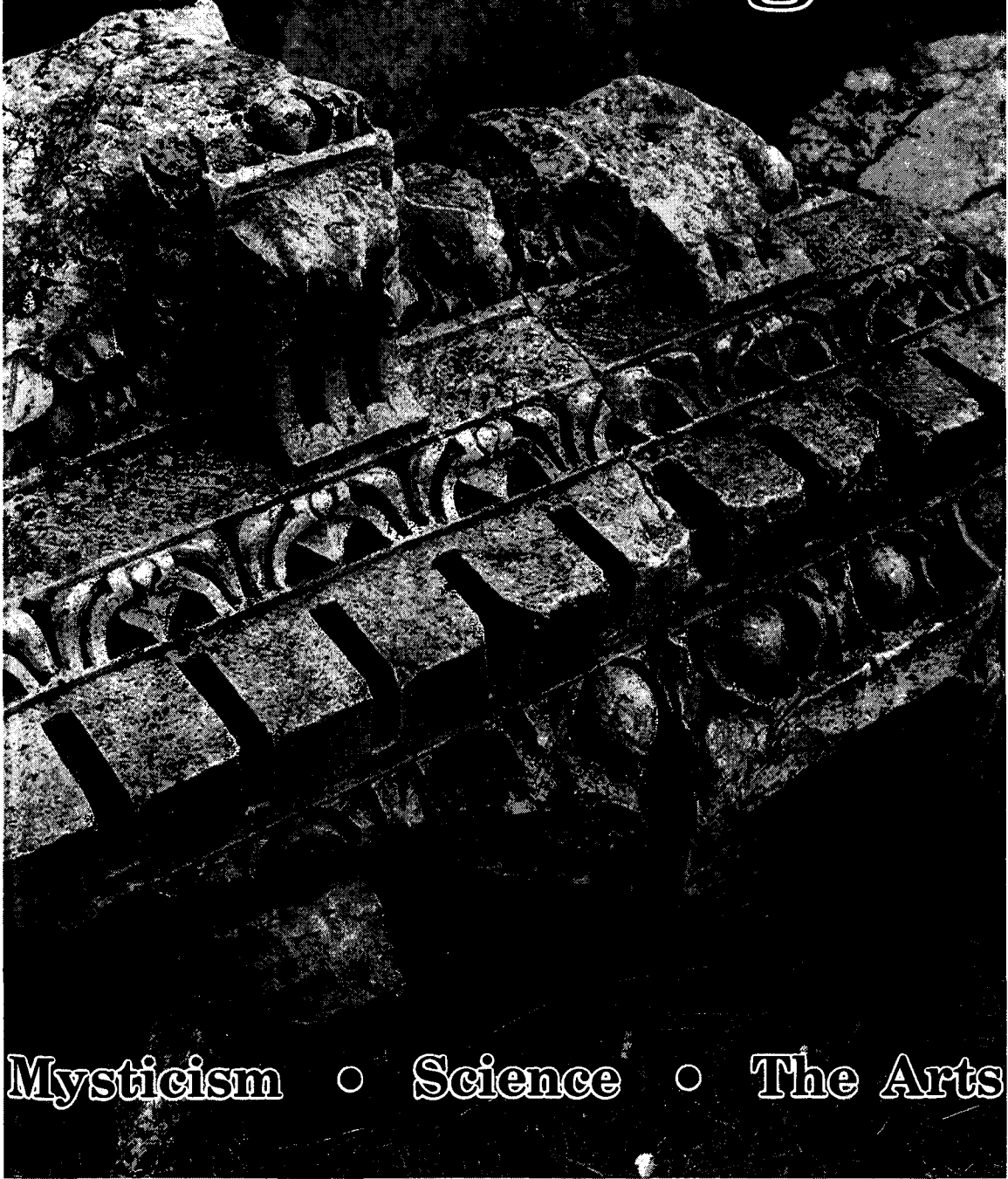


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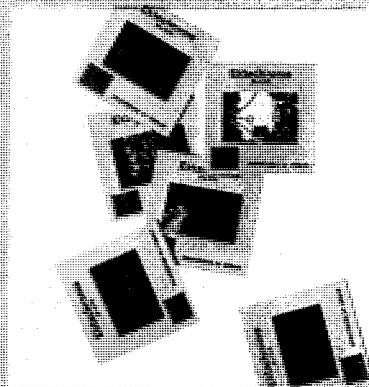


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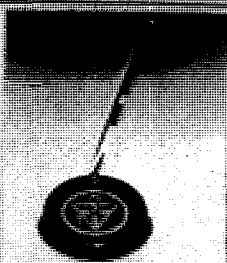
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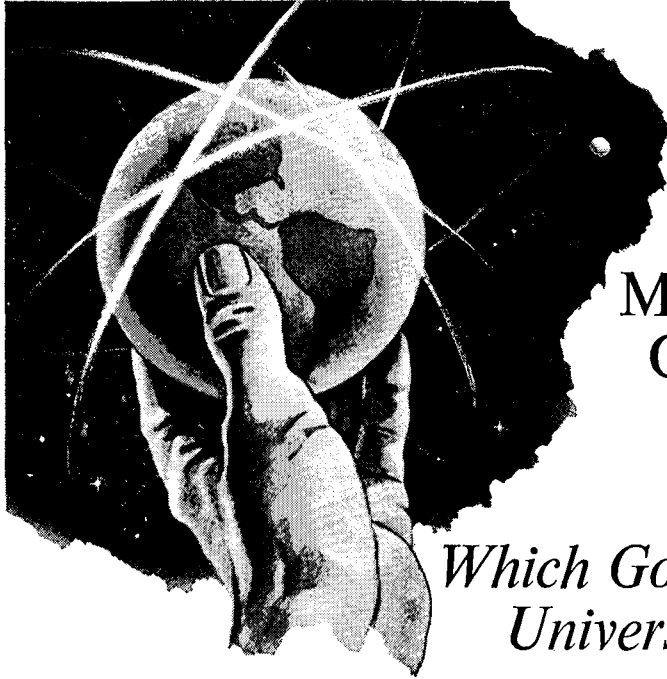
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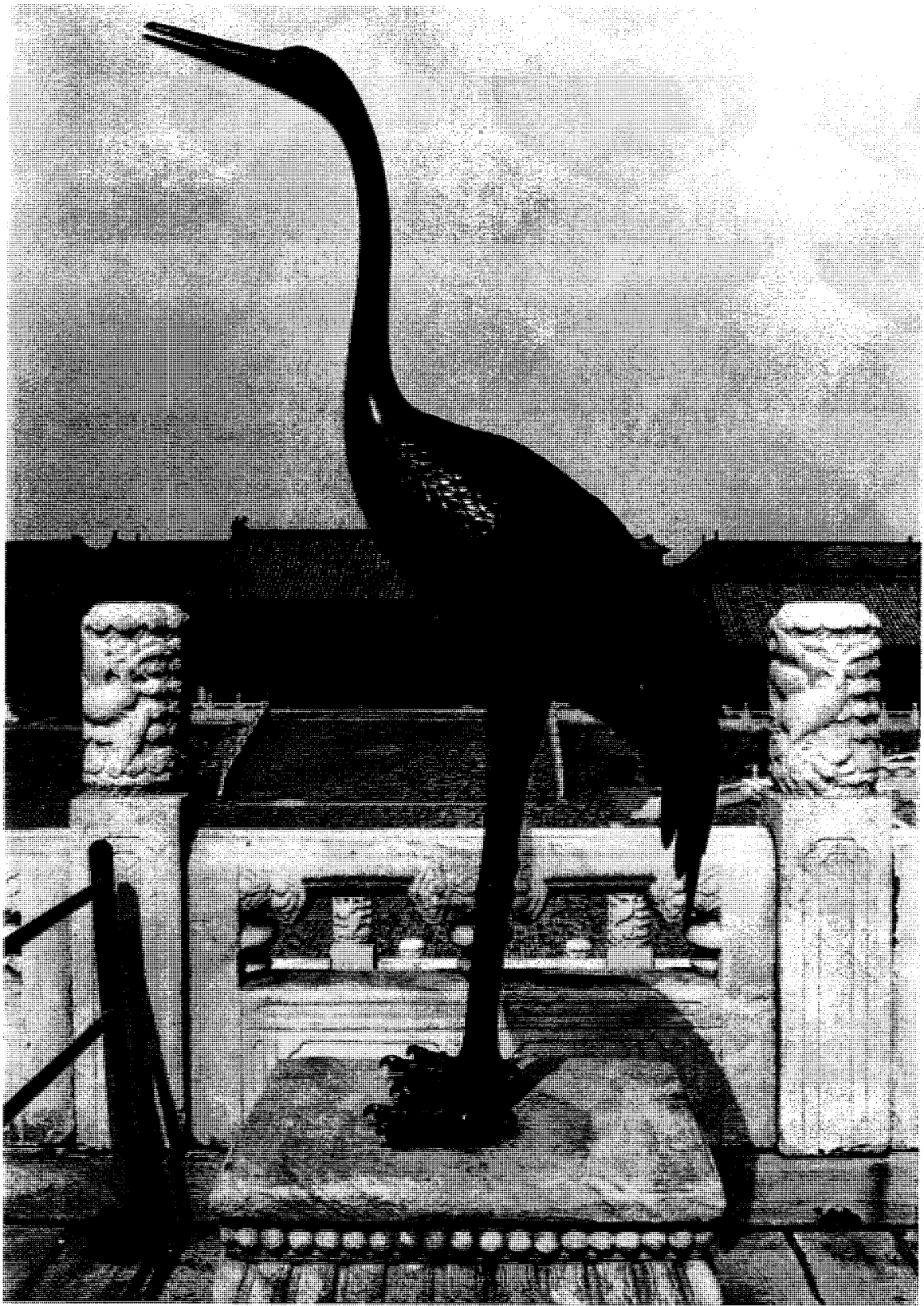
Chinese Bronze in Forbidden City



Throughout the long history of China, its artisans have created works of art unexcelled in beauty and quality. Even today, excavations continue to reveal many amazing pieces of art. Our photograph shows a good example of such craftsmanship. This large bronze stork stands in one of many courtyards of the old Imperial Palace in Beijing. The Palace was begun in the early 15th century and is actually a complex of many buildings containing at least 9000 rooms. The Palace, once off-limits to common people, extends over 250 acres and is so enormous that it was once called the Forbidden City.

(Photo by Jerry Chapman)

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Idealism Versus Reason

DO IDEALS transcend reason as a value in life? Have ideals less substance than reason? It would seem that since some men are inclined more toward one than the other, there is a basic difference in their objectives.

An *ideal* must be distinguished from a plan or a procedure, for an ideal, in itself, is not the thing that is being sought. It may involve a substance, a circumstance, or an event, but such is a secondary aspect of an ideal.

The content, therefore, of an ideal is abstract, as a *moral* or *ethical principle*. For an example, let's take the ideal of equal opportunity for women in employment; the central core of such an ideal are the words, "equal opportunity." The words suggest no means by which the goal will be attained. Their content is simply one of principle, a conceived ethical value.

An ideal is an idea, but it is not empirically arrived at; that is, it has not been directly experienced. An ideal conceives and aspires to the *perfection* of a thing or condition. We have said that the content of an ideal is an ethical or moral principle. But if ideals are an aspiration for perfection, does this imply that perfection has essentially an ethical or moral value?

Perfection, we may say, is the complete function or quality of a thing or condition. For instance, pure *white* is that which reflects all of the colors; a perfect calculator is one whose function is accuracy—and one which functions perfectly is said to be *good*. However, not all things which are good in their value to man equate with ethical or moral principles. A man may voluntarily commit a crime, the results of which, in his opinion, are good, that is, they *fulfill* his intent.

However, such a good is limited to the

individual's personal satisfaction. It does not take into consideration other individuals in society. Further, it is not relevant to any moral value. Since, therefore, such thoughts and objectives are devoid of an ethical and moral principle, they are *not* ideals.

We can summarize by saying that an ideal is the perfection of a thing or condition in accordance with an ethical or moral principle.

An Ultimate Good

Ideals are not innately rational; they are not always the result of reason. An ideal may propose an ultimate good, an act of altruism, yet it may suggest no way by which this may become a reality. For example, the ideal that all men should be free has an emotional and spiritual content. In this sense, it has the true quality of an ideal, yet it lacks a rational quality. It proposes an *absolute* freedom for mankind, but it fails to analyze such freedom. It does not take into consideration man's biological and social dependence. To be absolutely free, man could not exist physically, nor would there be any social order.

An ideal without the synthesis of reason has little chance of fulfillment, as it lacks an objective point of departure from reality to the end which is desired. Though an ideal may not suggest a method or procedure, nevertheless it can become an incentive for a reasoning mind. In reasoning inductively from what exists to the ideal state he conceives for the future, the rationalist can perceive and visualize the necessary steps which should be taken to convert the ideal into a reality.

The German philosopher Hegel declared that three basic stages of development exist not only in nature but also in all human

ventures. These are *thesis*, *antithesis*, and *synthesis*. To the rationalist, the idealistic vision constitutes the thesis. It is singular in the idea which it expounds. However, there also exists its *opposite*—the *antithesis*. Anything which is conceived as perfect implies its antithesis, the imperfect.

Realizing both the thesis proposed by the idealist and its opposite, the antithesis, the rationalist can then, using reason, plan their unification—the *synthesis*; this being the necessary step by which the two opposites can be brought together to transform the *ideal* into reality.

Idealists rarely rationalize their exalted ideas and conversely rationalists are basically not motivated by an ideal. A rationalist may endeavor to substantiate the nature of an experience or transform a theory into a demonstrable experience, but such is different from idealism.

Reasoning Process

The process of reasoning is the coordination of all ideas which appear related to a primary concept. When the primary idea appears irrefutable or is demonstrable, it is then rationally self-evident. Ethics and morality are therefore not an intrinsic element of reason. Sound reasoning, for example, can have a malevolent or a beneficent objective. In this respect, then, *pure idealism* transcends pure reason.

