

Rosicrucian Digest

December 1979
January 1980
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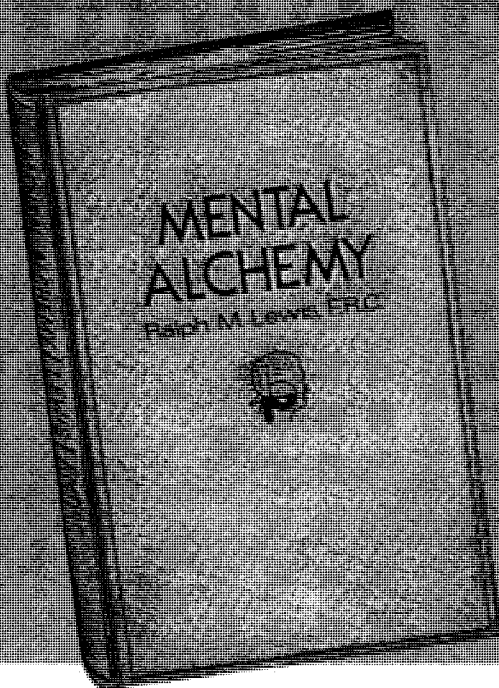
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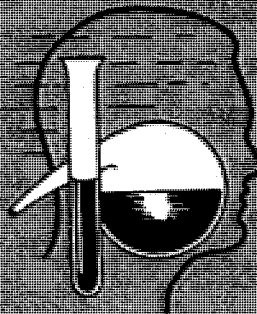
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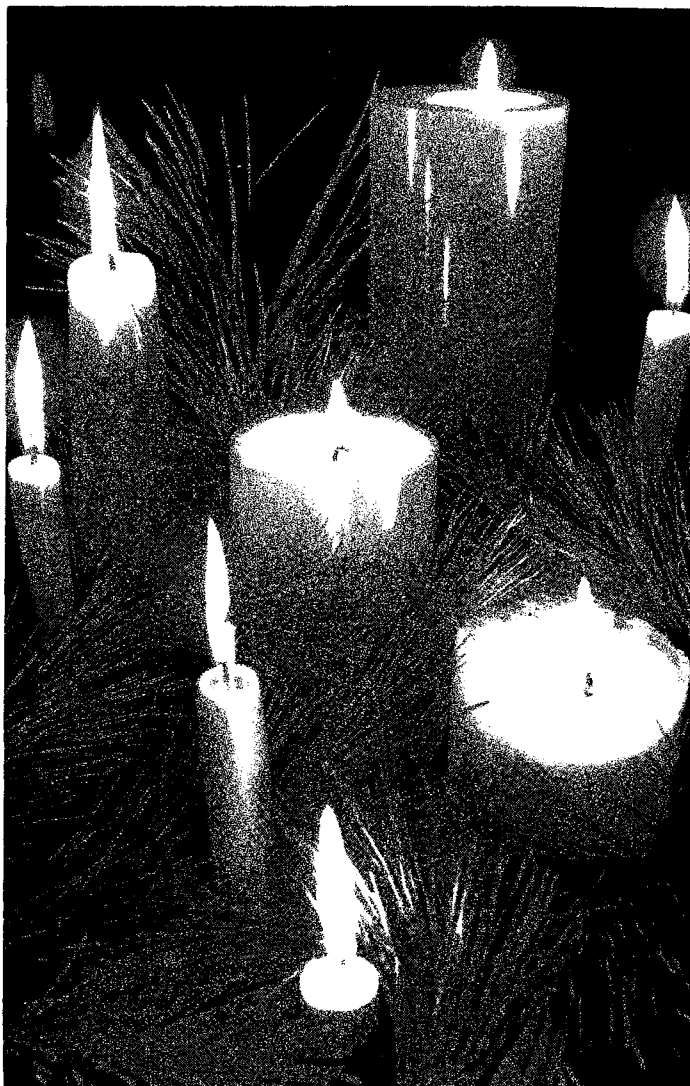
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The Supreme and Grand Lodges of
the Rosicrucian Order, AMORC

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THE TRANQUILLITY OF NATURE » » »

Man, in his modern complex society, is building more and greater barriers between himself and the tranquillity of nature. Into accessible scenic areas man introduces the baubles of convenience—motels, laundromats, fast-food stands, souvenir shops, and beauty parlors. The redwood forest shown here with its great trees is one of the few in California yet untrampled by "civilization."

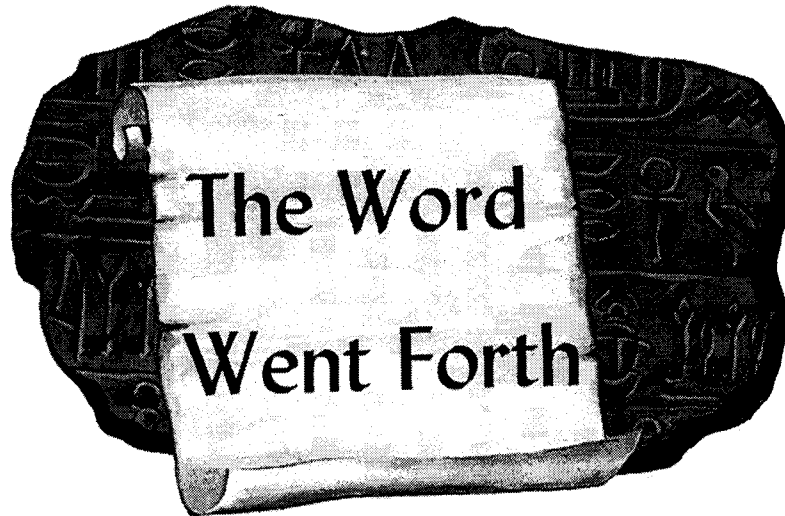
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THOUGHT OF THE MONTH

By THE IMPERATOR



IS THERE a latent power in speech? Does it lie enshrined within the human voice? Down through the centuries there has been a magical quality associated with words and utterances. They have been thought to have an inherent creativity. In fact, miracles have been attributed to the mere pronouncement of words. These notions are firmly fixed in cosmogony, philosophy, religion, and history. In our times they are an accepted belief and part of the practice of millions of persons.

This conception of an efficacy of words and of human utterances can be traced to the dawn of history. It is most closely related to cosmogony, that is, the theory of the creation of the universe and of all being. The ancient Egyptian city of Memphis was the site of a powerful priesthood. Ptah was the god that this priesthood served. In the remote ages Ptah was considered a patron god of the artisans and craftsmen. It was said that he communicated designs to the artificers for architectural and industrial structures.

As the centuries passed, the priests began to contemplate this relationship of Ptah to the craftsmen. Since Ptah communicated ideas for design to craftsmen,

they thought that perhaps he too was a creator. From this there evolved the idea that the god Ptah was a master workman and the universe was his workshop.

Subsequently, the priesthood declared Ptah to be a *supreme* being. They said that all things first began in the mind of Ptah. This was the first teleological theory in the history of man. In other words, it was the very first belief in a universal mind as a cause in itself. But the priests went even further. They declared that it took Ptah's *spoken word* to materialize his thoughts, to bring them into actual existence. One of these ancient priests in his poem relates how Ptah objectified his thoughts by means of the spoken word. He said: "Ptah, the Great, is the mind and tongue of the Gods . . . it (the mind) is one that bringeth forth every successful issue . . . Ptah, from whom proceeded the power of the mind and of the tongue."

The Power of Words

Cultures, civilizations, quite remote from each other expounded similar ideas regarding the creative power of the spoken word. The *Sumerians* considered a formally spoken word, such as a command,

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to be a definite, real thing. To them such words were thought to have an especial power if they were uttered by a priest or a deity. Words attributed by priests to the gods Enlil and Marduk were said to be *true*. This meant that they were in fact an entity, a vital thing in themselves.

The Sumerian word *Mumu* meant creative reason—in other words, that which creates all things. Here again we see reason, or the mind, joined with the spoken word to denote power and creativity. The Babylonian priests said that the god Marduk was the creator of the world. Further, he was likewise identified with the word *Mumu*. In a Sumerian temple record of about 2850 B.C. this phrase appears: “The word which he spoke shakes the heavens.” Then, in another passage referring to the god, it is said: “The word which on high shaketh the heavens—the word which beneath causes the earth to tremble.” The Sumerians influenced other ancient peoples, particularly the Semites. We find in the Semitic writing the phrase, “The word of Enlil rushes forth and (the) eye beholds it not.” Then again, referring to the god Enlil, is this Semitic inscription: “The utterance of thy mouth is a beneficent Wind, the breath of life of the lands.”

As we compare sections of the Hebrew theology with earlier writings we find much similarity between them. There is an obvious syncretism, a borrowing. For example, a passage of an old psalm written after the Exodus is similar to early Babylonian theology. It reads: “By the word of Johweh were heavens created and by the breath of his mouth all their hosts.” And in the New Testament, John 1:1, there is this statement: “In the beginning was the Word, and the Word was with God, and the Word was God.” We notice in this the monadical relationship of God and his Word. They are here made *one* and the same reality.

The *Kabala* is another conception of the creation of the universe by the efficacy of voice. The *Sepher Yezirah*, one of the books of the *Kabala*, literally means “Book of Creation.” The first written record of the *Sepher Yezirah* is from about the 6th century. However, traditionally it dates back to antiquity. The words “Sepher” means numerical emanation. This means power emanating by numerals. Briefly, the book expounds

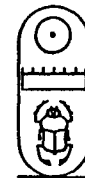
that the attributes and qualities of deity are symbolized by the numerals 1 through 10. Some of these numerals are said to be male, others female. The first numeral, or 1, is said to be indivisible and incapable of multiplication. For example: $1 \times 1 = 1$ & $1 \div 1 = 1$. But the number 1 is said to have a reflection of itself which brings about the duad, or number 2.

From out of this emanation of numerals come air and 22 letters of speech. In the various combinations of the 22 letters into pairs all creation eventually came into existence. In the *Sepher Yezirah* it says: “And from nothingness did he make something in all forms of speech and every created thing.”

Logos

The early Greeks of the Miletus school of philosophy said: “The cosmic substance is Reason, Wisdom, and Harmony.” This corresponds to the qualities attributed to the word *Mumu* by the much earlier Babylonians. The Stoics said that God is law, working through the universe. They called this phenomenon *Logos*. They said *Logos* is *thought and mind* expressed in action. *Logos* is the soul of the world manifesting in matter and in *Pneuma*, or breath. We notice in this the similarity to the Egyptian teachings. We recall the claims made for the God Ptah two thousand years earlier. He was said to have created the universe by transforming his thoughts into speech. The very name of God in Jewish philosophy was made a sacred and ineffable word, that is, not to be spoken. Throughout all of the ancient cultures certain words were considered to have divine, creative power. The Greeks uttered certain words of purity before a divine service. In the New Testament, John 6:63, Jesus says: “My words are Spirit and they are Life.”

From the psychological and physiological points of view, speech is a transmission of power. It was the first means by which man could noticeably influence humans at a distance. He could impose the vibrations of his voice upon the air, which acted as a medium for it. Man's voice, therefore, was not only action in itself, but it also caused other men to act. We think of speech as effective only in language as conveying an intelligence



from one mind to another. But at first, speech invoked emotional and psychic responses, not intellectual ones, in other humans.

Language is derived from the imitation of common sounds which are heard. Men, for example, have imitated their own emotional interjections and utterances. They made into language such sounds as shouting, howling, stamping, and tearing. But most important is the first speech evolved out of emotional cries and sounds. They were sounds which affected basic human feelings, for example, such natural interjections as *Oh*, *Ugh*, *Hmm*, and *Sh*.

Sounds of Emotion

E. P. Tyler, a noted ethnologist, in his work *Primitive Culture*, cites some very interesting examples. A sudden pain that is not too severe causes a sucking in of the breath. This will cause the sound of *Ooh*. We also instinctively and emotionally react at times to blowing away something. In doing this, we expel the air, causing the sound of *Poosh*. To hiss is a primitive emotional interjection. Anger will cause a violent expelling of air, causing a roaring sound. Surprise and astonishment cause the mouth to open and produce a short, quick inhalation of air. This produces the common sound of *Ahh*. Emotional outbursts of enthusiasm by primitive people produced the loud sound of *Rah*. It denotes the responsive vitality of the person. Many languages incorporate these combinations such as our English word *Hurrah*.

