

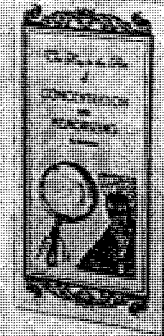
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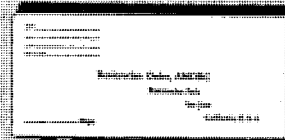
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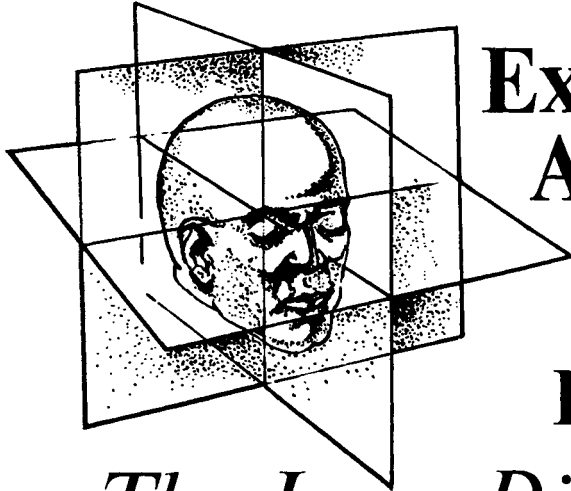
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Emperor Receives International Recognition

In a ceremony on March 17 Ralph M. Lewis, Emperor of the Rosicrucian Order, AMORC, was awarded the National Order of the Equatorial Star by the Republic of Gabon in recognition of the Rosicrucian Order's educational and cultural activities in that African nation. This award is the principal Order bestowed by the Gabonese government. Presenting the award to Mr. Lewis is Georges Abdoulaye, Gabonese Ambassador to the United States. Looking on are Jacques Libizangomo-Joumas, director general of Gabon's major oil company, and Raymond Bernard, AMORC Supreme Legate. For more information concerning this great honor, please turn to page 25.

(Photo by Jerry Chapman)

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Stages of Personal Existence

THERE IS a series of stages through which our personal existence passes. Certain stages are fundamental—they are biological and compulsory. Man can neither suppress nor evade such stages and continue his existence. Then, there are other stages of life that we have the power to direct and modify as we will. If there is *mastery of life*, it primarily consists in understanding these latter stages of life and having them serve in attaining a conceived personal advancement.

SURVIVAL

The primary and most important level of personal existence is the impulse of *survival*. This impulse is innate in the very phenomenon of life. All else within the self is structured upon it. We may subdivide survival into two categories.

The first of these categories is *sustenance*, the replenishing of the physical organism's essential requirements: food, drink, and the instinctive avoidance of irritability. The natural appetites and drives are the compulsion behind these essentials of sustenance.

The second category of the survival stage is *security*. The human motivation for security results from two causes. First, inherent in every living organism is life's persistence *to be*. Every cell of an organism resists any impulse which tends to disturb its natural state of balance.

The second motivating cause of security is *experience*. In a more evolved form of life, a forbidding experience, one that causes distress, leaves a definite memory impression. Over millions of years such impressions eventually evolve into instincts of caution and acts for personal security. Man is quite aware of what is necessary for his

fundamental welfare and endeavors to secure it.

Possessions are but an extension of *self-interest*. Consequently, security for one's possessions is sought with equal fervor as for preservation of the physical being.

EASE OF LIVING

The next stage in man's hierarchy of personal existence is *ease of living*. This may be defined as the *diminishing of effort*. Effort, in turn, is the conscious, wilful expenditure of energy for a purpose.

Our efforts are of two general kinds. First are those we are compelled to make because of circumstance, but which are not preferred. Such efforts are principally not preferred because they seemingly detract from what man judges to be his personal comfort. Therefore, man habitually seeks the ease of living by finding ways to diminish effort.

In the striving for goals or fulfillment of desires, man asserts physical and mental effort. This type of effort, however, is stimulating, for it gradually satisfies the desire which prompted it.

For an example, consider the difference between making a necessary effort to repair or restore something to its original state, on the one hand, and, on the other hand, *creating* something new and seeing it take form. Both involve effort, but with a difference in the satisfaction provided.

The desire for ease of living—the desire to sustain the personal harmony of one's whole being—is a primary motivation in human life.

GRATIFICATION

Another stage of personal existence is *gratification*. Though this is related to ease

of living, its effects upon man's life are more inclusive. Appeasing an appetite so as to fulfill a desire is gratifying. This gratification is experienced as *pleasure*. The sensual experience of consuming a delicious meal and the realization of an attainment in an art or science, for example, are alike in one fundamental; namely, they both result in *pleasure*—one being organic; the other, emotional and intellectual.

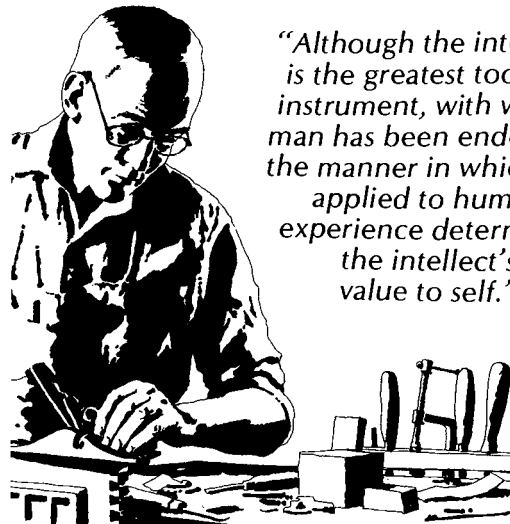
Sensual gratification is the most common form of gratification. Yet the pleasure provided by other desires less demanding than the appetites is often more enduring. This is particularly true of *ego domination*. We must look upon the *ego*, the *self*, as an entity often separate in its requirements, its demands, from the body, the medium in which it exists.

Unlike the physical nature of man whose demands are primarily compulsive, the self, with its attributes of reason, imagination, and will can voluntarily initiate its own objectives and impelling urges. An example is the urge to experience the power which the ego conceives of itself. There is a grandeur which is associated with the imposing of power. The self has the realization of being more dominant, greater, with its display of power. This provides a gratification.

The love of *conquest*, in its effect, is a dichotomy. In other words, satisfaction is derived from the sense of power exhibited and from the possessions acquired. Symbolically, possession is accepted as being an *expansion* of the self. The rationale of this notion is simply: What I have is *mine*, and what is mine is of *me*. It may not be of my physical being, but it is an intimate part of my emotional and intellectual self. Such an accretion is not an actual expansion of the psyche, but rather a projection of its influence on the external world, its environment.

ORIENTATION OF SELF

Another stage in the hierarchy of personal existence is the *orientation of self*. By this term we mean the general course in life which the *whole self* pursues. Life is not inert; it can be propelled from without or from within by its own initiative. Simply, what does the ego, the *I*, want to do with



“Although the intellect is the greatest tool, or instrument, with which man has been endowed, the manner in which it is applied to human experience determines the intellect's value to self.”

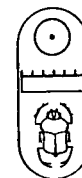
itself? Shall it push, or shall it wait to be pulled in any direction?

One of the categories of the orientation of self is *transcendancy*. This is the individual's awareness of his finiteness—his awareness that various forces transcend him. The first transcendancy which man observed were the forces of nature. Because of his inability to direct or cope with them at will, he sought to placate them. Since these forces seemed to be causative, they were considered teleological causes, that is, intelligent, purposeful entities. Thus, the transcendent or supreme powers were thought to be gods.

The belief in a transcendent power progressed through a series of changes. First apotheosized, that is, conceived as supernatural entities, the forces of nature were subsequently believed to be humans who had transcended to a divine state. Then the belief in *polytheism*—worship of a multiplicity of gods—emerged. The final *transcendancy* was one to which man oriented himself in prayer, worship, sacrifice, and ritual; in Judaism, Christianity, and Islamism, this transcendancy became a *sole god*, a paternal being.

SPIRITUALITY

While the conception of a transcendancy was being modified, yet another category of



the orientation of man's personal existence developed. It was the emotional bond of *spirituality*. This idea conceived man as not being an isolated thing or a mere creation of the transcendency, but as being bound to it. He is infused with its force and power. At all times a unity exists, and as man becomes more fully conscious of it, he becomes more spiritual and godlike.

The attainment of this spirituality was ostensibly achieved by the methods and practices known as *religion*. By the varied techniques, doctrines, theology, and rituals of religion, man is said to have strengthened his spiritual nexus with what he conceives to be the Ultimate Transcendency.

From its earliest existence, religion required specialized exponents. These persons were thought to have been born with the power to act as *intermediaries* between man and his God (or gods). Or they were individuals especially trained in the ways thought to serve the spiritual needs of their fellow men. Such became the *priesthood*. Priests were accepted as the channel for human communication with the Divine Transcendency. The orientation of self, however, was not completely submerged by the formality of theology and religious dogmatism. There was yet another conception existing parallel to it but differing in its beliefs. This conception was *mysticism*. Mysticism advocates that all men are divine in essence. However, not everyone has the same awareness of this divinity, but such can be attained. Since the divine essence is in all men, all men can experience it *personally*. Man can realize intimately and directly a unity with the Transcendency, the Cosmic.

The means for this phenomenon is available to all men. The individual needs no one to invoke for him this divine state of *oneness*. Through no other means does his God appear to him more intimately than by the revelations of his own self. For such is transmitted to him by attunement with the God of his Heart.

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INTELLECTUAL

The highest stage of human existence is the *intellectual*. This should not be construed as meaning that possessing intelligence is the acme of human attainment; rather, it is [6]



“Technology is a two-edged instrument; it can and does employ creative genius for ends which both enhance mankind as well as threaten his destruction.”

the greatest tool which man has for assessing the values of human experience. The values of life are found in our appraisal of each experience in its relation to self.

As man passes through each stage of his existence, he reacts to its actions upon him. He evaluates them in terms of tranquillity or turmoil, greater or lesser personal esteem, or a sense of mastery or futility. The rapidity in which man passes from one stage to another depends upon the degree of value each stage attributes to him. As Dr. H. Spencer Lewis said, “A man can rise no higher than his state of consciousness.”

Although the intellect is the greatest tool, or instrument, with which man has been endowed, the manner in which it is applied to human experience determines the intellect's value to self.

Intelligence has no innate moral quality. It must set its own standards from a comparison of life's experiences. It shapes its own ladder of ascent.

Man's intelligence, in the evolution of human existence, is not limited to a single function. There is an "incentive for knowledge." Philosophically, this is acclaimed to be the most idealistic aspect of intelligence; in other words, the pure love of knowledge for itself—its principal objective being the enlightenment of the self. This is thought to be pleasure of the highest order, as it never becomes satiated.

Another channel in which the intelligence may manifest itself is *creativity*. The actively intelligent person is an *observing* one. He consciously seeks for the possible values that may be found in each experience.

As a result of such observations and analyses, the intelligent individual finds in each experience certain qualities of either perfection or imperfection. These qualities, of course, are relative to the individual's customs, habits, education, and environment. The intelligent person who possesses the faculty of keen observation and analysis will mentally visualize a correction or improvement of that which seems to him to be inadequate or imperfect. This, then, is the *attribute of creativity*.

Creativity is born out of a natural keen observation and an insight as to how those things we perceive can be enhanced in value. The inventor is one of whose intelligence and insight can visualize in the *known* the potential for an as yet *unknown* of greater accomplishment. Yet creativity has no intrinsic moral quality. The so-called good that is sought is related to both what the individual and society conceive it to be.

There is no better example of this division in the character of creativity than *modern technology*. Technology is a two-edged instrument; it can and does employ creative genius for ends which both enhance mankind as well as threaten its destruction. The end to which creativity in technology is employed is of greatest importance. Unfortunately, the principal motivation behind most of today's technology is *profit*. Though a product may be of practical value to society, and as such is marketable, there is often a callous indifference to harmful side effects created in manufacturing the pro-

duct. Toxic wastes and contamination of air, soil, and water are all-too-familiar examples.

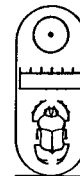
The French philosopher Auguste Comte (1798-1857) inveighed against metaphysics in his philosophy of *positivism*. He declared that metaphysics was mostly concerned with abstruse subjects such as the underlying substance of the universe and the secrets of nature. His positivism, on the other hand, favored science, the observation and the application of natural laws.

No one can rightly condemn empiricism, that is, objective experience and its application to human needs. Such is the import of science. Nevertheless, metaphysics and philosophy have a great contributing value to knowledge. Simply, what shall man do with his knowledge? Is ease of living and longevity the whole end of life? Further, what can be constituted as the summum bonum of society, its ultimate purpose? Is it to be a mechanized and robotic world?

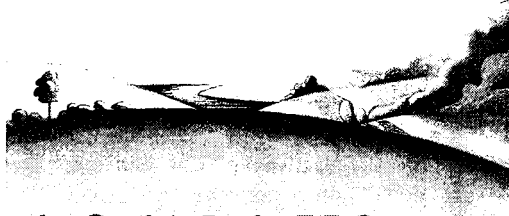
Science is concerned with the *how* of natural phenomena. Metaphysics and philosophy are concerned also with the *why*. The answer to an absolute why of natural phenomena will perhaps never be found in man's finite mind. However, all idealism and moral precepts are engendered by the abstraction of metaphysics and philosophy. Further, their speculation, their inquiry into and about the cosmos have inspired science.