The value of reason exists in the accuracy of its goal, the conclusion reached, but not in the nature of the conclusion itself. For instance, an embezzler, by careful reasoning, executes a successful plot to defraud his employer. His reasoning is perhaps rationally perfect, but the act itself is a crime and morally wrong.

Ideals can be harmful even though they have a spiritual motivation, unless they are

subject to the clarity of reason. History is replete with religious motivation professed to be divinely inspired, the acts of which resulted in the persecution and even death of unbelievers. We have shocking contemporary examples of this in the Near East and Africa.

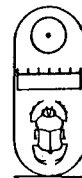
Idealism is primarily emotionally engendered. One may feel a sense of rectitude in what he conceives, but the emotional urge may not take into consideration the full ramification of the ideal. In other words, will the results go beyond the vision of the idealist? Will they be detrimental to others who may not embrace the ideal? Some of the fanatical Christian sects, in the heat of their zeal, issue literature condemning and defaming those who disagree with their beliefs, their religious idealism.

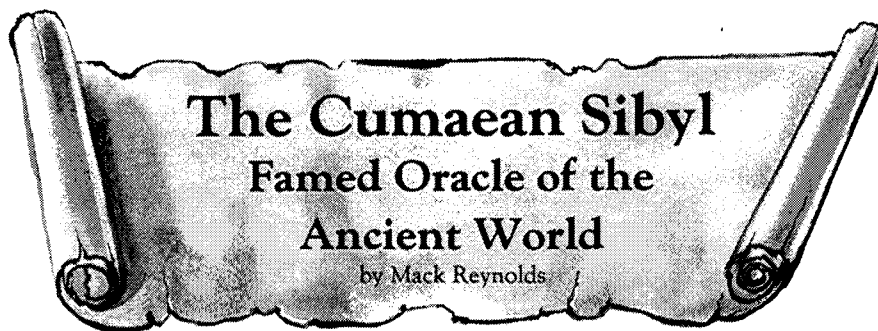
Rationalism finds it difficult to confront the fury of fanatical idealism. Fanaticism can circumvent the intellectual faculty of man. Before allowing idealism to take complete possession of one's thought, regardless of its content, it is prudent to *think* about it first. It may be positive and constructive in its objective, but to be successful does it sacrifice the rights and worthy ideals of others? As a *thesis*, every ideal will have an antithesis, an opposition to it. However, that which is *different* is not necessarily wrong. If the opposing idea is not illogical or contrary to commonly accepted ideals and morals, it has equal justification for its opposition.

Schopenhauer said that compassion is the principal motive for morality. Thus, man acts out of kindness, relating others to his sympathy, rather than acting out of kindness or moral acts for external rewards, or merely to conform to social customs. Δ

Educated men must be more than textbooks, or computers, or single volumes of knowledge. They must, in all their learning, think of themselves as being an integrated part of mankind. Their knowledge and personal success must contribute to society.

—Validivar





The Cumaean Sibyl

Famed Oracle of the Ancient World

by Mack Reynolds

THOSE INTERESTED in the mystical aspects of ancient Greek and Roman history invariably become fascinated with accounts of the oracles. Most noted of the oracles was the Pythoness in Delphi, Greece, who presided for some 2000 years. The oldest oracle of Greece was Dodona, where priests read the future by examining the entrails of sheep. The priestesses of Patrae, the oracle of Demeter, lowered a mirror into a well and informed the sick of the future. At Telmessus, the oracles interpreted dreams. At Aegria, the oracle of Hercules, supplicants threw dice and priests interpreted the meaning. Then, of course, there was the oracle of Zeus-Ammon in the Libyan desert of Egypt, who was consulted by Alexander the Great before leading his armies through Persia and on to India.

But of all the famous oracles, surely the *Cumaean Sibyl* provides one of the most intriguing accounts of an oracle that has come down to us from the mists of antiquity.

The colony of Cumae, in southern Italy, was founded about 750 B.C. by the Greek Chalcidians, and so prospered that it soon established its own colonies, including nearby Neapolis (modern Naples).

But old though Cumae was, the grotto of the *Cumaean Sibyl* already existed near what was to become the acropolis of the Greek city. Indeed, this oracle was probably the oldest, possibly the first, ever to exist.

Archeologists rediscovered the grotto in 1932. The cave, as seen today, consists of a *dromos*, or corridor, 144 feet long, nearly 8 feet wide and 16 feet high, ending in a rectangular chamber, the *oikos endótatos*, all hewn out of solid tufa rock. The stone chair of the Sibyl may still be seen in the *oikos* and the traveler may seat himself in it. Since few tourists come to the grotto, though it is but a few miles from popular Naples, the visitor is usually alone on his visit. It is an awesome feeling to realize that one is sitting in the chair of a Sibyl who was the most famed oracle in this part of the world for some 2000 years, satisfying her supplicants for at least that length of time.

[6]

The architecture is also remarkable in that it is Creto-Mycenaean, rather than Greek or Roman, and the dimension of the grotto surpasses anything known today of the trapezoidal style. There is nothing to equal it in either Cretan or Etruscan building.

In short, the grotto of the *Cumaean Sibyl* goes back to at least the days of the Trojan War. Indeed, Virgil, in his *Aeneid*, has the son of Priam consult the Sibyl before going on to found Rome. This would mean that originally the *Cumaean Sibyl* was under the aegis of the Mother Goddess (sometimes known as the White Goddess or the Triple Goddess) who presided over much of the eastern Mediterranean long before the coming of the Greek Olympian male gods.¹

Later, as at Delphi, the priests of Apollo were to take over, and the ruins of the temple from which they dominated the grotto can still be seen atop the acropolis a few hundred feet from the entrance to the *dromos*. The temple still exists only because it was transformed into a Christian church in the sixth or seventh century A.D.

The Mysterious Sibyl

The original Sibyl, obviously, did not preside throughout all the centuries. When the old Sibyl died, a new Sibyl was found and the former oracle was mummified and

placed in a chair in the *oikos endótatos*. She was always present when the living Sibyl made her prophecies. The Roman Emperor Claudius (10 B.C.-54 A.D.) reported that when he consulted Amalthea—the reigning Sibyl—her predecessor was seated on a chair in an iron cage.

Various accounts, including Claudius', describing the rituals of the Cumaean Sibyl, have come down to us.

A supplicant first approached the priests of Apollo with suitable gifts. He was then taken to the *dromos* and began the long walk to the *oikos endótatos* or *adyton*, the secret chamber at the end. The *dromos* was lit by six galleries opening to the west. On the opposite were three chambers, probably utilized for lustral waters and perhaps living quarters. In more modern times the Christians were to use them for burial chambers.

Previous to receiving the supplicant, the Sibyl had bathed in lustral waters and had taken a quantity of *numen*, a drug which historians have been unable to identify but which was undoubtedly a narcotic and acted in much the same manner as the laurel leaves eaten by the Pythoness at Delphi. Thus, the oracle became intoxicated and, in that condition, uttered her prophecies.

The supplicant posed his questions and the Sibyl, in a trance, answered with what has been reported as seeming gibberish—once again duplicating the procedure in Delphi. The priests took due note of this and returned with the seeker of advice to the Temple of Apollo. Here they disappeared for a time to consult on the meaning of the pronouncement, finally to return with the answers written in Greek hexameter verse.

It might be pointed out that these priests of Apollo were not ignorant charlatans but among the most intelligent men of their



Jerry Chapman

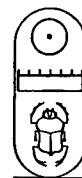
The Cumaean Sibyl, the most ancient oracle in the classical world, was located just a few miles from the destructive volcano, Vesuvius, seen here beyond the ruins of excavated Pompeii—a city buried by Vesuvius' eruption in 79 A.D.

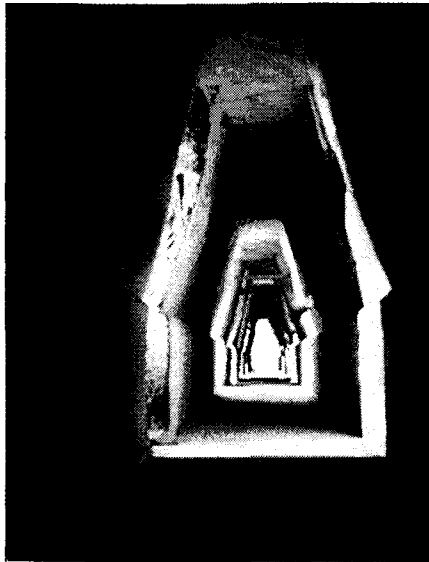
time. Aside from the ability to write in one of the most difficult of Greek verse forms, they had to be thoroughly familiar with the politics and intrigues of their time, on a worldwide basis. This was absolutely necessary, since an oracle does not long remain an oracle if the prophecies do not have a high degree of validity.

The ancient historians Dionysius of Halicarnassus and Varro recorded the momentous encounter between the Cumaean Sibyl and Tarquinius Superbus, the last of the Etruscan kings to rule Rome. Herophile, the incumbent Sibyl, came up from Cumae in 511 B.C. and demanded an audience with him. Her fame, of course, had preceded her and she was immediately ushered into the presence of the king.

Two priests who accompanied Herophile bore nine books which she called the *Libri Fatales*. History now calls them the Sibylline Books. The books were very crude in appearance. Numerous verses in Greek hexameter were written upon palm leaves and then awkwardly sewn together.

Herophile was described as wild of eye, frantic in appearance. She informed the skeptical king of Rome that the nine books not only foretold the future of the city but also in what manner to meet each crisis that developed.





Mack Reynolds

Entrance to the Cumaean Grotto is through the dromos, or corridor, lit by six galleries opening to the west. The dromos leads to the secret chamber at the end

Fateful Books

Tarquinius Superbus asked what the Sibyl wished in return. She demanded a talent of gold, which would have stripped the Roman treasury, and the king refused her. It must also be realized that Tarquinius Superbus, as an Etruscan, did not worship the gods of his Roman subjects, such as Jupiter, Mars,

and Apollo. The Roman populace, however, were avid followers of Apollo, the god of oracles, and were up in arms over the failure to buy the books. However, Herophile returned with her books to Cumae.

Next year, the Sibyl came again, this time with but six of the books. Asked what she had done with the other three, she replied that she had burnt them. When the king inquired what she wanted for the remaining six, Herophile again demanded a full talent of gold. Enraged, Tarquinius Superbus turned her away and she returned to Cumae.

The following year, the Sibyl appeared again, with but three books, having burnt the rest, and demanded the same price. Public opinion grew so heated that Tarquinius Superbus finally relented.

The books were placed in the Temple of Jupiter and a commission of fifteen men, the *Quindecimviri Sacris Faciundis*, were named to administer them. Included among them were two Greek interpreters, since the *Libri Fatales* were written in that language.

For centuries the Romans abided by the dictates of the Sibylline Books. When a crisis involving the state developed, they were consulted. For instance, when the Carthaginian, Hannibal, crossed the Alps with his North African army in 218 B.C., he swept everything before him. In despair, the

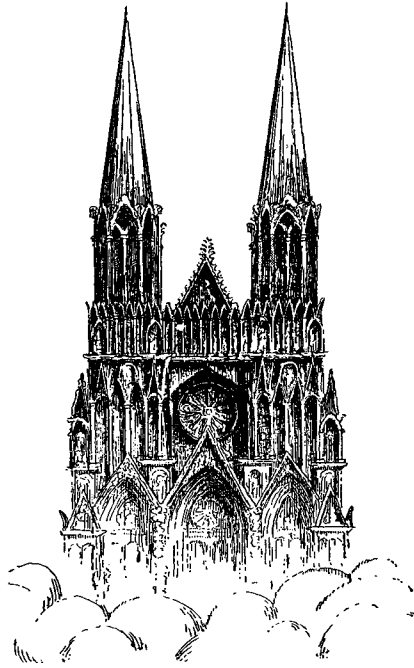
(Continued on p. 32)

The Purpose of the Rosicrucian Order

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

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 May
 1983



The Celestial Sanctum

Progress and Inner Development

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

IN OUR STUDIES, there are three phases of study and application. The first is a physical phase which requires study of the physical nature of man and the application of certain principles to bring about a condition of harmony within the physical body.

The second phase is a mental one, and requires that we have an intellectual comprehension and understanding of the Rosicrucian philosophy, and that we develop an understanding of the laws and principles of man and the universe and how they relate to each other.

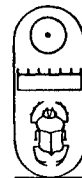
The third phase is an emotional one. The purpose of this phase is to enable each of us to fully understand our emotional, psychic, and spiritual beings so that we may develop our full potential and the mastery of self. It is in this particular phase of our work that Rosicrucian members question their own progress.

Development in the first two phases of our studies is relatively easy to judge and assess, but in the third phase we have little to go by—no yardstick by which we can measure our progress. However, after a few years of serious study, a student usually puts aside questions of progress, for he realizes that mystical development is the result of study, meditation, and the practical application of Rosicrucian principles and that the process is not a short one.

Many people meet with difficulties in trying to develop the emotional and psychic side of their beings. This is only natural, since the development of our inner selves—the strengthening of our emotional nature and nervous system—requires opposition, frustration, and a variety of experiences to bring about the necessary changes in this aspect of our consciousness. This can be and usually is a difficult process, but it is the only way by which man can achieve self-mastery. It is also the reason why some turn away from this kind of development and concentrate solely on the first two phases of our studies. However, if we aspire to the highest achievements of the mystical life, we must face the reality of our true self and accept that the hardest way is sometimes the only way available to us. It is a matter of personal choice. We can either bathe in the intellectual light of our studies and become Rosicrucian theorists, or we can take our studies more seriously and join the many who seek a full, rich life, the hope of illumination, and a deeper awareness of self.

More Complete Expression

The way to greater mystical expression is through fuller expression of our emotional and psychic nature. More acute emotional sensitivity leads to greater awareness of all that surrounds us and, by developing consciousness of our inner and psychic self, the more sensitive we become to the universe in



which we live. Developing greater awareness will also bring us much joy and happiness, because we will enter more deeply into all aspects of life.

