

Rosicrucian Digest

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Mysticism • Science • The Arts

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Son of the Sun

The Amazing Story of Akhnaton

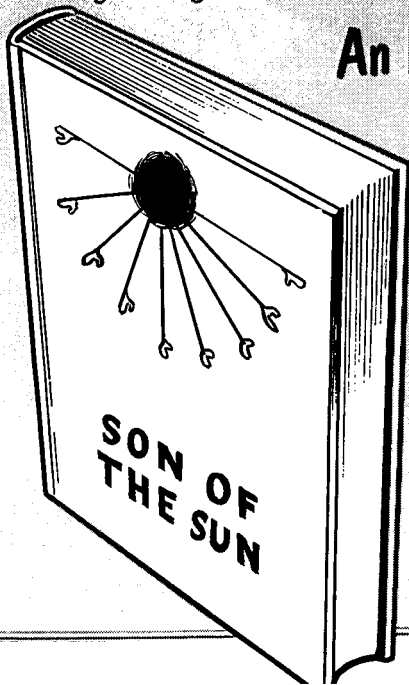
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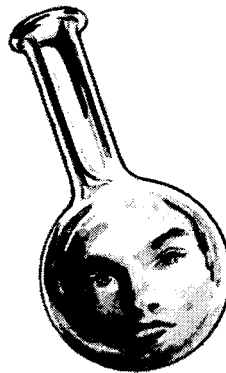
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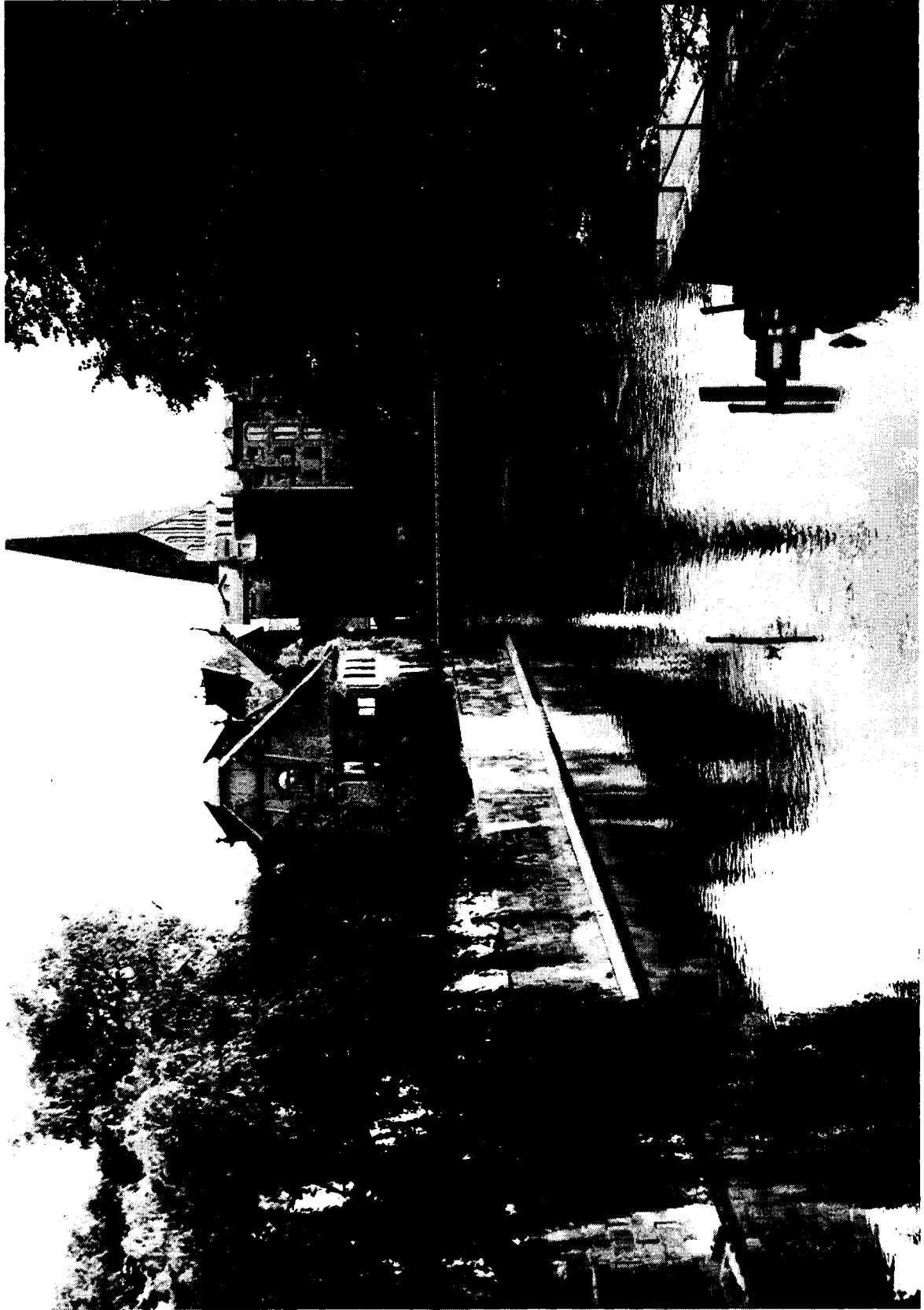
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Home of Renowned Poet Goethe

Before us we see a branch of the Ilmenau River which flows through the picturesque city of Lüneburg, Germany. It is here that the famous poet and dramatist Goethe (1749-1832) resided. It is here also that Simon Studio called a conventicle on July 27, 1586, to protest the persecution carried out in the name of the Cross. Crowned heads of Europe and eminent Rosicrucians gathered in protest against the growing suppression of free thought and speech.

(Photo by AMORC)

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Should Schools Conduct Prayer Sessions?

PUBLIC SCHOOLS are primarily intended to concern themselves with secular affairs, classified as *education*, which categorically concerns such subjects as mathematics, literature, languages, the arts and sciences. If such schools relate themselves to any aspect of religion, they deviate from their fundamental purpose. Prayer, psychologically and traditionally, concerns itself with morality, the spiritual, and that which transcends the worldly state of man. Prayer, from the religious connotation, is a petition to a transcendent, theistic being; a personal entity; or a supernatural intelligence.

The word *God* implies most of these concepts, but not all of them. In other words, prayer, as a petition to a transcendent state, is not universal insofar as the particular interpretation which is given it. Simply, people do not conceive alike the Divine to which they appeal. The very fact that diverse religious sects exist indicates a lack of agreement on the specific nature of that to which their prayer is offered.

If prayer is to be held in the public schools, what version of it is to be given? In what construct of meaning shall the Divine be presented? The elements of a teacher's personal preference or habit would be inductive to having a sectarian phraseology entering into prayer which might not conform to the beliefs of the parents of some of the children.

Even if all public school children belonged to various Christian sects, difficulties would still ensue, as the different sects have varied meanings of the Divine in their prayers. For example, should a public prayer imply in its wording an anthropomorphic god to which most orthodox sects ascribe humanlike attributes? Yet let's suppose parents think

of the Divine not in the theistic sense—not as an entity—but rather as a Universal Mind or as an Infinite Cosmic Consciousness. Such believers may be just as devout as the theistic worshiper, and abide by a moral code as beneficial to themselves and society as any other worshiper. These believers would want the prayers in which their children participate to reflect their own beliefs.

Agreement on the content of prayer and the idea it conveys is only one aspect of the vital question. There is also the possibility of embarrassing a child whose parents do not want him, for their religious reasons, to enter into the school prayer period. Even if it were arranged that the child be excused from the prayer session upon request from the parents, would he then be stigmatized by the other students because of his nonconformity?

Personal Religious Views

Prayer is an intricate element of religious doctrine and sectarian practice. If it enters the public schools, is there any assurance that all elements of sectarianism will be restrained from also entering the classroom? Is there any certainty that teachers, burdened with this new responsibility, would be able to divorce themselves from their personal religious influence and background, and keep the prayer session free from extraneous ideas and subtle implications? Even now there is some infiltration of the influence of religious sects into public schools.

The main postulation by the exponents of prayer in the schools is the supposed immorality of youth, resulting in the perversity of crime. But now very relevant

questions arise: Whose responsibility is it to teach the child *moral values*? and *When and where* should it begin? Morals and character-building are related. *Good conduct* is not necessarily abidance by a traditional religious fiat. It can also be based upon common pragmatic values. In other words, committing some act, whatever it may be, is said to be bad because of the consequence that follows, the hurt, the adversity not only to the individual committing the act, but to others as well. Nevertheless, most religions whose moral codes are declared to be divinely decreed have basically such an ultimate pragmatic value, as for example the *Decalogue*.

Is it not the obligation of the *parent* to *first initiate* these values of proper spiritual and human relationship at an early age? They may in addition enhance their child's religious instruction by means provided by the Sunday School, church, or other religious institution.

Furthermore, there is far greater efficacy in teaching moral values to a child at an early age—as most religious sects themselves advocate. The parents' intimacy, the love expressed, exerts a greater impact on a child's moral values than such instruction provided in a public school.

The United States and other nations have freed themselves from forms of theocracy (religious government). A religiously based government eventually degenerates into religious intolerance, even though at first the espoused doctrines seem innocuous in what they seek to accomplish. Confining religion in any aspect to the environment of the home or church or sectarian school is not to be construed as apathy or hostility toward spirituality or morality.

Fundamentalist Threat

Most all of the activist religious bodies in the United States advocating prayer in the public schools are fundamentalist sects. Their extreme orthodoxy and illiberalism is offensive to not only many Christians but to members of other religions as well. They endeavor to have the literal interpretation of Biblical Creation replace or have equal status with certain of the sciences in the public schools. They conceive the words of

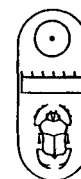


the Bible as being the exact words of Divinity; thus ignoring the historical evidence of religious councils being formed over the centuries that added and deleted material in the Bible. Consequently, this attitude of domination is an implied condemnation of the interpretations of other devout persons. If such illiberalism enters the public schools, we will experience the beginnings of interference with free education and belief.

The hue and cry for the need of prayer in the classroom and the proliferation of religious doctrines in public school books seems to imply a belief that sectarian schools (church schools) and even the churches themselves are inadequate in providing the incentive for spiritual values.

A child obliged to participate in prayer in public schools will not be more responsive to moral values or attain a greater spiritual evolvment than one who has been subject to parental moral guidance and church instruction.

A child should learn his finite relationship to an Infinite Cause—term that as you will. The abidance by such guidance, when understood, should be volitional, arising from an understanding of the personal benefits to be derived and the advantage to society as a whole. The imposition of compulsory religion, in any form, never engenders true emotional respect. *Spirituality* is the consequence of personal experience which arouses sincere devotion. It is an *inward* sentiment, not an intellectual accretion or a disciplinary enforcement.



Is the young person or adult who contemplates the mysteries of self and of reality, and experiences a humbleness in the presence of the Cosmic and a love for its manifestations, any less devout or spiritual in attitude than one who enters into collective prayers and the reading of traditional doctrines?

Religion is both *subjective* and *objective*. The *subjective* is the creedless innate motiva-

tion toward a sense of *oneness* with the *All* that both illuminates and sanctifies the self. The *objective* is the attempt to reduce this spiritual afflatus to a material symbolic form of rites, rituals, and dogma.

Likewise the painting of a rose, no matter how beautiful, is always but an image inspired first by the experience of the rose's *reality*. Δ

This Month's Cover

Our cover features an ancient tree high above Lake Tahoe. Despite fierce cold and driving wind this old tree and many of its brothers have watched over the lake for centuries—ancient guardians of a beautiful sanctuary. Located at a high elevation on the California-Nevada border, Lake Tahoe is surrounded by extensive forest and tall peaks of the Sierra Nevada. It is one of the deepest lakes in North America, and its waters, fed by numerous snowmelt streams, are refreshingly clear and cold, with fish in abundance. Long ago Indians spent idyllic summers camped alongside the lake. It is in places like this, surrounded by nature and under an open sky, that man can more fully realize and appreciate the beauty and harmony of Nature.

(Photo by Jerry Chapman)

There is a cosmic economy which permits no waste of creation. Each phenomenon of nature has a relationship to all others. So too, there must be an economy of mankind.

—Validivar

The Purpose of the Rosicrucian Order

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

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The Magic of Touch

by Dr. John Palo, B.S., D.C., F.R.C.
Member, International Research Council, AMORC

STRANGE DISEASES were attacking children at an orphanage. The doctors were puzzled. If you walked through the rooms you'd see these tiny tots gaze at you with a haunting stare. How odd they looked—more like shrivelled up old men and women. You heard no laughter, no sounds of children at play. They were slow to learn to stand and walk. Deep moans and long sighs were common. They had little appetite for food, became ill and died easily. The puzzled doctors did not know what was wrong. Hence, they did not know what to do.

