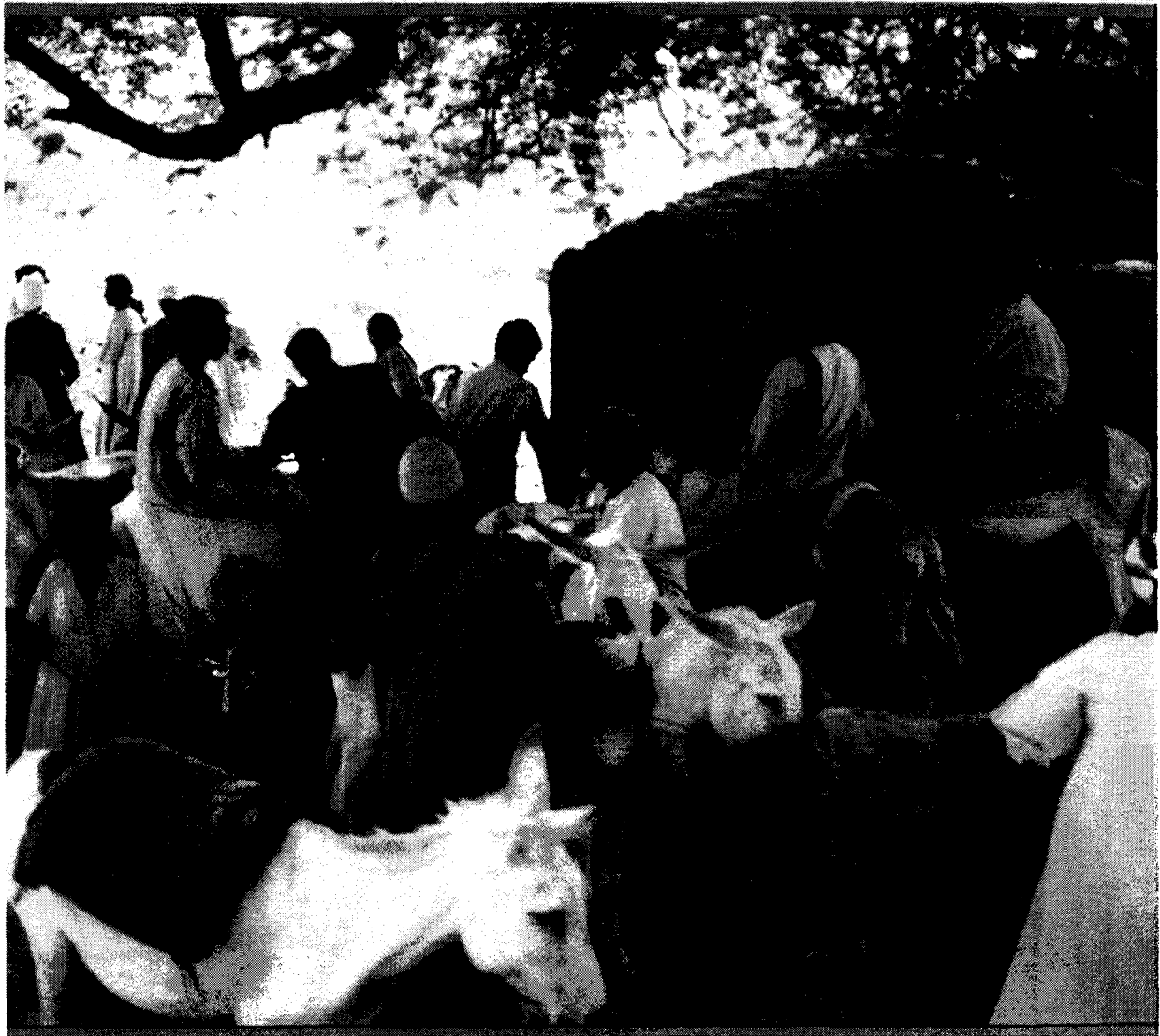


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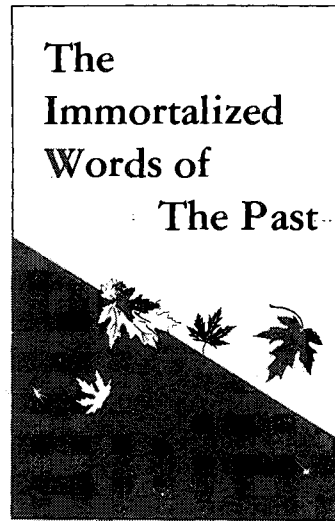
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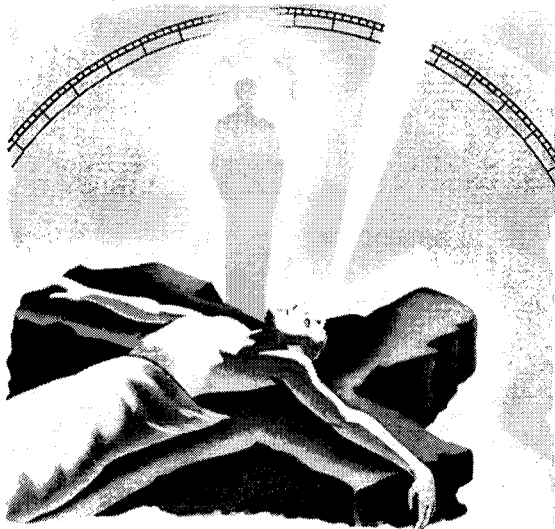
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## Rabāb Player ⇨

Throughout the Middle East the rabāb (Arabic: *rabābah*) is a popular stringed instrument. This blind player's rabāb, played with a simple bow, is a two-stringed instrument with a membrane belly stretched over a frame of wood sticks. Lacking a fingerboard, the strings are stopped by the player's fingers. In the 11th century the Arabs introduced the rabāb into Spain, where it developed into the rebec, popular in early renaissance art music.

(Photo by AMORC)

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## Thought of the Month

by the Emperor



# Did Lemuria Actually Exist?

IT IS difficult at times to differentiate between accounts of fact and fancy which have come down to us through the centuries. The facts are often obscured by conflicting events, making their reality uncertain; yet, what is related about them is appealing to the mind. The very mystery surrounding these facts is a challenge to the inquiring mind. The weird, the strange, the unknown incites the instinct of curiosity.

We are all inclined at times to resort to fantasy. The mind is free to create images which satisfy our emotions. In fantasy, we can escape from a world of reality that is unpleasant to us, or a monotonous repetition of impressions.

Not all fantasies, however, create an idealistic world. Sometimes they conjure up a personal subliminal fear, the psychological cause of which we are not aware. We then form a mental picture that seems to portray this fear, as, for example, the fear of the *supernatural*. We may collect tales which are purported to be experiences of the supernatural, and we may *accept* them to represent in *form* what we fear.

There is also an *adventurous* spirit related to fantasy. Behind this appeal is the natural instinct of *curiosity*—the desire not to let anything remain a mystery. We desire to

bring the mystery out into the light, into the realm of understanding. This aspect of curiosity is the impelling, motivating force behind adventure and exploration. It may be sought mostly for the thrill of venturing into the unknown, or for the intellectual satisfaction of *knowing*. However, an individual with an unbridled imagination may find that the state of unreality which he indulges is more gratifying than normal objectivity. Therefore, this person may find it difficult to return to reality and a healthy state of mind.

There are unfortunately many persons who accept pleasing tales unsubstantiated by any fact as being truth. Simply, they *want to believe*; and such tales are emotionally gratifying to them. They often resent a presentation of fact, because to them it has a lower appeal than the uncommon elements of *fantasy*.

### **Mysterious Lost Continent**

One of these popular fantasies, or myths, is that of the *lost continent of Lemuria*. It is purported that Lemuria was a continent in the Pacific Ocean on which a superior state of civilization was attained. An exalted supernatural power was attributed to Lemuria's inhabitants, and to emphasize this idea of supremacy, the Lemurians were

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said to be capable of all such acts not feasible by the average human being. Yet, in spite of their implied mental genius and supremacy, the Lemurians are said to have lost their cosmic ascendancy and committed evil acts. As a consequence, so the tale relates, the Lemurians were punished and their continent destroyed. Violent volcanic eruptions occurred, causing Lemuria to sink beneath the waters of the Pacific.

However, the imagination of those who accepted this myth pictured a virtual resurrection. In other words, some of these Lemurians were said to have escaped and become *ascending Masters*, related to a mysterious White Brotherhood in Tibet; or even to have settled on Mount Shasta in California. To dare challenge these myths was considered by such fantasists as sacrilegious.

Dr. H. Spencer Lewis, in his book *Lemuria, The Lost Continent of the Pacific*, relates the variations of this fantasy. The book, however, is actually an *anthology* of different tales of Lemuria which have been related in books, magazine articles, and numerous stories in the news media, often by individuals claiming to have met Lemurians on Mount Shasta. These tales even state that astronomers, in an observatory in Southern California, have observed a mysterious structure atop Mount Shasta thought to be Lemurian. Of course, all such tales were actually unsubstantiated.

Various sects of believers have gone periodically to a town at the foot of Mount Shasta to "psychically" confer with the "Lemurians." In the minds of many of these people was a well-established notion that there had been such a place as Lemuria, and people by that name.

Are there any facts to *counter* the belief in this sunken continent supposedly once inhabited by a highly advanced civilization?

There is astronomical and geological evidence of great natural catastrophes which occurred during certain periods in history. For instance, in 1980 certain scientists suggested that about 65,000,000 years ago an asteroid changed its orbit and collided with the Earth. It caused such a cloud of dust that for three years the light of the Sun was obscured to a great degree. This catas-

trophe, it is related, resulted in the death of most vegetation and animal life. This occurrence was offered by scientists as one of the explanations of the *mystery* of why dinosaurs became extinct at a certain period.

