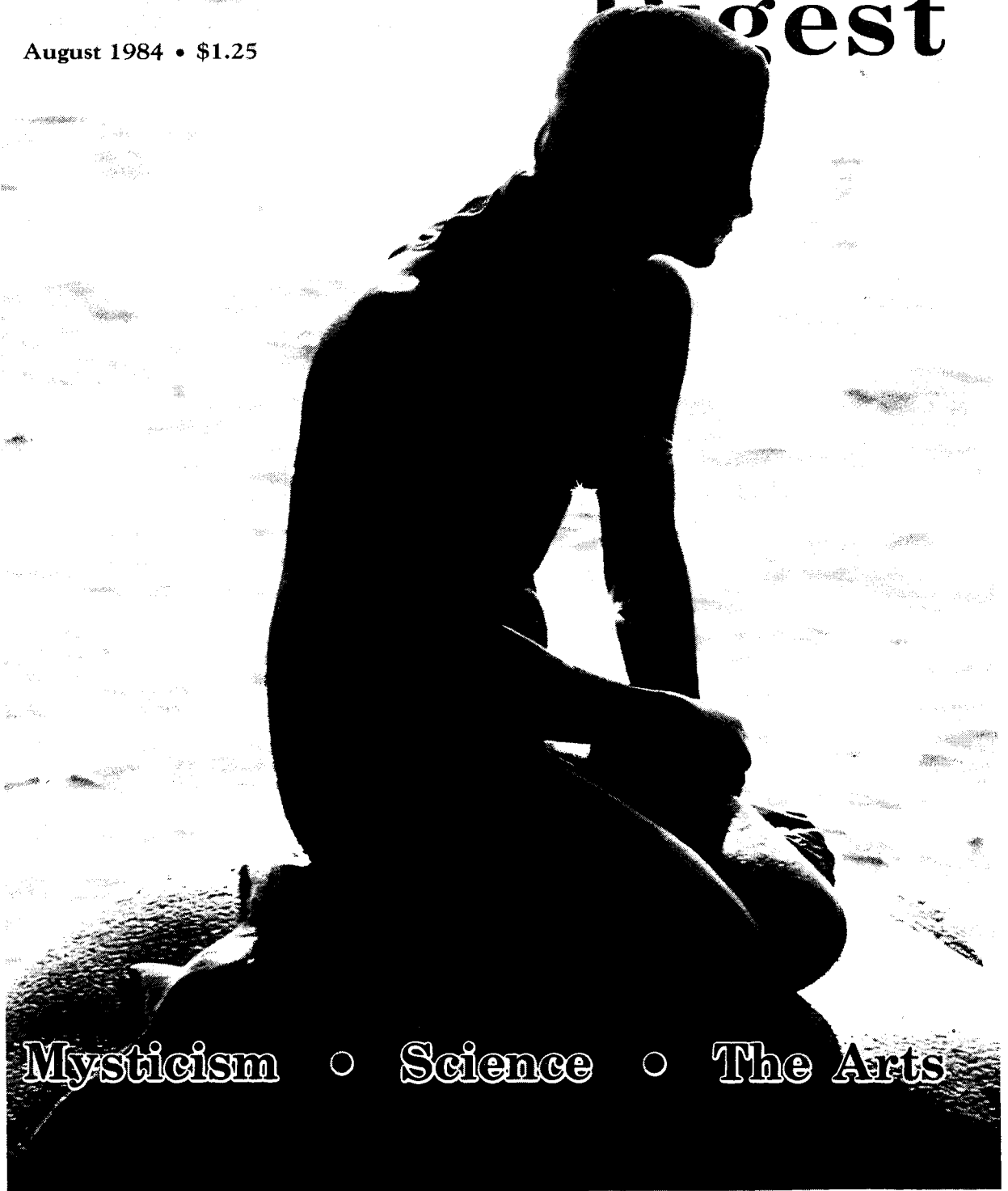


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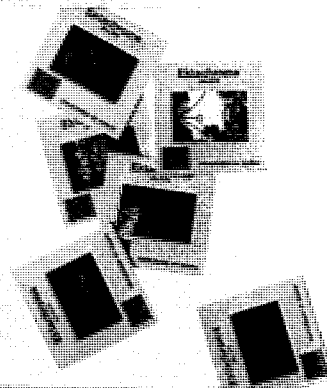
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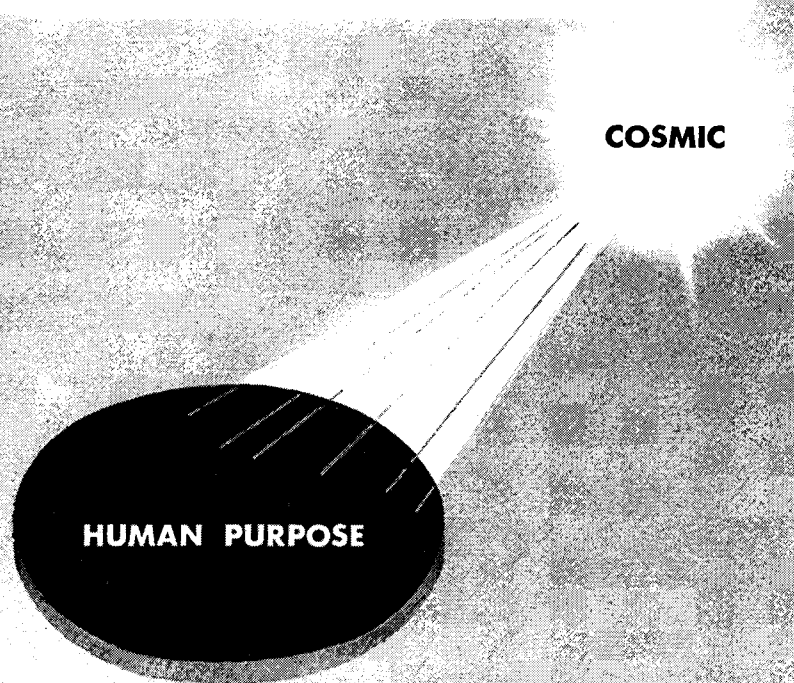
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Temple to Poseidon



Cape Sounion, Greece, is a promontory overlooking the historic Aegean Sea. The cape is topped with the ruins of a beautiful temple dedicated to Poseidon, god of the sea. As ancient Greek mariners sailed to distant lands, they looked up to this last Greek landfall and prayed to Poseidon for a safe journey. Upon their return, they climbed to the temple and poured a libation on the ground, offering thanks to the sea god for his protection.

(Photo by AMORC)

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Are Mercy Deaths Justified?

THE VALUE man has placed on human life has varied through the ages. This variation was determined both by the individual and the influence of the culture. It would seem that life is man's most prized possession, for directly and indirectly all his interests and activities ultimately focus upon its gratification and preservation.

On the other hand, humans seem to have willingly sacrificed life for certain ideals, such as patriotism, religion, and compassion. In the latter category, that is, compassion, the physical self may be sacrificed to preserve higher aspects of the self. For example, one saves the life of another because of that innate feeling he has for the value of life which extends beyond his own personal being to another.

However, is life just a quality of the individual; or is life the collective element of society? Is man the sole possessor of his life, or is it an attribute in which others share an interest and control?

These two viewpoints concerning life have existed for thousands of years, from primitive cultures to our own modern society. At times, one or the other viewpoint is recognized as the supreme value of life. Throughout history, viewpoints regarding the value of life have varied, each point of view conceding to circumstances, either justifying the value of the individual or society.

To primitive minds, life and death may have an equal value. There is the recognition, of course, of a difference between the phenomena, but one is not necessarily considered either superior or inferior to the other. To the primitive mind, death is more mysterious than life, because death by natural causes is inexplicable to such a mind. Transition may occur without any perceivable cause. If, for example, one dies without being wounded, a supernatural cause is pre-

sumed. The dead person is thought to be a victim either of a sorcerer or evil spirits.

Primitive Magic

In Africa, the unrealized natural cause of death may be considered an act of a hostile tribe or malicious neighbors. Concomitant with such ideas are far more enlightened views regarding the cessation of life. Thus the two extremes may exist in different cultures (or segments of the same culture) in the area.

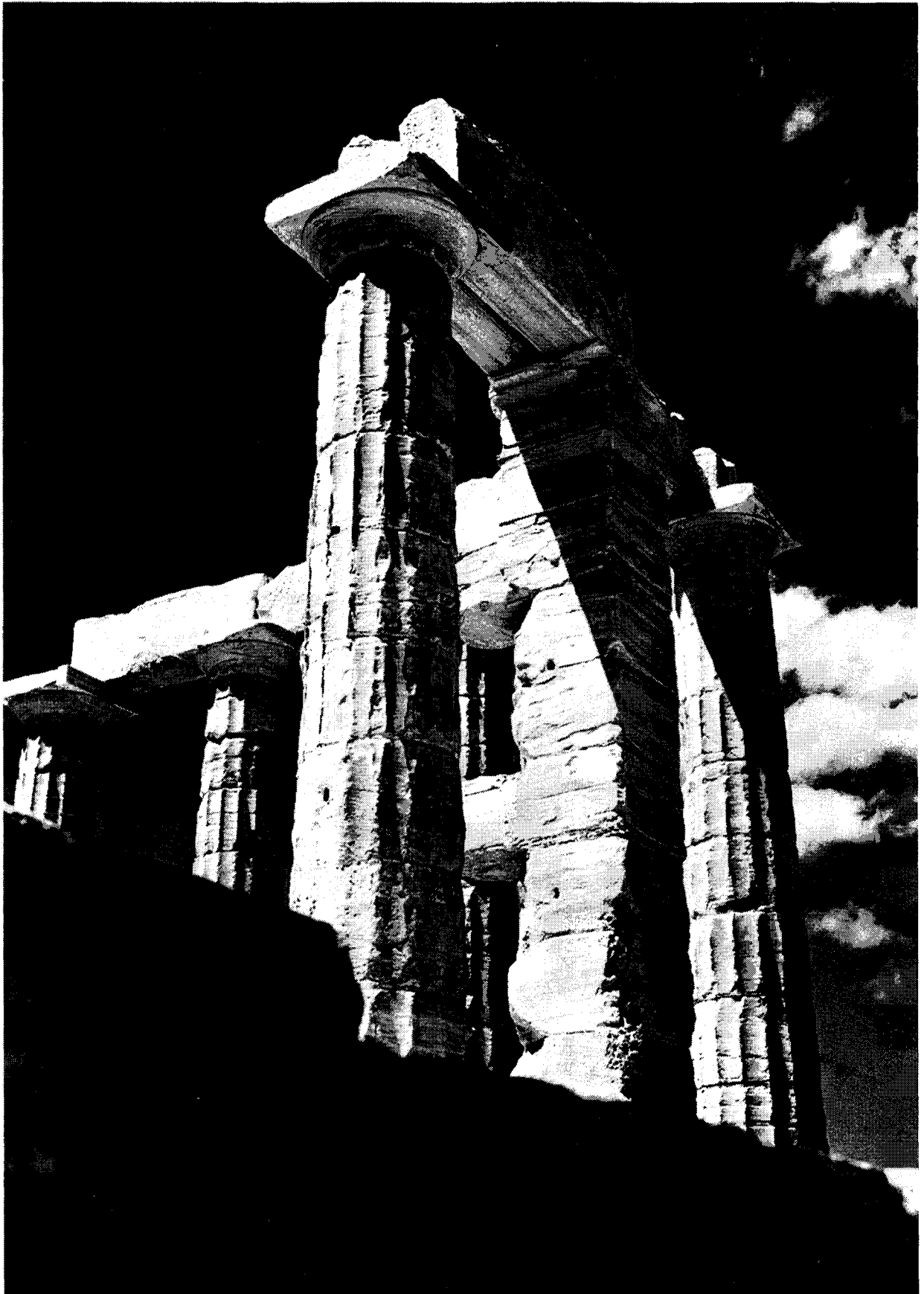
Among the Australian aborigines we find the belief that man can manipulate natural causes to bring about death. Aborigines may think that a practice of magic has been the cause of the death of a family member or friend. Magic, however, is the belief that man can learn to *manipulate* natural and supposed supernatural forces to do his will.

In fact, many primitive rites of magic are akin to exercising the psychological power of suggestion. We also might say that the serious observation and study of the so-called supernatural forces of primitive magic gradually led to the discovery of underlying *natural laws*.

In a primitive society, such as a tribe, the welfare of the individual is of less importance than society as a whole. It is believed that the society confers all benefits upon the individual; simply, whatever the individual accomplishes is the result of a *power* emanating from the group to the individual.

As a consequence, the individual is *sacrificed* if it is thought that in any way he has lessened the strength and function of the community. Human sacrifice is therefore common in such primitive societies.

