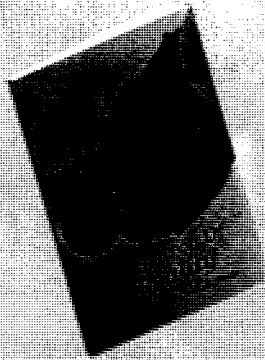


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Mysticism ○ Science ○ The Arts



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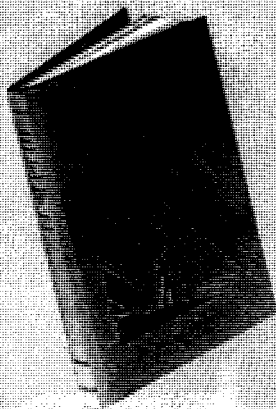
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# Rosicrucian Digest

(ISSN 0035-8339)

Published Monthly by the Supreme Council  
of the ROSICRUCIAN ORDER, AMORC  
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the  
Worldwide Rosicrucian Order

July 1982 Vol. 60, No. 7

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Subscription: \$12.00\* per year, single copies \$1.25. ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

\*Other Currencies  
£8.00 A\$10.43 NZ\$14.11  
¥8.00 R12.00 CA\$14.11

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

Dr. H. Spencer Lewis was the first Imperator for the second cycle of activity of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For a Memoriam article with further details, see page 23.

(Photo by AMORC)

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## The Highest Form of Life

**W**HAT constitutes the highest form of living matter? Are we correct in assuming *Homo sapiens*, rational man, is supreme? Further, is there actually such an ultimate supreme state, and by what value is it so determined?

Supremacy of life forms is judged by man with respect to certain phenomena, the natural functions, which they exhibit. We are all aware that certain animals have a keener sense of perception than man; they are stronger and swifter, and their senses of hearing, sight, and smell exceed those of humans. Therefore, how do we evaluate the acclaimed supremacy of man? Man's outstanding quality is said to be his *intelligence* and the traditional supernatural element of soul, which he is likewise said to possess.

Why is one animal fleetier than another, or his hearing and scent more acute? Were such faculties *arbitrarily* conferred upon him? Would it not be discriminatory to give a preferred advantage to one species and not to another?

The answer to this depends upon which of two concepts one assumes for the existence of life forms. In other words, are all living things the result of *spontaneous generation*, a coming into existence at *one time* by a supernatural fiat, an arbitrary order? Or are the myriad living things and the variations of their functions the result of an *evolutionary* process?

The first of the two concepts cited is primarily supported by religious doctrines which are proclaimed as sacrosanct literature. However, such claims are eristic; they provoke argument as to the authenticity of their source. In other words, is such literature actually the utterance of a divine

decree regarding Creation? Or is this literature actually a human interpretation of personal revelation and subsequent theological concord?

The opposite concept, Evolution, proclaims that life forms have come into existence over eons of time. The myriad variations, the effects of mutations or changes imposed on the life forms, are principally the necessity of each species' adaptation to a particular environment. Thus, teeth, hair, claws, wings, the size and form of limbs and body coverings are all assumed to be caused by nature's persistence of life, thereby developing the characteristics best suited for the species' survival.

### *Evolution*

What is the primary cause of the differences between these two concepts—the *religious* and the *evolutionary*? Such is a polemic subject. From a distinctly objective point of view, science presents the more rational viewpoint in its support of the concept of evolution. It begins its approach inductively and empirically in presenting evidence for its postulations. Such postulations are *not* as yet conclusive as to the origin of the first living cell, though genetic engineering and molecular biology reveal what transitions can occur from alterations of the cell. Further, the results from cattle and poultry breeding, for example, indicate evolutionary changes in the functions of a living organism.

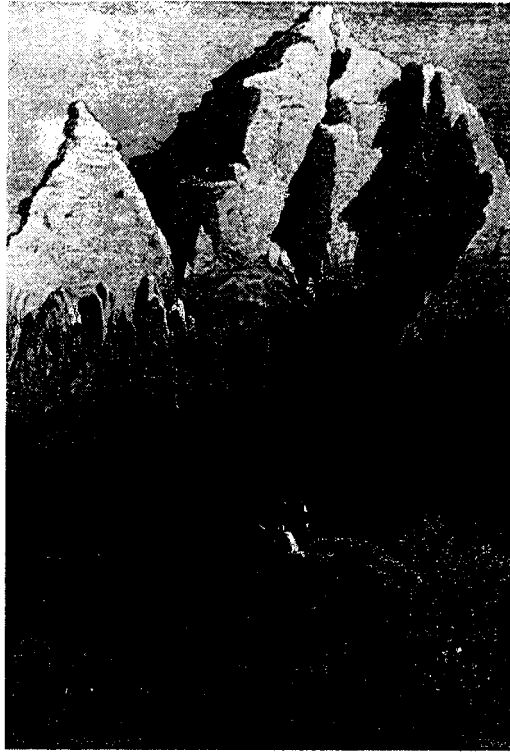
Suppose that *evolution* is found to be irrefutable? Does that then detract from the majesty of nature? The foundation of science is natural law; there is, in other words, an innate order that prevails throughout the Cosmos, the universe as a whole.

Philosophically, one may theorize that such order is *not absolute* in the universe; in other words, regardless of the uniformity of certain phenomena observed in galaxies millions of light-years from Earth, this so-called order may not exist in infinite time as it is now perceived by man. But since man as yet cannot refute this basic idea of a cosmic *order*, he must accept it as being a *universal absolute*.

Order implies *intelligence*, a conscious persistence of its kind. If such a phenomenon underlies the evolutionary process, is not such an initial cause, then, a concept approximating the religious idea of a Cosmic Mind or Being behind all reality? The important distinction is that science bases its conclusions on the manifestations of that Cosmic Cause, the observation of its phenomena rather than the resort to mythology and the vicissitudes of human revelation which have been historically noticeably diverse.

The superiority man ascribes to himself lies in his *intelligence*. What are the most obvious characteristics of this intelligence? What is the nature of the phenomenon? This intelligence can distinguish externality as apart from the self. The self realizes its own existence, that it *is* and that other things *are* as well. To an extent, this first characteristic is also exhibited by other living things. For example, mammals, birds, and reptiles are attracted to external objects, the result of their natural senses and appetites for which they are instinctively conditioned. They will seek out and recognize water and that which produces food and shelter. However, is this really an example of intelligence? A more exact explanation of intelligence would be the adaptation to things and conditions *newly experienced*, rather than a mere response to a conditioned stimulus.

The second characteristic of intelligence is the rationalization of experience, that is,

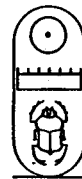


to find the cause, the meaning of what is perceived. It is *to know*, to acquire an *understanding*. It is also to inquire within, to resort to introspection, to explore the self, and to find for that self a purpose. Simply, *I am*, but why am I?

#### ***Man's Intelligence***

We may consider the above-mentioned characteristics as the aptitudes of an intelligent being such as the *Homo sapiens*—man. But is it not quite probable that this “superior” intelligence of man was a necessary evolutionary attribute, rather than a special power conferred upon him? Has man survived as the result of the gradual development of his brain and nervous systems so as to confront the rigors of his existence? More specifically, is intelligence a defensive characteristic which man has developed, much as other living organisms have developed their specific defensive structures?

Man's intelligence provides him with a greater versatility than other known living



things. He can direct its use to a greater extent than other organisms. Conversely, however, he can destroy more of nature and his environment than can other animate forms. Whereas other organic beings may use nature exclusively for the essentials, the basic gratification of their physical desires, man has the faculty of mentally conceiving ends for personal satisfaction that are destructive not only to himself but to others as well. This is evident in the aggressive motivation he has for fame, power, and conquest.

Man has exaggerated two of his instincts to a point of perversion far exceeding their display in any other species. One of these is *cupidity*, that is, the love of possessions; and the other is *aggrandizement of the self*. For example, rodents, birds, and certain other animals will collect a food supply for storage. This is an instinctive drive impelled by hunger and a habitual adaptation to the need of acquiring food in seasons when it is available. What the animals acquire may exceed the necessary amount; however, an inborn impulse compels the continuation of gathering as long as the food is available. The animal does not have the reason for determining when the quantity is sufficient for its needs.

#### *Ego Gratification*

Humans often find pleasure just in *possession* itself. In other words, the realization that what they gather may far exceed what others need and have attained, is gratifying to the ego. Possession is an extension of the self. Simply, the self is given eminence—superiority is conferred upon it by the enlargement of its acquisitions. This extreme exaltation of the ego often compels man to acquire possessions by using whatever method he can, without regard for the legal or moral rights of others. The individual, then, often attempts to justify his motivation by resorting to a false claim of his “right” to do so. On a larger scale, nations may say that they engaged in hostile actions by the necessity of “defending the homeland.”

The other frequently perverted instinct of man is personal esteem, *self-aggrandizement*. The self is a *collective consciousness* of the whole being, the physical aspect and

[6]

all personal attributes of which it is aware. Therefore, the wholeness of being must have its gratification as well as the organic desires. If the ego does not assert itself, individuality is suppressed. To such an intelligent being as man, the physical and mental desires are subordinate to whatever concept or ideal the self has of itself. There is, therefore, the impulse to emphasize, to display those characteristics which the individual particularly distinguishes as the self.

Some of the higher animals, such as dogs, birds, and primates, for example, particularly express some aspect of their being, which is an example of a rudimentary self. Man, however, is commonly known to pervert this self-esteem by striving for *fame* at the forfeiture of recognized virtues and without regard for the welfare of others. This destructive excess of self-esteem is not found among the animals.

The *superiority* ascribed to man is particularly emphasized with regard to his possession of *soul*. This element is generally defined by religion and moral philosophy, metaphysics, and mysticism as an innate, immaterial quality of a supernatural source. It is generally expounded that man is the sole recipient of the ethereal entity of soul. This conclusion is arrived at by categorizing certain sentiments, emotional feelings, stimuli, and ideation which man cannot directly relate to his organic or physical self; for example, the sense of rectitude and what he defines as conscience, the evaluation of right and wrong behavior, and compassion.

There is also the awareness of *self*, a consciousness which seems to be set apart from any sensual experience. Simply, this “I Am” and its judgment, in moral terms of its behavior, is considered to be the *expression* of the soul. The empathy of self, which experiences a sympathy for others similar to that had for itself, is considered a non-physical motivation, a function of this inner, immaterial substance called *soul*.

These qualities attributed to soul are so unlike the demands, desires, and drives of the body, and so often produce such a state of euphoria and ecstasy that they are given a divine status. These experiences appear exalted because of their contrast to the physical nature of man.



It is difficult, then, to make a simple analytical distinction between those qualities we relate to the whole *self*, to the "I Am," on the one hand, and the nature of *soul* on the other hand.

### ***Man's Soul***

In most religious doctrines, man has considered the soul in a substantive sense, that is, as having a particular, unique substance. Such a substance is said to be *divinely* implanted in man. It is further contended that the soul is a special endowment of man. This conclusion is reached by the fact that man has no knowledge of any other being possessing the same qualities which he designates as the human soul.

However, the phenomenon known as soul can be explained otherwise without diminishing its status as "divine." If we presume that *order* underlies all cosmic phenomena and that order is *conscious* in its constancy of manifestations, then it would be reasonable to assume that the primary energy which infuses nature and generates life is likewise an innate intelligence, a *consciousness*. Such would have the same divine quality that all reality has, if we accept the concept of a divine causation behind all existence.

This cosmic, divine energy, with its consciousness, uses the physical organism, the body, for the expression of those sensations, that awareness which is termed *soul*. It has not a separate existence in the pri-

mary cosmic essence, but does have *individual expression* in the consciousness of man. This universal cosmic essence imbuing all life forms is metaphorically known as "the soul of the universe." Metaphorically, we can liken the physical body of man unto a *harp*, which, being played upon by the Universal Consciousness of the Cosmic, produces that *melody* which man realizes as *soul*.

However, this cosmic conscious energy accompanying life is not confined to man alone. It pervades all animate and inanimate things in the orderly phenomena of the laws of the material universe. All living things have the same *instrument*, that is, the same capability of producing that state of consciousness of self and its counterpart, the soul, as does man. The difference is that man has the highest known expression of that phenomenon of consciousness and of those virtues which he attributes to it. This, however, is not indicative that man alone possesses such potentialities, or that he has attained the pinnacle of such development.

We have no assurance that there are not in the vastness of the universe other "harps," sensitive beings, whose melodies, or souls' awareness, are not higher and greater in their expansiveness than that of humans. It is man alone who has so realized and declared himself to be the epitome of this spiritual awareness. Man should be grateful that such *as he is*, he is not yet the pinnacle of spiritual evolution. Δ

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

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# Thomas Paine: Apostle of Freedom

by David Lamb, F.R.C.

**T**HE PHILOSOPHY of Thomas Paine inspired two of the greatest movements in history—the American and French Revolutions. Yet at his death Paine's accomplishments had been all but forgotten, as he was probably the most hated man in the world. For over 100 years history books dealing with the American Revolution did not mention him. It is only in the past few years that Thomas Paine's story has risen from the dark mists into the clear light.