Then, some wise soul with a healthy mothering instinct made a suggestion. She suggested some teenage girls from the local high school be invited to visit the orphanage. She then instructed these girls to become intimate with the children. She told them to *pick the babies up, caress them, pet them and fondle them.*

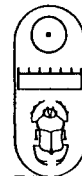
As if by magic, a miracle was wrought. The *fondling, petting and caressing* made a dramatic, healthy change in the children. It was so obvious at the first session that the girls were invited to revisit the orphanage again and again. Again and again the tots were held, caressed, petted, and fondled. And with every visit the blessed transformation continued. The children's posture improved. They lost their look of old age. They began to eat. They now smiled, gurgled, and laughed. They no longer became easily ill. They started to sparkle with life. It was apparent these children had been starving for *simple human physical affection.*

This story sets one to wonder: What is there about the sense of touch that can bring about such a miracle? Why is it our lives tend to become empty, hard, sick, and indifferent without the touch of someone we love? Why do we seem to lose our sense of will and purpose without this loving touch?

Some experiments in sensory deprivation have been performed with human volunteers. While physically confined, they were subject to no sounds, no sights, no temperature changes. Such deprivation of normal sensory input led their minds to wander. They entered the world of fantasy. They began to hallucinate. Extensive and

intensive sensory deprivation is not healthy for grown-ups. It apparently is not healthy for infants and children as well. As long as we have a body, the world of sensory input is important.

Touch is probably the least explored of our senses. Yet, it may be the most important to our well-being. Significantly enough, there is a close relationship between our skin and our nervous system. In the early days, in our mother's womb, our body-to-be is composed of three sets of special cells. One set (mesoderm) will form our muscles and bones. Another set (endoderm) will



form our inner organs such as the stomach, intestines, and lungs. The third set (ectoderm) forms *our nervous system and our skin*. Thus our skin arises from the same tissue as our brain. Skin can be looked upon as the outer brain or an extension of the brain. Its profuse sensory receptors are in full support of this idea. The skin is so full of nerves and sensory end organs that if we could see only a person's nervous system we'd have no trouble outlining the complete shape of the body. One may wonder which has the most nerve tissue. Is it the cortex which covers the brain? Or is it the skin which covers the body?

Doors to Our Consciousness

The skin contains millions of sensory receptor organs. They are the doors through which the physical world enters our consciousness. How many types of these sensory receptor end organs do we have? We have, all told, five senses. In truth it's more like nineteen.

The more obvious of these message receivers are our eyes, ears, nose, and tongue. Even these four are really more than four. The eyes have rods in the retina to detect black and white. They also have cones in the retina to detect various colors. The tongue has sensory receptor organs for sweet, bitter, salty, and sour. Our ears are able to hear a range of pitches and various intensities of sound. Yet, we are oblivious to very high pitches which can be heard by animals.

While man is inferior to some animals in the sensoriums of sight, hearing, smelling, and tasting, he more than makes up for it in imagination and intellect. Man assumes a sensory edge over animals through his inventions of the telescope, microscope, radio, television, and so on. Smell may be the last frontier in our drive to surpass. It has been estimated a German shepherd dog has one million times more sensitivity to odors than man.

Touch, the so-called fifth sense, may be the most complex. There are at least eleven

distinct senses that compose touch. Under touch there are millions of sensory end organs in the skin. Yet, any one square inch of skin is different from any other square inch. The number of pain, heat, cold, and other touch detectors will vary from one spot on the skin to another. Certainly the sensitivity of our fingertips exceeds that of the back of our thighs.

There are some four varieties of the strictly tactile senses of touch. They range from light touch to deep pressure to pain. Again, their distribution in the skin varies as to type and quantity. If you place two fingers an inch or two apart on a person's back, he or she may not be sure whether you have placed one or two fingers. The human back has less light touch end organs than other skin areas. This is why patients are often very vague as to the exact spot of back pain. Oddly enough, it is in this lack of touch end organ areas of the back that we seem especially receptive to psychic impressions. Our intuitive flashes seem to come from that part of our backs between our shoulder blades. Our hunches seem to come from our hunches.

We find a more profuse distribution of tactile sense organs in areas where our outer skin meets our inner skin (mucous membrane), such as our lips and nose openings. Also, our fingertips are rich with tactile end organs. Aside from being marvels of dexterity, our hands are our main medium of literally keeping in touch with the physical world. Hands thrive on activity. Doctors must take care not to bandage them for long, as they are quick to stiffen under constriction.

In a sense, hands represent our life's work. The use of our hands often marks our talents, our character, and our culture. They have come to symbolize life itself. Through human hands have come our great paintings, sculptures, writings, music, and so forth. In science, hands have wrought the automobile, airplane, rocket, radio, television, printing. And yet, perhaps the most noble use of the hand is to extend it in kindness to a fellow human.

The use of the human hand for therapeutic purposes goes back to ancient Egyptian times. These Egyptians felt a therapeutic

energy (sa ankh) flowed from the fingertips. The Pharaoh held daily morning healing sessions during which he made vertical passes, with his fingertips, up and down a patient's back. This was the beginning of hand therapy. The highly sensitive fingertips were approximating the insensitive human back.

The Greek Epidaurus tablets showed how the Ancient Greeks manipulated the spine of patients. Hippocrates, Galen, and Soranus fostered this therapeutic approach. Hippocrates stated, "In all disease look to the spine." This is the early legacy of modern chiropractic.

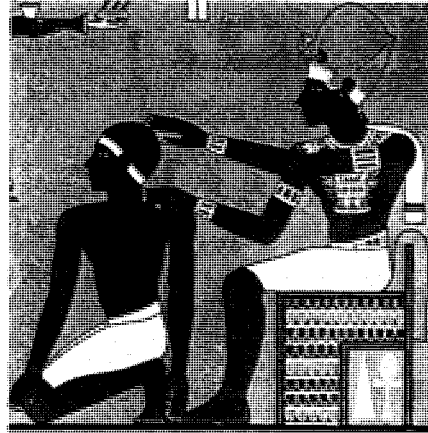
The chiropractic doctor finds an area of spinal irritation. He manipulates that area to reduce the irritation and normalize nerve impulses from the spine. The osteopathic doctor will do soft tissue manipulation of these lesioned spinal areas. The Rosicrucian technique is to apply the fingers and body's electromagnetic energy to the sympathetic chain ganglia that lie along the spine. Massage, digital acupressure, and trigger point are other hand techniques which strive to improve human health.

Tender Loving Care

We should not overlook the benefit to a bedridden patient of tender loving care. I refer to the turning and rubbing down the patient, propping a pillow, changing bed sheets, as well as giving a gracious, caring smile. Sometimes a sympathetic hand on a fevered brow is remembered longer and more endearingly than the most sophisticated treatment.

Aside from the therapeutic touch of others, your body sense of touch can be an avenue for you to help yourself. Stretching is a tonic to certain touch organs. A rocking chair is good for your nervous system. So is a bath, shower, towel rub, hair brushing as well as the grooming of one's face and body. Applying deep pressure on your cramping muscles will relax them. We should find the time to expose our skins to the four elements: earth, water, air, and sun.

We need to seek those experiences that are most wholesome, most uplifting, most creative, and most beautiful. This includes being touched with beautiful sights, melli-



fluous sounds, delectable tastes, fragrant aromas, as well as the palpable touch of love.

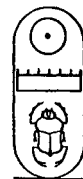
We need the human relations side to touch. A friendly hand on a shoulder during a crucial time is a fine, helpful gesture. Despair and great tension lock those shoulder muscles tight. A sincere friendly hand helps those muscles to relax. Similarly, how welcome the firm, heartfelt handshake of a friend!

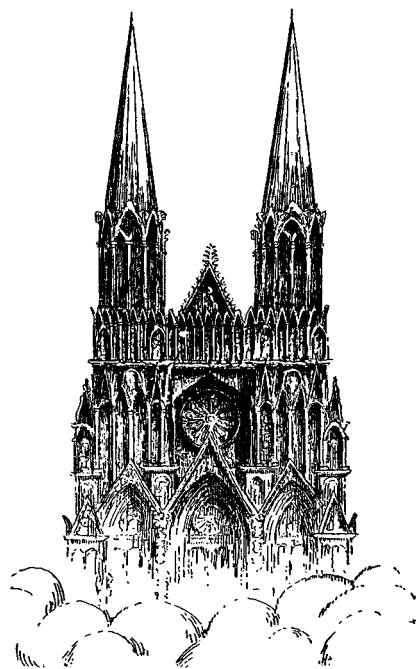
Talking and exchanging ideas is good, but friends and loved ones need more. They need the occasional physical touch generated from sincerity, genuineness, and love. Even in business these principles apply. A recent survey of customers showed the branch of a bank where the employees managed a brief touch was adjudged the friendliest.

A father should occasionally get down on the living room floor and wrestle with his children. Most animals follow their instincts and play with their young ones. It's fun and it's healthy. Even the most ferocious of animals have been known to become domesticated pets through large doses of petting and affectionate care. Infants are in especial need of wholesome fondling.

Probably the most helpful thing to do to a withdrawn, frightened, or badly disturbed child is to *hold* him, *hug* him and *talk softly* to him. In this way the boy or girl knows you are concerned. Such human contact through the loving touch can heal.

A family-court judge who had hundreds
(Continued on page 29)





The Celestial Sanctum

The Discerning Mind

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

THERE ARE MANY subjects of special interest to mystical students, and the more versatile we become in our reading, and especially in our thinking, the broader will be our view of life. Students of mystical thought should have a universal perspective of life rather than a narrow circumscribed one, which is often found in the majority of people.

This all-encompassing search for knowledge is very important to the thinking mind. Self, the inner spiritual part of each of us, expresses its nature through perfectly mundane avenues of mental and physical behavior, and the more we develop the brain and mental aspects of consciousness, the greater the field for the expression of self.

For many, the self is a prisoner within, with few or no avenues developed and

trained to express the Master Within. This inner self is always seeking to guide and direct us. It is ever present like a still small voice urging us to follow its wise advice. This guiding influence will speak out strongly and firmly upon all the issues of life once we allow it to influence our thinking and as we seek its counsel in times of need.

We need not experience the darkness of despair—not knowing which way to turn, or who is a friend or foe—if we will listen to the voice of self with its subtle influence and ever-wise guidance, which comes from the higher reaches of consciousness enlightened by the wisdom of the soul. Every day should be a day of joy and gladness, every moment should be an opportunity for experiencing the realization of the higher spiritual forces which are present within us.

The student of mysticism must also be very rational and not accept the views and opinions of others merely because they have the ring of truth. There is much in spiritual literature which is often misleading. Mystical truth cannot be imparted to another. We must seek and then find it for ourselves. Such truth comes only from within, not without. Therefore, what we read and hear in mystical literature must be viewed with great discernment, and by contemplating it, the truth will be revealed from the innermost part of our own mind, and we will have the assurance and conviction of our own beliefs.

Importance of Study and Meditation

In mystical literature, study and meditation are of prime importance to the understanding of higher values. The experiences of life teach us to look at all things wisely and well, and not to be misled by deceptive influences. So much in mystical literature is accepted on face value and in some particular cases the more irrational the claims, the more readily they are accepted. However, serious students soon learn that by looking with a critical eye at such claims, they can rely upon the judgment of the higher self, which alone can rightly judge.

To the mystical student, the value of wide discursive reading cannot be underestimated. Nothing will broaden our outlook on life or give us a greater perspective of the world we

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live in than wide reading in the sciences, philosophies, and academic literature of the world. The mystical life is a voyage of self-discovery in which books of great value can advance and broaden our outlook into a mature vision of the world and create the vehicle for the greater expression of self.

"There is nothing so charming as the knowledge of literature which enables us to discover the infinity of things, the immensity of Nature, the heavens, the earth, and the seas. It is this that has rescued the soul from obscurity. To see all things above and below, first and last, and between both is that which furnishes us wherewith to live

well and happily, and guides us to pass our lives without displeasure and without offence." —Cicero

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.

My Visit to Rosicrucian Park

THE FOLLOWING is a letter from a frater who, with his wife, visited Rosicrucian Park for the first time. His description of the occasion is so well expressed, indicating a keen observation, that we pass it on to our readers with the hope that it may entice others from throughout the world to pay us a visit.

"... my wife and I arriving in San Jose for three days. This was our first visit to Rosicrucian Park.

"Our motel was within walking distance of the Park; so after getting 'settled in,' we walked along Naglee Avenue from the Alameda. The afternoon was radiant and the temperature perfect; reminiscent of an early fall day we experience in the Northeast. Our enthusiasm running high.

"There before us, guarded by the falcon god Horus, stood the Administration Building; like something magically transported

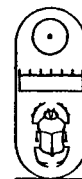
from ancient Egypt. Its imposing structure emanating a calm strength and purpose. As we leisurely strolled the walkways, it became apparent to us that great thought, planning, and above all, love had gone into the perpetuation of this, the See of AMORC's worldwide activities. The delicate beauty of papyrus juxtaposed with vibrant roses and petunias; the outstretched arms of the statue atop 'The Fountain of Living Waters' greeting us; the musical sound of running water; the melodious song of birds, as they expressed their joy of life; the Akhnaton Shrine, Mosaic Mural, statues and buildings—orchestrated elements that assailed our senses in an overpowering overture. It is a credit to all who have contributed to the establishment of the Supreme Grand Lodge of AMORC. From those earlier days when Harvey Lewis intuitively felt San Jose was the 'place'; to the beauty, peace, and dignity of the location today."