Infanticide is enforced in certain primitive and isolated cultures by native chiefs. This is done to curb a population increase which might bring about food shortages and fam-



ine. Such a sacrifice of the individual may be resorted to when a population increase in the community seems to put in jeopardy any of its necessities.

Sacrificial Rites

Ancient civilizations adopted many practices regarding the sacrifice of life for the sake of the community. The individuals to be sacrificed frequently *volunteered*. Strabo, an ancient historian, tells of very old men assembled and festooned as for a banquet. After a simple rite, they drank hemlock, a poisonous narcotic. They realized that they had reached that age when they could no longer serve their fatherland and would be a burden to their fellows. This was not an exceptional voluntary act, but loyalty to a duty expected of them.

Plutarch relates a custom where parents had to bring a newborn child to be examined by the appointed elders. If the child was found to be feeble or misshapen, it was then cast off a precipice. This step was taken because the victim was considered unsuited for the state. Another custom of ancient Greek tribes was known as "sacrifice by exposure." The elderly and the crippled were taken to a mountain and left there, *exposed* to the elements and beasts.

In other instances, human life is thought to be but an essential element, or part, of a necessary unit; it should not be preserved when it can no longer contribute to the community and its value has depreciated. Such primitive reasoning holds that a particularly weak link in a chain cannot be permitted to destroy the whole chain.

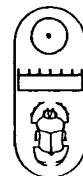
To the modern mind, these acts seem cruel, completely lacking in compassion and moral idealism. However, what shall we say of *war* through the centuries? Human lives by the thousands, dutifully serving in the army of a king or dictator, have been sacrificed to further a lust for conquest and power. Many such useless wars were fought under the guise of patriotism.

We would think that *religion*, fundamentally concerned with the salvation of man from the corruption of worldly life, would place a greater value upon the phenomenon of life. However, the history of religious practices discloses otherwise.



Religious *suicide* was occasionally committed by certain Hindu sects. The individual, being motivated by an interpretation of a sacred book, would offer his life to attain a conceived spiritual blessing. A vow was made to a deity and then the individual would proceed to starve to death, eat poison, drown himself, immolate himself, or throw himself off a precipice. Here the ideal and emotional impulse transcends the instinctive impulse of survival.

The *Jains*, a prominent and prosperous religious sect of India, condemn such practices as "unwise death." However, in their sacred books, they set forth what they call "a wise death." If a Jain has acquired a mortal disease and he cannot otherwise *escape* death, he may resort to starvation. In the religious practices, a Jain monk may subject himself to years of austerity through self-mortification and self-abnegation. If the monk cannot tolerate the austerity, he should rather commit suicide than violate rules of abstaining from food in long fasts. So basic are the rules for religious suicide



that they are contained in three canonical books.

Modern Religious Views

How does modern Western society regard the matter of granting the right of voluntarily choosing death or, as it is termed, "mercy death"? This is a highly *controversial* subject. There are two basic and opposing points of view. One is the *religious*, moral concept. This idea contends that man does not have the full possession of his life; simply, he may not do with it solely as he may wish. Life is said to be a spiritual, divine gift. Man receives it with certain contingent *obligations*. These obligations are defined in various ways by different creeds. In one sense, it is thought necessary for man to redeem himself from a congenital sin through a process of *salvation*. Therefore, to take one's life, under any circumstances, is to abrogate one's sacred duty to seek salvation. Even a Greek philosopher has said that man has not the right to destroy his life, for it is not his but of the gods.

There is also a rationale found in certain religions that mortal suffering, no matter how severe, contributes to the purgation of the soul, cleansing the soul of sins it has acquired in its mortal existence.

Religion in general does *not* equate life with soul. Soul is said to transcend the phenomenon of life. Yet life is made to be a necessary adjunct of soul; in other words, life acts as a medium or vessel. Therefore, in this sense, life acquires a sanctity aside from the instinct of survival.

Should Life Continue?

The other point of view, the *pragmatic* one, considers suffering and pain as an abnormality. It is assumed that the first objective of a normal human being is to prevent pain or the inharmony of bodily functions. The pragmatist contends that a person in severe pain is inept in fulfilling his normal mental and physical functions. Life, to him or her, is a misery. For centuries the healing sciences and systems have had as their ideal not just the preservation of life, but the removal of suffering to see that life is not a torment.

From the *pragmatic* point of view, then, shall an individual suffering from an incur-

able disease and in extreme pain, be kept alive just for the sake of a futile and tormented existence? Is such an action justified when these conditions of suffering are scientifically observed and the afflicted person *desires transition* as well?

Advanced society is dedicated to the preservation of life, but the supporter of the pragmatic view may ask: Shall it be life at any cost to the individual? He may also further ask: Is such a life of any value to the individual when there is no alternative to the incurring of increased suffering?

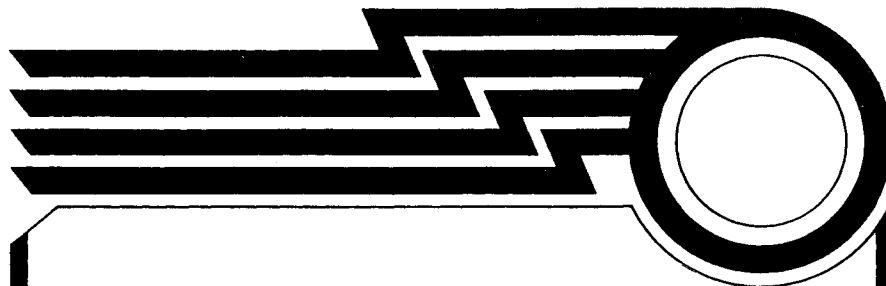
If modern society refuses to permit—even against professional opinion and the wishes of the patient—a painless death as an alternative to indefinite extreme suffering, is it not approaching the view of a primitive society? In other words, we noted that in a primitive society the individual was held in little esteem in contrast to the society's social customs and beliefs. Is the modern individual to be so sacrificed in the name of "continued life"?

The pragmatist may ask the religious moralist: Do you really believe that a divine entity, a god, would penalize one who sought death under the above circumstances, when continued life would be a living hell?

There are, of course, legal problems with regard to the responsibility of first determining if the patient is truly incurable and if suffering could continue for a prolonged period before natural death would occur. Obviously, this is a tremendous decision to consider.

Eventually, society will arbitrate this matter in an intelligent way. *Mercy death* may offend people who espouse certain doctrines, yet on the other hand it could be equally supported by those who take another humane view.

We offer here no final opinion, but we believe any public review of the subject should be free from any bias or prejudice—if that is possible. Therefore, attention should be given to this subject of *euthanasia*. We must understand, however, that *pain* is not merely a religious or moral condition to be considered, but a very *individual*, intimate state to the one experiencing it. △



You Are the One You're Looking For

by Richard Rubacher, F.R.C

WHEN YOU HAVE FOUND your true Self, when you have the awareness that you are the one you're looking for, three experiences will unfold for you *every day of your life*: profound peace, profound joy, and profound truth.

This is the truth of all truths, just as Plato's idea of all ideas is goodness. And the truth of all truths is being aware that you are the one you're looking for. By taking a trip to the innermost center of your Being you will find your true Self—the inner Master, or the *atman*.

The Holy Three—profound peace, profound joy, profound truth—are, to use the words of Tennyson, “nearer than hands and feet, closer than breathing.”

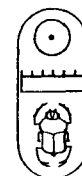
Upon discovering the center of your Being, your true Self, you have in your possession what I call the “God-card.” With a God-card, you get what you want. No one sends you a monthly bill. Unlike the man-made credit card, the God-card has no expiration date. It is good forever, which means *now*, this very moment.

Profound peace, the first ingredient of the Holy Three, is experiencing the reality that you are in the center of the hurricane. While

others are affected by the havoc the hurricane creates, you are unruffled, disturbed by nothing. Thus no harm can come to you. You have found the “missing link” of creation, namely, contact with your innermost Self. Whereas others may suffer from illness, sorrow, anxiety, or other negative conditions, you have the awareness that the unholy event will pass from their experiences once they realize that profound peace is their heritage, their right. It is a matter of others knowing that they are the ones they're looking for.

Profound joy, the second ingredient of the Holy Three, is with you every day of your life. Dr. Roberto Assagioli states, “The realization of the Self, or more exactly of being a self . . . gives a sense of freedom, of power, of mastery which is profoundly joyous.”¹ The promise is also given to us in the Bible: “In thy presence” means *you*, the center of your Being, your true Self. The anonymous writer of the sixteenth Psalm had the awareness that you are the one you're looking for. In other words, joy and you are One. The ways of joy are also known to the anonymous writer of the Upanishads, one

¹Roberto Assagioli, M.D., *The Act of Will*, Penguin Books: Middlesex, England, 1973, p. 201.



of the Eastern holy books. "The Upanishads declared that the world came into existence out of the fulness of joy in the heart of Being."² The "heart of Being" is within you. It is interesting to note that the identical words *fulness of joy* are used in the Eastern and Western holy books.

Joyful Heart

With joy in your heart, you no longer walk on the planet. You are one with the dance of the universe. With joy as an expression of your Being, you are spontaneous in your expressions. You are onstage even though there are no cameras and floodlights to capture your rapturous moments. The evening news on television may emphasize the woes of the day, but if the news director were smart, he would have his cameramen and reporters follow you around so that deprived humanity could see what good news is all about.

Judy Collins, the singer of ballads ("Send in the Clowns," "Clouds," etc.), knows the meaning of joy. She said, "When I'm alone I'm in good company."

Haridas Chaudhuri, the former president of the California Institute of Asian Studies in San Francisco, wrote a little book, *Integral Yoga*. In that small volume Chaudhuri used the word "joy" thirty-eight times. His favorite word reflects the joy that is in him. Chaudhuri studied with Sri Aurobindo, the man whose eyes dance with joy.

When you glimpse your innermost Being, when your objective self pulsates in harmony with your divine Self, then joy is your natural expression. You and joy are One.

Another truth—the third ingredient of the Holy Three—is that you and the Truth

²Taittiriya Upanishad, III, 6.1, as quoted in Haridas Chaudhuri, *Integral Yoga*, Quest Books: Illinois, 1965, p. 40.

are One. This realization comes with the awareness that you are the one you're looking for.

What is this Truth? Is there one truth or many? The answer is really not important because when you know the truth about the Truth, you are no longer thinking. In other words, you are free from thinking; you have gone *beyond* the thinking process. When truth meets itself it does not brag or boast that it has met itself. It experiences itself as it truly is. There is joy, and after the joy comes more joy.

In essence, in extracting a portion from infinity you have infinity in the extraction (man or microcosm) which reflects the infinity in the whole (the universe or macrocosm). This is summed up in the statement. "As above, so below." Your true Self is part of the universe and the whole of the universe at the same time.

Profound peace, profound joy, and profound truth—the Holy Three—are, as stated before, "closer than breathing, nearer than your hands and feet." The God-card, your true Self, is the gold that is in you. It is not a matter of going West to find the gold; nor do you have to go East. As the Bible tells us, "you stand on holy ground" (Exodus 3:5). The moment you see your Self as you truly are, then others will come to recognize your divinity, your holiness.

I originally found the statement "you are the one you're looking for" written on a wall in a coffeehouse. No matter where you are, you can find the nicest things. One of the truths about the Truth is that you are the expression of the idea behind all Ideas. In your presence is fulness of joy.

A toast to the joy that is in you, that is given to the ones you come into contact with! △

The speaker of soft kindly words becomes a part of the life of the one spoken to. And the one spoken to, frames with loving memory the picture of the speaker in the gallery of the mind.

—George Petavine, F.R.C.

The
Rosicrucian
Digest
August
1984

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1984, issue of the *Rosicrucian Digest*. Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Teresópolis: Teresópolis Chapter

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CONGO

Makoua: Equateur Mystique Pronaos

Mossandjo: Réintégration Pronaos

Owando: Sérénité Pronaos

Point Noire: La Lumière du Congo Lodge

FRANCE

Castenet: Raymond Béranger Pronaos

Digne: Hieronimus Pronaos

Lyon: Ménès Lodge

Tarbes: Pays de Bigorre Chapter

Toulouse: Edward Soesman Lodge

GERMANY

Baden-Baden: Baden-Baden Pronaos

GHANA

Koforidua: Koforidua Pronaos

GREECE

Ioannina: Ellopia Pronaos

Thessaloniki: Thessaloniki Pronaos

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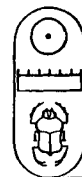
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Boma: Plotin Pronaos

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Nature Hobbies for Your Children

by Harriette Gillem Robinet

WHAT DO YOUR CHILDREN do when you turn off the television? We all moan about the wasteland of television. And most of us agree that we should be selective and see that our children watch only the quality programs. But, what do your kids do when you turn off the TV?