We see, therefore, that a emotional tone and vowel tone are connected. It has been said "... an emotional tone may be defined as a vowel whose particular musical quality is that produced by the human vocal organs when adjusting to a particular state of feeling." Our feeling, our psychic and emotional responses, therefore, cause us to emit sounds and words which express them. Obviously, then, such emotional vowels produce similar emotional feelings in other humans. In fact, even dogs can react to a human cry of pain, even though no language is used. Consonants are not musical vibrations like vowels. They are just sounds which accompany the vowels. But in language we use consonants in connection with words.

How did speech develop in man? Articulate speech is a later function of man, according to the assumptions of anthropologists. They assume that man attained an erect position and the full use of his arms before he did articulate speech. In the cortex, the outer layer of the brain, the portion devoted to speech is a much later development than other functions. In fact, the speech portion in the brain does not appear until shortly after birth.

How are vowels formed? Seated in the larynx is a pair of vibratory membranes which are called *vocal cords*. They are located at the upper end of the windpipe. The air passing through them causes the cords to flap, that is, to vibrate. In the human voice the musical effect of these vibrating cords is increased by the mouth cavity. This cavity acts as a sounding board, changing the shape of the mouth as we speak or sing, and modifies the quality of the sound which is produced. We can imitate the larynx mechanically, thereby demonstrating its functions. First we stretch a thin piece of rubber over the open end of a tube and then we split that sheet into two halves. When we blow through the tube, the rubber flaps of the sheet vibrate. This vibration, then, is similar to what the vocal cords do.

Sound Vibrations

We know the physical effect that sound vibrations can have on our environment. The sonic boom of jets is a common example. Objects which are in resonance, that is, have the same rate of vibrations, often may be seen to vibrate together. If we strike one of two tuning forks that are in resonance, the other will be seen to vibrate. Dissonant vibration can often shatter or cause a change in the physical form of things. Certain notes which have been sung have shattered fine glassware. The human organism is a vibrating entity. Further, it has receptor organs and psychic centers that respond to particular vibrating stimuli. Such psychic centers, for example, are the pituitary, pineal and thyroid glands and bodies. When stimulated by certain vibrations, their functions may be either accelerated or depressed.

Particularly noticeable to man was the effect that combinations of sounds had upon him emotionally and psychically.

Certain words were "not a mere collection of syllables with a tone accent," they were a chanted speech. "The rhythmic note and tone constituted the essential elements." Such words were considered *voice magic* because of their effect upon man's feelings and thought. The vibrations of the voice felt "suggested power, life and vitality."

This, then, was the beginning of chanting. Indications of chanting can be traced to remote Babylonian tablets. Some of these tablets show words, ideographs, used as a chant. The vowels, a, e, i, and u, were placed at the beginning, middle, and at the end of lines. It appears that this was done to indicate the tones in the chant. In the philosophy of India are found ragas, that is, melodic phrases or melodies. Legend states that five of the ragas were first uttered by the god Siva, and the sixth raga by another deity. Each of the ragas consisted of several notes. In the Upanishads, part of the Vedic literature of India, the syllable *Aum* is a vocative symbol of the Supreme Spirit. It stands for the three primeval qualities. The letter "A" is for *Brahma*, the Creator; the "U" is for *Vishnu*, the Preserver, and "M" for the God *Siva*, the Destroyer.

Man learned that certain words, combinations of vowels, had either a beneficial or harmful effect upon him.

Consequently, these words found their way into the sacred writings and literature of philosophical and religious orders. Some of these were just intonations of vowels without any specific thought related to them. From the different cosmogonies, that is, the theories of creation such as we have considered, has descended a legend. It is said that at one time all of the vocal power that had created the universe was contained within one word. That word was a secret wisdom of man. The legend relates that man betrayed his cosmic trust and subsequently fell from his high estate. The word then became lost! In various ways it has been sought even since.

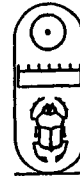
Many chants of Tibetan and Buddhist sects are said to incorporate parts of this *lost word*. It is but another way in which man seeks to experience harmonious realization of God and the Cosmic. Words, aside from any psychic effect, are likewise powerful as symbols of thought. Sir Francis Bacon said: "Men suppose their reason has command over their words; still it happens that words in return exercise authority on reason." The vocative and the written word can be dynamic. It is a force once released not easily controlled. Therefore, nothing should be more carefully selected than our words. △

Special Combined Issue:

This is a special combined issue of our usual monthly *Rosicrucian Digest*. The reason for this special issue: We are in the process of a changeover to an earlier magazine mailing date to better serve our worldwide membership, friends, and subscribers. The next regular monthly issue—February 1980—will be mailed in early January, reaching overseas readers at a much earlier date than previously. North American readers will also receive the magazine much earlier than before. For our readers throughout the world this new mailing date will make information in the *Rosicrucian Digest* more timely, practical, and helpful. We look forward to bringing you some of the best reading available in mysticism, science, and the arts.

—Editor

Note to Subscribers: This combined issue will not affect the total number of issues you will receive.



Be Yourself!

by Compton R. Campbell, F. R. C.

EVERYTHING IS becoming, for “nothing cannot give rise to something”—a wonderful cosmic law worthy of contemplation, meditation, and conscious realization.

We live in a challenging and changing world full of uncertainties, surprises, and conflicting occurrences. In this modern time, living at such a fast pace, we are prone to forget what we truly are. Our real identity is covered up by outer conditions: the roles we play in life, that of spouse, parent, brother or sister, leader in the community, or business executive, to name several roles. We play many diverse parts, some simultaneously.

All of these roles are important, of course, but to develop any or all of them to their highest potential, we must know our true identity. To deal effectively in any area of our life, we must learn to be ourselves—to be the very highest and best that we know how. This is not easy, but it is essential to our happiness and well-being, and to our spiritual growth and progression.

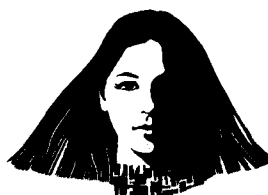
Each of us is a unique and perfect individual expression of God. Just as no two sets of fingerprints are alike, no person is exactly like another. It is through this expression of individuality that we must proclaim our divine right to be ourselves. How often are we tempted to emulate another in words and action? Why do we want to do this? What do we see in another that makes us want to copy that quality?

Perhaps it is an unexpressed attribute within ourself which we sense intuitively but for some reason feel unable to personally express. There is nothing wrong with this in itself, but why be an imitation when we can be an original?

I personally believe that any quality that we find admirable in another can also

be ours in the same way it became the other person's—through desire, perseverance, and work. We first need to realize that this quality can be ours. We need to realize that we do have dominion over our own development, and that we have the power to change.

To claim our dominion over outer events, it is necessary for us to become what we would like, which in most cases is to become a more realized expression of the Cosmic. The Cosmic is the divine, infinite intelligence of the Supreme Being permeating everything. We are all part of the Cosmic. The Cosmic's energy is in every cell of our being. This energy is not in any one thing, but in everything through the universe. Because you and I are part of the Cosmic, it is important for us to live to the highest potential within ourselves; for this is the only way in which the Supreme Being can express—in and through our lives.



Life is continuous change. You are not the same person you were yesterday, nor will you be the same person next week. What you become is for you to determine through your thinking.

Sometimes we limit ourselves by either not being aware of our special abilities and talents or by demeaning those of which we are aware. By belittling our personal capabilities, we are undermining the divine power that flows through us. Each of us has a part to play in this world. Without its variety of instru-

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ments, an orchestra is incomplete. The same is true in the symphony of life.

The first step towards finding out who you really are is to find a quiet spot, relax, and become more acquainted with your own individual self. It's possible that you have not yet taken the time to know yourself. Take time to meet this friend, for friend you are and should be to yourself. A friend is someone with whom we feel comfortable and at ease. We should be able to do this with ourselves. A friend is never unforgiving or judgmental—neither should we be towards ourselves. A friend is one who loves us no matter what. Thus, we should be gentle with ourselves.

Finding the Real You

After you have spent a few moments becoming at one with yourself, quietly assess the qualities that are a part of yourself. If you see a trait you do not particularly find desirable, take note of that—and set out to change it to a more desirable one. Then list your assets. Look at yourself objectively. Include everything you enjoy doing, no matter how poorly or how well you do it. Do not compare yourself to another. That is not your purpose. Your purpose is to be yourself. Judge neither yourself nor another. If you love children or have a fondness for animals, make a note of it. For *love* is the greatest and most creative force in the universe. God is love.

Do you like swimming, walking, jogging, playing tennis or golf? Note that, too. Do you enjoy cooking, baking, reading or writing poetry? Take note of these things. Many talents will come to your mind, proving the abundance of the God Within. All these interests and more are the God Within expressed through you. A personal touch or a warm smile may mean more than the world's loftiest honor. All we have to do is to be that which we are divinely appointed to be, expressing that which we are meant to express in a way that only we can, thus fulfilling our commitment to the God of our Hearts, to the universe, and to ourselves.

If you center your mind on the many blessings and capabilities you have been given, you will become more aware of the talents that are yours to use and

share with others. Along with this will come a deep sense of gratitude and thankfulness, an appreciation which in turn brings awareness of all that is yourself. Awareness of anything brings it more strongly into our life. It is a spiritual law that nothing is yours until you become consciously aware of it. Thus by listing these many good qualities and talents which are ours, we bring to ourselves more and more good blessings. It is quite possible that during these quiet times with yourself, you may discover new talents and abilities that you had not perceived before. You will discover with delight how much pleasure can be derived from developing these new-found abilities.

Should a limiting thought occur—such as “I am too old,” or “At my age!”—cancel it out of your mind. You are an eternal being, not bound by limiting thoughts and ideas. Your only limitations are the ones you put upon yourself. What one person can do, all persons are capable of doing. So if you feel motivated to play a musical instrument or learn a new craft, go ahead. Nothing can stop you but yourself. In order to do this, you must take command of yourself through your thinking. If you turn to the Christ Consciousness within, knowing and appreciating the gifts and talents with which you have been richly blessed, you will no longer need to be an imitation, for you will be what you were meant to be—the real thing.

One of the Commandments states that we should love one another—but we cannot do that unless we *first love ourselves*. If we work on our particular talents and learn to appreciate the gifts we have been given, we come to an understanding within ourselves. We become more peaceful, letting love unfold within us and radiate from us. To love another, one must first love and appreciate oneself—not in an egotistical way, but with the true love of knowing that Christ Consciousness dwells within us. We are truly sons and daughters of the rich and loving Creator of all. We are inheritors of the Kingdom Within. Let us claim our dominion now. I am myself—the perfect expression of the God Within. I am myself—in me the Cosmic lives, moves, and has being. I am myself—I give sincere thanks for all that I am. △



The Great Tunguska Explosion

— by Raymond Spangenburg —

ON THE MORNING of June 30, 1908, people in towns scattered over Russia were just beginning to awaken. In the smaller villages the peasants had already been awake for hours, bustling about in the cool morning air as they started the day's work. At 7:00 a.m. all was quiet in the desolate area near the Stony Tunguska River in the Central Siberian Plateau. In this isolated, sparsely populated region of peat bogs and pine forests the silence, like the cold Siberian weather, was oppressive. In Siberia, it was said, "little happens but death."

Seventeen minutes later on that morning something did happen. Speeding from the sky, unseen, something impacted in that desolate wilderness with such incredible force that it sent seismographs into a frenzy as far away as the earthquake observatory in Jena, Germany.

Frightened Siberian peasants, even several hundreds miles from the Tunguska region, quivered in fear as a gigantic flash of blinding light ripped through the brooding sky. Thunderclaps, rolling in shock waves, tore across the land, sending people and animals running in fear for shelter. Within minutes, yet closer to the Tunguska, the sky turned black while thick clouds showered the earth with dirt and debris.

As dazed peasants surveyed shattered windows and splintered doors after the last shock wave, many began praying. Would there be more blinding lights, more shocks? Was Armageddon at hand?

Mercifully, the morning air fell silent. Only fear remained, hovering in the heavy air.

At the impact site curious locals, clambering through the debris, stopped short in awe. For eighteen miles surrounding the center of the explosion trees lay felled and burning, scattered like twigs. The area was a patchwork of small fires. The bodies of charred reindeer still smoldered on the ground. Bewilderingly, at the very center of the

devastation one small stand of trees stood upright, apparently untouched. There was nothing else to be seen.

For days afterwards the skies around the world announced the catastrophe. Eerie glows illuminated the atmosphere in Belgium, the Netherlands, Germany, and as far away as England. A week after the explosion startled London residents observed the dark night sky illuminated again after midnight with a light blue and pink glow, at times bright enough to read by. The effects in some places lasted for days, in others as long as a week. Soon, though, the glows faded, the world returned to normal, and silence reclaimed the Tunguska forest.