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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Apostle of the Atlanteans

by Harold Preece

TWO GREAT INDIANS of Atlantean descent labored to restore the broken Red tribes during the formative years of the American republic. One was Tecumseh, whom historians are beginning to rate correctly as a valiant soldier and a far-seeing statesman; the other was his brother, Tenskwatawa—justly called the Prophet, although many uninformed writers have used this title as a term of derision. Generally, he has been portrayed as a shrewd, cynical troublemaker directing a savage and fanatical cult of the tomahawk. Yet, we of a kindred arcane tradition must judge him differently.

This devout Magus of the original Americans was a wise and deeply learned high priest of the old universal Atlantean-Celtic religion which the Indian sacred societies perpetuated and extended for centuries prior to the advent of Columbus. Through the doctrines of the Ancient Ones, Tecumseh sought political redemption for the tribes. By the same august teachings, Tenskwatawa sought their moral reform.

Ignorant white officeholders and their armies sought to destroy the Prophet and his movement with words and weapons. But significantly, one semi-occult Christian sect of his generation recognized him as an inspired Adept and urged that he be treated with the honor and attention due a man of his stature.

Lalawethika (meaning a rattling instrument) was the name given this distinguished Teacher when he was born in a village of the Shawnee tribe on the site of present-day Chillicothe, Ohio, sometime in 1775. As he grew up, he displayed no skill at arms—and, it seemed, no keenness of mind. During his youth, he lost an eye in an accident so that partial blindness made him look something less than impressive.

The Shawnees predicted that the handsome and daring Tecumseh would grow up to succeed his father as chief of the Kiscopoke or Panther clan of the tribe. But Lalawethika they considered to be too stupid and inept for any tasks except the menial ones reserved for the slow of mind.

A Natural Mystic

But how shallow often is the judgment by a man's neighbors. For events proved that what others considered to be near-idiocy in [12]

the young Indian was actually a deep capacity for reflection, combined with the natural ability of a mystic to detach the self from the workaday world while meditating.

His fellow-Shawnees might worry about slaying the next deer on their hunting grounds which were steadily being converted into corn patches by the land-hungry white immigrants swarming into what is today the American Midwest. But Lalawethika, whom his kinsmen scorned, kept wondering why ruin and disaster had befallen his folk, who had once held the spiritual leadership of the powerful Algonquin tribes.

Why, he pondered, had the Shawnees been forsaken by *Coashellequaa* who was the Master of Life and by *Kohkomhena* who was the Mother? What transgressions of Cosmic Law inscribed in the Algonquin sacred book, the *Walaam Olum*, were condemning them to the gradual extinction which could also be witnessed in the clan of every other tribe?

Why had the inheritance of the Red Peoples been taken from them and given to these intruding Blond Ones who cared not for the Indian nor for the Teachings inherited by his fathers? These teachings had been brought from an ancient land located far to the East, before it sank beneath the Great Water which the Whites called the Atlantic Ocean.

Old Truths

From Pengashega, the tribal high priest, the young Seeker learned the story of the Deluge contained in the *Walaam Olum*—that little-known Indian scripture of history and parables, written in verse, which should

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be studied by all American occultists. From that aging seer to whom only a handful still listened, Lalawethika heard also of the part played by the Shawnees in settling and spiritualizing this continent of the West.

Twelve proud clans—since reduced to four—they had been during countless generations which had followed the migration of their forefathers from Atlantis. With the other Algonquins, the Shawnees were included in the Eastern branch of the Atlantean-American family while the Pueblo-Cliff Dweller stock constituted the Western segment of the same great parent stock.

As Lalawethika knew, the Shawnee had given their name in varying forms to the Suwannee River of Florida and the Savannah River of Georgia. From the venerable priest, he heard of mysterious white men who had come preaching the old truths with new applications at the time that the tribe was maintaining its principal settlements in Florida. We now know that these Whites were disciples of St. Brendan, the Irish missionary bishop of the Celtic Church who visited America during the 6th century A.D. Furthermore, the Celtic Church was derived ultimately through the Irish Druidic priesthood from the Hibernian mystery schools of ancient Atlantis—and the refugee priests from the flooded old continent gave to Ireland its earlier and sacred name of Hibernia.

But all this, as Lalawethika realized, was a glorious, almost forgotten past, emphasizing by its contrast a sorry present and a dubious future for his people. Dust and scorpions, he was told, now covered the magnificent temple of Guaxule which the Shawnees had built for the religious instruction of other tribes and whose massive ruins may still be seen near Cartersville, Georgia. There Indians no longer came in ceaseless pilgrimages to revere the symbol of the Cross which had been the immemorial token of life and resurrection in Atlantis, Hibernia, and America. At its silent, crumbling altars, no priests of the worshipping tribes now knelt to receive the copper Tablets of Law which had been cast and transcribed by the anointed ones of the Shawnee.

Pengashega's temple was but a tepee. His



Tenskwatawa, the Prophet

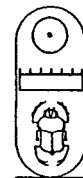
congregations were the dwindling groups of older people plus those like Lalawethika whom the tribe regarded as simpletons. Sick with sorrow, Lalawethika for a long period abandoned himself to drink and dissipation. Then abruptly, he decided that he wanted no more of vice. Debauchery could no longer be an escape from responsibility. For him and for all Red men, there must be a Deliverance and a Way of finding it.

But he could not learn the Way by listening to the sermons of the Christian missionaries operating in this frontier domain from which the "Long Knives" (Americans) were brutally exiling its original Indian inhabitants. With the ethical and moral principles of Christianity, Lalawethika had no quarrel. But how reconcile those noble teachings of its preachers with the shabby conduct of its white followers toward their fellow men of a darker race?

Illumination in a Tepee

The Seeker was thirty years of age on that memorable day in 1805 when he sat in his tepee reflectively smoking his pipe. Suddenly the pipe dropped, its owner fell unconscious on the dirt floor of the tent. For long hours, he lay there motionless till finally the Shawnees gathered around him to perform the tribal funeral rites.

While they were preparing him for burial, he revived and began preaching to his startled listeners. After quieting their alarm, he announced that he had been conducted during his trance "to the spirit world." While thus sojourning, he "had been per-



mitted to lift the veil from the past and future—had seen the misery of evil-doers and the happiness that awaited those who followed the Precepts—.”

Similar experiences have been recorded by such Christian mystics as St. Paul and Emanuel Swedenborg. After the example of those two, Lalawethika announced himself as a Messenger consecrated by God to bring fresh interpretations of forgotten truths to his fellow men.

This Indian mystic declared that he had been ordained as “the Bearer of a new revelation from the Master of Life.” He changed his name to Tenskwatawa, meaning the Open Door—or entrance to salvation. His wigwam he converted into a shrine. Then he set about organizing a religious society to spread his teachings.

Disciples were few at the outset. Many Shawnees still regarded Tenskwatawa as being mentally unbalanced and declared that his visions were proof of his madness. But the ranks of his followers began to increase when his brother Tecumseh, whose sanity nobody doubted, publicly embraced the Precepts. Proselytes were also added from the Seneca, Delaware, Wyandotte, and Pottawatomie tribes. Soon many Indians were hearing reverently of the New Messenger, and many Whites listened scornfully.

During this period, Pengashega the high priest passed through transition. Though Tenskwatawa was not of the traditional priestly clan of the Mequachke, he was chosen by the majority of the Shawnees to fill the sacred office. Scoffing white men thereupon nicknamed him the Prophet. It was a title that the Indians were quick to adopt for their Magus as one of honor. By now the little Shawnee village was unable to accommodate the crowds coming from all tribes to hear the preaching of Tenskwatawa. So he found it necessary to establish new headquarters in a section whose name was a variation of his.

The Place of Truth

That area was the Tawa region bordering the Auglaize River of northwestern Ohio. Tawa, as an Algonquin geographical term, can be translated not only as a door but as a [14]

place where Truth is revealed. We may note its similarity to Tara—the name of the ancient Irish city which served as the World See of the sublime Atlantean-Celtic Magi who sent their missionaries to the Shawnees and to other tribes of North and South America.

In the towns of Tawa—which is Tara with the Algonquin “w” sound substituted for the Celtic “r”—Tenskwatawa the Prophet delivered these commandments:

“Witchcraft practices and medicine juggleries” were forever to cease. Indians must have faith only in Coashellequaa the Great Father and Kohkomhena the Great Mother.

Tribal lands must be held in common, according to “the ancient law of the ancestors.” For only thus would the Indians be able to hold the pitiful remnants of their domains from the ever-encroaching Whites.

Indians—like the followers of the Moslem prophet, Mohammed—were to abstain from drinking alcoholic liquors. “For the firewater of the Whites was poisoned and accursed.” Thus the Indian prophet was giving impressive moral support to tribal chiefs who were constantly petitioning Congress to curb the whisky vendors.

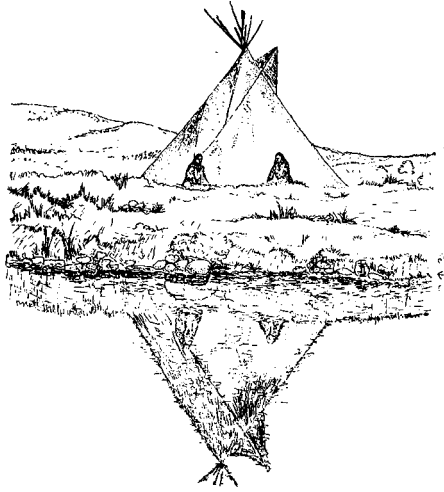
“The young must cherish and respect the aged and infirm.” This teaching was in the spirit of Moses’ commandment to “Honor thy father and thy mother.”

Indians must adhere to native dress and customs. No red man might wear the clothes of the white man or build a fire by his method of flint and steel. “Every tool and every custom derived from the whites must be put away.” Here, we may say, Tenskwatawa went too far.

Indian must not slay Indian, for the Creator had made them all brothers. Disputes between tribes must be settled in peaceful council according to the ethics of the Ancient Religion.

Indians and Whites should remain at peace—each living by their own customs and creeds. But the white man must respect the dignity and humanity of his dark-skinned neighbors.

Indians must not take sides in the wars of the Whites—not with the Red Coats, the



British—nor the Long Knives, the Americans.

Indians were forbidden to intermarry with Whites. For extinction by blood assimilation was to be resisted as staunchly as extinction by military conquest.

In keeping with this policy, Indian women and children were to be treated with love and understanding by their husbands and fathers. Since his time, women have often sat as respected councilors in tribes originally influenced by Tenskwatawa.

Polygamy, which degraded Indian women and cheapened their reputations among Whites, was to be abolished. Setting the example, Tenskwatawa and Tecumseh each married only one wife.

After Tenskwatawa had proclaimed his Gospel, the Indian tribes experienced one of the most remarkable religious and ethical awakenings ever known among any people on any continent. Native preachers ordained by the Prophet traveled from the Alleghenies to the Rockies expounding the reincarnated Atlantean faith with its Way of Life and Redemption for those recent sons of Atlantis who were the Indians. Tribe after tribe cast out its native sorcerers and white liquor merchants. Tomahawks were lowered between warring groups and

peace pacts concluded. Thieving gangs were either reformed or were outlawed; polygamous harems were dissolved.

Among the Ojibways, writes Tanner, who personally witnessed the Indian Reformation, the beating of women and children ceased for as long as the tribe lived by the Teachings of Tenskwatawa. "Drunkness," testifies this white author, "was much less frequent than formerly; war was less thought of—and the entire aspect of affairs . . . was somewhat changed by the influence of one man."

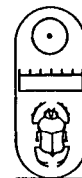
In fact, Tanner himself was one of several Whites who became partial followers of the Indian dynamic religious movement. Under the influence of an Ojibway, "messenger of revelation" named Manito-o-gheezkik or "Servant of Manito," he laid aside his "medicine bag which he had acquired from Indian fetish worshippers" and "in many particulars complied with the new doctrines . . ."

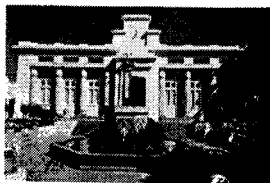
No Indian priest since the Magi of Guaxule had attracted so many fervent disciples as Tenskwatawa the Prophet. He spoke with authority, as did those native apostles who had been trained 1200 years before by the white-robed Teachers crossing the Atlantic from Tara to the New World. He served in the spirit of Ahldain, Legate of the Great White Brotherhood, who visited these shores to strengthen and broaden the Old Faith a century in advance of Columbus.