Recently I found myself with the delightful opportunity of spending a week in a New Jersey motel. Our five teenagers were home caring for themselves. Alone all day with my seven-year-old, I could swim and rest.

Rest? With a seven-year-old? Who was I fooling?

The first question was, what could she do on a rainy day after I insisted on turning off color television. The surprising answer took me back to years ago with our first three children

My husband and I have always felt that interesting activities are important for good mental health, and we believe in harmony with nature. As the late biologist Rachel Carson, author of *Silent Spring*, wrote in her book *Sense of Wonder*: "If I had influence with the good fairy . . . I should ask that her gift to each child . . . be a sense of wonder so indestructible that it would last throughout life as an unailing antidote against the boredom and disenchantments of later years, the sterile preoccupation with things that are artificial, the alienation from the sources of our strength." And so my husband and I decided our children should develop nature hobbies.

How We Got Started

That was sixteen years ago. I assigned Stephen, our eldest, to the study of insects. Philip would study rocks, and little Rita, wildflowers. Armed with a magnifying glass and pocket-sized nature-study books, we picnicked and camped frequently, and in

the woodlands the kids found their insects, stones, and wildflowers to study. We were careful not to pick the flowers or destroy wildlife—thus teaching the children the importance of each plant and animal and the balance of nature.

Sketching pictures of their interests in handy notebooks, the children counted petals and looked up the names of numerous plants. They studied color and texture of stones, and found the type of rock the stones originally came from. They studied form and habitats of insects and spiders, butterflies and salamanders.

Because they had to start somewhere, I had assigned hobbies, but our kids quickly decided what hobbies they liked. Stephen stayed with insects, but the other two exchanged interests. I had been chauvinistic in my assignments. Why shouldn't a little boy enjoy flowers, and a little girl, rocks? The rock study quickly led to an interest in fossils, and wildflowers led the children to love the ferns and mosses.

To foster nature hobbies at home in the winter, we visited a natural history museum in nearby Chicago. The children were fascinated with the museum's unusual displays, and we purchased coloring books and workbooks on nature subjects for the kids' use at home. Inside the workbooks colorful tear-out stamps featuring pictures of plants, insects, spiders, shells, fossils, and minerals, were to be matched with the appropriate explanatory pages. The kids glued stamps to complete a page, colored a big picture to compare, and I read to the kids

Scuppernongs and tree frogs—land snails, butterflies, daisies, ferns, and fossils—there's a whole world of nature at your doorstep. Help your children to discover it!

[10]

the informative descriptions of flora and fauna. These nature-study books are still available in book stores and dime stores.

A Surprise!

I realized the value of the children's nature hobbies years ago when I stayed with them in a big-city motel. Two babies (a double adoption that time) were in arms, and the first three kids were still very young. Far away from nature (or so I thought), the motel was located in downtown Milwaukee, among tall buildings.

Stuck in a motel room with five kids while my husband attended meetings, I had to dream up something—quickly—to pass the time. We soon tired of watching daytime TV, and the room was too small and confining to keep the children entertained. Finally, in desperation, my husband still at the meetings, I took all five for a walk.

It was a hazy autumn day, and I dreaded passing time in a hurried downtown with restless children. A few blocks away, we found a vacant lot—not a park, but a vacant lot, with a demolished apartment building and dry scratchy weeds.

Henry Thoreau, nineteenth-century naturalist and author, communed with nature in the unspoiled wilderness at beautiful Walden Pond near Concord, Massachusetts. But here we were in an ugly vacant lot in downtown Milwaukee!

But children see things differently! They squealed with delight at the sight of the weedy grounds. While I sat on part of the old building's foundation with sleeping infants, the older three explored. For several hours they brought me pieces of sandstone with fossils embedded in them, wild daisies, blue chicory and Queen Anne's Lace, daddy-long-legs, beetles, grasshoppers, and crickets. They were excited about their new-found treasure. Imagine, finding so much of nature in a vacant lot!

In later years our lives grew more diverse and the kids, now teenagers, turned to sports. I had forgotten our early assigned hobbies in nature because our youngsters chose their own continuing interests. But when our youngest child, Linda, and I

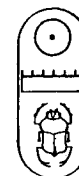
found ourselves "stuck" on a rainy afternoon in a New Jersey motel, I recalled the old days.

Quickly I interested Linda in observing birds, squirrels, and differences in pine trees. I had a magnifying glass (to read maps), but no nature books, so she collected data on the shrubbery and pine trees for later identification. Parents needn't know technical terms to encourage nature hobbies. Rachel Carson said, "... the game of identification depends on how you play it. It is possible to compile . . . lists . . . without ever once having caught a breath-taking glimpse of the wonder of life."

Nature at Your Doorstep

Observant Linda discovered that the mulch around evergreens held tiny land snails and scurrying centipedes. Sparrows sang from a perch in the pine outside our window, and we paused to listen. She made rubbings of leaves, placing the leaves under a sheet of paper and rubbing wax crayon over them, allowing the leaves outline and veins to make a picture.

One morning before the pool opened, we spent an hour finding cross-sections of fish fossils in decorative gravel at the motel. We



used the magnifying glass to see the fossils. Applying the glass to a brown chunk of rotten bark, Linda discovered a hidden universe of tiny plants and animals. She is well on her way to a lifelong sense of wonder.

Our teenagers are still fascinated with plants, animals, and land formations. Last summer, seventeen-year-old Stephen worked at Field Museum of Natural History in Chicago, and he pinned rare exotic beetles! This year in college, he's majoring in biology. For Stephen a childhood hobby may lead to a lifetime occupation.

What can your kids do after they've turned off the television? Try "turning them on" to nature. The channels are diverse, the opportunities worldwide, and the rewards will provide a lifetime of fascinating enjoyment.

As Miss Carson wrote: "The lasting pleasures of contact with the natural world are not reserved for scientists, but are available to anyone who will place himself under the influence of earth, sea and sky and their amazing life." △

This Month's Cover

Our cover features Copenhagen's famous "Little Mermaid" sculpture. In Hans Christian Andersen's immortal and mystical tale, she forsook the world of the sea people for a chance to win a human soul. Cast in bronze, the Little Mermaid gazes out across the waters of Copenhagen's busy international harbor. Andersen's haunting fairytales contain the profound meaning and mysticism characteristic of the Danes' Nordic past. This month thousands of Rosicrucians from throughout the world will gather in wonderful Copenhagen for the 1984 Rosicrucian World Convention (August 1-5). In true fraternal spirit, dedicated to the highest ideals, Rosicrucians will convene in this historic land—Denmark—which traces its Rosicrucian traditions back to medieval times.

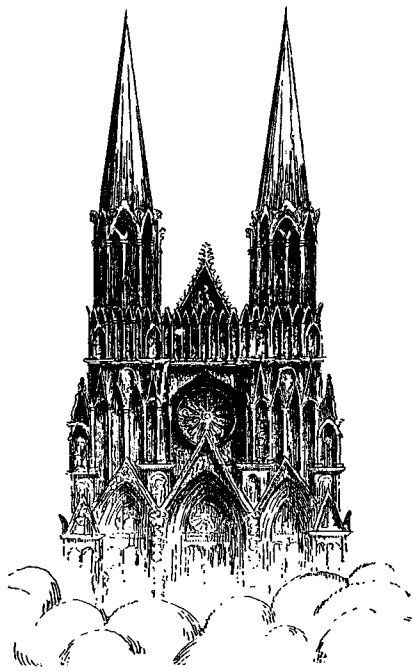
(Photo Credit: Danish Tourist Board)

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")

*The
Rosicrucian
Digest
August
1984*



The Celestial Sanctum

The Practical Life

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

THE MASTER ROSICRUCIANS of the past and present have all been extremely practical individuals, demonstrating their powers of accomplishment in the fields of business, science, literature, and the arts. They have demonstrated this practicality by utilizing the arts taught through the Rosicrucian teachings. However, their mystical endeavors have also enabled them to see a higher aspect to the practical side of mysticism.

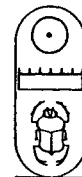
It is important for us to realize that practicing Rosicrucian principles brings about a new order of thinking. We may already have been well schooled in many aspects of the business and academic world, yet our mystical endeavors bring about such a transformation of this professional training

that we often lose perspective of what our mystical exertions can do for us. A Rosicrucian is a practical individual, but he is also striving to attain certain mystical ideals.

For some students who envisage these ideals, a transformation often takes place; they put aside their practical training in the belief that mysticism requires a different form of thinking and acting. Obviously, such students need to realize that the practicality of the Rosicrucian ideals is equally as important as their spiritual values. Having one's head in the clouds will prove disappointing when one is faced with a real crisis in life. Only the student who has endeavored to apply all he knows to the affairs of his daily life can face these crises with an equanimity which the student whose head is in the clouds cannot do.

Being practical means having the ability to use all we know and have mastered in the spiritual and psychic levels of consciousness so as to understand all aspects of the problem or crisis with which we are faced. It is amazing how simple most problems appear to be once we turn our full and enlightened gaze upon them. We know intuitively how to handle the situation; we feel great satisfaction when, in turning our attention to our problems, we look at them from the higher aspects of the mind and quickly find simple methods for their solution.

We must also view our daily difficulties with the "eyes" of the heart, as well as the physical eyes. Much valuable experience can be gained from our daily problems when we see them with the eyes of the heart. Life is like a school for advancement, but only when we face our individual problems and difficulties can the inner self make this advancement. The uneventful activities making up our daily lives will advance our inner consciousness and spiritual development very little. Only by learning to think more spiritually and on a higher level of consciousness, only by overcoming our difficulties—which in the main are related to our contact with our fellow human beings—will we advance in our mystical understanding. Only by striving to think good, noble, and more loving thoughts will the spiritual awareness of each of us begin to unfold like a rose. ➔



This unfoldment of the inner consciousness is brought about by striving to think and love in more universal terms. That is, when we are faced with problems that bring our thinking to a level which creates aggravation and strife, we ennoble our character by thinking on a higher and more spiritualized level. It is not a difficult task; we all know we can think pleasant and happy thoughts when in a happy mood. But when our emotions are put under stress, we must use all our abilities and strength of character to raise our thinking from the lower level to which it is prone to fall, to the higher, more detached, and harmonious thinking of the mind. If we are successful, we will immediately feel a great sense of harmony and satisfaction because we know we have suddenly mastered a difficult situation and reached in a way that gives us great pleasure. Our thoughts are no longer of jealousy, envy, and other negative feelings and emotions, for we have found the key to spiritual development by reversing the process and thinking on a higher level of awareness.

Applying the Principles

Our Rosicrucian teachings are of immense value because they enable us to develop a discerning and analytical attitude to all events in life. Our personal growth depends upon our ability to apply many of the Rosicrucian principles we are taught. We can learn to look at life in universal terms rather than the limiting and more personal view we have had hitherto. This enlargement of our awareness of the universal life reveals a breadth of vision which few human beings acquire as most look at life with a limited range of vision. Our training through the grades of instruction enables us to see things from a much broader point of view, and it behooves us to allow this greater vision to grow gradually within our consciousness.

When we need this power of the heart and mind to help not only ourselves in solving some serious problem or crisis, but other needy souls who look to us for help and guidance in their hour of need, we will be astounded by the abilities we can exercise when calling upon our inner powers for assistance. Many are the times where we have seen demonstrations of remarkable

endeavors when the need was there. No doubt some members feel that they have little development to show after years of practicing Rosicrucian principles. Yet when the need arises, they will surely demonstrate how fully they have mastered many psychic and spiritual principles, and they should have confidence in the fact that, when they have a need, their inner self will respond to the challenge.

Let us remember that although the Rosicrucian life is not the life of millions, we still must live and work alongside of the rest of humanity. We are one of them, although our training and thinking sets us apart. Yet our hearts are tied irrevocably to the heart of humanity. Our duty is to assist those who have need for the service we can render and for which our Rosicrucian training and development has prepared us.

We should not look for some worldly mission remote in time and place. Our mission lies just where we are, in the heart of humanity, not in some distance place or for some momentous occasion. God works in a mysterious way His wonder to perform, it is said. So true is this that we often overlook our fellow human beings with the thought that our true mission in life is to be revealed to us in some remarkable psychic vision. We only mislead ourselves if we think in these terms. Rather, the men and women we meet and associate with each day, whether they be family, friends, or even mere acquaintances, have needs which give us golden opportunities to reveal the service for which we have been trained through the years.