However, our enlarged sensitivity will also bring us some degree of sorrow, because, on the one hand, we will be more deeply aware of the suffering and strife which exist all around us, and on the other hand, we will be inclined, because of our high ideals and hopes for humanity, to be more easily hurt emotionally by those who have little regard for the feelings of others. But when we attain a degree of emotional balance, we will not be so deeply affected by negative circumstances. We should also remember that important lessons can be learned from our emotional upsets. We should not try to brush them aside without analyzing their value and effect upon us.

Transcending Negative Moods

We know that sometimes it is quite difficult for us to overcome an emotional upset. However, if we could quickly reestablish our emotional balance, thus restoring a normal outlook on life, we would feel we were exercising a great deal of mastery over our lives. The method that enables us to restore this emotional balance consists of reestablishing a condition of harmony between our selves and the Cosmic. By holding periods of meditation for attunement with the inner self, we can quickly restore our peace of mind. Color, as we know, plays an important part in our lives and has a subtle effect upon our emotions and psychic self. Music also has a vital effect upon our emotions, so we should try to select those pieces of music which will help in creating the mood we want. Different music, like different colors, will create different moods. By experimenting with music and color we can help set the mood we need.

By practicing some of these experiments with music and color, together with our meditations, our emotional upsets and negative moods can be changed to a more desirable attitude of mind. We will also find that by practicing meditation regularly, a strong bond will be established between our inner self and our objective consciousness.

This will help us avoid many emotional upsets and assist us in developing a positive and constructive point of view. So many people take a predominantly negative outlook on life, but if we wish to attain some control and direction over our emotional feelings, we must develop a positive and constructive attitude toward life. Life is what we make it, principally by our outlook in the ever-existing present.

Goethe, the German mystic and philosopher, once said, "Every situation—nay every moment—is of infinite worth; for it is representative of a whole eternity." The present moment is of the greatest value to us. The past is gone and is a memory, although it has brought us to our present situation. The future is yet to be. It is the present moment that makes for the greatest possibilities of achievement and attainment. Right now we may receive enlightenment, or be called upon to render some special service, but only if we are prepared. The present moment can easily slip away in the stream of time.

Only by resolving to make each moment a valuable opportunity for some purpose can we hope for progress in our development. Our task is to learn and understand ourselves, our inner psychic and spiritual being, for to become fully aware of the soul is to unite with the Creator, the God within. It is our destiny to become aware and perfectly attuned with our inner self, and this can only be accomplished by using each experience and each moment of the day in steady and resolute progress towards the goal of Cosmic Illumination and the development of all our faculties. The way we think and the daily attitude we hold will determine our future and the degree of happiness and satisfaction we receive from our daily lives. This is why we should not hold any misconceptions in mind about ourselves or others, or even of our studies.

Facing Opposition

Many have expressed the view that we should always be kind, thoughtful, and hold a peaceful outlook on life. They feel that we should avoid all strife and unpleasant things because they are detrimental to our mystical outlook and development.

However, the student with this attitude makes the mistake of not realizing that the opposition of circumstances helps us gain a deeper understanding of life and gives us the opportunity to overcome obstacles with which we are confronted. This is where we need to develop, in our daily attitude to life, the characteristic which is often thought to be diametrically opposed to the mystical life. This characteristic is courage.

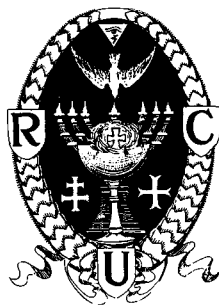
Unless we develop a courageous and determined spirit, we cannot adequately face the turmoil and strife confronting us in every step of the path we have chosen. The mystical way is not an easy road to life's greatest attainment. It is fraught with challenges to our strength of character, to our insight, and to all we have and hold dear. If we do not have the spiritual courage and fortitude to face these challenges, in whatever disguises they may appear, we shall fall by the wayside. We will then have to wait until we have gained the strength of character to face all the challenges and obstacles life presents to us, in the form of opportunities for progress.

And so, with a determined and coura-

geous spirit, we can face with emotional equanimity all of our daily difficulties as a form of challenge. If we meet these events with thoughtfulness, kindness, and a determined attitude to find mystical insight, we need not be afraid of any eventuality that may confront us as we seek a more rewarding way of life, one where we become aware of all that life *really* means on the physical, mental, and spiritual planes. Once we acquire this attitude toward our studies and daily lives, we will have the assurance that we are making great progress in our attainment of the mastery of life.

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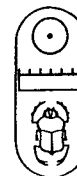
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The Thyroid

Our Body's Metronome

by Geoffrey Haywood, PH.D.,
I.R.C., F.R.C.

THE ACTIVITY and function of the thyroid gland is of significance to Rosicrucian students who use principles and exercises designed to promote psychic development and the attainment of self-mastery. In addition, the many functions and cooperative activities of the thyroid gland with other glands make it important to health and well-being. Much as a metronome assists a pianist in maintaining rhythm, the thyroid is essential in regulating mental and physical activity in the body.

The thyroid gland consists of two lobes, situated on either side of the trachea (wind-pipe), just above the level of the collar-bones, and has a connecting portion between the lobes, making the entire gland H-shaped in appearance. The gland weighs about 25 to 30 grams in the average adult, about the weight of a pen.

Probably one of the better known functions of the thyroid gland is its role as a regulator and storer of the body's iodine. Iodine is usually taken into the body in its salt form, as *iodide*. The normal daily intake of iodide is 100 to 200 micrograms (1 million micrograms = 1 gram), and this is largely absorbed from the small intestines and transported in the clear component, or plasma, of the blood. In this state, it is normally loosely attached to protein. In addition, small amounts of iodide are secreted by the salivary glands and stomach. About two-thirds of the iodide we take in with our food is excreted by the kidneys—the other one-third being taken up by the thyroid gland.

Like many glands in the human body, the thyroid is controlled by the pituitary gland, that pea-sized body at the base of the brain, which may be likened to an overall controller of the various body functions. If we consider the various glands in the body as sections of an orchestra, the pituitary could be compared to the conductor, who keeps everybody playing smoothly and in harmony. The pituitary gland produces a hormone called Thyroid Stimulating Hormone (TSH) which acts upon the thyroid gland, stimulating it to take up iodide. Within the thyroid, the iodide is oxidized to an active form of iodine, which then becomes attached to particular types of amino acids called tyrosines which are now said to be iodinated, by virtue of their combination with iodine. These iodinated tyrosines then combine to form two main substances, *triiodothyronine* and *tetraiodothyronine*. The latter substance is commonly called *thyroxin*, and is the major hormone produced by the thyroid gland. While it is not quite true to think of thyroxin as pure iodine, it is certainly a source of iodine in its most active oxidized state.

As an example of the wonderful and delicate balance that exists between the various organs and glands of the human body, we observe that thyroxin regulates its own production and does this by controlling the amount of TSH which is released by the pituitary gland, a process called feedback inhibition. Thus, when there is a plentiful supply of thyroxin in the bloodstream, the rate of TSH production is cut back, reducing stimulation of the thyroid gland. Then, as the blood level of thyroxin falls, the TSH activity of the pituitary gland increases again.

Purpose of Thyroid Hormone

Since iodine is essential to the production of thyroid hormone and all the body iodine is sooner or later taken up by the thyroid, iodine metabolism and thyroid function are closely linked. But what is the purpose of thyroid hormone? We have shown that thyroxin contains iodine in its most active oxidized state—but does this have some bearing on the functions of the hormone? The answer is most definitely yes! This oxidized state is the key to its function,

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The author, a Rosicrucian and member of AMORC's International Research Council, is a toxicologist and fisheries biologist specializing in marine biology, oceanography, animal physiology, and endocrinology. His special interest in the endocrine glands led to this article on the Thyroid [12]

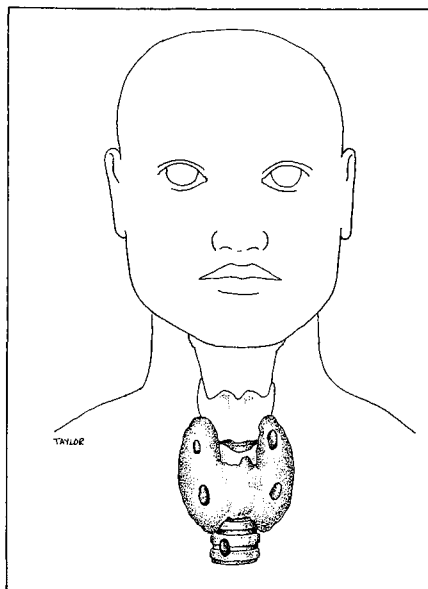
for the halogens (this name refers to the group of related chemicals such as chlorine, bromine, and iodine), in their oxidized state, are powerful oxidizing agents. This means that they are readily able to supply considerable energy to the enzyme reactions which are occurring in every cell of the body.

The principal physiological function of the thyroid gland is, therefore, that of a catalyst or "timer" for the oxidative reactions of the body—it controls the speed of many body reactions. We may liken it to the ignition system of an automobile motor. If the timing is out of harmony with the motor's revolutions, the motor will not run smoothly. If we slow down the rate of sparking, the motor will run more slowly, and conversely to make the motor run faster, we have to increase the rate of sparking. We may think of thyroxin as being the sparks that are supplied to the various oxidative processes (motors) going on throughout the body, all the time. If there is an abundance of thyroxin, these processes will be accelerated. Conversely, when thyroxin is scarce, these biological reactions will run more slowly. We may think of the thyroid gland as being a timekeeper or pacer to the body, and as stated previously, in the same way as a metronome keeps the pace of music for a music student.

Abnormalities in the activity of the thyroid gland can give rise to various severe effects upon health, especially during the early years of development. A lack of thyroid gland development in young children produces a state known as cretinism which usually results in low metabolic rate, low body temperature, obesity, absence of mental and physical development, and often a protruding abdomen. Less severe reduction in thyroid activity results in what is termed *hypothyroidism* (underactive thyroid). When this occurs in children, it can result in stunted growth, poor bone development, and sometimes changes in the texture and nature of the skin.

Goiter

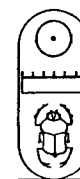
Overactivity of the thyroid gland, or *hyperthyroidism*, is often associated with enlargement of the gland—a phenomenon known as *goiter*. Simple (endemic) goiter is



Location of the thyroid gland on either side of the trachea. The small oval parathyroid glands can be seen on the thyroid.

usually caused by an inadequate supply of iodine in the diet, resulting in low blood thyroxin levels. This results in more TSH production by the pituitary gland which continually stimulates the thyroid, causing enlargement of the gland. Simple goiter produces symptoms not unlike hypothyroidism, due to the low blood thyroxin levels present. Fortunately, this condition is rare today, thanks to iodized table salt. Certain vegetables, such as turnips and rutabagas, have been known to cause thyroid enlargement by the production, upon digestion, of substances (goittrins) which interfere with the pituitary-thyroid feedback and control mechanism. The most common form of *true hyperthyroidism* is called Graves' disease (exophthalmic goiter, Basedow's disease) and is associated with *excessive* levels of thyroxin in the blood (toxic goiter). The more obvious symptoms of true hyperthyroidism are nervousness, tiredness, loss of weight in spite of normal eating, and increased body temperature with sweating. In fact, the whole body metabolism is speeded up—just as though we had speeded up a car motor.

It is difficult to delineate all the functions and processes occurring in the human body



which come under some control by the thyroid gland, for, as we have said, the whole metabolism is controlled through many processes occurring at the cellular level. Certainly the liver, which is a vital organ, from the point of view of isolating and removing harmful drugs and toxins, is very much dependent upon thyroid hormone and is one of the largest users of thyroxin in the body. Thyroxin is also important in regulating the uptake and conversion of other chemicals, and their incorporation into the various tissues of the body. Thus, iron is required for the synthesis of red blood cells; phosphate is incorporated into nerve and bone tissue, and is extensively used in the production of energy at the cellular level; and arsenic is regulated in connection with the keratin (a type of protein) structure of skin, nails, and hair.

Modern research is finding more and more body functions that are delicately and precisely controlled by thyroid hormone. Decreases in thyroid hormone levels in laboratory rats lead to decreased heartbeat speed,¹ and recent reports also indicate that thyroid hormone levels are often decreased below normal in both humans and rats with sugar diabetes.² These two observations appear to be linked since administration of thyroxin to diabetic rats has been found to restore normal heart rate from the previously low rate.³ Stimulating influences of thyroid hormone upon glucose metabolism are not surprising, and recent studies with laboratory animals indicate that thyroid hormones are required in skeletal muscle for optimal responses to glucose metabolism to insulin.⁴ It has also been shown in the laboratory that thyroid hormone directly stimulates the production of prolactin⁵—a hormone released by the pituitary gland and necessary for the development of breast milk in nursing mothers. Circulating levels of prolactin (in the blood) were greater in laboratory animals which were hyperthyroid, as compared with normal ones.

Thyroid and Psychic Activity

As a stimulator of psychic activity, the thyroid controls the rapidity and intensity of exchanges between the subjective and objective consciousness. Development of the psychic attributes associated with the thyroid gland can be assisted, among other things, by the intonation of certain vowel sounds and the visualization of specific colors. Processes such as these have promoted experiences such as Cosmic Consciousness in many individuals. The actual site of this interchange is not, however, the thyroid gland alone. The harmonious activity of the pineal, pituitary, and thyroid gland, in addition to harmonious influences of associated psychic centers, join together in producing an appropriate atmosphere for mystical experience. Here is another case where the thyroid gland feeds back its influence on the body's major glands, and illustrates very beautifully the divine and infinite perfection and interaction that exists between the various organs, tissues, fluids, and cells that compose the ultimate example of cosmic perfection—the human body.