To the Indian tribes in general, Tenskwatawa restored racial pride and a sense of their importance in the cosmic plan for man. To the Shawnees in particular, he imparted a fresh consciousness of their ancient role as a priestly group roughly paralleling the Aaronic Order of ancient Israel. One would therefore naturally think that the leading Whites of his era would have encouraged the Indian Magus in his mission and seen in him a welcome force for changing the whole low moral character of frontier America.

Today for instance, Christian ministers often cooperate with Jewish spiritual leaders in interfaith organizations that broaden the total religious foundation of our na-

(Continued on page 30)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Unfoldment of Self

SELF-MASTERY is the goal of Rosicrucian students. Yet, how do we attain to this state of consciousness? Can our study of science, art, and philosophy reveal to us the principles by which our inner self unfolds?

The evolution of self is one of those grand topics that have concerned people for centuries. All cultures contain beliefs or theories about the personal development of their people. Such beliefs are rarely stated in any formal sense, yet they are embodied in family practices and social institutions such as business, church, and school. Also embodied are our expectations concerning human nature; how can human "instincts" be legitimately expressed and how must they be controlled? A host of other ideas, values, laws, and social practices are embodied in the unwritten realities of self that people hold in mind. Thus, there are a great number of ideas about the growth of self, ranging from the most abstract philosophical views to the theory implicit in the way a mother teaches her child.

Every person is exposed to the physical growth of animals, plants, and other human beings. From one view, growth is a one-stage process. Something smaller gets bigger. The seedling is a miniature tree, the infant a miniature adult, and both will, over time and with the addition of food and water, reach their mature forms. This is a linear concept of growth. This same idea is seen in certain explanations of human origins. All cultures have myths, doctrines, or theories to explain the origins of their people. Most of these are essentially the same as the Book of Genesis; the first man and woman were

plunked down somewhere by a Creator or Great Spirit, in the same physical forms as the men and women familiar to the contemporary members of the culture. Development of the human species in such early "theories" is a matter of getting from the first man and woman to the present state by the addition of more people. Such pictures of growth contrast with the understandings advanced by mystical philosophy and modern science. Interestingly, the ancient mystical intuitions are in keeping with the ideas advanced by modern science.

Growth and Transformation

As early biologists came to look at the intimate structure of plants and animals, it was gradually recognized that the process of growth and evolution was a more complex affair than was first imagined. As is now known, growth is not always a linear process in which something smaller becomes bigger. Rather, development involves progression through successive stages, levels, or planes. What exists at one stage becomes transformed into something related to, but also different from, what existed earlier.

An animal begins its life as a single cell. Of course, this is an arbitrary starting point since the cell itself develops from "simpler" elements. Cells divide and group themselves into clusters with new forms and functions. Cell clusters, such as muscles, nerves, skin, and bones, are still related to the common cells from which they all originated, but are also different in a way suitable to their new groupings. The segregation of cells by functional grouping is called *differentiation*. Differentiation is one of the basic processes common to all growth,

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development, and evolution, whether it be the body, mind, or the psychic self. The various differentiated or individuated systems are harmoniously interrelated at ever more complex levels of organization. The new interrelationships illustrate the concept of integration. Integration is the other process basic to all forms of development, whether physical or psychic.

The growth of an individual proceeds through stages during which there is differentiation and integration at successively more complex levels of organization. This picture of the growth process describes the growth of animals from single cell to mature adult form. It describes the evolution of a species. The picture equally describes the evolution of the psyche or self. This picture differs from the single-staged, linear growth idea; the first cell does not simply get bigger or multiply; rather, unfoldment of form progresses through stages of differentiation and integration at more and more complex levels of organization.

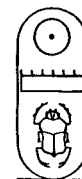
Principles of Development

From the study of development certain general principles can be drawn. These principles equally apply to psychic development as well as to the development of body systems. The first principle is that development and evolution tend to proceed in one direction. What happens at any point in the process is dependent on what has occurred up to that point. In other words, there is no transmigration of form. Second, the process tends to go from simple to complex, and there is a fixed order to the development of the various systems. For instance, in the body the nervous system develops before the heart and circulatory system. Third, events have significance depending on when they occur during development. For instance, the different body systems are especially sensitive during those embryological stages when their development is rapid, and relatively insensitive before and after. An example of this would be the way German measles in the mother



can lead to blindness in the fetus during the first three months of pregnancy. This is the time the nervous system and the visual apparatus undergoes rapid development. For this reason the system is particularly vulnerable at this time. Similarly, we are often most sensitive to psychic and emotional trauma during periods of rapid inner growth.

The general concept of self-unfoldment is also illustrated by evolutionary theory. Darwin argued that the present form is the result of a long process of evolutionary development. The life of the species, just as the life of the individual, begins in a "simpler" form and then undergoes transformation over many generations. This evolution shows the same characteristics of differentiation and integration, as different animals adapt to various environments. One can construct a developmental ladder of evolution with one-celled animals at the bottom and complex animals at the top. Such a ladder of development is analogous to the development of the individual embryo or the psyche's ascent through the planes of con-



sciousness. Each illustrate the general principles of unfoldment. Thus, these three principles operate whether we speak of the development of individuals, the evolution of species, or the unfoldment of Self.

With psychic movement towards self-mastery there is a natural unfoldment of self that utilizes the principles of transforma-

tion, differentiation, and integration. By employing these principles, the unfolding self discovers greater opportunities and options for the mastery of life, the freedom of creative expression, and the attainment of Peace Profound.

—George Buletza, Ph.D., F.R.C.

The Power of Love

LOVE, without question, is the strongest power in the universe. In the complexity of its nature it reaches out to the farthest corners of the earth, in every facet of existence, with its energy-giving quality and all-pervading impact.

Who has not, when gazing with love upon an infant in the arms of a young mother, felt in the consciousness the deeper, self-sacrificing, enduring love of the mother herself?

Who has not known or read about the loving pet who sacrificed its life for a kindly master thus preventing harm to the one who cared enough to give it sustenance?

Yes, love has many facets! There is the love of mother and child, husband and wife, sister and brother, friend and companion; the love of work, the love of play, the love of art. In these and myriad other expressions love can always be traced to the source from which it was planted in the consciousness—the spark of divinity through which love grows, develops, and blossoms.

Love is greatest and most rewarding in the bestowal of free expression. An example is the marriage contract, wherein partners are not denied freedom to grow and to

express their individuality—their right to be—their Self. Denial of such freedom in the love expression inhibits and atrophies the growth, development, and evolvment of the soul personality, often resulting in psychological patterns difficult to remove.

Love is strongest in the maternal-paternal instinct of protection. Great strength is instantaneously called forth in immediate demand for protection and safety of a loved one.

Love is kindest in its expressions of compassion, tolerance, and understanding.

Love is most charitable in the expression of self through the act of giving—giving of time, of service, of energy, and of love itself! It is then void of seeking reward, void of seeking praise, void of seeking remuneration.

Love is purest—greatest, kindest, most rewarding and charitable—in the love of man for God, when through evolution of the soul personality the mundane, physical awareness works in harmony with awareness of the Greater Self.

Yes, love is the strongest power in the universe because *love is!*

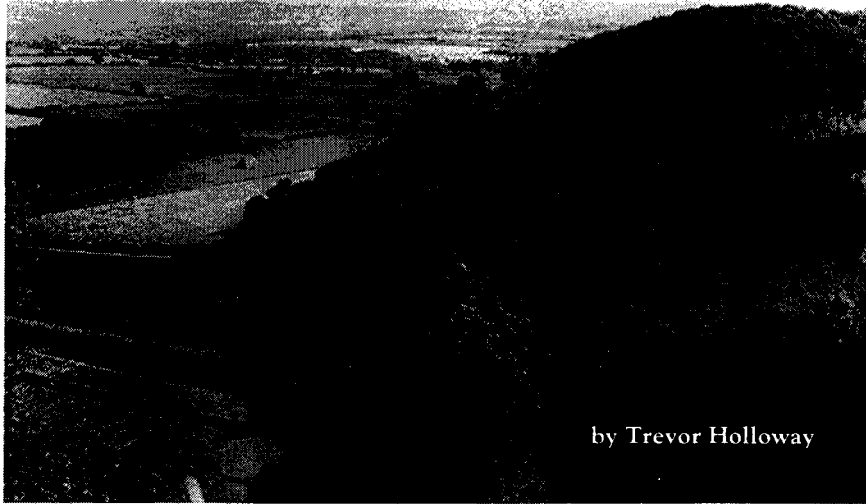
—Dorothy M. Benner, F.R.C.

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An unrequested kindness is twice remembered and thrice blessed.

—Shannon St. Vigne

Let's Save Our Trees!



by Trevor Holloway

POET and tree-lover Alexander Smith once wrote: "There they stand in sun and shower, and sore must his needs be who commands a woodland massacre. If you wish to be remembered, better plant a tree than build a city or strike a medal; it will outlast both."

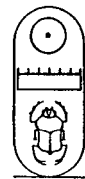
If all men everywhere loved trees as much as Alexander Smith, we would have no cause for concern. Unfortunately, this happy state of affairs does not yet exist. Man, in greed or ignorance, has swept away vast forests and millions of acres of woodlands. If, for example, profit could be made by building houses, down came the trees and up went the houses. If land was wanted for farming, or for some other purpose, trees were ruthlessly swept away with no thought of the consequences.

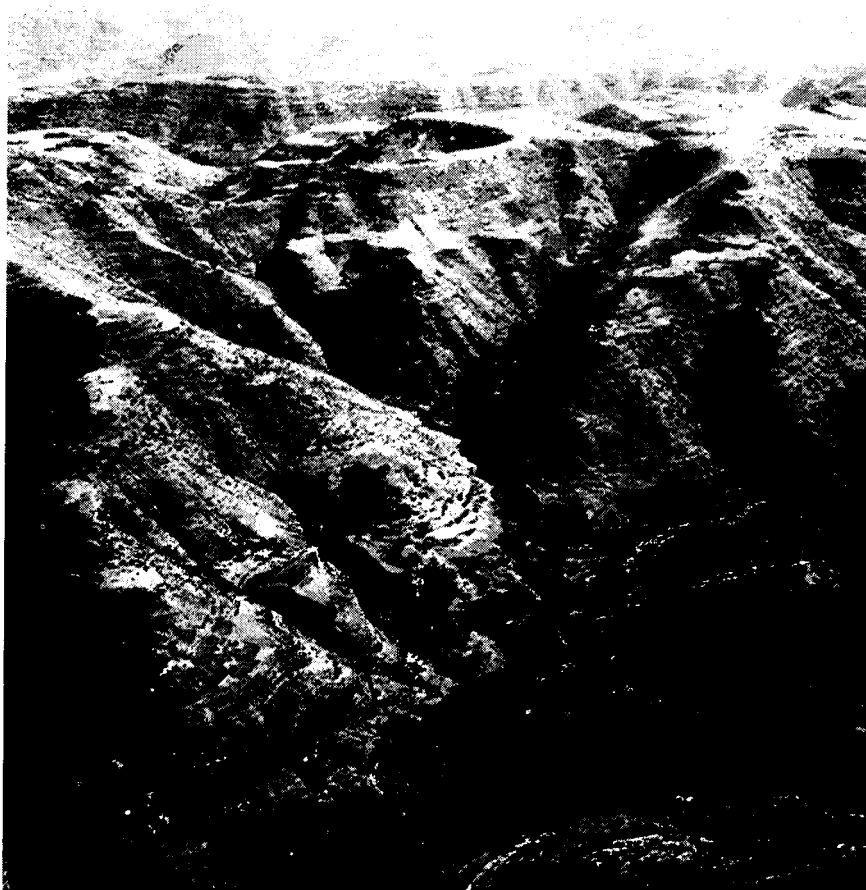
In their scabble for personal gain, men ignored the fact that to upset the balance of nature is to invite disaster. The wholesale felling of trees is likely to trigger off a whole series of disastrous consequences. Nature strikes back with devastating ferocity. In the words of Robert Chambers, a stalwart champion of trees: "When the forests go, the waters go, the fish and game go, herds and flocks go, fertility departs. Then the age-old phantoms appear, stealthily one after another—Flood, Drought, Fire, Famine, Pestilence."

When vast areas of forest are cleared, the land is exposed to the full force of the elements. Wind, sun, and frost reduce the topsoil to dust; the winds blow the dust away in swirling clouds, leaving only rocky, barren desert. Once a desert is established it creeps out in all directions, gradually engulfing trees and vegetation in its path. In some areas the Sahara Desert is advancing several miles a year.

In addition to deliberate and thoughtless tree-felling, carelessness on the part of man results in the loss of countless thousands of acres of trees by forest fires. If you go camping or picnicking in forest regions, you will do well to remember that one tree can make a million matches, but a single match can destroy a million trees.

There are a multitude of reasons why we should all be champions of trees. Their beauty—in our gardens, parks, streets, and countryside—gives never-ending joy. It is no mere passing beauty, for a tree may live for hundreds of years. Even in the depths of





The grim spectre of erosion in Ethiopia. Without trees the world would become a barren desert.

winter, a leafless tree has a beauty of its own.