Paine was born in 1739 at Thetford, England, of poor Quaker parents. His education ended at age thirteen, at which time he took up his father's stay-making trade. It was a trade which brought the youth much mental depression. England's rigid class structure and lack of economic opportunity presented him with few business opportunities.

From 1760 until 1774 Paine worked as an exciseman, sailor, and teacher, none of which brought him any happiness. Even his personal life was unhappy. His first wife died and he separated from another for unknown reasons.

In 1774, Paine lived in London unemployed. He became acquainted with Benjamin Franklin, who saw the potential genius in Paine and introduced him to a circle of intellectuals. For the next year this group supported Paine while he studied their collective wisdom of scientific, mystical, and philosophical principles.

In October, 1774, Paine sailed to America with a letter of introduction from Franklin. Upon arriving in Philadelphia he found employment as an editor, though he had no experience in journalism. Paine was impressed with his new home. Philadelphia seemed a positive place in contrast to

the dreariness of London. The air was cleaner, and almost everyone was employed, whereas in London vast numbers of people lived in hovels, jobless and desperate.

As a rising man about town Paine was invited by some merchants to a slave auction. Having lived all his life in class-conscious England, where a person of his standing was always looked down upon and certainly not invited anywhere, Paine accepted the invitation. It was a typical slave auction but one scene made a lasting impression; an attractive black woman was stripped and an open invitation was extended to examine her.

For the rest of his life Paine remained an uncompromising enemy of slavery—his first publication was an attack against the slave trade. Slavery was abolished in Pennsylvania in October, 1780. It was generally considered that Paine wrote the preamble to this act.

He loved to sit in the taverns drinking and discussing intellectual subjects. Though Paine never had much income, he was an easy target for anyone needing money. He was highly sensitive towards injustice. At times he felt pity for the whole world and wished to right every wrong. He advocated establishing public schools and giving women the vote; he urged parents to use milder discipline on children, and was always kind to animals.

When hostilities erupted between England and the American colonies, Paine was one of the first to advocate complete independence, publishing his pamphlet "Common Sense." Within six months everyone in the colonies had either read it or had heard passages quoted. He put forth a vigorous argument in favor of a republic and a triumphant refutation of monarchy.

In late 1776 the war was going badly for America. The Continental Army had suffered defeats at White Plains and Long Island, their expedition to capture Quebec had failed, and the British had occupied New York. The colonials were gripped with defeat and despair; there was widespread desertion, lack of food, clothing, shelter, and medical supplies. It seemed to most people that the war was almost over.

*The  
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So here they were, a ragged army of rebels—beaten, humiliated, starving, and freezing—their trail could be followed from the blood of their feet. Imagine these citizens trying to establish a new form of government whose enemy was the strongest military power on earth!

At this critical time Thomas Paine wrote the first of his Crisis Papers. The first paper opened with the rousing words: "These are the times that try men's souls. The summer soldier and sunshine patriot will in this crisis, shrink from the service of their country, but he that stands in now deserves the love and thanks of man and woman." Paine led the revolutionists to realize that man had always lived under the domination of kings. Slowly the idea had evolved that man should be free. Yet all that kept this idea from being erased from the earth was that they as an army had not yet surrendered, and that they were fighting for more than themselves. But they would decide the fate of future generations.

Upon hearing these words the army spontaneously reacted; some men wept while others cheered! Two days later, Washington led the Continental Army in the famous crossing of the Delaware when they surprised and defeated the Hessians on Christmas morning. The American Revolution was still alive!

Paine would issue more Crisis Papers, each timely and important. No other writer was so widely read in America—he could have made large sums by his pen, but refused to accept any money for his work.

Not only did Paine use his pen to help the Colonies in their time of need, he also served honorably as secretary to the Committee for Foreign Affairs and as clerk of the General Assembly of Pennsylvania. He gave of his time and money to support the American troops when they were hard-pressed by the British.

By the end of the war Paine was universally admired in the United States. Had Paine ended his labors here he would have been remembered among the eminent Americans of this period. He would have died surrounded by clergymen, generals, and politicians. At his death salvoes of artillery



would have been fired in tribute and flags flown at half mast for a nation in mourning.

But it was not to be. Thomas Paine had not finished his work. He turned his attention to science, inventing the smokeless candle and demonstrating the possibility of iron bridges with longer spans than thought possible. Interest in his iron bridges led him to England where he was received into the circle of Whig notables. That the English allowed Paine into their country after he had taken such an active role in the American Revolution highlights their sense of fair play.

In 1788 he traveled to Paris and saw the beginnings of the French Revolution. He wrote *Rights of Man*, a spirited manifesto against monarchy and privilege. At that time there was no reason to apologize for the revolution, as the Jacobin terror had not yet begun.

Two notable excerpts from *Rights of Man* follow:

*The illuminating and divine principle of the equal rights of man (for it has its origin from the Maker of man), relates not only to the living individuals, but to generations of men succeeding each other. Every generation is equal in rights to the generation which preceded it, by the same rule that every individual is born equal in rights with his contemporary.*



*When I contemplate the natural dignity of man; when I feel (for Nature has not been kind enough to me to blunt my feelings) for the honor and happiness of its character, I become irritated at the attempt to govern mankind by force and fraud, as if they were all knaves and fools, and can scarcely avoid disgust at those who are thus imposed upon.*

When Paine returned to London, his *Rights of Man* was being read in England and stirring unrest. William Pitt, the Prime Minister, decided to persecute Paine and suppress his book. The poet William Blake persuaded him to flee England before he was hung for sedition. Paine escaped to France because the authorities, while detaining him, discovered a recent friendly letter from George Washington. Not wishing to cause an incident, Paine was allowed to board ship which departed just as the police arrived at the docks.

*Rights of Man* swept France as "Common Sense" had America. Upon arriving in Paris, Paine took the seat in the French National Convention he had been elected to. He hoped to lead a moderate revolution and thus he sided with the Girondins. The Jacobins, led by Robespierre, represented the poorest and most oppressed classes of people, who had suffered centuries of the most cruel injustice. They could not contain their vengeance once they seized power. The Reign of Terror began as each day saw more blood flow in the streets of Paris.

In observing the misery of the poor French, Paine wrote the second part of *Rights of Man*:

*Whatever the form or constitution of government may be, it ought to have no other object than the general happiness. When instead of this, it operates to create and increase wretchedness in any of the parts of society, it is on a wrong system, and reformation is necessary.*

Paine spoke out vigorously against the Terror and the execution of the king. The Girondins were all imprisoned and Paine was expelled from the National Convention. Finally he too was imprisoned on the charge that he was a foreigner.

After eleven months Paine was released from prison as the Reign of Terror ended. He never forgave Washington for not securing his release, apparently unaware that it was the American ambassador to France [10]

who was responsible for not aiding him. Paine published a bitter letter to Washington which was widely read in America and contributed to his unpopularity. To make matters worse, he wrote another book, *The Age of Reason*, which expounded Paine's belief in Deism and constituted an attack on established Christianity.

Paine stated that he believed in one God and hoped for happiness beyond this life. He believed that true religion consisted of practicing the Golden Rule. He attacked the Old Testament as cruel and Christianity as an institution responsible for tyranny, superstition, and injustice. At that period of history, every instance of slavery, of monarchical and aristocratic tyranny, had its defense in Biblical scripture. So Paine sought to undermine it.

The Christianity of that day had seen a revolution in improvement. In his day, the Catholic countries still lived under the shadow of the Inquisition, while in the Protestant countries preachers kept parishioners in line with constant threats of hellfire. An atmosphere of puritan gloom and cold ceremony prevailed. All Christian denominations, except the Quakers, believed that slavery was Biblically justified, while scientists and teachers were removed from their posts and ostracized if they challenged church teachings. It was an age of spiritual hopelessness.

When Paine returned to the United States he was universally hated, as all the churches preached condemnation of him and his book, *The Age of Reason*. Because of this, he was treated with almost total contempt. Some people spit in his face; he was refused passage on a stagecoach; people crossed the street to avoid him. Many of the ignorant believed that Paine carried a demonic aura capable of inflicting harm. Children threw rocks at him and on several occasions tried to outdo each other in cruelty and verbal vindictiveness toward Paine.

Now a beaten old man, he sometimes wept at the never-ending unkindness. He had given his life to raise mankind from its mental and spiritual shackles to a higher conception of truth—and they now hated him for it. He avoided people now and

stayed in his room. He had few friends, as people were afraid to be seen with him.

One day in 1809, while climbing a flight of stairs, Paine suffered a stroke. He is reported to have said, "My body is gone but my mind is still functioning. This is proof of immortality." As Paine lay dying, his room was invaded by religious fanatics calling on him to repent! Then the spirit left and he died, the most hated man in the world.

The slander campaign did not end at Paine's death. Many decades later he was still being condemned by the churches. As late as 1945 the City of Philadelphia refused to erect a statue in his honor because of "Mr. Paine's religious view." But there were some who saw through the veil of slander. Abraham Lincoln read all the works of Paine and used passages from his books when he stood on the stumps speaking about liberty and justice. The great

inventor Thomas Edison did much to restore Paine's recognition. Edison considered him one of America's greatest intellects and became chairman of the Thomas Paine Society.

"Common Sense" and *Rights of Man* did more to educate people and undermine monarchy than anything written before or since. Paine's Crisis Papers were timely morale boosters in a time of defeat and despair. He was a friend of mankind and his passion for human liberty shone through everything he wrote.

Thomas Paine died in sadness and misery, only to arise to a new life in the hearts and minds of people long after his death. His whole life was a crusade for justice while his writings changed the course of history. We have all benefited in many ways from the greatness of his life, and every citizen living under freedom owes Thomas Paine his respect. Δ

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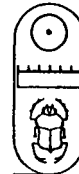
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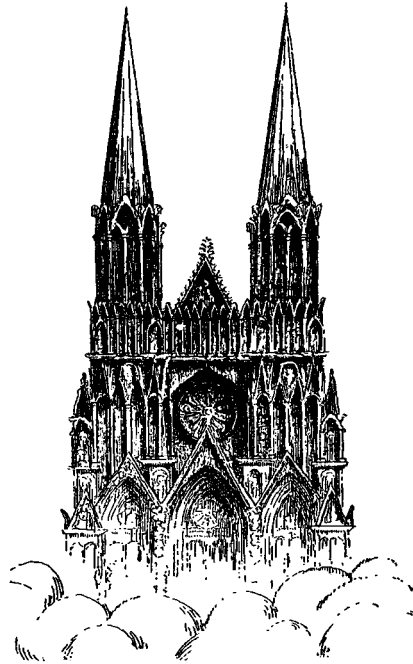
## CONSTITUTIONAL GUARANTEES

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.

California residents, please add 6% sales tax

\*Other Currencies  
£.75    A\$1.30    NZ\$1.76  
¥1.00    R1.50    CA\$1.76





## The Celestial Sanctum

### We Work Together

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

**WE LIVE** in a world today concerned with freedom, peace, and security, and it is only natural that people be concerned with their future and wonder whether their security and welfare will be safeguarded.

The world is faced with many difficulties, yet we must learn to adjust to the problems of our times and realize that the Cosmic is causing a new series of accelerated trends towards peaceful cooperation of all people through various crises, thus pointing out the fallacy of war and strife between nations. Therefore, it is necessary in some particular cases to bring to the fore those problems which exist between these nations in order that they may be rectified either through peaceful means or occasionally through skirmishes of one kind or another.

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"Eternal vigilance is the price of freedom" is a truism, and complacency can bring only disappointment. Therefore, peace and good will have to be worked for and earned, and not expected as a right because of good intentions.

For ourselves, the principles are the same. Constant vigilance and effort towards our goals and ideals are the only sure ways to progress. If we become complacent and allow ourselves to drift along through life, the world will pass us by in its onward progress to new and better things.

#### *Living in the World*

Mystical students often express the feeling that the world in which we live has no great significance, since the real life is a spiritual one and therefore we must concern ourselves with spiritual values only. Many who are interested in the Eastern philosophies and religions are sometimes inclined to try negating the physical world by prolonged meditation, chanting, and other practices, which would take them in thought and spirit to a higher plane, away from consideration and needs of physical existence.

The Rosicrucian way of advancement does not accept this method as contributing to the welfare and needs of humanity. Rather, we strive to reach higher into the more exalted realms of the Cosmic by brief periods of meditation and contemplation, and from that higher contact, draw down those inspired ideas which will enable us to elevate and improve our physical and mental world to conform more nearly to the ideal we find expressed in the psychic and spiritual world.

Therefore, as Rosicrucians, we seek always to find the needs and solutions required in our physical world, and use our developed and attained abilities to draw from the Cosmic the answers best suited to every situation. We see in this method that we are the real creators in this world, and that any problem, large or small, can be resolved for the good of all if we will apply our hearts and minds to it.