FOOTNOTES:

¹Hjalmarson *et al* (1970) Hormonal Control of Heart Function and Myosin ATPase Activity *Biochem Biophys Res Com* 41: 1584-1589

²Saunders *et al* (1978) Thyroid Hormones in Insulin-requiring Diabetes before and after Treatment *Diabetologia* 15: 29-32
Chopra *et al* (1981) Alterations in Hepatic Monodeiodination of Iodothyronines in the Diabetic Rat *Life Sci* 28: 1765-1776

Burman *et al* (1981) The Effect of Dexamethasone, Diet Control and Hyperglycemia on Murine Hepatic T3 Receptors *Life Sci* 28: 1701-1712

³Dillman, W H (1982) Influence of Thyroid Hormone Administration on Myosin ATPase Activity and Myosin Isoenzyme Distribution in the Heart of Diabetic Rats *Metabolism* 31: 199-204

⁴Burns, A H and W J Reddy (1975) Direct Effect of Thyroid Hormones on Glucose Oxidation by Isolated Rat Cardiac Myocytes *J Mol Cell Card* 7: 553-561
Czech *et al* (1980) Effect of Thyroid Status on Insulin Action in Rat Adipocytes and Skeletal Muscle *J Clin Invest* 66: 574-582

⁵Cataldo *et al* (1982) The Effect of Thyroid Hormone on Prolactin Secretion by Cultured Bovine Pituitary Cells *Metabolism* 31: 589-594

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Yes, man has lived before. Not man, a mortal form which does not change. But man, the living energy of Creation's changing cells.

—Wanda Sue Parrott, F.R.C.

MYSTICISM IN 14th Century England

by William J. Walsh, A.B., M.S., F.R.C.

THE periodic rediscovery of the Mystic Way has been most often ascribed to a generalized feeling of hopelessness and lack of confidence in the established order, brought on by such events as war, widespread disease, the disintegration of social structures and government, and sometimes a feeling of alienation from the institution of religion. Such was the situation in Europe in the fourteenth century. These problems, when combined with the Fourth Lateran Council's emphasis on the education of clergy and laity, and a gradually increasing feeling of individualism, led many to look within themselves or toward God for the moral guidance they required in life.

In the relatively free and open atmosphere of the universities, this tendency toward mystical thought seemed to be a reaction toward the somewhat dry and intellectual scholasticism of the thirteenth century. While Thomas Aquinas felt that it might be possible to understand God by means of reason guided by revelation and the teachings of the Church, many others felt some distrust of reason alone as the key to understanding the higher things of life. There was a feeling that faith was not compatible with reason, and that attempts to synthesize the two should be avoided. These, combined with the increased sense of individualism, led to a greater dependence on intuition and the individual interior faculties.

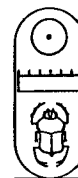
Most definitions of mysticism indicate that it is a process whereby an individual achieves a realization of and union with God. Included in the process are all forms of preparation, including the evolution of an interior attitude which inclines the individual toward the spiritual things of life. A key ingredient as well is a loving relationship with God. Not only does this love give structure to the mystical life, but it acts as an instrument of knowledge, for it is the

bond between the mystic and God, which permits the mystic to ascend ever higher, thereby enabling an inexpressible experience of oneness, of union with God and all of nature. This direct knowledge of God is normally common to the mature mystic: one who has devoted much of life to the Mystical Path, and who has undergone a kind of personal transfiguration or transformation.

Depending on the intellectual and emotional climate which fosters it, mysticism, as it arises in various times and cultures, takes four chief forms. Ascetic mysticism deals primarily with the quest for personal holiness and transformation. Inspirational mysticism appeals to the emotions, giving rise to the Charismata of prophecy and ecstasy, and the courage of the Christian martyrs. Sacramental mysticism is more intellectual in its attempt to represent the great laws of the Cosmic in symbols and art. Contemplative mysticism is embodied in the quest for union with God, for the rare jewel of Divine enlightenment. This knowledge of God, which is not so much attained by personal effort and sanctity as it is received as a loving gift of God, is the Gnosis mentioned in early mystical writings, the pearl of great price.

From A Much Older Tradition

It has been suggested that Aquinas was not the fruition of the tradition of Duns Scotus Erigena and Ockham, but that the two schools existed together, with the older one regaining its prominence in the fourteenth century. Thus, the more mystically oriented philosophical approach of Augustine, Cassian, Benedict, and Pseudo-Dionysius, who had their roots in the Eastern Mediterranean neo-Platonic tradition, resurfaced in the favorable atmosphere of the fourteenth century. It can be shown that the



rise of mysticism in fourteenth-century England was not merely a reaction to the scholasticism which preceded it, but rather that it was derived from a much older tradition, and shows a tendency to relate or synthesize the two. It will be necessary to relate the period to the Desert Fathers and their tradition in terms of their understanding of the structure of mystical experience, and where it appears, the role of reason.

The neo-Platonists were among the first to organize and structure the mystical experience. The Path was concisely divided into three stages of Purgation, Illumination, and Union. Over the centuries, other mystics and spiritual writers have enlarged and diminished this list, depending on their experiences and those of others, and it is now generally agreed that the mystic begins the journey with a Conversion or Awakening experience, and further, that the stage of Illumination is generally followed by a "Dark Night of the Soul," which then leads to the experience of Union.

A.E. Waite begins with the process of meditation, proceeds through the experimental perception of God, and the "desolation," and finally ends with perfect union. Alberione begins with the more traditional vocal prayer and passes through a total of nine stages or degrees. The last three, the Prayer of Union, the Prayer of Ecstatic Union, and the Prayer of Transforming Union, belong to the mystic life and "constitute the divinization of man." For others, the central aspect of the Mystical Path is contemplation. This may begin with an intellectual consideration of an idea, such as truth, beauty, or goodness, in order to achieve a complete personal understanding of the attribute.

Once the individual realizes the imperfect nature of human knowledge, there may follow a kind of negative contemplation, or emptying of the mind of all worldly knowledge, in order to transcend its defects. Finally, there is the highest form of contemplation, which is a kind of "spiritual marriage" of God and the individual soul. In each of these structures, the essential elements of Purgation and withdrawal from the world, Illumination and transformation, and Mystical Union exist in one form or another.

For an individual to initiate the process of Purgation, there must usually be some kind of realization of a state of alienation from God, accompanied by a desire to enter on the Path to Union. While not necessarily dramatic, this will be a discernible turning toward God and away from the world. This desire to withdraw from material concerns is usually considered to be part of the conversion experience, but is sometimes regarded as the beginning of the Purgative stage.

The Purgative Way usually centers around the purification of the senses; this moral, physical, and spiritual cleansing is undertaken in preparation for the soul's ultimate union with God. Purgation normally includes a personal assessment, including a listing and description of sins and their role in alienating the soul from God, which becomes the prime focus of the soul's love. Finally, for Christian mystics, there is frequently a vicarious participation in, and preoccupation with, the Passion of Christ.

The stage of Illumination usually follows Purgation, but it may occur at nearly the

(Continued on p. 32)



French Regional Convention in Quebec

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Between Parents and Teens

The Communication Connection



by Ann Christine Heintz
and Dawn Biggs

OSCAR, 17, just shakes his head when he talks about his last two years of high school.

"In my junior year," he says, "I tried to talk to my mother twice about the drug problem I was experiencing at school. I told her that there were some guys in my class that were trying to sell me some 'coke' and speed. My mother told me to stay away from them, but I told her that it's not that easy because I felt trapped by their pressure.

"When I was a sophomore, I was failing because I was experiencing a lot of pressure from my friends about sex. I couldn't turn to my parents about my problem. My friends thought I was weird . . . so I started skipping classes to avoid these people."

Oscar still feels trapped. He doesn't understand why he and other teens can't carry on serious communications with their parents.

And Oscar is not alone in his wonderment and concern.

- Virtually all of the teens interviewed for this story say they are frustrated by a lack of serious communication with their parents and other adults. These are teens from large families, such as Oscar's, and from only-child homes; teens from high-income as well as poverty-level families; teens who have achieved academic and social success and those who are potential dropouts.

And they all seem to be aware of the fact that this "failure to communicate" is a

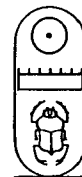
centuries-old problem. They've read *Romeo and Juliet* and watched the reruns of *The Brady Bunch*.

But the failure in the past isn't discouraging them now. These teens say they'd like to change history because today's fast rate of change has created a dramatic new need for them to establish communication between the generations.

The teens of the 1980s are thrown into the pressures of an adult world at 13 years of age and younger. They turn to their friends for advice about sex, pregnancy, money, drugs and careers. By 16 they are forced to negotiate \$5,000 college-funding packages and read the newspaper carefully to see whether new government guidelines compel their doctors to report use of contraceptives to their parents. Yet the friends to whom the teens turn are often not equal to the demands made on them. And at those moments a teen yearns to establish an adult connection.

On the basis of interviews for this article, there surfaced three commonly held teen opinions about how to establish that adult-teen connection. Their three formulas for overcoming the silence call for parents and teens to (1) discuss things as equals, (2) make a real effort to bridge the communication gap between generations and (3) find common denominators for stimulating discussion. →

In preparing this article, Dawn Biggs, editorial director of the teen-age newspaper New Expression, tape-recorded interviews with some 20 of her peers. After Biggs had collected and collated the material, including data from the paper's teen surveys, the article was written by media supervisor Ann Christine Heintz. Author of three high school textbooks, Heintz has worked among teen-agers 30 years as a teacher, counselor and writing coach. In 1977 she helped establish Chicago's Youth Communication Center, the nation's first, where teens publish the monthly, 70,000-circulation New Expression. Biggs, 18, was managing editor as well as the paper's editorial director last year.



Teen-agers base their first formula on the fact that pressures on teen-agers today are often adult-level pressures, therefore teens feel they must be allowed to discuss them *as adults with adults*.

Fifteen-year-old Jill, the oldest of three girls, says she wishes she could talk with her parents and have them trust her as they would trust an adult to present information, and to reason with her instead of talking to her "as their little girl."

Jill's point is well-taken. She has grown up surrounded by sophisticated images, a result of overt sexual scenes and dialogue on television. She faces heavy consumer pressures from high-powered advertising and the demand for early college and career choices. Jill has been weighing an early-bird college application offer that would allow her at age 16 to attend a university a thousand miles from home.

In order to survive this early onslaught of adulthood, Jill feels she needs to think and talk about the principles that underlie these experiences—principles involving intimate relationships, ambition, personal commitment and freedom.

So far, Jill's parents have not encouraged her to discuss subjects like these as an equal. And she feels the "little girl" treatment has set a tone of "being talked to" rather than "talking with."

The "equality of roles" in a discussion does not alter the ultimate authority in a parent-teen relationship—these teens know that. For they experience similar role distinctions with good teachers, who challenge them to defend their opinions and be open with their feelings, who express delight over their insights, and who also retain ultimate authority to maintain direction of their classrooms and reward and punish them through grades.

If any "discussion as equals" ends in a decision by the teen that a parent cannot countenance, then the parent is still free to exercise authority. At that point the teen may or may not comply. Punishments may follow. But even in disagreement, the relationship is bound to be more trusting and respectful because of the knowledge shared during the discussion than if the reasons for

the teen's behavior are unknown or guessed at.

In contrast to Jill's relationship with her parents ("I'm not especially close, but I'm not estranged"), Natalie, 17, has worked out a "thinking through" process with her mother in their one-parent home. "My mother helps me look at the options or the alternatives to a decision," she explains.

"For example, we discussed freedom in terms of my going away to college or staying home and commuting to college. We talked about the advantages and disadvantages of having 'more freedom' and 'less freedom.' She left the decision up to me.

"I've decided to stay home for my first year of college, and I can defend my decision on a very thoughtful basis. It took us time to talk it through, but it's been very satisfying."

When Oscar turned to his mother for help with his drug problem, she could have joined him in looking at all the options they could think of to reduce the pressure of the high school drug-traffickers. His mother and father were in a better position than Oscar to appreciate what community supports might be available. They would also have known more about how to organize, if community organizing were needed.

The more that Oscar's mother would have taken steps to help Oscar, with his knowledge and agreement, the more likely Oscar could have responded to the risks and responsibilities to carry out his part of the agreement.

But even if Oscar and his parents had decided together that they were temporarily helpless to attack the drug problem, the experience of analyzing together the effects of corruption in the community would have been humanizing. Certainly, "thinking it through" is better in a 16-year-old's life than the panic of fighting drug-peddlers alone after being told like a little boy, "Stay away from those kids."

In delineating the second formula—bridging the communication gap—we found, not surprisingly, that most teens interviewed consider their parents "old-fashioned." And being old-fashioned, they say, is a barrier to communication.

But their meaning of “old-fashioned” has to do with parents’ inadequate information. These teens are not criticizing family rules or parents’ values as being out-of-date; they are criticizing the reality gap between what they know and experience as teens and what their parents think the teens know and experience.

Unlike the ’60s, when parents struggled to learn the New Math so they could “keep up with their kids,” teens today see their parents as happy to be out of it—to be disengaged from the realities of young life in America.

Bennett, 18, from a wealthy home, says he wishes he could talk with his parents about peer pressure more in terms of explaining the present-day drug and drinking scene. “I’ve been in certain situations in which my friends suggest that I drink or

boy friend, she would say, ‘Tell that to your friends.’ ” So Jana shares her understandings about sex and dating with her friends and not her mother.

Oscar finally turned to his 22-year-old brother when he found his parents didn’t want to find out how he saw the sexual pressures in his life at 15. His brother, Arthur, gave him predictable older-brother advice: “When you’re ready to have sex, you’ll know.”

For adults, learning through teens’ eyes about sex, drugs, college testing, punk music, even about the computer science class, is essential if they are going to communicate with teens about issues that relate to those experiences.

As the late anthropologist Margaret Mead advised in her book *Culture and Commitment*, we must heed the young: “It is only

“Most teens interviewed consider their parents ‘old-fashioned.’ These teens are not criticizing family rules or parents’ values as being out-of-date; they are criticizing the reality gap between what they know and experience as teens and what their parents think the teens know and experience.”

take drugs with them. I have decided on my own what to do.”

“I never bring up the issue at home because my parents don’t understand today’s drug scene, and they might reach the wrong conclusion about my friends.”

