

Is AMORC a secret organization in the sense of concealment? Does it oblige its members not to reveal their affiliation with the Rosicrucian Order? Is the knowledge of where Rosicrucian members assemble, or where their central administration exists, kept recondite, hidden in some remote or inaccessible place? The answer to all these questions is an emphatic "No!" substantiated by obvious facts.

Every member is encouraged to admit his membership in AMORC, if he so desires. Members are proud to do so. The great majority of Rosicrucians wear a fraternal emblem or ring of the Order which signifies their affiliation. If asked what it is they are willing to explain. Every Rosicrucian is kindly requested as a fraternal obligation to help promote and extend AMORC throughout the world. For this purpose they are provided with free literature to give to inquirers. This literature clearly explains the history, purpose, and functions of AMORC.

The locations of the worldwide Rosicrucian Lodges, Chapters, and Pronaoi are prominently displayed either in their own buildings, or in buildings rented from others. The name of the organization is clearly exhibited on the front of buildings owned by AMORC. In rented buildings the name appears conspicuously on the doors of the AMORC quarters or is shown in the building directory for all to see.

In lands throughout the world, the Grand Lodges of AMORC have extensive and attractive buildings, some of which are unique in their architecture. Surrounding such places are formal gardens whose landscape and general esthetic appearance attracts the public.

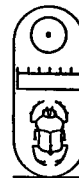
Every Grand Lodge, Lodge, and subordinate body has its name in the telephone directory listed under "Rosicrucian Order, AMORC." This is where everyone may perceive it. Also, the Grand Lodges of AMORC and numerous subordinate Lodges and Chapters throughout the world conduct public lectures in the language of their country. AMORC has members in over eighty countries in the world. Radio and television programs consisting of interviews with Rosicrucian officers are conducted throughout the world. Some are nationwide in extent. Millions of persons have heard, and are hearing, of the existence and the whereabouts of AMORC—*is that secrecy?*

Rosicrucian subordinate bodies periodically hold (at least once a year) a Conclave to which all Rosicrucian members are invited. These Conclaves are publicized in news articles, and in many instances over the radio and television. Non-members are publicly invited to attend the banquets and special entertainments held during such events.

World Conventions

The Grand Lodges throughout the world (in the Americas, Australasia, Europe, Africa, and Asia) combine to hold biennial World Conventions. (In alternate years the Rosicrucian World Convention is held at the San Jose headquarters.) These are held in large public auditoriums or theaters as well as in the quarters of AMORC. For example, this last August, the World Convention of AMORC was held in Paris, France. The sessions were in the largest theater in Paris, the new magnificent Palais de Congrès, or convention center. There were over 8000 in attendance. The theater capacity was 4500—necessitating double sessions.

The news media, radio, and TV were invited to witness the spectacular and



highly dramatic effects at certain sessions. The press from various countries took photographs of special events, or of delegates, which were internationally released with such headlines as: "Rosicrucians Hold World Convention"—*is that secret?*

Is there anything which the organization does that is not divulged? Yes—Rosicrucian teachings and fraternal rituals are private to members of the Order. It is dubious whether there is any other lodge or fraternal organization in the world which does not keep its fraternal rituals and instructions to its members *private for those who support the organization.*

Privacy

Everyone is entitled to receive, at his home or business, mail which is addressed to him. There is no secret about the fact that such is delivered to him by the postal service. In fact, anyone who wishes may observe the postman leaving the personal mail at the individual's address. But there is a distinction: The content of the mail itself is *private* to the individual receiving it. The individual rightly does not choose to disclose his confidential matters to the public at large. Shall we call persons who do not give their mail to the public to read, secretive? Some of the public perhaps would not understand all of the teachings of AMORC, and might therefore abuse them. Also, certain religious fanatics could maliciously distort the teachings because of personal concepts differing from those of the Rosicrucians. The fair question to ask is: Has not one the right to protect from vilification that which has value to him by keeping it *private*, that is, not available to such eyes and unreasonable minds?

The Rosicrucian Order, in its public literature, sets forth in general much of what its teachings include, but not, of course, the lengthy subject matter itself for the reasons set forth above. The Rosicrucian Order is recognized by all the governments of the lands in which it operates as a *non-profit organization*. The Internal Revenue Service of the U.S. Government periodically audits all of the financial books and records of AMORC to determine that there is no infringement of the non-profit status.

Here in Rosicrucian Park, in addition to our Supreme Temple where our assemblies are held, and in addition to our laboratories, administration buildings, Library, and Planetarium, we maintain an impressive Egyptian Museum which has on display the largest collection of its kind in the western United States. This is visited annually by 400,000 persons. The attendance consists of school children, college and university students, and the *public* at large. Admission is free. Large illuminated signs in front of the buildings bear prominently the name "Rosicrucian." *Is that secret?*

The Rosicrucians, in all of their literature, proclaim that they are not a religious sect, and that they are *non-political* in function. We challenge anyone to prove that AMORC participates in any political activity that would jeopardize the security and well-being of any government, or its citizens, where it operates.

The oaths which Rosicrucians are obliged to take *are not secret*. Their contents are available to any sincere inquirer. In essence they require moral conduct on the member's part and the promise to live a life of law and order with respect to the country in which he resides.

There are, however, those who with malicious intent try to disseminate the concept that AMORC is a surreptitious organization because its teachings are not cast to the winds to be profaned by the curious and cynical. We ask: What is it these persons fear is being kept from them? Is it the teachings of the Order? If so, all they need to do is apply for membership and enjoy the AMORC doctrines *in private*, just as thousands of other members throughout the world. The attitude of these critics resembles one standing outside a closed door yelling "Secret!," when all they need do is knock on the door and ask permission to enter—thus becoming *members* and sharing with thousands of others the benefits AMORC has to offer.