Of the many enigmas in history, the events of June 30, 1908, remain among the most baffling—and among the most ominous.

Modern scientists have calculated that whatever occurred that quiet morning in Siberia, the devastation was equal to the effects of a modern nuclear missile with a 12.5 megaton warhead—enough to have decimated any large city in the world! But could a nuclear explosion

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have shattered the Tunguska in 1908? Although this idea has intrigued many modern fiction writers, most scientists scoff at it. Certainly if a nuclear blast occurred, then it is unlikely that it was produced by humans. It would be over thirty years later before humanity would even begin to unravel the mysteries that could have unleashed such devastation. If the explosion were not man-made, then how did it occur? Some have suggested a nuclear-powered spaceship from another world, losing control and crashing on an alien planet. For those interested in UFOs the idea has appeal. Most scientists prefer other theories, some almost as bizarre.

In 1973, two American physicists, A. A. Jackson and Michael Ryan of the University of Texas, offered the theory that the Tunguska explosion may have been the result of earth's collision with a miniature black hole. Black holes, a current fascination with astronomers and physicists, are theoretical objects formed by the collapse of stars of extraordinarily

high mass. In theory the density of these objects is so great that their gravitational pull exceeds the escape velocity of light. Once trapped by such an object, literally nothing can escape it, not even light.

Jackson and Ryan's proposal explained one of the greatest puzzles of the Tunguska explosion—the fact that no impact crater was found at the site. And, if it was a black hole, again according to theory, it would have passed right through the earth to emerge on the other side without leaving even a microscopic trail. Even so, the concept is unacceptable to most investigators.

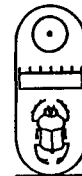
The absence of any visible impact crater has suggested that the Tunguska explosion may have occurred in the air above the ground, rather than resulting from an impact. Further evidence, particularly the remaining stand of trees at the center of the site, has given credence to the idea.

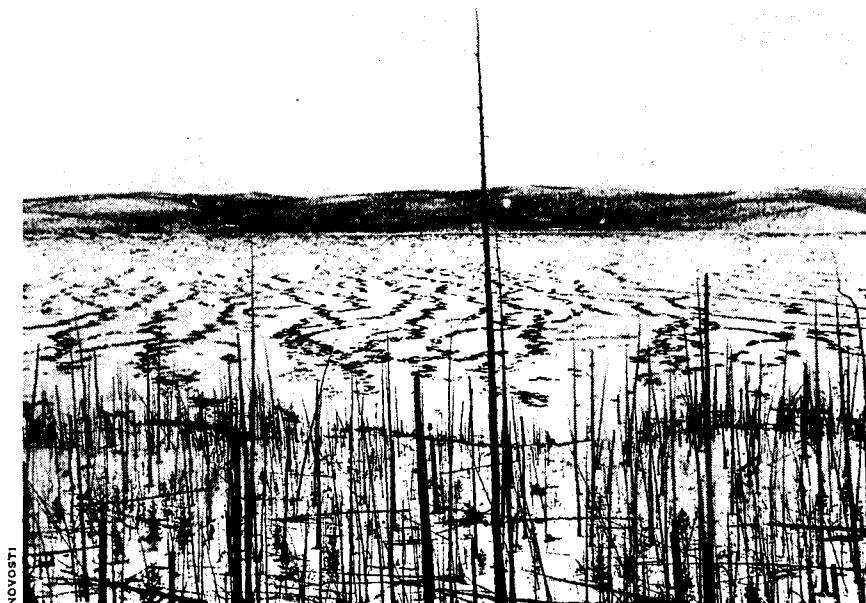
The Meteor Theory

While some investigators continue to pursue theories of miniature black holes, matter vs. anti-matter collisions, and even occasionally nuclear spaceships from outer space, for the most part the investigation has narrowed down to more likely causes—meteors and comets.

Ubiquitous wanderers often called "shooting stars," meteors frequently grace the evening skies, either individually or in swarms. Sparser now than in the past when they bombarded the earth and solar system, meteoroids, believed to be fragments of asteroids or dust particles from comets, rarely survive passage through the earth's atmosphere. Those that do usually fall harmlessly into the ocean or remote areas. Huge craters on the earth, though, testify to the damage that can be left by a major impact, and recent pictures of the moon are eloquent testimony to their destructive possibilities.

For the Tunguska investigators, however, the meteor theory also poses difficulties. Although theory allows a meteoroid to explode above ground as a result of its velocity and atmospheric friction, such an explosion would not form a crater, but substantial fragments should be found in the vicinity of the site. There were no such finds reported by early Russian investigators. While not conclu-





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The mysterious Tunguska explosion occurred over this desolate swamp in central Siberia.

sive evidence against the theory—the particles may have been small and easily missed—the absence of concrete evidence for the theory led other scientists to examine another interesting alternative: that the earth had been hit by a comet!

Most comets, although popularly conceived as brilliant objects with long, bright, glowing tails (such as the tail observed with the famous and spectacular Halley's Comet), are much less significant and are often barely visible even in the darkest of the night skies. Comets are in reality small, icy bodies embedded in a cloud of dust and gas. Periodically, if their orbits bring them close enough to the sun, allowing them to be heated, the gas and dust released form a *coma* and a *tail*, the tail always pointing away from the sun because of the solar wind.

The nucleus or center of a comet is the only solid part and may be smaller than a mile or as large as thirty miles in diameter. Made up of fine dust particles loosely compacted with water ice, frozen carbon monoxide, and methane, it is the nucleus which, when heated, gives rise to the head and long trail. Although the tail of a comet may be spectacular when

viewed from Earth, and may sweep as far as 25 million miles from the coma, it is actually so loosely compacted that the density is less than could be created by the best laboratory vacuum on earth. It quite literally is, as some scientists have called it, "A great big bag full of nothing."

Supporting what is quickly becoming the favored theory for the Tunguska devastation, many scientists believe that the cometary explanation solves most of the mysteries surrounding the events occurring that morning on the Siberian plateau.

Exploring the Area

In 1962, Kirill Florensky, a geochemist with the Soviet Academy of Sciences who supported the comet theory, used a helicopter to explore the Tunguska area for signs of fine-grained cosmic dust around the site of the explosion. Florensky had previously led teams into the area in 1958 and 1961, searching for the possible existence of radiation that earlier investigators had claimed existed at the site. The radiation claims, based primarily on even earlier eyewitness reports, had never been confirmed, but had given

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rise to the nuclear spaceship theory. Florensky's three expeditions found little confirmation of previous reports, beyond evidence of fallout from atomic bomb tests that had been absorbed by the trees.

What Florensky discovered in 1962 added support to the cometary hypothesis. For a distance of 150 miles northwest of the site, Florensky traced a thin trail of tiny particles still visible in the soil. Made up of magnetic iron oxide and glassy droplets of fused rocks, the particles spreading northwest from the blast were apparently the remains of the head of a small comet. Florensky's expedition also found thousands of metal and silicate particles that had been fused together, giving further evidence that the blast had not been caused by a body of uniform compactness, such as a medium-sized meteoroid, but suggested the more loosely structured comet nucleus, which may have exploded directly above the ground.

With Florensky's discoveries in hand, other investigators began to examine the comet theory more seriously. Vasilii Fesenkov, an astrophysicist working with the Soviet Academy of Science, deduced that the mystery comet's orbit had taken it around the sun in a typical path, and that it was moving away from the sun when it entered the earth's atmosphere. Thus, it had never been seen because it was always masked by the sun's glare. The material from the tail, pointing away from the sun by the solar wind, would have caused the bright nights observed

around the world following the comet's collision with the earth.

Fesenkov estimated that the object had hit the earth with a velocity of between 18 and 25 miles per second! His calculations concluded that the comet had probably been one of some 200 meters in diameter with a mass of a million tons, but a density less than that of water! It quite literally could not have supported itself against its own size on earth!

While the comet theory for the great Tunguska explosion appears the most popular one today, it by no means satisfies all investigators. A recent popular book by John Baxter and Thomas Atkins, *The Fire Came By*, has revived the nuclear space ship hypothesis, and the black hole enthusiasts, matter vs. anti-matter collisionists, and others continue to investigate in support of their arguments.

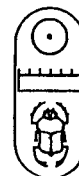
No matter what definitive conclusion is ultimately reached, one thing is certain—something rocked the Tunguska Plateau that June morning, something that exploded with such force that it decimated an area for eighteen miles, scattering trees like toothpicks and incinerating reindeer and other wildlife. None of the theories proposed classifies it as a singular event, one that can't happen again. A reoccurrence, especially in an urbanized area, would result in a fearful number of deaths and much misery. One consolation, though, is that such an explosion as occurred in Tunguska is extraordinarily rare in nature, and hopefully one that won't occur again for many millions of years on earth. △

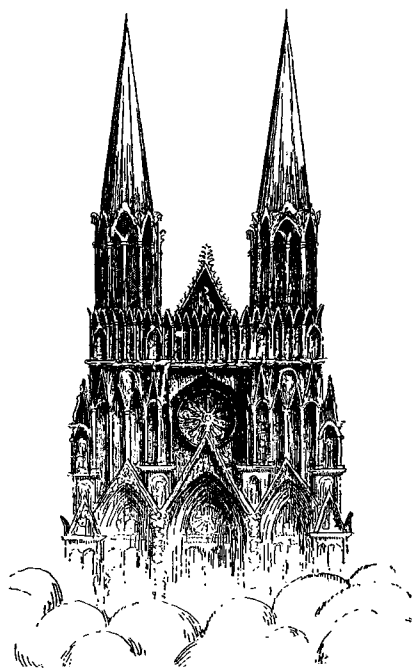
ROSICRUCIAN DIRECTORY

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

Cover The snowscene featured on this month's cover was photographed in California's Yosemite National Park in the rugged Sierra Nevada. Yosemite is known for its high waterfalls, crystalline lakes and rivers, sheer mountain walls, and ancient Sequoia trees. In winter, when snow blankets Yosemite's forests, the quiet beauty and stillness of this special season are best appreciated by the cross-country skier.

(Photo by Robin Thompson, F. R. C.)





The Celestial Sanctum

Science in Mystical Studies

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

STUDY and research today are taking place in all fields of human endeavor, and the impact of science will continue to be felt more and more in our lives. We little realize sometimes how much our lives and the world in which we live have become dependent upon scientific development. But the question is, how should we Rosicrucians view the advancement of science and its usefulness or otherwise in our society?

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I think it would be perfectly true to say that some of our members' interests are far from scientific. They feel that scientific analysis of man and the universe has little to do with a spiritual way of life and has a tendency to lead one away from spiritual idealism and the search for the central meaning of life. To them, the study of science is related to all that is ungodly. There are many other people aside from these Rosicrucians who are in agreement with this view.

There are, of course, many Rosicrucians whose primary interest in our studies is scientific and practical. Their main thoughts are to improve their own material well-being, and to search for a thorough understanding of man and the universe. Their interest in mysticism is of secondary consideration.

We can see, therefore, the approach of some members to their studies is purely a mental one, while for others it is mainly emotional. Neither way is ideal, for a balanced approach of mind and heart is required to derive the greatest benefits from our Rosicrucian studies. If we think we can understand the whole meaning of life from a purely rational and mental point of view, we will be mistaken. Much will remain hidden from us until we learn to look at life through the eyes of the heart.

But it is also true that if we choose to ignore a rational and practical approach to life and its problems, we will not advance very far along the Rosicrucian Path. We will find the Order's view regarding this dual approach to our studies is really quite clear, and I would like to quote a short excerpt from the book *Unto Thee I Grant* which suitably expresses this view:

"The noblest employment of the mind of man is the study of the works of his Creator.

To him whom the science of nature delighteth, every object bringeth a proof of God; everything that proveth it, giveth cause for adoration."

It is true that some of today's scientists are firm believers in the idea that man evolved from the earth, which itself was created by chance—that man is not a spiritual being, and there is no God or Supreme Being from which all things have evolved. We know, and they know, that their views are only theories. Unfortunately, these scientists have in-

fluenced many millions of people who have no access to mystical views to enable them to properly consider both scientific and mystical concepts, whereby they might reach their own conclusions on the matter.

In view of many recent discoveries and accomplishments of science, our views may be strongly challenged in the future. Our evidence for a hierarchical Cosmic Order will have to stand the test of critical analysis—all the more reason why we should be well acquainted with scientific laws and theories and keep up-to-date on scientific research.