Only two teens interviewed think they will be able to talk with their parents about sex when the need occurs. Sexuality suffers more than any other topic from this information gap.

After witnessing 10 to 12 bed scenes a week on TV, attending R-rated movies as a normal activity and hearing about contraceptives long before the first day of biology class, these teens usually have a vocabulary and perceptions about sex that are partly or totally unknown to their parents.

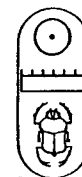
Jana, 15, says she can talk with her mother. “But, if I were to tell her about my

with the direct participation of the young . . . that we can build a viable future. The children, the young, must ask the questions that we would never think to ask, but enough trust must be re-established so that the elders will be permitted to work with them on the answers.”

The teens’ third formula—finding common denominators for stimulating discussion—is needed, teens say, because everyone seems so busy today that serious communication can’t possibly happen unless they and their parents find a special reason for taking the time to talk together.

But even if both halves of the communication formula reserve the time, they still need a common ingredient to stimulate discussion. And the more stimulating the discussion the more likely they will reserve the time.

An incident occurring recently in a Chicago suburb helps to illustrate the point:



Ten teen-agers were enrolled in a discussion program sponsored by their church and conducted by volunteer parents, the Delaneys. Ten teen-agers always arrived at the Delaney front door at 7:00 each Tuesday evening.

Three of the teens took turns answering the discussion questions that host Phil Delaney selected from the study guide. The other seven spoke up only twice each Tuesday, once to say, "Good evening," and once to say, "Good night." Both sides, the teens and the parent moderators, had come to accept this uninspired Tuesday evening ritual.

Then one Tuesday the teens faced a practical problem that demanded a program change. When they rendezvoused at Dave's Discount Drugs before going to the Delaney home, they selected 15-year-old Marty to be their spokesman.

Marty went straight to the point. "Last night we all watched the first half of *West Side Story* on TV," he told the Delaneys. "If we have our regular discussion tonight, we won't be able to see the second half. So, we wondered if we could watch TV instead?"

Phil and Barb Delaney were so overcome by the soulful request that they quickly approved. The next time Barb looked at the mantel clock it was 10:45. Everyone was talking.

Questions flowed naturally from *West Side Story*: Do parents have the authority to determine the friendships of their teen-age sons and daughters? When people have violent prejudices, what can you do to help them? How do you know when you're really in love? How do you test love?

The dramatic catharsis created by the movie changed the usually reserved atmosphere in the living room. Suddenly the group's feelings were out in the open, ready to be shared—needing to be shared. The teens and adults had found a common denominator in the movie; serious communication between them became appropriate and natural.

The teens we talked with had very few success stories like that *West Side Story* incident.

Bennett does find his family's dinner-table discussion about news events a place where he can talk about some issues that concern him, such as draft registration.

Jana has had some success with television as the basis of discussion. She talked with her mother about a teen-age daughter in one of their favorite soap operas who took sides in arguments between her parents. "After I saw the soap opera and the daughter who was instigating," Jana reports, "I told my mother I was going to stop instigating. My parents keep threatening divorce, and when you choose sides, you could be blind and not see the other side."

The home video-recorder will make TV-watching as a family more flexible. The person who thinks a program or drama might be a good starting point for a discussion can tape the program for replay. And one advantage with drama as the common denominator is the fact that it allows talk about the behavior of fictitious characters, a less-threatening situation than discussing family behavior.

Perhaps each family needs to experiment with different common denominators. A movie? A TV program? A simulation game, in which the individuals play roles in a simulated plot that are different than those they play in real life? Story-telling based on real conflicts, ending with a line such as, "What do you think Mary should have done?"

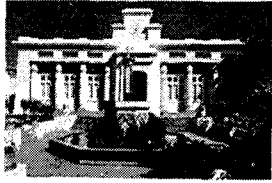
The method most likely to arouse feelings is the method most likely to remove self-consciousness. And the method that removes self-consciousness and parent-child role-playing is the method most likely to succeed.

If more teen-parent discussions can duplicate the *West Side Story* example, equality of roles and a narrowing of the cultural gap are almost certain to follow.

Of course, that kind of result could produce a new family "problem": How do we get the teens to end their family talk-session and get to their homework?

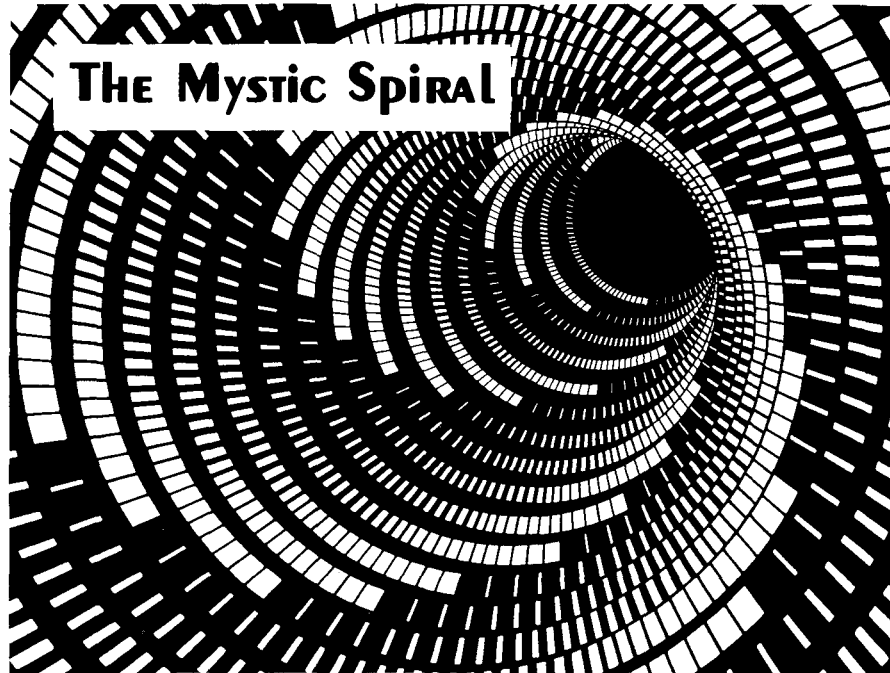
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It is not what men believes that matters, but what actions emerge from their beliefs. —Validivar



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

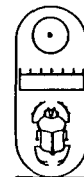


SPIRALS IN NATURE are one of the curious processes of creation and expressions of natural law in our universe. From suns and planets, into every detail of our daily life—such as electricity, magnetism, biology, and even in the farthest regions of microphysics—spirals are present. They play an important role in this great theater, this complexity, which we call the Laws of Nature.

Rosicrucian students learn of the significance of Nous. What is the relationship of spirals to the ubiquitous, penetrating force of Nous? Russell Wallace stated that the forces of nature acting on matter are never identical and never act in an identical manner. Absolute uniformity of atoms and forces would probably have led to the production of straight lines and true circles or other closed curves. In metaphysics and in physics, in ideas and matter, inequality “creates” curves. Inequality means, in this sense, growth, energy, evolution. It is a

process of changing parameters associated with fixed parameters. Anaxagoras mentioned these principles 2500 years ago. Such a chain of characteristic ratios, mathematically linked, brings us to the ever-present spiral evolution.

Consider ions and electrons in a homogeneous magnetic field. These particles move in spirals. If they move at right angles to the magnetic field, they will move in a circle. If the particles move parallel to the field, this motion will not be affected by the field, and thus the particles will move in a



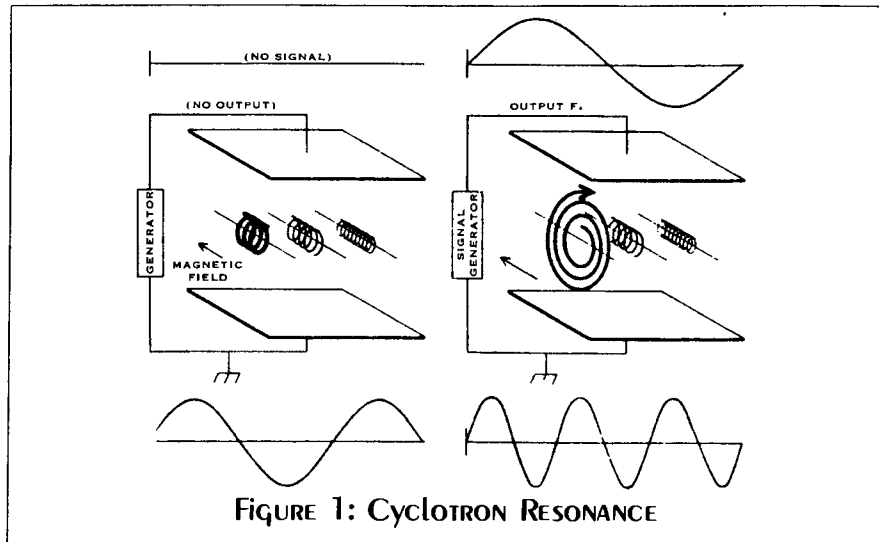


FIGURE 1: CYCLOTRON RESONANCE

spiral. The spirals of electrons are not as broad as those of ions. The diameter of the spiral is derived from the particle's energy and the strength of the magnetic fields. Expressed in another way, the confinement of an electron in a uniform magnetic field results from the action of the field on the moving electric charge. The electron is subject to a force directed perpendicular to both the field and the particle's direction of motion. The continuous application of the force diverts the electron into a circular path, which is called the *cyclotron orbit*. The size of the orbit increases in discrete steps as the energy and the speed of the electron increases. By this mechanism the electron is constrained to revolve in the region of the field, but it is not fully confined. It can still drift parallel to the field lines, so that its trajectory becomes a helix.

R. T. Metverir delved further into this field by studying a charged particle in a magnetic field traveling in an orbit with a frequency of revolution fixed by the field strength and particle's mass and charge. If the particle is subjected to an oscillating

electric field where frequency matches the particle's frequency of revolution, this particle will absorb energy through the process called *cyclotron resonance*, and will move to a larger orbit while maintaining the same frequency of revolution (Figure 1). Here we not only approach one of the links and mechanisms of energy transfer in space, but also the influence of cosmic fields on men and planets.

Pulsars

Interstellar space, the space between the stars of a galaxy, is filled with a rarefied plasma, that is, ionized gas. Most of the universe consists of plasma. Electrons, protons, and ions are strongly influenced by plasma and magnetic fields. Nearly every star you see in the sky possesses a magnetic field. However, if a star, possessing a weak magnetic field, collapses down to a smaller size, the strength of the magnetic field increases dramatically. Pulsars are rapidly rotating neutron stars (about 20 miles in diameter) with intense magnetic fields. Particles and radiation stream outward along narrow beams from the north and south magnetic poles. As the neutron star rotates, the beams sweep across the sky like beams from a lighthouse beacon. If two elements, such as light (photons) and an electromagnetic field, exist, today's cosmologists believe that matter and antimatter can be

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Frater J.F. Coeckelbergh, a member of AMORC's International Research Council, resides near Antwerp, Belgium, and is a member of the Grand Lodge of the Netherlands. Educated as an electromagnetic engineer in Europe, he is also a graduate of Harvard University. Currently, he is engineering director of a combustion-engine plant

generated or created. High-energy photons, decreasing their speed drastically in a strong magnetic field, generate protons and also emit an associated radiation. Thus, matter is created from pure light vibration. An accelerating charge (particle) radiates electromagnetic energy because the total energy of an electromagnetic field of an accelerating particle (charge) changes with time.

One of the four main types of galaxies in the universe is the spiral galaxy. Countless numbers of these spiral galaxies are scattered across the depths of space, and, in fact, we are living inside one of them. Each spiral galaxy is a huge collection of gas, dust, and hundreds of billions of stars. (Figure 2). Graceful spiral arms outline the galaxy's familiar pinwheel shape and rotate majestically about the nucleus, carrying shock waves that compress the interstellar material.

The world of geometric forms and shapes appears to have limits. These self-limiting boundaries associated with form are also characteristic of man. Spinoza said that between God and us there is some limit,

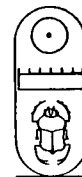
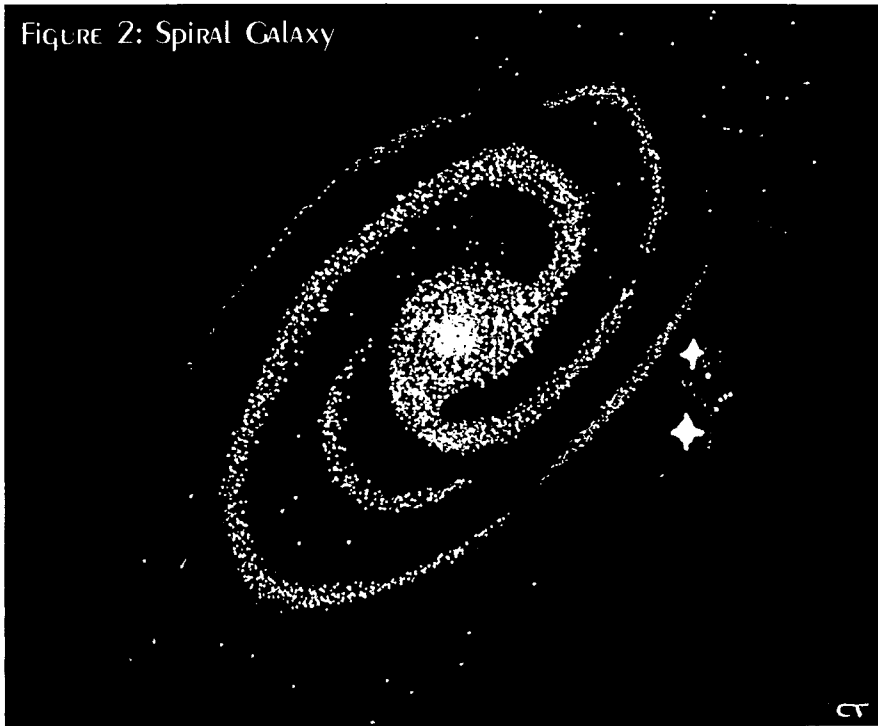
some distance. If there were no limits, there could be no creation of form. Only the Universal Unity, the Absolute, would exist. Our active mind is the instrument that diminishes the distances and causes these limits to disappear. The path of initiation and mastery allows us to do this. Each word and thought is a living, creative force, a magical medicine of light and power. This work must ultimately succeed because the infinite is inherent with in us. The daily process of discipline study will turn the ordinary function of intellect to a higher use and transfer it into an effective passage to the higher self.