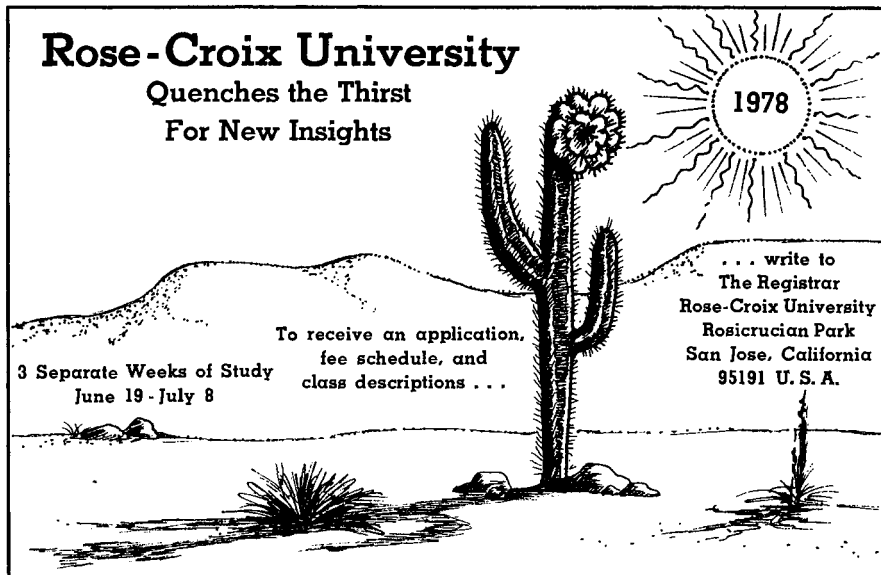
International Convention Initiations . . .

Temple Builders' Initiation: During the 1978 International Convention at Rosicrucian Park, San Jose, Temple Builders' Initiations will be held in the Supreme Temple. Because of the limited number that can participate in these initiations, candidates **must preregister**.

Past Masters' Initiation: This new ritual is being given for the first time for Past Masters on Monday, July 10. Only Past Masters are eligible to attend and **preregistration is essential**.

Registration Fees: Temple Builders' Initiation fee is by donation only, in any amount. Past Masters' Initiation fee is US\$10.00.

Please Note: Only a limited number of candidates can receive these initiations. Therefore, we request that you mail your registration fee as early as possible. Send your initiation fee and request to:
Convention Secretary, Rosicrucian Park, San Jose, CA 95191, USA.



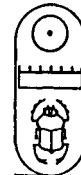
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1978



THE EMPEROR PROCLAIMS

Monday, March 20

Beginning of the Traditional Rosicrucian New Year 3331

NATURE HAS BEEN man's greatest teacher. It was the source of his first inquiry into the world around him. It also provoked his curiosity about his own existence. Through a long and tedious contemplation of such mysteries he was eventually led from magic to religion and philosophy. Ultimately he challenged his former speculative beliefs and sought by experimentation either to confirm or reject them. It was then that the beginnings of science emerged.

Men throughout the ages have drawn parallels between the phenomena of nature which they observed and their own being. Men of the past were far more observant of natural phenomena than men of today. They enjoyed a closer intimacy with nature than do most modern men who are figuratively walled in by the artificiality of the environment which they have created.

The nomads who drove their flocks from one grassy area to another slept beneath goat-skin tents. The tents were open at each end to permit the cool night air to enter. Lying there, they could gaze up into the inky canopy of the heavens, observing the constellations to which they gave names. These men deified the Sun, Moon, and many stars, whose majesty awed them and gave rise to the idea of supernatural beings. Eventually man began to keep records of the celestial phenomena he observed.

The changing of the seasons, especially the effects upon plant life, suggested a similarity to the birth and death of man himself. Also the seasonal return of plant life prompted the idea of resurrection and the immortality of man as a living being. These notions were further developed by

the mystery schools. They became doctrines of the earliest religions, some of which survive today. They also became the foundation of ritual-dramas, symbolically portraying the relation of natural phenomena to man's physical and spiritual being.

One of the earliest ritual-dramas and ceremonies was the celebration of the vernal equinox as the coming of spring. In the northern hemisphere this begins when the Sun on its celestial journey enters the sign of Aries on or about March 21. Solemn festivities were held at that time in commemoration of this phenomenon. There was also enacted on this occasion a ritual-drama depicting human *birth, death, and resurrection*, as well as expounding the immortality of the human soul. The Egyptians called the soul BA. They made a small model of it, resembling a bird with a human head. In the Rosicrucian Egyptian Museum in San Jose there are several original models of this ancient soul-symbol. The coming of spring was also heralded by these ancients as the beginning of the New Year. It seemed the time of the *true* New Year because of the coming forth of plant life.

Ancient Egyptian Festival

In Thebes, an ancient capitol of Egypt, Dr. Adolf Erman, a noted Egyptologist, found a tomb inscription of the Eighteenth Dynasty in the hieratic style of writing (simplified form of hieroglyphs). The Egyptian text literally reads as follows:

"To a pillar attach a mirror in such manner that when the Sun rises on New Year's day it will cast a reflection on to the stone called 'The Watcher.' New

Year's day occurs when the Sun is in conjunction with the zodiacal constellation Aries, in the House of the Ram, the balance of night and day being about to reverse. At this time (the spring equinox) hold the Festival of the New Year, and the Religious Rite of the New Year."

The tablet carries an engraving which depicts the Egyptian celebration of the New Year on the morning of the spring equinox (corresponding to the modern date March 21, but later in March during ancient times).

This practice of a symbolical New Year ceremony at the time of the spring equinox spread to the later mystery schools of Greece and Rome. The symbolism and mystical interpretation has been perpetuated by the Rosicrucians down through the centuries. It is a mystical ceremony conducted by Rosicrucians, but without any sectarian religious connotation.

On or about the exact date of the vernal equinox Rosicrucian Lodges, Chapters, and Pronaoi conduct an inspiring ritualistic service in their Temples and a symbolic feast commemorating this event. All active Rosicrucian members are invited. By referring to the Worldwide Directory appearing in the last few pages of this issue of the *Rosicrucian Digest* a member may find the nearest AMORC subordinate body, that is, a Rosicrucian Lodge, Chapter, or Pronaos closest to his location. After selecting the subordinate body he wishes to attend, he should write to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and ask for

the address of that particular subordinate body. The member will then be notified of that address; by writing to the address and requesting information, he will be provided with the *date* and *time* when the ceremony will be held. An active member *must* present his Membership Card for admission. There are no admission fees.

All Rosicrucian members who find it possible to do so are cordially invited to participate in the New Year's Ceremony and symbolic feast which will be held in the *Rosicrucian Supreme Temple* in Rosicrucian Park, San Jose. The ceremony will be held *Friday, March 17*. It begins promptly at 8 p.m. The doors open at 7:30 p.m. The members are only requested to present their identification of active membership.

The Rosicrucian member who is not adjacent to a Rosicrucian Lodge, Chapter, or Pronaos may obtain a copy of the New Year Ritual intended for *home Sanctum use*. In this way, then, the member may also participate in this ancient traditional and inspiring ceremony in the privacy of his own home. It is only necessary to address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and ask for the "Rosicrucian New Year Ritual" (the one for the home Sanctum member). There is a nominal charge of \$1.95* or the equivalent in postal coupons to cover postage and handling. Please do not send stamps. California residents please include 6% sales tax.)