Our Great Work

This then is our great work. The tasks we have to perform may seem small and simple, but millions of our fellowmen need these small tasks; they too must grow to a point where at some time in the near or distant future they too will be called upon to seek the greater light. We must ever be vigilant for those signs of the seeking souls who search for a way of escape from the chains binding them to their wheel of burdensome suffering. We can be the instrument of great service to these humble souls with whom we associate each day.

Some members may think that only those of high estate, great intellect, and

social standing should be admitted to the portals of the Order. It would be a mistake to think that the majority of these people need the mystical life. They feel that they have achieved the highest pinnacle in this material life and have little or no interest in things of the spirit. But the masses who come up along the path by way of suffering, deprivation, difficulty, and heavy burdens are reaching and grasping for something to uplift them, and we should be there to offer a hand of service.

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.

The Power of Silence

MANY TIMES the power of silence has moved my life into new understanding and higher levels of consciousness. It has become a living force in every phase of my life, helping to avoid conflicts, giving strength in emotional crises, and attracting the shy to speak.

I had learned long before I went to school to stop talking and listen to what was being said by others. My father had impressed upon me the importance of learning by observation, rather than questioning. His Iroquoian forbears had taught their children this way. A papoose soon learned to observe his mother at work and know that he must fit into her life. There was much time for contemplation and mental growth, strapped into a basket, swinging from the branches. Much needed to be learned before the young adult was given permission to question. Pertinent questions were answered from the accumulated store of tribal answers. All other questions were directed to the Great Silence. Youths were taught to go into the wilderness alone to commune with the Great One in silence for guidance and knowledge. They were taught that spoon-fed knowledge has a way of escaping us and knowledge grasped from within holds greater value. The seeds need only be sown. The fertile mind will nurture, strengthen, expand, and illumine.

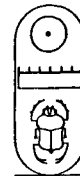
This rule of learning by listening and observing gained even more merit when I

learned that some of the world's great philosophers imposed silence upon their students for a year or more. During that time the student absorbed and contemplated, finding his own answers.

In high school the "strong silent type" took on real truth when I watched how my quiet, controlled classmates were turned to for leadership roles. The scattered thoughts spewed out by the talkative were given little credence. The power of silence was at work.

Another aspect of the power of silence was presented to me recently when a realtor friend complained to me during lunch that she seemed to be having trouble holding a client's interest. She was ready to concede that buyers would rather deal with a man. Knowing her talkativeness, I suggested she drop one pearl of information at a time and wait for an interest or curiosity to be aroused. Letting them seek the information from her rather than pouring it out became the secret of her later success. The moments of silence interspersed in conversation gave needed time to ask questions. She became an expert at selecting clues and letting others talk. Again, silence was at work.

The power of silence has become a living force in every phase of my life. There has come a knowingness of when and how to use it most effectively. I somehow feel I share the secret of Mona Lisa—the enigma and power of silence.—Betty Baker, F.R.C.



Rosicrucians and Karate

A Meeting of the Ways

by Lois de Vries-White Eagle, F.R.C.

IT'S ONLY a piece of colored cloth to an outsider, a way to distinguish levels of skill among martial artists. But to the karate student, his belt also symbolizes a personal struggle that transcends physical strength or technique. His journey up the mountain, though he may take a different path, is similar in many ways to that of Rosicrucians.

Rosicrucians who participate in karate will find their life values reinforced by their karate—and their understanding of karate made more profound by their experience as Rosicrucians.

How does it all come together?

The training methods used in a good karate school are designed to develop physical, mental, and psychic growth and coordination in ways that resemble those used by the Order.

A karate student progresses through graded ranks which are represented by various colored belts. Each rank requires the achievement of a certain proficiency, but the individual advances at his own rate. No comparison is made to others and, except at tournaments, competition is discouraged.

Rosicrucians who take karate can expect to feel less internal pressure to move up in rank than their peers because, knowing that mastery of self may not come in this lifetime, we are more open to the teacher's injunctions not to set time limits on our physical or mental development.

Karate students are asked to "empty your cup" of preconceived ideas and approach their training with an open mind, much as Rosicrucians are asked to become "walking question marks."

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At the beginning, a sense of clumsiness overwhelms the karate student, but through constant, sometimes boring, repetition, he eventually reaches a point where his body produces the desired movements automatically and instinctively. Such an experience can renew a Rosicrucian's willingness to practice psychic experiments over and over, even though he may see no immediate tangible results.

The karate student generally approaches his first sparring match with fear and holding-back. He is encouraged to "just fight," in whatever way comes to him. Soon he is shown how to redirect his opponent's force in the same way that Rosicrucians learn to redirect natural laws.

Let It Flow

Next he learns to have only one target at a time, just as Rosicrucians have only one goal at a time. The ultimate aim in sparring is to "let it flow"—let the body take over—similar to the way Rosicrucians release a thought into the Cosmic.

Just as in the Rosicrucian studies, concentration, visualization, and breathing play important parts in the karate student's development. He cannot do karate and think about something else at the same time. In a physical sense, concentration is much easier for the karate student to practice. The first time his mind wanders, he is likely to find a fist in his face.

Visualization is somewhat more difficult to achieve, but it is an important key to practicing form and sparring when alone. Trying to "see" an opponent quickens his mind and reflexes, while bringing about the fighting attitude so necessary for the proper execution of technique.

Various types of breathing can strengthen technique or lessen the effects of an opponent's direct blow. As in Rosicrucian practice, the karate student may combine breathing with concentration to produce a desired result. He tries to focus his mind and energies to produce a concentration of physical force at a specific point. This is the power behind the flashy "breaking" techniques used in public demonstrations.

Most people don't realize that breaking has little to do with physical strength. The student doesn't think about breaking the board, but about placing his hand or foot at a point beyond it. Discipline of mind and body is required, however, for an instant of distraction can result in serious injury.

The karate teacher, or Sensei, will often speak about getting "tuned up," a physical counterpart of Rosicrucian attunement, in which the student attempts to bring himself into line with the physical energies of his Sensei and other students in the school. This can produce a surprising increase in energy when a student is feeling weak or having a bad day.

Changes Within

The effort and dedication required in karate combine to bring about internal changes that few bargain for when they first sign up. But step by step, the student's psyche moves along an invisible path that sometimes parallels, sometimes opposes, his physical development.

As he reviews his progress, the novice can't help but see that what he once considered a physical impossibility for himself has become a reality. The realization dawns that he can control nearly any physical circumstance, and the student becomes increasingly willing to test himself in other types of situations.

Just as he learned to block a kick or punch, he now begins to block the mental and emotional attacks of others. The effect is like the new understanding Rosicrucians gain through the rituals—understanding that is not arrived at through conscious thinking, but through active doing.

The road to confidence is neither straight nor smooth, however. This new thinking and probing shakes some basic personal



beliefs, often causing the type of inner turmoil and conflict which precede growth.

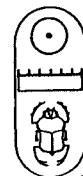
In letting go of the old to make way for the new, the karate student may experience a death of ideas, personal relationships, or unrealistic expectations. As with any death, he suffers a sense of loss and a period of mourning. The unsettlement may, in fact, be so great that the student's physical progress slows or even slips backwards. This, in turn, can lead to despair. These times are not unlike the pauses Rosicrucians make along the mystical path, as they gaze back at the winding, difficult trail they have chosen for themselves.

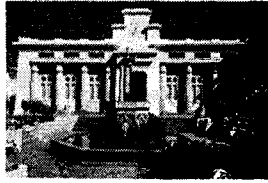
Yet it is precisely at this point that perseverance pays off, for the karate student eventually discovers that he has simply reached a plateau. In order to continue growing, he must now learn to stretch towards his best self, to reach beyond the familiar, to be willing to step into a darkened room, regardless of what may be waiting there.

He needs a certain courage to face this challenge, but the reward is a sense of accomplishment, self-knowledge, and self-respect that he will never lose.

It is a single step from physical confidence to mental and emotional self-reliance. But it is a giant step. It is also the most important step in a karate student's achievement of rank because, once taken, karate becomes his way of life—an effective means of tapping the great reservoir of his own inner strength.

In the end, the way of the karate student meets the way of the mystic, as both strive toward the same ultimate destination: mastery of self and perfection of one's character.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Stress and the Heart

ROSICRUCIAN STUDENTS endeavor to create and maintain an harmonious relationship between the physical, emotional, and mental aspects of themselves. One major cause of personal disharmony today is how we react to stress. Certain ways of handling stress are thought by some researchers to lead to heart attacks, strokes, and a variety of other disorders. By applying principles learned from the Rosicrucian teachings, can we reduce the harmful effects of stress on our general health and well-being?

Without a doubt, the major cause of death in the United States and in the Western world is sudden cardiac death (SCD).^{1,2} SCD claims in excess of 400,000 lives a year in the United States alone. By far, SCD occurs most frequently in people with recognized or unrecognized coronary artery disease, often concurrent with or subsequent to a heart attack. Coronary artery disease is a process by which the blood supply to the heart is compromised by progressive narrowing of the arterial blood vessels by deposits of fats and scar tissue, referred to as *atheroma*. The mechanism of SCD in the overwhelming number of patients with coronary artery disease is an abnormal heart rhythm called *ventricular fibrillation* (VF). During VF, the heart fails to contract in an orderly fashion and blood flow to the vital organs, including the brain and heart, ceases.

Increasing evidence that is gathering in the scientific literature points to the paramount role of psychological stress as a causative factor in SCD. The importance of the reduction of psychological stress in the

maintenance of health has long been a part of the Rosicrucian teachings.³

Psychological stress, as evidenced by feelings of fear, anxiety, depression, grief, guilt, and anger, leads to excessive activation of the sympathetic limb of the autonomic nervous system. The physiological correlates of this heightened activation include increased arousal, heart rate, and blood pressure, and heightened experimental parameters, such as galvanic skin responses. In metaphysical terms, psychological stress leads to dramatic imbalances in the human aura as manifested by an accentuation of DC potential differences between perineural cells, which surround nerve cells and are concentrated in sympathetic ganglia.⁴

Stress and Heart Problems: A Direct Connection

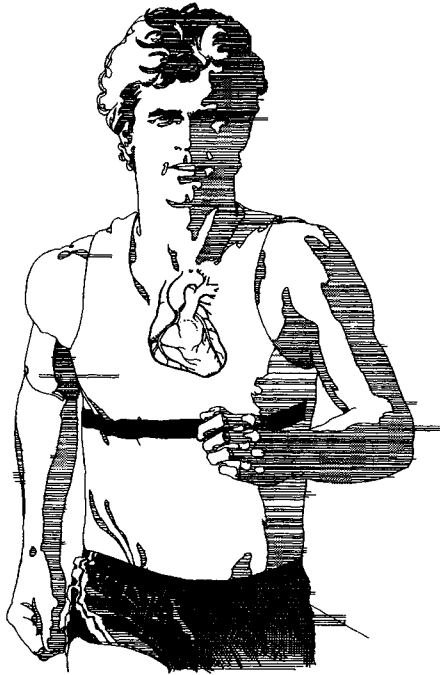
In "normal" individuals, the DC potential difference between the negative left hand and the positive right hand is 3 to 10 millivolts (mV). In studies of profound relaxation, this difference drops to below 1 mV.⁴ Conversely, during psychological stress, the difference can reach 20 mV. Repeated and prolonged hyperpolarization of this type can lead to disastrous effects.

What is some of the evidence correlating psychological stress with the phenomenon

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The author, Frater Robert Wesley, M.D., F.R.C., is board certified in Internal Medicine. Presently doing subspecialty training in Cardiology at the University of Virginia. He is also a member of AMORC's International Research Council

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of SCD? In 1971, Dr. Bernard Engel published anecdotal data from 170 press reports in which the occurrence of sudden cardiac death was associated with overwhelming extremes of emotion; most commonly, grief, fear, or anger.⁵ As alluded to earlier, the vulnerability to SCD is increased in the presence of coronary artery disease. Most of the animal experiments studying SCD restricted blood flow to the heart as might occur in patients with coronary artery disease. The vulnerability to VF is three times greater in the presence of a stressful, as opposed to a non-stressful, environment.⁶ Animals with a decreased threshold for VF also demonstrated elevations in the hormones norepinephrine and epinephrine, the mediators of sympathetic nervous system activity.

In 1976, Dr. Bernard Lown reported the case of a 39-year-old man who experienced VF in response to an overwhelming sense of guilt.⁷ The patient's in-hospital evaluation failed to demonstrate coronary artery disease or any other form of heart disease. The patient was eventually treated successfully with a drug combination including anti-sympathetic agents and a psychological

rehabilitation program which included *meditation* twice daily, jogging several miles a day, and verbalization of dream experiences.