Albert Einstein said: "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the source of all true science. He to whom the emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead."

To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their primitive forms, this knowledge, this feeling is the center of true experience.



Beyond the Horizon



by Cecil A. Poole, F.R.C.

WHILE WE generally consider the horizon as an imaginary line which seemingly exists between the earth and the sky, actually, the horizon is the limit of man's knowledge. It is the line at which understanding and knowledge end, and the unknown begins. This limit of knowledge, this horizon of man's mind, has constantly been moved during man's history. Man has gradually pushed back the horizon and learned about things that previously were in the area of the unknown. The limit of the horizon particularly applies to his physical knowledge, that is, to the perception of the material universe in which he dwells.

What man needs most to learn and to emphasize within his consciousness is a more complete realization that the universe is in actuality a duality. There is a physical and a nonphysical universe. As a material being, man deals primarily with the material world. Consequently, his knowledge is limited to that physical world, primarily in his day-to-day function as a living entity. Man's concept of himself and of the universe in which he lives is more or less unconsciously limited by the Euclidian concept of mathematics that has long dominated the thinking of most societies in the world.

We do not hesitate to accept the various principles of Euclid's concept of mathe-

Cecil A. Poole, F.R.C., is Vice President, Supreme Grand Lodge of AMORC
[8]

tics because we believe these concepts to be true. Our realization of the physical world has been based upon them over many centuries. Who can contradict, for example, the axioms and postulates that have been accepted for over two thousand years? We acknowledge without reasoning that a point represents only a position in space and has neither breadth, thickness, or dimension; that parallel lines will never meet; that a straight line is the shortest distance between two points; and that only one line can be drawn through a given point parallel to a given line.

These concepts are more or less unconsciously accepted. We have created a physical universe in our own minds that we perceive as we look out of ourselves at the world in which we live. When we stretch our concepts into the area of imagination, when we try to lift the veil that is the horizon between the physical and the nonphysical, we reach a point where we are not only unable to understand the type of existence that may exist behind the physical world, but we immediately attempt to describe or conceive the nonphysical in terms of the physical concepts with which we are so familiar. That is why almost all explanations that have to do with the nonphysical world break down. We cannot apply physical standards and the principles that we have accepted in the physical world to a nonphysical existence.

Visions of Heaven and Hell

In the area of immortality, for example, those who believe in a personal immortality—that is, continuing the existence of the consciousness with which we are familiar into an area where the physical world no longer exists—have attempted to paint this world in terms of preconceived physical concepts. The idea of a future existence being a happy hunting ground or a place where the streets are paved with gold, or where man can enjoy unlimited or unrestricted physical pleasures is a projection of the physical world into a nonphysical state. If there is a personal immortality, it must be considerably different from that which we

conceive it to be in the terms of physical concepts. Attempting to explain or define immortality in physical terms is to be completely at variance with the principle of duality that we acknowledge as existent in the universe.

The question has been raised as to what type of entity would be an expression of the immortal soul in a state of future immortality. Would the infant who passes into an immortal state continue to exist as an infant? How would we, if we become at transition immortal souls, find those who have passed to that state before? Would the senile old man of our acquaintance still be a senile old entity, or would he take the form of his best years in middle age?

Here again is an example of how we are projecting into a nonphysical condition or state of existence a continuation of the physical concepts by which we live now. What we may perceive as individuals if we reach a state of personal immortality is our realization of what that entity is, not what any physical limitations may have placed upon it. Our realization is within us and not limited by any material condition.

Man exists, body and soul. Body is made up of all the same material elements that constitute the physical world. The soul is completely a nonphysical entity which gives to this particular form of matter that is the human being the vital life force, or essence of living, which is separate from the physical world and distinguishes the living being from the nonliving material that also exists side by side with us in the material world. If personal immortality is a fact, it is a state of existence of this immaterial force that lies outside the material world and is independent of it, except during the period it is incarnated in a body, thus activating and causing the body to be a living physical entity.

In the book *Mansions of the Soul*, the author, Dr. H. Spencer Lewis, uses the illustration of souls as being comparable to a group of electrical lamps connected in series so that a current flows through them and causes each to be activated while the current is both within the individual units or lamps and yet is outside them. This illustration of the existence of the human soul makes it

possible for us to visualize, as it were, each individual soul as comparable to the expression of an individual lamp connected by the unseen force that pervades the universe and is part of the creative force that caused the universe to be. This force expresses as an illumination of the physical entity. It is the essence, the soul, the coordinator, and at the same time, the accumulator of all experience, as well as that which imparts the force that makes life exist in a material entity.

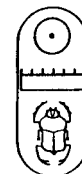
Existing as it does on a high plane rather than a physical level, might it not be that this force continues to exist at all times in its source, wherever that may be? The electrical force illuminating a group of individual lights connected in series does not cease to exist at its source. It may be that the life force that causes the life essence to function within the human being may also continue to exist as its source. In this sense, we as individual entities are projections of a soul force that is existent within the immaterial part of the universe. As individual soul entities, we exist only in part in the physical. We have never, in a sense, left the state of immortality in which the ultimate force of the universe abides. We exist simultaneously on two levels, the physical and the cosmic.

This theory might explain some of the puzzles of personal immortality. If we exist in a dual form, both in an immaterial state and a material, then it might explain why individuals who have passed through transition into an immortal state have only infrequently, if ever, expressed themselves on a physical plane. We may consider individual souls as having been created in the great state of cosmic creation that began all things. These individual souls reside in an area beyond the horizon of the understanding and concept of a physical being.

Journey of the Soul

We as individuals are a physical expression of an individual soul that now also exists in a different or higher cosmic level. We express our soul to the degree that it functions within our physical being while we as individual entities are still a part of the cosmic scheme. Those who dwell on earth are temporary visitants of this physical area,

(Continued on page 31)





The Value of Reading in A Multi- Media Age

by Juliana Lewis

IN THIS AGE of multi-media communication, can reading still be acknowledged as one of the fundamentals of knowledge? All about us are the signs of a new age, where information is imparted compellingly by images. Yet, for those of us who truly enjoy reading, and realize the value of its depth and imagination, so often lacking in this age of instant communication, isn't there something we can do to promote reading out of gratitude for the pleasure and benefit that it brings?

If we are true believers in the good, we will want to share our treasures and make converts, especially among the young. But to encourage anything in this day and age means we need to advertise. So let us advertise out of strength, not out of weakness, as befits the first of the disciplines and the key to all the others.

Let us start our share-the-printed-wealth campaign by saying that television does not really compete with reading as much as it might seem at first glance. The television format tends toward the short, the sensational, and the slanted. That leaves a wide area to the print media. However, we must admit that formulas for television programs have changed the style of modern writing—hastening its rhythm.

But can something that is mainly hasty and easy, like television viewing, influence us, or is it a matter of "in one ear and out the other"? Certainly images can influence; but we learn in great part by images. Yet often television's images blur one into the next too rapidly. Reading is a slower process that can plant "seed words" in us as we go along, to sprout in our consciousness.

The total immersion offered by TV might seem more complete than the experience of the printed page. But is it? A book actually evokes greater participation on our part simply because our imagination works overtime to suggest to us the unfilled-in. The story is told that some of Darwin's greatest ideas on evolution came to him while he was looking at one of the most barren landscapes in the world, that of Patagonia, at the southern tip of South America. His own imagination filled in the gaps and peopled it. Just as, in Zen drawings, we flesh out the few brush strokes of the artist until we see more in them than even in the photograph of a mountain. We understand life better through the images of art, and good writers take the time to give us thought-provoking images.

Participation through good reading is not just for the eye. Through the eye a feast is brought to all the senses, and our faculties are developed. Here the wisdom of the philosopher Maimonides living in Spain over 800 years ago can still be appreciated. We may lose our money, our property, our loved ones, but the intellectual joy in the use and development of our own faculties is

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one thing that no one can take away. Reading is essential for the development of such excellence as he had in mind, because, in requiring of our senses the fullest possible participation, it sharpens them.

Perhaps only on the basis of believing in and sharing such excellence and the possibility of such acceleration of inner growth can the young develop a philosophy and find guideposts necessary for their conduct. Values will evolve—but we can help along the evolutionary process by encouraging the constructive and eliminating the wasteful.

An old Arabian tale tells us of a sad king. The king, starting to read a book, was soon rolling with laughter. Then he was weeping, but not out of sadness. He was identifying with the characters in the book, living vicariously, renewing himself through the process of catharsis. This process is universal and still holds true today. A good book still “wounds” us, still penetrates us. In fact, the Arabic word for “to read” indicates the power of the word to wound. It is the fate of the good reader still to be “wounded.”

Another example of the power of the written word and how it enters the reader comes to us from the story of Paolo and Francesca, the lovers whom Dante placed in one of the circles of Hades in *The Divine Comedy*. They say it was the fault of the book which they were reading, it was the book that brought them together, that

tempted them unrightfully to kiss. But Dante is kind to them; they have a rather favored place, because they loved—and because they loved books?

At least, I like to think that the Fates will be kind to the fervent reader. He may find his peccadillos overlooked, all for love of a good book! Loving a book, he is capable of loving the good. How he responds to the printed page is contingent on how he perceives what is happening in the world of sight, sound, smell, touch, and taste that surrounds him, and the other way around. Keats did not say “A good book to read is a joy forever,” but he might have included a good book, along with a Grecian urn, as a joy forever. Even Thoreau took his books along when roughing it.

So reading is not by any means *out*. We are still book buyers, and we’re not buying them just to decorate our coffee tables. Perhaps we can help increase reading among our friends by talking up the virtues of what we believe in and by showing our contentment in sharing the gold mine that a good book is with others.

The power of reading is that it stirs us to excellence by calling forth the full participation of our faculties. Out of the energy released within us by our resulting feeling of gratitude, we have an excess to share with others, which is the highest type of participation. That is a powerful reward to the reader. Δ

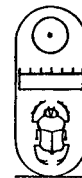
A Sheet of Paper

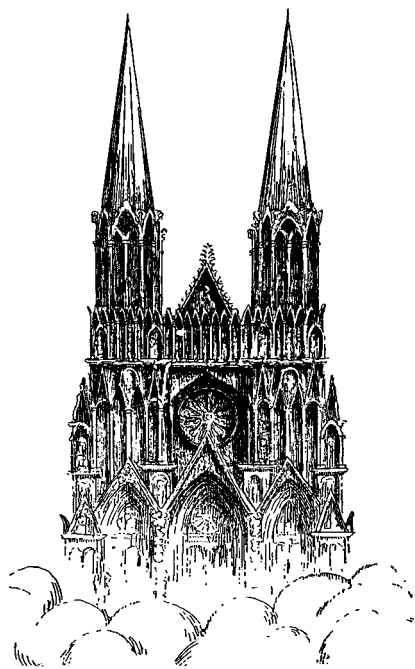
THERE IS something so awesome about a crisp, white sheet of writing paper as it lies before you. It has a virtue of its own in its freshness and freedom from blemish. It dares you to alter its appearance with strange little characters, lines, and curlicues. As you look upon its unmarred surface, you feel as one gazing into a mirror. Anything may become reflected there. Out of its depths may arise great aspiration, towering ideals, images of glory that may move men’s souls to nobler deeds, each word framed against the pearly background like a gem, and the whole a rare jewel.

But again, the labor completed, the marks are often but a hideous reminder of a spoiled material and a futile effort. At times one looks back upon the tracings before him wishing he had never advanced so far. Ahead of him is yet a great expanse of open, white smoothness. It has lost its appeal and has become but a taunt. To begin again is to wander back through a labyrinth of thoughts that mock your pride. As one poises his pen above the sheet, he feels not unlike a knight upon bold adventure. He hopes that upon his return the paper may fly from the masthead of his vanity and herald him as a craftsman of words and not a despoiler of the virginity of a white sheet of paper!

—Validiwar

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The Celestial Sanctum

The Divinity Within Us

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

BRINGING THE DIVINE into our daily lives is always the highest ideal of mystical students. The nature of man is principally divine, not physical or material. The life force through which we experience self and self-awareness is divine since it is of the nature of the soul. Man, therefore, is a living soul having existence in a physical body.

Our mystical studies, exercises, and meditations are a systematic method which will reveal this divine nature and allow it to function normally and naturally in our daily lives.

There is a tendency in human nature which forever strives to capture our attention in mundane affairs, and it requires persistent effort to allow the Divine Con-

sciousness to have free expression in our thoughts. Our dominant thoughts are so crowded by events and happenings in our daily lives that clear insight of the spiritual self does not get a chance to reveal the silent truth, which ever awaits our acceptance. But the impelling soul which lies at the center of life will always urge and prompt us through the still small voice within.

Meditation, contemplation, and the discipline of mind and heart will allow this central, spiritual force to awaken and gradually reveal itself. But a persistent and active mentality is needed to stimulate and actively awaken it. Nothing is more important than the daily thought of allowing the God within to be ever present in our minds and hearts.