Karmic laws move both slowly and swiftly to attain their appointed task, and we should learn, through our perceptive insight,

to cooperate with their wise decrees, which often bring surprise and change, and work always for the benefit and enlightenment of mankind.

Our task therefore, in cooperation with the Cosmic, is to use our good thoughts to help make possible peaceful and loving solutions to the problems we must face in our daily lives. We cannot escape the good intentions of the Cosmic; we can however become more aware of its influences and through study and contemplation make ourselves partners in the Great Work that lies ahead to make our world a true reflection of the cosmic plan for mankind. Working together for these ideals, in both our

awakened and sleeping states, with our companions in the Cosmic, will make this plan possible. Δ

### ***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.*

## **Central California Conclave**

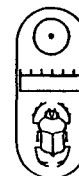
**A Retreat at Asilomar  
November 5, 6 & 7**

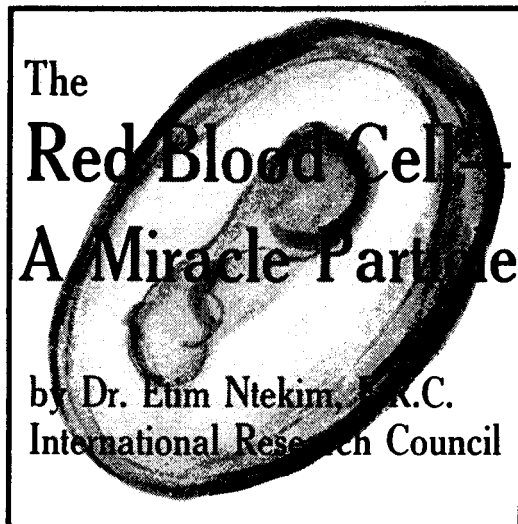


**T**his year's Central California Conclave is being hosted by the Monterey Bay affiliated bodies—Rose Chapter and Monterey Pronaos. Our dream of three years has finally come true. The beautiful Asilomar Conference Grounds, located on the stunning Monterey Peninsula, have been reserved as the Conclave site. Asilomar is located in the woods overlooking the Pacific on the famous 17 Mile Drive.

The Conclave's theme is "The Sea." The weekend will be a spiritual and physical retreat into serene surroundings and inspiring fellowship. It will be a time to reflect upon our Oneness with the sea and all of Nature.

If you would like more information about this exciting event, please write to the Conclave Secretary, Marsha L. Maxcy, Monterey Pronaos, AMORC, P. O. Box 2254, Monterey, CA 93940. The registration packet includes information on the Conclave rates, Junior Conclave, and initiations. Please note that many aspects of this year's Conclave can be shared with your entire family. Register quickly, the deadline is August 5. Δ





value and significance can be attributed mainly to tiny particles in blood—the red blood cells. They are so minute that they cannot be seen by the naked eye and yet no mammalian life is possible without them. Their recognition requires at least the magnification afforded by light microscopy.

The average red blood cell is shaped like a biconcave disk measuring 7 microns (7 millionths of a meter) in diameter. It has a volume of 90 femtoliters (1 femtoliter equals  $10^{-15}$  of a liter) and contains 30 picograms of hemoglobin (1 picogram equals  $10^{-12}$  of a gram). About five million of these tiny elements are in a microliter of blood, and nearly 300 microliters make up a

drop of blood. This means that there are about 1.5 billion red cells in an average-sized drop of blood! One dares not therefore attempt to calculate the number of red cells present in an average milliliter or cubic centimeter of blood—and even more frightening, the number of cells in one pint or 500 milliliters of blood, the conventional unit of collection and transfusion of blood.

#### **Flexible Cell Wall**

Each particle has a cell wall made up of fat (phospholipid) and protein in such a way that fluid cannot enter or exit from the cell unless there is a break in the continuity of the cell wall or if the cell is placed in a solution which is either weaker or stronger than its internal fluid environment. The cell wall is flexible, a characteristic which enables the blood cell to squeeze through tiny blood vessels, some of which have a diameter smaller than its own.

The cell wall encloses a cytoplasm which contains, among other things, enzymes which break down glucose, and thus produce energy in the process to aid the cell's activity. And more importantly, the cell contains hemoglobin, a red pigment containing iron, which carries oxygen from the lungs to the tissues and carbon dioxide from the tissues to the lungs, and thence to the outside world, as mentioned earlier. It is, in fact, this pigment which makes the red cell unique among the cells of the body. Its

**T**HE VALUE of blood as a life-saver and life-sustainer has been appreciated from the earliest times in the history of mankind. In fact, our ancestors recognized the value of blood perhaps more than we do today. Sacrifices, now and in the past, are performed to spill the blood of an animal and thereby appease the angry gods. The conventional symbol of blood is red, and this generally signifies the danger that might follow the spilling of blood through accident or violence. The red flag of revolutionaries is purported to be symbolic of the blood spilled by heroes during popular uprisings.

Scientifically, blood is the agent that carries the vitalizing agent oxygen to all tissues of the body, and carries carbon dioxide from the tissues for excretion in the lungs. Blood is given to hospital patients in order that they may not die from excessive bleeding or from severe anemia.

Such is the value and importance of blood to all animal and human life that this list could continue indefinitely. Yet all such

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*Dr. Ntekim, a member of AMORC's International Research Council, is a practicing physician-surgeon and teacher at the University of Lagos College of Medicine, Nigeria. He also lectures and does research in his area of specialization, hematology. He received his Bachelor of Medicine and Bachelor of Surgery from the University of Lagos, and his Diploma in Clinical Pathology from the University of London.*

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importance cannot be overemphasized, as it is the life line of the individual.

One gram of hemoglobin carries approximately 1.34 milliliters of oxygen. A normal hemoglobin level in average adults is around 15 grams per 100 milliliters of blood, or 150 grams per liter of blood. Every minute the heart pumps about 5 liters of blood around the body in an average-sized man, the equivalent of 750 grams of hemoglobin. This amount of hemoglobin can be expected to carry 750x1.34 milliliters of oxygen—in other words, 1 liter of oxygen—to the tissues of the body per minute.

#### *Value of Hemoglobin*

The physiological value of hemoglobin as an oxygen carrier lies in its affinity for oxygen, which is so nicely balanced that hemoglobin becomes 95-96% oxygenated in the lungs, while in the tissues and capillaries, it can give up as much of the gas as is demanded. If the affinity were much less, complete oxygenation in the lungs could not be approached; if it were greater, the tissues would have difficulty in removing from the blood the oxygen they need. Thus, both oxyhemoglobin and reduced hemoglobin exist in all parts of the circulation but in greatly varying proportions.

The hemoglobin that is freed after release of oxygen picks up carbon dioxide produced in the tissues as part of the tissues' waste products of metabolism. The carbon dioxide combines with the hemoglobin to form carboxyhemoglobin which travels in the veins back to the lungs, where the carbon dioxide is released by enzyme activity, and hemoglobin is once again free to take oxygen back to the tissues from the lungs. The cycle then continues, with oxygen coming into the lungs with each breath we take and carbon dioxide being expelled with each exhalation.

Red cells are produced in the bone marrow and require iron, folic acid, and vitamins

among other things for normal function. When the diet is persistently low in these elements, the hemoglobin content of the red cell becomes low and the situation called *anemia* ensues. On the other hand, some people are born with red cells containing abnormal hemoglobins, such as in sickle cell anemia, and *Thalassemia*. Scientists using newer and more sophisticated tools have now described hundreds and hundreds of abnormal hemoglobins. Techniques used in these discoveries include electrophoresis, genetic studies, isotopy, x-ray diffraction studies, and "finger printing" of hemoglobins, to name a few.

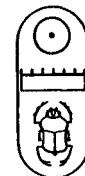
To the mystic, the air we breathe contains, quite apart from the oxygen we have been discussing, the positive aspect of *Nous*, viz., the vital life force. This comes into the human body with the first breath of the newborn baby. Apparently every subsequent breath replenishes it. How the vital life force is taken up at the lungs and delivered to the rest of the body has been amply explained in the teachings of the Rosicrucian Order.

Basically, however, the red cells are negatively charged, whereas the vital life force is positively charged. By the law of polarity, the negatively charged particle has an irresistible affinity for the positively charged force. So the vital life force in the air we breathe into the lungs passes from the lung air spaces to the red blood cells circulating in the blood vessels.

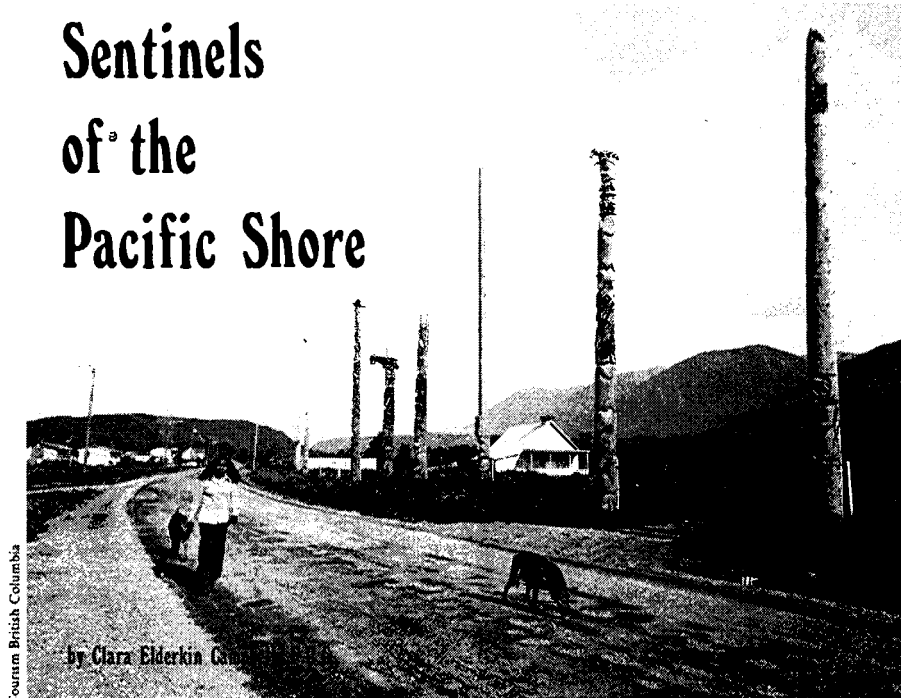
In conclusion, we might like to remind ourselves that each cell of the body is a unique entity that has a psychic and a physical part. It is probable that the oxygen vitalizes the physical part and the vital life force vitalizes the psychic aspect of each cell. It is incontrovertible that the particle which coordinates the supply of both the oxygen and the vital life force to the tissue cells must be unique. The red blood cell is truly a "miracle particle." Δ

### ROSICRUCIAN DIRECTORY

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



# Sentinels of the Pacific Shore



**T**HE COLD GRAY MISTS swirl about forest-clad mountains rising abruptly from the treacherous Pacific Ocean. A lacework of islands stretches along the deeply indented coast from Alaska's Yakutat Bay in the north to Vancouver Island in the south. Brave peoples have lived along this harsh but rich coastline for centuries, making their living primarily from fishing for salmon, herring, smelt, and cod. Among the native peoples are the Tlingit in the Alaskan panhandle; the Haida of the Queen Charlotte Islands; the Tsimshian, Kwakwaka'wakw, and Bella Coola of British Columbia's mainland; and the Nootka of Vancouver Island.

The traditional culture of these Indian peoples is one of originality and vigor, and has persisted; though to a diminished extent, to the present day. Frederick J. Dockstader calls them the "masters of all arts," as they worked in wood, shell, metal, stone, textiles, and basketry. Only pottery was not

included in their repertoire because their lands lacked clay. These Indians were extraordinary woodworkers. They could, for example, make planks, mortise a joint, and shape a container in a steam box. In earliest times, the tools they used were chisels, adzes, and knives with blades of strong shell or beaver teeth. They decorated their work with carving, painting, or both. With the advent of white traders came a plentiful supply of iron, and the art of carving increased in both quantity and quality.

The most obvious monuments to the wood-working skills of the Indian tribes of the Northwest Pacific coast are the totem poles. For more than 150 years, by the most conservative reckoning, these poles of carved red cedar were erected in front of the Indian villages, until the cultural changes caused by the increasing influence and acceptance of the white man's civilization eroded the need and desire to continue the custom.

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*Shown above, totem poles at Kitwanga, a traditional village of the Gitksan people in the Skeena River Valley, Northwestern British Columbia, Canada.*

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1982*

The typical totem pole can be described as a tree trunk carved from base to tip with conventionalized representations of birds, beasts, fish, men, reptiles, and even supernatural beings. Also included are the clan *crests*, such as the Raven Clan, Bear Clan, and so on. One of the conventions of the art form was that the symbolic figures on the poles representing humans had ears placed on the *sides* of the head while those representing animals had ears placed on top of the head.