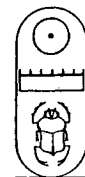
It is important to emphasize that, unlike the aforementioned case, VF is very unusual in the absence of coronary artery disease or other forms of demonstrable heart disease. Objective parameters of chronic psychological stress have been used to define a group of patients with coronary artery disease at high risk.⁸ Moreover, these same parameters have been postulated by some to be useful in predicting who is more likely to develop or manifest coronary artery disease.⁹ The risk of developing coronary artery disease is multifactorial and includes increased blood cholesterol, high blood pressure, cigarette smoking, diabetes, and a positive family history. These factors are exacerbated by a sedentary life-style which promotes de-conditioning of the entire cardiovascular system.

Recognizing Chronic Stress

Chronic stress can be habituated into a recognizable personality style, which is manifested often in the absence of noticed threats. This personality style has been termed the "Type A" personality and constitutes an independent risk factor for coronary artery disease.⁸ A few of the behavioral characteristic are:

1. Loud, explosive, terse, and accelerating speech, often interrupting another's speech prior to completion of a question or statement.
2. Punctuation of another's remarks by verbal or gestural recognition denoting impatience.
3. Clenched fist or provocative finger-pointing to emphasize a point.
4. Abrupt, emphatic one-word answers.
5. Exaggerated reactions to the impeding of time progress, such as being forced to drive slowly or waiting in lines.

The "Type A" personality exhibits overly assertive drive. Type A's are inappropriately competitive in that they cannot accept a setback in even the most trivial matters. They are the most intolerant of



people, conversations, and situations unrelated to furthering egocentric goals. They are constantly beset with the notion that there is not enough time.

Methods of Relieving Stress

Upon identifying the "Type A" personality, the medical community has been aggressive in treating such individuals, especially if they have manifested coronary artery disease. This particular type of intervention is geared to eliminate the triggers of excessive sympathetic activity and undesirable behavioral characteristics. Such strategies include restructuring the day to include mandatory non-goal directed activities or avoiding specific situations which promote the behavior or undesired physiological responses; i.e., high blood pressure, fast heart rates, and salvos of skipped beats.

In certain circumstances, it is not a situation, but rather an obsessive thought that sets the behavior or physiological response in motion. In such instances, it is imperative to focus on an entirely different theme, such as constructive thoughts that are unselfish and universal in nature. Reinforced over time, such thoughts alter the self-centered perspective of the "Type A" personality.

Rosicrucian Tools for Relaxation

A comparison of the physiological responses of various "relaxation" methods made by Dr. Herbert Benson has shown that all tend to decrease oxygen consumption, respiratory rate, heart rate, blood pressure, and muscle tension while increasing the alpha-wave fraction of brain waves.¹⁰ Whatever the method, the most important point is to teach and reinforce a method for relaxation. The Rosicrucian *overall exercise* and the specific meditative tasks assigned to Rosicrucian students in the various stages of study are effective tools for relaxation and transforming personality. A variety of other meditative techniques are also effective.

In conclusion, psychological stress plays an important role in the genesis of sudden

death. Moreover, psychological stress may be important in the genesis of underlying chronic disease states, e.g., coronary artery disease, in which sudden cardiac death is more likely to occur. Conversely, the practice of relaxation may confer protection *under certain circumstances*, not only against sudden cardiac death, but also chronic disease states. By applying in our own lives relaxation strategies and techniques, allowing our outlooks and attitudes to grow and evolve, we can have the healthy bodies we desire and maintain the state of balance and harmony necessary for continued health and well-being.

—Robert C. Wesley, M.D., F.R.C.
Member, AMORC's International
Research Council

Footnotes:

¹Lown, B. (1978) Sudden cardiac death, *Circulation* 60(7): 1953,1979.

²Pisa, Z. (1980) Sudden death: a worldwide problem In: *Sudden Death*, Kulbertus, H.E., Wellens, H.J.J. (eds.), Martinus Nijhoff Publishers: The Hague/Boston/London.

³Buletza, G. (1979) Stress and good health, *Mindquest, Rosicrucian Digest* 57(8):24.

⁴Buletza, G. (1977) Your personal healing power, *Mindquest, Rosicrucian Digest* 55(9):17.

⁵Engel, G.L. (1971) Sudden and rapid death during psychological stress: folklore or folk wisdom?, *Annals of Internal Medicine* 74:771-782.

⁶Corbalan R., Verrier R.L., Lown B. (1974) Psychologic stress and ventricular arrhythmia during myocardial infarction in the conscious dog. *American Journal of Cardiology* 34:692-696.

⁷Lown, B., et al. (1976) Basis of recurring ventricular fibrillation in the absence of coronary heart disease and its management, *New England Journal of Medicine* 294:623-629.

⁸Brand, R.J. (1978) Coronary-prone behavior as an independent risk factor for coronary heart disease. In: *Coronary-Prone Behavior*, Dembroski, T.M., et al. (eds.), Springer-Verlag: New York/Heidelberg/Berlin, p. 12.

⁹Blumenthal, J.A., et al. (1978) Type A behavior pattern and coronary atherosclerosis, *Circulation* 58(4):634-639.

¹⁰Benson, H. (1975) *The Relaxation Response*, Avon Books: New York.

What Is Culture?

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

CULTURE IS NOT innate in man. Various common, animalistic elements of human nature are present at birth and remain with man throughout life. But learning, a vital part of culture, takes place at the very beginning of a child's life. Scientific research and experimentation by anthropologists have disclosed that for the first several months the intelligence of a human and a chimpanzee infant appear the same. Likewise, in the manner of expressing certain biological desires, the human infant and the chimpanzee parallel each other for a considerable time. Differences develop at an early age, not so much the result of the superior intelligence of the human as his exposure to various environmental factors.

In the more general sense, then, culture is the refinement of man's inherent appetites and desires, both physical and mental. Culture is both a disciplinary measure and an implanting of ideas toward which man's energies can be directed. The culture of a society or people may be considered idealistic because desired goals are thought to advance the individual in some manner. This may be regarded as culture in the true sense, as an intentional refinement of the individual. However, the customs, taboos, and compulsions of a society to which a people conform, even if evolved unintentionally, are part of its culture as well. Consequently, even a supposedly primitive society has a highly developed culture.

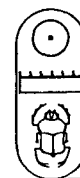
An *intentional* culture, one that creates an ideal conceived to be transcendent, may not

have actual merit. Culture itself, in other words, is not necessarily beneficial, no matter how scrupulously taught or applied. The content of culture is a human evaluation. It rests upon what man conceives as the *summum bonum*, the highest good, of which the human being is capable and which he should attain. History, from ancient times until the present, is filled with states and peoples who have, by military might and domination, imposed what they considered an exalted ideal upon others. Their culture was fashioned to such concepts and they arrogated the power to impose them. Other cultures, such as that of Tibet and some sects in India, have manifested a religiosity at the sacrifice of all other human interests and endeavor.

A culture may easily become a cult. In this sense it is the inordinate worship or devotion to a system of beliefs, preparation, and activity without regard for the effects upon other potential aspects and accomplishments of human nature. We can say that the cult of materialism and technology is very prevalent today. The material advantages to the objective nature of man are stressed at the expense of man's other possible refinements.

The Ideal Culture

Is there any standard by which we can determine a truly meritorious culture, one that should be the ideal of all men everywhere? A cogent approach to this subject is to set up two general goals which culture



should serve. One may be considered negative in function, as it deals with man's faults; the other is positive, as it involves man's needs.

A people eventually learns that certain conduct indigenous to their society is harmful as it interferes with their personal welfare or conceived ideas of good. These faults are then proscribed and become taboos. Men appraise certain behavior and inclinations among their kind as weaknesses which are then suppressed. These suppressions are motivated either by social demands or by a gradually developed moral sense. Thus, for example, murder, rape, and theft are types of human conduct a society cannot tolerate for its own self-existence. Culture not only prohibits such acts but attempts to rationalize as to why they are wrong.

One procedure for correcting conceived faults involves some method of punishment. Therefore, tables of laws, codes of ethics and morals, and trial methods for the accused become essential aspects of a culture. Examples of such legal documents are the code of Hammurabi in ancient Babylon, the Mosaic law of the Jews, the laws of Pericles in Greece, and the Law of the Twelve Tables of the Romans. Such laws were attempts to refine the otherwise uncontrolled passions of the individual.

The other aspect which culture seeks to achieve, as previously stated, is to provide for the needs of man. The principal biological need is the providing of food and shelter. Culture, in this regard, is principally external, as man comes to refine his environment by development of arts and skills. The results are commonly called civilization. The plow, for example, is a definite advancement over the hoe. Agriculture in general, the cultivation of the soil to produce food at man's will instead of a nomadic wandering from one green pasture to another, is still another cultural process. Grinding flints and casting metal ores was a tremendous cultural advance over the mere chipping of flints to form crude saws and knives.

As one walks through the galleries of the Rosicrucian Egyptian Museum in Rosicrucian Park, he is taken on a tour through [22]

many centuries of cultural progress. He sees, for example, an array of prehistoric flint implements from Egypt dating back to the Neolithic Age, approximately 30,000 years ago. He sees how the edges of knives were first made by percussion, that is, chipping one stone with another. The next development was the pressure method. One stone was laid along the edge of the tool stone and then pressed down so as to break off the undesired projections on the tool stone. The final stage was the grinding of implements, a great step forward in man's culture and in the mastery of his environment. In still other galleries of the museum we see similar evolution in the making of pottery, utensils, and objects for personal use and comfort.

Cultural Progress

Culture was not simply refinement of man's environment; it also involved refinement of man himself. Man's sensitivity, aesthetic inclinations, mental vision, and concepts of his own nature and his world were developed. As man's aesthetic sense was given expression, he developed the arts of drawing, painting, and architecture. Though these served utilitarian purposes as well, they satisfied an urge for the creation of harmonious line and form and the arrangement of pleasing colors.

Man's instinctive curiosity was cultivated by a concentration upon specific things so as to observe their function and discover their cause. This was the beginning of science. But, before science developed, ideas about phenomena that could not be objectively proved were formulated into beliefs and abstractions that led to the foundation of religion, metaphysics, philosophy, and mysticism.

The greatest culture of any age is one that contributes to the perfection of man. Before such can be accomplished, a thorough analysis of the nature of man must take place. There must be an understanding of his physical needs, psyche, and mental being. A single attribute cannot be cultivated to the detriment of other aspects of human nature. A category of human nature may require less development so as to permit the expression of others. Some individuals may become nearly perfect physical beings and

yet be lacking in necessary control of their emotions and passions to the extent that they could menace the psychical and intellectual expression of other men.

Conversely, coldly unemotional persons, even though geniuses intellectually, might obstruct that sensitivity in others that constitutes the necessary impulse for a sense of moral righteousness. Also, in extreme asceticism and self-mortification, we observe the neglect of the physical being and often the intellectual as well.

The Goal of Culture

The goal of culture should be the perfection of that in which man can excel. It is impossible for man to so develop himself physically that he is superior to all other living things in strength and in the acuteness of the receptor senses. Through his superior intellect he has learned that he cannot achieve physical supremacy. Even if it were possible, it would not provide him the greatest satisfaction as it would leave ungratified

too many desires—too much of himself would still remain unfulfilled. Therefore, the perfection of the physical must be in terms of health, normal function, greater longevity—but no more. Such physical harmony can be used as a substantial basis upon which the psyche and intellect may be cultivated.

In cultivating the psyche, man acquires a greater feeling of attachment to, and oneness with, all being. He has realization of the greater self—the Cosmic. With the cultivation of the intellect, of reason, ways and means are ascertained for the preservation of the physical and the awakening of the psyche.

Culture, then, can be symbolized by the triangle. The base is the physical and the other two sides are the psyche and the intellect. Without this symbolic structure and its application, the culture of any age is imperfect, no matter how prominent a single phase of its development may become.△

The nature of the Infinite cannot suggest the finite. An Infinite is boundless; there are no limits which can be perceived within it. Although the notion of the finite cannot rise from the Infinite, what appears as finite implies the possibility of its expanding beyond itself. From the finiteness of his own being man came to realize the infinity of the universe about him.

—Validivar

Rosicrucian Glossary

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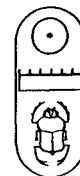
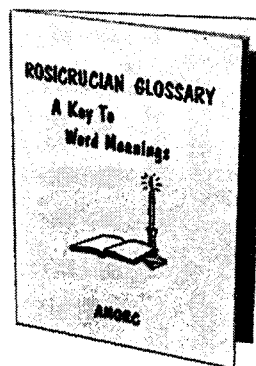
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Psychometry As An Aid to Archeology

How psychics are being used by some archeologists to locate areas for excavation.

by Sylvia Webb, F.R.C.

WORKING with the well-known psychic Aron Abrahamsen, Dr. Jeffrey Goodman, holder of the first doctorate ever awarded in Psychic Archeology, uncovered an early man site in an area which showed no surface indications at all.