*Other Currencies:
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ALCHEMISTS THROUGH THE AGES

by

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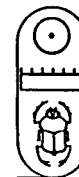
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by Dr. H. Spencer Lewis, F. R. C.

A New Ontology

*Bring the ideal
into your daily life!*



THE OTHER DAY I read this paragraph in an interesting book: "Something in us believes the Beatitudes,* even though as a matter of business we should never dream of putting them into practice."

The thought expressed by the writer of this paragraph challenges the Rosicrucian or the mystic. He naturally agrees that there is something in each of us which believes the Beatitudes and revels in them; but the modern Rosicrucian would instantly say that the writer of this paragraph was wrong when he said that as a matter of business we should never dream of putting them into practice.

Nearly everything else in the world of business has failed, and all that is left for the average man or woman to do, in order to be successful in business at all, is to idealize it and to bring the Beatitudes into his business methods.

The real trouble has been that man has feared to bring the ideal, the mystic, the metaphysical into his practical affairs. Fear of some unknown result, or the operation of some unknown principle, has held him in bondage. This is because man has had essentially a materialistic training, and has become almost an unconscious slave to the materialistic ideas of life.

*Beatitude: A state of exalted happiness and bliss.

For centuries man's mind has educated itself in the belief that certain effects noticed by him are due to certain material causes, and that these effects are inevitable. He has come to believe that matter in its gross or refined form has the ability to develop its own discords, independent of any thought or action on the part of mind. He has come to believe that even the mental part of himself can manifest only through matter, and that matter is the channel for the expression of mind.

The idea that mind may manifest through mind, that the mind of man can affect that which is not matter or produce a demonstration or manifestation not wholly of the material realm, has been reluctantly accepted by the average human. Man has tended to think that every exertion of mind must leave an impress solely upon matter, and if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler. In one of his books, he said: "Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement."

Years ago, when Mary Baker Eddy issued one of the early editions of her

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famous book, in the introduction thereof she had this significant remark: "What the world needs today is a new ontology."

She meant to say that what the world needed was a new science of being. The Rosicrucians have ever been advocates of this new ontology, and the Rosicrucian teachings of today present this new ontology in a better form than it has been presented by any metaphysical or occult school.

What man needs to learn today is that matter does exist, but, as the Rosicrucian teachings state, its existence is not an independent one. In the desire to place matter in its proper category, some of the metaphysical schools of today attempt to say that matter has no real existence, with the result that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all.

Our Realization

The Rosicrucians, realizing that such a statement is not fair and not explanatory, state that matter has no independent existence, but that its existence is dependent upon our realization of it. Therefore, even if we assumed that matter is a real substance, with body, weight, hardness, and other objective qualities, we must admit also that without mind in man, matter could not exist to us or have any manifestation to our consciousness.

Furthermore, the teachings of our higher grades show that these qualities of matter which our mind seems to accept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our comprehension, our consciousness, and our mystical understanding and relationship of Nature's higher laws, that matter is not opaque, that it is not many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by a materialistic mind in us, while the divine or spiritual mind in us has no comprehension of these materialistic qualities at all.

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind

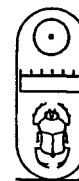
of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In the mind, as a mental concept, exists the human body and all of the other material manifestations of this earth plane. To the divine mind or spiritual mind in man, matter is nonexistent. The limitations of the material world cease to be, so far as the consciousness of the spiritual mind in man is concerned.

And so the mystic comes to learn that he is living in a world where two classes of humans attempt to live and become happy, healthy, successful, and prosperous. The one class consists of those who have a highly developed mortal mind, with a keen objective consciousness, and a consequent materialistic concept of all that exists.

The other class is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. These persons, in the latter class, conceive matter with the materialistic mind at the one moment, but instantly have the spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual, the higher and the lower forms of universal existence.

The Creative Processes

Man may become the master not only of his own environment, and of his own present and future place in life, but he may become the master of the creative processes of God, which operate through the spiritual being which is the only part of him. Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no other existence except in the concept of the mortal mind. To the spiritual mind, there is no body of flesh; therefore there is no disease and no death. To the spiritual conception there can be no failure—only joy and peace. There can be no limitations—only the



unlimited eternal. There can be no staying of progress, no prevention of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual concept, life is continuous, eternal, and beautiful.

With such conceptions, man may bring the Beatitudes into the practical things of his life and find a place for them, and even through them be inspired and helped toward the goal of his ambitions.

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.

Invoking the Muse of Technical Writing

(continued from page 15)

Our outlines and preliminary drafts, like our prejudices and habits of thought, tend to put our minds to sleep. A preliminary draft, after all, so long as it is coherent, can do in a pinch, so why bother? Our everyday beliefs about the world enable us to get along all right, so why open our minds to new ways of looking at things? I suppose a refutation of these attitudes must come from within ourselves, or if he's eloquent enough to move us, from someone who's able to get our attention long enough to awaken and arouse us.

Scheduling your muse, like the three-stage spiraling approach itself, requires give and take. You can't simply crack the whip every day and collect the goodies. I've found, for instance, that my muse likes to have several things going at once. I don't know, maybe she gets bored with one thing. So, I divide my work up into chunks (sections, chapters, even different projects), and work on them concurrently. I try to schedule them loosely, so that if my muse decides to switch days on me and to have something for section B instead of section A, I don't feel put out about taking that instead and don't make a scene over missing material. If I've said I'd get both A and B done in, say, a week, I usually find it turns out fine, even though I may have planned to work on A and B on days different from those it turns out my muse is ready to deliver. Of course, if your muse consis-

tently refuses to get excited about A, you'd better have a serious talk with her.

Maintaining Discipline

It can be so much fun working with the technical muse, having confidence in her, giving her some leeway, letting her change your schedule around for you, that, I repeat, I may be failing to communicate to you how important and how difficult it is to discipline yourself. It may be easier for regularly employed writers with managers who pay some attention to their efforts and progress than it is for freelancers. But, however you manage, recall Bertrand Russell's "giving orders" to his muse. You may think you can't do something or don't want to do it, but if you decide you will do it and let your muse know you've committed yourself and expect some results, you'll be gratified much more often than not by success.

For those of you with managers, there's the added benefit in beginning vigorously to write initial drafts early of having something to show your manager early. It gives him a feeling of security to know that something's being done, rather than to have to assume that ideas are coming together. Should assignments have to be shuffled, these early drafts can help the newly assigned writer, who should, however, feel no more confined by them than their own author should.