Evolving Life and Consciousness

The helix is precisely the mathematical measure of the attractive force of the Cosmic. This helix, on which winds a spiral in the third dimension, continues to infinity. Humanity is a single turn of this helix. The evolution of the human race today is one of the points on this curve. Cosmology proclaims that there is no "dead matter" any-

(Continued on p. 33)

FIGURE 2: SPIRAL GALAXY



Luther Burbank

California's Horticultural Genius

by Beverly Lauderdale

PERHAPS A MIST of inspiration hovered over the New England landscape during the first half of the 1800s, touching such personalities as Thoreau, Emerson, the Alcotts, Mary Baker Eddy, Nathaniel Hawthorne. If so, a spark of that greatness descended upon a brick farmhouse near Lancaster, Massachusetts, on March 7, 1849, when Luther Burbank was born.

He would create new dimensions in the horticultural field by developing more than 220 varieties of trees, vegetables, fruits, flowers, and grasses, and by improving another 800 species. All this he accomplished on a grandiose scale.

"I have had as many as ten thousand separate and distinct experiments going on at one time," Luther Burbank recorded in his autobiography. "I have produced as many as five hundred varieties of plums on twelve trees in one short row. I have had in my gardens as many as eight thousand different varieties of roses, iris, or gladiolus. Every one of these was obtained by using natural processes or adaptations of them, and every one was there because I needed it in my search for a definite quality or characteristic. I took Nature's mind and added to it my own, that knew exactly what it wanted and was in a hurry (comparatively speaking) to get it!"

Luther was the thirteenth child born to Samuel Burbank and the first to Samuel's third wife Olive, a woman described as possessing "an unusual bent for making things grow." Nearly seventy years later, Luther admitted a strong affinity with his mother. With her and his younger sister, he shared psychic predilections.

Luther's cousin Levi, a college professor with a love of natural history, exerted [24]

another major influence. "It was he, I think," Burbank remarked, "who may have crystallized my formless thinking and shaped my vague theories until he made me want to know, not second-hand, but first-hand, from Nature herself, what the rules of this exciting game of Life were."

Characterized as a shy, sensitive child, Luther would long remember a walk in the snow when he stumbled across some grass, shrubs, and vines, "a winter oasis of green in a world of monotonous white." Why hadn't they hibernated? Why did they respond with a lush growth to the warmth of a nearby spring? Such questioning led to his eventual examination of environment's role, "the great moulding force," as it related to plant and human diversity.

Although young Burbank saw nature as the ultimate school, he attended more prosaic institutions—the Dingle Road school and Lancaster Academy. Summers he spent working in his uncle's garden in Worcester where he learned the pattern-maker's trade.

He embraced the prose of Thoreau and Humboldt, who had written a five-volume description of the physical universe. In regard to Darwin's *The Variation of Animals and Plants Under Domestication*, he said, "I doubt if it is possible to make any one realize what this book meant to me."

When Samuel Burbank died in 1868, the family moved to Groton Junction (later renamed Ayer Junction). With a small inheritance Luther decided to buy seventeen acres and a house. Olive purchased neighboring land on which she settled with her children, Alfred and Emma.

A Rare Opportunity

Luther began truck gardening, selling vegetables at Fitchburg, and experimenting

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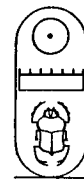
Young Luther Burbank, about the time he left Massachusetts, and (below) the Burbank Home and gardens in Santa Rosa, today a California State Park

with a primitive system of marking healthier plants; then storing their seeds for another planting. At this time he chanced upon a rarity, a pod of seeds ripening on an Early Rose potato plant. (As an established nurseryman, Burbank offered a standing reward for another such discovery, but no one

claimed the money.) From the twenty-three seeds he saved, he selected two as worthy of continued cultivation. These led to the production of the famous Burbank potato.

When Alfred, Luther's brother, emigrated to California, and sent letters detailing Santa Rosa's temperate climate, twenty-six-year-old Luther caught the train west with \$660 in his pocket. A series of odd jobs kept him from starving until he obtained full-time employment at a greenhouse, where he lived upstairs until a serious illness nearly claimed his life.

Following his recovery, he planted the ten potatoes he had carried cross country on another brother's property. By replanting the first crop, the subsequent yield produced enough to sell. When Olive and Emma journeyed to Northern California during the summer of 1877 and bought a house, Luther rented some adjacent land. From such humble beginnings, he would in three years' time issue his first catalog, a twelve-page brochure. By June 1893, its fifty-two pages bore the impressive title, *New Creations in Fruits and Flowers*, and distribution of the publication would bring orders from all over the world. But Burbank was not content to be merely a seed salesman.



He concentrated on improving plum trees, developing twelve varieties including the Satsuma and Burbank, and he created the successful Paradox walnut. He enlarged his holdings with four acres on Santa Rosa Avenue and eighteen more in the nearby town of Sebastopol. Burbank also toured the East Coast and, returning to Massachusetts, spoke at the Fitchburg Fair.

By the turn of the century, Burbank's plums were growing in all countries; major seed catalogs listed his flowers; and the Burbank potato ranked as one of the leading types in the United States. But shortly after Luther revealed one of his favorite innovations, the improved Shasta daisy (created by crossing an American Shasta, a Japanese Shasta, and a European Shasta), the strain of overwork sent him to a sanitarium.

His sales and reputation soared. A "Phenomenal Hybrid Berry" and seeds and plants of the "Season's Crimson Winter Rhubarb" brought \$1100; the "miracle" (stoneless) plum went for \$2500. Favorable articles appeared, and the Carnegie Institution promised a \$10,000 grant in 1905.

But the grant payment, originally designed to cover a ten-year period, ceased mid-term when George Shull (holding a doctorate from the University of Chicago) was unable to prepare the necessary scientific analysis required by the Institution. Shull discovered that Burbank's methods, with few exceptions, consisted of cross-fertilization and selection, with little attempt made to prevent self-fertilization. Burbank's record keeping could only be termed haphazard.

Luther maintained that environment furnished the prime element in his work—a belief he reiterated about people. "New England has something all its own," he remarked, "an atmosphere of rugged beauty, of kindness hidden behind a brusque manner, that its people absorbed from the land."

[26]



Luther Burbank at work in his garden.

He tried to adapt plants to new environments. From other nations he often obtained specimens similar to American plants. By grafting favorable features of these imports onto indigenous species, he improved many native plants. Since he longed to eliminate inferior characteristics, he destroyed poor quality plants and saved seeds from the perfect ones.

In his book, *Botanical Genius*, Luther Burbank, Justin J. Nell wrote of Burbank's character: "He did things that no other man had done before. They just didn't have the patience or perseverance to do what he did. He had an extraordinary keenness of perception, his delicacy of recognition of desirable variations in small plants that others would never notice. He was also a master of detecting fragrance, a master of seeing and a master of touch.

"It took six, seven or eight years to produce a plum tree, peach tree or apple tree. Yet Burbank never thought of the passage of time as a waste when it was spent to produce a better variety of fruit."¹

In another work, Peter Dreyer wrote: "So vivid were the impressions he received

from his plants, so graphically did his remarkable memory reproduce them, that it was impossible afterward to determine in what proportions observation and imagination had been mingled in the original experience."²

Perhaps this unique rapport with growing things gained credence during the 1906 San Francisco earthquake, for although Luther's new two-story home sustained considerable damage, his greenhouse and plants, just a few feet away, remained undisturbed. In 1907 Burbank sold seven types of thornless cactus for \$26,000, the largest single sale he ever recorded. Yet he never accumulated a fortune, choosing a frugal existence. In that same year tributes streamed the botanist's way—an honorary degree from Tufts University, inclusion in the Bohemian Club, and the designation of his birthday as California's State Bird and Arbor Day.

Although members of the scientific community—stressing the need for controls and genetic theories— withheld praise, thousands claimed his brilliance. Henry Ford, Helen Keller, the King and Queen of Belgium, and Thomas Edison were among the celebrities who traveled to Santa Rosa. Paramahansa Yogananda would dedicate his *Autobiography of a Yogi* to "the memory of Luther Burbank, an American saint."

An Unusual Character

"His personality flowed from him almost visibly," causing him to be singled out even in a crowd according to Wilbur Hall, who edited Burbank's autobiography. Another who believed in him was Elizabeth Jane Waters, who became his private secretary in 1914 and married her sixty-seven-year-old employer two years later.

Burbank's autobiography discounts mysticism. However, in 1923 he published an

article in *Hearst's International Magazine* relating that he had healed others by laying on of hands. Three years later shocked readers of *The San Francisco Bulletin* reacted to an interview in which the botanist referred to himself as an "infidel." The resulting furor led to Burbank's address in San Francisco's First Congregational Church.

"I nominated myself as an 'infidel' as a challenge to thought for those who are asleep. The word is harmless if properly used. Its stigma has been heaped upon it by unthinking people who associate it with the bogie devil and his malicious works. The devil has never concerned me, as I have always used my conscience, not the dictum of any cult . . . I am an infidel today. I prefer and claim the right to worship the infinite, everlasting, almighty God of this vast universe as revealed to us gradually, step by step, by the demonstrable truths of our savior, science."

He hoped for the day when science would "concentrate on the wonders of the mind of man and on the subjects that we now consider mystical and psychic."

Burbank died April 10, 1926, and was buried beneath a favorite cedar of Lebanon tree near his residence. By his choice it serves as his sole monument.

In a tangible sense, he left many monuments for the future. And his desire to expand the human mind lives today, echoing other advanced philosophers. He might well have repeated the words of the great naturalist, Henry David Thoreau, "Man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried." Δ

Footnotes:

¹Justin J. Nell, *Botanical Genius*, Luther Burbank

²Peter Dreyer, *A Gardener Touched With Genius*

If the beginning of Life from its simplest state to modern man were reduced to a conventional performance lasting three hours, man's time in the drama would be only one-fifth of a second.

—Anonymous



Value of Skepticism

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

“You cannot really know a thing until you experience it” is an old adage. There are flaws in this dictum, however. Much of our present-day knowledge is not the result of direct experience. We are obliged to accept as knowledge a considerable amount that is related to us only on the implied authority of others. Much of this stems from such sources as teachers, clergymen, journalists, politicians, and personal acquaintances. The acceptance of such communicated ideas is *faith*.

In a complex world, it is not possible for us, by means of our own resources, to discover all that should be known. Nor can we put everything told us to a test so as to check its validity. Faith, then, becomes a substitute for the intimate knowledge that is gained as a result of our own observation and reasoning. In the course of our daily pursuits, we do acquire personal knowledge to some extent. We cannot fail to observe certain events and occurrences happening about us. Such perceptual knowledge is at least factual to the extent that we can rely upon what we see and hear.

For most persons, today, this perceptual knowledge intrudes upon them, being forcefully brought to their attention by circumstances. In the course of performing some particular act, a series of unanticipated things, as causes and effects, may occur, which they cannot fail to observe. Such then become an intimate knowledge to them. Actually, much of this interpreted knowledge can be proved false and based on wrong assumptions, if it were assiduously thought about. To use a legal phrase, it may be wholly circumstantial and, therefore, subsequent careful investigation could prove it to be other than what it appeared.

Faith should be indulged in only when the source of information has been generally established as reliable. An example of justified faith is the advice of a physician. It can be ascertained by the license under which he practices that the physician has

had technical training in some field of therapy. This implies that his opinion and conclusions are based upon the knowledge of personal experience. It cannot be expected that everyone

can be an authority on the multitude of technical subjects upon which modern life depends. Such faith, then, is a reasonable attitude of mind in these relationships.

Much of what we read today in popular journals and even in newspaper accounts is wholly based on opinion. Opinion is a conclusion not necessarily borne out by facts though it may be an honest belief. An opinion may be plausible, it may sound rational and seem logical in its presentation of ideas. But plausibility does not necessarily mean that the contents are true. Ignorance of certain knowledge may make other statements seem convincing.

In the Middle Ages it seemed plausible that, if one journeyed far enough in a single direction, he would eventually reach the limits of the earth. This conclusion was founded upon the prior assumption that the earth is flat. As a more recent example, persons ignorant of the causes of natural celestial phenomena they perceive will accept as plausible statements that such phenomena are produced by extraterrestrial beings in space.

Concerning abstract knowledge and matters of speculation not involving actual fact, there should be little reliance on faith. No one is a true authority on subjects which are a matter of personal judgment and the consequence of individual interpretation alone. One cannot profess to be an authority on that which he cannot demonstrate and which consists only of a personal conviction. Truth must have the confirmation of experience. We cannot hold that something is true, if we do not, as well, subject it to the test of our sense experiences. We may rationalize to a degree that the matter is quite self-evident to us. We, ourselves, may entertain no doubt about it.

However, exposing the concept to an objective analysis may subsequently prove it to be false. Thus we are obliged to accept the majority findings of our sense experien-

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ces in contrast to reason alone. If we refuse to accept what the senses convey, the reality of certain conditions may destroy us. We cannot, for instance, close our eyes and assume that a thoroughfare is clear of all traffic and step out into it without risking calamity.

Therefore, the rational presentation of a concept by another without the substantiation of objective experience is at best a *relative* truth. It is relative to the particular reasoning of the individual expounding it. In matters of abstraction, your personal contemplation and interpretation that have a self-evident conviction to you are equivalent to those of any other individual.

Let us consider the abstract notion of God. This is a concept without an objective reality. In other words, there is no material thing which is a counterpart of the idea of God and which has universal acceptance by all men. Consequently, a conception of God arrived at by an individual that is convincing to him has a relative truth equal to that had by any other person on the same subject.