In answer to a written request from Goodman seeking information on early man in the southwestern United States, Abrahamsen directed the scientist to an area just outside Flagstaff, Arizona. Although archeologists and anthropologists from the University of Arizona and the Museum of Northern Arizona denied the possibility of such a site, Goodman was able to locate a site occupied by humans over 100,000 years ago.

Dr. Goodman is not the first to use psychic assistance in archeology. The head of the Archeology Department at the University of Toronto has worked with psychics on several occasions, as have other Canadian archeologists.

In 1941 a Polish psychic, Stefan Ossowiecki, was able to hold artifacts and describe scenes of early man of 15,000 years ago. His examiners consisted of experts in various fields of geology, archeology, and anthropology, who were able to verify much of what he described.

Edgar Cayce (1877-1945), often called the "Sleeping Prophet," gave thousands of "readings," many of which included information about early civilizations. A good deal of this information was later proved to be correct.

In 1908, Frederick Bond, one of England's foremost authorities on medieval church architecture, was appointed director of the excavations at Glastonbury Abbey. Working with a psychically gifted friend, [24]

Bond soon had a working plan of the abbey. Subsequent excavations began to verify the accuracy of these plans even though they were unique among medieval churches and unexpected to Bond. Unfortunately, in 1918 Bond published the story of how he had acquired his plans. The ensuing uproar ended with Bond being dismissed and the trenches filled in by the owners of the property, the Church of England.

The Theory of Psychometry

The concept that someone could be sensitive to emanations from an inanimate object goes back hundreds of years. In 400 B.C. the Greek philosopher Democritus stated: "All objects and people continually emit images or particles at an atomic level and these images have a life of their own capable of impressing themselves on anything in the universe."¹

Paracelsus, a 16th century alchemist and physician, acknowledged a fundamental life force; a spiritual essence which enables substances to interact. Thus everything is alive. He called this force *munia*, and believed it radiated within and around man, "like a luminous sphere," which could be made to act at a distance through mental powers.

John Dee, an Elizabethan occult scholar, agreed. He said all things in the cosmos radiated their forces to all others and received their energies. He recommended the use of a crystal ball as a focus for psychic perception.



In the 17th century, German philosopher Gottfried Leibniz devised a philosophy centered on what he called a *monad*, which he defined as the fundamental unit of consciousness. He believed all matter was alive and sustained by its monads. The more evolved the organism, the more conscious its monads. Thus a rock would be asleep for all practical purposes and a man highly awake and conscious.

The 18th century Viennese physician Franz Anton Mesmer wrote, "Everything in the Universe is contiguous by means of a universal fluid in which all bodies are immersed."² According to Mesmer, an object can be charged by a person so that its magnetism can be detected by a sensitive.

The first study of psychometry was published in 1849 by J. Rhodes Buchanan, an Ohio physician who coined the term. He discovered that some of his patients were able to "read" the types of medicines sealed in envelopes, and that they could describe accurately people whose letters they were given to hold. Buchanan then attempted to

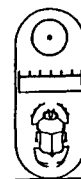
unlock archeological mysteries using sensitives and psychometry.

Several years later, William Denton, an American geologist, asked his psychically gifted wife to hold objects that had archeological or geological significance. She was able to give vivid impressions of various historical periods.

Psychometry's Practical Application

If vibratory energy from past events can be tapped and interpreted by a sensitive trained for the work, it would be an incredibly effective tool for archeologists. Dr. Goodman writes, "Psychic Archaeology is presently being conducted everywhere from South America to Russia. Archeology today is in the throes of a revolution where ESP is replacing the spade as archeology's primary tool."³

Only recently have archeologists been willing to admit that psychics are becoming everyday tools of their trade. Dr. Eugene Osty, a French physician, has formulated several premises on the function of objects



used in psychometry. It was his conclusion that the object used serves only as a "pointer" or focus much as Dr. Dee's crystal ball, and is not the source of the information.

Some of Osty's conclusions are:

1. The token object helps guide the sensitive to contact the information required.
2. The psychic is not dependent on the object and the object can be destroyed after contact is made without affecting his rapport.
3. The physical or chemical constitution of the object is of no importance.
4. The amount of data received is not determined by the length of contact with the object.
5. The time elapsed since the object was in contact with the area of origin is irrelevant.
6. If diverse objects are in contact, it will not confuse the psychic's impressions of them.⁴

A Test of the Theory

To test the theory that some people can "tap in" to the past experiences of items taken from ancient historical sites, an experiment was recently conducted at a Rosicrucian Lodge using eight volunteers, five men and three women. None of the subjects were experienced in psychometry beyond being interested in the theory.

Five articles from different areas were used as contacts—four pieces of stone or similar material from buildings and structures, and the broken handle from an amphora, a clay water jug. The volunteers were first seated in a darkened room and instructed to spend some time meditating on what they were trying to accomplish and in clearing their minds of extraneous thoughts.

One at a time the volunteers were taken into an adjoining room and seated in chairs facing an audience of approximately thirty people. They were instructed to close their eyes while an object was placed in their hands. They were to spend a few moments with their eyes closed, gathering impressions before looking at the object, so as to [26]

prevent the conscious mind from immediately using logic to block out or qualify any first impression.

Each volunteer was given two items, one at a time, at random, to examine. The only exception was one participant who asked to be excused after the first item. Therefore there were fifteen readings, three for each item. After the reader was finished, he was permitted to join the audience. No one except the experiment conductor knew what the article was or where it came from until the experiment was completed.

The Readings

Article No. 1: A spindle-shaped piece of golden-colored stone approximately two inches long.

Impressions: A man in an elaborate head-dress; a dome-like structure overhead with open beams and windows; a long, narrow street or passageway; feeling of damp or water; 14th or 15th century, 1700s; carriages with horses; people in elegant old-fashioned clothing; ladies in long skirts.

Identification: This was a piece of stone from the fan-vaulted ceiling of Fountains Abbey in Yorkshire, England. The structure, which extends 300 feet and has windows down both sides, was at one time divided into several sections for storage and comparable functions. It extends to the River Skell, which acted as a cooler for perishable foods. Fountains Abbey was started in the 12th century, flourished during the 14th and 15th centuries, and was dissolved in 1539. In 1768 the property was incorporated into the ornamental grounds of Studley Royal and was partially cleared and landscaped. It became a popular spot for picnics and drives, and paintings exist showing carriages and groups of elegantly dressed people enjoying the grounds of the abbey.

Article No. 2: Six small cubes of tile.

Impressions: Palm trees; small village; sheep and goats; Mediterranean areas; flowing water; a door shutting off a bright sunny landscape into total darkness; distant mountains.

Identification: Six pieces of mosaic floor tile from Dougga, Tunisia, in North Africa. Once called Thugga and a part of Caesar's

Africa Nova, the ruins of Dougga cover sixty-two acres. The tiles came from a walkway leading to the baths and gymnasium. Dougga today is a magnificent, almost completely unexcavated ruin in the desert with distant mountains to be seen on the horizon. There is a Libyo-Punic (i.e., Carthaginian) mausoleum close to the site where the tiles were recovered, perhaps accounting for the "door shutting off light." At its height, Roman Thugga had a population of about 5000. Now all that remains is a small Arab village with the usual goats and sheep.

Article No. 3. An approximately three-inch-long curved piece of fired, unglazed pottery.

Impressions: Late Roman article; statues; very hot and dry; lots of palms and flowers; head of an eagle; woman in robe carrying a water jug on her head; water being dipped from a pool; sadness that the item was broken and no longer useful; rock walls.

Identification: A broken piece of a water jug handle from the Roman ruin at Oudna, Tunisia. Once the halfway point of the aqueduct built by Emperor Hadrian that ran between Carthage and Zaghuan, Oudna was a garden spot with flowers, trees, fountains, and statuary. The standard of Imperial Rome displayed an eagle.

Article No. 4: A knobby, fist-sized piece of red sandstone.

Impressions: Seascape; brilliant blue water; tunnel; ocean shore; wooden rail fence; hot; strong feeling of curiosity of many people; very powerful woman in charge of things; narrow road stretching across a desert.

Identification: This piece was taken from a passageway wall in Carthage, Tunisia. In approximately 814 B.C. Elissa, a Tyrian princess, fled her brother's persecution and with a group of fellow Phoenicians founded the city of Qart Haddasht (Carthage) on the shores of the Mediterranean. (In the *Aeneid* Elissa is known as Dido.) Carthage grew to be the greatest power in Africa and the western Mediterranean. At its height, the Carthaginian Empire included most of the western Mediterranean lands. Today the city which produced Hannibal is the site of a modern resort and residential area which rises on the hills above the ancient port.

Parts of the ancient city have been reclaimed by the Mediterranean, but archeologists work constantly to restore and preserve the surviving ruins. Because parts of these ruins are structurally unsafe in their present condition, public access is restricted by wooden rail fences. The city itself is reached by a narrow, dusty road across the desert.

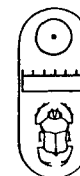
Article No. 5: A small, sharp-edged sliver of stone.

Impressions: A group of angry people; stone stings the reader's hand; glimpse of a man's leg in a Roman sandal with a skirt above it; someone involved in sorcery and secrecy; unpleasant negative feelings; color green; grief and sadness; road through a mountain pass; woman glaring at something or someone; great anger.

Identification: This was a piece of the rubble fill from Hadrian's Wall, Northumberland, England. Built on order of the Emperor Hadrian to keep the barbarians at bay, the wall roughly parallels the Scottish border and was manned by Roman soldiers. In A.D. 61, Tacitus described a confrontation between the Britons and Romans: ". . . dense array of armed warriors while between the ranks dashed women, in black attire like Furies, with hair disheveled, waving brands. All around the Druids. . .pouring forth dreadful imprecations, scared our soldiers."⁵ All three of the volunteers given this article remarked that it tingled or stung their hands and gave off very negative feelings, and each asked to put it down within a short time of receiving it.

Conclusion

It would appear that more than coincidence or chance is operating in the field of psychometry as it applies to archeology. Admittedly none of the impressions were concrete enough to provide detailed descriptions, nor were the readers trained or particularly skilled. However, the fact that three people operating independently could pick up the same negative, hostile feelings from a piece of rock or envision a Mediterranean seascape while holding another object must convince even the most skeptical that such experiments reveal something as yet unexplained and untested which needs further study. The concept that someone



properly skilled and trained could hold an artifact and reveal its history is too exciting to ignore. Δ

²*Ibid.*, p. 160

³Goodman, Jeffrey, *Psychic Archaeology—Time Machine to the Past*, New York: Berkley Books, 1980.

⁴Rogo, D. Scott, *Parapsychology—A Century of Inquiry*, New York: Taplinger Publishing Co., 1975, p. 157.

Footnotes:

¹Regush, N.M. & J. *Mind Search*, New York: Berkley Publishing Corp., 1977, p. 158.

⁵Hadas, Moses, *Imperial Rome*, New York: Time, Inc., 1965, pp. 32-33.

Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

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

Weaving Our Destinies

SELEDOM do we pause in our periods of meditation and concentration to reflect upon the processes whereby we weave our destinies and determine our future lives and activities. Too often we take it for granted that we have a definite work to do here in this life and that we should concern ourselves with what lies immediately before us. We have no concern regarding the future—the great future beyond the present horizon.

Too many of us feel that if we make good preparation for tomorrow and for the years that lie ahead, just this side of the spiritual horizon, we will be doing our duty by God and man and laying a sufficient foundation for whatever existence there may be for us after transition. Very often our attitude is that "the distant future will take care of itself if we are diligent and mindful of the immediate future."

But the truth is that while we are plotting and planning for tomorrow, and tomorrow's tomorrow, and seeing our path only so far as it reaches the borderline of transition, we are actually laying a foundation for a future existence. Whether we are believers in reincarnation or not, we are all of us believers in the immortality of the soul, the survival of personality, and the integrity and stability of character.

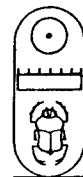
On the other hand, we know that that character and that personality are built out of the elements of the experiences of each day, and that tomorrow we are the result of what we experienced and thought and created this day. Whether that future existence is purely and wholly spiritual in an



invisible and intangible kingdom called *heaven*, or an impersonal existence wherein we are absorbed into the Consciousness of God and become a part of God, with no knowledge of ourselves as entities, it reflects also our present life. Whether we will dwell in this indefinite spiritual kingdom for a time and then incarnate in a fleshy body to carry on again an earthly activity, the fact remains that whatever of us is to survive this life after transition will be a reflection of the sum total of our experiences, ideas, ideals, standards, and convictions while in the present earthly body.