In conclusion: yes, there is a technical muse; each one of us has one. If you haven't made the acquaintance of yours, even though you suspected she existed, you know how to get to know her now. May it be a long and productive friendship.

—Reprinted from *Technical Communication*

Rosicrucians Form Theatre Group

two months in preparation. Audiences were astounded as they relived Salem's witch-hunting massacre, during a fine acting performance. Our thanks to all who helped in making this production possible.

On November 23, members and employees of AMORC joined together to recreate Salem, Massachusetts, with Arthur Miller's fabulous play *The Crucible*, based on a true account of Salem's witch hunts that took place during the late 17th century. Held in the Francis Bacon Auditorium, Rosicrucian Park, San Jose, the play ran four consecutive weekends, totaling eight performances. Members of the Order and employees, under the direction of Porkey Lewis, well-known Bay Area director-performer for amateur theater, and friends from People Productions, worked together for



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.)

March: The personality for the month of March is Morarji Desai, Prime Minister, India.

The code word is TOLL.

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



KING HUSSEIN

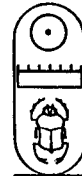
May:

King Hussein of Jordan will be the personality for May.

The code word will be JOLE.



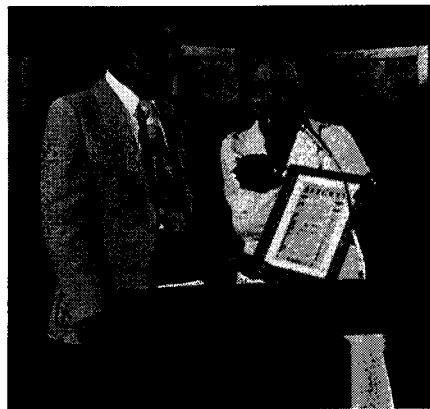
MORARJI DESAI



Rosicrucian Activities

Around the World

ON OCTOBER 29, 1977, at the Brisbane Australia, Regional Conclave, Frater Ted Fisher, Grand Treasurer of AMORC, presented the Rosicrucian Humanitarian Award to Mrs. Joyce Wilding for her love and outstanding services rendered to Australia's aboriginal people. For over thirty years, Mrs. Wilding devoted much personal time in feeding and caring for homeless aborigines, at one time providing shelter for 160 people. Named "Woman of the Year" in 1965 and founder of the One People of Australia League, Matron Joyce Wilding was given the Humanitarian Award with the words, "We Rosicrucians strive to be what you are, a true humanitarian."



AMORC Grand Treasurer Ted Fisher presents the Rosicrucian Humanitarian Award to Mrs. Joyce Wilding, friend of Australia's aboriginal people.

When AMORC's Grand Treasurer Ted Fisher and wife, Shirley, returned recently from a twenty-three-day lecture tour of New Zealand and Australia, Frater Fisher explained that "Rosicrucians are the same the world over: warm, friendly, idealistic, and enthusiastic."

The Fishers first noticed this warm fraternal spirit at the New Zealand National Conclave in Auckland. Approximately sixty Rosicrucians gathered in Auckland (some coming from as far away as 965 km) for four enlightening discourses, a Schumann piano solo, poetry, and two lecture demonstrations. Following the Conclave, the Fishers were shown New Zealand's scenic wonders—mountains, volcanic steam fissures, trout-filled rivers, and the kiwi bird.

From New Zealand the Fishers flew to Brisbane, Australia. There, in the Ridge Hotel, the Brisbane Conclave opened with a mystical convocation and

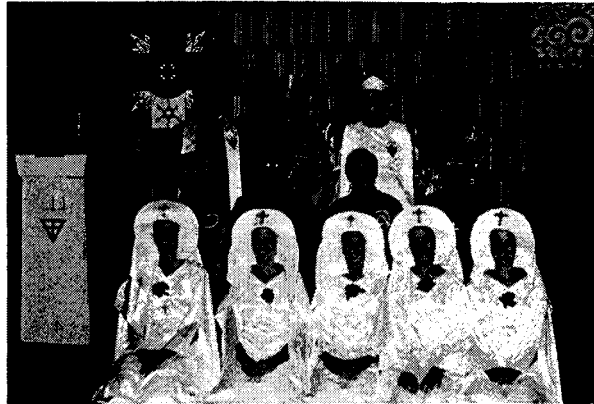
a well-planned ritual drama—*The Alchemist's Workshop*. Rosicrucians attending this conclave listened to four interesting lectures concerning hermetic principles, and then, following each lecture, participated in small discussion groups. Each of the group leaders then presented conclusions drawn by his group—an original way to absorb profound thoughts. At a picnic following the Conclave, the Fishers, along with other Rosicrucians, sang *Waltzing Mathilda* and waited while the "billy" boiled. The "billy" is an old Australian custom—a pot of tea heated in a small bucket over an open fire, then swung, windmill style, until the leaves settle.

The Regional Conclave in Sydney was attended by more than 160 members from Sydney Lodge, Newcastle Chapter,

Wollongong and Canberra Pronaoi. There were excellent lectures and experiments, and a mystical drama which was outstanding in direction, special effects, costuming, and performance.

During their Australian tour the Fishers also made a trip to AMORC's Light Chapter in Adelaide, South Australia, where a number of enthusiastic Rosicrucians gathered for an afternoon forum and tea.

The last Conclave of the tour, attended by more than 170 members, was held at Melbourne's Harmony Lodge. Highlights of this exciting Conclave were a fascinating alchemical demonstration and two vividly graphic slide presentations—*Animals in Egyptian Religion*, and *Symbols in Children's Art*. After a candle-lit dinner, the Conclave concluded with a beautifully presented mystical drama.

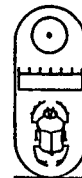


AMORC Grand Treasurer Ted Fisher (second row, second from left) with Colombes and Officers of Brisbane Chapter, Brisbane, Australia.

The elegant Biltmore Hotel in New York City was the setting for an exciting North Atlantic Regional Conclave, October 21-23, 1977. Frater Edward Lee of AMORC's Department of Instruction was guest speaker, along with Dr. Walter Albersheim and Dr. John Palo, both of AMORC's International Research Council. Over 400 Rosicrucians from as

far away as Halifax, Nova Scotia, enjoyed many presentations including Conventions, a Kirlian photography film and demonstrations, a ritual drama *Manabus and the Medicine Lodge*, question-and-answer forum, and rounded out by a festive dinner dance. Regional Monitors Frederick Onucki and Owen Lewis, along
(continued overleaf)

Over 400 Rosicrucians convened in New York City for the North Atlantic Regional Conclave. Shown in the photograph are some of the fratres and sorores who made this successful Conclave possible. They are (from left to right): Edward Small, Richard Post, Azolma Ryan, Grand Lodge Representative Edward Lee, Renee Tully, Dr. Walter Albersheim, Dr. John Palo, Regional Monitor Owen Lewis, Bernard Sopko, Regional Monitor Fred Onucki.



with an untold number of energetic members, are to be congratulated for producing such a fine event.