Apart from their beauty, think for a moment of their usefulness to man. They provide us with fruits of many kinds; from their nuts we obtain our coffee, cocoa, chocolate, and a variety of spices. Timber, cork, paper, rubber, gums, resins—all these and many other things—are bountifully supplied by trees.

But that is only part of the story. Trees perform a vital service to the land itself. They rank with grasses as defenders of the soil against waves and floods. Willows in cold and temperate regions, and mangroves in the tropics, are among the most efficient soil-makers and soil-binders. In wooded regions the temperature is more uniform

and the atmosphere moister than in treeless regions. The long roots of trees enable them to tap underground water sources which cannot be reached by the roots of smaller plants. The foliage of the larger trees also gives out an enormous amount of moisture. No doubt you have noticed how delightfully cool and fresh it is in a wood on a hot summer's day.

The moisture which the tree draws up from deep underground will fall to earth again, sometime, somewhere, to encourage the growth of other plants and crops.

Another point to remember is that forests act as a kind of reservoir. The leaf mold of centuries on the forest floor is like a sponge—it retains water well and so acts as a natural reservoir.

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Trees, shrubs, and grasses are being planted in the deserts of North Africa. In time this vegetation will turn the sand into soil. And in Asia (below), terracing a hillside in Korea preparatory to tree planting.

The world must have timber, of course, and large numbers of trees must be felled. The trouble starts when no thought is given to the planting of replacements.

The world owes a debt of gratitude to Richard St. Barbe Baker, a far-sighted man who has devoted a lifetime stressing the urgent need to arrest unnecessary felling and to greatly increase the planting of trees. Alarmed at man's folly and ignorance, he founded in 1922 an international fellowship known as Men of the Trees, with the object of increasing tree cover and telling people exactly why trees are so vital.

The Society's work over the years has been truly impressive. Millions of trees and many woodlands have been saved from destruction, and a powerful influence exerted for large-scale reforestation in many countries. But for the Society's aid, the finest redwood groves of California would have fallen to the ax.

At the invitation of the United States government, Richard St. Barbe Baker prepared a national forestry plan. It included the gigantic windbreak project—a series of 1,000-mile belts of trees planted from the Canadian border to the Panhandle of Texas, thereby changing the whole future of the prairie farmlands.

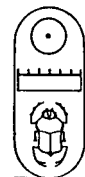
Mr. Baker has worked, traveled, learned and taught in countries

throughout the world. He is a man beloved, respected, and heeded wherever he goes. Underlying all his work is the firm conviction that civilizations will perish if their trees perish. Killing trees is on a par with killing the goose that laid the golden egg.

An exciting project now in hand is an attempt to reclaim large areas of the Sahara Desert by planting trees. In time, this would encourage other vegetation, and gradually sand would be converted into fertile soil. It is estimated that some two million square miles of desert could be reclaimed and transformed into crop-producing land. Such a vast area could produce enormous quantities of food, and farms and thriving communities could be established.

It is good to know that at long last many countries are taking active steps to conserve existing trees and to carry out large-scale planting. In 1963, only four small groves of Lebanon's famous cedars remained—the rest had been wiped out by centuries of misuse. With the help of FAO experts, Lebanon has embarked on its ambitious "Green Plan" which will eventually treble the country's area of woodland. One nursery has been set aside to rear 75,000 Lebanon cedar seedlings every year for planting out, so the future of this lovely tree is assured.

Korea plans to reforest millions of acres during the next few years. Trees are now playing a vital role in halting sand drifts in extensive farming areas of Tasmania.





Morocco is coaxing olive trees to grow on hitherto barren mountainsides.

Various countries around the Mediterranean are seriously involved with restoring forests. In Turkey, large-scale tree planting is under way in order to check serious erosion of the country's fertile topsoil. The Moroccan government is also fighting soil erosion by continuous tree planting. In one year alone, 65,000 olive trees, 2,700 almond trees, and 131,000 evergreens were planted. Reforestation by Jewish settlers in Palestine began nearly a hundred years ago and since 1907 well over 100 million trees have been planted.

One of the most ambitious tree-planting projects ever undertaken is being tackled with tremendous enthusiasm in China. The

"Great Green Wall" scheme aims at providing a 6,000 mile belt of forest across the northeast provinces. The aim is to clothe barren mountainsides, sand dunes, wind-swept wastes, and city streets with a mantle of green.

Already pines, firs, lilacs, weeping willows, peach and pear trees line the roadsides and adorn factory areas, parks, and workers' living quarters. The project is already beginning to pay dividends by bringing hitherto unproductive regions into cultivation.

Much is being done, but not enough. Let's *all* be champions of trees! We could raise our voices in protest at needless fellings; or we could give our support to one of the many organizations campaigning for more trees. If your town, your club, or your church has something to commemorate, why not suggest planting a few trees? Or maybe we could help to put more punch into Arbor Days?

A final thought from Ralph Waldo Emerson, the great American poet and life-long champion of trees, who grieved to see them felled:

*One crash, the death-hymn of the perfect tree
 Declares the close of its green century
 Low lies the plant to whose creation went
 Sweet influence from every element;
 Whose living towers the years conspired to build,
 Whose giddy top the morning loved to gild*

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

Is Yours A Mystic Eye?

WHAT IS the artist's eye? The artist's talent lies in his ability to truly see a particular segment of life and to reveal this to the world through art. Great art is great vision.

Too often an individual allows life's great abundance of impressions to overwhelm him, shutting out these impressions rather than trying to view the mighty canvas that is at hand. This is like sitting too close to a picture. The answer is not to close one's eyes, but to step back. Stepping back is what the mystic does in meditation, and it is actually what the artist does, also. He sees for us and points out to us the most excellent beauty of daily life. Yet, our heart wishes to see this for itself. The ethereal realm of art, the Vision of Beauty, is like an endless park for the mystic eye.

If a painter absorbs life fully and pours it forth again in the form of true art on canvas, his fellow man's eyes are also opened to the beautiful truth of life. Why does a canvas inspire us? A vase and an egg painted together are not merely two objects. Together they suggest the grace and form of life and beauty, but also its fragility. We receive an insight into the significance and relationship between the portrayed objects—a relationship not fully grasped if the objects are portrayed by themselves.

If painting were merely the art of reproducing the original scene exactly, then a snapshot would do as well. But photographs may be revealing to us also, to the extent that the serious photographer has isolated a scene, a moment, a slice of life from the huge confusing canvas of life, so that we see the significance of the object portrayed in its surroundings.

Yet one's eye craves to see and understand these things for itself, or as Henry David Thoreau wrote, explaining why he went to the woods to live for a time:

"I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartanlike as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness out of it and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion."

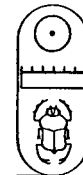
Of what value is it to visit the most beautiful and inspiring mountaintops in the world if we refuse to open our eyes, or we only briefly glance and then say, "Is that all?" The mystic opens his eyes to the wonder and beauty of the world and then can only exclaim, as Goethe did, "Light,—more light."

Inquisitiveness is the prerequisite to keen perception. Obviously one does not very easily come to understand the nature of a thing unless he actively desires to know its secret. "Seek and you shall find; knock and the door shall be opened to you." So, we must know that it will be by our own efforts that the mysteries will be made clear to us. Those who have gone before us, the artists, the avatars, are only guides on our way to the mountaintops of vision. Only the study of life leads to the love of life. We cannot love what only causes fear and consternation.

Life's mystery is never totally unveiled, but enough is given to us in promise and allurements to keep us striving on the infinite path of Truth. —Philip A. Clausen

ROSICRUCIAN DIRECTORY

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



Cause and Effect in Metaphysics and Science

by Allen G. Jackson, M.S., F.R.C.

IF A NAIL is driven into wood with a hammer, we say the cause of the nail going into the wood is the hammer hitting it and the effect is that the nail is now in the wood. We feel certain that through the action of the hammer on the nail, the nail will not come out of the wood as we strike it but will go into the wood. This certainty is based on our observations of similar events. We "know" that a cause yields an effect.

Suppose, however, we had never seen a nail hammered into wood, and suppose that we saw a movie in which the film—unknown to us—ran backwards. With each stroke of the hammer, the nail comes out of the wood. We would then conclude that hitting a piece of wood with a hammer would extract nails.

Consequently, is cause and effect as we observe it a preconceived notion, or is there a natural order—*independent of what we observe*—which determines cause and effect?

A cause is an abstract quantity which may yield an outcome under given conditions, while an effect is an event resulting from a set of conditions. By these definitions effects are the outcomes of causes, and the connection between the two is some sort of func-

tional relationship. If we know a cause and the functional relationship to its effects, then we can predict the effects. If we know the effects and the functional relationship to the cause, then we can predict the cause.

In this article, functional relationships are 1) mathematical expressions which can be used to predict the effects of causes, 2) sets of measurable quantities which describe the state of effects so that probable causes can be inferred, and 3) sets of descriptors which allow inductions to be made which provide the basis for creation of a causal set. Points 1 and 2 apply to physical science, while Point 3 applies to non-physical science at the present time. The assumption implicit in this argument is that mathematical models or theories are possible for all causes.

Science in the broad sense is limited in those phenomena with which it deals by the mathematics as presently applied. Indeed, it has not matured fully and hence, does not

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The author, a physicist, currently manages a research program to characterize the structure and properties of various metallic and nonmetallic materials in order to determine which of these materials demonstrate improved strength and high temperature properties

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quite know what to do with metaphysical events. Metaphysics is frequently rejected, not because the events do not occur but because the sources of the events do not fit current understanding or because of the apparent rarity of such events or because of the bombast which all too frequently accompanies such happenings. However, controlled experimentation is possible, as evidenced by the research results reported in "Mindquest." The body of data is small and, consequently, cannot be used for unequivocal formulation of theories from which predictions can be made. Yet it is clear that under given conditions, certain results occur. This is entirely akin to experimentation on "material" objects.

The basis for all theories or expression of physical law lies in predictability and experimentation to substantiate or disprove this predictability. Such interactions between theoretical formulation and experimentation have produced great leaps forward for mankind in its search for understanding of both material and non-material existence, that is, of actuality.

The meaning of predictability as used here is related to consistency of cause and effect as described in a theory. Any theory which proposes to describe results of a given set of conditions must be self-consistent; the results must occur repeatedly. This does not mean that such theories must be consistent with other theories. No advancement could occur if this were the case, since we would be bound by present knowledge. New theories must not contradict experimentally demonstrated results, but they can reveal new phenomena.

If natural law as taught by the Rosicrucians applies to actuality, then self-consistent theories exist which can predict phenomena. These predictions are verifiable to each of us and they are repeatable, once the conditions for their manifestation are determined in a usable form.

Hence, physical science is limiting itself presently to only a portion of actuality. This does not imply, however, that present theories of physical reality cannot be extended to physical actuality—the actuality in the midst of which we exist.

Science by its essence looks for generali-

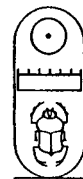
ties in all things. Therefore, in searching for the relationship between cause and effect, science has constructed systems of logic or rules of the road by which it tests experimental data against causes or sets of conditions.

For example, if I let go of an apple while holding it above the ground, the apple will, of course, fall to the ground. The cause is gravity. The effect is the apple going to the ground. The functional relationship is described through the mathematics which Newton created. The mathematics is sufficiently accurate so that the effect can be predicted simply by knowing the cause. Scientists feel confident about this sort of prediction because experience has shown them that the equations work 99.9% of the time. A system of logic has been developed which is usable in the physical world for predicting the outcome once we know the initial conditions.

In more complex situations the causes are not so well defined in terms of the logical system we are using, and hence the effects are not so accurately predictable. For example, consider the gambler at a roulette table. The mathematics of chance is well developed, yet there is no certainty in predicting the win. Part of this arises from the complex set of conditions related to the setting of the ball, how well balanced and clean it is, the type of wheel used, and so on. In this situation scientists are not so comfortable because they must predict the outcome based on estimates of conditions or incomplete information. Nevertheless, predicted results can be fairly close to measured results based on the functional relationships which scientists and mathematicians have developed.

Consider now outcomes which are called metaphysical. Examples are such things as ESP, telekinesis, clairvoyance, precognition, and the like. The scientific world rejects these events generally as being figments of the imagination, fraud, or coincidence. The reason lies in the lack of a functional relationship between the cause and effect which has been defined in the logical systems used by science.

Excluding the fraudulent effects, certain effects are real. ESP and the others have



been demonstrated to be real effects. The *Rosicrucian Digest* has recently printed a series describing results of various experiments. Other work, although not so well documented, has been reported for years.

To deny that such effects are real verges on the ludicrous and is reminiscent of the learned scholars who argued that a feather and a steel ball would not fall at the same rate in vacuum. Their system of logic simply could not allow for such an event until new logic replaced the old. Of such stumbling blocks are the differences between science and metaphysics made.