Think of the Consequences

For this reason we should be more mindful of our acts, our thinking, and the molding of our characters hour by hour and day by day. We may feel that what we determine today as being of benefit tomorrow or next month or next year is all that is necessary for our future happiness and enjoyment of all of life's blessings, but we should keep in mind that the things we do today and tomorrow, and what we plot and plan for next month or next year, may have a direct bearing and may arouse or create a reflex action of some kind in our lives and in our characters in a future existence. There the things we do today may become



of greater importance than they will in the remainder of this life here on earth.

Many things that we plan to do next month or next year, even with idealism, may be sufficient unto conditions that exist around us and in us in this earthly life; but by looking upon and analyzing those things as having a bearing upon some very distant existence, we may modify our actions. We may remold our opinions and convictions and lay a better foundation for the immediate future as well as for the greater future.

Some years ago a famous book was based upon an incident which was supposed to have happened on a bridge at San Luis Rey. The theme of the story was this: What had occurred in the past lives of a number of persons that brought them in this life from distant points in various countries to one little bridge in one little village where they all experienced transition through an accident, and yet without foreknowledge, forewarning, or any personal relationship to one another that could be responsible for their having such a mutual experience? The book was especially appealing to students of mysticism and occultism because it made one stop and ponder as to whether or not some great Master of the Game of Life did not after all move us around on this earthly checkerboard from place to place and bring us into relationships that are unusual and into situations and conditions that are unique.

Twelve Leaders

I have recently discovered a very similar illustration of this idea in studying the life of that famous French soldier, the Marshal of France, Michel Ney. He was Napoleon's great military leader and known throughout Europe as "the bravest of the brave." He was born in the same year as Napoleon, and both of them as youngsters went to special schools for military training. Sometime during their youth they met, and a friendship grew between them which ended only with their transitions. As I pondered over the strange workings of Cosmic Law that brought these two highly specialized military minds together from different parts of Europe, I began to search the records of Napoleon's life and of the life of Marshal Ney.

[30]

I discovered that the twelve great leaders who were most active in the Napoleonic campaigns and who had tremendous influence on the destiny and national life of many countries of Europe were all born in the same year. The twelve included Napoleon and Marshal Ney. They were born in different parts of Europe and were unacquainted until some Cosmic Law brought them into contact with each other, after having prepared each of them not only for a military life but for political activity, and having endowed them with special faculties and special qualities which would enable them to remold the political conditions of Europe.

Striking Similarities

In studying the lives and activities of these twelve men, I discovered that their destinies and their fates were much alike, and that each of them passed through transition under peculiar circumstances and with historical notation and with more or less fame and glory. Their lives ran along so parallel, their methods of thinking were so similar, their friendships were so strong and sincere that they constituted an empire of human minds probably unequalled at any other time in the history of civilization.

Even to the extent of being exiled, imprisoned, or separated from their homes and friends at the time of transition, the parallels in their lives were striking. We may take, for example, the fact that while Napoleon was exiled on an island, his most intimate friend and one of the group of twelve, Marshal Ney, was self-exiled in America after having escaped from an "official execution" in Paris that never took place. On the other hand, Joachim Murat, brother-in-law of Napoleon and one of the twelve, was exiled in a place where, like most of the others, he met transition through a murderous attack.

However we may look upon the life of Napoleon and especially upon his ambitions and military ideas and political schemes, we have to admit that he had a tremendous upon the remolding of political, social, economic, and other conditions throughout influence Europe; that he made as many friends as he made enemies, both politically and socially; that he reawakened

the spirit of patriotism in the hearts of the people of France, particularly when such patriotism was at its lowest ebb and a glorious nation was face to face with threatened annihilation. He inspired many ideals, inflamed many magnificent passions in the hearts of men and women.

We may view many of Napoleon's acts as being ignoble in motive or purpose, but we cannot deny that many other of his acts and intentions were as noble as any man ever conceived. He had as many strong points of character as weak ones, and he had surrounded himself with eleven similar minds and similar characters.

Even today there are many cities and towns and many thousands of persons in Europe who pay high tribute to him and to his companions. Switzerland, for instance, will never forget that it was Marshal Ney, cooperating with the idealistic plans of Napoleon, who saved the country of Switzerland from dissolution through its continued quarrels and wars among its cantons. The patriots of Switzerland will always feel that the bejeweled snuff box which they officially presented to Ney and the monument they built to him are only small tokens of the still greater monuments they have erected in their hearts to his memory and to his achievements.

Even the Duke of Wellington of England, the political and military opponent of Napoleon and of Marshal Ney, paid the highest tribute possible to Ney and assisted in planning for his escape from the unreasonable execution that had been ordered and decreed by the revengeful mind of Louis XVIII. And all of England concurred in Wellington's opinion. In fact, Napoleon and his group made friends of their enemies and won the admiration of their opponents. So far as love and esteem are concerned, Napoleon's great defeat was truly a victory.

But in thinking of these things we must remember that somewhere, some time in the past, and undoubtedly in a previous existence these twelve men had labored together or labored individually in behalf of some great plan, some great scheme, which

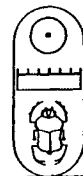
laid the foundation for their coming together again in such a strange and fortunate manner. It would be interesting indeed to know what each of them had achieved in a previous incarnation, or in a previous existence, what foundation each one of them had laid for the future, and what high ideals or what very definite convictions and beliefs they carried with them across the borderline at the time of their previous transitions.

In the Far Future

No doubt many of us today who are associated directly or indirectly in our campaign for the awakening and the developing of the Inner Self in the mass of mankind are laying foundations for the future and creating our courses of destiny, our paths of achievement, our careers of experience. No doubt many of us will be rejoined and reunited in perhaps closer companionship and in more intense activity, and historians of the time may wonder at the strange trick of fate that brought together so many persons of diversified nationality or tongue or social position in life.

Just as surely as we enjoy tomorrow and next week, next month and next year the fruits of our actions, the accumulative effect of our thinking, our studies and our experiences of today and tomorrow, so we shall be face to face with a standard of character and a path of activity in the distant future, resulting from these same efforts of today. We are all builders of our destinies, creators of our fate. But the stones in such a building and the elements of such creation are laid unconsciously and consciously in the things that we do and think, that we believe and take unto ourselves as parts of our character and our personality in each conscious and unconscious moment of the present time.

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



The Summer of God's Piano

by Barbara Whitson, F.R.C.

So we may send our little timid thought
Across the void, out to God's reaching
hands—

Send out our love and faith to thread
the deep—

Thought after thought until the little cord
Has greated to a chain no chance can
break,

And we are anchored to the Infinite!

—Edwin Markham

YEARS BEFORE I read this poem I heard the words *visualization* and *cosmic attunement*, an extraordinary event in my life crystallized their mystical meanings for me. When, as an adult, my vistas and my vocabulary expanded, the realization of these terms was already a part of my consciousness.

At the beginning of the summer when I was "twelve-going-on thirteen" I did not know that this brief transitional period between childhood and adolescence would culminate in a unique benediction from the Cosmic. In the years which followed, the most distinct image in my memory of that special season would be a sturdy, black upright piano.

During my childhood the word *imaging* might have puzzled me, but not the word *imagination*. I had a vivid, boundless, and inexhaustible imagination. If I could not quite match the White Queen's ability to "believe six impossible things before breakfast," I could easily *imagine* six impossible things before breakfast. Within the course of twenty-four hours I could become a dancing gypsy, a Tahitian princess, a missionary to China, a florist, a sing-

ing actress, a choir director, and a pianist. Although we did not own a piano I would sit down at any available table, curve my fingers in imitation of Miss Hartley, the music teacher for our town's elementary schools, then move my fingers up and down this invisible keyboard, producing melodies heard only by my inner ear.

I cannot remember when I first heard piano music and was lured to its vibrations as irresistibly as a moth drawn to the light. It was always so. At school I loved to watch Miss Hartley's agile fingers performing fantastic feats on the piano in her seemingly effortless fashion. Volition suspended, I became immersed in the vibrant music.

Several years before, when I was eight years old, we moved next door to a family who owned a piano. Joanne, only three grades ahead of me in school, was already an accomplished musician. That year was one of painful, pent-up yearning alternating with the transcendent joy of listening to the sublime music floating out from the open window of Joanne's music room. She usually practiced after supper; at the first strains of her melodic chords I would run to the edge of our yard, about ten feet from Joanne's window, and sit down on the lush grass where its pungent scent mingled with the fragrance of the nearby lilac bushes.

Soon I would be transported to a realm of pure harmony. I did not know where I was or who I was. I was conscious solely of pulsating cadences above me, below me, around me. I floated on a wave of rhapsodic sound.

When the last notes of this celestial concert ceased and the reverberations in my head subsided, I would open my eyes to

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find myself lying on the cool grass, the intoxicating scent of lilac swirling around me while overhead the phosphorescence of darting lightning bugs flashed in the twilight. The longing for a piano of my own throbbed in my heart, but I told no one.

As the third of five children (later six) I understood the economic situation of our family. My father, a machinist in a hosiery mill, worked long, hard hours to provide us with the necessities of life, and we had few of its luxuries. Housing, food, and clothing were necessities. Book fees and school supplies were necessities. A piano was not a necessity. I could not—and did not—ask my parents for a piano.

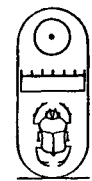
One day Joanne's mother invited me over to "play" their piano. Perhaps she had seen the skinny, barefoot child sprawled on the ground during Joanne's practice periods, or perhaps she had heard me singing. (At an early age I discovered my talent for making music with my voice, and singing was as natural to me as breathing.) I did not question her motives but eagerly accepted and hurried over for the first of many visits.

I would place my fingers on the keyboard as I had seen Miss Hartley and Joanne do, then press down one note, then another, and another, experimenting with various combinations to find harmonious chords. It was not as easy as it looked.

I would study the open book on the music rack where a congregation of black and white notes paraded across the page in an intricate procession, some of the notes carrying banners as they marched in peaks and valleys through the horizontal lines. If only I could decipher this musical code!

One day that winter, after a frustrating and futile attempt to produce harmonious sound on Joanne's piano, I removed my fingers from the keyboard and released the foot pedal, dismayed at the cacophony which resounded. It was decidedly not beautiful. How could Joanne's mother endure such clamor? I could not bear to hear it.

Turning around on the bench I stared into the fireplace as a blazing log shifted in the grate, sprinkling ashes down to the hearth. I might as well throw my dreams



into the flames, I thought. Disheartened, I closed the piano lid and trudged down the hallway to the kitchen to thank Joanne's mother. She smiled and repeated her offer to come again. I said nothing; I knew I would not return to flail away at the keys only to create a dissonance which added to the burden of my small heart.

Whether I could have resisted the enchanting magnetism of Joanne's piano I will never know. After the school term ended we moved two blocks down the street. Our next-door neighbors did not have a piano.

Joys of Exploring

There were compensations in our new neighborhood for the absence of Joanne's music. The dense woods behind the house served as our playground, museum, and jungle; we climbed trees, collected pine cones and autumn leaves, feasted on muscadines and scuppernongs, gathered persimmons and chinquapins, picked violets and pussy willows, and soared through the air on our thick vine swing. On the way to school we took the "short cut" through neighbors' backyards and fields of tall grass and goldenrod, jumping the brook and cautiously avoiding the nanny goat grazing nearby, then following the footpath through thickets of honeysuckle and morning-glory.

After school I spent many hours in the swing under the maple tree in the front yard. During the long warm summer evenings all the neighborhood children frequently assembled for games: hide-and-seek, snatch club, kick-the-can, and roller bat. I discovered a secret hiding place on the slope of the garage roof which slanted away from the house; I would take an old quilt and a book, scale the trunk of the dwarf peach tree beside the garage, and then settle down for long quiet afternoons.

However, I discovered that I had not really discarded my special desire in the fireplace that dismal winter day. The unquenchable hope for a piano burned steadily in my mind. I imagined having a piano and I pretended to play this phantom piano; I prayed for a piano; I even made a wish on the first evening star, finding this an ideal moment to let my private longing float out in free expression.

Do you remember making a wish on the first evening star? Then you know, of course, that you could not tell anyone, or your wish would not come true. It was a perfect situation for me, and my fervent desire remained a secret between the bright evening star and me.

I do not remember when I stopped believing in the magic of the first star, just as I do not remember when I first learned that Santa Claus was not an actual person, and that it was my parents, not the Easter Bunny, who left those cheery baskets on the front porch on Easter morning. As the truth about Santa Claus and the Easter Bunny did not prevent me from celebrating Christmas and Easter, so the knowledge that the first star wish was only a child's fantasy did not keep me from continuing the twilight ritual. I would gaze at the glistening star and chant:

*"Star Light—
Star Bright—
First star I've seen tonight,
I wish I may,
I wish I might
Have the wish I wish tonight."*

As I grew older that radiant star became a symbol to me of the vastness, beauty, and inexplicable wonder of the Infinite. Who but God could create such a magnificent universe in which the fires of distant suns beamed their brilliant splendor to shine in our sky at night? Talk about limitless imagination! Was anything beyond the power of God? Sending me a piano was "small potatoes" compared to the incredible movements of galaxies.