Forfeiting one's opinion, merely because it is his own, on abstract subjects and conceding to another, said to be an authority, is an unnecessary sacrifice of one's intellectual freedom. We find this blind faith and trust too commonly displayed today. Because some popular individual writes or talks in a convincing way on a subject that cannot be empirically substantiated does not warrant implicit faith in the statements made. There is an increasing need for healthy skepticism.

A skeptic is not one who has a closed mind to the postulations and expositions of others. To think so is to do the true skeptic an injustice. The real skeptic is one who has arrived at a personal conviction about some subject or issue. To him the matter is of a certain content. He will not be persuaded to supplant his own conception with another unless fact can disprove it, or if it be concerned with an abstract subject, until it has a more logical argument than his own.

"The real skeptic is an intellectual individualist, a person who thinks for himself. He is not readily influenced by mass opinion To this skeptic, truth is reality."

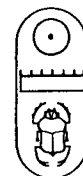


The real skeptic is an intellectual individualist, a person who thinks for himself. He is not readily influenced by mass opinion, the fact that a number of persons believe this or that, or a popular journal has made this or that declaration. To this skeptic truth is reality. It has to be applicable to certain circumstances and have a preponderance of support from experience. If a thing has the elements of truth within itself, then it is worthy of acceptance, whether it has mass support or not.

The skeptic, contrary to popular conception, is not one who is inclined to disbelieve. He is as ready a seeker of knowledge as is the non-skeptic, the difference being that the skeptic has certain criteria by which what is offered as knowledge is to be evaluated. These criteria are the demanding for reasonable substantiation of all postulations unless such are *prima facie* abstract conclusions. The skeptic says in effect: "I want to believe. I want to know. But I will not accept on faith all that is told me nor will I accept without question an unsupported opinion." It may take the skeptic a little longer to add to his fount of knowledge. However, he is much less likely to be deceived and disillusioned.

How can a man be free who does not think for himself? After all, only the individual who *thinks* makes a true choice. All others are bound to the influence of suggestion, whether it be subtle or direct. △

Possessions will possess people of insatiable desire.
—Mitchell Working, F.R.C.



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

Our Brother's Keeper

IN THESE DAYS, when we hear so much about personal rights, personal liberties, and the constitutional guarantee of freedom in the exercise of them, we often wonder whether man realizes to what extent these rights and liberties are actualities and to what extent they are merely theoretical.

We hear the vociferous comments of those who think that prohibition of any kind is a devilish attack upon our liberties and is designed by scheming politicians and reformers to make us unhappy. They probably complain also because the sun shines only ten or twelve hours out of the twenty-four, because buses do not run every minute instead of every ten, and because money is not more soundly based.

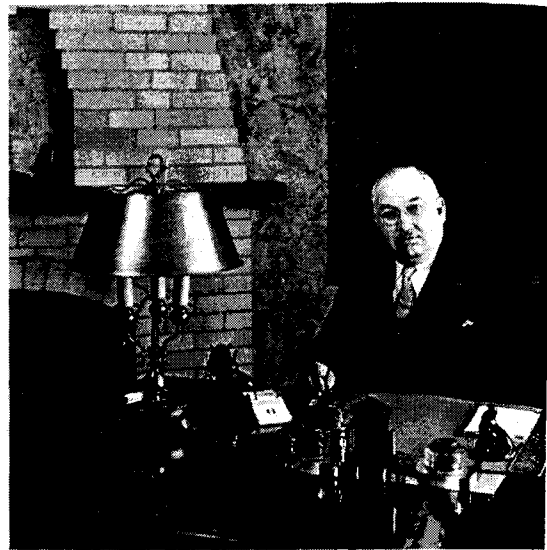
These persons are dyed-in-the-wool objectors to restrictions and limitations of any kind. They believe they should have the freedom of the seas, of the air, and of the earth, but they will not concede such unlimited freedom to everyone else.

Unlimited Freedom

They claim that they should have unlimited privileges in eating, drinking, going anywhere, or doing anything that comes to their minds. They want to be free souls (whatever that is) and just run amuck in the universe.

They want to be like comets that cut across the sky and seem to have the entire heavens for their unbridled course. If they knew the principles of the universe, they would realize that a comet has a well-defined course upon which it must stay or else there would be a catastrophe more serious than anything that has ever happened in the past.

Even meteors that seem to drop to the earth unexpectedly, apparently unlimited by any principle or law, manifest some constraining influence that has kept them from



falling into the hearts of great cities and doing untold damage.

The important thing to keep in mind is that no one can be an unbridled, uncontrolled, free being, doing precisely as he pleases, for each one of us is his brother's keeper to a certain extent. Not one of us can live and think and act without having some influence or effect upon others. One's liberties are the liberties of everyone; his power is a part of the united power of all beings.

I think this point was excellently illustrated when someone said: "As long as Crusoe was living alone on the island, he could take his gun and stand on any point and shoot in any direction as often and as carelessly as he pleased; but the moment he discovered Friday and knew that there was another person on the island, he had to be careful about shooting. Every time he raised his gun to fire, he had to stop and think a moment and ask himself where Friday was."

Certainly, all of us are in the position that Crusoe occupied after he discovered the man Friday. The only difference is that we are surrounded by thousands of Fridays, and we have more than one gun. We have not only material firearms in the form of pistols, rifles, revolvers, machine guns, or cannons, but we have bombs and other

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explosive things of a chemical nature. We have automobiles, buses, howling radios, and many other man-made inventions, along with diseased bodies, contaminated auras, objectionable personalities, and—the most dangerous of all—the *power of our minds*.

Certainly, we must bridle and control some of these personal assets and dangerous weapons, regardless of our individual rights and liberties which man-made constitutions guarantee us but which the Cosmic does not classify as belonging to us in any personal sense at all.

In other words, all of the cosmic and spiritual laws take into consideration the utmost good, the utmost benefit of all living beings; and until we place ourselves in attunement with this thought and guide ourselves accordingly, we are out of harmony with universal law.

The person who wants to be entirely free and calls himself a *free soul* is like unto a drop of water trying to rise up out of the ocean and float off into space as an individual entity. Since it no longer is a part of the ocean and no longer is useful or even beneficial to itself, the bright sun will soon evaporate it and let it float off into nothingness in heavenly space.

Our Responsibilities

It is not necessary for us to lose our individual identities or to lose our individual power by being attuned to the mass consciousness and cooperating with it. But each thought in our minds, radiating its energy into space to contact the minds of others, should be censored by our conscious understanding of our responsibilities to others. Just as we would guard and guide ourselves in the handling of a firearm in the center of a crowded street, so we should guide and guard our thoughts, words, and actions.

Unless the thing we contemplate doing will be beneficial to others as well as to ourselves, it is selfish and therefore dangerous. Not one of us can hope to be happy, successful, and prosperous if our efforts and achievements represent sacrifice or loss on the part of others.

Gambling

I have often thought about this as I watched people at horse races making bets and accepting winnings. I have questioned whether they realized the responsibility they were assuming. Watching a horse race is extremely thrilling. It is a pleasure to see what understanding the horse has of principles of racing, to admire the beauty of its movements and witness the test of skill.

But when men can find a real thrill in investing a few dollars on the selection of a number or name of a horse, and then go away with a multiple of that amount of money—perhaps a hundredfold—there is something wrong in their reasoning processes.

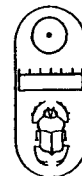
Every dollar that anyone wins at a race track or at any form of gambling represents a dollar lost by someone else. Gambling is only a matter of bookkeeping, of debit and credit. What some win, others must lose. The two amounts must balance, with some bookmaker or schemer standing in the middle taking a percentage from both.

The happiness that men find in walking off with money thus secured is inconsistent with cosmic principles because it represents a loss, a grievance, or perhaps a serious predicament to someone else. Too many in the world today are enjoying great benefits as a result of the suffering of others.

Such happiness cannot last and it cannot contribute either to the benefit of the winner or to the ultimate benefit of humanity at large. The only happiness that anyone can really experience, aside from spiritual happiness, is that physical, material joy that comes as a result of the accumulated mass-happiness of those around him. To enjoy life in its fullness, we must share such blessings as we have.

(Continued on p. 33)

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



The Cumaean Sibyl

(From p. 8)

Romans consulted the Sibylline Books. The consul Fabius, thus inspired, devised a strategy of resistance to the brilliant Hannibal. The Roman legions fought a delaying action, refusing, with their new Fabian tactics, to come face to face with the enemy. Eventually, after ten years, the forces of Hannibal were so eroded in strength that the Carthaginians retreated to North Africa. Still following the dictates of the books, the Romans advanced and defeated the Carthaginian army.

The temple in which the Sibylline Books were stored was destroyed by fire in 83 B.C. But by that time many of the verses had been copied and distributed around the Mediterranean. The Roman priests went about the task of reconstructing them, using verses found in Egypt, Phrygia, Delphi, and elsewhere.

Sometimes these verses were suspect as to authenticity, and by the time Augustus became emperor he named a committee to authenticate those that Rome was to abide by. The new collection lasted until 405 A.D., when they were again destroyed by fire. It should be noted that they were still consulted a full century into the era when Christianity was the legal religion of Rome.

Even today, some fragments of the verses exist.² Robert Graves, the noted British scholar, devoted two of his best known books, *I, Claudius* and *Claudius the God*, to several of the verses that have come down to us. They foretold the reigns of the first six Caesars—Julius, Augustus, Tiberius,³ Caligula, Claudius, and Nero—accurately.

Footnotes:

¹See Frazer's *The Golden Bough*, and Robert Graves' *The Greek Myths*, for more information

²See Diels' *Sibyllinische Blätter*.

Mysticism in 14th Century England

(From p. 16)

same time. The most striking signs of this stage are the incidence of visions and revelations, and of hearing unusual music. Further, there is sometimes a feeling of interior warmth and a tendency toward other such phenomena. Along with these outward signs, there is often a heightened realization of God's presence accompanied by an increased understanding of divine love, majesty, truth and so on. For many, the experience itself does not permit description, but results in a nearly total individual reorientation towards God. It seems that God has responded to the individual with an outpouring of love, which assists the mystic in transforming and redirecting his life.

Union with God is the final stage of the Mystic Path. This phrase frequently arises from what is sometimes called the "Dark Night of the Soul," the "great desolation," or the "nought." This spiritual darkness appears to be related to the recognition of

one's personal imperfections, and the inadequacy of all worldly knowledge in achieving complete knowledge of God. In this final stage, all love of personal self and material things disappears, along with any fear of death, which becomes the gateway to permanent Union. While the experience itself may last only a few seconds, the apprehension of the presence of God is overwhelming. The soul seems "outside itself," withdrawn and united to God. In most cases, the experience is indescribable, and is regarded as a foretaste of the union to be experienced after death.

The elements of Purgation, Illumination, and Mystical Union were therefore as important a part of fourteenth-century English mysticism as was the scholasticism of the thirteenth century.

Excerpted from an upcoming book, *Synthesis of Eastern and Western Traditions by the Fourteenth Century Mystics of England*, authored by Frater Walsh

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May
1983

ROSICRUCIAN DIRECTORY

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

The Mystical Spiral

(From p. 23)

where in the cosmos. The Chinese, 3000 years ago, said that there is no emptiness. There is only living radiance, vibrating energy, informed and controlled by an inherent mind, and everywhere expressing the cycle of evolving life and movement from an inferior form to a superior one. This is a process of spiral-like circuits, progressing from a lesser degree of consciousness, intelligence and character to a greater one.

If we ask why the spiral-path principle of evolution should have been laid down by the infinite wisdom behind the universe, the answer is that in no other way could such a rich variety of experience have been

attained by conscious entities. Since the time of Einstein, we have viewed time as being relative, and pictured it in the form of a circle. In a circle there is no absolute past, no absolute present, and no absolute future. A circle has no absolute beginning and no absolute ending. It is as relative as time is relative. Nothing in the cosmos is static. Nous, and its evolution of form, is dynamic. We pass from one circle to another. The series of cosmic cycles is endless—an endless spiral in every aspect.

Humanity comes from Eternity. Humanity, after transformation, returns to Eternity. In astrophysics, and also in cosmogony, there is no difference, because we emanate from light, and, via this world of matter and form, we return to light.

—J. F. Coeckelbergh, F.R.C., I.R.C.

Our Brother's Keeper

(From p. 31)

We must be mindful of our weaknesses and their effect upon others. We could not enjoy beautiful homes, health, and happiness if on all sides of us there were disease and poverty. No one can continue to enjoy what is rightfully his as well as another's if he is sending forth or producing that which

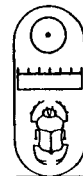
is destructive, unkind, inconsiderate, and out of harmony with the universe.

Keep all these principles in mind and limit your personal ambitions if they would bring sadness, want, or suffering to others. Be your brother's keeper in so far as you are a guardian of his interest as well as guardian of your own, and in this way fulfill the spirit of cosmic law as well as the letter of human conscientiousness.

This Month's Cover

Throughout the world are the ruins of great cities which served as the commercial, governmental, and spiritual centers of civilizations previous to ours. One of the oldest of these is Baalbek, Lebanon. Our cover features a fragment from the entablature of one of the large Roman temples in Baalbek. This portion of the temple wall that rested upon massive columns fell to the ground centuries ago. Today a dusty village, Baalbek was once a proud city of great size and importance and served as a center of power under Semitic, Greek, and Roman rule. Long a center of solar worship, Baalbek was given the name *Heliopolis* by the Greeks. Later, during the reign of Roman Emperor Nero (54-68 A.D.) the great Temple of Jupiter—largest and most sumptuous in the Empire—was constructed in Baalbek. Man and the centuries have inflicted immense damage on this vast temple complex, but the ruins are amply sufficient to present a clear picture of its former grandeur.