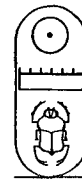
### **The Biblical Flood**

Then there are the various accounts of the *Biblical Flood*, a historical event into which much fantasy has entered. In an early period of written history a gigantic flood occurred in the Tigris-Euphrates Valley in Mesopotamia. The English archeologist Charles Leonard Woolley (1880-1960) discovered thick layers of water-deposited sand dating back to about 2800 B.C. in that region. This flood must have killed most of the population and nearly destroyed the civilization altogether. To the inhabitants, it must have seemed as if the end of the world had come.

The tale, with the passing of time, was exaggerated into "a worldwide flood." In the *Epic of Gilgamesh*, completed about 2000 B.C., the tale was told in a dramatic form, with Gilgamesh, a legendary Babylonian king, the hero of this epic. The story contains an account of a flood very similar to the Biblical account. The tale was apparently subsequently recounted to the Jews, centuries later, while they were in captivity in Babylon, and eventually found its way into the *Bible*.

The surface of the Earth is known to have gone through a number of geological transitions. Plateaus have pushed upward to become great mountain peaks. Islands, even in historic time, have sunk into the depths of the sea. Once-dormant volcanoes have suddenly belched forth lava and searing acrid smoke, creating islands. Sea shells are found imbedded in hard rock, high in the mountains—evidence that such rock was once under the sea's surface. These shells were enclosed in mud which hardened into rock, and this rock, over the millennia, was thrust upward.

There is also geological evidence that great bodies of land were at one time submerged, as the result of a catastrophic phenomenon. The legendary continent of Atlantis to which Plato referred in his dialogue, the *Timaeus*, was said to lie just outside of Gibraltar. In recent years, Soviet



scientists have explored the site and found definite evidence of submerged land. Subsequent investigations have shown that it appeared to have indistinct man-made structures, but such was never verified.

#### **A Submerged Continent**

Ernst Heinrich Haeckel (1834-1919), naturalist and professor of zoology, in the last century conducted extensive research in the islands of the Indian Ocean. On several small islands in the region of Madagascar, he noticed *lemurs*, small tree-dwelling primates similar to monkeys. Lemurs are relatively common on the islands off the east coast of Africa.

It is recounted that Dr. Haeckel was at first puzzled as to how these small primates managed to go from one island to another, since they are not water animals. Further investigation by Dr. Haeckel disclosed that the islands were in fact originally mountain peaks of a large body of land—perhaps a submerged continent. Consequently, the deduction was that the widely separated groups of lemurs on these islands were remnants of a population that had once lived on a continent encompassing what were now only islands.

As a consequence, Dr. Haeckel conferred upon the sunken land the name *Lemuria*,

after the small primates occupying its mountain peaks.

It is important to note this geologic theory, because it indicates that the actual name of the sunken continent was not known. The name *Lemuria* was not used by a group of people to refer to their land. The name was attributed to it by Dr. Haeckel, and suggested by the primates who dwelt upon what were once mountain peaks. Later, people who had *no knowledge* of the origin of the name *Lemuria* began creating fantasies about the submerged continent. These fantasists, in their ignorance or deliberate deception, propagated stories about the Lemurians being an illumined race and surviving to become members of the "Great White Brotherhood." They even concocted books purporting to be copies of translations of the writings of the "Lemurian Brotherhood," and formed societies that issue lectures or so-called teachings of the great Lemurian Masters.

Beneath the rolling deep waters of the Indian Ocean lies a continent whose origin and name—if any—are *unknown*. In its depths remain whatever secrets it contains; of one, we certainly know: it was never known as *Lemuria*. Dr. Haeckel was the father of the name attributed to that mystery. We should not allow our fantasy to enmesh reality and obscure the truth. △

#### ***The Purpose of the Rosicrucian Order***

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

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# Grand Master Emeritus

## Armando Font de la Jara

### Crossed Cosmic Threshold

**F**RATER Armando Font de la Jara passed through transition in San Juan, Puerto Rico, on August 31 at 9:40 p.m., due to post-operative complications. He is survived by his wife, Gloria, and four children.

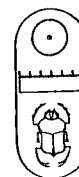
Where does one begin an attempt to eulogize a personality of eminence? No single personal quality could encompass the greatness of Frater Font de la Jara. We may say that he represented an exceptional integration of intellect, reason, will, a balance of emotional response, and an intuitive moral insight. He was a humble worker who gave constantly of himself in the service of the Rosicrucian Order, AMORC, which he loved, and a helping hand to mankind in general.

The events which greatly shaped the life of Font de la Jara began in the early years of this century. At that time Dr. H. Spencer Lewis, who had been initiated in the rites of the Rosicrucian Order in Toulouse, France, had subsequently been given the authority to renew the Order in America, and in 1913 he held the first official meeting of the Rosicrucian Order in New York City. In 1916 the Constitution of AMORC was adopted at a National Convention held in Pittsburgh, Pennsylvania. A matter of prime importance at the convention was the need to establish state Grand Lodges in various regions of the United States.

To this end, a modest advertising campaign was carried on in certain journals, inviting those interested in philosophy, mysticism, and related subjects to address a letter to Dr. H. Spencer Lewis at the Order's headquarters in New York City. At this early time little reference was made to the Rosicrucians in such announcements because the Order was not yet known to the American public, although it was centuries old in the Old World.



At that time the young Font de la Jara came across one of the publications in which an announcement had been made about the Rosicrucian Order and its esoteric studies. He had long been an ardent student of esoteric subjects and the august Orders of the past which perpetuated their study. Font de la Jara immediately responded to the invitation to write to Dr. H. Spencer Lewis for further information. Dr. Lewis' reply to his inquiry was prompt. He was told how to organize an affiliated body in Puerto Rico, which eventually became known as the West Indies Grand Lodge. The first Charter to this newly formed Grand Lodge was finally issued to Dr. Pedro del Valle Atilas, Grand Master. Font de la Jara became Grand Secretary. The jurisdiction of the Order covered all the islands of the West Indies, including Cuba, the Dominican Republic, and Haiti. On January 25, 1917, the first applicants for



membership were duly and solemnly initiated into the Order. These initiates were the pioneers of the Rosicrucian Order, AMORC, in America.

The administration of the West Indies Grand Lodge of AMORC was efficient and its membership expanded. However, the calamity of World War I seriously affected the work of the Order. Members were called into service, including the Master of the Grand Lodge, Dr. Pedro del Valle Atilas. As a result of the disruption caused by the war and the resulting decline in membership, it became difficult for the lodge to retain a vigorous and expanding membership. At the time many members preferred to study in the privacy of their homes.

#### *Introduced New System*

Frater Font de la Jara appealed to Dr. H. Spencer Lewis, Emperor of the Order, for permission to permit members to study privately in their homes, especially in those perilous times if they so desired. It so happened that at the first convention of AMORC in Pittsburgh, Pennsylvania, the American Supreme Council had approved such a form of membership and study in AMORC. Font de la Jara was therefore given authority to introduce this form of membership in the West Indies.

But the task of introducing such a system was considerable, and the monographs and printed matter had to be translated into the Spanish language. Such material had been sent to Font de la Jara by the Supreme Grand Lodge, and a working committee was formed by him for the administration of the task. This committee consisted of Vicente A. de la Texera, Pedro Genaro del Valle, Alejandro Rodriguez Barril, and Font de la Jara. The heavy task of directing this work fell principally upon Frater Font de la Jara. However, the committee met frequently for discussion, meditation, and deliberation, resulting in the rejuvenation of inspiration. Aside from the solemn obligations each of the four members of the committee were required to take as members of the Order, they also on one occasion took an oath of mystical support and united effort. The manner and form of the oath [8]

and its wording reminded them of the motto of the famous characters, the musketeers, in Dumas' novel—"One for all and all for one." Each of the four committee members then adopted a name from the names of the musketeers.

Dr. Lewis, being informed by them of the term "musketeers," was aware of the name and its origin, and he accepted it for them. Frater Font de la Jara came to be called, in a fraternal and friendly way, the *captain* of the musketeers. An emblem was created by the musketeers to represent the work of the Order in the West Indies. In its design it symbolized constancy, fidelity, loyalty, perseverance, and activity in behalf of the Order.

The work of the Order in the Spanish language was no longer confined to the jurisdiction of the West Indies. On October 14, 1926, the Emperor, Dr. H. Spencer Lewis, issued a charter to Frater Font de la Jara, appointing him as Supreme Grand Master of the Supreme Grand Lodge of the Latin-American Section. The work of the Latin-American Jurisdiction of the Order advanced rapidly under the guidance and dynamic personality of Frater Font de la Jara. Official groups and affiliated bodies were established throughout Central and South America. Finally the teachings were extended to wherever members preferred the teachings in the Spanish language.

The labor in conducting this expansion of the work, notwithstanding Font de la Jara's enthusiasm, became quite strenuous. Finally in the summer of 1929, Font de la Jara wrote to the Emperor asking that the administration of the Latin-American Jurisdiction be shifted to the Supreme Grand Lodge in San Jose, California. Dr. Lewis replied negatively on September 1, 1929. He frankly and honestly praised the work of the musketeers, but at this time refused to accept Font de la Jara's proposal.

It was not until the spring of 1936 that the first steps were taken to consider transferring the administration from Puerto Rico to the Supreme Grand Lodge in San Jose. The first communication in this regard was dated April 3, 1936. It was signed by the present Emperor, Ralph M. Lewis, who was at the time Supreme Secretary. On

January 1, 1937, a letter in the Spanish language was sent to all members of the Latin-American Section. It notified them that thenceforth the activities would be directed from the Grand Lodge in San Jose. The incumbent Emperor Ralph M. Lewis often consulted with Frater Font de la Jara, especially in regard to the expanding work of the Order in Latin America. Font de la Jara's administrative experience was invaluable. The aura of Frater Font de la Jara's vision and labors remain with us and will always embrace the work of AMORC in Latin America. His life is an example of the true spirit of the Order.