What had once been a child's game thus evolved into a moment of solitude and reflection. Silently I would fling my prayer out to the blinking twilight star—and beyond—and beyond. Whether it was the pale golden star of summer glimmering in a blue-grey sky or the lustrous silver star of winter suspended over tall snow-dusted treetops, I cherished this time of tranquility. I felt my closeness to the star, the sky, the woods, the hills, and the miles and miles of space above and around me in God's beautiful world.

Then the belief entrenched itself firmly in my mind that my wish would be granted.

One day I knew. I cannot explain how I knew. God would find a way to bring me a piano.

My Preparation

In the meantime we were learning to read music at school. Miss Hartley began our basic instruction, and in the intervals between her visits our homeroom teachers continued the lessons, patiently leading us through the sight-reading of new music. We learned to identify the time signature and to clap out the correct rhythm. We would interpret the key signature, the teacher would blow the proper tone for *do* on her pitchpipe, and we would sing, measure by measure: *so-fa-so-do-re-mi*. Finally we would add the words. It was a slow and painstaking process, but no mystery at all. I was jubilant; my teachers had given me the key which unlocked the enigma of musical language. Now all I needed was a piano!

After I completed the seventh grade my mother told us that we were to move again, news which caused no stir in our household. We had lived in two other houses in this town and before that there had been two other towns; before that, another state. I felt a slight regret about leaving our congenial neighborhood, but I knew that already I was moving away from childhood activities and recreation. I sensed that I was now entering a new cycle of life. In the idiom of the times, I was "growing up."

A short time later my mother informed us that she had rented another house, and my brothers and sisters bombarded her with questions: Was it nearby? How big was the yard and did it have any trees in it? Who were our neighbors and did they have any children? My mother explained that the house, six blocks away on another street, belonged to the Yates family. Mr. Yates had been transferred to another job location and the family had to move immediately.

My mother glanced at me and continued, "As I was leaving, Mrs. Yates said to me, 'I

want to ask a favor of you. I hate to impose on you like this—but I don't know what else to do. You see, it's about the piano. It's so big and heavy, and would cost us so much to have it moved, and we can't afford it. I was wondering if you, that is, could you, do you think it would be in your way if I just left it . . . ?' "

I never heard the rest of my mother's statement.

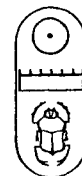
During all the years of wanting a piano I had thought of the ways in which I would express my elation when the wish finally came true. I had seen myself jumping up and down, laughing, singing, cheering, and even turning a somersault or attempting a handstand. Now that the great moment had finally arrived, I did none of these things. Instead, I sat motionless, feeling a serenity similar to all those twilight times when I had silently expressed my secret desire. A small voice within whispered, "I knew it. I knew it. I always *knew* it would happen."

Later we would move into the white frame house with the big pear tree in the front yard and the sturdy, black upright piano in the living room, and my mother would arrange for me to take private lessons. When the Yates family returned to reclaim their house and the piano, we would move again, but by then our lives had been changed irrevocably. The piano had become a part of our family, and now that we had to relinquish it, buying another one so that "the girls" could take lessons was no longer a luxury. It was a necessity.

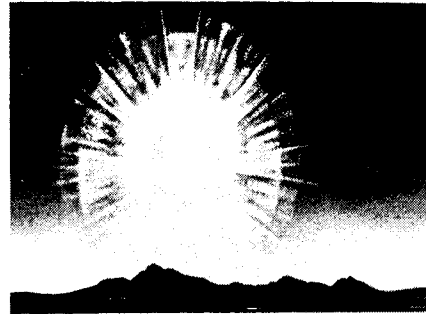
On that warm summer day, however, I was not thinking of the future. My inner eye was focused on a dazzling evening star blazing in a darkening sky high above the pine trees. Words of gratitude welled within, surging to my throat. My thoughts radiated to that shimmering star—and beyond—and beyond.

***Experiences are the threads that twine
around lives and tailor a fabric of mean-
ing. And the meaning is the crowning
glory of knowing why of each experience.***

—George Petavine, F.R.C.



Metaphysics and Mysticism



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ROSICRUCIAN DIRECTORY

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

Where East Meets West

Chinese junks and sampans mingle with sleek luxury yachts and great ocean-going freighters in Hong Kong's busy harbor. From the shores of Kowloon and Victoria (Hong Kong Island), high-rise office buildings, apartments, and housing developments look out across this fantastic harbor—an incredible intermingling of East and West.

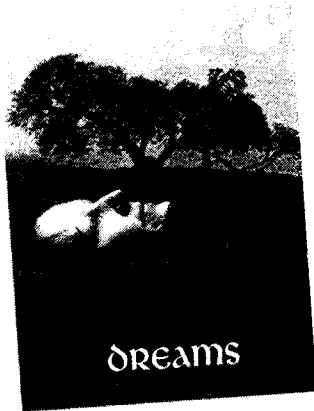
(Photo by AMORC)

Ancient Capital of Egypt (overleaf)

**The
Rosicrucian
Digest
August
1984**

From modern Cairo it is 450 miles south, along the Nile, to Thebes, ancient capital of Egypt. Thebes, on the west bank of the Nile across from Karnak and Luxor, reached its height during the Eighteenth and Nineteenth Dynasties. The colonnade shown here was built by Rameses II (c. 1333 B.C.). Later, Christians destroyed much of the beautiful sculpture and plastered over wall inscriptions upon which they painted crude religious designs.

(Photo by AMORC)



dreams

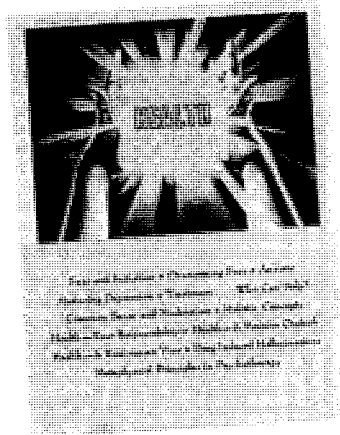
by Phyllis Pipitone, Ph.D., F.R.C.

Member of International Research Council of AMORC

The human mind has long been fascinated with the subject of dreams, the nature of the dream state, and the content of dreams. Much has been written, but little has been understood about this phenomenon experienced by us all. Popular writers have produced volume after volume describing the symbols encountered in the dream state, and providing interpretations of those symbols. Yet little has been written from a metaphysical viewpoint, particularly from a mystical perspective. This is a subject that is not only of great interest to students of mysticism, it is one that can be of great benefit when made the object of study, contemplation, and meditation.

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Like a flash of blinding light . . .

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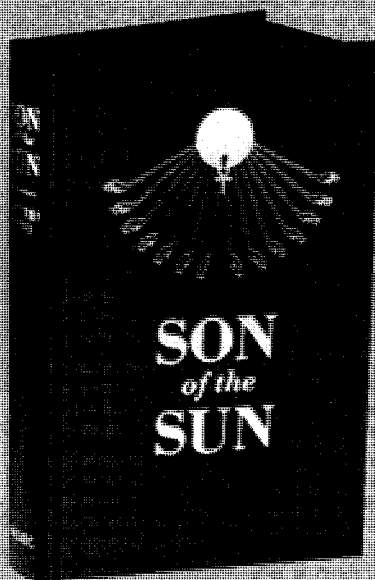
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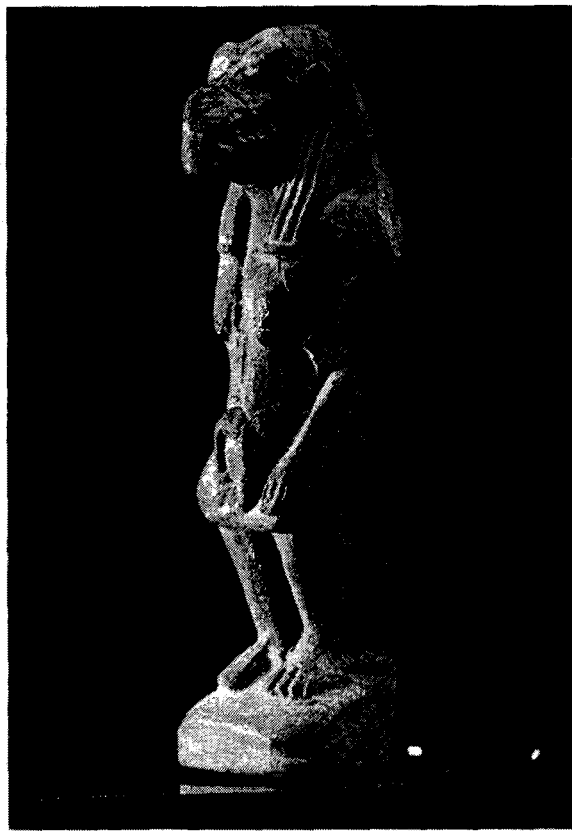
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TREASURES FROM OUR MUSEUM



*She holds in her hands
the Ankh—the key of life.*

Shown here is a statue of Taurt from the Rosicrucian Egyptian Museum's extensive collection of antiquities.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

Taurt

FROM time immemorial Taurt was revered throughout Egypt as the protective deity of expectant mothers. Traditionally, Taurt helped the mothers of gods, kings, and mere mortals in childbirth, and her help was considered essential for the preservation of the human race.

In Egyptian art Taurt is depicted as a female hippopotamus with the loins of a lioness and the tail of a crocodile. Her paws rest on the Sa, symbol of protection represented by a stylized life preserver made of papyrus, or she holds in her hands the ankh—the key of life. The literal translation of her name is "The Great Obese One."

In the Book of the Dead, Taurt is portrayed as the protector of the deceased. Amulets of Taurt were placed in tombs to invoke her protection upon the deceased's rebirth in the kingdom of the dead. In later myths she even became connected with the daily rebirth of Ra—the Sun—as he reappeared each morning on the eastern horizon. However, Taurt's basic role remained that of a domestic goddess.

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.



ODYSSEY

Benjamin Franklin

Prométhée

IN 1776, amid the glitter and charm of the French Court at Versailles, Benjamin Franklin must have stood out as a very striking individual. With his plain Quaker clothes, fur hat, long unadorned hair, and down-to-earth manner, Franklin could not be missed. Actually, he preferred it this way because he had come on business to the court of Louis XVI to plead the cause of American revolution and to solicit aid from France.

The French loved Franklin immediately for his individuality and sparkling intelligence; and his diplomatic good manners combined with American pragmatism gave him great popularity among all classes.

Indeed these same qualities had always served Franklin well. His whole life seems to be one of adventurous unorthodoxy tempered with a good deal of prudence. Leaving both school and home at an early age, Franklin was largely an adventurer—but also a self-made man. Entering the printing business in Philadelphia, Franklin applied himself diligently and in a few years owned a newspaper and was publishing *Poor Richard's Almanack*. The *Almanack* was part of business but also an expression of Franklin's philosophy—very industrious and practical—and exemplified his passion for improvement of himself and others.

Benjamin Franklin preferred to be known throughout his life as a printer, but he also excelled as an author, inventor, philanthropist, statesman, diplomat, and scientist. It is in the last category that he is perhaps least known today, although his contemporaries compared him with Isaac Newton. Franklin's experiments with electricity are well known, but his curiosity went far beyond these researches. Holding to Bacon's philosophy that all nature should be investigated, Franklin delved into such diverse topics as the path of the Gulf Stream, and disease in unventilated rooms. Returning from France on his last voyage (1785), he put the trip to good use by investigating the ocean and compiling maritime data. His inventions include practical things: bifocals, the lightning rod, a stove to better heat rooms.

Among the Founding Fathers of the United States were many Freemasons and Rosicrucians. Their influence can be seen on the Great Seal of the United States. Franklin, a Rosicrucian, greatly influenced the design of this seal with its All-Seeing Eye and Great Pyramid—old symbols in esoteric philosophy. Early associated with Pennsylvania Rosicrucians at Ephrata, as a diplomat he later came into contact with Rosicrucians in Europe. In his widely known epitaph he hints at reincarnation.

Franklin's inventive genius and love of science won him a rare honor for a colonial citizen—membership in London's *Royal Society*. Later, engaged in some secret work to further American-French cooperation during the revolution, French agents assigned the aged Franklin a code name—Prométhée. He must have brought to mind that ancient Titan stealing fire from the heavens and rendering it harmless through lightning rods!—RMT