In metaphysics, cause and effect are explained in terms of God and a reality which is independent of man and his world of physical objects. A great deal of effort has been expended in explaining cause and the effects arising from this cause. Since complete agreement is lacking concerning effects, the understanding of causes of metaphysical phenomena has been very elusive. Philosophers tend to avoid the problem of a Universal Intelligence and emphasize man's relationship to man. The clergy approach the problem with a "here it is" attitude. Divine revelation has given us rules to obey, and understanding the source of those rules is not crucial to obeying them. Mystics take a middle ground by recognizing the existence of God and trying to find the generalities which underlie the rules. In this way one lives one's life by application of the principles rather than by an explicit set of rules.

Broadly speaking, cause and effect are viewed as a sequence of events. The event which precedes another is loosely called its cause. This is how we sense events. Our consciousness tells us that the effects we sense are caused by something because we have seen similar results in the past or we sense that the "cause" comes before the "effect" and that the two are somehow connected. From this description we are led to an ever-increasingly complex tangle of circles of cause-effect-cause-effect . . .

From the scientific view several problems stem from such an approach. First, the sequence concept is fine as far as it goes, but it is only a sequence or, more honestly, a specific information. The cause and effect [26]

make sense for a given situation. But where is the functional relationship between the two? What logical system is it which allows us to predict similar effects given similar causes? Secondly, such an arrangement presupposes a time order to events, the cause coming before the effect in time. The first point is a valid criticism since it addresses the lack of a formal logic between events in the sequence. The second point is a bit more sticky since the concept of time is rooted in physical experience and may not be valid in the metaphysical sense.

Nevertheless, whole systems of thought have evolved from this simple sequence-of-events approach. Indeed, religion and philosophy are founded on the cause-effect concept and the evolution of our understanding of its impact on our existence.

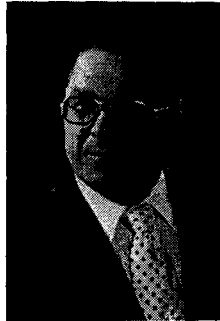
In metaphysics the grand view of existence is addressed. The use of this knowledge in our lives is expressed in a general view of ourselves as a part of a whole. Now we do exist as part of a whole, but this is not much help in a practical way in the sense that use of this knowledge is somewhat limited. We may know what a hammer is and what a nail is, but how to use the hammer and nail to build something requires practical knowledge. There are few systems whereby the direct effects of metaphysical causes are explained in an applied way—for example, how to use ESP to better the lives of others and ourselves.

This viewpoint has dominated our thinking because it has taken thousands of years just to arrive at a meager understanding of the metaphysical. There are systems, such as the Rosicrucian, which treat the problem of practical application of metaphysical principles. While not complete, this represents an approach which can provide demonstrable results. The functional relationships between cause and effect are presented in a practical way. We do not yet have a unified functional description of the relationship between cause and effect. There is no mathematics of metaphysics.

It is rather ironic in this age of high technology that such limitations persist. Yet they do. The metaphysics of cause and effect is a great frontier waiting to be explored. A Newton is needed to formalize

the relationships between metaphysical causes and their effects in order that predictable effects can be had. Then science and metaphysics will be drawn closer to each other. The Cosmic will become more of a reality to all of mankind, and we will under-

stand more fully the role of man as God's creatures populating a magnificent creation. We can perhaps then get on with the business of living and expanding ourselves to match the greatness of which we are a part. Δ ©Allen G Jackson, 1982



Retiring . . .

On October 1, 1982, Frater Edward L. Fisher is retiring from his post as Grand Treasurer of AMORC for English and Spanish-speaking areas. He completes five years in that office, and thirty years as a staff member at Rosicrucian Park. During that long period he has been involved in AMORC's

Financial, Data Processing, Purchasing, and Accounting programs. He brought to those departments the highest degree of integrity in the handling of AMORC Funds, a trait of character for which all members can be duly proud and thankful.

He has truly earned his "gold star," and with his wife, Shirley, will spend many happy years in their favorite spot under the sun. They plan to be active in the San Luis Obispo Pronaos and maintain the strong ties they have always had with the Rosicrucian Order.

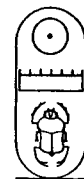


Appointed . . .

On Frater Fisher's retirement, the Supreme Grand Lodge of AMORC named Frater Lamar Kilgore to the post of Grand Treasurer. He joined the AMORC staff in 1977 as Director of AMORC's printing operations. His background as Graphics Arts Instructor at ITU Training Center in

Colorado Springs proved invaluable in bringing to this department the expertise necessary to bring it to a high degree of efficiency. Also, as a Regional Monitor for AMORC in the State of Colorado, he was responsible for building affiliated body activity there, with a resulting increase in membership. He was also responsible for having the Governor of Colorado proclaim a Rosicrucian Day in the State's annual agenda.

Frater Kilgore was born in Anniston, Alabama. He and his wife, Lil, have three children, and currently live in San Jose with their youngest child, Stuart. We know that members who have met the Kilgores in their associations with R.C.U. and Rosicrucian Conclaves will welcome them to this honored post.



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

Spirituality in Earthly Life

WITHOUT any doubt, mankind is becoming more and more conscious of the spiritual side of his life. Those who say that the modern criticism of religious doctrines, accompanied by the unquestionable decrease of interest in church activities, is an indication of man's gradual departure from religious study, have overlooked the very evident point that man is becoming more truly religious in his thinking and less prone to accept the creeds and dogmas that in the past he has accepted purely on faith.

Man does not argue about and analyze profoundly those things in which he has little or no interest. Man would not have purchased and read, at a considerable loss of money and time that might have been given to pleasure, many books dealing with religion and dogmatism published in the last few years, without having a profound interest in the subject.

From the dawn of civilization, man has lifted his gaze beyond his present horizon and tried to find in the vastness of etheric space the faintest symbol of something superior to himself which he might worship and to which he might pay homage. By his very upward gaze, he has lifted the trend of his progress to greater heights.

The frailties of human life, the weaknesses of human existence made the earliest thinkers believe that there was more in the purpose of man's existence than these things indicated. Whatever was back of that purpose and whatever might lie in it must be above and beyond it in essence. Naught else could be beyond the material but the spiritual; naught else could be superior to the mortal than the divine; and naught else could rule, guide, and compensate for the experiences of life but a supernatural omnipotence, inconceivable, yet inwardly comprehensible.

Certainly man has blundered much in his
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attempt to reduce to finite definition the infinite imagings of his spiritual comprehension. Yet in the face of experiences that would have weakened his faith in anything of lesser importance man has held fast to his belief in this spiritual world, and the spiritual creatures evolving through the material forms he knew.

Is the spiritual part of man an essential element in his earthly existence? Is a knowledge of the spiritual things of life helpful in our material lives? Although these questions seem difficult to answer and there are those unevolved personalities that are ready to answer negatively, we need only contemplate momentarily the negative side of the question to realize what things of the spiritual world mean to us here and now.

What would we do and how would we think and act if we were to become convinced here and now that there were no God nor spiritual consciousness ruling the universe and pervading every living thing in it? If there were no soul, no divine element in man's constitution, no divine principle in his personality, no divine power in his vital life force, and no omnipotent consciousness in every cell of his body, what a helpless, hopeless, forlorn, useless life this would be!

The first result of such a faith would be the deplorable transmutation of the magnifi-

cent element of love into the base attraction of sex magnetism. The divine and transcendental power of a universal love that rules the world would be wiped out of our consciousness and all of its influences would have to be attributed to the most sordid and the most commonplace of impulses and principles. Beauty, elegance, refinement in art, in music, and in color would become mere accident of material combinations and simple resultants of unplanned and momentary accident. Ambition and aspiration would rise no higher than the horizon of our bestial natures.

Beyond Matter

It is the spiritual side of our natures that lifts us to transcendental heights and gives us the perspective of life as though we were upon a mountaintop looking over the beautiful hills and valleys of life and seeing the very distant sunrise before it is visible on the plains beneath. Through our spiritual eyes we see the things of the past that are beyond our objective vision, and we see the coming of a new day whose dawn is beyond the comprehension of man's material conception.

The consciousness of God comes to our rescue in times of sorrow, grief, and despondency; then like the whisperings of a mother's voice in consolation, the still small voice within us speaks in magnificent words and cheers us into paths of peace and power. The music of the spheres breathed into all space by the harmonic vibrations of God's omnipotent wisdom carries us on as though we were riding upon some ocean of music where every wave is a harmonic chord and where every moment of tranquil-

ity is a dominant note of some sweet melody.

It is the spirituality within us that expresses itself in the grandeur of architecture, in the phantasmagoria of colors that man mixes upon his palette and applies to the canvas in imitation of the beauty of nature's resplendent response to the vibrations of the divine law. Spirituality in us is God in us, and without it we would be nothing—we could contemplate nothing—we would master nothing, for its absence would mean that man would be only a mechanism untouched and unmoved by the magic spell of the creative powers that give us life and being.

Therefore, man ever aspires to lift himself higher into the realm of the spiritual, that the sordid things of life, the things that crucify him upon the cross of material existence, may be left beneath his feet to serve as a footstool while he kneels in the sanctum of the holies and dwells in the Cathedral of the Soul. It is in this great Cathedral that he finds that peace which is as still as the silence of immovable lips speaking words that are soundless. Sitting here, he hears the music and powers in the radiant rays of color while the celestial choir of master minds sings an anthem of God's joyous mercy and love, and inspires all with the beauty, the sweetness, and the eternal goodness of God's Kingdom.

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

The Magic of Touch

(From page 9)

of juvenile offenders and their parents before him made an observation that bothered him. In all these cases he never saw a parent put a loving protective arm around a youngster's shoulders. How different from the Biblical prodigal son, where the father "ran, and fell on his prodigal son's neck, and kissed him."

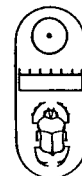
Is part of our trouble with today's youth

due to a "no touch" society? Does the lack of the loving touch in our early years lead to emotional instability in our later years?

We should seek ways of applying the loving touch. This should be done with a genuine concern for another's welfare. For example, has your family ever tried holding hands at the dinner table while thanks are offered?

Have you ever tried helping your mate with his or her coat? Do you then gently

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press or tap your mate's shoulders? This is a way of saying I love you.

When is the last time you firmly grasped your mate as if he or she were your whole life to you? Your spouse may well be just that.

Taking a lady's arm as you cross a street tells her you care enough to protect her from possible harm. When a lady reaches for the arm of the one she loves, his sense of chivalric protection is heightened.

The protective sense is no small matter. A man of evil intent will think twice before interfering with a woman protecting a child. The protection of others brings out powerful forces in us for good.

Have you held any infants lately? Have you cuddled them and fondled them? They need so much loving physical contact in those early years.

Have you ever unashamedly embraced a good friend? We may frown at the *abraço* or sincere embrace of friends in Latin countries, but we may be wise to do it ourselves. It's friendly and it's healthy. Make your handshake warm, sincere and definite as you extend it in friendship.

Psychologists are realizing a "no touch" society is a sick society. It certainly is out of touch with the needs of our psychic and nervous systems. All this is not to say we should go around touching everyone indiscriminately. The protocol of our particular society will dictate the proper social limits of the physical touch. However, within those limits we can place a greater genuine-

Apostle of the Atlanteans

(From page 15)

tional culture. Protestants and Catholics work together for common aims that better the whole country. Such undertakings demonstrate a central Rosicrucian principle of the essential unity of all revelation in all its racial and creedal forms.

But bigotry equated with conquest in that loose epoch of blood and lust which was the early 19th century. And what good musketpacking, empire-minded White American

ness in our contacts. We can also touch people with our eyes, posture, voice, dress, and good manners. We can particularly touch people with kind, sympathetic, understanding words—words that encourage and give strength. Such words help bring to fruition the seeds of greatness we see in each other. We can be touched by beautiful music or the sound of a voice from the heart. We can be touched by beautiful sights, by the smells of nature and the taste of good food.

The greatest handiwork of humankind has been rendered through the heart. Great writers put their hearts on paper with their hands. Great artists put their hearts on canvas with their hands. Try to put your heart into whatever you do with your hands.

To work the magic of touch there is one guide for all of us. *Let it always be from our heart.* Let our heart touch people. The nucleus of the Brotherhood of men is the Brotherhood of hearts. We are most wholesome when our heart is expressed in our handiwork and when our heart is touched by the handiwork of others.

Our birth from our mothers leaves us with no apparent physical attachments. But let us not fool ourselves. We all still need occasional wholesome elevating physical contacts. Our nervous systems, our emotions, our hearts thrive on it. The Brotherhood of man demands it. We need to touch those we love and care for. They need our heart-felt touch. For, wherever there is genuine love and true concern, there is a magic in the human touch. Δ

gave a hoot about anything that "a heathen Indian" might have to say?