Our studies give us wonderful insight into the world of nature without the technical language of science. Further, we have the advantage, because of our mystical training, to see much more clearly and deeply into the hidden side of nature as well as the psychic realm of which many scientists know little. As we acquire such knowledge, we should be able to thoroughly understand Cosmic Order on the physical, mental, and psychic planes. The Rosicrucian is a seeker for light and knowledge—but not exclusively in the spiritual order of things. We have always emphasized that a Rosicrucian must be a practical individual in considering all that comes before him.

We can see, therefore, in the mystical concept a need for scientific study of the nature of man and the universe, for it is through such study that we will come to understand the nature of life and our relationship to the environment in which we find ourselves. It should be understood, however, that our Order is not a scientific or a spiritual organization. That is, our studies are not solely for the purpose of developing the spiritual part of our being, nor, of course, are we materialists in any sense.

The real purpose of our Order is to develop the intellect as well as the spiritual aspect of our consciousness. We feel it is important that man fully understand the physical as well as the spiritual. The development of Cosmic Consciousness actually means being conscious of nature's laws in both the material and spiritual realms.

Therefore, we do not overemphasize the spiritual and neglect the material side of life. In fact, you cannot really teach someone to be spiritual, since spiritual

growth comes through the gradual awakening of the self within. It is something that comes from a deeper understanding of all the natural and spiritual laws of the Cosmic.

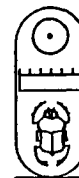
Science of Living

The Rosicrucian philosophy, then, can be said to be the "Science of Living." As members of the Order, we should seek to develop our full potential as human beings by scientific study of our nature, in order that we may apply ourselves to a more purposeful way of life. The Science of Living means that all we understand and know about life on all levels of consciousness be applied in a practical way to our daily affairs. It means that we will utilize the knowledge we acquire, rather than allow it to lie stagnant and forgotten. Our aim should be to acquire a deeper understanding of life from every mental, psychic, and spiritual point of view and to apply that knowledge in order to live more successfully, and in accordance with cosmic harmony.

It is quite possible that if our members could apply all the knowledge and understanding they have so far gained from their studies on a daily basis, they could indeed be masters of life. But we will all agree that much of what we learn in life is forgotten and put to one side in the interest of new information with which we are confronted each moment of the day.

It is surprising to see how some members will hurry from one thing to another, believing the way to spiritual ascendancy lies mysteriously beyond them, hidden in one teaching or another. All the time, though, it is ever-present and only requires the attention and consciousness be turned inward. We are all more spiritual than we realize. The more we learn about the world in which we live and the immutable laws by which life and the Cosmic are sustained, the more we can wonder and feel the thrill of life, express our adoration to God, and our gratitude for being a part of the whole cosmic scheme.

When we contemplate the wonders of the universe, we experience the consciousness of our spiritual being. When we express our love and gratitude to God, we experience the spiritual consciousness



within us. As we continue to seek a deeper awareness of God and to more fully understand His creation, we will learn to participate more deeply in the whole purpose of life and we will truly exemplify the Rosicrucian ideal of one who is concerned with living life in the interest of all mankind.

We will come to realize, as have many mystics on the Path, that the Rosicrucian ideal is to be a practical and humane scientist of the spirit. We feel that it is important not only to be of service, but to understand life and the Cosmic, so that we can readily and ably apply our knowledge for the benefit of others, whenever the need arises.

Many may feel they have no say in world affairs, or they can do nothing to shape world opinion. This may be perfectly true on the physical and mental planes, but our inner voices can have a very great influence on the higher psychic planes, to which the leaders of the scientific and material world must attune themselves in contemplating ideas for world improvement. Our teachings are quite explicit in that we can accomplish many remarkable things in the realm of ideas by projecting our concentrated thoughts into the Cosmic. We must live by this philosophy, and make it a daily practice to do all we can to create the conditions which are most needed in our society.

The scientists of today are intent on creating a society patterned after their own ideas and beliefs. Many feel such a society as they envisage will be a godless one; all the more reason why we should not turn our eyes away from their domain. Rather, we must make every effort to influence their thinking and planning with more mystical and spiritual ideals.

The real difficulties and problems of the world today are problems of the emotional nature of man. The spiritual; inner suffering of the world has not decreased with scientific discoveries—far from it. Misery is more prevalent today than ever

before, because the spirit of man does not get a chance to reveal itself in forms harmonious to its nature. Many of our younger generation can see no real future in our society and use many excuses to rebel.

The scientists of the future, who are themselves influenced by political and commercial forces, will have to seriously consider man's role in the new society which they plan to create. We must be sure that our influence is felt where it is most needed, and the present trend in world affairs should convince us, beyond all doubt, that our Rosicrucian concepts concerning the dignity and spiritual destiny of man cannot be put aside and ignored. The spirit of man throughout the world will refuse to be fettered and chained in an inhumane and thoughtless society where individual liberty and feelings are of no account. Such a future gives no promise of the peace, love, and harmony we seek.

However, if we realize our creative thoughts are a powerful force for good, especially when many minds work in concerted action, then scientists and others will have to take notice and our influence will prove to be the saving grace and blessing of all mankind.



The Celestial Sanctum

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

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Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date.

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS Monday through Friday
9:00 A.M. to 4:00 P.M.

EGYPTIAN MUSEUM Tuesday through Friday
9:00 A.M. to 4:45 P.M.
Saturday, Sunday, Monday—Noon to 4:45 P.M.

PLANETARIUM *June 15 through September 3: Every day*
September 3 through June 15: Saturday, Sunday and most holidays
Noon to 5:00 P.M.

RESEARCH LAB TOURS Tuesdays and Thursdays
4:00 P.M.

RESEARCH LIBRARY Tuesday, Thursday, Friday,
(for members only) Saturday
1:45 P.M. to 4:45 P.M.

SUPREME TEMPLE Convocation every Tuesday
(for members only)
8:00 P.M. September 4 through May 13

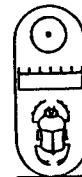
APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be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

When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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



Evolution of the Soul Personality

by Albert A. Taliaferro, D.D., F.R.C.

EVERY HUMAN BEING has experienced, at various times and for various lengths of time, a sense of isolation and loneliness which throws him back upon himself, and a total lack of adequacy to handle the affairs of life. This may not seem obvious to many, but loneliness is the most compelling factor in the human search for meaning, purpose, and reality. Sooner or later, after many lifetimes of outer objective experience and activity, the individual is firmly forced to look within himself to the still small voice which can solve his many problems and give him answers to his many questions.

This small voice is the inner self, or to use the philosophical word, the soul of man. Most people do not believe in the soul and have no consciousness of it. It is, however, a fact of nature and has been experienced by many. It is an energy—in fact a combination of energies—of pure spirit or life on the one hand and material energy on the other. The union of these two energies brings about a condition which has as its chief attribute the faculty of consciousness.

This consciousness within every individual projects itself through the five senses, the feeling and emotional nature, and the thinking and mental apparatus.

It is the unifying principle in a personality which makes possible the direction and the use of self.

After a long period of identification of this consciousness with the outer form or the material body, it eventually reflects its own consciousness from the energy of matter, which acts as a screen, back into the inner self. This dramatic moment is one of transformation, and marks the change of consciousness of the individual, for the first time making him a true thinker and a citizen of two worlds.

The first world, the material, has long been known and is only too familiar in its many forms. It has produced a sense of separateness and has created the illusion that there is not to be found anywhere the answer to the questions of why, how, when, etc. After a long period of growing intensity of yearning and longing—which is the sense of the inner self attempting to break into and upon the consciousness of the individual—the mind finally recognizes this longing to be the voice of the true self.

The Inner Self

Attempts to identify with this self are called thought, concentration, meditation, worship, prayer, study. At first, these attempts are feeble and discouraging, producing little or no results. But, because of the marked indelible imprint upon the consciousness during the first moment of awareness of the inner self, there is always an attempt to return to that moment. Vainly at first, and all too infrequently later, the original moment is recalled and new moments of contact can be made. These contacts are irregular and, of course, it is impossible for the

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Dr. Taliaferro, a long-time Rosicrucian, is a professional counselor in Texas and a regular instructor at Rose-Croix University of San Jose, California.

consciousness to be stabilized in that new and baffling world.

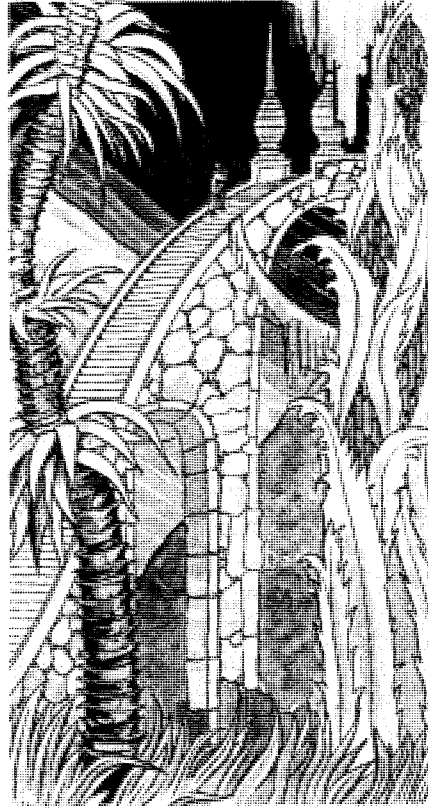
After a long period of time, perhaps many incarnations, the individual self finally is able to stabilize its thought and feeling in the consciousness of this new being and it then dawns upon the individual that he himself is in fact that new being. He comes to know that he is the soul and that the physical individuality is the outer expression of the will, the love, and the Divine Intelligence of that self. There finally comes a period when the individual sense of self can swing or oscillate between the outer and inner self and identify at will with either of them.

An Exchange of Energy

With this increased ability to contact either the outer or inner self at will, the individual seems to sense an inflow of energy which is, in fact, the exchange of energies between the two selves. As the sense of duality becomes markedly increased, there comes a time when the attempt to identify permanently with the inner self produces a violent reaction on the part of the outer self. The sense of morality and spiritual perfection of the inner self produces a profound sense of inferiority in the outer self because it cannot live up to the emotional and mental interpretation of what that perfect inner self must be.

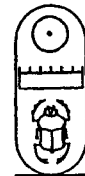
The struggle to perfect the outer self begins. The inner self seems to sense the needs of the outer self and on various occasions will come forth with a clarion call, with an idea or a strong sense of energy or a sense of direction, a solution to a problem, a conviction of meaning and purpose—all of which are moments of intense meaning to the aspiration of the outer self. It seems that the soul, in increasing its intensity of concentration upon the outer self, sends more energy into the outer self. This causes the individual to feel an intensity and exhilaration which, in moments of meditation and concentration, vivify and enliven man's outer self to the utmost.

To the extent that the physical body, the emotional nature, and the mind can adjust to these states of consciousness of the soul there is health, energy, positive love, and a sense of wisdom—and in the mind a conviction of knowledge and will which, at times, seems irrefutable.



Eventually, as the violent oscillation between the two selves becomes less violent and frequent, a stabilized relationship begins to develop. A growing sense of purpose in life fills the conscious objective mind and the aspiration of emotions seems to change into a serenity—a peace which is most profound. The physical body, with all its instincts and longings for feeling and expression, becomes docile and willingly obedient to the inflow of direction and inspiration from the higher self.

There comes at rather infrequent intervals what seems to be the synchronization of the vibrations of the individuality and the soul personality. At these moments of union or harmony, one has a flash or sense of exaltation, immortality, guiltlessness, wisdom, boundless love. It is illuminating to the mind and calming, soothing, and reassuring to the feeling nature. It brings harmony and balance



to the material body and its relationship to the sense of desire and mental purpose.

Long before this time it has dawned upon the individual that he must give the wisdom, love, and truth from the inner self in service to a needy and weary world of human beings. In attempting to meet the needs of humanity in the way that seems most appropriate, a sense of purpose grows and one realizes that it is in service that the channel of the individuality can be perfected for the continual flow of the powers, the love, and the intelligence of the inner self. When the synchronization of the two selves reaches a point of harmony, a strong sense of purpose or vocation is focused in the consciousness.

At this point the true meaning of mysticism, occultism, religion, and philosophy is made clear in the human mind. The mind is the midway point between the two worlds—the one we call God and the other the world of man. The realization that the two are in fact one, and yet are two, is a mystical state of duality and of union. In religion this is known as *union with God*. It is the meaning of the Christian phrase, which was taken from the Egyptian description of the Pharaoh, the "God-Man."

From the beginning of time, the physical body, the emotional and mental faculties, and the combination of these called the personality, have been the reflection, in fact, the very being of God Himself in the world of appearance. When the evolution and growth of this outer being reaches a point where it becomes

conscious of itself and its true nature, it then becomes conscious of its cause which we call God.