Frater Lee's Conclave tour continued with the Southwest Regional Conclave, October 28-30, in Dallas, Texas. Again, the accommodations were spacious and comfortable, and this was appreciated by the 300 participating members from the general area. The colorful program included both the Third and Fourth Degree Initiations, forums, lecture exercises by Regional Monitor Gene Bledsoe and Dr. A. A. Taliaferro—plus a splendid talk by Grand Councilor William Clark. In addition, Dr. Clark was honored during the Conclave banquet by a wonderfully fraternal outpouring of appreciation for his many years of dedicated service to AMORC. Because of his retirement, this was to be Dr. Clark's final Conclave appearance as Grand Councilor. Conclave Chairman Earl Scott and Coordi-

nator Bonnie Decker, as well as their several committees, performed excellent work throughout.

One of our more notable poets, Soror Maria de la Luz Sanchez, recently won *First Awards* for her contributions to both the United States Bicentennial Celebration (1976) and to San Jose's Bicentennial (1977). Of particular interest to Rosicrucians is one stanza from her San Jose poem:

*From the pharaonic land, the
primitive art
One can admire another jewel, that
only you have:
Like a wonderful and colossal archive
The millenary Egypt is shown revived
In its regal salons, your
Rosicrucian Museum.*



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1978**

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDEE, AMORC

Appearing semiannually—February and August

CHARTERED LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.R.C. IN THE VARIOUS NATIONS OF THE WORLD AS INDICATED

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§ AUSTRIA

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*Niterói, Rio de Janeiro: Niterói Lodge
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Pirassununga, São Paulo: Pirassununga Pronaos
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Ilha do Governador Chapter
Jacarepagua Chapter
Leblon Chapter
Leopoldinense Chapter
Madureira Chapter
Méier Chapter

*Rio de Janeiro Lodge
*Salvador, Bahia, Salvador Lodge
Santa Maria, Rio Grande do Sul: Santa Maria Chapter

*Santos, São Paulo: Santos Lodge
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*São Paulo, São Paulo: São Paulo Lodge
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Umuarama, Paraná: Umuarama Pronaos

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Vitória, Espírito Santo: Vitória Chapter
Vitória da Conquista, Bahia: Vitória da Conquista Pronaos
Volta Redonda, Rio de Janeiro: Volta Redonda Chapter

* Initiations are performed.

† French-speaking, under the Grand Lodge of France.

§ German-speaking, under the Grand Lodge of Germany.

♠ Dutch-speaking, under the Grand Lodge of the Netherlands.

† Under the Nordic Grand Lodge.

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‡ CAMEROUN

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 Bertoua: Le Sentier Pronaos
 Douala: Moria-El Lodge
 Ebolowa: Reflexion Pronaos
 Edéa: Salomon Pronaos
 Eseka: Mont Carmel Pronaos
 Garoua: Ra Ma Pronaos
 Makak: Aum Pronaos
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 Holguin, Oriente: Oriente Chapter
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 Göteborg 7, Sweden
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 Copenhagen: H. Spencer Lewis Chapter

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 Santa Ana: Vida Amor Luz Pronaos

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 Avranches (Manche): Fiat Lux Chapter
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 ‡Versailles (Yvelines): Georges Morel Lodge

(Directory Continued on Next Page)