A spiritualized consciousness is not in any way detrimental to our objective life. Whatever our occupation or profession, the spiritual state of mind will enhance it. Our daily work will be more productive and infinitely more rewarding when the spiritual consciousness is allowed to enlighten our state of awareness.

It is erroneous to believe that we cannot be spiritual or mystically motivated when doing our routine daily work. Quite the contrary, our goal should be to allow the afflatus of the soul and its divine emanations to pervade our consciousness each moment of the day. During our periods of meditation and quiet reflection, we naturally enter into a deeper dimension of the mystical consciousness, but each waking moment may be imbued with a greater degree of the divine soul force resident within us.

The Spiritualized State

We may ask, How may we achieve this spiritualized state of mind each day? Bringing God or the Divine Intelligence into our lives means that our first waking thoughts each morning should be to give thanks to God with a prayer of gratitude and a humble request to be guided, and to be a means of serving the needs of others. Before any important action is taken, offer a prayer for guidance that your action may be blessed by the Cosmic. Allow your consciousness to be aware of the presence of the divinity within you at various moments during the

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day. Before you speak or carry out some important task, allow your self, for just a few seconds, to become aware of the spiritual consciousness within, and you will find a source of inspiration, peace, and calm that you little realized was so readily available to you. During your moments of meditation and contemplation, hold the thought that the Divine Consciousness within will grow stronger each moment of each day, and that it will always be present not only in moments of introspection, but always, as an ever-present guide and source of illumination.

Seek always to improve your character and to emulate the highest ideals of thought and conduct that you personally can conceive and visualize. Never feel that you cannot achieve your aims, but realize that all is possible to those who mentally create their ideals, and whose consciousness is imbued

with the love and harmony that results from the presence of God in their daily lives.

Do not lock up your greatest treasures or save them for some far-off event, but be determined to call upon and use them each moment of every day, for this is the plan of the Cosmic Intelligences, that you may truly reflect the fullness and beauty of your own divinity.

The Celestial Sanctum

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

This Month's Cover

Featured on our cover is a sacred ibis of bronze and gesso (Egypt, probably 30th Dynasty) on display in the Rosicrucian Egyptian Museum. To ancient Egyptians this beautiful bird represented Thoth—a god of wisdom, inventor of speech, and patron god of scribes. One of several texts mentions him as “The Heart of Ra,” and the very essence of the Sun god’s creative thought (the heart was considered the organ of thinking). Thoth was also mentioned as the “Tongue of Ptah,” or the verbal expression by which the god gave existence to the universe. In later Egyptian history thousands of ibis were sacrificed to the legendary physician-god Imhotep in order to effect a miraculous cure. With the bird’s near extinction, man-made ibis statuettes were substituted.

(Photo by J. Chapman)

ATTENTION, HIERARCHY MEMBERS

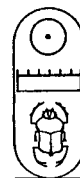
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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

Thursday, August 18, 1983
8:00 p.m. (your time)

Thursday, November 17, 1983
8:00 p.m. (your time)

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



The Importance of Being Here

by Samuel Avital, F.R.C.

*Keep me sane
in the midst of madness.
—an ancient saying*

DURING my recent trip to Israel I had the opportunity to visit the Old City of Jerusalem. One afternoon, after visiting some of the holy places, I passed through the market alive with its fragrant and pungent smells. One particular store caught the attention of my nose. It was the perfume seller's—a shop filled with oils, perfumes, and incense from all corners of the world. I decided to stop in and purchase a small bottle of rose oil, a scent with which I have a particular affinity.

It was a small shop, a tiny shop, in fact, with barely enough space for the seller and the customer. I made my request. The seller, in showing me a little bottle, said that this was a particularly high quality oil of roses made especially for him by someone in a far distant land. Though the price was high, I immediately took out my wallet to pay him.

As the shopkeeper was preparing my change, I felt the presence of someone enter the shop. I turned, and was transfixed by two eyes and a smile on a radiant face. The man greeted me by name. He was a distinguished looking man with silver hair and a well-trimmed gray beard. He wore a simple Western-style suit with a noticeably elegant tie.

Though slightly taken aback at being addressed by name by someone with whom I had never made an acquaintance, his calm voice and peaceful manner gave me confidence. He asked about my work and my trip to Israel. He seemed to know everything about me. Then he said, "I see you have finally come for the rose oil." I acknowledged this fact and then asked him how he knew all this. His answer was a beautiful smile and illuminating eyes; at that moment, I understood. I determined that, indeed, I would like to spend some time with this man.

As if answering my thought, he said, "Let's walk; I have something to tell you." We walked in silence; I don't know for how long. We passed the city walls and walked to the foot of a mountain. There he wished to show me a hidden sanctuary which was held sacred in our tradition.

We then walked up the mountain, the rays of the setting sun at our backs. When we reached the summit, we found a partially destroyed old structure. It looked rather like an archaeological sight. We descended seven stairs barely discernible in the midst of the broken stones.

Through the Portal

We stood, then, before a camouflaged door and my guide knocked three times. The door opened. We entered. A great silence enveloped me such as I have never felt before. In front of me were a table and two chairs. In the middle of the table rested a lamp which illuminated the room in a way which was unique to my experience.

My guide motioned me to sit, and he sat opposite. After a moment of complete stillness he smiled his benevolent smile and said, "In this quiet and peaceful place I would like to impart to you some words which you must carry on," and for the first time, he addressed me as "brother."

He said, "You know well, my brother, that when people speak to one another they rarely speak of that which is most essential. People talk to each other, generally, about the most unimportant and unnecessary things, just using words randomly. You know that to use words properly is one of the great principles of our work and is a mystical value of Silence.

"So, what I'm going to tell you is very important. You have found from your own observations that the cause of disharmony,

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"We walked in silence; I don't know for how long. We passed the city walls and walked to . . . a hidden sanctuary which was held sacred in our tradition."

disease, and war in this world stems from the sense of separateness, a sense that has caused many casualties to humanity. As we enter, now, into a new cycle of activity, a turning point in our history, a new sphere of thought, of development, of higher achievement in human consciousness, we must counteract this illusion of separateness by generating, more strongly than ever, a positive attitude and unity among people, in spite of all the negativities that vibrate around us.

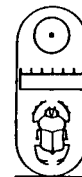
"This means that while these negative vibrational thoughts are being broadcast, affecting everyone, we must do all in our capacity to balance them with positive thoughts. You know that, in our time, the forces of light and the forces of darkness have come into a very dangerous friction. It is difficult for the average being to distinguish between the negative signs and the positive ones, because man has strayed from his own nature—he is out of attunement with all that is, and has forgotten the source of his own being (which is light). Instead, he focusses on the material forces—on a 'having,' rather than a 'being,' attitude.

"This occurs because the spiritual aspect of man has been, and is being, utterly denied by the temptation of the material forces. It is sad to notice this state of affairs, and if we will awaken to renew and re-contact the vital spiritual force within us, much of the disharmony in this world will literally disappear.

"Therefore, what we think and vibrate now, on any level, will occur. The ignorance and temptation of the illusion of appearances is what makes one fail and become attracted to the material aspects only in this life.

"Knowing that the forces of darkness in this world are in the majority, we who are working on the inner path of sanity should enforce and increase this inner work and our peace within, in order to balance this state. The relation between the children of light and the children of darkness is known to take its course in each age and generation. Wherever one is placed in the world today one feels this strong tendency toward destruction. This has a purpose; it occurs in order to bring about the whole picture of harmony within our own immediate living and awaken within us the sense of fullness

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and unity. While there is destruction, we balance it with constructive thought and action.

"Maintaining this state of balance between the spiritual forces and the material forces, the invisible and the visible aspects of ourselves, is not simple work. It is easy, however, for the one who wills it and the one who realizes that the purpose of life on earth is to radiate the light of the spiritual forces. In these transitional times, it is asked of all who still retain the unity and balance within them, to increase hope and to transcend these opposites creating a better world to live in.

Flame of Light

"These efforts must be done by everyone personally and consciously. In this way, we can banish ignorance and the denial of the real self, and deserve to carry on the flame of light.

"The essence of all this, actually, is hope. I say, do not despair, my brother. Do not despair even if you see around you the world crumbling; change happens gradually. Remember that little prayer that you learned in your childhood, 'Keep me sane in the midst of madness.' Reflect on it every second. Today, we walk sanely and peacefully among the imbalance and perplexities around us. All the negativities from the media, and other sources, seem to come in order to instill fear and condition the human masses to yield to the obscure wills of governments and other groups motivated by greed and selfishness. Their purpose is to weaken the human will so they can control it and bend it to their own selfish wills.

"For those who know, this is a difficult transition offering us the opportunity to balance the opposites in our own living and to reach higher states of consciousness by recognizing the spiritual aspect of our being and overcoming the so-called 'fear,' not allowing ourselves to be contaminated with the tactics of verbal terrorism.

"The basis of all the trouble in this world is the personal denial of the spiritual self, expressed through talking of that which is unimportant, using words merely to impress one another, and believing in this instilled [16]

fear. In other words, we abuse the energies of our being rather than use them for the building of constructive lives and attitudes that we need in order to be creative and become the light that we are.

"If one expects catastrophe to happen, it will happen. In many ways these expectations are generated all over the world unconsciously. Due to this ignorance and fear, people believe in it and there is an expectancy of catastrophe. Sadly enough, this is vibrated and nourished all over, and one must be on guard to counteract it.

"So, our work is to increase our good efforts and expect *benestrophes* rather than catastrophes. (*Bene* is Latin for 'good'; *strophe* means 'to turn.' Thus, to turn everything for the good.) We can say that as we focus our imagination constantly on generating benestrophic events in the future, so it will be—by our positive attitude in action, by overcoming the negative with the positive, by filling the darkness with light, by finding balance and peace within, one can indeed remain sane, happy, and calm while sailing his ship amidst madness and turbulent waters.

"To be serene and content while surrounded by noise, pollution, hatred, and violence is considered a great act of courage today. This courage is the sign of knowledge in action guided by the inner self. While the outer temptations and illusions attract the ego, the soul personality balances the being with its positive qualities by simply being in tune with nature and leading us from darkness to light, thus immunizing us against the ubiquitous confusion.

"This is said from a deep loving concern for the humanity that we love. Everything is in the hands, thoughts, and hearts of those who care. Those who are now being trained on the path—any path that leads to light—must increase hope, conscious effort, benevolence, sharing, and goodness in spite of everything. To bring about this balance and sanity in the world is the work that is awaiting us, and this is, indeed, holy in the sense of wholeness.

"So, I repeat, in spite of all negativities, disease, and suffering on earth, be calm, so

(Continued on page 32)



Carl Sandburg

A Man for the People

by Josephine C. Walker

"A man must get away now and then to experience loneliness. Only those who learn how to live with loneliness can come to know themselves and life. I listen to the sounds of loneliness. I sit on a rock or a stump and say to myself 'Who are you? Where have you been and where are you going?'"

Those were the words of Carl Sandburg, and this year, the 105th anniversary of his birth, we can give answers to his questions.

"Who are you?" He was a poet, patriot, biographer, singer of songs.

"Where have you been?" He was once a dishwasher, a bootblack, a reporter.

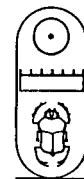
"Where are you going?" He was a writer of poetry and a six-volume biography of Lincoln, that have won him an enduring place in world literature.

Perhaps most importantly, though, he was a "people" person, with sympathy, understanding, and love for the working-man—day laborers, factory workers, policemen, milkmen. On Sandburg's seventy-fifth birthday, President Truman sent him a congratulatory note to thank him for "help-

ing America to see their forefathers, their cities, their farms and themselves more clearly."

Born in 1878 in Galesburg, Illinois, son of a Swedish blacksmith, Carl left school at thirteen. He later attended Lombard College in Galesburg, but never graduated. He later wrote of an unusual experience: "At 21 I went to West Point, being a classmate of Douglas MacArthur and Ulysses S. Grant III for two weeks, returning home after passing in spelling, geography, history; failing in arithmetic and grammar."

He became article writer for the *Milwaukee Daily News*, and later a Chicago paper employed him as a feature writer. He wrote in depth about industrial accidents, welfare plans, political matters. He became deeply involved with the problems of people.





National Archives

In poetry, prose, and song Carl Sandburg (1878-1967) captured the spirit and vitality of working America.

While continuing his work with newspaper reporting, he began writing poetry in 1914, and his *Chicago Poems* published two years later established his reputation. His second book, *Corn Huskers*, was published in 1917. His rugged poems of Midwest vernacular mixed with lyric passages were widely accepted. Carl Sandburg was on his way.

Sandburg was a rugged man whose face seemingly might have been chiseled out of rock. His work is mostly the story of what America is supposed to mean in opportunity and life. His early days as a poor, bewildered boy, working as a bootblack and a day laborer, helped shape his philosophy and his understanding of people.

Much of his poetry was for and about the humble man. His "Psalm of Those Who Go Out Before Daylight" is an example:

The policeman buys shoes slow and careful, the teamster buys gloves slow and careful; they take care of their feet and hands; they live on their feet and hands.

The milkman never argues; he works alone and no one speaks to him; the city is asleep when he is on the job; he puts a bottle on 600 porches and calls it a day's work; he climbs two hundred wooden stairways, two horses are company for him; he never argues.