The soul is God Incarnate, the Son of God embodied in human flesh. When the mind focuses upon the soul, the purpose and meaning of life becomes a true reality and when the moment of synchronization or harmony arises, the outer self and the inner self of meaning and purpose become one. All of the fruits of previous incarnations are integrated in one individuality—becoming the expression of the true self, the soul. The "I am" becomes the "I am that I am." The creative power of God becomes the consciousness of the individual. The individual submits to the duty of love, obedience, and responsibility—the ability to respond to the commands of the divine self. Since the Being whom we sense as God has created the universe in the first place, He then is able to use His second creation, the consciousness of man, to create on earth a kingdom of heaven as it is in heaven. Thus, paradise, which has been lost, is regained.

The God-Man is an outpost of the kingdom of heaven on earth and is enabled to know and do the will of God in the world of human affairs. Thought, feeling, and action are then in fact God in human flesh, appearing as will, love, and divine intelligence—the outward, visible, and objective sign of inner, spiritual, and divine reality. One more human being has become a Savior of the World. △

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ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 21, 1980
8:00 p.m. (your time)

Thursday, May 15, 1980
8:00 p.m. (your time)

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

Reflections on Personal Immortality

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

"I have lain in the breast of a star, and danced on the lips of a rainbow; I have been caught in the laugh of the moon, and tossed my limbs in the yellow hair of the sun and the white hair of the old, old moon. I have slept on the edge of a blue and gold cloud; I have drunk the purple wine from the sky, and heard the love of the thunder. I have seen the Spirit of God flying through the air in the lightning. I have lain in the light that flashes from a man's eyes to a woman's; I have seen the morning hanging on the arms of the night; I have touched the verge of all eternity and found it one unending pleasure. And yet I have found something newer and sweeter than all—I have found death."

—From *The Beloved Invader* by Eugenia Price

There has probably never been a time in all of human history that man has not speculated on the possibility of life after death; that is, the existence of a state which we call *immortality*. Controversy has raged pro and con regarding the subject matter related to this important consideration of man's state of existence.

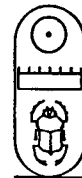
The basic principle we all know is the life we live now seems limited and restricted, and the hope springs eternal that life in some form is going to continue after the present earthly life ends. Even more controversial than the subject of immortality itself is the question of whether or not a personal immortality exists.

I would define personal immortality as a continuing existence of the entity constituting the human being during the earthly existence he experiences while in a physical body. In other words, a personal immortality would be a continuation of an individual, conscious life. Philosophy and religion have held to the general basic principle that personal immortality can exist, and when death comes to the physical body, the soul or life essence of the human entity continues and mentally we are able to



continue evolving and living as intelligent entities, possibly carrying over into that state of existence memories of the physical existence we have just completed.

This, of course, is contradictory to the principle that we do not remember specifically and in detail any former life or the experience of an existence prior to birth. It would seem that if one of these principles were true, then both of them would be true—memory would have a beginning before the physical life and would extend into a life that would be the



personal immortality for which man hopes.

In practically every philosophy and religion of an idealistic nature, there exists without argument the fundamental belief that there are two realms of existence in the universe, the finite and the infinite, or we might say the physical and the immaterial. We now exist in a physical existence. The environment is physical. The nature of our being is physical. Our bodies are physical. The brain with which we function and in which we seem to have consciousness is physical.

A Vast Difference . . .

All these physical phases of environment and attributes of the individual constitute the human entity existing on earth. What we so often forget is that there can be and surely must be a vast difference between the physical and the nonphysical, between the finite and the infinite. Almost everything we conceive of in our existence under the circumstances of our material expression is in terms of a physical condition.

We exist as physical entities who know very little besides a physical world, and as physical beings we live and participate in various experiences. What is so necessary to be impressed on the consciousness of each of us is that if personal immortality is a fact, it lies outside the realm of the physical. It lies in a nonphysical state. It lies in an area in which the soul functions separately and is a completely separated entity from anything with which we are familiar at the present moment, except our own consciousness.

We cannot consider a personal immortality in terms of physical existence. We will be greatly disappointed, I am inclined to believe, if we expect to find in a future life anything that is familiar to us in a physical existence.

Some time ago a book was published that became quite popular. It related experiences of individuals who had almost died, that is, had almost passed through transition as a result of illness, surgery, or accident. Investigations have been made of the experiences related by each individual who had gone through such an experience. The individuals who made reports were undoubtedly sincere in reporting experiences which they believed to be a phase and proof of im-



mortality. They believed they had temporarily died and had returned to life, and had their own reasons for belief in the validity of these reports. Many investigators looking into these reports and discussing the matters with the individuals making them also had belief in their validity.

I must take serious exception to these related experiences as proof of personal immortality. The experiences that may take place in a condition almost near death is no proof of immortality. I have had such an experience myself under the conditions that resulted from a serious physical operation, but it does not prove in any way that the condition that I experienced was very much different from an ordinary dream.

The reason these experiences are questioned, and the reason why I personally hold that they have no validity, is because they were all reported in physical terms. The individual reported having experiences that would be identical with experiences here on earth. They could see things. They heard, smelled, felt, and saw objects. They saw other entities, other human beings, possibly loved ones who had passed on before them.

The fact of the matter is they are forgetting that in a nonphysical world we will not experience physical conditions, nor will we perceive a material world. We will not perceive anything of a physical nature. Therefore, I believe these individuals did not die. They approached close to the threshold between life and transition to another state of existence, but because their reported experiences were those which paralleled physical ex-

periences is proof in itself that the experiences were either imagination or a type of dream state in which the individual was still functioning as a physical entity.

Personal immortality, if it exists, will be so different from anything of a physical nature that it is absolutely impossible for us as long as we are physical individuals to conceive in terms of a physical entity the circumstances that will exist in that state. The physical brain will no longer exist. The physical body will no longer exist. The ability to perceive through sight, hearing, taste, smell, or feeling will no longer exist. There will be no space. There will be no time.

Under such circumstances we cannot conceive of what the situation will be except to be assured that it will be different from anything of a physical nature that we experience daily while we are living in a physical body. Personal immortality is not explainable in words, which are physical things, or through any other physical medium. We must take into consideration that without the existence of space and time there will be conditions that are the exact opposite of the physical world. This is as near as we can come to explaining what such circumstances may be.

What Will We Perceive?

At the end of this life, if personal immortality exists, we will pass into a new phase of existence and gradually accommodate ourselves to a life which is non-physical. I question whether we will be able to perceive anything in the sense that physical perception exists. The age-old tradition that we may be able to meet those who have passed on before us, converse with them, and deal with them on a level similar to our physical contact with other human beings, is purely an imaginary concept primarily based on hope.

The realm of the infinite is so far beyond the comprehension of a physical entity that it is similar to comparing the complexities of advanced calculus to the multiplication tables a child learns in grade school. But even this illustration would not be as far removed.

We can look forward, I believe, to an existence that lies outside the physical world. I personally cannot believe the

physical life which we are living now is the totality of existence. I cannot believe the intelligence and abilities expressed by the human being are limited to three score years and ten, or sometimes fewer or more. But I do believe the physical life we live is a separate segment of the total of our entire existence, that we are incarnated many times, and each time we are incarnated in a physical body, we are also placed in a physical universe.

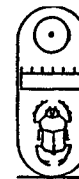
We are here to learn certain lessons through experience. What these lessons are, we will be able to tie together at some future time when the physical restrictions and the physical conditions under which we exist have ended, and we are, we might say, released from all finite circumstances so that our comprehension lies only in the realm of the infinite. Then, if we have a consciousness which is anywhere near that which we possess while in a physical body, we will be able to relate all of our experiences so that they will all have a composite meaning, and we will be able to utilize them.

I do not mean to infer that we will be unable to make contact with other entities on another plane in a future life. But I am of the opinion that contact with those whom we have loved, those with whom we have associated and have passed through transition ahead of us, will be through means similar to what we now know of as telepathy, rather than by any actual contact.

Since we will not be physical entities, there will be nothing that can be in the sense of contact. Our relationships will be strictly on a psychic plane. One reason for our existence now is to learn as much as we can of the psychic realm and therefore be as well equipped as is possible in a physical body to be able to use those psychic abilities efficiently when we no longer have the physical attributes with which we are equipped while in a physical body.

If we are without a physical body, without physical perception, without physical contact, then all our contacts and relationships will necessarily be on a psychic level. We may be able to contact and associate mentally, as it were, with those who have gone before, even if we cannot do so physically.

(continued on page 33)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Experience of Reincarnation, Part III A Group Experiment

WHETHER WE BELIEVE in reincarnation or not, one thing is clear: people do have reincarnation-like experiences. The interpretation of these experiences is an individual matter. Some people consider past-life experiences to be just fantasy. Other people believe that they are reliving actual experiences from another lifetime, while still others believe that past-life experiences are symbolic of situations taking place during this lifetime. Whatever the truth may be, the reincarnation experience seems to be a subjective state of awareness that often eludes scientific verifications.¹ If, however, the theory of reincarnation is assumed to be possible, then the subjective experience of past lives can be investigated and its mechanisms, applications, and practicality explored. We can then ask the question, "Can such subjective experiences be valuable in our everyday living?"

In addressing this question, twenty-five Rosicrucian students recently participated in a reincarnation experiment at Rose-Croix University. The students were guided into a deeply relaxed state with directions for concentrating full attention upon particular parts of the body and allowing each part to relax successively. With guidance the subjects gradually moved their consciousness upward through the body from the toes to the top of the head. After ten minutes of this progressive relaxation, the experimenter read the following instructions to the group:

"In this state of relaxation, imagine you are a bird. You are flying upward into the sky. You enter into a

dense layer of clouds and continue upward toward the sun. Finally you break through the cloud layer into the clear blue sky. You can feel the sun warming your back, feathers, and beak. It feels good to be so high and to be so free . . . high above the clouds of unknowing. . . .

"As you soar above the clouds, follow your intuition and select a direction. Allow your intuition to guide you in the proper direction. As you fly in this direction, you are going back into time . . . back to an important time in a previous incarnation.

"Soon you will begin to descend through the layer of clouds. When you land, you will assume the personality you had in a past incarnation. You will relive some important events of this past life.

"Now begin your descent through the thick layer of clouds. The mist is fading from view and you are beginning to see a familiar place. The landing is very deliberate and smooth as you choose the exact spot to touch down. As you touch the earth, you feel a transformation taking place. You have assumed the personality of one of your past incarnations. Look around you. What do you see? What sounds do you hear? Notice how you feel and then ask yourself the following questions: (1) What country are you in? (2) What kind of clothing are you wearing? (3) What is the approximate date? . . . the first digit, the second, the third, the fourth? (4) What is your name? . . . the first letter of your name, second, third, etc.; your full name? (5) Find yourself in a busy place. Is it a market? A public gathering? Look around you. What does it look like? Are there smells? Sounds? The voices of children or animals? What do the people look like? What are they doing? (6) Find yourself in a holy place, a place of quiet and worship. Look closely at

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PAST LIFE IMPRESSIONS RECEIVED	NO. OF PERSONS INTUITING CLEAR IMPRESSIONS	% OF TOTAL RESPONSES	NO. OF PERSONS NOT INTUITING CLEAR IMPRESSIONS	% OF TOTAL RESPONSES
NAME	17	68	8	32
COUNTRY	15	60	10	40
DATE (APPROX.)	17	68	8	32
PUBLIC MEETING PLACE	17	68	8	32
PLACE OF WORSHIP	16	64	9	36
CELEBRATION	12	48	13	52
MODE OF TRAVEL	15	60	10	40
UNFULFILLED DESIRE	10	40	15	60

Table 1: A summary of responses to a reincarnation exercise involving twenty-five persons.

your surroundings. What sort of ceremony or worship is occurring? (7) Now go to a festival or celebration. What is the big occasion? (8) Take notice of how you travel. How are others traveling from place to place? (9) As you prepare to leave this incarnation, recall an important unfulfilled wish, desire, or ambition of this lifetime. (10) Is there anything else you would like to explore? Are there specific questions you would like to ask about your incarnation? Do so at this time."

The twenty-five students participating in this guided visualization were then asked to again imagine that they were birds flying upward into the cloudy sky. Once through the layer of thick clouds, they were instructed to fly back to their current lifetime and gradually return their awareness to their body and classroom surroundings. The students then answered a questionnaire which asked for specific information about their experience. A summary of these responses is presented in *Table 1*.