All of these decorations were descriptive, representative, or evocative of the ancestry and accomplishments of a chieftain—that is, they were individualistic rather than tribal. However, the tribe benefited in status since the number of poles erected gave direct and obvious evidence of the wealth and power of the leading families, and by extension, of the tribe as a whole. Totem poles were also a visible reminder for the young of the tribe's history and spirit legends. The figures on the pole might also include *captured* crests. Such crests had previously belonged to other tribesmen who had been captured and enslaved by warriors led by the chieftain who now was entitled to incorporate on his totem pole that crest in a subordinate position.

#### *Types of Totems*

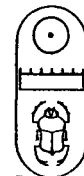
The typical totem pole is not the only form this art could take. Joseph H. Wherry lists these types of totem poles: 1. Memorial or heraldic pole (the most common and typical); 2. grave figures (sometimes horizontal); 3. house posts (possibly the oldest form of totem pole); 4. housefront or portal poles (often carved as a monstrous face with the mouth as a doorway); 5. welcoming or waterfront poles; 6. mortuary poles (which enclosed the body of the chief). There were also shame or ridicule poles which imitated totems in style but had no connection with family records.

The word *totem* comes from the Algonquin word meaning "family." Among the Algonquins, the implication was that an animal or inanimate object had a blood relationship or was the ancestor of these peoples. Among the Alaskan and Canadian tribes, however, this was not the case.

The first historical record of the totem



Tourism British Columbia





Tourism British Columbia

*In the Skeena River Valley in northern British Columbia stands an Indian village called 'Ksan—a replica of a village much as it would be before the coming of the white man. Far from being a dead museum, 'Ksan has been an ongoing project of the Gitksan (People of the 'Ksan) for over 20 years, inhabited by dancers, artists, and guides demonstrating a vigorous culture. 'Ksan, the Indian name for the great Skeena River, is a cluster of old-time communal houses, displaying the history and culture of the Gitksan from pre-European days to the present.*

pole begins with a mention by an early European visitor in 1791, about twenty years after the trade with the Indians had begun. Ruth M. Underhill, in *Red Man's America*, states, ". . . vessels from Europe and America . . . brought iron tools . . . . All such poles we know were carved with iron tools and, in fact *would have been impossible without them.*" (Italics the author's.) Many anthropologists agree with Ms. Underhill in supposing that no totem poles, at least of the free-standing variety, were erected until iron tools had been supplied by white traders. But others, especially archeologists working in the area, feel that the poles are far more ancient.

To support their arguments, they point out that iron was not introduced to these people by the sailing captains who followed Captain James Cook along the Northwest coast, but was known and shaped by these Indians long before the white man came. Tiny amounts of the precious metal had been used as blades during a considerable

span of prehistory, obtained from a line of trade by way of the Eskimos, and probably originating in Siberia, although some may have come from shipwrecks brought to Northwest shores by the mighty Japanese current. The tribesmen used iron in their carving, but lacking it, they could still have used tools made with beaver teeth, jadite, or shell and, although the art might not have been as deeply and clearly incised, they would have produced recognizable results.

#### *Totems of Antiquity*

If the remaining old tribal histories are to be believed, the totem poles in the spirit world date back to the time of the Flood. As evidence of the poles' antiquity, the Kitwancool tribe of British Columbia claims its poles have stood erect for 200 years, and it is hard to believe that wood carving of the quality displayed by the Kitwancool could have been developed in a decade or less.

It is probable, however, that the practice of carving totem poles spread beyond the

original tribal area with the sudden wealth of available iron after the white traders started to arrive. In fact, the northernmost tribes of the totem-erecting group live beyond the growing area of the red cedar tree. It was necessary for them to make a journey of over 100 miles in an ocean-going, many-manned canoe to land and fell an appropriate tree and then tow it home again. We must assume that these tribes probably did not attempt carving totem poles until after the arrival of the trading ships.

The earliest observers noted the care that all these coastal Indians used in fashioning wooden objects. If not ornamented, the maker smoothed the surfaces with symmetrical chipping with the adz. The ridge pole of a house was given special care as were the corner poles. The latter, according to Wherry, can be considered a type of totem pole when carved.

The purpose of planning, carving, and erecting these totem pole monuments was usually and ostensibly as a memorial to a departed chief by his principal heir. Not only did this duty pay homage to a respected relative, but it served to give public notice to the extent of the inheritance plus an opportunity to recite tribal history in a memorable manner and to teach the young and emphasize to the neighbors the power and importance of the clan.

#### *Totem Artists*

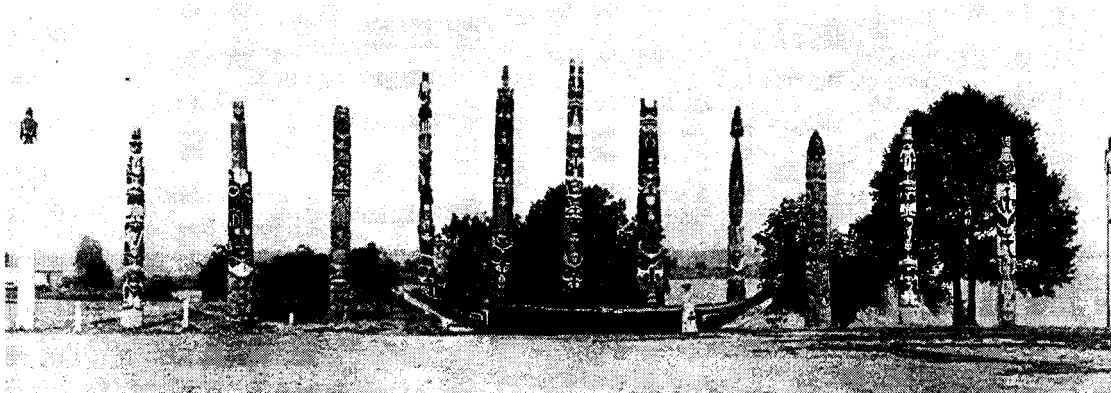
Creating a totem pole, when the occasion warranted, required first the services

of an artist. The man capable of this project could not be one of the family. He served an apprenticeship with a master-carver, and in the course of his selection and training was initiated into several of the secret societies so that he had a knowledge of as many of the songs and stories of the spirit world as possible. Ideally, he had a personal spirit experience, and, of course, should be as skillful at his craft as his patron could afford.

"Afford" is a key word. The process began with a lengthy and enjoyable bargaining session. The artist was selling his services and those of his assistant or assistants, for a year of ritual-guarded, ritual-enhanced, artistic effort. He would select a red cedar tree and cut a pole (frequently a half-round hollowed out so as to reduce the danger of cracking) of appropriate height. The tallest poles known today are up to eighty feet in height. Each step in this process was guarded by prayer and ceremony.

After learning from his patron what events, powers, qualities, wealth, power, and status were to be memorialized, the artist would make a selection of the strongest and most memorable to include on the pole. The emphasis might be on wealth, as in the poles where *coppers* are displayed. These are hand-wrought, hand-engraved lengths of native copper whose current value in our money has been calculated to be, in some instances, \$1000 or more. Or emphasis could be placed on the right to bestow certain names of power on a war

*(continued on page 24)*



Totem poles at Lewis and Clark Exposition, Portland, Oregon, 1905



# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Subjectivity, Color, and Telepathy

**I**S THERE a connection between our subjective nature and telepathic abilities? If so, can this principle of subjectivity be used to enhance telepathic experiences?

During our previous research on color, it became evident that color could be a natural tool for studying subjectivity.<sup>1</sup> Moreover, in telepathy research, we have shown that telepathy is more likely to occur when intense imagery occurs and insights are vividly experienced.<sup>2</sup> If a person, therefore, is in a subjective state due to an active experience with color, will telepathy more likely occur?

While doing experiments with color, it was noted that subjects had definite objective and subjective reactions to color. Few were ambivalent about colors. When looking at them, or just talking about them, subjects would enthusiastically share likes, dislikes, and vivid subjective experiences with color. If color has such an effect on people, why not use it as a tool in telepathy studies?

In designing an experiment using color as a medium for telepathic communication, we decided not to have the subjects send and receive a certain color, but rather to emphasize *subjective feelings*. The sender

would look at a series of colors, experience the color in a subjective way, and a receiver would pick up on those feelings. Neither sender nor receiver knew which colors would be used prior to the experiment.

Seven colors were used: red, orange, yellow, green, blue, magenta, and black. Though not considered a color in physics, black is considered a color in psychology. It was included in the study because many people have a marked emotional response to black.

Two subjects were used in each session. The sender was seated at a table in one room, and the receiver was seated in another room. The sender was given a large envelope containing one of the seven colors and was asked to look at the color and become absorbed in his subjective feelings. He was then to write down his responses. The subject was told to fully experience any images that might come to mind, and relate to their meaning. The sender was a passive sender; he was instructed to relax and experience the color, to become absorbed in a subjective response, rather than a telepathic transmission. When both the sender and receiver were ready, the next envelope was opened and the procedure repeated until all seven colors were completed.

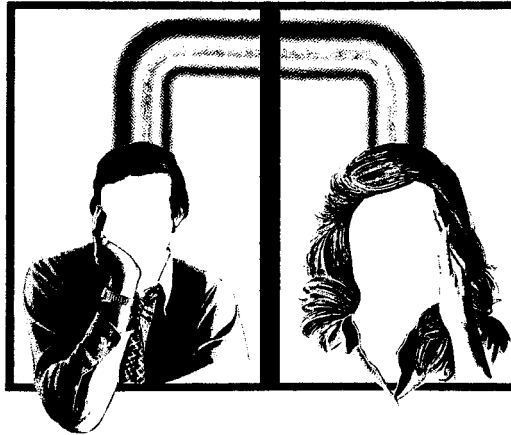
Table 1: Subjective Response Matches by Color Group

Number Subjects	Number Colors	Match Possibilities	Number Matches Occurring With Individual Colors			
			Red	Orange	Yellow	Green
22 (11 pairs)	7	77	6	10	7	8
			Blue	Magenta	Black	4

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The receiver was seated in a lounge chair. According to the subject's preference, the room was lit with either candle or fluorescent light. He was told when the sender was looking at a color. At that time the receiver attempted to tune in to what the sender was experiencing. At no time was the receiver told what the colors were. When something was received, he or she wrote it down and told the investigator to have the sender go on to the next color.



There were twenty-two participants, paired as eleven senders and receivers. With seven colors, and the pairing of twenty-two subjects, a possibility existed for seventy-seven telepathic matches. There were forty-nine undeniable telepathic matches occurring during the experiment (63.64%), as shown in *Table 1*. In addition, there were several possible matches that we felt were questionable. These equivocal matches were not included.

In a surprising number of cases, the similarity of the comments independently written by the subjects were beyond expectation. Concerning the color orange, one sender wrote that all she could think of was lemonade, which perplexed her since it was orange. Simultaneously, the receiver wrote: "Grimace. Sour, as in the taste of lemon." When looking at the magenta color, the same sender wrote: "Hot. Vibrancy. I wanted to leave the sheet blank. I vacillated to blue." Her receiver wrote: "Vibrancy. Force. Energy. I wanted to leave it blank and go back to the previous color." The previous color was blue.

#### *Telepathic Matches*

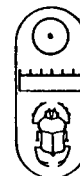
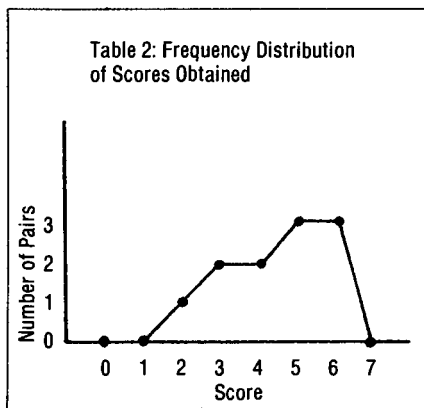
At another session a sender wrote about the color magenta: "Makes me feel like dancing." The receiver wrote: "Feeling of swirling around and around, or of twirling, such as a dance step." In the interview after the experiment, the sender said she had a strong visualization of herself twirling around a dance floor, which is always a pleasurable experience for her.

The color green prompted a soror who was sending to write: "I was in a forest surrounded by trees, looking upward toward

the sky. Cool, relaxed, in the shade of a forest, healing, soothing, happy and peaceful." Picking up on this visualization, the receiver wrote: "Pointing upwards, looking up into the sky or space. Wide, blue, spacious background." Had he shared her visualization?

Of the eleven pairs of participants, all experienced at least two telepathic experiences, and as many as six matches out of seven possibilities (See *Table 2*). Some were as simple as experiencing a warm, happy feeling, or a cool, dark feeling. One sender wrote that she responded to the color black with "a sort of sinking feeling. Like a tunnel, deep down in the ground. A hole. Someplace I don't prefer to be in." Picking up on these feelings, the receiver wrote: "Depressed. Heaviness. Isolation. Sinking."

Table 2: Frequency Distribution of Scores Obtained



Some responses to the colors were tactile, such as a sender writing that the color, yellow, made him feel soft and warm, and the receiver feeling the softness of velvet against his skin.

Another dramatic match came when a sender wrote: "This color makes me wish to be amidst the trees, the pines. I see myself hovering in the tops of the trees . . . flying." She said she was zooming in the tree-tops, high in the sky. Flying with her, her receiver simply wrote: "Sky. Flying."