Yet scoffing turned to fear, and anger was directed at Tecumseh and the Prophet after they had grown into the political and spiritual leadership of the majority of Indians living under the American flag. White land-speculators began to find the tribes less gullible about signing away their rich acres for cheap mirrors and jackknives. Rum runners could expect but few customers and less hospitality in the encampments that they visited with their forbidden wares. Christian missionaries who sincerely opposed the thieving racketeers preying on

Indians nevertheless failed to understand the profound moral content of Tenskwatawa's teachings and joined with less worthy Anglo-Saxons in denouncing him.

White officials, representing the national government in Washington, first tried to undermine the authority of the Prophet by buying off leaders of tribes who had accepted his teachings. A few venal chiefs accepted payments of money and merchandise—only to find themselves deposed by their peoples and sent into permanent exile.

Force was invoked when corruption failed. Though freedom of worship is guaranteed to all by the American constitution, legions of Federal soldiers were rushed into the Midwest with the eventual aim of crushing the Indian religious movement and driving its adherents from their remaining lands.

Men of Peace

Basically men of peace, Tenskwatawa and Tecumseh used all their tact and diplomacy to keep either race from precipitating hostilities. They conferred patiently with Indian chiefs around campfires and with white political leaders in offices. No Indian bands were marshaled in threatening military formation although there were occasional skirmishes with White soldiers along scattered stretches of the frontier. No substantial proof can be found that the Prophet's itinerant missionaries were recruiting agents for an intertribal army as incorrect history books have charged. Instead, they persuaded the chiefs to heed neither the American nor the British military agents, who were already lining up allies for the looming War of 1812.

Thereby the native preachers were following the explicit instructions of Tenskwatawa who was hopeful that White men would lay down their rifles now that Indians had all but renounced their bows. By example, the Indian tribes were trying to insure peace on a continent which had been wracked too long by war.

But litanies of peace are often muted by the drums of slaughter. The two White nations of America and Britain continued to mold cartridges and to assemble battalions for the coming affair-at-arms. To our national shame, the Americans became pan-

icky and trigger-mad after Tecumseh and Tenskwatawa had announced their grand plan for the Indian peoples.

Briefly stated, the inspired brothers meant to unite all the tribes from the Great Lakes to the Rockies in a peaceful, spiritually motivated confederation of Indians. Just such a league had been instituted by the enlightened Iroquois peoples of the American Northeast during the early 17th century. Their organization had kept peace and encouraged commerce between the tribes from New York to Tennessee till the beginning of the American Revolution, almost 200 years later.

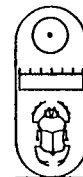
Tecumseh and Tenskwatawa felt that the Iroquois had erected a structure which they could duplicate for the benefit of the Western tribes. On the basis of the common Atlantean religious heritage, their confederacy would maintain the cordial fraternity which Tenskwatawa's teachings had promoted between the tribes and which would also assure the continued development of the Red man within the framework of his traditional economy and culture.

Their projected league of Indian nations would be a great community of righteousness as ancient Israel had been under the rule of its early patriarchs and judges. Its government would be based on the tenets of the Walaam Olum in the same manner that the Whites claimed their political one to have been founded on the principles enunciated by the Christian Bible.

As the Celts had established a combined capital city and a central religious shrine at Tara and the Israelites at Jerusalem, so the Indians set about building one to serve them on American soil. Tippecanoe, their city, was constructed near a river of the same name in Indiana Territory.

Its 4000 inhabitants numbered devout men and women from many tribes. Some had come to study for the revived Atlantean priesthood under the Supreme Magus of the Red tribes, Tenskwatawa. Others were peaceful artisans and farmers. None were professional warriors. None ever harmed any Whites who ever visited the town.

Yet what followed is a lasting blot on the



honor of the American republic. Governor William Henry Harrison—a genius as a soldier and a ninny as a statesman—made repeated demands upon the Indians to abandon their city. As well might have the Roman rulers asked the Jews to desert Jerusalem. Politely but firmly Tenskwatawa and Tecumseh answered no.

Once at a conference, General Harrison offered Tenskwatawa and an Indian delegation a case of whisky. In this tricky fashion, he hoped to emulate other White negotiators who first made Indians drunk and then induced them to sign agreements which robbed them of their birthrights.

It is recorded that Tenskwatawa looked contemptuously at the man destined to become president of the United States. "We live by the good ways of our red fathers—not the bad ways of our white brothers," spoke Tenskwatawa. "Come to our city, white chief—and we shall give you cooling water, not poison that burns your tongue."

By command of General Harrison, more and more solidiers began assembling in the vicinity of Tippecanoe. Reluctantly Tecumseh, always the statesman first and the warrior second, began taking measures that proved inadequate for the defense of his capital. Wild rumors began to be circulated among the naive White settlers by Harrison's political allies. These lying warmongers asserted that the British were behind the plan to unite all tribes under one central authority.

But from what we know of the two great Shawnees, they would have probably worked out some lasting policy of amity and cooperation between Indians and Whites in that huge domain, with so much room for all lying between the Great Lakes and the Rockies.

Yet, by the will of unscrupulous White leaders, peace was not to be until the very last Indians were conquered and penned up on the reservations. Only one White group asked consideration for the people of Tippecanoe—the occult-influenced Shakers who believed with Tenskwatawa that the Deity expresses both the male and the female aspect of the cosmos—or, in other words, the same doctrine of polarity taught [32]

by the Rosicrucians as transmitted through the mystery schools of Egypt, Atlantis, and Hibernia.

A Shaker elder, after interviewing Tenskwatawa, declared him to be of the rank of magister. This gentle Christian mystic also declared that the Shakers were in agreement with all of the Prophet's teachings except the one which permitted marriage—for the members of this sect are traditionally celibate.

Nobody listened favorably to this humane sect which most frontier parsons damned as being odd and heretical. Indeed the Shakers came under suspicion with a fellow occultist. November 8, 1811 (and let the date be remembered as one of infamy in our national history) was the day when General Harrison marched into Tippecanoe at the head of 800 Indiana and Kentucky militiamen hungering for Indian lands. Under the pretense of looking for alleged fugitives from White justice, the soldiers entered the town—and the shambles began.

Dead children lay on the dirt thoroughfares of Tippecanoe after two hours of the massacre. Chiefs, bearing white flags of truce, were shot down in their tracks as they sought to negotiate with the attackers. Disarmed Indians—prisoners of war under formal military law—were ripped to pieces with bayonets after they had surrendered and were begging their captors for mercy. Arson, added to murder, completed the destruction. Torch and brand immolated the shrines of the Old Faith that had been so reverently erected in that sacred city of the Red man. Pillars of flame engulfed the altars and cremated the bodies of the Indian priests who had fallen defending them.

Tippecanoe—planned to be greater than Guaxule—was now but a rubble of burning flesh and scorching ashes. Tecumseh the chief, Tenskwatawa the pious, and a remnant of their followers had no other choice but to flee from American swords toward the British domain of Canada.

The last public center of the venerable Atlantean religion was no more. Judgment falls upon Harrison in the same measure as it does upon Cortez who burnt the temples

of the same ancient *cultus* in Mexico City, or upon Pizarro who razed kindred shrines of Peru. And after the burning of Tippecanoe, it seemed that the Old Faith had forever been stamped out in this hemisphere of the West—that the profane had triumphed crushingly over the sacred. Yet not quite.

Commemorated in Ritual

After Tenskwatawa there would come Wivoka of the Piutes and the Almighty Voice of the Sioux. Their descent and their doctrines would be derived, as was his, from the Mother Continent. Their creed and their Atlantean-Celtic ceremonies survive to this day from the Iroquois reservations of New York to the Pueblo towns of New Mexico.

Until he left the mortal plane, Tenskwatawa was faithful to the traditions of the ancestral Magi. So everlasting is the Shawnee remnant, now living in Oklahoma.

Tenskwatawa was 62 when he experienced transition on a Shawnee reservation near what is now Kansas City, Kansas, in 1837. Some years prior, the famous Ameri-

can artist, George Catlin, had found him there after a long search and painted his picture.

His health was then declining rapidly because of constant flight from one temporary refuge to another. But still the aging hands of the Prophet clutched Atlantean religious emblems. Still he was beseeching the Divinity to grant happy incarnations for his brother, Tecumseh, slain while serving as a brigadier-general in the British army, at the battle of the Thames on October 5, 1813.

Even today the Shawnees commemorate Atlantis, as well as those two unforgettable heirs of the Atlanteans, at their sacred dances held annually in hidden groves of the Oklahoma forests. One dance symbolizes the Deluge which sent their fathers voyaging toward that unknown realm of the West, later called America. Another ceremony reverences Tecumseh and Tenskwatawa. All Shawnees may watch this ritual. But its participants must be descendants of that illustrious pair of Atlantean-Americans—of the Sachem and the Magus.

Take Advantage of this Benefit!

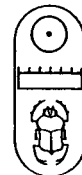


As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

All you need to do is address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number, and ask for the:

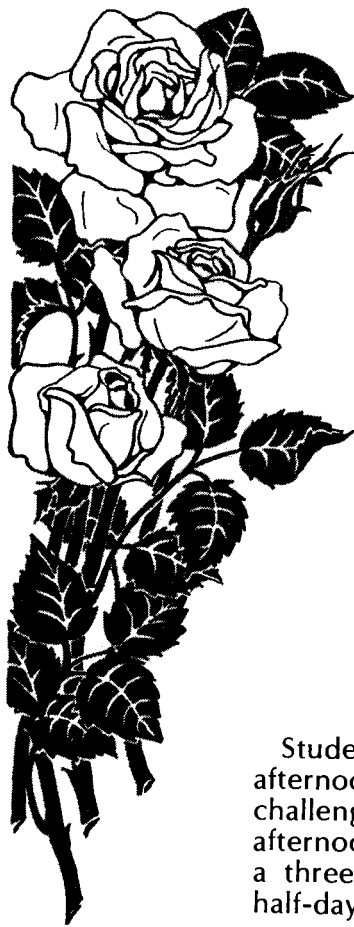
- Name and address of the nearest Lodge, Chapter, or Pronaos.
- Day and time that they meet.

When visiting, please present your *active membership credentials*.



Rose-Croix University

Our New Program



In 1983, we will continue with our new program. Just as a rose must bloom before we know what kind of rose we have, our new program bloomed this past summer, and we see it as a resounding success.

Choose a relaxed, or a very busy study schedule.

Choose more classroom hours, or take time for interviews and independent study.

Mingle with new and old friends in beautiful park surroundings.

Whichever program you select, a deeper understanding and appreciation for metaphysics and mysticism await you. Classroom participation and highly qualified instructors encourage your inner growth.

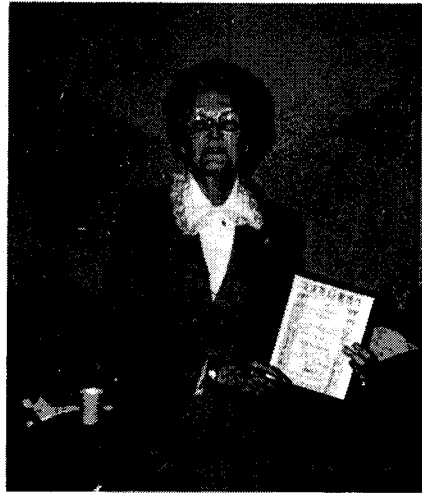
Students may register for a morning or an afternoon course, or register for a more challenging schedule of both morning and afternoon courses, for up to six courses over a three-week period. The more relaxing half-day schedule permits library research, museum study, and interviews with Rosicrucian staff. And...there is more time to visit with members in beautiful surroundings.

To learn the course titles offered next year, watch for a future winter issue of the *Rosicrucian Digest*. By January 1983, the complete course list and application will be available to you upon request from the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191, U.S.A.

*The
Rosicrucian
Digest
October
1982*

Rosicrucian Activities

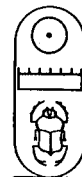
MRS. Tom Dalby, 74 years young and a native of Pine Bluff, Arkansas, was recently presented the Rosicrucian Humanitarian Award. Despite a heart problem, Mrs. Dalby gives 30-35 hours per week in service to her fellow man. She visits shut-ins, people in rest homes, sick friends, and has been known to cook every now and then for needy and hungry families in her area. The Rosicrucian Humanitarian Award was presented to Mrs. Dalby by Soror Judy Flinter at a luncheon in Little Rock's Evolving Rose Pronaos. Mrs. Dalby is a member of the nationwide RSVP—Retired Senior Volunteer Program—a non-profit organization which renders services to other non-profit organizations.

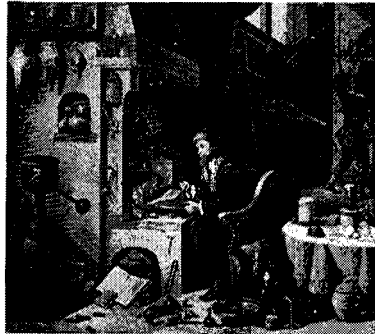


Mrs. Tom Dalby



Rosicrucians of Alethia Pronaos, on the Mediterranean island of Cyprus, are preparing to celebrate the Pronaos' third anniversary. Shown above are the fratres and sorores at last year's anniversary celebration. This lively group has accomplished much in the last three years and we send our hearty congratulations. Happy Birthday!