The rolling mill men and the sheet-steel men are brothers of cinders; they empty cinders out of their shoes after the day's work; they ask their wives to fix burnt holes in the knees of their trousers; their necks and ears are covered with a smut; they scour their necks and ears; they are brothers of cinders.

Writing poetry was just one facet of Sandburg's versatility. During his years working as a reporter he also wrote stories. He went on lecture tours, reading his poetry, playing the guitar, and singing folk songs. He once referred to himself as "a wandering troubadour with a guitar."

Carl Sandburg was always interested in American folklore. In the mid-1920s he began assembling a book of songs out of his hobo and childhood days. Eventually he had a collection of 280 songs and ballads, brought together from all regions of America—more than 100 never before published. He called the collection *The American Songbag*. Each song had a brief note indicating the origin and meaning of the music.

After one of his early lectures, Carl suddenly dug out a guitar from behind the lectern and said, "I will now sing a few folk songs that somehow tie into the folk quality I have tried to get into my verse. If you don't care for them and want to leave the hall, it will be all right with me. I'll only be doing what I'd be doing if I were at home anyway." The audience stayed, liking the songs as well as the poems and after that day Carl's singing was a part of every program.

While strumming his guitar he once sang a song called "The Buffalo Skinners." It was a great man's song about starvation, blood, fleas, thirst, fighting Indians. It was rather like a novel, boiled down to simple words and set to queer haunting music that rises and falls like the winds on Western plains. One man in the audience said, "It was like a funeral song to the pioneer America that is gone."

Sense of Humor

Sandburg had little patience with cheapness of mind or work and he suspected glib

men who knew all the answers. He was blessed with a sense of humor, too, saying things like, "I won't take my religion from any man who never works except with his mouth."

His prescription for happiness: "To be out of jail. To eat and sleep regular. To get what I write printed in a free country for free people."

On television: "The impact of television on our culture is indescribable. There's a certain sense in which it is nearly as important as the invention of printing."

In his old age Sandburg said, "In these times you have to be an optimist to open your eyes when you awake in the morning."

Sandburg's poetry won him the Pulitzer Prize in 1951. His works were translated all over the world, but this achievement took second place to his remarkable biographies of Abraham Lincoln. Lincoln was his hero; for twenty years Sandburg researched, studied, and compiled material on his life. *The Prairie Years*, a two-volume work, was perhaps the most popular; 29,000 sets were sold within a few months. Sandburg felt so close to Lincoln that when he wrote the last chapters of *The War Years* he had to stop work for a time to control his tears. Someone once said, "You might wonder if Carl Sandburg absorbed so much of Lincoln's point of view that it became his own personality, his own character." Seemingly Sandburg never forgot a single segment of information discovered in his twenty years of research on Lincoln.

When Sandburg was eighty-one years old, he became the first private citizen to appear before a joint session of Congress. The occasion was the 150th anniversary of Lincoln's birth. House Speaker Sam Rayburn introduced the writer with these words: "In all probability, Carl Sandburg knows more about the life, the times, the hopes and aspirations of Abraham Lincoln than any other human being."

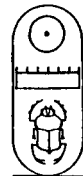
In 1945, Sandburg and his wife moved to Flat Rock, North Carolina, to a house called Connemara, surrounded by beautiful pines, hemlocks, and rhododendrons. It had a magnificent view of the Blue Ridge Mountains, looking across all the way to



towering Mount Mitchell. Sandburg often sat on the porch in his old-fashioned rocking chair, relaxing with his old guitar and making up songs as the mood came to him. He continued to be active. In his eighties he went to homes of young writers to talk with them; his viewpoints continued to be fresh and vigorous until the day he died in 1967 at the age of eighty-nine.

Lincoln biographer, famous poet, Pulitzer Prize winner with worldwide acclaim, Sandburg always remained a man of the people. Sherwood Anderson said of him, "When he enters a room, everyone knows a personage has arrived, but there is no swagger to him. His honesty and sincerity draw people to the human, intensely alive man who comes from the people and who can speak their language."

(Continued on page 32)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Life and the Essence of Crystals

THE GROWTH of crystals has fascinated and intrigued people from the first stirrings of awareness and attempts to express the mystery of the mind's unfolding. Our mind strives to awaken more completely into the light of full, or cosmic, consciousness. Through this striving, the subconscious forces that make up our human nature, or mind, are attracted to similar forces found in nature. Yet, without the poetry of experience, the power of analogous observation and the questioning spirit, the creative birth of our deeper, transparent self has not the vehicle and seed for new growth and vitality. The growth of crystals, like the growth of people, warrants our intense concentration, contemplation, and meditation. As mystics, Rosicrucians, and poets point out, the science of crystallography reveals principles of nature—principles that, being universal, operate in ourselves as well as in the world around us.

In terms of evolution, when a multitude of milling molecules makes its initial change toward what is generally considered life, the change appears first as an increase in attraction or stickiness, a familiar quality of stability. The operation of the principle of attraction-repulsion is the beginning of the order or negentropy essential to life. But what form does this vital viscosity take on its way to stability and order? Exactly how do the milling molecules arrange themselves? The answer is that they begin to line up, to sort themselves, to form rows, layers, lattices. In short, they crystallize—for a crystal is, in essence, an ordered structure. This is why the crystal is the basic structure of life, of order, and why ordered solids from

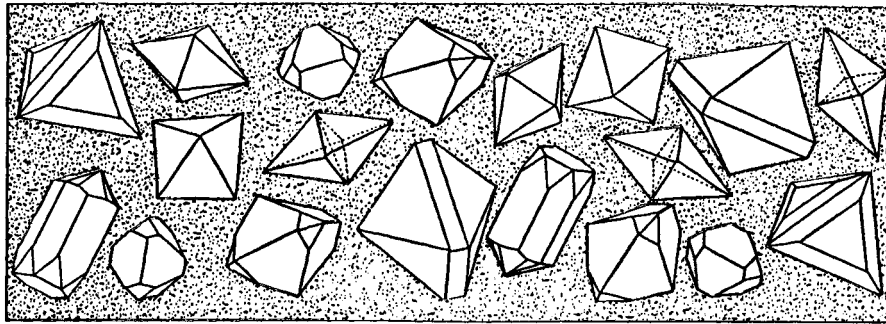
rock to wood to muscle to bone are all describable as crystal.

What is there about a crystal and its order that gives it this vital potential, this curious lease on life? If a crystal is cooler, quieter, and more dormant than a liquid or a gas, why isn't it less alive? After all, dormancy and deadness are more or less synonymous. There is probably a relativity factor in this paradox, a kind of dimensional compromise between order and movement, with life requiring at the same time enough order to order its movement and enough movement to evolve and move its order. It is not an easy question, for no one seems to know why atoms accept orderly arrangements.

Possibly inherent positive and negative charges resident in various regions of atoms attract and repel neighboring atoms in such a manner that collections of atoms simply fit together better that way. As if they were alive, they appear to feel more comfortable when they are in order, particularly when outside pressure, drought, or falling temperatures force them into a dense mass. In some situations order of this sort actually spells the difference between life and death, quite dramatically demonstrating its Promethean quality. There are innumerable classes of order and semi-order, however. If we are to understand crystals and life we must learn something about them. Bear in mind that this is not as simple as studying disorder. To study disorder generally means examining gases and liquids that practically have no structure or form. Besides, there are many kinds of order not based on wall-

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paper-like repeating patterns. As a result they do not quite qualify as being crystalline and so, presumably, to the same degree are unsuitable as building materials of life.

When we finally get down to the viable crystal order with its repeating patterns, the varieties not only seem endless but are literally multiplied further by impurities, by contagious "diseases", by microbubbles, by mixtures of different substances and by the inevitable discontinuities that creep between crystal systems even in a pure, unmixed substance. The biological approach to crystalline complexity is to remind oneself that crystals are now classified into some 1500 "species."

Each of these species has a characteristic form that is only the outside expression of a highly organized internal (almost genetic) arrangement of sextillions of atoms that differ for every element or compound they form. The traffic and racket involved are suggested by the recent calculation that a crystal cube one millimeter thick has about one quintillion energy "levels" occupied by the valence (loose) electrons of its constituent atoms forming a continuum. Further, when any face of such a crystal is growing at the seemingly gentle rate of two millimeters a day, more than a hundred layers of molecules must be accurately stacked on its surface per second on the average, each layer comprising some ten million precisely regimented atoms.

Amid this microblizzard strewing a billion orderly atoms a second, is it any

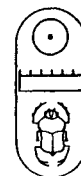
wonder that a few (or a few million) miss their proper niches, leaving empty spaces or bubbles? Or, that foreign particles sneak in among them, either replacing those absent or just squeezing into interstices that hadn't seemed big enough to try for? As for discontinuity areas between two differently oriented crystals of the same material, these boundary zones are now classified as crystalline defects. A curious feature of these crystalline defects is that the layers of atoms involved show signs (by their wavering movements) of being uncertain as to which crystal they belong. Indeed this eerie, almost mental, phenomenon apparently occupies one of the inner seams of life where indeterminism is born amid determinism, and free will shyly sprouts out of rock-like resignation to fate.

In a symbolic way, crystal growth illustrates the orderly nature of growth and developmental processes of all kinds. This process of growth will be explored further in a future MINDQUEST article. In the growth of our minds and our human relationships, just as in the growth of crystals, where development does not proceed in a paced, orderly, and stepwise fashion, holes or discontinuities result. These holes may be felt as a lack or an incompleteness that evokes in us a yen for comfort and wholeness. As in crystals, this yen can supply the vital creative force for new evolution of form and character.

—George F. Buletza, Ph.D.

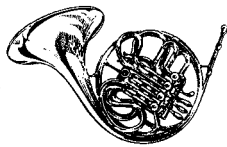
No education is of permanent and lasting value that is not spiritualized.

—Mitchell Working, F.R.C.



MUSIC'S EXTRA- ORDINARY POWER

by Mary Unterbrink



MUSIC'S phenomenal power over man was first recorded by ancient civilizations. Since then, astounding physical and mental responses to music have been documented. From the Psalms to electronic fusion, listeners have been diversely affected. However, many musicians, musical therapists, and scientists feel music's many-faceted role in our lives has not yet been fully explored or appreciated. The future may be surprising. Let us begin with an example of how the laws governing music may be found operating in all things throughout the universe.

In each cell of every person and all animals, no matter what their size, four nucleotides compose deoxyribonucleic acid or DNA: adenine (A), cytosine (C), guanine (G), and thymine (T).

In 1953 James D. Watson and Francis H.C. Crick built a model of the DNA structure with four chemical components as a base and with the genetic materials strung along a double helix. Computer graphics show different views of the DNA. When the vertical column is turned on its side, it looks like musical notation.

Melodic Basis of Life

Those four chemical bases, just like musical notes, can be varied in timing and sequence, in an infinite number of ways. That makes a blueprint for a living cell in much the same way that sheet music is the blueprint for the piano sonatas of Beethoven. The basic repeat is simple though long, and it carries an enormous amount of genetic information. Each chemical is represented by a letter, and the notation of the sequences covers hundreds of pages for even the simplest cell.

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Dr. David W. Deamer, a piano-playing cell biologist at the University of California at Davis, translated the letters into notes. A, C, and G were represented by their keyboard counterparts, A, C, and G. Thymine was represented by the note E.

Identical notes in sequence were either played as two quarter notes or one half note and Dr. Deamer allowed for a rest from time to time.

"I came home and tried it out, and immediately some of these very beautiful melodic sequences began to come out of this," he stated on Walter Cronkite's television program "Universe." The scientist then "played" the A chain and the B chain of the insulin molecule for viewers.

"There may be some musical sequences in our genetic message," he said, "and the surprising thing is that when we listen to this, we seem to hear *music* as opposed to just simple random sequences of notes."

Music's Healing Energy

Music is a living organism. Born out of silence, it grows with time, and then dies. It transcends the spoken word. All early civilizations saw their ideal music as an image of cosmic order, and sought to maintain universal harmony through its practice. The ancient Greeks used music in healing and named Apollo the god of both music and medicine.

The Bible describes King Saul's fits of depression being cured when David played the harp for him. Later, in Moslem Spain, the mentally ill were kept in beautiful gardens where they could listen to soothing music. Then for a long while, the restorative powers of music were largely ignored.

In the last few decades, however, musical healing has again come into use. Ritch Snyder, a musical therapist at South Florida Institute, works with over 800 mental patients in eighteen wards. He uses records, tape recordings, and a piano during recreational and therapeutic sessions.

"Each ward is treated differently," he said. "I use twenty-five different types of music, depending upon the patients."

Snyder's groups are usually comprised of at least twelve patients, since crowded conditions make one-on-one therapy impossi-

ble. Ranging from young indigents whose problems are mostly drug-related, to geriatric cases, Snyder's listeners sometimes respond in astounding ways.

"In one group, there was a 23-year-old man who had not talked in months," he said. "The patients were told to close their eyes and describe what they saw when they heard different music. Everyone answered but the stoical young man. Toward the end of the session, I put on some country church music. The most thoughtful expression came over his face. Then he whispered, 'White church.' From that moment on, he began to communicate and was rapidly rehabilitated and released.