Even in comparatively recent years, Frater Font de la Jara took an active role in further-

ing the Traditional Martinist Order in Latin America with the enthusiastic approval of Ralph M. Lewis, Emperor of AMORC and Sovereign Officer of the Traditional Martinist Order.

Frater Ruben Dalby, the incumbent Grand Master of the Spanish Grand Lodge, has been in frequent correspondence with Frater Font de la Jara, who has for many years served as an active Grand Master Emeritus.

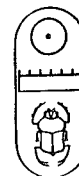
Frater Font de la Jara passed through transition at the age of 96, having been a member of AMORC for 69 years.

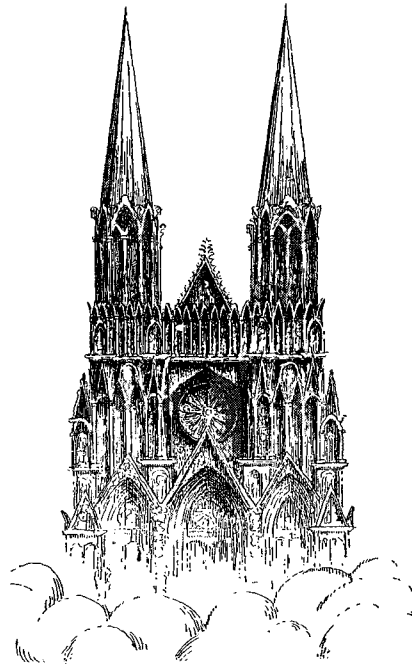
—Ralph M. Lewis, F.R.C.

## Grand Masters Installed



*On the evening of Thursday, July 31, members filled the Supreme Temple to witness the installation of two Grand Masters. Shown here is Grand Chaplain Edward Lee reading the oath of office to Roland Petterson (left), Grand Master for Italian-speaking countries; and Dennis Kwiatkowski, Grand Master for English-speaking countries. The installations heralded a renewal of Rosicrucian activities in Italy, with promise of significant growth there, and a continuation of newly generated programs in the United States, United Kingdom, Canada, Australia, Nigeria, and other English-speaking lands.*





The Celestial Sanctum

# Awakened Attitude

by Gary L. Stewart, F.R.C.

AMORC is a *school* of mysticism. Its aim and purpose is to offer a system of study to people who have felt an urge from within to consciously advance themselves along the path of spiritual evolution.

We at AMORC do not judge the potential member's prior attainment when he or she applies for membership. Nor do we, at any time, make any evaluation of the individual's advancement during his membership. Our applications for membership only test the applicants to determine if they sincerely wish to develop the inner urge for the betterment of themselves and of human-

ity. After passing this test, the students of AMORC are offered a system of study through the monographs, and also afforded the opportunity to manifest their learning at both an objective and esoteric level through the medium of our affiliated Lodges, Chapters, and Pronaoi.

In following the principles of true esotericism, we recognize that all attainment *must* be earned by the individuals through their own sincerity and commitments. The gift of enlightenment is the result of the work of the student through his *own* efforts. What is important is the student's own *application* of the principles taught in the monographs as realized from within, from the Path of the Heart—not how well the student may recite the words and principles contained in the teachings.

Once the students have developed the attribute of working with their own inner commitments, AMORC's teachings then become a valuable tool and guide in assisting such persons to develop their spirituality. On the other hand, the teachings can also assist individuals who *feel* the inner urge but who have yet to realize or manifest its attributes. The subtle point which serves to distinguish between the two approaches, and, at the same time, unifies them, is *sincerity*.

## Sincerity

Those of us who demonstrate sincerity have developed within ourselves an innate quality that serves as a guide to assist in the natural and inevitable evolution of our spiritual aspects in accordance with the harmonious nature of Being. We are truly free agents, for we have felt the attunement process and are naturally acting with responsibility to learn and apply what is felt to our conscious minds.

As this awareness matures through our efforts, we sense a "higher" form of mind, a different type of awareness, a different manifested form of logical analysis that is the unification of our inner and outer natures, which creates a *third* attribute. This third attribute manifests as a means, a system, which can be utilized to attain an enlightened state. This system may be called "responsible mysticism." This form of

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mysticism excludes phenomenism, sensationalism, and fantasy. It includes proper perspective, understanding, and truly practical application.

Students who lack sincerity in their approach will not demonstrate the qualities just mentioned. This results in the *distinction* of our subtle point. However, the person who has, in some way, *felt* the inner urge but does not fully understand or objectify it will find value in AMORC's teachings. Through the seriousness of study, he will find a system which unifies the feelings and realizations to the extent that sincerity is developed as a natural process. But, for this to occur, receptivity to the harmonizing nature of the Cosmic and of mysticism *must* be inherent within us.

AMORC is not attractive to students who, in some manner, do *not* exhibit this trait. Rather, AMORC *does* attract many different types of individuals—varying from the enlightened who are applying their wisdom and knowledge for the benefit of others; to the seekers who are learning to realize or awaken; and to the immature, who have chosen not to synthesize their feelings and learning because of, perhaps, ulterior motives which consist of control, manipulation, and the false sense of power that comes with little understanding. People who fall into this last category do not stay long with the Order. If by chance they do, it soon becomes apparent that they are attempting to use the Order to gain something it will not provide.

By considering what has been said up to this point, we can perceive another subtle distinction—that is, the difference between *being* spiritual and *thinking* that we are spiritual. Being spiritual is a natural process of attunement which manifests a combination of processes in our lives in an applicable way with benefit to all beings. Thinking that we are spiritual may incorporate thoughts and action similar to those of spirituality, but without the substance of true sincerity behind it. Although we may be sincere in what we do, we are *not* sincere in relationship to the harmonizing principle of the Cosmic.

The student who synthesizes and applies understands those subtleties well. But, the

aspiring seeker who is learning to awaken has only a vague understanding at best. He must be very cautious in his actions and thoughts and must develop a balance between the emotions and the intellect. He must be careful *not* to get caught up in the mystification of emotionality and call it mysticism. At the same time, he must *not* objectify or externalize that which comes from within and give it either a merely intellectual or abstract reality.

We can readily see that a sincere study of mysticism is not as easy as some seem to think. We cannot merely read a book on the subject or even pursue a course of study and thereby become an "expert" on mysticism. To truly become a mystic, we must develop and evolve our innate qualities, part of which constitute our personality, and thereby create an attitude conducive to understanding and applying mystical ideals. In other words, books or courses may give us the knowledge of mystical principles, but it is our inner *awakening* that gives us the wisdom to become true mystics. This awakening involves an inner commitment and devotion to the duty of truly wanting to face and surpass our limitations for a "higher" cause.

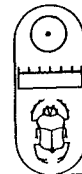
The whole point of our concern with mystical attainment lies in the preparation of developing an awakened attitude. Psychic development does not constitute such a state, as it is more appropriately applied as a tool *after* realization. This also pertains to contacts with "Masters." This ideal can only be truly understood after our attitude has been awakened through true sincerity and after we have begun to actively apply our inner commitment and to integrate it into our worldly affairs.

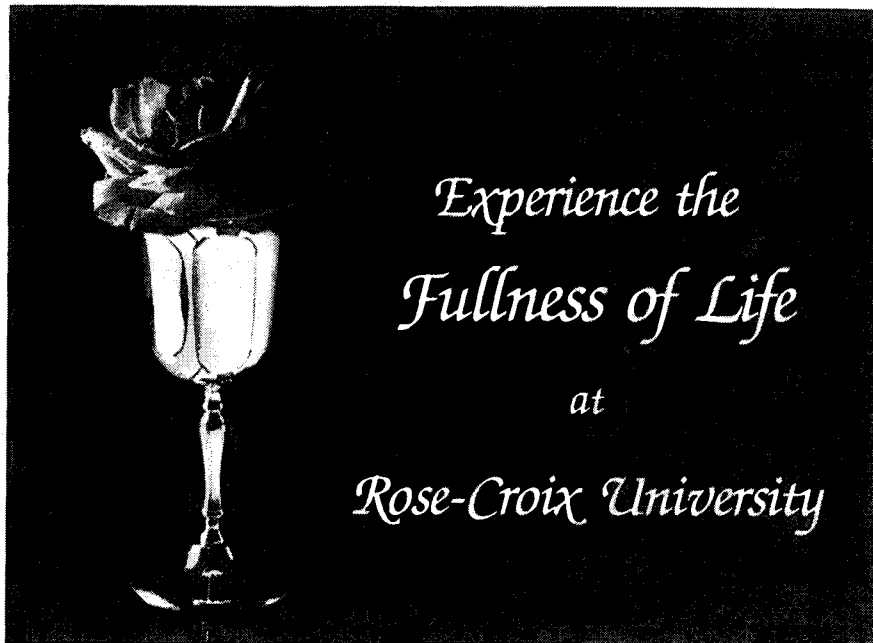
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#### **The Celestial Sanctum**

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

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A ROSE supported by a chalice is an important motif in the Rose-Croix University emblem. The rose symbolizes the soul, and the chalice represents the fullness of life.

There's no better way of attending to your soul for the purpose of creating a full and harmonious life than by attending Rose-Croix University courses during our Summer Study Session. Classes are held these weeks:

**June 15 to June 20**

**June 22 to June 27**

**June 29 to July 4**

One, two, or all three weeks may be attended. Either one or two courses can be taken each week.

Current information on the schedule of classes will be available in January. To place your name on our waiting list to receive an application and details, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A. (Students who attended classes in 1986 will automatically receive this information.)

*The  
Rosicrucian  
Digest  
November  
1986*

# The Power of the Spoken Word

by Mark Martin, F.R.C.

SCIENCE has shown that sound travels from a point of emanation through the air at an astounding 1087 feet (331 meters) per second, acting upon the molecular structures within the atmosphere and altering their vibrational rates in a wavelike pattern; after which they are received by the auditory organs of an individual and are interpreted by the conscious mind. That certainly is quite an achievement!