Man and Magic

Throughout the ages man has been fascinated by certain laws of the universe. Magic originated as an attempt to become more *in control* of the forces around us.

What exactly is magic? Are there specific formulae and methods by which man can influence nature? Is there any truth to the claims by magicians of control of the forces surrounding us? How are magic and superstition related?

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The Ancient Essene Colony



Close to Israel's Dead Sea are the ruins of the Essene Colony. The *Dead Sea Scrolls* found in 1947 are attributed to this mystical brotherhood and reveal much that was not revealed in the Old Testament. The Essenes were Pharisees who laid stress on a rigid conformity to the purity of the ancient rites and teachings. They were ascetics dutifully avoiding every form of sensualism.

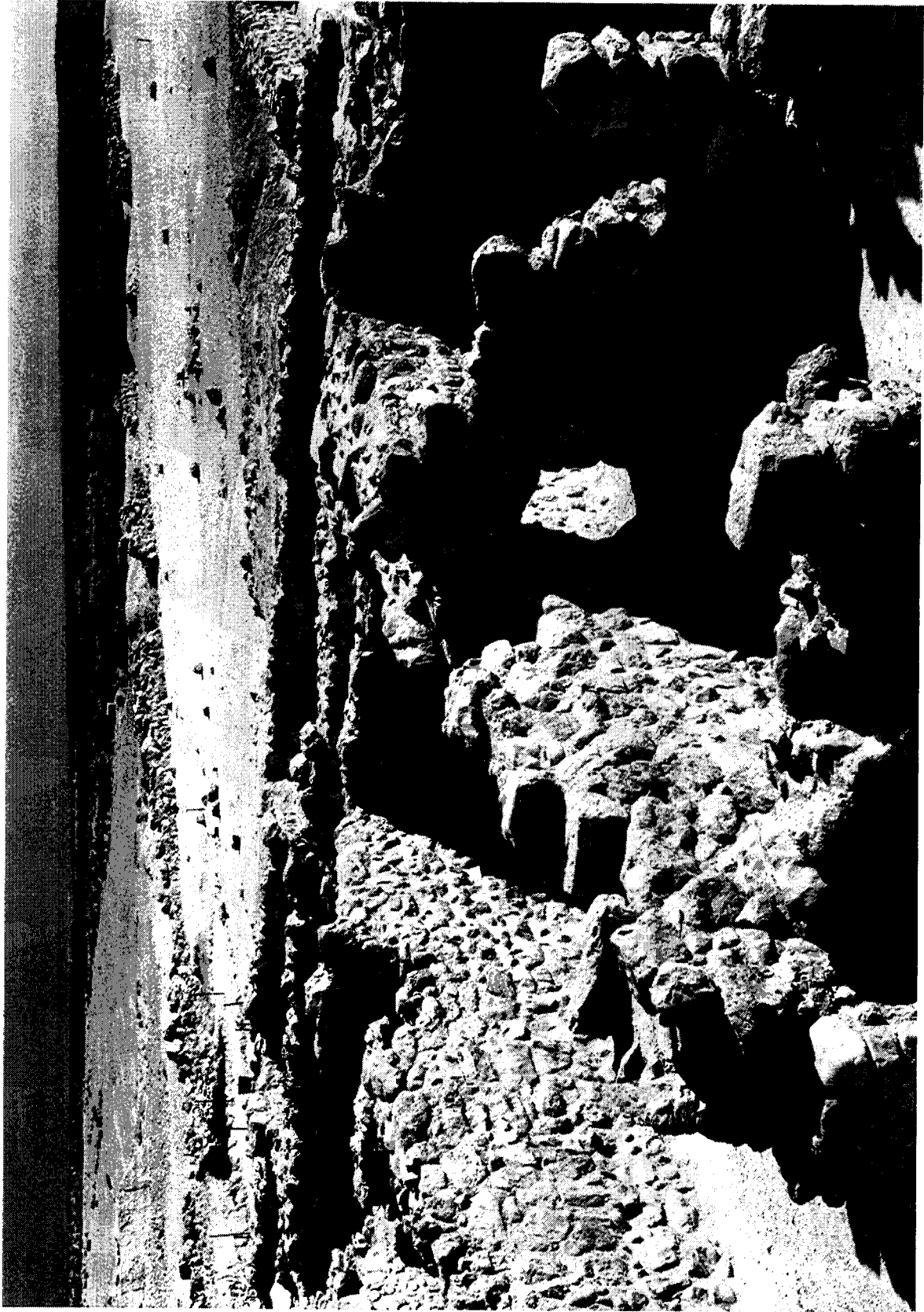
(Photo by AMORC)

Ruins of the Walls of Jericho (overleaf)

The ancient city of Jericho mentioned in the Bible and in other authentic historical accounts is said to have existed as a Neolithic settlement 3000 years before Egypt and Sumer. The old city had a strategic position on a trade route from Jerusalem, and was destroyed and rebuilt a number of times. In the past, it was virtually an oasis of palms, rose trees, grapevines, and balsam trees. It is said that Antony gave these groves to Cleopatra. Recent archaeological research has revealed, as here shown, where new walls were built upon the old. Burnt pottery and reddened masses of brick are the fallen walls said in the Bible to have been taken and burnt by the Israelites under Joshua.

(Photo by AMORC)

**The
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Yesterday Has Much To Tell

BY RALPH W. LEWIS

**An Intimate Glimpse
Into Ancient Places,
Teachings, and Rites**

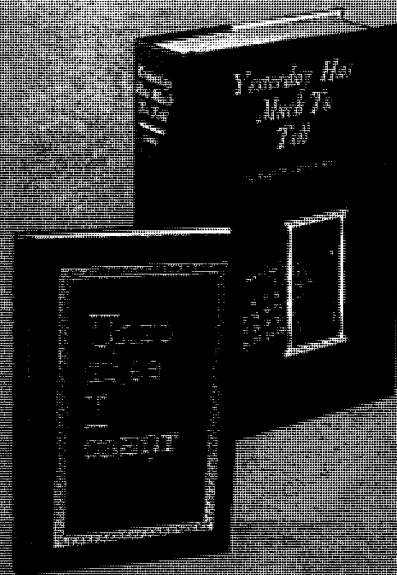
This new book constitutes a personal witnessing and account of primitive ceremonies, conversations with mystical teachers and austere high priests of the Near and Far East. It takes you into the interior of Africa to see the performance of a witch doctor and to temples in Peru, India, Egypt, and other exotic lands. The author was privileged because of his Rosicrucian affiliation to see and to learn that which is not ordinarily revealed.

In this book you will find profound explanations of the mystical philosophies and religious beliefs of the people in the lands you will visit. But nevertheless, the style of the author is of an interesting conversational nature. It is neither formal nor pedantic. It is similar to the manner in which he has related his experiences when addressing public audiences. The book is not a textbook but a series of experiences you are invited to share in and to benefit from.

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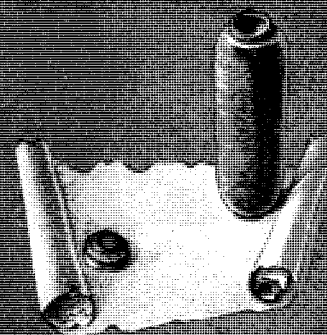
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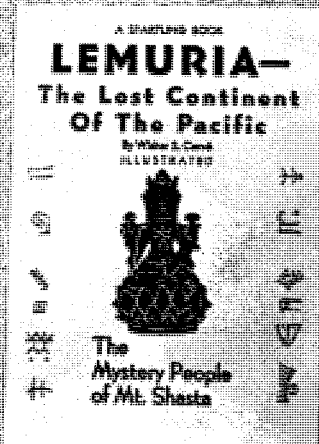
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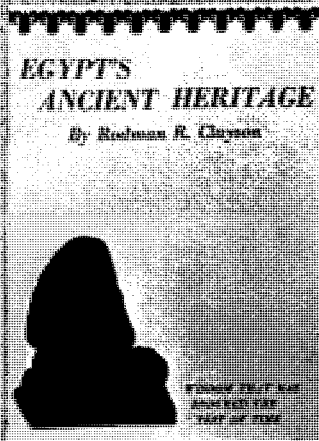
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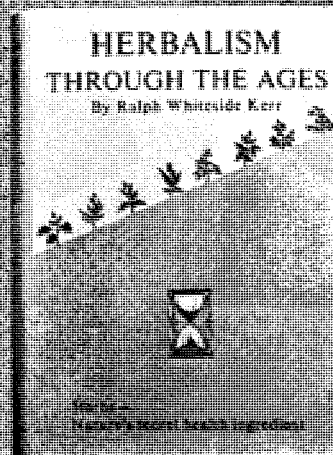
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Lemuria The Lost Continent of the Pacific

by Wishar S. Cervé

Beneath the rolling seas lie the mysteries of forgotten civilizations. Swept by the tides, half-buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age of today.

Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians.

Science has gradually pieced together the evidences of this lost race, and in this book you will find the most amazing, enthralling chapters you have ever read.

Egypt's Ancient Heritage

by Rodman R. Clayson

This book is not a history of events alone. Rather the author delineates in an interesting manner the aspirations and inner motivations of the Egyptians through the centuries as best as modern Egyptology has revealed them.

One cannot fail to realize upon reading these pages our heritage from Egypt which is reflected in many of the common-day practices and even in our conception of life's values.

Herbalism Through the Ages

by Ralph W. Kerr

The source of our first foods has a romantic, fascinating history. This book reveals man's discovery of natural foods, herbs, and their various uses through the centuries.

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TREASURES FROM OUR MUSEUM



Bes

The jolly dwarf Bes was not only a household ruler, he was the god of music, dancing, and merrymaking; guardian of women in childbirth; and granter of virility. He was also a god of war, as depicted in this rare and unusual bronze figure dating from the 26th Dynasty (Saite Period), where he is shown holding a sword in his hand.

Bes first appeared in Egypt in the 12th Dynasty (c. 2000-1790 B.C.) and is believed to have originated in the Sudan. Because of his tremendous popularity, Bes was known as the "Little Great God" of the ancient Egyptians. He amused everyone by his ridiculous appearance. This homely, deformed god, always shown grinning and with his tongue sticking out, supposedly protected every person who carried his amulet. This ensured safety against evil influences, reptiles, and malevolent beings. Bes was depicted on vases, stelae, magic amulets, and occasionally on monuments as formal as temples.

In later Egyptian art, Bes was given a handsome body, absorbing the character of the Sun God. He then became identified with Horus, "The Child," who wore a lock of hair on the right side of his head as a symbol of youth.

—Juan Pérez & Doni Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Thomas Barnardo

WHEN AN UNDERTAKER discovered that a two-year-old boy pronounced dead by two doctors still had a flicker of life in him, he saved not only the life of that boy, but the lives of thousands of other children as well. The boy was Thomas John Barnardo who grew up to become England's worthiest 19th-century philanthropist, and the first to champion the cause of homeless children.

As a youth, Thomas Barnardo found he was often in trouble himself due to his quick-tempered nature, but before he was eighteen, his character changed, and he felt growing in him a need to be of service to others. He entered a London hospital to train for the medical missionary field, which he hoped to follow in China. But a walk through London's East End one night revealed to him a need even more pressing—that of helping the destitute child in his own country.

At that time a child without a home managed to survive only by living as a stray animal, hunting in alleys and back streets for scraps of food and often having to fight for it. He could be brought before a magistrate's court for sleeping in the streets even though he had no other place to sleep.

One bitterly cold night Dr. Barnardo found eleven such boys, dressed in rags, trying to sleep on an iron roof. He found seventy others under a tarpaulin, in doorways and in empty barrels. He paid a laborer to house the first of these unfortunate children, then for half-a-crown a week he contracted for a donkey stable as shelter for more, and through the next several years managed to fill many village homes with them.

These acts laid the foundation for the famous Barnardo Homes, the first of which was founded in 1870, about which the doctor took a vow that "No destitute child shall ever be refused admission." This vow resulted in the rescue of more than 60,000 children. The vow kept Barnardo working well past midnight every night of his adult life.

Establishing and running the ninety homes put Dr. Barnardo 250,000 pounds (over \$750,000) into debt. When he died at the age of sixty in 1905, the debt was cancelled and all of England went into mourning for him, and with many volunteers to carry on his cause.

In the village of Barkingside where he was buried, there stands an edifice known as the Children's Church. Its steeple oversees bungalows scattered about lovely grounds, which house a thousand girls. Fountains and old trees surround workshops where the girls learn to be good workers and citizens. A monument stands in dedication to the memory of Dr. Barnardo, whose humanitarian spirit still guides the young people who live, work, and learn in the homes he established.

His faith was a powerful one, so powerful that it enabled the keeper to reshape the social structure of his society, making new worlds for thousands in need.—**Julliana Lewis**