"Music can recall a feeling from childhood or a yearning for a loved one," the therapist said. "It can move us to another place and summon the tastes and smells of that place."

With more violent patients, or those with insomnia, music is mainly used to relax them without the use of tranquilizers. Snyder often uses the recording, "Environments," which features a series of many different sounds. He also finds the ocean sounds of Debussy and Ravel effective.

"You can hear and see the waves breaking," he said. "Some of the patients become so relaxed, they fall asleep!"

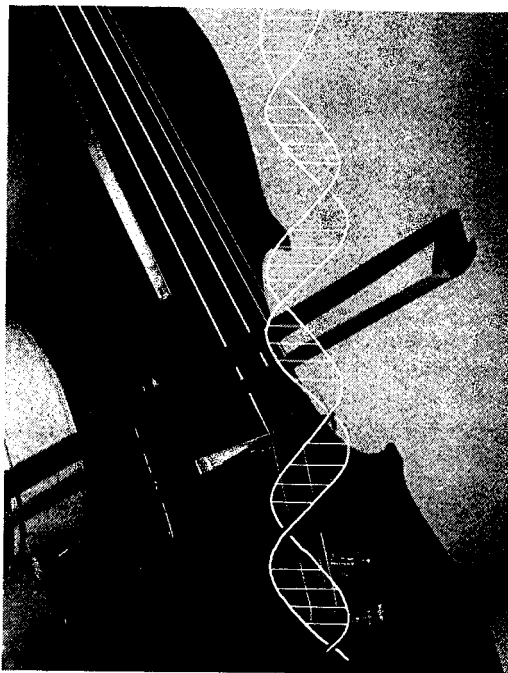
Soon after arriving at South Florida Institute, Snyder was challenged to test his theories in a ward of unruly patients.

"With only a FM radio tuned to medium-level music, I could see the patients gradually calming down. Within twenty minutes the whole ward was quiet."

Some patients have dispositions so fragile that they are easily affected by the "wrong" type of music.

"I even warn the aides who sometimes have small radios," Snyder said. "Once a patient is upset, his or her entire day may be devastated."

The musical therapist believes it has been proven that music is organic through experi-



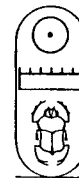
ments such as the one conducted at the University of Tennessee. Researchers exposed monkeys to music of varying tempo and volume. It was determined that the blood pressure of the animals rose in relation to the beat and loudness of the music.

The Primal Heartbeat

"The very first sound an embryo hears is the heartbeat of the mother," Snyder said, "and it will be affected by her nervousness. If she is high-strung, it will be high-strung."

A few years ago, recordings were made near the head of the fetus in a woman eight months pregnant. The tape was then played for restless, crying babies. Upon hearing the familiar sounds of the womb, they drifted off to sleep. Teddy bears with inserted tapes quickly became popular with new parents everywhere.

Poet/musician Audrey Colish agrees with Snyder. She composes personalized lullabies for children and says a mother should begin singing to her child during the eighth month of pregnancy, for maximum results after birth. She also works with parents to create lullabies that deal with fear of the dark, study habits, and other childhood



themes. Her theory that personalized tapes could be valid tools in counseling has been supported by professionals who feel that treatment messages set to simple melodies can be used as reinforcement between office sessions.

Music is also effective in reaching retarded children who don't respond to the usual ways. Because it can provide a child's first enjoyable reaction to an outside stimulus, it becomes an important teaching implement. Simple melodies and words combined with strong rhythms help children develop mentally (auditory and language skills), socially (interaction with others and self-expression), and physically (coordination and relaxation).

Ritch Snyder, who once owned a record store and worked at WAPO in Chattanooga, Tennessee, is convinced that people are physically programmed by piped-in music at supermarkets or doctors' waiting rooms. While working in restaurants and lounges, he learned first-hand that music can influence behavior.

"In the cocktail lounge, we wanted to create through our music a relaxed atmosphere, so customers would linger awhile and order more drinks," he recalled, "but in the dining room, we picked up the tempo to get the customers to eat faster. The faster we played, the faster those forks moved!"

"From 1966 to 1968, radio stations were requested not to play wild music during 'drive time,' when so many more people were on the road," Snyder said. "More moderate music during those hours resulted in fewer accidents and fights."

"When some of the younger patients hear rock music, they tell me they want to turn-on again. They have to stay away from the music that reminds them of their drugged condition of the past. Sometimes we're successful in replacing it with other popular music, sometimes not."

Ritch Snyder related an event at the hospital that touched him greatly. Patients over thirty were invited to "Bohemian Night," put on by the staff. They were seated at tables with red-checked tablecloths and candles, and served by staff posing as waiters. Popular dance music and light jazz were played during the evening.

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"The music stirred in them something from the past," he said. "They began to choose partners and dance, holding each other close. They had a wonderful time and I did too, just watching. It brought tears to my eyes."

Snyder believes music can be useful in everyday medical situations, as he first experienced a few years ago.

"A dentist in Chattanooga used music instead of painkillers on me," he said. "He equipped me with stereo earphones and turned up the bass to counteract the sound of his drill. It was amazing—I felt no pain!"

On a recent television show "Psychic Phenomenon" (WOR New York), it was revealed that a tuning fork placed at the point of acupuncture can be an effective healing tool. One of the panelists, Dr. Irving Oyle, stated that patients who repeatedly pictured the healing process, and anticipated the best possible outcome of their problems, were not often disappointed.

Advocates of holistic health use music, which speaks to the subconscious of an individual, to bring the mind and body into harmony with the universal life that dwells in everyone. Recorded nature sounds and a wide variety of music on instruments from around the world blend to create a cosmic music to expand understanding of the inner self and augment healing.

Many contemporary musicians feel strongly that they are tied in to a greater power. California jazz pianist Joanne Grauer considers music the highest form of art.

"The universe is set up on a sound or tone scale," she recently said. "The rhythm of the planets and all of nature is music."

She has composed over 100 animal portraits, ranging from pet dogs, cats, and fish, to a lonely giraffe in the Los Angeles Zoo.

"After meeting an animal, I'm suddenly allowed to know its soul," she said. "I feel the vibrations and translate them into a melody."

Joanne Brackeen's piano artistry has earned her critical acclaim and a successful

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Imperator Receives International Recognition

RALPH M. LEWIS, Imperator of the Rosicrucian Order, AMORC, was awarded the National Order of the Equatorial Star by the government of the Republic of Gabon during a ceremony on March 17 at the Rosicrucian Egyptian Museum. This award was presented to Frater Lewis in recognition of the Rosicrucian Order's educational and cultural activities in that African nation. Like the French Legion of Honor, the National Order of the Equatorial Star is a principal Order bestowed by the Gabonese government. It is awarded to prominent Gabonese for service to their country. On rare occasions the Order is also presented to foreign dignitaries and heads of state for services to Gabon, or for service to mankind in general.

The presentation of the award was made by Georges Abdoulaye-Mbingt, Gabonese Ambassador to the United States, in the name of President El Hadj Omar Bongo of Gabon. Also present was Jacques Libizangomo-Joumas, director general of ELF-Gabon, that country's major oil company.

"I am deeply moved and honored to receive this award," said Lewis. "I accept it on behalf of our many members in Gabon. Each Rosicrucian feels an obligation to assist in the enlightenment of humanity. In Gabon, as elsewhere, our members work not just for their own personal advancement, but also to become better citizens in service to the community."

Present at the ceremony were Officers of the Order, AMORC staff members, and local officials and their representatives.

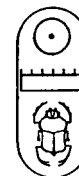
On the following day Mr. Marcel Sandougout, President of the Gabonese High Court of Justice and member of the Supreme Council of the Republic of Gabon, arrived in San Jose to present the certificate of the award to Frater Lewis. A U.S. State Department official pointed out that it is unusual for this award to be given to a private U.S. citizen.

All Rosicrucians join in congratulating Frater Lewis on this wonderful occasion.

The Purpose of the Rosicrucian Order

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

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



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

The Tendency of Life

PERHAPS the most difficult task in attempting to direct the unfoldment and evolution of the human personality is to change the individual viewpoint.

Busy each hour of the day with purely incidental things, we are prone to become too interested in the episodes of life to give attention to the tendency of life. From the moment we arise in the morning until we close our eyes at night, each minute and hour is filled with mental and physical episodes that require some attention but to which we give an exaggerated importance.

We do not look upon the great events of life as epics, but rather we analyze our progress and course by the individual episodes as they occur. It is as though we were looking at each hour of our lives through a microscope. The entire picture of the thing being studied is not seen; but one small element—a very small portion—is highly magnified and so elaborated that it appears to be the whole of the picture.

The passing episodes of our daily lives are mere incidents of life after all. It is as though, walking through life upon a road paved with small bricks, we stop upon each brick to study it as though it alone, and not also its companions, supports our progress along the way.

In so elaborating upon the nature and importance of the episodes of our daily lives, we build a false and artificial value around each and attribute to it an importance which it does not have. There are incidents and episodes in our daily lives which seem significant at the time of their occurrence, sometimes dramatic, tragic, humorous, or even inconsequential. Often the ones we consider inconsequential are



more important than we realize; and often the things we consider the most important are unworthy of having registered themselves in our consciousness.

The Worrier

We even anticipate and worry about events that cast their shadows before us as though they were of extreme importance. It has been said by a wise philosopher of modern times that most of the things we worry about never happen. It is because the unexpected has a fascination for us that we magnify the importance of a thing that is likely to happen or threatens to do so. Instead we should look upon it as one of the steppingstones on the highway over which all must tread.

It is not the incidents in each day nor even the outstanding ones of the past year that measure our progress and the value of life to us. It is the trend of our unfoldment and progress that is important. Each event in a moment can be turned into an urge or an inspiration that will uphold the convictions we have adopted and the code of life we have accepted. If looked upon as momentary and passing, even the most disturbing happenings can be transmuted into steppingstones to the attainment of our life's desire.

What does it matter that today was fraught with bitter disappointments over

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things that constitute the grains of sand in one stone upon which we stand only for a brief period? Tomorrow those disappointments will be relegated to insignificance in the light of other events that occupy our attention or are about to manifest themselves. Measuring life by its episodes causes us to move through a panorama of constantly changing scenes, each of which inhibits our broader vision and keeps us from seeing our true relationship to the wider, higher, and more important things of life.

When we who are attempting to guide and direct others analyze the progress, situation, or condition of any of our members, we do not allow ourselves to be influenced by the reported events set forth in letters. We pay little or no attention to the fortunate or unfortunate, happy or unhappy incidents of the day, week, or month, which seem to hold their attention in the struggle to improve themselves. We try to see beyond these things to the tendency of their lives.

One Question

There is one question that we ask ourselves concerning each individual: What will these incidents do in strengthening or weakening the tendency of his course of life? Then we look to see whether, through the daily events, trials, and tribulations of his life, he is learning how to overcome obstacles, how to lay aside the fear of the future, how to develop strength of character, how to add mental and spiritual fortitude to his assets, how to broaden his vision of life, and how to look to the future for the fulfillment of his ambitions. If we see that he is learning through these events, we know that they will not become deterrents to him but will be merely the grains of sand in the buffing wheel of life that will polish and smooth away the coarseness and give beauty to the character.

We are concerned with the tendencies in the lives of the members, and we try to cultivate those that will not be affected by the circumstances of life. We try to establish in the consciousness of each certain principles that will be dominating trends of thought and action to guide his conscious and unconscious efforts to achieve his goal.

Human beings little suspect how the things that they hold dear—the elements in a code of life and the principles adopted as standards of living—tend to guide and direct their course of action. We may think that beliefs and convictions, ideals and principles, are secondary and subjective, affecting us only in our moments of peace and tranquility when we are not disturbed by the unpleasant or all-absorbing incidents of the hour and day. But we are wrong in taking this view.

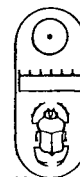
What we accept as wisdom and knowledge and take unto ourselves as truths and transmute into principles of proper living have a power to affect the tendency of our course of life. Higher principles based upon universal truths and the development of a broader vision and a more humanitarian and godly concept of life will create a tendency to live a life in harmony with such thoughts. Then the occurrences that mark our path and enable us to measure life by lesser things will not be enslaving, and we shall find peace and happiness even in the midst of momentary sorrow, grief, and tribulation,

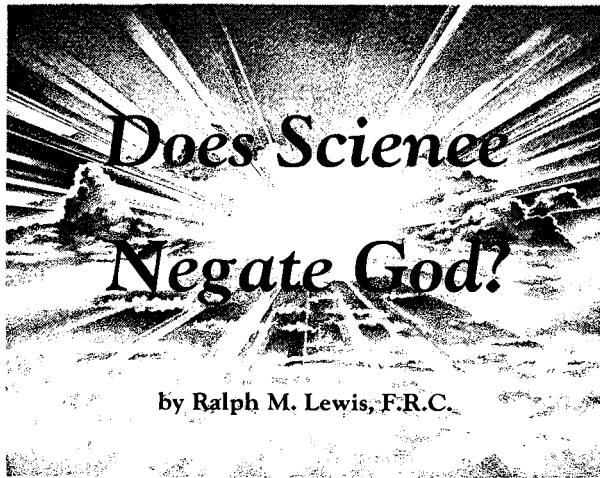
In the past twenty-five years, while occupying the position of chief executive of the Rosicrucian Order in North America,* I am happy to say that I have seen the tendencies in the lives of thousands of individuals gradually modified, improved, and so elevated that despite the economic conditions, the political disturbances, the material depressions, and the disappointments of life—and all of the interwoven incidents that make for a fantastic chain of inharmonious links—there has been a very definite advancement on their part.