But spoken words which are carried as sound waves to another individual possess a more awesome power. Once they are interpreted by the mind of the recipient—far faster than the speed of sound—those words are sent to the heart and to the soul. And what power those words can have!

Words can soothe a troubled mind. They can offer guidance and enlightenment; share ideas and knowledge; exhilarate and uplift.

On the other hand, words can cause confusion and discord. They can weaken self-esteem, degrade and destabilize the inner self. Words can sometimes hurt. In short, words which are consciously spoken can create either a positive or negative polarity, not only within others, but within ourselves as well.

As Rosicrucians, we know how our intoned vowel sounds set up vibratory rates which affect the psychic centers of the body. We are also aware of the manner in which the issuance of those vowel sounds activate associated glands into performing their work of creating perfect harmony within the physical being. When we practice the vowel sounds in convocation or in the privacy of our own sanctums, we are cognizant not only of how the atmosphere becomes charged with positive energy, but we also experience a sense of inner peace which pervades our physical, mental, and spiritual selves as our bodies acclimate to a rhythmic metabolism. The total self experiences sublime attunement. The self is at

ease; the self is uplifted. It is good to work with the self, to energize the self, to think of the self. But what of others? When we leave our sanctums to engage in our daily activities and carry on conversations with others, how often do the *words we speak* produce as soothing and uplifting an effect upon others as our vowel sounds do upon our inner selves?

## Words—Powerful Vibrations

In today's world, it is easy to get caught up in the perplexed, mixed vibrations of our tumultuous times. Inner peace is often interrupted, and emotional balance can become difficult to find. All of us, at one time or another, have been annoyed by external conditions and may have spoken harshly or angrily to another person. In most situations, this is a reaction of the moment, since those angry words were issued spontaneously without thought, and are not necessarily so much a reflection upon the object of their delivery as they are upon the speaker's conflict within his own inner self in attempting to maintain peace and harmony.

But what of those words which are premeditated and consciously issued? Are they carefully thought out in consideration of the other person's feelings? Are they enlightening and sharing, or ignorant and self-serving? Do they create harmony or discord? Are they words of true understanding or are they the product of gossip and criticism?

Gossip, even the "harmless" and "well-intentioned" kind, generally results from ignorance of truth in any given situation, and is usually fed by unwarranted and overt curiosity. It is built upon false judgment, the interjection of petty jealousies and suppositions, and rarely, if ever, results in the creation of a positive polarity.

As the atoms in the air collide and accelerate vibration in a sound wave, so do the words of gossip, which expand out of propor-



tion and proceed, then, to what end? Privacy is invaded, confidence is shaken, trust is betrayed, friendships are broken—while original words and thoughts are turned around and misinterpreted.

When the subjects of gossip hear the words spoken about them—and they always do, for as a sound wave echoes or bounces back, so do the words of gossip—feelings of self-degradation, anger, and distrust develop, while confusion and disharmony reign supreme. If the words we speak perpetrate such effects, are we truly worthy masters of enlightenment?

#### *Negative Criticism*

Words of criticism, by the same token, produce similar negative effects, but in a more direct and complex manner. Critical words, especially when they are consciously rendered in a harsh manner, and directed at an individual or group of individuals, are not only the product of ignorance and false judgment, but are usually more indicative of the speaker's view of his own inner self rather than of his audience. Critical words are often dual in nature, reflecting self-righteousness or self-contempt. They serve not only to create disharmony in others, but in one's own self as well. Constructive criticism will sometimes result in positive action, but when it is not asked for, it causes some degree of inner turmoil. And what causes a person to be critical of others? Very possibly words of a critical nature which were once directed to, and had an adverse effect upon, the speaker; words which may once have been repeated or perhaps were cruelly implanted within the speaker's own

mind, heart, and soul. . . a cycle of words which perpetuate negative thought and action.

If we are to create a positive polarity, we might question our own inner selves in considering the words we speak to others. When a soul-searching individual comes to us for advice, or when we are soul-searching and ask advice of others, are the words which are spoken helpful and uplifting, or selflessly caring and understanding? Do we keep confidential an individual's inner struggles, or do we break that person's trust by repeating his problems to others for self-aggrandizement?

The soul within all of us, that shining light of our vital force, is perfection. When we speak to that other soul personality, do our words enhance that person's inner light, or do they attempt to extinguish it? Do we recognize that perfection in all beings and in ourselves, or do we harbor thoughts and generate words which try an individual, thereby upsetting balance and perfect order and fostering a negative polarity?

The words we speak carry a vibration far more powerful than we realize, for they plant images in the mind; ideas or thought forms which generate action and affect growth. Since we all strive for a positive existence of inner and outer peace, words of a positive manner would most certainly generate such attributes as self-confidence, peace of mind, total harmonium and balance in all aspects of one's being. A positive polarity would then be established not only within others, but within ourselves and within the Cosmic. △

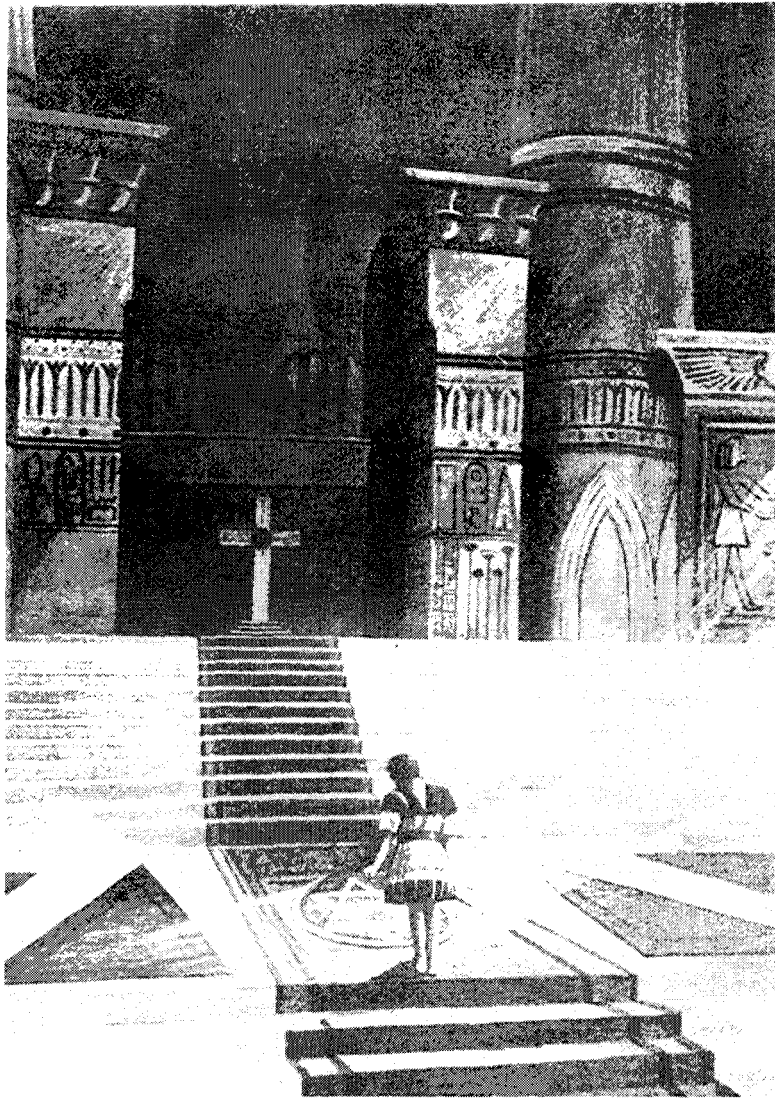
## This Month's Cover

*The  
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Our front cover features a timeless scene from rural Egypt. The Egyptians rise early. Shortly after dawn the villages are alive with activity. On a recent trip to Egypt, Editor Thompson caught this early morning scene of men and donkeys in Edfu, near the entrance to the Temple of Horus. Donkeys are seen everywhere in rural Egypt. They are used for plowing and transporting people, goods, and produce. Edfu, along the Nile in Upper Egypt, is an important marketplace for grain, cotton, and dates.

[14]





## Every Step Along the Way

by Verne W. Johnson

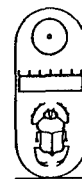
**H**AVE YOU EVER worked on a big project or task—whether at home, on the job, or at play—a project that was completely absorbing and constantly on your mind; a project that was your striving, your fulfillment, your reason for getting up each morning? Then, when the project was complete, the goal accomplished, you found yourself feeling empty or dissatisfied? You found yourself asking in disbelief, “Is that it, is that all there is?”

During the time of your work the goal was to accomplish the task, to reach the end, at which time you expected to feel an overwhelming sense of relief and accomplishment.

Instead, you feel disappointed, disillusioned, and cheated. And now you wonder whether it was really worth all the time and effort.

What went wrong?

⇒  
[15]



It is possible that we are confusing the journey and the destination, the striving and the end result, the process and the final product. In placing so much emphasis on the destination we tend to forget or overlook the intrinsic value of the journey. As a result we find ourselves wondering if success is a grand illusion, and the goal an illusive prize.

How often have you said, "When I get that next job position, then I'll be happy," or "When I've earned that degree...", or perhaps "When I have the house of my dreams . . ."?

When you received that promotion, earned that degree, or built that house, were you content, were you satisfied? Chances are you were not.

#### *The Value of the Journey*

Preoccupation with the destination causes us to diminish the value of the journey and its capacity for character building. There is great value in the journey, for that is where the victory is earned, the venture won or lost. It is in prospecting that we find the nuggets of reward.

What is at the summit of a mountain that cannot be found in the valley—that is not found every step along the way? A quote comes to mind: "You never conquer a mountain. You stand on the summit a few moments; then the wind blows your footprints away." If the possession of the summit is transient—a passing thing—then there must be great value in the journey to the summit. The finale is only a small part of a piece of music, the epilogue only a fraction of a book, the destination only a step in the journey.