Several subject-pairs, who knew each other well, illustrated the difference between an objective and subjective approach. One such receiver commented that she subjectively received a certain color and the emotion that came with it. She was perplexed, and changed her answer, because she thought her friend disliked that color and couldn't understand the response. In the interview following the experiment, it came to light that the sender did, indeed, like the color in question, but never wore it because it did not complement her complexion. The receiver had been correct in picking up the color and emotion, but had let her objective mind interfere with her subjective experience.

This experiment was purposely designed to allow subjects to have open-ended and creative responses. In a traditional ESP experiment, there is, in each trial, a one in five chance of obtaining a correct answer. In this experiment, regarding the probability of eleven expected telepathic hits in seventy-seven trials, this would have worked nicely if the criteria we employed had been

the identification of one particular color out of a limited population of seven colors. However, the target was not the color (the subjective stimulus), but rather, the individual subjective response. It was the subjective responses recorded by both senders and receivers that gave the total of forty-nine matches. There was not a finite population of seven possible subjective responses, but a much broader spectrum of possibilities, the total number of which is difficult to determine.

We have continued to collect data on subjective responses to color and with time may categorize subjective reactions. However, labeled categories may defeat our purpose if they were to eliminate such unique responses as the sender and receiver who both subjectively experienced the taste of lemonade. Most of the matches are in categories all by themselves. Generally, the matches have an unexpected quality.

From this experiment, it is evident that color *does* promote subjective responses and experiences. Under suitable conditions these subjective responses can and do lead to telepathic events of a subjective nature.

—Sandra W. Huff, F.R.C., and  
George F. Buletza, Ph.D., F.R.C.

**Footnotes:**

- <sup>1</sup> "Objective and Subjective Response to Color" Sandra Huff and George Buletza *Rosicrucian Digest* June 1982
- <sup>2</sup> "The Telepathic Imagination" Michael Bukay and George Buletza. *Rosicrucian Digest* February 1978 ; "Telepathy An International Experience" Mehler, Buletza, and Schaa *Rosicrucian Digest* October 1980

## This Month's Cover

Our cover features a lotus blossom growing in a pond within the grounds of the Summer Palace, Beijing, China. The Summer Palace and the surrounding park cover over 800 acres—the largest park on the outskirts of China's capital. To mystics through the ages the lotus has been held sacred—symbolizing the rising sun, resurrection, rebirth, creation, and the unfolding of man's higher consciousness.

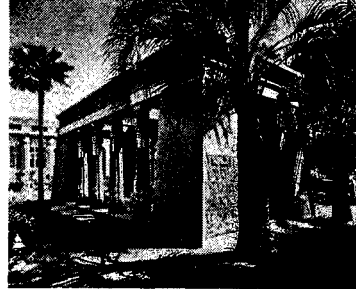
(Photo by Jerry Chapman)

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# IN MEMORIAM



**E**ACH August 2, we honor the memory of Dr. H. Spencer Lewis, first Imperator of the second cycle of the Rosicrucian Order, AMORC. As an individual, Dr. Lewis was dynamic, eloquent, and creative.

However, he always eschewed any personal aggrandizement. He definitely stated and enacted the principle that the Rosicrucian Order and its doctrines and studies were of primary importance; all personalities, including his, were to be considered as only instruments of service to the organization. He was extremely democratic, notwithstanding the high office which he held in the worldwide Rosicrucian Order. He disdained aloofness and any sacrosanct role.

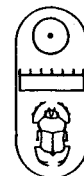
Dr. Lewis was a man of exceptionally diverse talents. For years he illustrated the covers for the *Rosicrucian Digest* and most of the literature published by AMORC. As a young man, he was a reporter and a columnist for a leading American newspaper; later, he was successful in the advertising world—all of this prior to devoting his entire time to the work of the Rosicrucian Order, after having been initiated into the Order in France.

Dr. Lewis was an accomplished musician, able to play two instruments, and he was likewise scientifically and mechanically adept. He designed one of the first color organs so as to demonstrate a relationship between musical notes and colors. He also designed and built a planetarium for astronomical demonstrations in Rosicrucian Park, this being the first such device constructed in the United States. The other three planetariums in existence at the time in the United States used German-made equipment.

Before the advent of radio, which was preceded by wireless, Dr. Lewis constructed and operated the largest *private* wireless station in New York City. He maintained an experimental laboratory at Rosicrucian Park, where he worked with scientific devices to demonstrate principles of AMORC's teachings. He was likewise an excellent photographer, having his own darkroom both at home and a photo laboratory at Rosicrucian Park. He personally compounded most of the chemicals necessary for his photographic work.

Dr. Lewis' literary ability is not only known to thousands of Rosicrucian members throughout the world, but also to many thousands of nonmembers who have read his books and articles. There are also many persons who can still recall his oratory eloquence. Of his attributes and talents, Dr. Lewis merely said that they manifested themselves when he assumed his great task of reestablishing the Rosicrucian Order for its second cycle. He explained that, "I feel that cosmically I was ordained for the mission which I undertook." And so it must have been, because in the early formative years of AMORC, there were few material resources other than his own to assist in the furtherance of AMORC.

The present growth and development of AMORC as an international organization far exceeds what Dr. Lewis knew of it during his lifetime, but it does not exceed what he *realized* it to be. In other words, in speaking of the future of AMORC—(continued overleaf)



and what has become a reality—he would describe what was to happen with a confidence that perplexed many listeners, because what they saw at the time, from their point of view, did not correspond to what he saw for the future *in his mind*.

In accordance with tradition, an annual memorial service is held for Dr. Lewis in the *Akhnaton Shrine* in Rosicrucian Park, San Jose. It is there that his ashes are interred. The ceremony is held on August 2, at 4:15 Pacific Standard Time, in Rosicrucian Park. All members who can attend are cordially invited to be present. Other members may desire on this day to hold a moment of silent tribute to Dr. Lewis. Δ

***It's not how long you live but the satisfaction you derive from life that makes it worthwhile.***

—Validivar

## Sentinels of the Pacific Shore

(From page 19)

canoe or a house ridge-pole, etc.; or on a deed of heroism in the ancestral line, as the instance when a woman, captured and enslaved, not only escaped, but took the head of her captor back to her own tribe.

Among the southern tribes, the pole might be decorated by dowelled additions such as the wings and beaks of birds or fins of fish. The Haida usually topped their poles by the figures of human heads wearing tall-crowned hats whose sections numbered the *potlatches* (gift-giving ceremonial festivals) the chief had given. The northern tribes used a more elaborate style in carving and decoration. Tsimshian artists, for instance, placed filler elements, such as eye-designs and miniature figures, within all the open spaces of the pattern of the large carvings.

When the carving had been completed, the pole was erected with great ceremony. First a trench was dug. Then a rope of hide or woven cedar bark was attached so that the assembled manpower—either the guests at the occasion of the potlatch, or, in some tribes, by slaves—could pull the pole upright. Then the earth was pounded down by dances, opening the potlatch ceremony. The entertainment and purpose of the occasion were the stories told by a special speaker.

The history of the family, clan, village, or tribe was recited, and each item represented on the pole was given its background and explanation. Adventures in the spirit world intermingled with events within the memory of living men and praise of the wealth and power of the chief being memorialized combined with highlights of hundreds of years of history. At the end of the ceremony, the carver was loaded down with his payment, usually in the form of valuable blankets.

The totem pole tradition illustrates many of the wealth and power-oriented attitudes of the Northwest tribes. Even spiritual experiences were valued as wealth. Or, perhaps more accurately, they considered the accumulation of wealth as a worthy goal in life, but valued as wealth the power derived from the spirit-guided dream or out-of-body experience as at least the equal to wealth in the form of abundant food for elaborate feasting, hand-wrought coppers, or cedar bark blankets decorated with goat hair.

The spirit experience might bestow the right to give a name to a ridgepole, a canoe, a weapon, or other object—possibly in the sense that magic domination stems from the knowledge and use of the “true name.” Frequently, ritual knowledge of dance and chanting had a spirit experience basis, and was an item of inheritance, which could be bequeathed to any son or nephew as the donor deemed worthy. Thus the totem pole memorialized not only wealth and prestige on earth but relationships with the spirit world as well. Δ

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# Of Silver, Lead, and Gold

by Joel Disher, F.R.C.

AT A smorgasbord luncheon, I once heard a man say, as he gave himself a generous second helping of parsnips, "But I could never accept parsnips." He was unaware of what he was eating. That incident comes frequently to mind when I read of sophisticated and scientifically oriented theater-goers enthusiastically endorsing a time-honored dictum of Alchemy, which for so long they have publicly ridiculed and derided. Like the man who couldn't accept parsnips, these theater-goers are unaware of their endorsement of Alchemy.

They are not alone. It is safe to say that virtually all who are acquainted with Shakespeare's play, *The Merchant of Venice*, would declare that there's nothing of Alchemy in it. The time-honored dictum referred to pervades the whole of what has become known as "the casket scene." That, you remember, is the one in which the suitors for the hand of the fair Portia come to match their wits against the curious stipulations of her father's will.

According to that will, which seems to be the final whim of an eccentric and doting father, the suitor who chooses the casket or jewel box in which is hidden the portrait of his daughter will be her bridegroom and inherit a fortune. There are three caskets: one of gold, one of silver, and one of lead.

On the gold casket are the words, "Who chooseth me shall gain what many men desire"; on the silver, the words are, "Who chooseth me shall get as much as he deserves"; while the lead carries the warning, "Who chooseth me must give and hazard all he has."

The suitor has a single chance; if he chooses rightly, a bride and a fortune await him. If he chooses wrongly, he must leave immediately without revealing his choice to anyone. Many, we are led to believe, have been unsuccessful and have gone. The

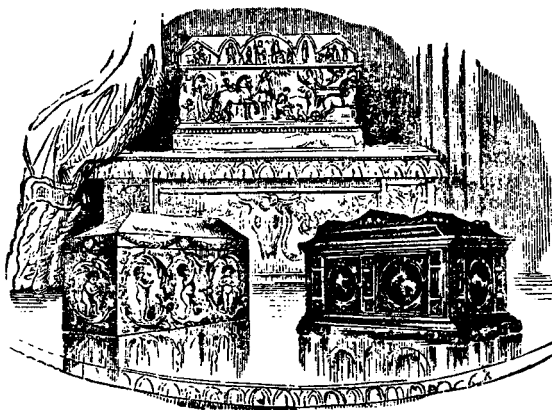
air is electric with nervous anticipation as we watch other hopefuls approach the caskets. This time we are to know their choices.

The first one, reading the words on the golden casket, chopped logic, so to speak, and thought he divined the father's subtlety: "what many men desire" was . . . Portia. So he opened the casket only to find a scroll that read, "All that glisters is not gold" and a portrait, not of Portia but of a gaping skull.

The second suitor, perhaps more self-centered than the first, was unresponsive to the words on the casket of gold but much taken with those on that of the silver: "Who chooseth me shall get as much as he deserves." Who more than I, he thought, am worthy of the hand of this fair maiden? He did not hesitate, and his amazement and chagrin were great as he came upon a cartoon of an idiot and a message that pronounced him an ass.

## *The Poorest Suitor*

The third suitor, the poorest and having the most to lose since he had bankrupted and put the life of his benefactor in jeopardy by this adventure, stood gravely



before the caskets. His desire was not that of many men; he wanted more than he deserved. He could only "give and hazard" all he had. He opened the casket of lead. There lay the treasured portrait, long sought-for by others. There was also this message:

*You that choose not by the view  
Chance as fair and choose as true:  
Since this fortune falls to you,  
Be content and seek no new.  
If you be well pleased with this,  
And hold your fortune for your bliss,  
Turn you where your lady is,  
And claim her with a loving kiss.*

This is the scene that has captured the romantic hearts of theater-goers the world over. Could any deep and philosophic message be clothed in such fanciful vesture? Was Alchemy just as fanciful, or was it not? A closer review should provide the answer.

Who could the author of so singular a will be if not God Himself whose ways are past finding out? Who could that daughter be other than that portion of Himself found in all nature? Here, the father remains invisible, but the daughter is present in the sight of all men. And, wouldn't it be that divine portion—note well the name—of the Godhead with which man would desire to be identified?

Francis Bacon has written that, full as nature is of eternal laws and secrets and whole as man's dependence is upon her, man cannot yet measure that dependence. He cannot fathom nature's subtlety. It is threefold and may be likened to the three caskets in the play. The suitors for the hand of Portia may be thought of as the inhabitants of the world, responding to nature's challenge according to their own desires. They are moved by their realizations, not by actuality.

Those whose desires are immature or undisciplined will be confused by life's false glitter and make their decisions on the basis of "what many men desire." This suggests the play's intent and the Bible's admonition: Sooner can a rope be pulled through the eye of a needle than a rich man enter into Heaven. Those who choose the golden casket must accept its reward: Death . . . death of true aspiration, of real accomp-

lishment, of lasting value. The casket of gold holds no portrait of the mystic's bride.