Just as an efficient business organization measures its success, growth, and development by the general trend of its affairs and not by the incidents or episodes of any one day, so each individual should measure the progress and development of his life by the trend and tendencies of his worldly existence and not by the events that distinguish one hour or one day from the other.



*This article originally published in 1935.





DOES SCIENCE invade the province of the Divine? The answer is yes, with qualifications. Before the great advance of science in the eighteenth century, many phenomena, whose physical or natural causal relations were unknown, were attributed to the direct will of the deity. In other words, such events or phenomena were conceived by the average man, if a devout religionist, to be arbitrarily brought into existence by a fiat of God.

A common example of this was the weather. Severe storms or droughts, with their adverse effects, were generally believed to be the consequence of God's volition. It was often proclaimed by the clergy from the pulpit that God was "imposing His wrath" upon the people for some omission or commission.

Prior to the advent of the theory of organic evolution and advanced researches in biology, it was contended that man was a spontaneously created being, this idea being principally supported by theology. Man was held to be arbitrarily chosen by God to be in the particular form which he assumed. Man's hands and fingers, for further example, were declared to have been deliberately designed for their functions rather than to have evolved by the demands of environment.

Even Descartes, the noted French philosopher, deplored any similarity between animals and man. He tried to explain away the fact of their organic relationship, espe-

cially that animals might think. He says: "The greatest of all prejudices we have retained from infancy is that of believing that brutes think. The source of this error comes from having observed that many of the bodily members of brutes are not very different from our own shape and movements . . ." and "... I have held it demonstrated that we are not able in any manner to prove that there is in the animals a soul which thinks. I am not at all disturbed in my opinion by those doublings

and cunning tricks of dogs and foxes, nor by all those things which animals do . . . I engage to explain all that very easily merely by the conformation of the parts of the animals."

Geology and archaeology have also been accused of violating and invading the precincts of the Divine. Geology has shown the tremendous age of the Earth—since supported by radiocarbon dating—which far exceeds the beginning of creation as set forth by literal-minded theologians. Archaeology has likewise thrown light upon the periods of man's society, changing entirely the time formerly estimated by religionists. Medicine has demonstrated the origin of disease and plagues, attributing them to lack of sanitation, improper diet, and neglect of hygiene, rather than to divine displeasure. Psychology has expounded that moral values are not wholly a supernatural mantle or infusion that enters into men. Conscience is in great part due to our society, customs, and associations.

Visions and Insight

Further, all revelations and visions are not necessarily the consequence of divine insight. Some are the result of a disintegrated personality, the inability of the individual to distinguish between subconscious impressions, mental images, and the world of reality. Psychology contends and will probably prove that much of what men heretofore have called soul is really a matrix of finer sensibilities and sensations, the

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result of deeper emotions arising out of the force of life itself in the organism. These urges are part of the vital force of the organism setting up stimuli within, just as stimuli from the outer world act upon man's peripheral senses. These inner sensations are another aspect of the stream of consciousness which man, for want of understanding, has named soul.

If these things, these manifestations, and the manner in which men have presumed they came into existence, actually constitute God's exclusive function, then science could be said to now parallel the Divine. Such reasoning consists of limiting the deity to certain qualities. When such phenomena prove to be demonstrable by science, it appears to diminish God's nature. What, however, is necessary is an entirely different evaluation of the Divine, or God. If He always remains sufficiently transcendent, then the increasing wave of materialism and the advance of knowledge by science can in no way detract from divine eminence.

The view that contends that science is gradually negating God is theistic in nature. It conceives a personalized deity who has predetermined all reality, all the particulars in the universe from pebbles to stars, from the amoeba to man. This view confers upon the deity a series of particular purposes and plans. Each thing is not thought to be a development, as a part of forces and powers inherent within it or working upon it, but rather is thought to be the fulfillment of a preconceived design in God's mind. Each thing, it is believed, is a separate creation—it was divinely foreseen that it should be, or that it would come to pass as it actually is. According to this theistic conception, God is the creator and His functions are somewhat like the mind of a human inventor. He arbitrarily creates and directly controls all of that which comes into reality.

Is Science Attacking God?

When science reveals that creations are not necessarily spontaneous, or preconceived to be dependent upon each other, then it obviously appears to be making an attack upon God. But science, in reality, is only disproving a particular conception of the Divine, namely, the theistic one.

Suppose, instead, we presume a teleological cause behind all existence, that is, a mind cause which is universal, or call it Divine if you will. However, it is not anthropomorphic; it is not a human-like or personal deity. All things are amorphous and potential within this mind, for flowing from it, or actually within it, are the energies, forces, and powers which constitute reality. It continually strives to be. Since, however, it is mind, it can be presumed that it has a self-consciousness of its own nature.

The mind, with its consciousness of being, constitutes that law and order which men seem to perceive in nature. The developments, the evolutionary processes that are experienced in natural phenomena, do not stem, therefore, from a plan for the particular forms or shapes that seem to come about. These are but mere incidents—manifestations of the cosmic or divine force of which this universal mind consists.

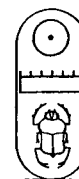
Let us use a simple analogy. The color sensations that the eyes and brain register were not designed by this universal divine mind as such. It was not planned that there be the human eye or the sensation red. Instead, the eye is an organic development stemming from a combination of forces which are of the divine consciousness. The colors are but wavelengths of another energy, which is part of the consciousness of the Divine, part of its whole harmonious nature.

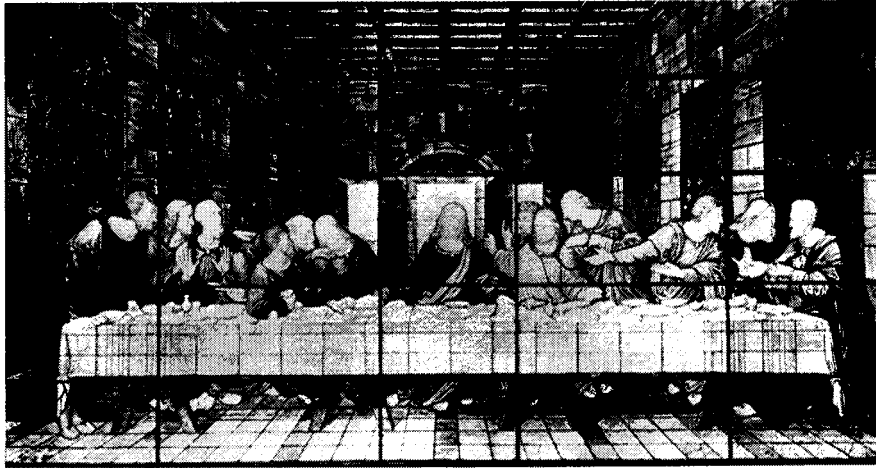
The consciousness of the divine mind, in fulfilling its being, results in man's perceiv-

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ROSICRUCIAN CONCLAVE

ENGLAND, GUILDFORD—Southern England Regional Conclave—August 26-28, University of Surrey, Guildford, Surrey Grand Lodge will be represented by Frater Arthur Piepenbrink, AMORC's Supreme Secretary. For more information, please contact Soror H M Evans, c/o Francis Bacon Lodge, AMORC, 181A Lavender Hill, Battersea SW11 5TE, England





A Window for Eternity

by Josephine M. Opsahl

OF ALL THE WORLD'S beautiful paintings, Leonardo da Vinci's *Last Supper* is undoubtedly the best loved and most admired. It took Leonardo three painstaking years to complete this complex and colorful painting. The figures in the mural, alive with emotion, are half-again larger than life. It is accurately said that at times Leonardo would wander through the busy streets of Milan, Italy, seeking out exceptional faces in the crowd to use as models for the Apostles. The face of the Master Jesus is an idealized creation embodying the highest aesthetic conceptions of Leonardo da Vinci.

Ever since the great master painted this mural on a dining room wall of Santa Maria delle Grazie convent in Milan in 1496, thousands of visitors from all parts of the world have traveled to see it. And aspiring young artists, trying to learn Leonardo's secret of color blending, brush strokes, and tricks with shadow and light, have copied the painting. Others have reproduced it in metal, wood, stone, and even plaster.

Of all the reproductions, Rosa Caselli Moretti's glass window is the most outstanding. It came into being because art lovers feared the beautiful original painting was deteriorating so badly that it could not

be repaired. Unfortunately, da Vinci had painted it, as was frequently done in those days, directly upon the plaster wall of the building. Moisture drawn up from the ground caused the paint to flake off in large patches. In addition, rotting sandbags, which were used to prop up the wall in case of air raids during World War II, caused more damage.

One of the people to see the picture in the 1920s was Dr. Eaton, Chairman of the Board of the famous Forest Lawn Memorial Park in Glendale, California. He was told the picture had been repaired so many times that very little of it was now da Vinci's own work.

As he gazed upon the picture, Dr. Eaton's mind flashed back to the beautiful stained glass windows he had seen that morning at the Cathedral of Assisi. Although most of the windows had been badly shattered during the war, they had been restored so successfully that it was impossible to tell which was old and which was new glass. The work had been done by the Caselli Moretti studios in nearby Perugia. Dr. Eaton was so impressed that he immediately visualized Leonardo's *Last Supper* depicted in stained glass.

The next morning he asked Miss Moretti to create such a window. She was the last surviving member of a famous family of glassmakers. No one else knew the family's secrets of making the beautiful sparkling glass which had been used in creating old cathedral windows.

Without hesitation, Miss Moretti agreed to Dr. Eaton's request, explaining, "I'd like very much to try it. I've done nothing like this before, so the work will be a challenge. It will be difficult. I'd need at least six years. I won't pattern my window upon the picture at Milan. Its colors are faded and untrue. Instead I'll borrow da Vinci's original sketches from the Louvre and other museums now owning them."

As the delivery date finally neared, Dr. Eaton received a telegram from the glassmaker. "I'm discouraged. The figure which I'm making of Judas has broken five times. I feel there is a curse hanging over him. I've prayed. I'll try once more, but if the Judas figure breaks again in the furnace, I shall not finish the *Last Supper* window."

After anxiously waiting for several more months, Dr. Eaton received the good news, "The *Last Supper* is finished."

As neighbors and friends were anxious to

see what Miss Moretti had been working on for so many years, she invited them to her studio to see her copy of the great picture before she shipped it. Everyone exclaimed over its beauty. Today, thousands of visitors gaze in admiration at the beautiful window in its New World home at the north end of the Memorial Court of Honor, Forest Lawn Memorial Park's great mausoleum.

The world now has two beautiful renditions of Leonardo's *Last Supper*—the original in Milan now being restored, and Rosa Caselli Moretti's reproduction in glass in Southern California. May these two beautiful pieces of art, so inspiring to mankind, live forever!

Editor's Note: Leonardo's Last Supper is currently being restored by Dr. Pinin Brambilla, Milan's foremost art restorer. With the help of a powerful magnifying lens, scalpels, tweezers, and other fine tools Dr. Brambilla is painstakingly cleansing and repairing the immense mural in an inch-by-inch process that will take a total of four years. A real challenge for Dr. Brambilla is being able to distinguish between Leonardo's original work and the retouching and additions of later restorers. Through patience and devotion she has learned to recognize Leonardo's characteristic brush strokes. When Dr. Brambilla's restoration project is completed the world will again be able to marvel at the full radiance and perfection of this beautiful and symbolic mural.

Beyond the Horizon

(From page 9)

and we return to be reabsorbed in the soul that is our individual self and to dwell in eternity with those who likewise have had similar experiences until we are ready for new experiences.

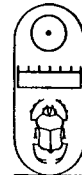
That being the case, those who pass through the transition from physical existence to the state of immortality are immediately in contact with the real selves of those whom they knew and loved. They dwell in perpetual realization not only of the cosmic scheme but of each other. Even-

tually all beings are absorbed into this state that is the Cosmic, that is, immortality.

This theory may be hard to grasp because it lies outside the concept of all the physical standards by which we have learned to judge ourselves and our environment, but if true, it offers a possible explanation of man's association with the source which created him and from which he came. He comes away from it only partially and temporarily as a projection of his real self, which continues to dwell in cosmic realms and expresses itself in limited form on a physical level during the period which we know as a lifetime on earth in a physical environment. Δ

ROSICRUCIAN DIRECTORY

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



Carl Sandburg

(From page 19)

Carl Sandburg is remembered for his writing achievements, but perhaps his greatest worth was in his beliefs as a man, expressed in such lines as these:

*Win without tyranny
Win without stripping an honest
adversary of his dignity
Win without mocking and denying
Win without sanctimonious greediness
and selfishness
Win without bias*

Importance of Being Here

(From page 16)

that you can balance the energies around you. Radiate your spiritual light and express your serenity and peacefulness to all. Share your thoughts and hopes with those who need them, and encourage goodness. Be gentle and happy. In this time of transition, one must be a balanced being in order to walk safely upon the road of excellence.