#### *First Steps*

An old Chinese proverb begins, "A journey of a thousand miles must begin with a single step." The journey begins with the first step, and the first step is every step along the way. It is easy to quit when the destination is all we are striving for and the goal seems so far away. The journey begins, progresses, and ends with each small step. We don't fail; rather, we quit trying. And we quit trying when we have nothing to strive for but a distant goal, barely seen.

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Preoccupation with the end causes us to overlook the thrill, the challenge, and the importance of the first step, the first question, the first discovery. It is the thrill of possibility that stirs the human spirit, and the thrill is sparked by the power of the journey. We cannot get on with it until we get it started.

"I am an idealist," writes poet Carl Sandburg. "I don't know where I'm going but I'm on my way." Sometimes you just have to get moving, even when the way is not clear. Anticipation and the excitement of progress will keep you going, but it takes a spark to light the flame. In the words of the philosopher Krishnamurti, "The first step is the only step."

#### *The Journey Toward Realization of Self*

Former Secretary-General of the United Nations Dag Hammarskjöld once wrote, "The longest journey is the journey inwards of him who has chosen his destiny, who has started upon his quest for the source of his being." The journey—any journey, any project—is a journey toward realization of self, and such a journey is strewn with pitfalls, obstacles, and resistance. The search for self-worth and self-understanding is painful but necessary. It is a part of the process of becoming a whole, integrated person.

Every project, every process, every striving is a step inward—a plunge into the depths of individual personality, a thread woven into the fabric of a human being. When a particular journey ends we know just that much more about our possibilities and our limitations, our abilities and inabilities—and we are eager to press further, to know more.

The late Peter Boardman, an outstanding British mountaineer, wrote in his book, *The Shining Mountain*, "Today's frontiers are not of promised lands, of uncrossed passes and mysterious valleys beyond. Only the mountaineers' inner self remains uncharted."

The journey is an attempt to scale the spirit of the mountaineer, to ascend the summit of inner knowledge—and it can be a lonely trip. People are often insensitive and intolerant of those who pursue the road

apart from the crowd, who travel a path that veers from the common thoroughfare. The question they commonly ask is, "Where can that path possibly lead? It seems to go nowhere." What they fail to understand is that every step is going somewhere, every movement a part of getting there. Once the journey is underway, the goal is to press on.

### *A Way of Life*

Like the protagonist in Herman Hesse's novel, *The Journey to the East*, most of us come to realize that the journey is neverending; it is a way of life. The journey is a process of becoming—not a single assault on a single goal or mountain. Though the journey never really ends, it sometimes brings us back to the place where we began with a new appreciation or a deeper understanding—causing us "To know the place for the first time." You never conquer a mountain. You never conquer the Inner Self. You seek it fresh every day, every step along the way.

Tomorrow there will be another summit, another ridge, another journey. The next one may be a little steeper, a little farther away, somewhat less accessible. But the true seeker knows it will be assaulted, knows the road will be traveled. Every destination is a starting point for another journey. Every chapter completed means a new chapter or

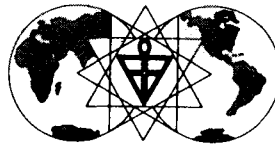
a new book must begin. We cannot be content with the destination alone. We cannot rest forever on the results of that one big project.

None of this is to say that goals and destinations are unimportant. The summit is one of the reasons for climbing the mountain. It provides us with another view, another perspective. If our intent is not the top, we will not progress very far along the way. The destination is the culmination of the adventure, the pinnacle of triumph, the final—and sometimes most difficult—step along the way. We need not feel that sense of emptiness, disappointment, or disillusionment when the present project or journey ends—not if we have worked hard along the way and learned the lessons of the journey.

The destination can be sweet, the accomplishment pure, and the spirit of the mountaineer challenged if we understand the purpose of the *journey* and the purpose of the *destination*. It is a part of the reward for coming this far.

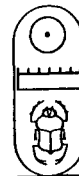
We can climb the mountain and peer over the ridge with a sense of satisfaction. We can take time to reflect and determine the course of the next chapter because the destination has been gained every step along the way, and we know we will journey again. △

## 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.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.





by Wanda Sue Parrott, F.R.C.

## **FACING UNEMPLOYMENT**

### *The Dual Sides of Today's Job Market*

**U**NEMPLOYMENT. Does this word connote "lack of a wage-earning job" or "lack of something to do with one's time?" Actually, it can mean both.

Generally, however, the term "unemployed" means being without a steady means of earning an income. In other words, being without income-producing work.

Until recently, many people kept jobs for life, frequently staying with a firm until they eventually retired with a pension or other benefits designed to reward them, during post-employment years, for their many years of service. This provided a measure of security upon which employees could rely

in their latter years of life. In the United States, the pension has been supplemented by Social Security, which was designed as a form of insurance for many elderly retirees during their post-employment years.

Most working-age people could find some kind of income-producing work if they really desired a job. And they could rest secure in the knowledge that if they held their jobs for any length of time, they needn't fear suddenly becoming unemployed.

But the employment situation has changed quite drastically—and in a number of ways—in the past decade. Let us consider these changes.

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At one time, it was customary for an employee to give his employer a minimum two-week notice if he planned to quit. In return, the employer frequently gave the terminated employee adequate notice so that he could look for another job; and quite often, a generous severance check was also awarded the person being dismissed.

### ***Changing Job Market***

A new custom has now evolved in the workplace. Today, an employer might call a person in at 4:30 p.m. and say, "We don't need your services any longer." The person is fired. Right on the spot. Often without adequate reason. Often without so much as one week of severance pay.

Conversely, it is not uncommon today for an employee to quit a job abruptly, simply saying he is leaving—and then go out the door, leaving the employer in a bind. Young people especially are less "loyal" in many cases to an employer than older persons who were raised on a "be loyal to the hand that feeds you" ethic.

Many people in the past sacrificed personal goals and talents so as to stay on jobs that provided a secure income but which did not fulfill their mental or emotional needs. Although they did not like their jobs, they remained stuck with them. This is especially true of people who lived through the Great Depression, struggling to survive those bad times. A deep-seated fear of poverty kept them chained to unsatisfactory jobs, even though they might have been happier elsewhere in the employment market.

Because of more fluid employment conditions, coupled with more freedom of self-expression, people today are more exploratory and less restrictive. Many college graduates in the past ten or fifteen years, unable to find work in the field for which they trained, have wound up with minimum-wage jobs far beneath their capabilities. And, conversely, many self-made millionaires have risen from the ranks of daring, creative entrepreneurs who have risked their all to follow a dream or idea that pleased them—and among these are many who never graduated from college.

The past decade has spurred greater investing for retirement on the part of middle-class Americans than at any previous time in our history. Fear that the Social Security system will collapse sometime in the future has prodded them into seeking ways of providing for their own future financial security.

The last few years have also brought about a rising generation of people who think that life must be lived in the *now*. The changing economic conditions have made these young people live one day at a time, with little thought given to definite financial plans for the years far down the road toward retirement. Some have even thrown caution to the wind, relying on chance for their economic survival.

Others, caught in the poverty trap, go homeless and hungry in the cities of America.

### ***Rising Tide of Unemployment***

Large companies today are going through major changes, as heavy basic industries, such as steel and automobile production, are replaced by high-tech information-producing industries. Hundreds of thousands of workers have been replaced by far fewer computers.

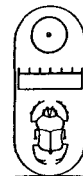
Companies, both large and small, are also being merged or bought out. When this happens, the staff is usually cut, frequently from top-level and middle-level management. No matter how old or financially successful a company may be, when a merger occurs some people will probably be laid off or fired.

There is a rising tide of unemployment, as organizations are forced to meet rising costs and lower profit through income by reorganizing their work forces and laying off staff members.

### ***The Rosicrucian Approach***

Rosicrucians are not exempt from being caught in the wave of unemployment that is striking both professional and blue-collar workers across the country.

What can Rosicrucians do to turn a negative situation into a positive one? If you are suddenly caught among the unemployed, how can you handle the situation?





Here are a few guidelines:

**Don't panic.** Panic is based on fear, and Rosicrucians realize that fear is a mental poison. Worse, the vibrations of fear radiate into the atmosphere, causing a negative condition to exist. As Rosicrucians, we know that fear is the last thing the unemployed person needs, because fear attracts to itself further negative conditions. If a person goes on a job interview and he radiates fear, he will not get the job.

**Do not feel ashamed if you have lost your job.** You are not alone. Thousands of others are also out of work. By taking a positive attitude, you can turn this into a time of adventure, of moving forward into new avenues of life that will develop new aspects of your self.

**Look at the bright side.** Ask yourself if you really liked what you were working at. Chances are, you may have been bored or ready for change—even if the money you made was good. If, indeed, you were ready to move on to another kind of employment, now is your chance. Think of your self as temporarily free, rather than encumbered. Or, maybe now you can look for better paying work.

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**Make a list of the things you would like to work at.** To help you do this, you might want to read through the "help wanted" classified ads in your local newspaper. Study the job categories carefully. You might be attracted to something you have never thought of doing before. Ask yourself if there is some service you could perform to earn an income by being self-employed. What talents do you have to offer? Is there a hobby you like that might be turned into an income-producing occupation?

**Appraise your financial situation.** Know exactly how much money you have. If you are eligible for unemployment insurance, file your claim *immediately*. There is usually a waiting period before you can collect it. Calculate ways to trim your living expenses or consolidate your debts so you can make your money stretch while you look for work. Be willing to live at a lower financial level than you may be accustomed to until you are back on your feet again. Sometimes the luxuries people take for granted are actually burdens; without them, a sense of self-discovery can occur. If you are used to spending large sums on entertainment, you may find simpler ways of gaining enjoyment, and you may be creative in ways you never had time for previously.



**Make a list of your assets**—personal assets such as talents or business abilities. Do you have a good phone voice? Are you good with people? Are you good at figures? What are your strong points?