He who passes the casket of gold and chooses the silver will get "as much as he deserves": The portrait of an idiot. He presumes too much, believes his worth greater than it is, proclaims his own worthiness and demands nature to reward him on the basis of who he is. He is indeed a fool, for he thinks outer show is the same as inner merit. Only when he opens the casket and sees his own reflection does he realize the difference.

### *The Treasure*

What of him who is ready to "give and hazard all he has", accept the conditions of life without murmur and measure himself honestly against them? What does he find in the casket of lead? He finds the knowledge that the dullest aspect of nature bears the mark of divinity. The somber stone yields evidence of eternal law as valid as that found in the most brilliant star. The slimy pool turns the sun's rays into colors as delicate as those on a butterfly's wings. Nature is God's laws made visible.

Finding God's image implanted in gross matter, man understands the oneness of Divinity and its all-pervading presence. It starts him on the path of discovery; under every guise, he will probe for oneness and divinity. That is the meaning, as I read it, of the beautifully conceived allegory of Portia and the three caskets. And, most certainly, it is "a time-honored dictum of Alchemy."

In justice to our theme, this much more should be noted: Nature is far more subtle than the threefold character represented here by the gold, silver, and lead caskets. These are actually symbols of only one of the three larger divisions of nature, but here made to stand for all three. Those divisions are usually referred to as kingdoms: mineral, vegetable and animal. When spiritually interpreted, they become the infernal, the terrestrial, and the celestial.

Man's body is thought of as symbolizing these three kingdoms: the infernal (mineral) is indicated by the abdomen; the terrestrial (vegetable) by the chest; the celestial (animal) by the head. In each, the Alchemist worked with equal skill. Starting with

the essence of divinity lowest in nature and increasing its vibratory rate, he raised it in the octaves of manifestation toward perfection . . . by a process called transmutation. In explanation, the Alchemist pointed to gold as analogous in the mineral kingdom to the perfection sought in the celestial. The whole process, therefore, was spoken of as the transmutation of base metals into gold. And, let it be remembered that the Alchemist's *first matter* was MAN . . . man as he appeared in nature.

How was that transmutation accomplished? By bringing to bear upon that first matter a trinity of elements for which salt, sulphur, and mercury were the favorite

cover words. From the mineral to the vegetable and so to the animal ran the process, with the steps being labeled gold making, compounding the elixir, producing the stone. Dissolve the sensuous, said the Alchemist, and you have the medial life. Dissolve the medial and you reach the divine.

There were many ways of setting forth the process, and alchemists were often fanciful. Knowing the method, one is never balked by the expression. Anciently, genuine mystical teaching was but a variation on a single theme. It is so today among those familiar with the angelic tongue of the Hermetic Art. Δ

## The Acts of Being

AMORC has been fortunate over the years to count men and women among its members who have demonstrated the astonishing efficacy of Rosicrucian principles in their lives. One such member, a person of international repute in the banking world, set down some of the thoughts that inspired him; thoughts that compare the mystical truths of Rosicrucian training with the symbolism of his heritage. We take this opportunity to share these thoughts with our readers.

The Acts of Being are Pristine  
 The Plot is Subliminal  
 And the Results, Ecstatic

Like Nature, the Acts of Being are dual  
 Negatives, Positives, Subjectives and  
 Objectives are Polarities of Harmony  
 Therein rest the secret of Vitality

Forces of Vitality are Vibratory  
 Response to such is Consciousness  
 And Consciousness is Awareness  
 Awareness is Queen to Revelation  
 Revelation unveils the Aces of Trinity;  
 Light, Life and Love

The Whisperings of Reality are then heard:  
 Veneration spawns Superstition  
 Possessiveness incubates Selfishness  
 And Dignity breeds Vanity

Superstition weaves Fear  
 Selfishness germinates Contempt  
 And Vanity ferments Egotism

Fear Desecrates Faith  
 Contempt fornicates Love  
 And Egotism profanes Devotion

Darkness is of a lesser Brightness  
 Iniquity is an absence of Charity  
 And Evil is deficiency of Benevolence

The opposite of Night is Day,  
 The extreme of Winter is Summer,  
 And the essence of Death is Life

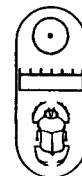
Light is Illumination, the Truth, the  
 summation of Oneness  
 Life is Absolute, the Source, the  
 emergence of Oneness  
 Love is Deity, the Supreme, the unity  
 with Oneness

Unity with Oneness is Wholesome  
 Oneness is the Primary, the Cosmic  
 and Oneness is the Ultimate Transcendence

The Architect of Oneness is Trinity  
 As Being constructs to reach Divinity  
 Divinity moves nearer Being

Heaven is the Universal Mind  
 And It is Impartial

—C. S. Low, F.R.C.



# True Wealth

by Mario Salas, F.R.C.  
Grand Master Emeritus

**WHAT DO WE** really know about recognizing true wealth? The facts that are part of this knowledge are most truly beautiful, but how can we acquire that richness of life?

It would not be difficult if we were to open our hearts and minds to the divine dream that only awaits that moment when our doors are widely open, much as water runs through the fields when it is released from the reservoir. Water, by virtue of its nature, flows and moistens the soil once the gates are open. The same happens as a result of our union with the Cosmic. Its vibrations flow through our bodies when we open our minds and hearts with sincere aspiration to be one with It.

As a daily practice we should begin with meditation and a period of silence. This will make our subconscious mind vibrate with the part of our self in which the Master dwells. There, in the intimate part of ourselves we may expect, while in a quiet and peaceful attitude, the divine vibrations to fill our soul. The manifestation of this communion, which is felt in our mind as well as our physical body, helps us attain a state of harmony with the whole universe. At this moment our Self can have a realization of what is correct and moral. Such knowledge ultimately contributes to the peace of the world; a thorough scientific knowledge of physical phenomena whereby we reach only material goals does not.

In this ideal state, in which the terrestrial world links with the higher realms of consciousness, the energies filling the Macrocosm work with the same force in the Microcosm. The Rosicrucian knows that as he is part of the infinite universe, he cannot escape the laws that rule it. He also understands that virtue is knowledge, an element that is impossible to learn, because it must be experienced.

No matter how immersed we are in our daily occupations or in the distractions of the world, we can remove ourselves and turn our attention within, and a great feeling of guidance and protection will arise from within—the unity of Light, Life, and Love.

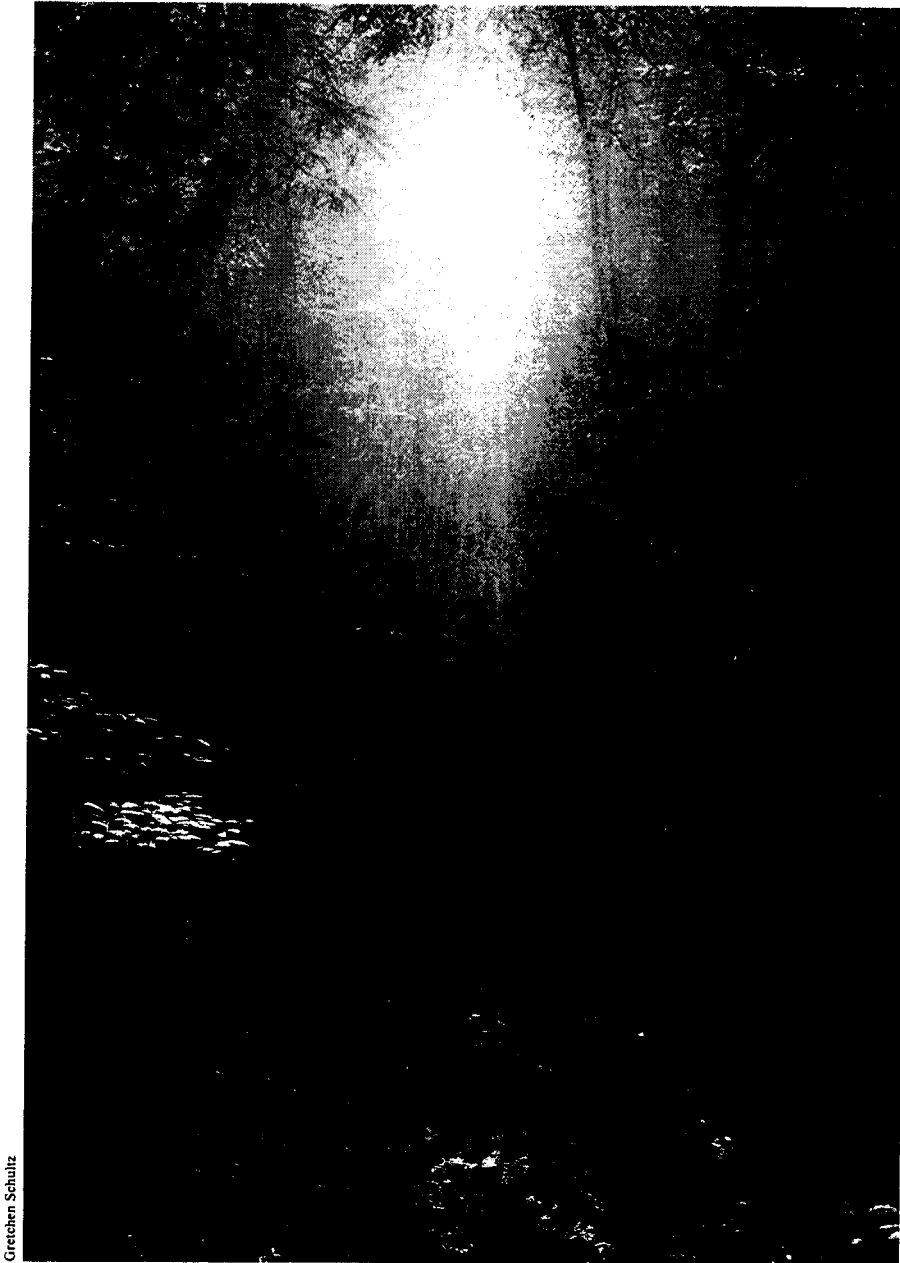
We can gain such realization if we start practicing today with a strong determination and desire to master it completely. This is the way in which Jesus attained the complete realization of the Kingdom of Heaven. His teachings demonstrate that everyone can now and forever raise himself to this higher level of realization and understanding. This is precisely the means that Jesus used to spread the Light to millions of people.

## *Quest for Harmony*

We can say, in other words, that there is no greater wealth than our quest for the kingdom of harmony, which is the same as the kingdom of the God of our Hearts. If we someday find harmony, our entire lives will be dramatically changed. I have personally witnessed quite a transformation in persons who have come to understand this true wealth. They have found great happiness. Their lives are fitted to this guidance, not only in a general way but in every aspect of existence, as they live in unity with the Infinite Power. Their lives are plentiful, they never fail. They receive what they justly ask, and are never afraid of failing in what they do. Their lives are free from all worries, because they are convinced that the Providence of the Great Power will relieve them of such burdens.

If we analyze in detail the lives of some of these personalities we will find certain events taking place that can be interpreted as incredible or miraculous. But we should remember that each one of us can do what

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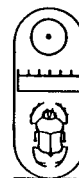


Gretchen Schultz

others do. The natural law guiding the lives of those people who attain such supreme understanding and who work in harmony with the higher laws is simple: Let yourself be carried in the divine stream that moves

the universe, the same force that makes the seas flow in rhythmic waves, and the planets move in their orbits, and the seasons pass one after the other.

Afflictions, uncertainty, illness, suffer-



ing, fear, doubt, and ingratitude assault our lives because we are not in harmony with the divine order of all things. We will remain victims if we do not harmonize ourselves with the divine order. To move against the stream is hard and insecure, but easy and sweet is it to follow it and take advantage of its powerful natural force. To follow the divine stream is to attain a conscious and vital unity with God.

Dwelling in constant cosmic harmony makes us harmonious with everything around and within us, as well as with the whole universe. This order and harmony from above will give us peace with ourselves, making our lives full by the perfect harmonization of body, mind, and soul.

No longer will we be slaves to the physical senses. The physical aspect will be subordinated and ruled by the intellectual nature, and what is intellectual will be infused by the spiritual. Life will no longer seem unpleasant, but rather, will be full of unfolding power, beauty, and happiness.

The teachings of our beloved Order will bring us gradually to an equilibrium, to the right solution of life's mysteries. Without the need to become ascetics, we can enjoy the gifts of life. The only requisite is to live with moderation and prudence.

This superior realization in our lives helps the Self to attain perfection. We are led along perfect and natural paths to the realms of the superconsciousness in which the revelation of the supreme laws and truths take place. And at the moment of our entrance into this kingdom we recognize the ones who have real power and knowledge as opposed to those who speak only empty words. We are raised above those who only teach what they partially understand from the lips of others, because we are able to draw upon our own authoritative experience and knowledge.

The great mystic Plotinus said, "A man will know the doctrine if he follows the will of God." He further stated, "The intelli-

gence that wishes to see God, must unite with Him." When we allow ourselves to become receptive to the superior laws and truths, we will become dedicated beings, channels through which the truth will be revealed to humanity.