"May the spiritual light of the One being who unites us in our thoughts and actions guide us toward that which is our destiny and our work—to spread light and har-

Music's Extra- Ordinary Power

(From page 24)

performing and recording career. It has been said that she is the music.

"To me, music is a necessity, just like breathing," the dynamic performer says.

And he expressed his great love for his homeland and its heritage when he said, "Always the path of American destiny has been into the unknown. Always there arose enough of reserves of strength, balances of sanity, portions of wisdom to carry the nation through to a fresh start with ever-renewing vitality."

To quote one writer: "Carl Sandburg makes you think, he makes you wonder about the family of man, its achievement and dreams throughout history." Δ

mony and Peace Profound. Be well, brother."

When I realized that he had finished, I asked him why he had told me all this. He said that upon my return to the United States I may offer these words as an encouragement to those who are willing to listen.

We sat for a moment in deep silence. Then he said to me, "Did you like the fragrance of the rose oil?"

"Ah," I replied, opened the bottle, closed my eyes, and inhaled deeply, savoring every second of the extended inhalation. I exhaled with a sigh and opened my eyes to see the shopkeeper handing me my change. He smiled kindly and said, "Thank you. Take care of yourself, brother." Δ

"It's important to recognize the inner energies and put them directly into one's compositions."

Music is in our cells. Through future scientific studies, perhaps one day we will understand the scope of its influence in our lives and learn how to better use its powers. Until then, we must remain under the spell of music, the extraordinary art. Δ

CONSTITUTIONAL GUARANTEES

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

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The
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June
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Does Science Negate God?

(From page 29)

ing a variety of phenomena, the continuity of the whole not as yet realized by him. He, in turn, thinks of these phenomena as being separate, as being especially designed creations.

The conception, pantheistic though it be, puts God in all things. It makes the forces and energies, which are discovered and utilized by science, manifestations of a supreme impersonal consciousness and power. Science only discovers and uses this divine power, and thus reveals empirically how things come into existence—not by an individual fiat of God or as a result of a preconceived design, but as a direct result of His own nature. No matter how extensive the discoveries of science—regardless of their disclosures of the universe as a phenomenon of physical forces—there continues to transcend all such a oneness, a unity of this spectrum of energies, which exists in the teleological cause, the divine mind.

The adamant materialist will recognize no transcendent cause. To him nature is not an

extension of a supreme intelligence and power manifesting in forces and energies, but, rather, a physical mechanistic force, unconscious in every respect and with no inherent motivation or vitalism. This materialistic universe is monistic, being physical only. The mystical pantheist conceives a monistic universe also, but to him it is all God. From this point of view, it is as though the arms and legs of a man are not really separate things, but are the elements of the one organic being, man himself.

Unless man broadens and expands his conception of the nature and power of God, it will appear to him that science has negated the Divine. God, to man, is but a notion, an idea, so far as gaining an understanding of Him is concerned. Man's understanding of God, then, must grow at least in proportion to the increasing knowledge he acquires about the physical universe. Science, even in its constructive pattern, can unwittingly make atheists of those who have arrested their notion of God, who cling fast to an obviously obsolete idea. They must elaborate on that idea, because if robbed of it they will have nothing left. Δ

Take Advantage of this Benefit!

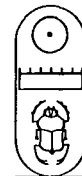


As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively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

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

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

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



Rosicrucian Activities

MRS. VANTREASE RUSSELL of Orlando, Florida, was recently awarded the Rosicrucian Humanitarian Award for her work with atypical children. She has devoted over a quarter century of her life to the demanding and special needs of these individuals, who were born with various problems, such as Down's syndrome, cerebral palsy, hydrocephaly, and so on. The program originally started in 1950 when Mr. and Mrs. Russell took in a 4-year-old retarded girl at the request of a friend. Before long the Russells had accepted more mentally retarded youngsters after hearing pleas from desperate parents, and, in more than one instance, because such children were abandoned on the Russells' doorstep. Now a widow, she and a staff of twenty take care of over forty patients. Most of the children attend rehabilitative schools to fit into society in any way they can by learning skills according to their capacities. The Rosicrucian Order com-



Soror Allene Gilarde of Orlando Pronaos (right) is shown presenting the Humanitarian Award to Vantrease Russell

mends Mrs. Russell in her good work of caring for children who might otherwise be neglected by society.

ROSICRUCIANS from ten States and the District of Columbia joined with AMORC's Grand Master, Robert E. Daniels, for a two-day workshop in the Washington, D.C., area. The sessions were filled with practical ideas on the application of AMORC teachings and principles in our day-to-day lives. Grand Master Daniels conducted three sessions on Saturday and a three-and-a-half hour session on Sunday morning on the administration of the Order and affiliated bodies. Dr. John Palo of New

York, a member of the International Research Council, and Ed Silber of Raleigh, North Carolina, also conducted sessions on Saturday. The Workshop concluded with a Convocation. Mark Long, Master of Atlantis Lodge (Washington D.C.) presided, and Grand Master Daniels gave the discourse.

Congratulations go to the Workshop co-chairpersons, Gail Mason of Atlantis Lodge and Vern Isenberg of Thomas Jefferson Pronaos (Fall's Church, Virginia), for a well-organized and well-run Workshop.

IN February *Rosicrucian Digest* Editor Robin M. Thompson visited Austin, Texas, as the guest of Austin's Sa Ankh Pronaos. In a Sunday-afternoon convocation, Frater Thompson addressed the members on symbology relating to the Delphi Oracle and had the pleasure of witnessing the initiation of two new members into this growing Pronaos. This was followed by a special meeting in which Frater Thompson discussed his work as editor of the *Digest* and *Rosicrucian Forum*, answered ques-

tions regarding the two magazines, and encouraged local Rosicrucian writers. There was a good turnout with members coming from as far away as Dallas and San Antonio. While in Texas Frater Thompson visited historic old Salado and got a Texas history lesson from the great granddaughter of one of Texas' founding pioneers. Frater Thompson expresses thanks to Pronaos Master John Lesesne and all the Rosicrucians he met in Austin for the wonderful time and great Texas welcome he received.

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1983*

[34]

WE OFTEN receive reports from around the world of Rosicrucians working together to successfully present the Order, its philosophy and ideals, to the curious public. An outstanding example of such work and dedication occurred last year when five AMORC affiliated bodies in New England joined together to present an exhibit at Boston's famous Lifestyle Show. The exhibit's theme was *Self-Mastery* and the exhibit booth featured portraits of four well-known Rosicrucians who represent self-mastery and attainment in different fields: Sir Isaac Newton, Claude Debussy, Benjamin Franklin, and René Descartes.

More than 30,000 persons attending the Lifestyles Show passed by the AMORC booth. Thousands stopped to take literature of their choice and ask questions about the Order. An audio-visual program showing scenes of Rosicrucian Park was featured within the booth, attracting many passers-by. The exhibit was so attractive that as Past Master Elaine Neal comments: "Every person who looked in our direction came closer to the booth, looked without perplexity at the symbols, then stepped closer to take literature of his/her choice, and ask questions."

Besides the exhibit, two lectures entitled "Self-Mastery—The Key to Success" were presented to capacity audiences. These lectures, delivered by AMORC Regional Monitor Bob Anderson and Past Master George Wilson, utilized audio-visuals and exercises, and proved popular with Lifestyle Show attendees.



The Rosicrucian Order's exhibit at Boston's Lifestyle Show attracted great interest. Shown here are Jim Federico, Chairman of the Board of Johannes Kelpius Lodge (far left looking at literature), and AMORC Regional Monitor Bob Anderson talking to a visitor.

More than fifty Rosicrucians from five affiliated bodies manned the booth for the three days of the exhibit. Volunteers came from Johannes Kelpius Lodge (Allston, Mass.), South Shore Pronaos (Brockton, Mass.), Emerson Pronaos (Fitchburg, Mass.), Roger Williams Chapter (Cumberland, R.I.), and the newly formed Ocean State Pronaos (Cranston, R.I.). This cooperation and working together was vital. As Sorror Neal recalls, "The 'workers' were there every step of the way to bring it about." Also to be thanked are the many home sanctum members throughout New England who donated money and sent words of encouragement.

The goal and the result: the name of the Rosicrucian Order brought before thousands of people. An excellent job by a dedicated team!

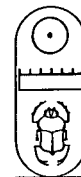
There are two universal concepts of the Cosmos. One is that the Cosmos is the result of a primary cause, and that it has an ultimate or final purpose.

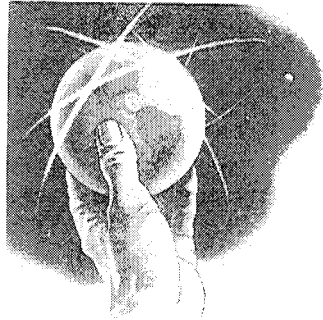
The other concept postulates the Cosmos as self-existent and having an all-inclusive oneness.

The first notion arises from attributing humanlike qualities to the Cosmos.

The second notion is more abstract; it endeavors to have the Cosmos transcend any parallelism with human attributes.

—Validivar





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Ancient Temple of Saturn



In the left foreground of our photograph are the remnants of the Temple of Saturn. Even now the eight remaining columns dominate the west end of the Forum. In Roman times *Saturnalia*, the great festival of Saturn, god of sowing or seed, was held beginning December 17, and lasted seven days. It was a time of universal rejoicing, merriment, and the exchange of gifts. No business transactions were permitted, and slaves were allowed to be seated at the table with their masters. As a religion, the worship of Saturn was an early rival of Christianity. Interestingly enough, some of the festive customs of *Saturnalia* were later incorporated into Christianity's Christmas festival.

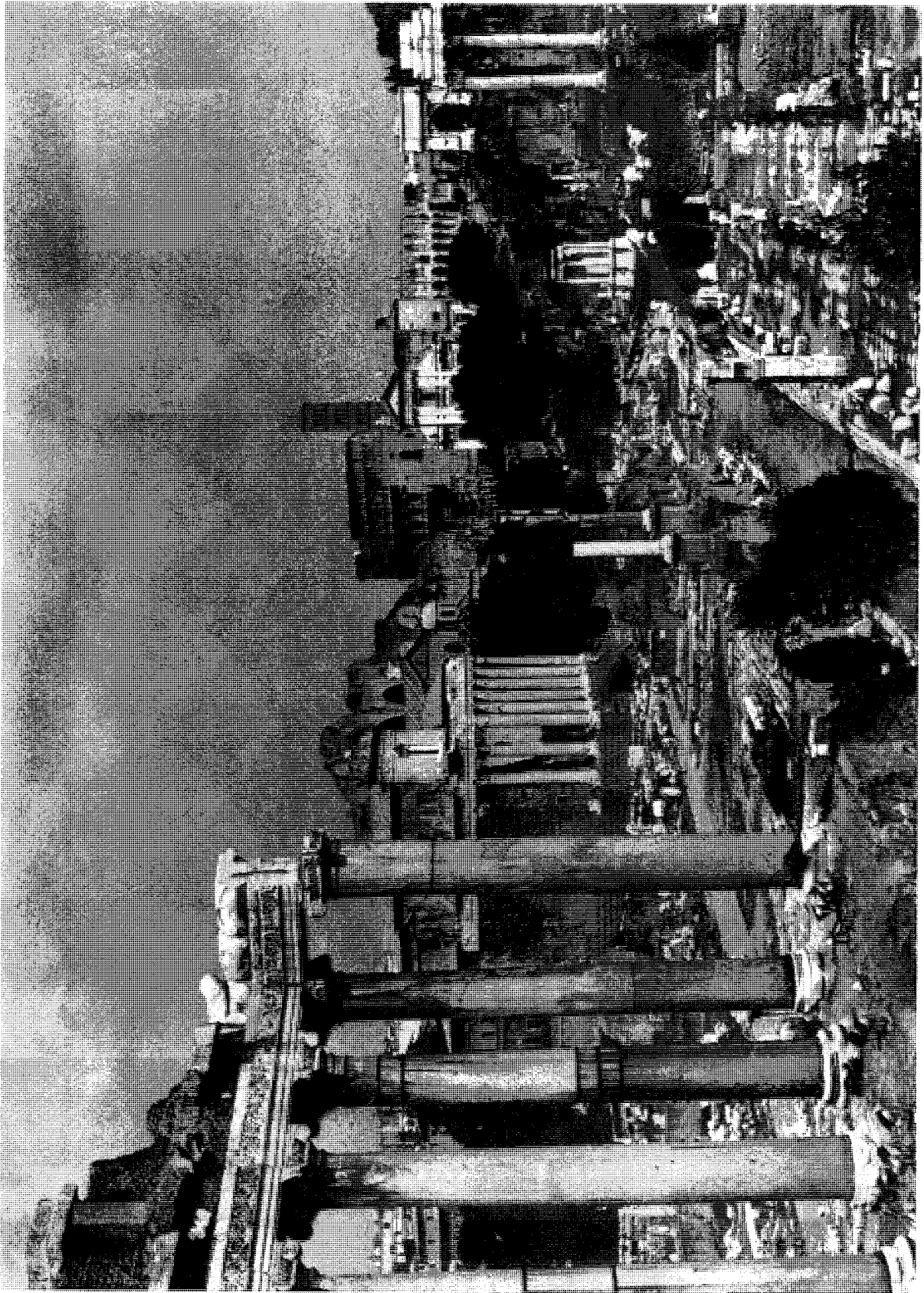
(Photo by AMORC.)