**Consider the negatives.** What points might be considered marks against you as far as finding a job goes? Are you too young for the work you would like to do? Are you too old? Be honest with yourself. Knowing your drawbacks will help you arrive at ways to find positive solutions to problems you might encounter with future employers.

**Visualize yourself receiving** all that you need to get along. Do not necessarily visualize specific amounts of money. Visualize having shelter, food, and clothing—and any other necessities you require. Meditate on these needs and then, when the image is clear in your mind, release them. The law of attraction that functions in the Cosmic will work in cooperation with you to help you attain your needs. At the end of each day, take a few moments to look back and realize “I survived.” Then plan the next day. Have some constructive project to accomplish each day—something geared toward being of service and earning an income from that service.

**Don't overlook the opportunity of helping others.** Seize opportunity to be of service. It may come in ways you least expect. Say “thank you” for unexpected good.



One of the difficulties of unemployment is not knowing what to do with free time. On a job, certain duties were waiting to be performed when the employee arrived at work. Now, being unemployed, the person must generate his own activities. This can be a positive factor affecting the growth of his own soul personality, a time in which he is forced to become self-reliant.

Another difficult factor to deal with is a feeling of worthlessness if money is not being earned. Some people are “workaholics” and this drive to produce may be based on deep-seated low self-esteem. The positive factor in such a case is that the person now has a chance to realize that money is not everything—with or without an income, *self still exists*.

#### **Look at Things Anew**

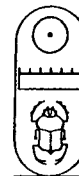
For some, unemployment is necessary for them to truly face—for the first time in adult life—the inner self. It can be a magnificent revelation or a shock, depending on whether they take a positive or negative attitude.

Many suddenly unemployed people begin thinking of ways to find new jobs doing exactly what they did before. Instead of

being rigid and narrow, this is a time when flexibility can be exerted and great progress in attainment of enjoyment achieved. For instance, a Rosicrucian who had worked as an engineer for thirteen years in one company was suddenly laid off without any notice. After surviving the initial shock, he relaxed and took stock of the family's assets. They didn't have much money saved, but the whole family enjoyed cooking. They ran an ad in a local newspaper and orders poured in. Today, they do private catering for weddings, as well as civic and social club functions.

Another Rosicrucian, who had studied violin as a child, suddenly found himself out of work after thirty-five years on the job. He picked up his violin, found he could still play, and decided to have some fun. He acquired an electric violin, worked out some numbers that sounded like jazz fiddling, and hired himself out as a strolling minstrel at private parties.

An enterprising soror who holds a degree in business suddenly found herself unemployed. Under an assumed name, she hired herself out as a professional “ice breaker” at parties. She pretended to read palms, when in actuality she was able, through a keen sense of psychology and “reading”



people, to pick up impressions about the various guests. She then drew the people out, so they began talking about themselves. Soon the guests were talking to each other. She charged \$100 per hour and soon was making more money as an ice breaker than she ever made in an office.

Unemployment can strike when it is not wanted—or expected. Rosicrucians should not be devastated by it, should it happen to them. It is the beginning of a new journey, and as every Rosicrucian knows:

*A journey of a thousand miles begins  
with but a single step.*

Unemployment may be a blessing in disguise. It gives the member the opportunity to take that first step he may have been putting off in the past. For those who are eager and willing to take that step, the reward at the end of the journey may be self-mastery to a much higher degree than would otherwise have been possible.

Unemployment need not be a disaster, even if no money is temporarily coming in—as long as the unemployed person keeps busy by generating something important to accomplish each day. He must not wait for that something to happen. He must *make it happen.*     △

## *A Measure of Our Success*

SOMETIMES WE FEEL as though our successes in life come too slowly. In our workplace we may look around and see others, perhaps years younger than ourselves, achieving what seem like instant success and rapid promotion. In social gatherings, we may hear some clever conversation and think to ourselves, “I wish I had said that.” When family problems arise, we deride ourselves with thoughts of our own assumed inadequacy as a spouse or parent. We always think of quick solutions or how things could have gone better after the problem is solved.

Perhaps animals enjoy somewhat of an advantage over us in this respect, in that they act without strenuous self-evaluation. When it is time to bark, the dog barks, and nobody counts how many barks per minute. The rabbit hops, and nobody measures his hops. The bird flies, and no one counts the flaps of his wings per minute.

Of course, having a sound philosophy to guide our actions in every situation is neces-

sary. Philosophies such as, “I will act in a way that will preserve my self-respect,” or “I will be kind but firm,” serve to guide our actions so we behave in a consistent manner in every situation. Maybe our colleague at work who received so many promotions so quickly doesn’t really feel all that good about *how* he got his promotion. We don’t really know the backdrop of his thinking. Maybe the person who made such clever conversation has had the chance to perfect it because that is all he has been doing for years. And what about our handling of a family problem? Look around and see the results. Maybe our actions were better than we have given ourselves credit for.

When we experience satisfaction in the way we have handled some of life’s more difficult situations, then we don’t need to measure ourselves against a competitive clock. After all, time is not the yardstick of true success.

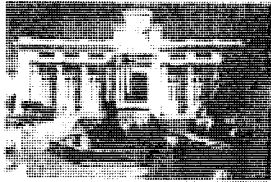
—Arlene Noel, F.R.C.

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***The force of aggression can push an ambitious man  
to the top, and if he be not tempered by reason, down the  
other side.***

—Validivar





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Dowsing

**D**URING the past several centuries much has been said, but little has been understood, about the art of dowsing. The objective of this article is to offer a rational, albeit rudimentary, hypothesis for the mechanism by which dowsing might work, and, from this vantage point, to suggest some practical applications and voice some timely cautions regarding possible undesirable consequences of its use.

Notwithstanding the scientific establishment's vehement ridicule of "water witching" and other forms of dowsing, the fact that these techniques work is attested to by their sustained and widespread use by police departments, other governmental agencies, institutions, and private individuals. Moreover, it is becoming increasingly evident that ancient man relied on dowsing to guide many kinds of activity.

Though the number of persons proficient in the art of dowsing is appreciable, and the diversity of applications ranges from use by medical doctors for diagnosis to use by plumbers for locating hidden pipes, none seem to have any significant insight into its mode of operation.

The opinion of dowsing almost universally expressed by modern investigators is that the object sought—water, oil, gold, a lost person, etc.—radiates an electromagnetic signal of some presently unidentified nature.

Numerous observations are incompatible with this hypothesis. Among the objections is the fact that the hypothesized radiation does not obey the fundamental

inverse square law with respect to distance. Neither has time any noticeable effect, and, curiously, future events can be predicted quite as well as past happenings can be recalled. A map used in map dowsing can hardly be imagined to emit a radiation peculiar to water or to the whereabouts of a missing person. Finally, intangible ideas, such as dates, or the value of a stock price one month in the future, cannot be imagined to radiate a tangible electromagnetic energy similar to light or x-rays.

### *Akashic Records*

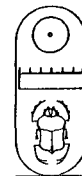
From the viewpoint of mysticism, the rather obvious mechanism by which dowsing might operate is accessing the Akashic Records in a controlled manner. The importance of "in a controlled manner" cannot be overstressed for the simple reason that the objective intellect would be totally overwhelmed if it were barraged by the totality of knowledge—future as well as past. Amplifying this thought, it appears that the normal, objective, intellectually rational state of consciousness automatically provides a shield isolating it from the overwhelming ocean of cosmic knowledge necessarily embodied in the Akashic Records.

The essence of dowsing, therefore, appears to be a two-step process. The first step is bringing one's consciousness to a near balance between the objective and subjective states, yet remaining slightly on the objective side. The second step is opening a selective "window" into the Akashic Records through which only the desired informa-

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AMORC Research Lab tours are conducted every Wednesday at 11:30 A.M.

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tion will pass. In practical terms, one first turns down the objective consciousness by ridding it of strong, distracting ideation, such as how to pay the rent, or how to persuade a teenage son or daughter to be rational. When objectivity has been subdued, the second step is to will the desired information by holding in the mind an explicit, unambiguous image of the thing or information sought. Vocalization is unnecessary and for some people can be a distraction.

Personal experience, as well as that of other dowzers, emphasizes the fact that information in the Akashic Records, and hence potentially available through dowsing, is absolute. This is the reason for the imperative necessity of being explicit in the information sought. As an example, to illustrate this point it is noteworthy that beginning dowzers, searching for the place to drill a domestic well, have been known to simply visualize water while dowsing. When the well was sunk at the indicated place, the resulting water was undrinkable, laden with dissolved minerals. Hence the experienced water dowser asks for clear, clean, potable water in the desired amount.

#### *Seeking An Answer*

Dowsing is potentially useful in getting answers to questions. In this application, a considerable amount of preparatory work is required in practicing with the dowsing device, whether it be the traditional forked tree branch, an L-rod, a pendulum, or any device in order to establish a clearly defined and unambiguous response for "yes," and some other equally definite response for "no."

Having developed this rapport with the dowsing instrument, the question for which an answer is sought must be posed very precisely and unambiguously in a format for which the only appropriate answer is either yes or no. Answers involving only numbers (such as a date) can be ascertained by the appropriate number of dowsing device responses, such as the swings of a pendulum. However, most operators prefer to approach number answers by querying in a way such as this: "Was the date of . . . earlier than. . .?" The next question is of the identical format, but the queried date is

increased or decreased according to the answer to the preceding "guess" until a satisfactorily precise value is achieved.

An old adage says that "fire is a good servant but a bad master." The same kind of thought doubtlessly applies to the use of dowsing. The concept of Karma implies a matching responsibility for every privilege. Dowsing is unquestionably a tool of transcendent, potential power. As such, its use carries a correspondingly boundless and unforgiving responsibility to use it wisely and unselfishly. Therefore, it seems that a prudent action to be taken early in any neophyte dowser's career is building into his or her subconscious mind the unalterable rule that dowsing will never work to incur for him an unfavorable karmic debt. I did this and I believe it paid off when I was once asked to locate a missing person. My rods simply refused to give coherent answers to questions designed to elucidate the circumstances of the disappearance as well as to locate the person. There developed in my mind the strong subjective explanation that publicizing the information sought would be a grievous intrusion into someone's karmic privacy.