- Vienne (Isère): Cybèle Pronaos
 *Villeneuve-Saint-Georges (Val-de-Marne): Robert Quillé Lodge
 Vitry-sur-Seine (Val-de-Marne): Nout Pronaos
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 Ouagadougou: Jeanne Guesdon Pronaos
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 Tegucigalpa: Francisco Morazán Chapter
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 Haifa: Haifa Pronaos
 Tel Aviv: Sinai Pronaos
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 Bondoukou: Démocrate Pronaos
 Bongouanou: Lumière Chapter
 *Bouaké: Robert Fludd Lodge
 Dabou: Moria El Chapter
 Daloa: Hieronymus Pronaos
 Dimbokro: Robert Bangert Pronaos
 Divo: Socrate Chapter
 Ferkéssédougou: Etoile du Nord Pronaos
 Gagnoa: Aton Chapter
 Grand Bassam: Adon-Ai Pronaos
 Korhogo: Yves Nadaud Pronaos
 Man: Harmonie Chapter
 Oumé: Le Verseau Pronaos
 San Pedro: Félicité Chapter
 Sassandra: Thalès Pronaos
 Ségoula: Anaximandre Pronaos
 Tiassale: Vie Pronaos
 *Yamoussokro: Edith Lynn Lodge
 Yopougon: Empédocle Pronaos
- JAMAICA
 Kingston: Saint Christopher Chapter
- JAPAN
 Grand Lodge of Japan, AMORC, 49-16, Wakamiya 2-CHOME
 Nakano-Ku, Tokyo 165 Japan
- MALAYSIA
 Kuala Lumpur: Kuala Lumpur Chapter
- ‡ MALI
 Bamako: Harmonie Pronaos
- ‡ MARTINIQUE
 *Fort-de-France: Amon-Râ Lodge
 Robert: Fraternité Pronaos
 Saint Pierre: Mont Pelée Pronaos
- ‡ MAURITIUS
 Rose Hill: Mahé de Labourdonnais Pronaos
- MEXICO
 Acapulco, Guerrero: Acapulco Chapter
 Chihuahua, Chih.: Iluminación Pronaos
 Ensenada, B. C.: Alpha-Omega Chapter
 Guadalajara, Jalisco: Guadalajara Chapter
 Hermosillo, Sonora: Hermosillo Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristóteles Chapter
 Mexicali, B. C.: Chichen-Itza Chapter
 *Mexico, D. F.: Quetzalcoatl Lodge
 Monclova, Coah.: Monclova Pronaos
 *Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
 Poza Rica, Ver.: El Tajin Pronaos
 Puebla, Pue.: Tonatiuh Pronaos
 Reynosa, Tamps.: Reynosa Chapter
 Saltillo, Coah.: Saltillo Pronaos
 San Luis Potosí: Evolución Pronaos
 Tampico, Tamps.: Tampico Chapter
 *Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
 Villahermosa, Tab.: Tabasco Pronaos
- NETHERLANDS
 Grand Lodge of AMORC of the Netherlands, Amorc House, 36 Groot Hertoginnelaan, P.O. Box 7031, The Hague, Holland. Other subordinate bodies of the Grand Lodge of the Netherlands will be indicated under other countries by this symbol ☉.
 Alkmaar: Aquarius Pronaos
 Amersfoort: Osiris Chapter
 Amsterdam: Jan Coops Chapter
 Arnhem: Chepera Pronaos
 Bijlmermeer: Ichnaton Pronaos
 Dordrecht: De Brug Pronaos
 Eindhoven: Horus Chapter
 Groningen: Cheops Pronaos
 Haarlem: Aton Pronaos
 Leeuwarden: It Locht Pronaos
 Leiden: Amon-Re Pronaos
 Maastricht: Maat Chapter
 Nijmegen: Thot Pronaos
 Rotterdam: Spinoza Chapter
 *The Hague: Isis Chapter
 Utrecht: Atlantis Chapter
- NETHERLANDS ANTILLES
 St. Nicolas, Aruba: Aruba Chapter
 Willemstad, Curaçao: Curaçao Chapter
- ‡ NEW CALEDONIA
 Nouméa: Dokamo Pronaos
- NEW ZEALAND
 *Auckland: Auckland Lodge
- NICARAGUA
 León: León Pronaos
 Managua: Martha Lewis Chapter
- NIGERIA
 Aba, Imo: Socrates Chapter
 Abeokuta, Ogun: Abeokuta Pronaos
 Abonnema, Rivers: Abonnema Pronaos
 Asaba, Bendel: Asaba Pronaos
 Auchi, Bendel: Auchi Pronaos
 *Benin City, Bendel: Benin City Lodge
 Bori, Rivers: Bori Pronaos
 *Calabar, Cross River: Apollonius Lodge
 Enugu, Anambra: Kroomata Chapter
 Ibadan, Oyo: Alcuin Chapter
 Ilorin, Kwara: Ilorin Pronaos
 Jos, Plateau: Star of Peace Chapter
 Kaduna, Kaduna: Morning Light Chapter
 Kano, Kano: Kano Chapter
 Kwalé, Bendel: Ashaka Pronaos
 *Lagos, Lagos: Isis Lodge
 New Bussa, Kwara: New Bussa Pronaos
 Nsukka, Anambra: Nsukka Chapter
 Ogoja, Cross River: Ogoja Pronaos
 Ogwashi-Uku, Bendel: Aniocha Pronaos
 Onitsha, Anambra: Onitsha Chapter
 Orerokpe, Bendel: Orerokpe Pronaos
 Owerri, Imo: Owerri Chapter
 *Port Harcourt, Rivers: Thales Lodge
 Sapele, Bendel: Nirvana Chapter
 Ughelli, Bendel: Ughelli Pronaos
 Umuahia, Imo: Umuahia Pronaos
 Umuohia, Bendel: Umuohia Pronaos
 Uromi, Bendel: Uromi Pronaos
 Uyo, Cross River: Uyo Pronaos
 Warri, Bendel: Warri Chapter
 Zaria, Kaduna: Osiris Chapter
- † NORWAY
 Oslo: Marcello Haugen Chapter
- PANAMA
 Changuinola: Changuinola Pronaos
 Colón: Amon Ra Pronaos
 David: David Chapter
 *Panama: Panama Lodge
 Puerto Armuelles: Puerto Armuelles Pronaos
- PERU
 Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 *Lima: AMORC Lodge of Lima
- PHILIPPINES
 Manila: Philippine Pronaos
- ‡ REUNION
 Saint-Denis: Maat Chapter
- RHODESIA
 Salisbury: Flame Lily Chapter

(Directory Continued on Next Page)

SCOTLAND
 Edinburgh: Edinburgh Pronaos
 Glasgow: Clydesdale Pronaos

‡ **SENEGAL**
 Dakar: Karnak Chapter

SIERRA LEONE
 Freetown: Freetown Pronaos

SINGAPORE
 Singapore: Singapore Chapter

SOUTH AFRICA
 Bloemfontein, O. F. S.: Bloemfontein Pronaos
 Cape Town, Cape Province: Good Hope Chapter
 Durban, Natal: Natalia Chapter
 *Johannesburg, Transvaal: Southern Cross Lodge
 Port Elizabeth, Cape Province: Port Elizabeth
 Pronaos
 Pretoria, Transvaal: Pretoria Pronaos

⊕ **SURINAME**
 Moengo: Kandra-Faja Pronaos
 Paramaribo: Paramaribo Chapter

SWEDEN
 Nordic Grand Lodge
 Box 7090 S-40232
 Göteborg 7, Sweden
 Göteborg: Göteborg Chapter
 Malmö: Heliopolis Chapter
 Västerås: Västerås Pronaos
 Vetlanda: Smolandia Pronaos

SWITZERLAND
 †Basel: Dr. Franz Hartmann Pronaos
 †Bellinzona: Léonard de Vinci Pronaos
 †Bern: Ferdinand Hodler Pronaos
 †Bienne: Maître Kelpius Pronaos
 †Genève: H. Spencer Lewis Lodge
 †Grandson: Fax Cordis Lodge
 †La Chaux-de-Fonds: Tell-El-Amarna Pronaos
 †Lausanne: Renaissance Pronaos
 †St. Gallen: Pythagoras Pronaos
 †Zurich: El Moria Chapter

‡ **TAHITI**
 Papeete: Lémurie Pronaos

‡ **TOGO**
 Anecho: Hiéronymus Pronaos
 Assahoun: L'Ave Pronaos
 Atakpamé: Vintz Adama Chapter
 Dapango: Mahoubezo Pronaos
 Hahotoe: El Morja Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 *Mango: Veritas Pronaos
 Nuafja: Lumière Pronaos
 Palimé: Héraclite Pronaos
 Sokode: H. Spencer Lewis Pronaos
 Tsévié: Socrate Pronaos

TRINIDAD-TOBAGO
 Port-of-Spain: Port-of-Spain Chapter

UNITED STATES

ALABAMA
 Birmingham: Birmingham Pronaos

ALASKA
 Anchorage: Anchorage Pronaos

ARIZONA
 Phoenix: Phoenix Chapter

CALIFORNIA
 Carmel: Monterey Pronaos
 Fresno: Fresno Pronaos
 *Long Beach: Abdjel Lodge
 *Los Angeles: Hermes Lodge
 *Oakland: Oakland Lodge
 Pasadena: Akhnaton Chapter
 Sacramento: Clement B. Le Brun Chapter
 San Carlos: Peninsula Chapter
 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
 Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter

COLORADO
 Colorado Springs: Pronaos of the Sun
 Denver: Rocky Mountain Chapter

CONNECTICUT
 Hartford: Hartford Pronaos
 Stratford: Pyramid Pronaos

DELAWARE
 Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter

FLORIDA
 Fort Lauderdale: Fort Lauderdale Chapter
 Fort Myers: Fort Myers Pronaos
 Jacksonville: Jacksonville Pronaos
 *Miami: Miami Lodge
 Orlando: Orlando Pronaos
 St. Petersburg: Aquarian Chapter
 West Palm Beach: West Palm Beach Pronaos

GEORGIA
 Atlanta: Atlanta Chapter

HAWAII
 Honolulu: Honolulu Pronaos

ILLINOIS
 *Chicago: Nefertiti Lodge

INDIANA
 Evansville: Evansville Pronaos
 Hammond: Calumet Chapter
 Terre Haute: Franz Hartmann Pronaos

KENTUCKY
 Louisville: Bluegrass Pronaos

LOUISIANA
 Baton Rouge: Baton Rouge Pronaos
 New Orleans: New Orleans Chapter

MASSACHUSETTS
 *Boston (Allston): Johannes Kelpius Lodge

MICHIGAN
 *Detroit: Thebes Lodge
 Flint: Moria El Chapter
 Grand Rapids: Grand Rapids Pronaos
 Lansing: Leonardo da Vinci Chapter

MINNESOTA
 Minneapolis: Essene Chapter

MISSOURI
 *Saint Louis: Saint Louis Lodge

NEVADA
 Las Vegas: Las Vegas Pronaos
 Reno: Reno Pronaos

NEW JERSEY
 Union City: H. Spencer Lewis Chapter

NEW MEXICO
 Albuquerque: Albuquerque Pronaos

NEW YORK
 Buffalo: Rama Chapter
 Latham: Albany Pronaos
 *New York: New York City Lodge
 Rochester: Cromaat Pronaos
 Staten Island: Staten Island Pronaos
 Westbury, Long Island: Sunrise Chapter
 White Plains: Thomas Paine Chapter

NORTH CAROLINA
 Charlotte: Charlotte Pronaos
 Raleigh: Triangle Rose Pronaos

OHIO
 Akron: Akron Pronaos
 Cincinnati: Cincinnati Chapter
 Cleveland: Aton-Ra Chapter
 Columbus: Helios Chapter
 Dayton: Elbert Hubbard Chapter
 Struthers: Youngstown Chapter
 Toledo: Toledo Pronaos

OKLAHOMA
 *Oklahoma City: Amenhotep Lodge

OREGON
 Eugene: Emerald Pronaos
 Medford: Rose Mountain Pronaos
 *Portland: Enneadic Star Lodge

PENNSYLVANIA
 Allentown: Allentown Chapter
 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge

Puerto Rico
 Arecibo: Arecibo Chapter
 Caguas: Caguas Pronaos
 Guayama: Guayama Pronaos
 Mayaguez: Mayaguez Pronaos
 Ponce: Ponce Chapter
 *San Turce: Luz de AMORC Lodge

RHODE ISLAND
 Pawtucket: Roger Williams Chapter

TENNESSEE
 Knoxville: Knoxville Pronaos
 Memphis: Memphis Pronaos
 Nashville: Zoroaster Pronaos

TEXAS
 Austin: Sa Ankh Pronaos
 Corpus Christi: Corpus Christi Chapter
 *Dallas: Triangle Lodge
 Houston: Houston Chapter
 Odessa: Permian Basin Pronaos
 San Antonio: Mystical Rose Pronaos

UTAH
 Salt Lake City: Diana Chapter

VIRGINIA
 Norfolk: Tidewater Pronaos
 Richmond: Richmond Pronaos

WASHINGTON
 *Seattle: Michael Maier Lodge
 Spokane: Spokane Pronaos

WISCONSIN
 Madison: Madison Pronaos
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Tituel Lodge

VENEZUELA
 Acarigua, Portuguesa: Luz de Portuguesa
 Pronaos
 *Barquisimeto, Lara: Barquisimeto Lodge
 Bolívar, Bolívar: Angostura Pronaos
 *Caracas, D.F.: Alden Lodge
 Cumana, Sucre: Luz de Oriente Pronaos
 El Venado, Zulia: El Venado Pronaos
 Maiquetia, D.F.: Plotino-Maiquetia Chapter
 *Maracaibo, Zulia: Centi Lodge
 Maracaibo, Aragua: Lewis Chapter
 Mérida, Mérida: Dalmau Pronaos
 Puerto Cabello, Carabobo: Puerto Cabello
 Chapter
 Puerto La Cruz, Anzoátegui: Delta Pronaos
 Punto Fijo, Falcón: Punto Fijo Pronaos
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
 San Felipe, Yaracuy: San Felipe Pronaos
 San Felix, Bolívar: Luz de Guayana Pronaos
 *Valencia, Carabobo: Validar Lodge
 Valera, Trujillo: Menes Pronaos

WALES
 Cardiff: Cardiff Pronaos

‡ **ZAIRE**
 *Kinshasa: H. Spencer Lewis Lodge
 Lubumbashi: St. Yves d'Alveydre Pronaos
 Matadi: Henri Kunrath Pronaos

BRAVE NEW ERA

TWO SCIENTISTS, Drs. David N. Schramm and Kern L. Hainebach, working at the University of Chicago's Enrico Fermi Institute, have determined that the universe may be as old as 20,000 million years—about 5,000 million years older than previously estimated.

The two men reached their conclusion by using a chemical element that could not be utilized previously for radioactive dating of cosmic events. The isotope in question, rhenium-187, has a half-life of 40,000 million years. The half-life of a radioactive isotope is the time that elapses before half of the amount originally present decays radioactively. If the amount of the material initially present can be calculated, and if one measures the amount of the substance now present, it is possible to estimate, using the known half-life of the material, how long it has been around.

According to Dr. Schramm, the basic idea is similar to that of carbon dating archaeological samples. The only difference is that in order to date the universe, longer-lived radioactivities than the 6,000-year half-life of carbon-14 must be used.

The idea of using radioactivity to date astronomical events is not new. Ernest Rutherford, a British scientist, tried the technique in 1929 using uranium. The use of rhenium was proposed first in 1964 by Dr. Donald Clayton of Rice University; however, at that time the nuclear information indicating how much rhenium was produced during the history of our galaxy, the Milky Way, was not available.