This deep awakening of the soul will communicate to others the life of inspiration and will raise in them a similar capacity. The influences of our own life emanate from us, much as the flower exhales its scent. The rose releases to the air its fragrance and impregnates everything around it with its emanations, and the same occurs with our aura when it is felt by those who come in contact with its radiations.

Many men who have sailed on the Indian Ocean claim that they can sense the pieces of sandalwood drifting nearby in the water by their subtle smell. Likewise, the soul lets the soft influences of its forces emanate from itself because these forces constitute its radiant nature which is a blessing in itself. People will welcome you because you bring peace and happiness to their homes. In the streets, wherever you go, people will feel better because of your vibrations. They will feel inspired with a fullness of life. Even animals will turn their heads to you with a nearly human gesture in loving thanks for what you give them. These are the subtle potencies of the soul that manifest when the divine influences of its goodness is expressed.

He who finally reaches and lives continuously in unity with God is the one who possesses true spiritual peace and wealth. The most fantastic treasures in this brief lifespan of ours are gained by the transmutation of weakness into strength, anguish into happiness and peace, fear and uncertainty into hope and faith, and wish into reality.

The true Rosicrucian lives in peace, power, and abundance, and in the face of destructive criticism, he is like the bird that flies through the swamp with its pure white plumage unstained. Δ

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***We live by what we know not by what may be so.***

**—Validivar**



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

## What Makes for Peace?

**S**TEEL BARS and isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the antisocial one less of a public menace and assures society a certain kind of security and peace. For centuries, civilization has considered imprisonment the only answer to crime and to the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising larger sums of money for much-needed penitentiaries and prisons and the engaging of more peace officers has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes. Such peace and security, economists and laymen alike agree, are too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the causes of crime than to house in prisons what it spawns.

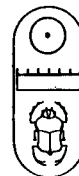
Cannot this same remedy be intelligently applied to the problem of International Peace? In the broad sense of the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs which will hinder him from realizing his personal ambitions, the world—his world at least—is a most peaceful one. Happiness is a relative term, evaluated differently by each individual: it is a state of mind for which each man or woman consciously or unconsciously is striving. An environment which does not interfere with the individual in gaining and maintaining his ideal of happiness is a peaceful and friendly one.



The concept of peace today is not the classical, traditional one of quiet. The man who can, without interruption or annoyance, work long, laborious hours in a foundry to fabricate a device about which he has dreamed is experiencing as peaceful a life as the poet who with vacuous stare gazes at the floating clouds on a summer sky. Peace, then is imperturbability, and the average man is perturbed when anything opposes his search for happiness as he conceives it.

### *Suppression*

The nations of the world, just as individuals, also want peace, but, like the criminologists of old, they work upon the theory of preserving peace by the building of larger armed forces to imprison the disturbing nations. The great armadas and mechanized armies are intended to intimidate peoples of any nations that step out of line, that display what is termed *aggressiveness* toward other states, or who in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers armed and waiting for a disorder.



In both instances, the peace is *an armed one*, maintained by suppression of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Modern nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large. The *peoples* of aggressive nations today are not blood-thirsty, barbarous individuals even though the results of their acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of loss of life, property, and deformity, as a step toward an insurance of ultimate peace—a peace that means no interference with their livelihood and their happiness.

As pointed out, no individual seeks peace as passivity or quietude, if that means sacrifice of those things which to him mean the goodness and fullness of living. Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state.

#### *Denying Needs*

A people will not placidly sit by while their ships remain idle, for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not keep inviolate International Peace, if their teeming millions are huddled on an unfertile spot of the earth's surface, because of being refused the right of colonizing the great areas of another's possessions. No intelligent peoples will endure humiliation, starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods. This is not the suggestion that

fantastic and illogical communistic theories or philosophies be adopted. What an individual has acquired through his own initiative, no matter how great it be, he is rightly entitled to—provided that it was obtained fairly and within the accepted laws of his country. However, monopolies of natural resource and trade routes, in a time in the world's history when peoples and nations are so linked together that communication from one part of the world to another is but a matter of seconds, present a situation much like that of a sumptuous banquet in the presence of a starving man.

#### *True Superiority*

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

This arrangement is not a plucking from those who have and giving it to those who have not. It does mean the scientific establishment of a method whereby the nations that have not can—through their efforts, the application of their initiative, and the use of their skill and vision—earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth.

If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and men find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.

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 One-Dollar Pyramid

## A Look at Some Hermetic Philosophy

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

**M**OST of the time you have with you an esoteric symbol; just dig out a U.S. one-dollar bill and examine the back of it. Depicted here are the designs for the two faces of the Great Seal of the United States. The front face, seen on the right of the bill, has been made into a seal and is used officially in all branches of government. But the reverse face, at the left, has not had wide use; its chief exposure is right here on a one-dollar bill.

This reverse part of the design is symbolic of ancient arcane principles. (Disregard for now the Latin inscriptions; they are another part of the story.) This specific design, with its unfinished pyramid, was created in the early years of the American republic and is said to be of Masonic derivation, which may well be true in light of the Masonic and other esoteric affiliations of many of the Founding Fathers. But it is also significant in Hermetic, Rosicrucian, and other mystical philosophies of the West.

Any pyramid must be built by human design and effort. This pyramid represents what we can hope to build or achieve spiritually in our national commitments. Such spiritual achievement is valid insofar as its base, like the base of the pyramid, is four-square—that is, based on a true understanding of the relationship of mankind in the total Cosmos. Above its base the pyramid is an application of the principle of the triangle, which is a universal symbol of manifestation or creation.

The tiers of stone not only become smaller in area toward the top of the pyramid but also thinner, with smaller

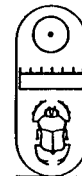
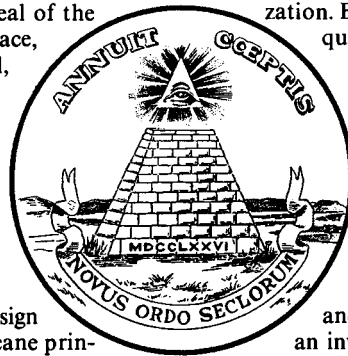
components. That is, there is continuous refinement in the elements of the structure, just as there must be refinement in our conceptual approach to any ultimate realization. Building on the basic blocks quarried by our forefathers, we refine the application of those same principles in details of our community life.

This pyramid is incomplete, just as our realization of the Divine is incomplete. Yet it approaches the Divine one block and one tier at a time. Here is an invitation and a challenge to add further to it as our realization reaches upward. As this is a national symbol, it implies that contributions from individuals can help to achieve an elevation of national consciousness. However, such additions cannot be random or ill-considered; they must fall within the guidelines of the total projected pyramid. Then how, or from whence, do we have those guidelines? Here is the province of mystical philosophy.

### The Capstone

A one-piece capstone for this pyramid is already in place, although not yet supported by the pyramid. A capstone is the ultimate of a pyramid; but this capstone, by its size, could be the ultimate of a larger pyramid. Also, the capstone here has other special characteristics which, in connection with the gap below it, open the door to several interpretations. It might be considered the apex in a hypothetical projection of the lower pyramid, an imaginary conception of the Ultimate. That is, we pattern the shape of the Divine after our own ideas and efforts.

However, the converse is that the cap-



stone, in the first place, has provided the specifications for the growing pyramid, which is lined up perfectly with the capstone. In fact, the capstone itself is a complete pyramid, which the lower pyramid can emulate and reproduce according to the Hermetic doctrine of *correspondence*, "As above, so below," or in more familiar terms, "on earth as it is in heaven." In other words, the specifications for what we can achieve spiritually come not from the imagination of mankind but from the cosmic source, in terms that our greatest mystical guides have been able to realize and teach us, and as we confirm to some extent in our own experience.

Further symbolism relating to deity is the all-seeing eye, which has a comprehensive god's-eye view of the Cosmos—of the source, true nature, and unity of all that is. In modern Hermetic terms this view, and the spiritual posture that makes possible such a view, is *Cosmic Consciousness*. The source itself is not named by Hermetists; to them it is simply THE ALL and therefore is singular (THE ONE) and beyond need of differentiation from anything else by way of a name.

Unhappily the all-seeing eye has other connotations that make some people uncomfortable. It might be the watchful, critical eye of a "Big Brother" who is constantly monitoring, judging, and remembering our errors and faults, imputing guilt to us. However, this eye is kindly and in its mystical sense is a guide as we build the pyramid, for we must review constantly to "see" that we are building true to its divine specifications. To this end we must adopt—as best we can through visualizing, meditation, and the principle of correspondence—the god's-eye view in conceptualizing what it is all about. This is where mystical philosophy is most important and helpful.

The capstone above this pyramid also has a brilliant aura of glory, not shared by the uncompleted pyramid. This gives rise to another possible departure from Her-

metic philosophy, one shown most clearly in *deist* theology (which, by the way, was popular at the time of the Founding Fathers). This theology says that God created the universe separate from and different from Himself and, in effect, turned it loose to run itself for better or worse. Conversely, a spiritual seeker would find that God is totally *other* and must be experienced as *other* rather than as *immanent* in all things including each human self. In that case, the pyramid, like the mystical Tower of Babel, could never be completed, could not reach its goal; that is, we might *line up* but could never *join up* with divinity.

We must concede that a pyramid built of stone, that is, of the substance and concepts of the physical world, cannot lift us to a god's-eye view that embraces the *unseen as well as the seen*, to use terms made familiar by St. Paul (*unmanifest* and *manifest* in Hermetic terms). But Paul and other mystics, before him and after him, testify to their experience of the unseen and the glory of being caught up in it.

Here is another jumping-off spot for some people who conclude that the physical world and their own relation to it, even their present corporeal existence, must be repudiated or abandoned before they can attain to any degree of spiritual life or spiritual insight. But in Hermetic philosophy any gap between us and the divine exists only in our realization, not in the Cosmos itself which is ONE.

#### *National Aspiration*

Possibly the designer of this Seal did not have in mind all these esoteric meanings when he used this ancient symbol. There is also a more obvious and straightforward meaning that was optimistic as to the future of this fledgling nation and its brave new experiment in self-government. The symbol is still religious but not of any particular creed or philosophy.

Related to the effulgence of the all-seeing eye is the Latin inscription, *annuit coeptis*,



that is, "He [God] has smiled on our undertaking." The lower inscription, *novus ordo seclorum*, relates to that undertaking—literally "A new order of the ages [or centuries]." But there are also collateral meanings. Ordo (order) is a planned arrangement or sequence and, specifically in connection with building, an added tier of stones—like those in the pyramid. We can add another "layer" to what mankind has already achieved in human relations.

The base or start of this pyramid is labeled 1776, the year of the Revolution. The prognosis of the pyramid is that this new nation, with its freedom of inquiry, brings a new and more promising opportunity to develop spiritual insight, to come closer to linking up the material with the spiritual, the seen with the unseen, and to manifest all this in our dealings with each other. The deeper esoteric symbolism relates to how this—or anything else—is to be accomplished. Δ

## Paul Creston, Mystical Composer

**I**N RECENT MONTHS Rosicrucians in the United States may have had the fortune to see a documentary on Public Television that presented several works by Frater Paul Creston, a musical composer of great note. This all-Creston program, combining his talent with that of the Mirecourt Trio, introduced the Piano Trio, Opus 112. Also, last fall the Los Angeles Chamber Orchestra premiered *Sadhana*, a work inspired by the philosophy of Rabindranath Tagore. The continuing achievements of Frater Creston are remarkable, all the more so that last October he turned 75, but retains a youthful, vigorous quality in his work and outlook.

Paul Creston is a self-taught man. The result has been a composer who is independent, even iconoclastic, in musical style and philosophy. Although interested in music at an early age, he was unable to pursue musical studies fully, partly because he had to leave school for work when he was 15 years old. Yet he persisted, studying composition on his own in the evening after work, and later taking piano and organ lessons. By 1927 he had become a movie theatre organist, and in 1932 he became a



professional composer, an advocacy which has brought many honors. Frater Creston has written over 100 major works, including symphonies, concertos, cantatas, piano pieces, songs, and so on. His pieces have been performed by major orchestras and ensembles, and conducted by such notables as Toscanini, Stokowski, and Szell. Creston has also written numerous articles and three books on music theory. He has taught and lectured at many colleges as well.

Frater Creston has been interested in mysticism, especially Rosicrucian philosophy, since his teens. He feels that these writings are a fundamental source of his inspiration. As he states in his Creed, "I consider music, and more specifically the writing of it, as a spiritual practice."

We wish Frater Creston many more years of continued successful and creative endeavor. —R. Majka





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## **Fast Food Beijing Way**



The aroma of freshly baked bread permeates a populous street in Beijing, China, ultimately converting passers-by into eager customers. Notwithstanding the emphasis upon modernity by the Chinese government, the street bakeries still do a thriving business. Such outdoor bakers are common in many cities of the world.