An interesting corollary of the karmic aspect of dowsing is the possibility that the ultimate origin of our curious notion of religion may rest therein. It is self-evident that we owe much to Mother Nature not only for dowsed and other psychically obtained information, but in numerous other aspects as well. Thus, an innate, largely subjective compulsion to repay the debt is altogether logical; perhaps even necessary for continuation of this happy state of affairs. Thus, an interesting concept to ponder is that religion, in the broad sense of the term, as opposed to modern, dogmatic sectarianism, is the direct outgrowth of our largely subjective awareness of our inextricable involvement in Mother Nature's immutable principles and hence the objective efforts to repay the debt.

Another potential hazard in the use of dowsing is that if the mechanism herein proposed is even nominally correct, then the operator is necessarily working close to the border between objective and subjective consciousness where ideation can spill

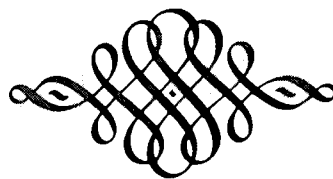
over from the objective to the subjective consciousness. In the Rosicrucian teachings we learn that ideas in the subjective consciousness become immutable laws, no longer subject to reason. Therefore, it is important to counsel beginning dowsters to never practice the art unless their mind and conscience are clear in the strictest sense of the term.

A final pragmatic caution is to stress the fact—acknowledged by even the most widely experienced dowsters—that even though the

Akashic Records are infallible, we mortal dowsters may err in posing our questions or in interpreting the dowsted responses. In short, the results of dowsing, even by the best operators, are fallible.

—James R. Morgan, M.S., F.R.C.  
International Research Council  
AMORC

*Acknowledgment: The assistance of Sandra W. Huffin the preparation of this manuscript is gratefully appreciated.*



## The Seal of Pharaoh Thutmose III

### Cartouche Ring

TRADITION STATES that Thutmose III originated the physical form of the mystery school from which the Rosicrucian Order traces its origin. The *cartouche* or personal seal of Thutmose III literally reads, "Son of the Sun." The circle with a dot in the center represents the Sun-god *Ra*. The symbol beneath the sun disk means *men*, or mankind. The sacred scarab beetle, *kheper*, symbolizes rebirth.

The cartouche ring is available in sizes 4 through 14 in 10k gold or sterling silver.



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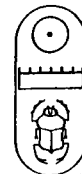
Other Currencies:

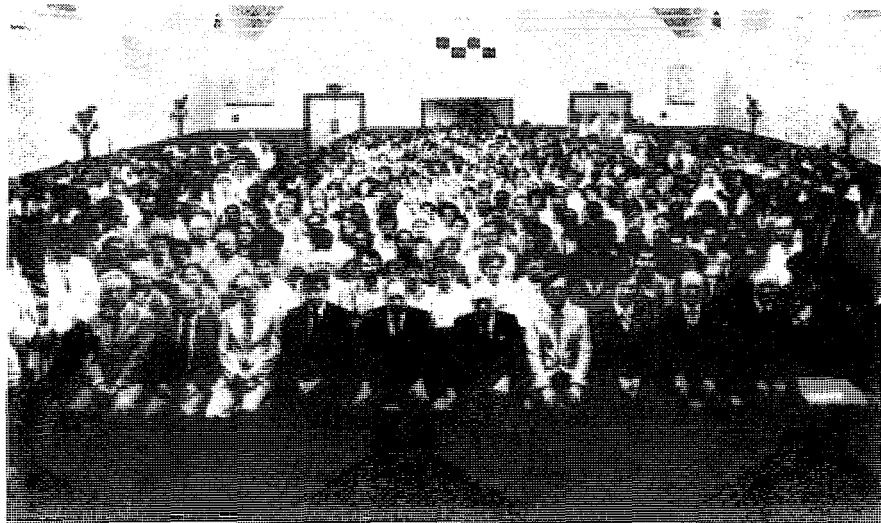
US\$	£	A\$	NZ\$	R	CA\$
60.00	40.21	98.68	115.16	149.74	82.99
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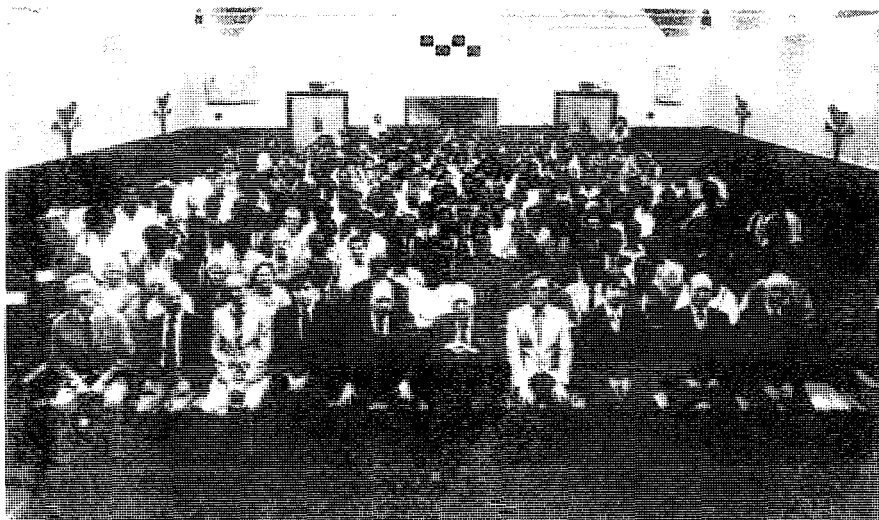
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## French Delegation Visits

**I**N late July, following the AMORC World Convention in New York City, 800 French-speaking Rosicrucians from France, Ivory Coast, Zaire, Congo, and other nations, flew to California to visit beautiful Rosicrucian Park. To photograph the entire group, it was necessary to take two photos in the Francis Bacon Auditorium. In both photos Emperor Ralph M. Lewis is seated in the front row (center), surrounded by Supreme and Grand Lodge Officers. To his left is Christian Bernard, Supreme Legate for Europe, who accompanied the large group.



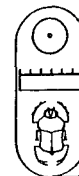
*The  
Rosicrucian  
Digest  
November  
1986*

## GRAND COUNCILORS OF AMORC 1986-1987

At the meeting of the Grand Council held at New York City, New York, on July 24-26, 1986, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

CENTRAL CALIFORNIA .....	Mr. Edwin M. Massey Stockton, California
SOUTHERN CALIFORNIA .....	Mr. Matthew W. Miller Sepulveda, California
WASHINGTON and OREGON .....	Mr. Wesley O. Bramhall Puyallup, Washington
BRITISH COLUMBIA .....	Mr. Hans D. Ehrenlechner Vancouver, British Columbia
ALBERTA .....	Mr. John C. Blazina Calgary, Alberta
ARIZONA, NEVADA, and NEW MEXICO ....	Mr. George T. Hayes Phoenix, Arizona
COLORADO and UTAH .....	Mr. David Schloegel Englewood, Colorado
TEXAS, OKLAHOMA, and LOUISIANA .....	Mr. C.E. (Gene) Bledsoe Arlington, Texas
MISSISSIPPI, TENNESSEE, GEORGIA, .....	Mrs. Mary Ann Fogg Athens, Georgia
ALABAMA, NORTH CAROLINA, and SOUTH CAROLINA	
FLORIDA .....	Mr. Juan Alvarez Miami, Florida
WEST CENTRAL STATES .....	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and .....	Mr. Daniel Navin Columbus, Ohio
KENTUCKY	
EAST PENNSYLVANIA, EAST MARYLAND, .	Mrs. Dorothy Pinkett Philadelphia, Pennsylvania
DELAWARE, WASHINGTON D.C., and NORTHWEST VIRGINIA	
NORTHWESTERN NEW YORK and .....	Mrs. Alberta Patterson Angola, New York
EASTERN CANADA	
EASTERN NEW YORK and NEW JERSEY ....	Mr. Frederick Onucki Metuchen, New Jersey
NEW ENGLAND and NOVA SCOTIA .....	Mr. Clarence C. Brown Monroe, Connecticut
MIDLANDS and NORTHERN ENGLAND ....	Mr. Norman H. Fitzpatrick Warrington, England
SOUTHERN ENGLAND .....	Mr. George Farquharson Croydon, England
SOUTHERN ENGLAND, WALES, and .....	Mr. Peter Allen Richmond, England
IRELAND	
SOUTH AFRICA .....	Mrs. Fay Jeffery Brentwood Park, South Africa

(Continued on next page)



**GRAND COUNCIL (con't.)**

BENDEL STATE - NIGERIA .....	Mr. M. Osezua Ovonlen Benin City, Nigeria
LAGOS, OGUN, ONDO STATES, and F.C.T. - NIGERIA .....	Mr. Iretunde Olopade Surulere, Nigeria
KADUNA, KANO, SOKOTO, BAUCHI, and BORNO STATES - NIGERIA .....	Mr. Haruna M. Sabo Kaduna, Nigeria
RIVERS and IMO STATES - NIGERIA .....	Dr. D.A. Amaso Port Harcourt, Nigeria
CROSS RIVER STATE - NIGERIA .....	Mr. Samuel C. Akpan Calabar, Nigeria
OYO, KWARA, and NIGER STATES NIGERIA .....	Mr. E.A. Egbedeyi Ibadan, Nigeria
ANAMBRA, BENUE, and PLATEAU STATES - NIGERIA .....	Mr. Eugene Onwunyi Enugu, Nigeria
EASTERN GHANA .....	Mr. John Folsom, Jr. Accra, Ghana
WESTERN GHANA .....	Mr. John Yeboah Kumasi, Ghana
SINGAPORE, HONG KONG, and MALAYSIA .....	Mr. Richard Fook Sang Ng Republic of Singapore
NORTHERN AUSTRALIA .....	Mr. Philip Porep Queensland, Australia
SOUTHERN AUSTRALIA .....	Mr. George S. Pappas Victoria, Australia



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The  
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 Digest  
 November  
 1986

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

# The Rejected One

**M**Y MESSAGE to you this month is in the form of a little story that is taken from life, one which has made an indelible impression upon my mind and which I feel sure will register itself permanently upon your mind.