(Photo by Jerry Chapman)



Rosicrucian Activities

DR. Maria Eitz of San Francisco was presented the Rosicrucian Humanitarian Award for her untiring and selfless devotion to orphaned and needy children. Dr. Eitz is the director of the Medical Volunteers International. A life-saving effort in famine-ravaged Somalia earned Maria Eitz her doctorate in theology.

A newspaper article written about Dr. Eitz and her work states: "The life story of Maria Eitz sounds like an adventure series. She has smuggled children out from behind the Iron Curtain, flown orphans out of war-torn Vietnam, infiltrated a youth gang in Brooklyn, taken abused children into her home for brief periods until their parents got their lives together, and adopted four children who were war orphans."

The Rosicrucian Humanitarian Award was presented to Dr. Eitz at a special reception held in her honor last year at Oakland Lodge, AMORC, Oakland, California. She



Presenting the Rosicrucian Humanitarian Award to Dr. Maria Eitz is Fr. Julian Cambridge of Oakland Lodge. "I'm convinced there is more to life and mankind than can be destroyed by acts of violence," Dr. Eitz said.

received a standing ovation from the many Lodge members and non-members in attendance.

A dramatic new approach in Conclave presentation was introduced last fall at the Southern California Regional Conclave jointly sponsored and presented by Grand Lodge and San Fernando Valley Lodge. Group participation in all events was the keynote feature of this forum-style program, held in the Sheraton Universal Hotel in Los Angeles.

Peter Morton served as Chairman of the event which combined Grand Lodge presentations by Robert E. Daniels, Grand Master, Maria Daniels, and Lamar Kilgore, Grand Treasurer, with several dramatic and scientific programs prepared and given by members of participating affiliated bodies.

The weekend was kicked off at a reception Friday night, at which chamber music was presented. Next morning, members of Abdiel Lodge of Long Beach performed an allegory, "The Alchemist's Workshop."

Frater Daniels then delivered two inspir-

ing symposiums, one of which shed light on the nature of the true Self—the inner self, or psychic body. He also talked about the nature of a mystic, noting that the true mystic must take strong, firm stands at critical moments.

Frater Kilgore afterwards presented two lively discussions about color, explaining its true nature, especially in regards to the aura. He also led the group in demonstrations where color was visualized and projected.

Debbie Schwartz and a team of members from San Diego Lodge produced a mini-series of original slides depicting many facets of crystallography, and the potential use of crystals for both psychic and physical communications. Bob Brooks, staff member at Jet Propulsion Laboratories, presented a slide show of photographs of Saturn, taken by Voyager on its recent fly-by of that distant planet. The Conclave was rounded out by the performance of "In the Master's

Hall," an original one-act play by Renee and Matthew Miller of San Fernando Valley Lodge.

Other Rosicrucians who helped in the creation of the Conclave were Barbara Morton, Master of San Fernando Valley Lodge; Matthew Miller, Vice-Chairman; Darcy

Scott, Secretary; Edley Watson and Joseph Coon, Regional Monitors.

From the warmth and enthusiasm shown by all members attending the Conclave, the new-style presentation successfully set the stage for an exciting method of meeting mystically.
—Wanda Sue Parrott

RECENTLY AMORC's youth programs were featured in a day-long children's event at Rosicrucian Park. Representatives from the Junior Order of Torchbearers, the Child Culture Institute, and Junior Convocation program, along with the Colombe Councilor, made presentations. It was a family day with much enjoyment for everyone. Our photo features the Reiss family—Jack, Mary, and daughter Amy—presenting a skit.



Photo: Ronald Jones, Junior Order Member



August 1-7, Houston

Through the Mind's Eye,
by Soror Kristie Knutson
of Grand Lodge.

ROSE-CROIX UNIVERSITY OFFERS CLASSES IN THE SOUTHWEST IN CONJUNCTION WITH REGIONAL CONCLAVE

Grand Lodge is extending two RCU classes to the Southwest this summer, August 1-5. Hosted by New Atlantis Lodge, these classes will be followed by the Southwest Regional Conclave, August 6-7. A choice of classes is offered:

Music for the Modern Mystic,
by Frater Alvin Batiste, well-
known musician and composer.

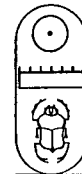
Special Event: As a break in the week's schedule, a trip to NASA is being offered so that those attending may become familiar with the technical marvels of our national space program.

Both instructors, Kristie Knutson and Alvin Batiste, will be participating in the Conclave program which follows the RCU classes. Their presence will add to the enjoyment of the event.

For further information on the classes, fee schedule, accommodations, and on the Conclave, write to:

An Event to Attend!

RCU/Conclave Secretary
c/o New Atlantis Lodge
P.O.Box 92209
Houston, TX 77206





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

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Nepalese Buddhist Monk



South of the Himalayas, lying between India and Tibet, is the Kingdom of Nepal. It is the homeland of Gautama Buddha, born here in the 6th century B.C. The religion he founded is still practiced in Nepal, although most of the Nepalese population is now Hindu. Over the centuries the two religions have influenced one another in their rituals and temple architecture. Buddhism, like Judaism and Christianity, has expanded well outside its area of origin. The old Buddhist monk shown in our photograph wears well-worn robes, a mark of dignity, and he stands before an outdoor shrine.

(Photo by AMORC)

The Parthenon (overleaf)

**The
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 May
 1983**

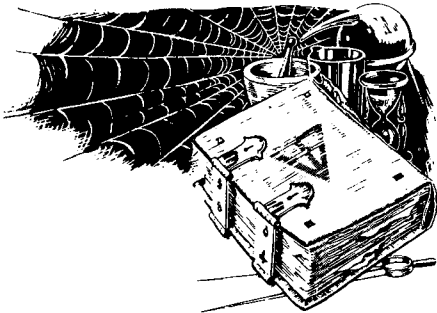
The Parthenon, rising majestically on the Acropolis in Athens, is the most celebrated Doric temple in Greece, and is one of the finest pieces of architecture in the world. The temple was dedicated to the virgin goddess Athena, and thus received its name from her (in Greek *parthenos* means "virgin"). The Parthenon was commenced in 447 B.C. and finished in 432 B.C. Its architects were Ictinus and Callicrates, but the whole supervision was under the famed sculptor Phidias.

(Photo by AMORC)





**THINGS YOU OUGHT
TO KNOW**



**A READING
TREAT**

Uncommon Knowledge

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

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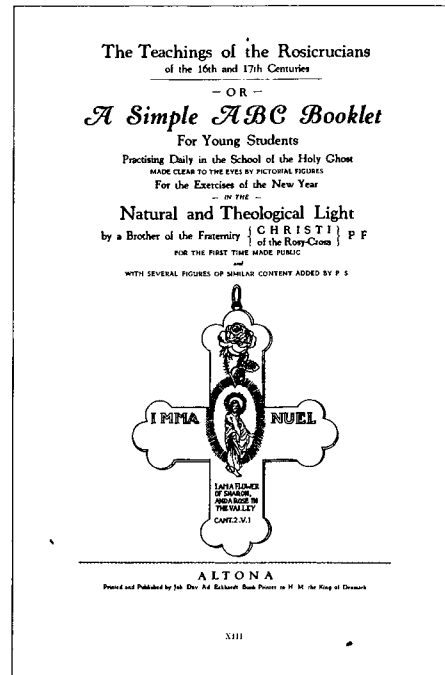
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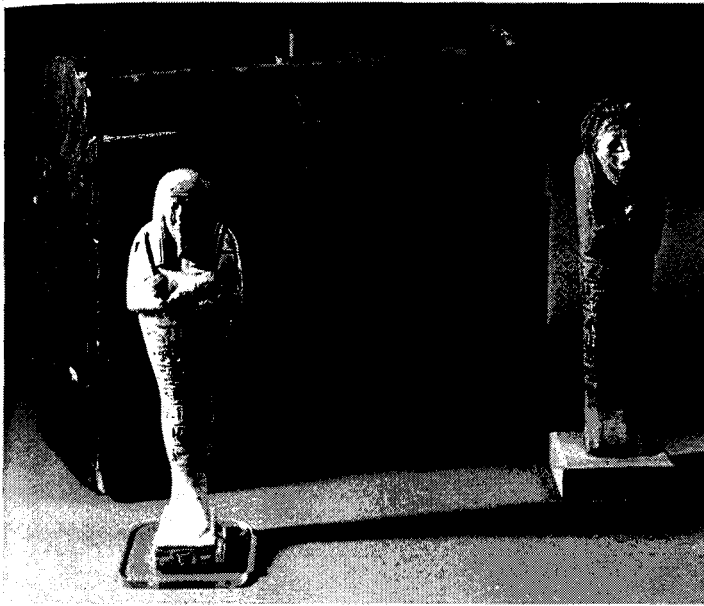
(Photo reproduction from *The Secret Symbols of the Rosicrucians*)

"... the old book by the unknown *Frater*, revealing—yet concealing—the Hermetic, Alchemical and Spiritual meaning of the unique Rosicrucian symbols and Philosophical Principles, will always remain one of the cherished possessions of the sincere student. Several reprints of this book, made by lovers of its designs and text and admirers of its Sacred Revelations, have become *jewels* in the libraries of collectors.

Naturally, the Rosicrucians of the Occident rejoice in this newest reprint, made with such tender consideration for the original text and subtle illustrations which contain so many secrets in little elements of word or line. That only a limited edition of this reprint is provided for, is in keeping with the ancient spirit of the Brotherhood. This assures another long period of the preservation of this book in the archives of newer centers of activity, without detracting from its essential privacy."
(From the Preface, by H. Spencer Lewis)

TREASURES

FROM OUR MUSEUM



Ushabti Respondent Statuettes

The word ushabti literally means "the answerer." These statuettes were designed to minister to the needs of the tomb's occupier, when called upon to do so by the God of Death, Osiris. Ushabtis were considered magical—since they were shaped like the divine mummy—and mundane, as each one clutched a hoe and mattock in its arms and carried a basket on its back. The ushabti epitomizes much of the conceptual spiritual thought of Ancient Egypt.

Ushabti were often inscribed with Chapter VI from the *Book of the Dead* which explains their purpose: "O, this ushabti! Of certain things are required for corvée duties in the hereafter, say thou, I am here."

It is thought that these statuettes first appeared in the Middle Kingdom (2160-1788 B.C.). They were originally known as *shabti* ("persea tree," the wood from which they were first carved) and each deceased person had only one in his tomb. Later, in the New Kingdom the name was altered to *ushabti* and several hundred were stacked in boxes with the deceased. At this time, they were no longer regarded as substitutes for the person, but as slaves. Each person obtained these posthumous slaves according to his means. Ushabti of stone, wood, bronze, and faience were worthy of service to kings and the wealthy. Crude terracotta figures were designed to serve poor workers and peasants.

Displayed in our photograph are two rare original ushabti selected from the large collection in the Rosicrucian Egyptian Museum. The ushabti on the left, made from polychrome limestone, is from the period of Tutankhamon and Amenhotep III (late 18th Dynasty, c. 1403-1337 B.C.). The other is made of painted wood with inscribed hieroglyphs.—Juan Pérez & Doni Prescott

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

Mesmer

SOME DISCOVERIES leap forth from the head of Genius fully formed and expli- cable; others, like that made by Franz Anton Mesmer, are so untimely and inchoate that few people realize the complete significance of the breakthrough. Dr. Mesmer's method of psychic healing was effective, yet even he and other authorities could not explain how it took place, as the study of the mind was still in its infancy. Yet Mesmer's techniques worked, much to the chagrin of other medical men of his time, who only believed in the efficacy of bleeding, purging, and emetics.

Franz Mesmer, the son of a gamekeeper, was born in southern Germany in 1734. Young Mesmer had a quick and inquiring mind, and although of humble birth, he attended colleges in Germany and Austria by gaining scholarships. After years of fruitless study in theology and law, he finally settled upon medicine as a career. Shortly before graduation from the University of Vienna at the age of 32, he married a wealthy widow, and thus finally gained financial security and leisure.

At college Mesmer had delved into the writings of Paracelsus and Newton, being interested in cosmic influences upon the harmony of the human body. In his doctoral thesis Mesmer proposed that a force of attraction, which he called *animal magnetism*, existed between all bodies in the universe. Several years later, he was intrigued by reports that when magnets were placed or rubbed over afflicted parts of the body, they effected miraculous cures. Mesmer adopted this method of treatment and had immediate success.

Before long scores of people from all strata of Viennese society were flocking to Mesmer's salon. He set up several large *baquets* or covered tubs, filled with vials of magnetized water and iron filings. Metal rods protruding from each tub were placed next to the afflicted organ of the patients, and the patients sat about the tub, holding hands. The darkened atmosphere and soft pianoforte music would lead to a receptive state in the subjects. Mesmer would then touch or point to the patients in turn, provoking a physical or emotional reaction, which he termed a *crisis*. The crisis brought on an alleviation of pain, usually resulting in a cure.

Mesmer quickly realized that the magnets and baquets were only an aid or accessory to treatment, and he often only used the placing of hands or soothing speech in his cures. Moreover, the psychological attitude of the healer—the force of character leading to suggestion—was crucial in successful treatment. A follower of his, the Marquis de Puységur, made the important discovery that a receptive patient could be placed in a trance and given suggestions that he would then unwittingly carry out. This method was in later decades called *hypnotism*.

Mesmer sought the approval of his medical associates, first in Vienna and then Paris, but tradition-bound physicians looked askance at such unorthodox techniques. In fact, many were jealous of Mesmer's success, especially when he cured patients who had nearly been killed by the doctor's conventional bleedings and purges.

Thus, Mesmer gained fame and wealth, but never official approval. And even his fame and wealth evaporated in the heat of the French Revolution. He retired to Switzerland a forgotten man, still convinced of his therapy's merits. Only years after his death in 1815 did researchers discover Mesmerism's (hypnotism's) value as an anesthetic in operations, and more importantly, as in the case of Freud's work, as a way to delve into the various levels of consciousness. Mesmer, therefore, played a founding role in the science of psychopathology. Derided in his own day by the learned, Mesmer's therapy has found vindication in the modern scientific world.

—RWM