Sixty percent or more of the subjects imagined clear information regarding a name, country, appropriate date, public meeting place, place of worship, and mode of travel. Forty-eight percent clearly visualized a celebration, and forty percent reported recalling an important unfulfilled wish. Sixty-eight percent of the participants reported that they felt that the reincarnation exercise was personally beneficial.

The experiment illustrates the ease with which reincarnation-like experiences can be triggered through guided visualization. The majority of the individuals in the experiment (84%) reported visualizing

at least one past-life incident. Some people felt they were just making up the past-life experience. Others felt their reincarnation experiences were literally true (24%). Forty-eight percent felt that their past-life experiences were symbolic.

(continued on page 34)



J. CHAPMAN

The Banner of Mercy

The Story of Henri Dunant and the founding of the Red Cross

by Trevor Holloway

IF HENRI DUNANT, a young Swiss businessman, had not been interested in a project for erecting windmills in Algeria, there would be no Red Cross Societies in the world today. It is said that "God moves in a mysterious way His wonders to perform," and the birth of the Red Cross would seem to confirm this.

In order that he could proceed with his windmill project, it was necessary that Henri Dunant present his petition to Emperor Napoleon III in person. It was with this end in view that Dunant followed Napoleon's armies across Lombardy. It so happened he caught up with them just in time to witness the terrible Battle of Solferino in June, 1859, when Emperor Napoleon led the allied French and Sardinian armies to victory to free Northern Italy from the yoke of Austrian supremacy.

Standing on high ground on the fringe of the battlefield, Dunant saw the Austrians routed. The sun set on a scene of complete chaos and devastation. Thousands of soldiers lay dead and even more lay injured. The tragedy was that only a small number of surgeons had survived, and medical supplies of all kinds were hopelessly inadequate. This meant that thousands of the injured were doomed, for their wounds could not be tended.

Henri Dunant was shocked at this terrible state of affairs. Suddenly an overpowering driving force spurred him into action. Instead of remaining a horrified onlooker, he steeled his nerve and moved among the injured, bringing them water, binding their wounds, and organizing volunteers to carry victims to the shelter of churches or any other buildings he could find. Before long he had

sheltered five hundred wounded in the great church of Catiglione.

"The Man in White," as he became known, forgot about his business with the Emperor and devoted all his time, energy, and wealth to ministering to the sick and wounded. When, at long last, the authorities took over responsibility, Dunant returned to his home in Geneva, but he could not forget the horror and tragedy of his experiences. It was known that 40,000 men had been killed on the battlefield and that another 40,000 had died later. If proper medical attention had been available, thousands of the wounded could have been saved.

Dunant resolved that he would do all in his power to insure that the tragedy of Solferino should never be repeated. He felt certain that authorities in high places would listen to his pleas that something be done to ease the suffering of battlefield casualties—no matter whether the injured were friend or foe—no matter what creed or color.

An Idea Was Born

Alas, his pleas fell on deaf ears. The people in high places paid little heed to his ideas. Even in Paris itself, which he visited towards the end of 1859, he found no support. Dunant returned home, a bitterly disappointed and very poor man. A few months earlier he had been a

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wealthy and prosperous businessman. Now all he could afford was lodging in a narrow old back street in Geneva. But if his money was gone, Dunant's fighting spirit remained.

It was when his spirits were at their lowest ebb that the germ of an idea was born in his mind—an idea which became an irresistible driving force. If his spoken words had fallen on barren soil, perhaps the *printed* word would touch the hearts of men. He would write a book. He would entitle it *A Memory of Solferino*, and hopefully it would shock people into action and drive home the message he had so far failed to deliver.

As Dunant later said: "I was, as it were, lifted out of myself, compelled by some higher power and inspired by the breath of God. . . ."

Dunant put his all into the book. In it, he described the terrible sufferings of wounded soldiers so vividly, and protested so strongly against the lack of army medical services, that the book created a great stir throughout Switzerland and beyond.

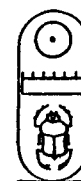
But *A Memory of Solferino* did more than find fault. It put forward two very practical suggestions. One was that every nation should build up, in times of peace, a body of trained people, ready to assist army medical services immediately in times of emergency. The second suggestion was that all nations should come to-

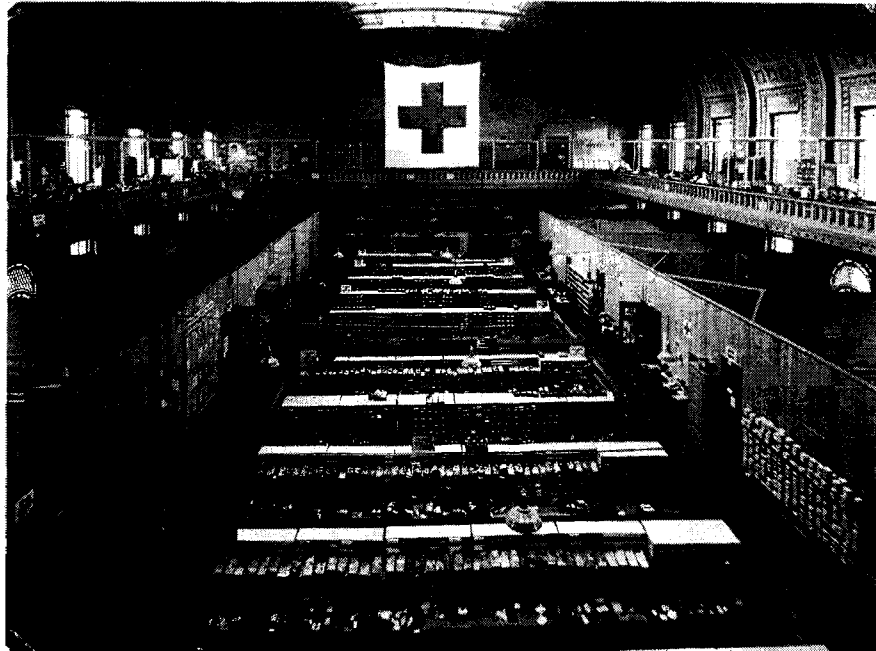


Henri Dunant at the time of the Battle of Solferino (1859)—a turning point in his life—and, below, an artist's impression of the horrible battle.

gether and agree on strict rules for the care of the wounded and prisoners of war, no matter of what nationality, creed, or color they might be.

(continued overleaf)





A wartime view of the records section of the International Red Cross Committee headquarters in Geneva. By the end of World War II over 36 million index cards concerning prisoners of war, civilian internees, displaced and missing persons had been filed. The Red Cross received over 53 million letters and telegrams, and often as many as 40,000 letters were received in one day.

Copies of the book were sent to many distinguished people including kings, queens, and princes. Dunant also attended an important international conference of medical men in Berlin and enlisted their support.

International Recognition

At long last Henri Dunant's message was heard, and his suggestions approved. In 1863, representatives of fourteen states met in Geneva to consider his proposals. This was followed by a great international meeting in Geneva at which fourteen nations adopted the "Red Cross Treaty."

As a compliment to Switzerland, birthplace of the Red Cross, the Swiss flag, with its colors reversed—a red cross on a white ground—was adopted as the emblem of "neutrality and humanity."

A start had been made, but Dunant labored on year after year, pleading with nations to improve conditions for prisoners of war. He had troubles of his own,

too. The work was taking heavy toll of his health and his wealth. He became bankrupt and had to leave Geneva to eke out a hard existence in Paris.

Dunant was almost at the end of his tether when he received a letter from Florence Nightingale. At first she had expressed the view that Dunant's ideas would do little more than relieve warring nations of their duty to care for the wounded and prisoners of war. Experience proved her judgment wrong and now, in her letter, she congratulated him on his efforts which she described as "a work truly of God and of God's civilization."

That letter gave Henri Dunant new encouragement to continue his struggle, but even so it was as a broken and destitute man that he returned to his native land in 1887. Fortunately, a kindly doctor recognized Dunant's identity as the founder of the Red Cross. He made it his business to see that Dunant was well



Red Cross worker distributing comforts to refugees.

cared for and freed from financial worry. It was a Swiss journalist who gave the news to the world that Dunant was still living and tributes came to him from many countries.

In 1901 Henri Dunant was awarded the Nobel Peace Prize, and when he died in 1910 homage came from throughout the world—from sovereigns and princes, military leaders, governments, and from the very men he had striven so long to help—the wounded and prisoners of war.

Today the Red Cross exists in nearly all nations of the world, with the International Headquarters in Geneva. In Dunant's time, the work was largely confined to the care of the wounded and prisoners of war, but today the Red Cross aims at relieving human suffering in nearly all its forms.

The speed and mobility of the Red Cross in action has become a legend and is the result of truly marvelous organization. In times of war, famine, floods, earthquakes, and other great disasters, the Red Cross is among the first on the scene to bring relief. The individual National Societies are geared to speed into action anywhere at a moment's notice.

Vast stores of food, clothing, blankets, tents, and medical equipment, etc., are located at strategic centers ready for instant use.

How amazed and delighted Henri Dunant would be today if he could see how his vision has grown! Millions of refugees and displaced persons have been cared for; the aged and handicapped are helped; the lonely remembered—wherever there is human need, there is the Red Cross with a helping hand.

Nor must we forget the great work being done by members of the Junior Red Cross. Hundreds of thousands of these young people are spreading the spirit of service, of compassion and international understanding which the world so sorely needs. They give of their leisure time to study first aid, visit the deaf, the dumb, and the blind. Youths help at children's holiday camps, read to old people, write their letters, or do their shopping.

Henri Dunant failed in his mission to erect windmills in Algeria—but instead of windmills he brought into being an organization destined to bring relief from suffering to millions throughout the world. Is it not possible that Henri Dunant was a disciple sent to the battlefield of Solferino by God Himself to unfurl the banner of mercy?

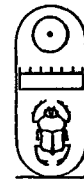
A Red Cross field hospital in the desert.



Christmas Bells

For ages the Christmas Bells have rung their message of peace upon earth and goodwill to all men. For ages they have summoned a sleeping world to a new life, a new ideal, a new joy.

—HELEN KELLER



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

Making Christmas Come True

WE ARE approaching the holiday season when the majority of the people of the Western world give vent to all their pent-up emotions, so far as great celebrations and religious and human brotherhood relations are concerned.

Whether or not we are Christians in no way affects our appreciation of the spirit of Christmas. Of course, a month before the Christmas holiday is the popular Thanksgiving holiday in the United States, and immediately after Christmas falls the New Year holiday which is very widely recognized and celebrated in most countries of the Western world. Therefore, between November 25 and January 2 our lives, our social affairs, business and personal interests, and other matters are greatly affected by the almost universal spirit of celebration, goodwill, and human joyousness.

Whether we can enter into the Christian spirit of accepting the twenty-fifth day of December as the birthday of Jesus the Christ, or not, the fact remains that Jews and Gentiles and many others of other religions accept this day as a time of goodwill to all beings. December 25, as we have stated before in this department of the magazine, was a time for goodwill, the giving of gifts, and the bringing of joy into the human consciousness long before Jesus the Christ was born.

Among the many festive days of the pagans and among the many holidays of those religious and non-religious peoples who preceded the Christian era, December 25 was the most outstanding and most important of all. There are many



things which indicate that, when the great fathers of the Christian church were perplexed at deciding upon the precise date of the birth of Jesus the Christ, they were influenced by the fact that December 25 had always been a holiday typical of the Christian spirit and would, therefore, be most appropriate.

The spirit of that ancient holiday is reflected in every feature of our present-day Christmas time. In pre-Christian years prisoners then in bondage were set free on the eve of December 25. Throughout the day people exchanged gifts, readings, and every symbol and sign of goodwill was expressed. Today the spirit of Christmas is something that is always separate and apart from the sacred celebration of the birth of the Great Savior. As we have already said, even those peoples whose religious beliefs do not permit them to keep the sectarian holiness of the day find in it an opportunity for the definite expression of the spirit of goodwill and human fellowship that is very broadly and quite uniquely the true expression of the Christ spirit.

Modern civilization has become quite accustomed to systematizing its emotions and organizing its human expressions. There are millions of persons who labor throughout the year, and who need a periodical vacation from their labors in order to rest and recuperate. Many of

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these are worthy of such rest and vacation at almost any period of the year, yet for no good reason at all postpone the needed vacation until the summer months, solely because we have become accustomed to organizing even our vacations and rest periods. By common consent we have selected June, July, and August as the months in which to renew the vitality of mind and body. The idea of setting apart one day late in the fall to give thanks to God and the heavenly hosts for all of our blessings is but another evidence of our ritualistic formalities in things that should be free from ritualism entirely.