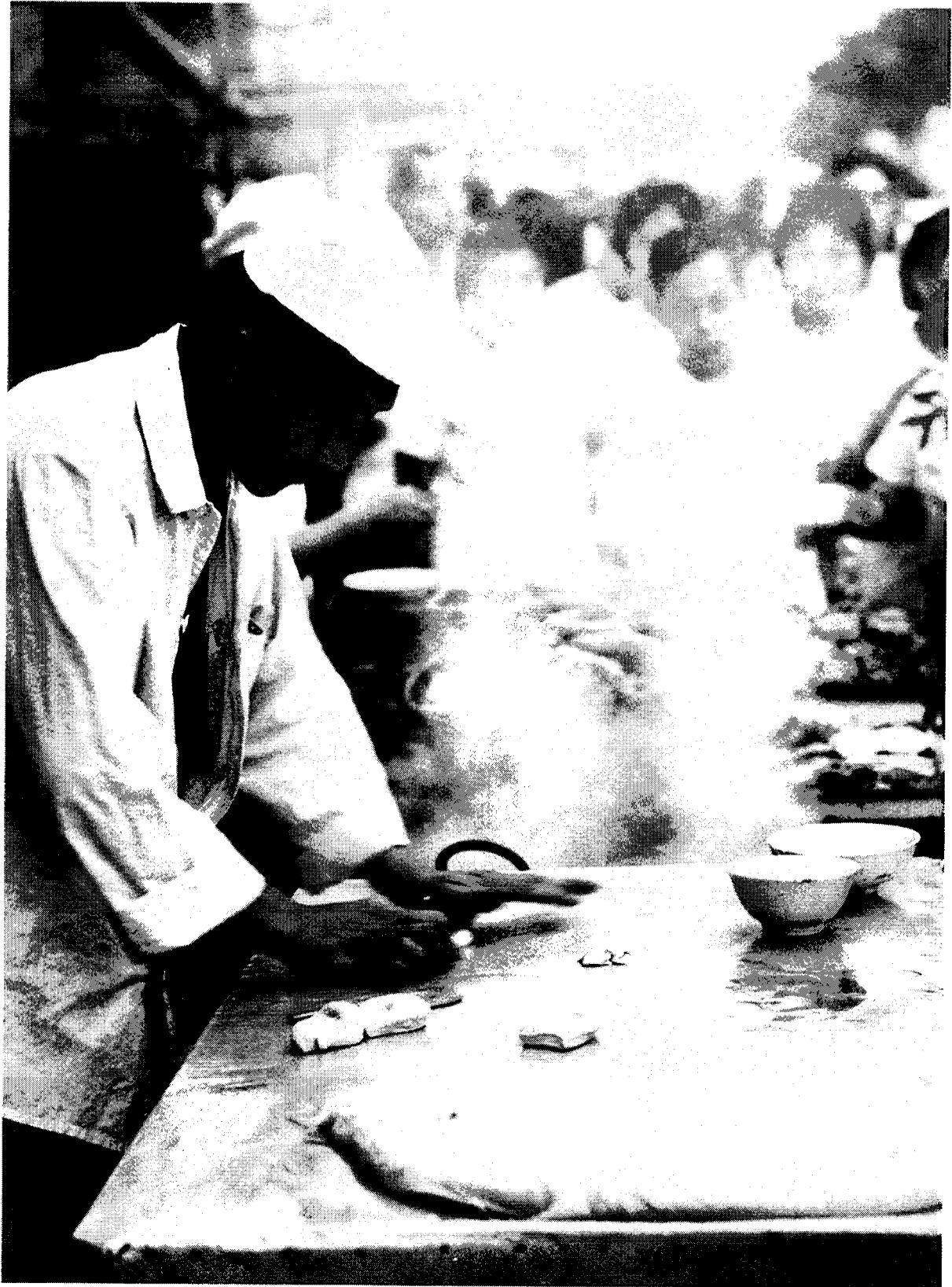
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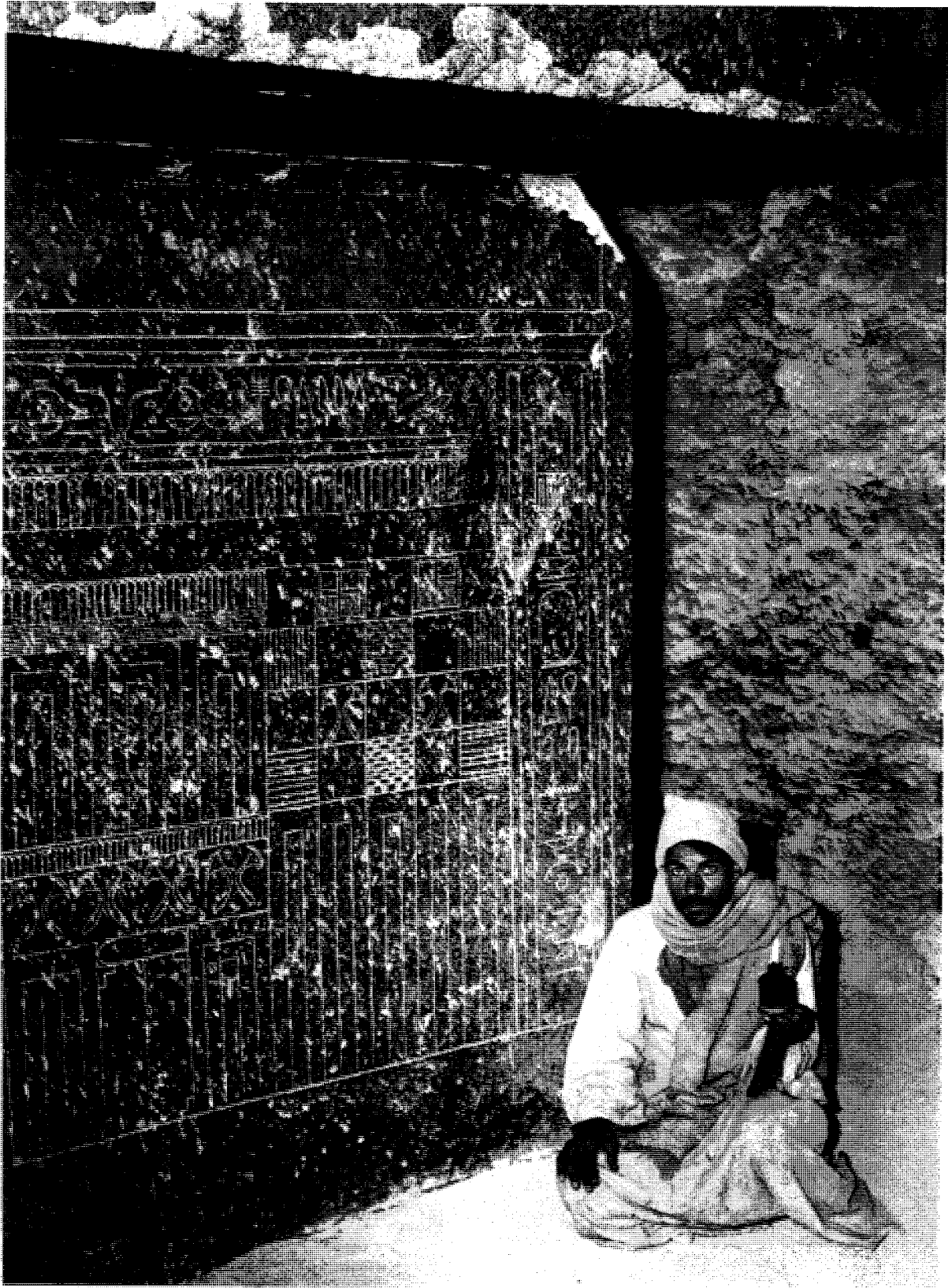
## **Tomb of Animal God (overleaf)**

Near Memphis, Egypt, are a series of serapea, or large tombs, of the Apis God. Apis was the calf of a cow incapable of conceiving another offspring. The Egyptians said lightning descended upon the cow from heaven and that henceforth Apis was born and brought glory to the people. The Apis bull is black and has a square of white on the forehead. There were various ways of sacrificing the Apis; one was by drowning. In this particular tomb is the huge granite sarcophagus (coffin) in which the Apis was placed. An original mummified head of an Apis bull is on display in the Rosicrucian Egyptian Museum.

(Photo by AMORC)

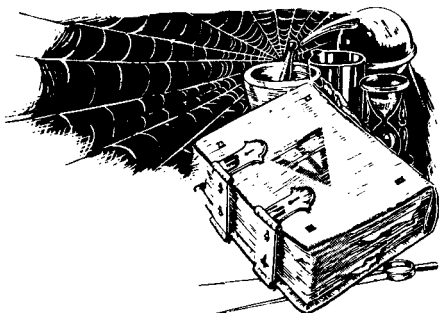
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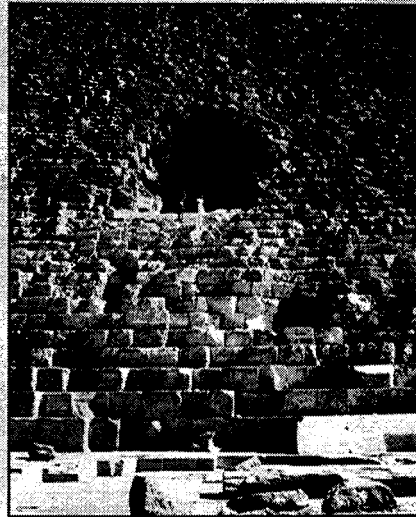
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# TREASURES

# FROM OUR MUSEUM



## Sekhmet

This priceless statue of the Egyptian goddess Sekhmet holding a staff is made from black granite, and dates back to the 18th Dynasty (1580-1350 B.C.). Sekhmet symbolized the violent heat of the noonday sun to the ancient Egyptians. Her name literally means "The Powerful One." As the goddess of war, she would destroy all the enemies of the sun god Ra, all those who did not obey the laws of the Pharaohs and who tried to disrupt the cosmic order of things. Her fury was so devastating that the other gods had to intervene in order to save humankind from total destruction.

The priests of Sekhmet formed one of the oldest associations of doctors and veterinary surgeons. Certain hieroglyphic inscriptions speak of Sekhmet as "She who knows how to kill also knows how to heal."

Pharaoh Amenhotep III increased the number of these lioness-headed statues in the Temple of Mut at Karnak and in his funerary temple. This leonine goddess, wife of Ptah and mother of Nefertum, formed part of the Divine Memphis Triad. The city of Memphis was the principal center of her worship.

—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

*Starry Messenger*

**I**N the dead of winter, 1633, following an arduous twenty-five-day journey from Florence, Galileo Galilei arrived at Rome to be examined for heresy by the Inquisition. The feeble sixty-nine-year-old scientist had tried to postpone this inevitable journey as long as possible, always hoping for more time to make his theories more understandable to Church theologians. However, threats from Rome now made it necessary to appear before the Inquisitors, and eventually the threatening aura surrounding the Inquisition forced Galileo to renounce his beliefs under oath.

Galileo's belief in the Copernican System had long caused controversy in the Roman Church. A century before this the Polish astronomer Copernicus revealed his theory that the Earth rotates daily on its axis—the Earth and other planets revolving in orbits around the Sun. This sounds familiar to moderns, but at that time it ran against everything taught by the Church, basing its holy teachings on outmoded Aristotelian theory. Strong-willed Galileo made up his mind to convince the Church of the soundness of the Copernican theory.

Galileo became famous as a scientist following his invention of the hydrostatic balance at age twenty-two. As a controversial professor in universities at Pisa, Padua, and later Florence, Galileo spent much of his time in research into mathematics, mechanics, and astronomy. His most enduring work was in the field of mechanics to which he applied scientific principles. His writings on dynamics clearly illustrate that he understood the laws of motion later formulated by Sir Isaac Newton.

However, the name Galileo brings to mind the telescope. Certainly not its inventor, he nevertheless quickly grasped its usefulness as more than just a spyglass. Excited by Copernican theories regarding the Solar System, in 1610 Galileo constructed a thirty-power telescope and, aiming it into the night sky, began his serious investigations. Within months his booklet, *Starry Messenger*, carried the news of his celestial observations to the scientific world.

Encouraged by dissension within the Church itself over the questionable theories, Galileo took a firm Copernican position in his *Letters on the Solar Spots* (1613). The ensuing controversy led to a warning from the Pope. Galileo was convinced, however, that if he persisted the Church would eventually come around to his viewpoint.

It was his *Two Chief World Systems* (1632) that caused him to be called before, and judged by, the Inquisition. Written in dialogue form, this literary masterpiece presented the Copernican ideas in a clear and popular manner. Even in his enforced retirement Galileo published *Two New Sciences* (1638)—a valuable work summing up his lifework in dynamics.

Galileo's obstinate belief in the necessary independence of scientific research won him enemies—but also friends—even within the Church. His persistence over many years in trying to change Church policy is admirable; however, his very human personality prevented him from becoming a martyr for either science or religion. He trusted his beliefs, but he loved life even more—to Galileo the world was fascinating and begged investigation. —RMT