Drs. Schramm and Hainebach are now able to use rhenium to date the universe because ways have been found to calculate how much rhenium has been produced in stars during the evolution of our galaxy. This was made possible through precise nuclear physics measurements made by scientists at the University of California's Lawrence Livermore Laboratory. These measurements, in turn, enabled the two Chicago physicists to estimate the rate at which rhenium was being produced.

It is currently thought that most of this material is created in exploding massive stars. This type of massive star has been present throughout the history of our galaxy. The technique of Drs. Schramm and Hainebach is able to determine when rhenium was first produced by these massive stars. Thus, they were able to determine the age of the Galaxy.

It is currently believed that the formation of the Galaxy took place within 10 to 100 million years after the creation of the universe; thus, the determination of the age of the Galaxy using rhenium-187 also serves as a means of estimating the age of the universe. The same technique was applied, using thorium and uranium, and the results were consistent with that obtained with rhenium.

"The use of the extremely long-lived rhenium-187 for doing this calculation," stated Dr. Schramm, "is far superior to the shorter-lived thorium and uranium because some of the rhenium that was produced in the very first processes when the Galaxy just formed is still around, whereas the bulk of the uranium-238 produced when the Galaxy first started producing heavy elements has now all decayed away."

"This makes it much more difficult to use any chronology with uranium in it as a method of determining the total age of the Galaxy. With long-lived rhenium, one is able to get a true total age."

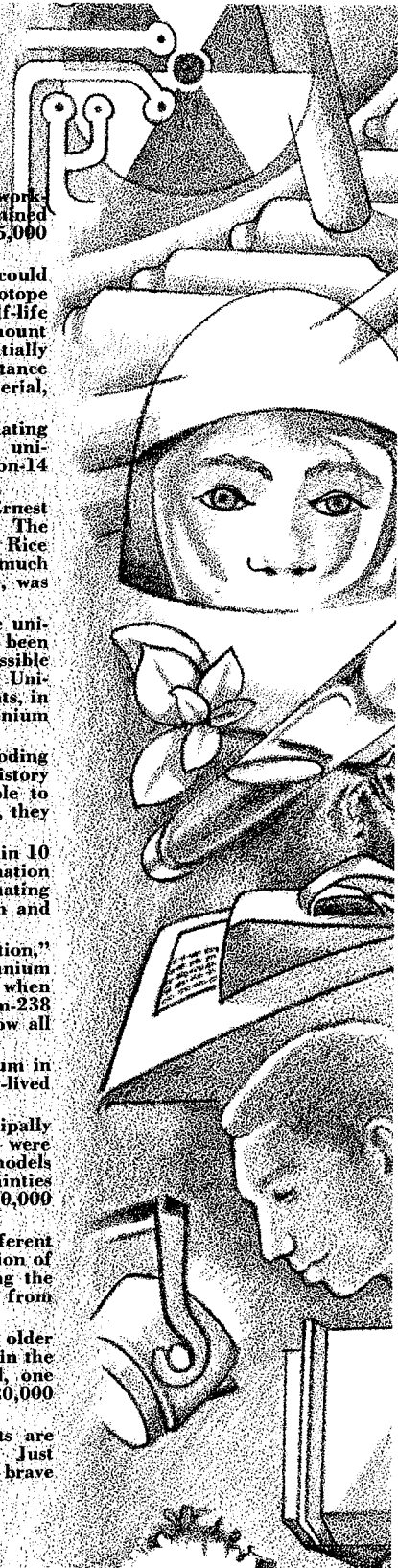
Uncertainties in the calculation of the age of the universe come principally because of differing theories of how and at what rate the elements were created. Schramm and Hainebach did their calculations using all recent models for the production of elements in the Galaxy and, with all of the uncertainties thrown in, the age of the Galaxy is implied to be between 10,000 and 20,000 million years.

This range is in close agreement with others obtained through different methods of estimating the age of the universe, such as the rate of expansion of the universe and the age of the oldest stars. The age obtained by using the universe's rate of expansion is between 7,000 and 20,000 million; the age from the oldest stars gives a figure between 9,000 and 18,000 million years.

It is interesting that the ages now all seem to be indicative of a somewhat older Galaxy and thus older universe than had been previously suspected, since in the older calculations without the rhenium-187 "nucleochronometer" added, one obtained ages that were more like 10,000 to 15,000 rather than 15,000 to 20,000 million years.

Perhaps some time in the future, as calculations and measurements are further refined, we may find out what was the actual date of creation. Just think of it . . . another holiday to celebrate 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

John Muir
Part I—Youth

“THE CLEAREST WAY into the Universe is through a forest wilderness.” In these words American naturalist and conservationist John Muir described his journey into higher understanding of man’s place within nature. A man of many talents, Muir was a writer, explorer, inventor, and in his own words, a “tramp,” who lived easily in the mountains and forests, treading lightly through the wilderness he loved so much. Muir was a naturalist—throughout his life he explored and studied nature in depth. However, John Muir went far beyond most naturalists for he glimpsed something spiritual and eternal—a cosmic message—glowing through the myriad shapes and forms found in nature. In this sense Muir was a philosopher and mystic—a teacher with a crucial message for generations beyond his own.

Born in Scotland in 1838, young John Muir immigrated with his family to America at eleven years of age. His early years were difficult—a strict Calvinist upbringing and long hours of hard work on a cold and impoverished Wisconsin farm. Although he was diligent about his assigned tasks and studied the Bible regularly, the young man could not bring himself to agree with his parents’ bleak and gloomy view of the world. He knew of a different world. And despite repeated whippings and tongue-lashings about hell-fire and brimstone, young Muir escaped whenever he could to the beauty and solace of the surrounding wilderness—the woods and marshes near the small farm.

To young Muir the nearby wilderness was a joyous and exciting world of bright beauty changing with each season—a world of death and rebirth—of constant renewal. Even in the still of winter, when everything was snow-covered, one could sense an underlying energy and the eventual renewal of life from under the ice. In the wilderness the eager young nature-observer saw myriad shapes and forms of creation—each separate and yet related to everything else. And there were life processes to explore and contemplate. How did it all work together? For young Muir, the nearby woods and marshes were living laboratories, alive with lessons and surprises—and a message for man. Many years later Muir wrote of this message: “When we try to pick out anything by itself we find it hitched to everything else in the Universe.”

Eventually the young man decided to devote his life to an in-depth study of nature and wilderness. Tramping through farmlands and wilderness, down through the middle of the United States, John Muir set out for California—where further realizations lay ahead.—RMT