The New Year

For no reason that is sane and sensible, January 1 has been selected as the beginning of the year. It is, in fact, neither the beginning nor the end of a year or of a season. It is mid-season, midwinter in most places in the northern hemisphere, far removed from the rebirth of the year and the rebirth of life throughout nature as made manifest about the time of the spring equinox in March.

In many Asian countries the month of March is looked upon as the proper time for the celebration of the beginning of a new year. It is not only the beginning of a new season but the beginning of new life after the long sleep and transition of nature throughout the winter. So it is with the spirit of goodwill and good fellowship. Instead of expressing this goodwill to all beings throughout the year and seeking every opportunity to give to those who are in need, and to bring happiness and joy to others who are in sorrow, and singing the songs of *life everlasting* to those who are cosmically and spiritually asleep, we wait for Christmas day to do those things which might be done on any day of the year.

Perhaps there are some utilitarian and practical benefits to be derived from the working and systematizing of our emotions and the expression of our desires. Perhaps by concentrating such expressions into one brief period of the day, or two or three days, we are more efficient and more definite in what we do.

Perhaps the fact that December 25 is so universally looked upon as a time of goodwill induces us to express the goodness in our hearts more completely, and

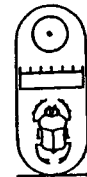
with greater significance than we would under different circumstances. If this is an argument in favor of organized and ritualistic emotional expression, then we should be logical enough to prove it and to do it. Therefore, I say to those who withhold from others throughout the year the goodwill they should express, and who restrain the impulses to give and share with others what they have, that on Christmas day or throughout the festive week following it every effort should be made to unburden these pent-up and restrained expressions of the entire year.

Trustees for the Cosmic

Unquestionably, each one of us owes something to others, and unquestionably each one of us is enjoying benefits and blessings that we can and should share with others. The cosmic law of compensation and the universal law of supply and demand require that we not only give thanks for what we have, but that we look upon ourselves as trustees for the cosmic dispensation of blessings. God and all of nature requires human channels through which the great work of the universal benedictions can be carried out. Each one of us is a channel, therefore, for the dissemination of that which God intends each of us to enjoy.

Certainly joy and happiness are the most essential things in life, often enjoyed in abundance by many but found wanting in the lives of many more. I need not pose as a prophet nor phrase my words as a prediction when I say that next Christmas day there will be millions in our own environment and close to each one of us who will find that day nothing more than a day of ordinary experiences fraught with solitude, despondency, gloom, sorrow, want, and regret. Without leaving our immediate neighborhood or, perhaps, even crossing the street, we can find someone on that day whose picture of life will be the very opposite of our own. Just how any one of us can feel the fullness of Christmas joy and be as extremely happy as we should be while across the street or around the corner there is someone in want or in sorrow, in sadness and grief, is something I cannot understand.

We speak of desiring to have the Cosmic Consciousness developed within us. Even those who are not essentially



Christians admit that the presence of the Christ Consciousness would be not only desirable but the maximum of their earthly desires. Yet, if there was any one outstanding emotion made manifest by the living Christ on earth it was the consciousness of the sorrow of the world. He constantly expressed the thought that He was highly sensitive of the grief, the pain, the bitterness resting in the hearts of those around Him and throughout the world. He was a man of sorrows, not because of personal experiences but because of His consciousness of the experiences of the millions of human beings around Him. How then, can any of us expect to have, or feel that we do have, the slightest degree of Christ Consciousness within us and at the same time be immune to the sorrows of the world and restrain from sharing our happiness and our blessings with those who do not have them?

If we would get the utmost out of the Christmas spirit this year or any other year, and if we would live a life that would exemplify the Christ Conscious-

ness within us, we will seek, as the ideal Christ sought and as the ideal of Christ within us would seek, to find opportunity, occasion, and means of bringing some happiness and joy, some relief, some bright light of hope and cheer into the lives of those who do not have these things either at Christmas time or any other time of the year.

Therefore, make this Christmas a holy day in the true Christian spirit by sharing with others to some small degree, at least, that which you have in abundance. In this way make Christmas come true, independent of its religious significance, independent of its sectarian meaning, and uniquely and wholly in the spirit of the ideal that it exemplifies.

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

ROSICRUCIAN MYSTICAL FAIR

ARIZONA, PHOENIX—Phoenix Chapter AMORC Mystical Fair—January 27, 1980, Phoenix Ramada Inn, 3801 E. Van Buren, Phoenix. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC Director of Printing. For more information, please contact Frater Mike Kruse, c/o Phoenix Chapter, AMORC, P.O. Box 13382, Phoenix, AZ 85002.

The Purpose of the Rosicrucian Order

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

Address Scribe S.P.C.
Rosicrucian Order, AMORC
 San Jose, California 95191, U.S.A.
 (Cable Address: "AMORCO")

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Reflections on Personal Immortality

(continued from page 23)

It is important for us, whether or not we are in agreement on the subject of personal immortality, to live and become increasingly conscious of the fact that we are now restricted in the physical world. Once we are released from the physical restrictions that are ours, we will function only as souls, and as such, we will be in a sense living an entirely different life, communicating in a different way, and functioning without any physical contact.

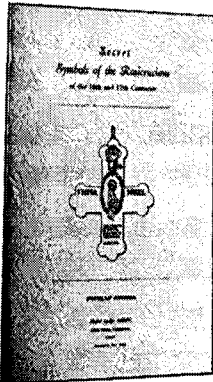
As well as developing our psychic abilities while on earth, we must develop those attributes of nature that lead us to be conscious of the higher values existing in the universe. The higher emotions are those which help us to be in contact with other entities now and will also contribute to that contact however it may function in the future.

Spinoza wrote, "Love directed toward the eternal and infinite fills the mind with pure joy and is free from all sadness. Wherefore it is greatly to be desired, and sought after with our whole might."

So it is that we should with our whole might, as stated by Spinoza, direct our attention now to these characteristics of existence—love, tolerance, compassion, mercy, and above all, to the realization that the infinite is separate from the finite, and that we are now restricted to the finite and at a future time we will be restricted to the infinite. △

The inevitability of time: It quickens the attributes of youth and dulls the faculties of the aged.

—Validivar



Size
12¼ x 18 inches

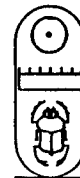
Secret Symbols of the Rosicrucians

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The Experience of Reincarnation: A Group Experiment

(continued from page 25)

When asked if their past-life experiences were related to problems that they were now facing in this lifetime, 36% indicated yes.

The true test of the value of the reincarnation experience is whether or not it can be useful during this lifetime. Even if a particular reincarnation-like experience did not correspond to an actual past life, the visualization is often of significant value to the individual. Often these experiences are useful in understanding current life situations in a symbolic way. One woman in the experiment reported an incident from a past-life visualization which felt very confining.

She ran away, across a plain and over a mountain to freedom. She described her current life situation as "ready for new experiences to broaden my horizons." One way to interpret her past-life visualization is that it represents a vehicle for the expression of her Inner Self and her desire for new, creative growth and expansion.

The true value of the reincarnation experience is not so much whether it actually happened a hundred years ago, but whether it triggers insights that urge and move us on toward new growth experiences. It would appear that there can be surprising benefits to visualizing and investigating past lives, even if one does not believe in the theory of reincarnation. At the very least, an inquisitive, open-minded approach can stimulate us to live this life more fully, and just maybe, future lives as well.

¹Buletza G., Schaa J., Bukay M. (1979) Mindquest: The experience of reincarnation I, *Rosicrucian Digest* 57(10):22; Buletza G., Bukay M., Schaa J. (1979) Mindquest: The experience of reincarnation II Symbols of growth, *Rosicrucian Digest* 57(11):18.

Research Librarian Retires . . .

Ruth Phelps, AMORC Research Librarian for 24 years, and AMORC employee since 1951, recently retired. Over the years Soror Phelps has greeted thousands of Rosicrucians from throughout the world and helped them utilize the extensive collection of material in the Order's Research Library. Along with her library work, Soror Phelps has conducted in-depth research in the Rosicrucian historical collections, written articles for the *Rosicrucian Digest*, and served on the faculty of Rose-Croix University.



Ruth Phelps, F.R.C.

Soror Phelps is a graduate of the University of Louisville in Kentucky, and prior to her library appointment, served as a secretary in the Emperor's office. We extend our best wishes to Soror Phelps in her retirement.

Newly appointed Research Librarian Soror Clara Campbell is a graduate of the Teachers College of the City of Boston and has been active in the Rosicrucian Order most of her life. Soror Campbell served as Colombe in the Rosicrucian Lodge in Boston and is the mother of three Colombes Emeriti.



Clara Campbell, F.R.C.

**The
Rosicrucian
Digest
December
1979**

Rosicrucian Activities Around the World

MRS. ANITA FALERI of Siena, Italy, has been presented the Rosicrucian Humanitarian Award. Frater Chibuzor G. Uba, also of Siena, made the presentation. Mrs. Faleri is a retired nurse who devotes her time and skills to the sick and disabled free of charge.

At the *Misericordia di Siena*, a humanitarian organization for the sick, Mrs. Faleri spends five hours of her day giving treatments to those in need. In addition, she administers treatment to many needy people who visit her at home. Mrs. Faleri finds time to visit the local hospital occasionally to help care for the patients and cheer them up. Mrs. Faleri has traveled to France twice, specifically to help the sick. Her first trip was to Lourdes Sanctuary, where she spent five days. Her second trip was to Loreto Sanctuary, where she was awarded a medal for her humanitarian services.

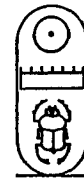
The Humanitarian Award was a surprise to Mrs. Faleri, who was very touched at being so honored. She plans to continue her selfless work, and we wish her much success.



Mrs. Anita Faleri, Humanitarian Award recipient, and Frater Chibuzor G. Uba.

Imperator Ralph M. Lewis was the honored guest at the exciting 1979 Central California Regional Conclave in San Francisco on October 6 and 7. Over 300 Rosicrucians heard his excellent discourses, participated in the open forum, and enjoyed the pleasure of his company. Grand Lodge was also represented by Mr. and Mrs. Edward Lee and by Regional Monitor Mary Ann Fogg. Frater Lee and Soror Fogg conducted effective audience participation exercises which enhanced the members' awareness of various Rosicrucian points of interest. Lodges, Chapters, and Pronaoi from

throughout the area cooperated and performed in four colorful mystical dramatizations, including a beautiful Colombe Presentation directed by Cynthia Rettberg, and the Greek allegory "Rite of Demeter" directed by Lisa Smith of Peninsula Chapter. Other special demonstrations, a delicious banquet, and a deeply moving final Convocation conducted by the Imperator rounded out a highly successful weekend. Chairman John Jackson and the Conclave Committee are to be congratulated for their efforts. Special thanks goes to Earl Jones of the Scottish Rite Memorial Temple for his technical assistance.





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Erratum: An error appeared on this page in last month's issue. The photograph captions were switched around. Therefore, the photo on page 37, identified as “Former Roman Splendor” (Tivoli, Italy), is actually “Center of Civilization” (Mycenae, Greece), and the photo on page 38 is “Former Roman Splendor.”
—Editor

GHOST TOWN

Shown here is one of the remnants of the early frontier settlements in the state of Nevada. During the migration toward the California gold rush and the later silver rush of the Comstock Lode in Nevada, these now desolate towns were once teeming with adventurous people from throughout the world.