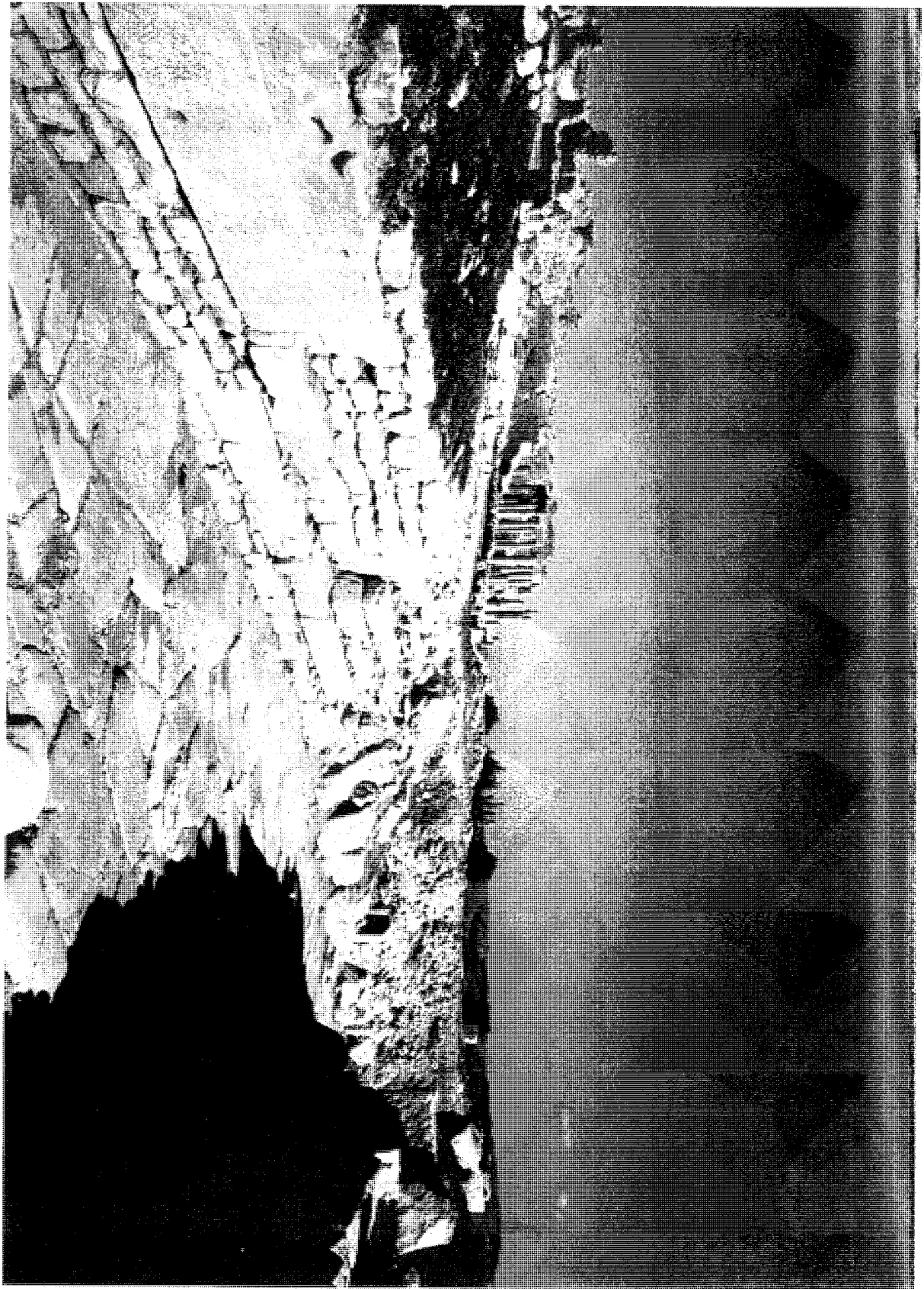
Where Rome Survived Death Struggle (overleaf)

The rivalry between the two major Mediterranean states of Carthage and Rome resulted in the Punic Wars, which lasted intermittently from 264 to 146 B.C. Rome, the victor, obliterated the Carthaginian culture and took possession of North Africa. Shown here is Dougga, Tunisia, once a majestic Carthaginian city. In the background stand the graceful columns of the ruined temple of Saturn, while in the foreground are the remains of the stone roadway over which the Roman chariots clattered.

(Photo by AMORC.)

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by H. Spencer Lewis, Ph.D.

Dr. H. Spencer Lewis, after years of extensive research and journeys to Europe, the Far East, the Holy Land, and Egypt, has fearlessly disclosed in this book these hidden doctrines of Jesus. Beautifully bound and illustrated and stamped in gold.

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The Mystical Life of Jesus

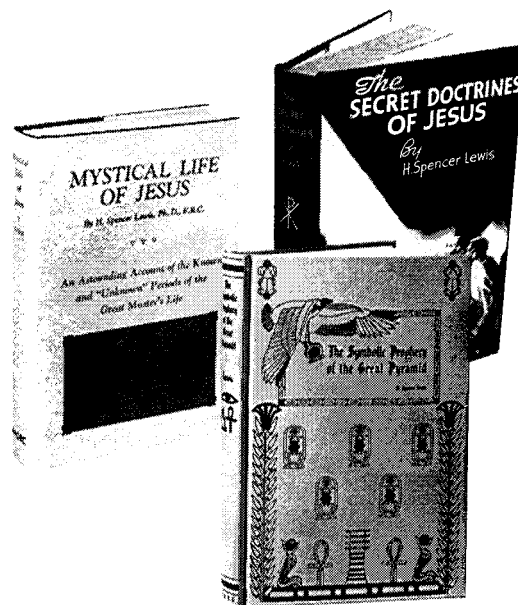
by H. Spencer Lewis, Ph.D.

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MENTAL ALCHEMY

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

The alchemist of old sought to change base metals into gold. But it is *mental alchemy* that can bring about the greater lasting treasure of happiness and peace of mind.

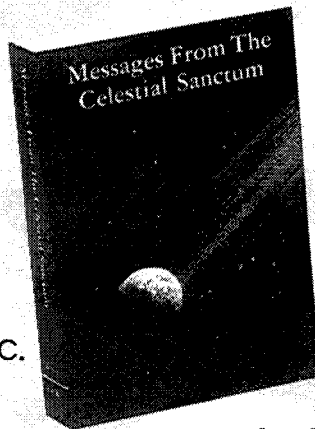
Your personal world depends upon two major influences: One is *environment*, and the other is the *right understanding* of your own existence and purpose in life. A new perspective, a deeper understanding of events and circumstances that arise, can transform your world of everyday—give your world a *richer* and fuller meaning. This *mental alchemy* transmutes thoughts into new and useful ideas about life — that is the purpose of this book.

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Messages from the Celestial Sanctum

by Raymond Bernard, F.R.C.



This book explains how you can harmonize yourself with the Celestial Sanctum. It also reveals rational, sensible, and practical messages which were cosmically narrated. They can guide all, regardless of race or creed, toward a greater understanding and a complete mastery of one's life. Allow this book to explain to you how your mind can become a window through which you can observe creation—and learn from it in a personal way.

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In Search of Reality

by Cecil A. Poole, F.R.C.

Is life merely a haphazard phenomenon? Are there only blind mechanistic laws, causes, and effects, all without purpose? Is there reason for our personal existence? Can we establish a personal mission that will be in harmony with Infinite Reality—or must we drift along, buffeted by the winds of chance? These are subjects explored by the fascinating book, *In Search of Reality*.

There is but one thing that is timeless—*Truth*. If something is true, it has substance, it has reality. This book considers subjects that have engaged man's mind in the search for truth throughout the centuries.

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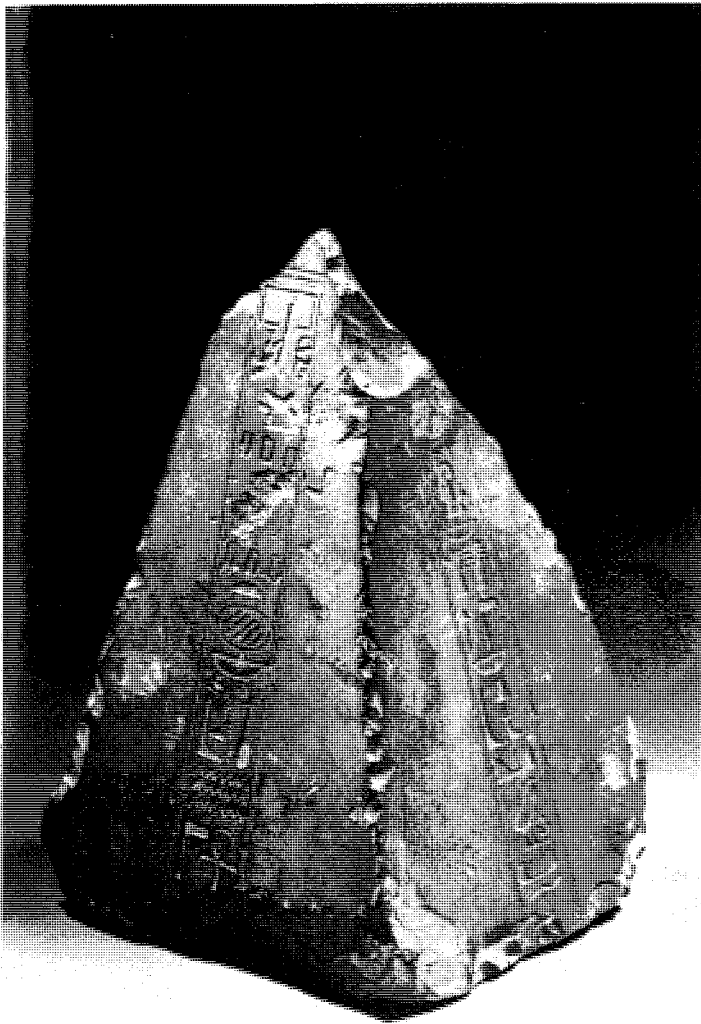
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TREASURES

FROM OUR MUSEUM



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.

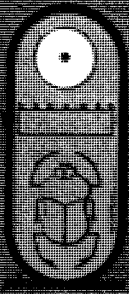
Obelisk

The obelisk was first used in Heliopolis at the end of the Old Kingdom, and after a time this architectural form spread throughout Ancient Egypt. The traditions behind its use date back to the predynastic cult of erecting a miraculous upright stone on which the sun placed itself upon rising. Certainly the shining, gilded pyramidions that crowned the obelisks were reminders of the solar cult which brought them into being.

Obelisks became more numerous during the New Kingdom and were often erected in pairs, in front of a pylon (temple gateway). Occasionally, as in the case of the sacred stone at Heliopolis, a single obelisk was placed at the axis of a temple. They often weighed hundreds of tons, and the largest, weighing over 1000 tons, is still to be found lying unfinished in the quarries at Aswan.

During the centuries, many ancient obelisks were removed from Egypt and transported to other lands. Emperors took many to Rome and Constantinople. In the 19th century, modern rulers continued this trend and now more than fifty ancient Egyptian obelisks decorate public squares in the capitals of Europe and America.

Depicted in our photograph is an authentic and very rare fragment of an obelisk's pyramidion dating from the Middle Kingdom (12th Dynasty, 2000-1788 B.C.), that can be seen in the Rosicrucian Egyptian Museum.—
Juan Pérez & Doni Prescott



ODYSSEY

Imhotep

Physician & Builder

A cross-section of the history of the world and all of civilizations, certain individuals—civilization can be said to have been born. In the beginning, it was the architect, priest, and chief counselor of the 26th and 27th Dynasties, Imhotep, who designed the pyramids of Giza. Although he is not a name that is widely known, Imhotep was a man of many talents.

Imhotep was a physician, a poet, a mathematician, and a statesman. He was the first to use the word "medicine" and the first to use the word "physician." He was also the first to use the word "architect" and the first to use the word "builder." He was a man of many talents.

Imhotep was a man of many talents. He was a physician, a poet, a mathematician, and a statesman. He was the first to use the word "medicine" and the first to use the word "physician." He was also the first to use the word "architect" and the first to use the word "builder." He was a man of many talents.

Remarkably, these massive stone buildings are replicas of the smaller mudbrick, wood, and reed structures—primarily built for the elite—of the Old Kingdom. The most remarkable detail found in earlier pyramids is the use of limestone. The most remarkable is the organization, ability, mathematical genius, and artistic precision evident in the planning and construction of such a massive stone building project.

The architect we live on. Centuries later, in Ptolemaic times, priests building the Temple of Edfu, Upper Egypt, claimed to be following the original temple plans designed by Imhotep, bearing back to the Old Kingdom. Next Month: Imhotep—Physician & Sage—RMT