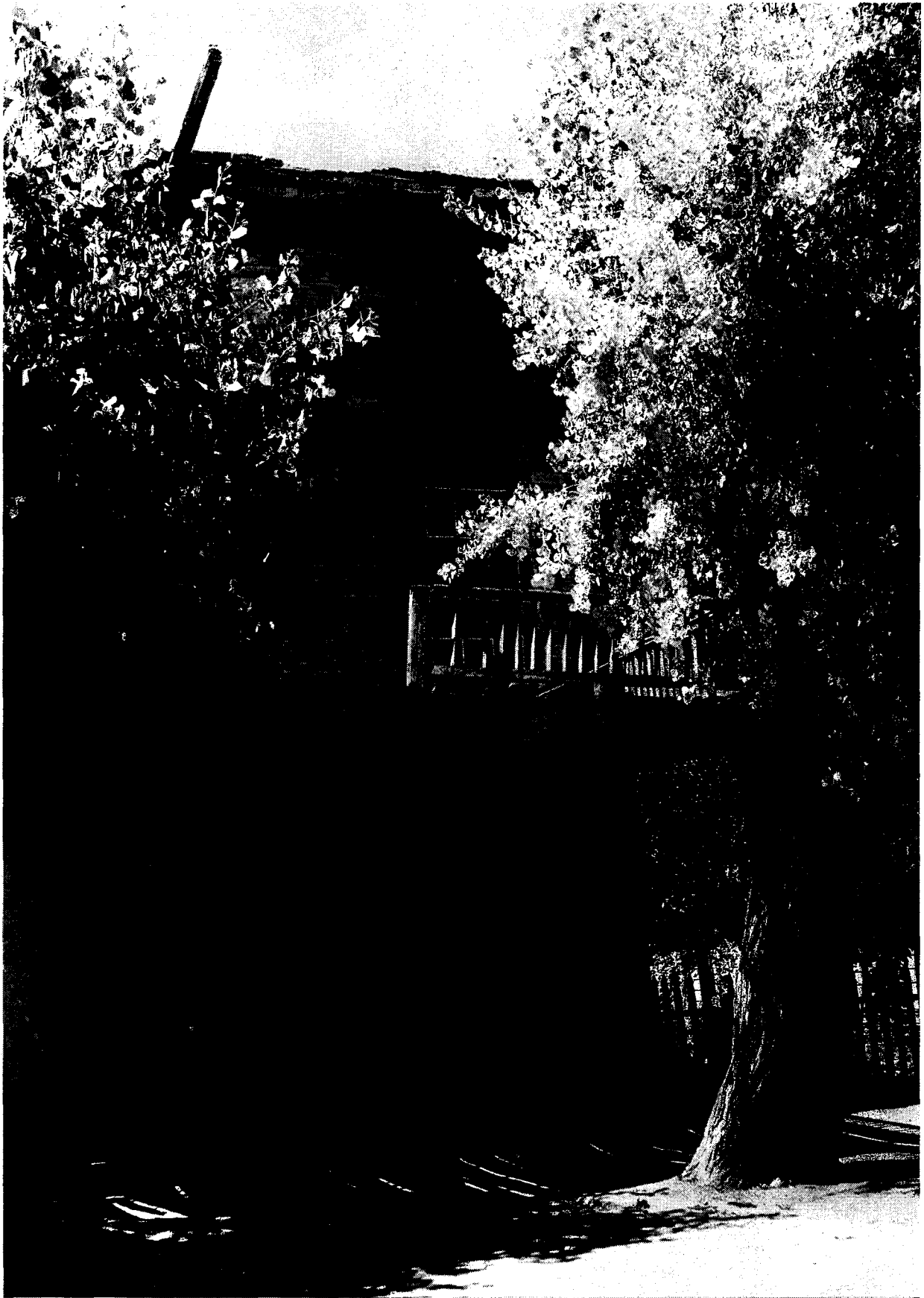
(Photo by AMORC)

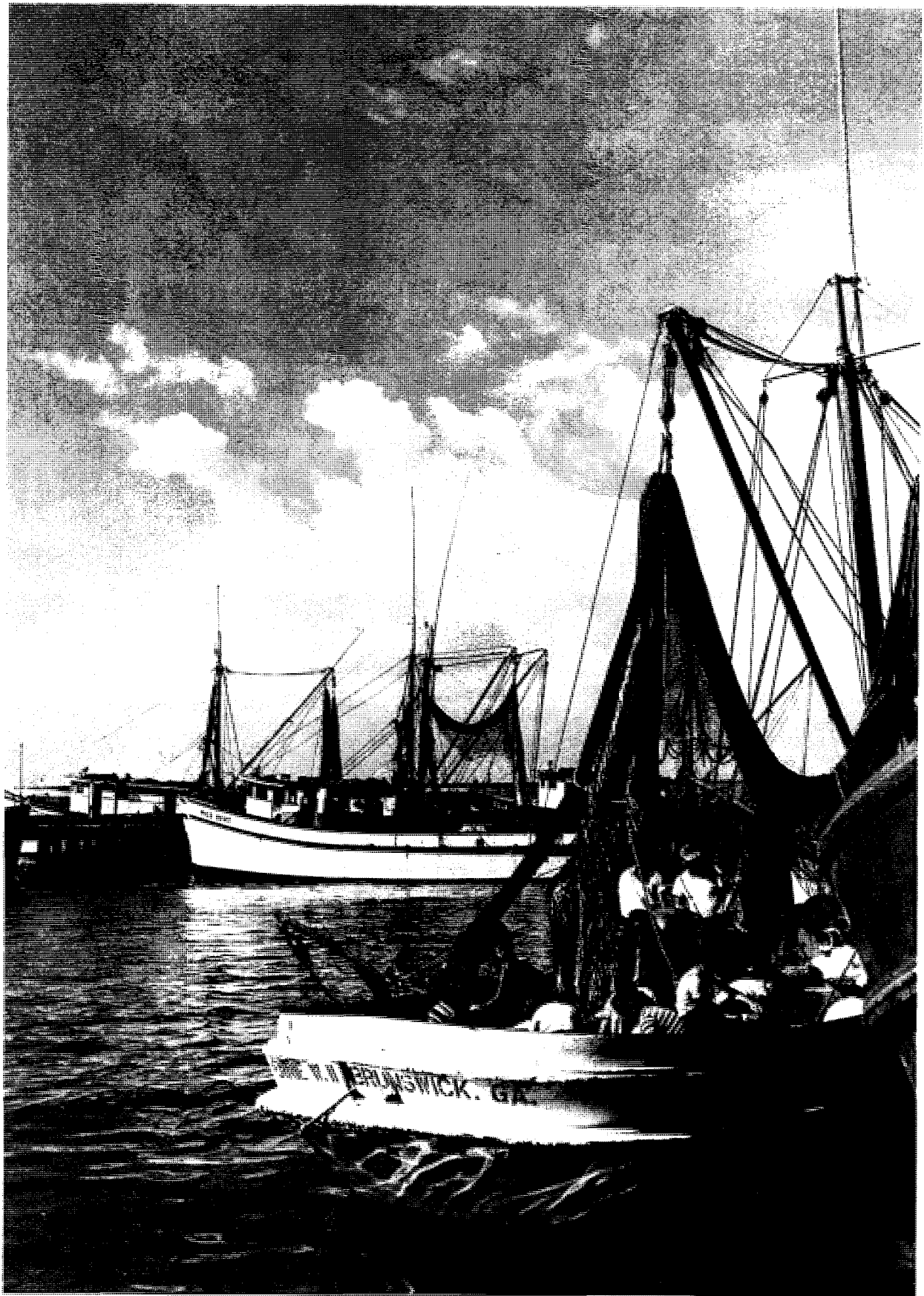
**The
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December
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THE SHRIMP BOATS (overleaf)

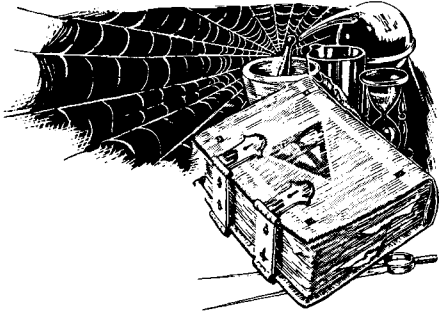
Off Key West, Florida, the southernmost part of the United States, is a large fleet of shrimp boats, usually a thriving industry. How long will these boats be able to ply their trade with an increasing pollution of the water from large oil spills?

(Photo by AMORC)





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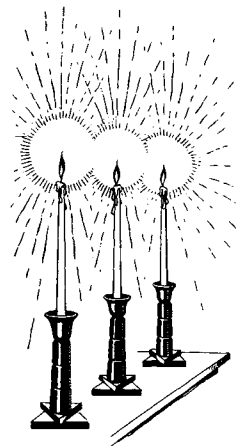
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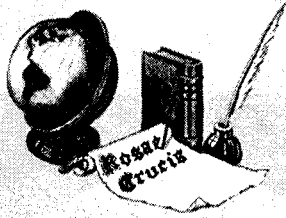
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From the Archives

THIS WORK BACON himself considered to be an important part of his Great Instauration, which also included his *Advancement of Learning* and *Novum Organum*. It is important also to note that the *New Atlantis* is published at the end of the *Sylva Sylvarum*.

This work was intended to be a collection of knowledge of the time in fields which we would call science, natural history, and the like. It was a beginning for further investigation. Briefly, this work is the knowledge on which to build by the methods given in the other works. Taken together, his works were a plan for the renewal of knowledge. In one of his works Bacon speaks of a "fraternity in learning and illumination." In fact he considered the *Natural History* to be "a work for a king, a Pope, or for a fraternity in learning and illumination."

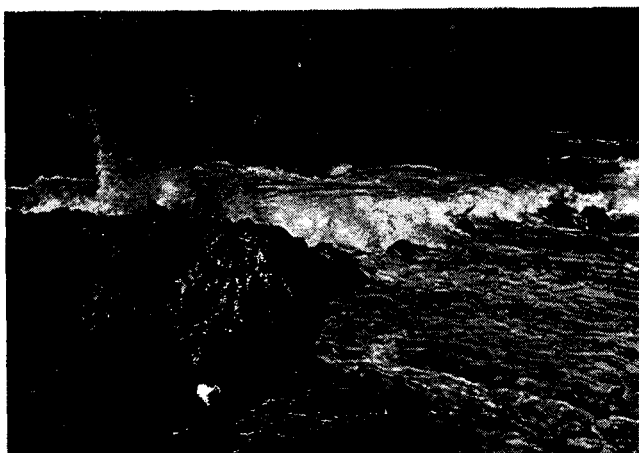
Without such a Natural and Experimental History Bacon denies that there could be any progress in philosophy and other sciences worthy of mankind. By joining experiments and use of experiments of light together, the inquest of nature and all science would be the business of a very few years. Looking back from our times, this is being optimistic; however, the point is missed if we look at the work only from our viewpoint. With a compilation of experiments and their use, the inquiry of nature and all science must be put in action or the work deserted. It lays the foundation of a true and active philosophy.

It should be noted that at that time the word "science" meant knowledge and was not used as it is now. "Men are desired humbly," Bacon writes, "and with reverence to draw near and turn over the great Volume of the Creatures, stop and meditate on it, and being cleansed and free from opinions, handle them choicely and entirely." Bacon said that philosophy was not grounded in nature and experiment and that it was deliberately designed to cripple enterprise. The hope of progress lies in a reconstruction of the sciences. The foundation must be laid in natural history.—RP



Francis Bacon's *Sylva Sylvarum* or *Natural History* was published in several editions. This one is dated 1639.

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.



ODYSSEY

Michael Faraday
Part I

MICHAEL FARADAY—physicist, chemist, and Rosicrucian—paved the way for others to harness energy through his experiments with electricity and magnetism. He created the first electrical generator, set forth the laws of electrolysis, explored the relationship between light and magnetism, and was the first to propose what is now called field theory. Also, Faraday discovered the chemical compound chloride of carbon and experimented with glass for optical purposes.

Born in 1791 in a London slum, Faraday's education got off to a poor start. He received the most rudimentary instruction in reading, writing, and arithmetic before he was apprenticed to a bookseller. This proved to be a wonderful opportunity for young Faraday to further his education. He read everything on science that he could, as well as other subjects. In 1812, he attended a lecture given by Sir Humphry Davy, a leading British scientist. Faraday took careful notes and prepared a detailed report for the great scientist. Davy was impressed by Faraday's eagerness to work and learn, as well as his report of the lecture and in 1816, Faraday became Davy's assistant at the Royal Institution.

Faraday's knowledge of science and the world broadened as he accompanied Davy on a tour of Europe. He marveled at various phenomena of nature and observed the curious disposition of the human mind. In 1821, Faraday married Sarah Barnard, to whom he was very devoted. She was tolerant of his need to study and experiment, and he continued his work with Davy. Three years after his marriage, he was elected a Fellow of the Royal Society. He did research on his own and established quite a reputation as a lecturer. His Friday Evening Discourses and special childrens' programs were enthusiastically received as he illustrated his talks with dramatic demonstrations and clear, easy-to-understand examples. Finally, in 1831, Faraday accomplished one of his major goals—the production of electricity from magnetism.

Faraday believed that all types of energy had a common source and that all forms of electricity were related. He said, "Electricity, whatever may be its source, is identical in its nature." He was always seeking unity in nature and compared the relationship of a wire wrapped around a magnet to the rotation of the earth around the sun. He understood that different rates of vibrations accounted for the many manifestations of matter when he stated: "The view I am so bold as to put forth considers, therefore, radiation (light) as a high species of vibration in the lines of force which are known to connect particles and also masses of matter together." Truly Faraday was a mystically inspired scientist.

In our next issue, we will further examine the life and research of Michael Faraday.—LBS