I left my hotel room early one weekday morning to go out and take a walk in the bracing air before breakfast. It was in a large eastern city, and I was passing beneath the rumbling, noisy elevated structure on Columbus Avenue on my way toward Central Park. At the corner there was the usual newsstand which men and women, young and old, were approaching in a hurried manner to buy their morning papers, and then rush up the stairway into the elevated trains to get to their downtown positions, despite the fact that it was only seven o'clock.

Close by the newsstand, there was also one of the usual chewing gum slot machines, with its ornate form and its decorative mirror in front. Many a young person had stopped at that machine and purchased some chewing gum, and many of them, especially the young ladies, had paused for a moment to look into the mirror to put another little touch to their hair or to their hat or perhaps flap a little more powder on their nose.

Faces that were young, youthful, pretty, vibrant with life, hope, and joy had looked into that mirror many a time in the days, weeks, and months that had passed. Faces that were worn and perhaps dissipated looking had also gazed into that silvery surface with just a touch of shame or a sense

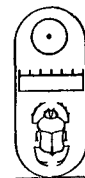


of regret. Faces that were old and wrinkled with honorable effort and respectful labor, faces that were sad and faces that were happy, faces that were despondent and forlorn, faces that were indifferent and hardly expressive of anything at all.

A very wonderful story could be told by that mirror at that corner. But I do not believe that that old mirror, located in a neighborhood where the wealthy and those of the middle class alike passed it by the scores every minute, ever expected to reflect such a picture as it reflected this morning.

I had stopped near to the mirror for just a moment to determine which way I should cross the street, and my attention was attracted at once by a figure that was approaching the mirror so listlessly, so indifferently that it stood out in contrast to those who were hurrying so rapidly. I stepped back from the moving crowd to watch this figure, and I saw that it was that of a woman, but what a woman!

I did not see her face at first, and I could only judge her by a view from the back and side of her body. She had on old black clothing—threadbare, shiny, torn, soiled, and muddy. Despite the fact that the air was brisk and the temperature low, she wore a very short and thin black jacket, of the ages



so long ago that even a costumer would find it difficult to place the year of its style.

The lower part of her body was covered with a long, thin, black skirt that touched the dirty, slushy street, and was so ragged and uneven in its tears and fringed edges that its real length and finish at the bottom could never be known. Her feet were covered with heelless shoes, the soles of which were worn. The shoes were broken, crooked, and tied with strings that were never intended to be used on shoes. I looked upward to her head, and I saw beneath the little old-fashioned black bonnet that was covered with dirt and grime the straggling ends of gray hair, unkempt, uncared for, and devoid of all that health and nourishment which human hair should have.

#### *A Sad Sight*

I saw that the woman walked not only listlessly but with staggering step, and it was quite evident that she was somewhat intoxicated and unable to walk steadily or properly. It was such a terrible picture that I was held spellbound and I waited until I could see her face.

Finally she turned to see if anyone was noticing her, and she was quite satisfied to discover that the men and women, young and old, were hurrying by without giving her the least attention or consideration. Then I saw that in her very old, wrinkled, knotted hand, red with the cold and unquestionably worn with years of toil and labor, she held a little package wrapped up in newspaper and tied with a string.

Then I saw her face. I saw that her eyes were bleary from the influence of liquor, and the cutting winds made tears run down her cheeks. Her cheeks were hollowed, wrinkled, and chafed by the cold. Her mouth was firm in lines and of a formation that plainly indicated the possession of considerable character, but her lips were quivering and trembling with nervousness. Her exposed neck showed wrinkles and hollows that brought a lump into my throat and made me realize that the woman was undernourished and probably suffering from a cold, if not from the early stages of tuberculosis.

[30]

From the general appearance of her clothing, it was quite evident that she had spent the night sleeping on one of the benches in the park nearby, and as the daylight hours had come she found it necessary to be up and about in order to avoid arrest. And here she was, on one of the busy thoroughfares of New York, unnoticed except by myself and as greatly alone as though she were in the midst of a wilderness.

And just at this moment she too looked into the mirror and she caught a fleeting glimpse of her face in the silver glass. The shock to her must have been as great as was the shock to me when I first saw her, for she leaned forward and peered into the glass as though she could not believe that what she saw was a real reflection. Then she stepped back a few inches and peered again and searched in the glass for some change, for some indication that it was all a delusion and that what she saw was not real.

What she thought or what thoughts passed through her mind at that moment, I could only get from her through the attunement and psychic contact built up by my interest and my concentration, and through my entire being there passed the impression of surprise, regret, and determination. I could almost hear her mental thoughts saying: "Is that I?" Can it really be that I look like that?"

#### *Human Dignity*

Then she stepped a little closer to the mirror. Her whole being became nervous—her hands trembled, her lips quivered, she began to cry, and she looked around quickly to see if anyone was observing her; and over her consciousness there passed the sense of public inspection, public scrutiny, and public condemnation. Shame had taken possession of her. Fear of public opinion had returned at least to her consciousness, and for a fraction of a moment she was a woman again, a woman that cared.

Quickly her right hand rose to her face, and almost unconsciously with the habit that had been hers in youth she pushed some of the stray hairs back beneath her hat. She wiped the tears from her cheeks. She straightened her bonnet on her head. What a conviction came over her, and what a



change it made in her. She threw back her shoulders and lifted her head erect, and tried to put into the mirror a picture that was not there.

One moment's pause, as though waiting for the transformation to take place on the silvered surface, and—there came disappointment. Her head bowed, her hands and body trembled again, her lips quivered, and tears came once more, her body bent forward in its same dull, listless form that it had been, and again she was the woman of the street, uncared for and hopeless. And then, realizing the hopelessness of her case and the fact that she could not by any effort of her own redeem herself and bring back the appearance of what she once had been, she rambled on her way amid the crowd, unnoticed except for the jeering smiles and sarcastic remarks of younger people who passed her by.

As I watched her pass away, determined that I would do something at once for her, the thought came to my mind that here was a woman who had not only been a babe in the loving, tender arms of some mother, but who at one time had been a child at school, a younger girl of youth and vivacity, a wife respected and loved, and perhaps a mother who had been worshiped by someone. And yet evil had come upon her, her parents had forgotten her, childhood chums remembered her no more, sweetheart and husband cared no more, and whatever children she may have had were gone from her life forever.

Or, was it possible that she had been born a waif in the city streets, uneducated, uncared for, untutored? Had she never known the care of a husband? Had she never had the joy of motherhood? Could it be possible that this woman had lived all her life, fifty years or more, and had never known love, care, protection, or the interest of a friend?

Whatever was the cause of her present situation, whatever had been her life in the past, here was most certainly a living condemnation of the world's social conditions.

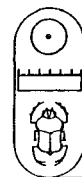
In thousands of homes, within the call of my voice, there on Columbus Avenue women of younger age were loved by husbands, adored by children, admired by friends.

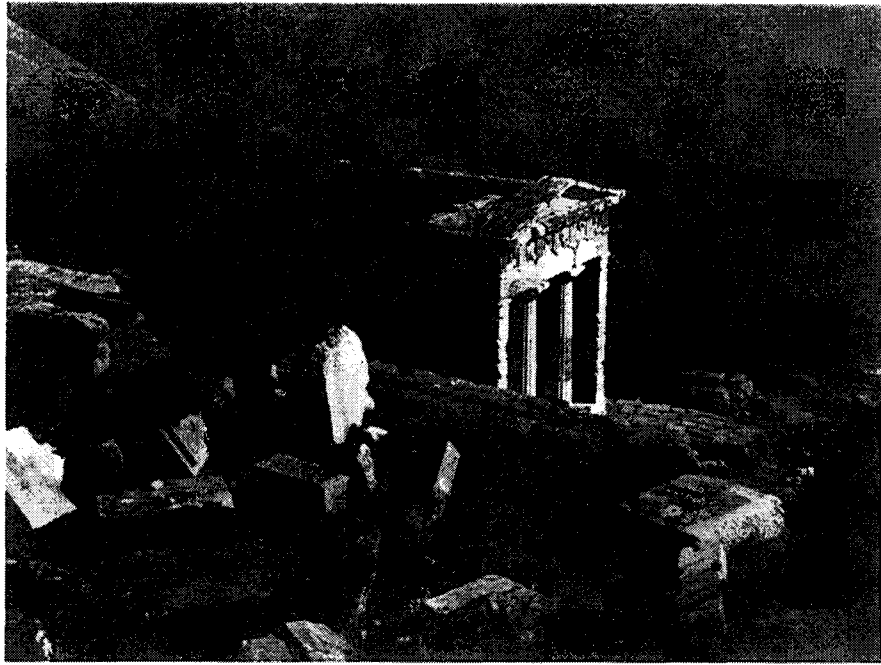
In a dozen churches in the same neighborhood the doctrines of Christianity and of Judaism were being preached, and in the schools and educational institutions of that section of the city lessons were being taught to create in the minds and hearts of men and women the duties they owe toward all mankind in keeping life and soul united in peace and harmony. And yet, here was this woman, forsaken, forlorn, and rejected by mankind.

What a pitiful sight, what a sad commentary on human nature! How long will the human race permit one of the least of its members to go through life as this woman was going through it? Where was the human respect for womanhood? Where was the boasted love we have for our fellow being? Where was the tenderness that man says is the one great element that lifts him above all of the animal kingdom?

May you never permit yourselves to be one of those who, hurriedly and disinterestedly, pass by a person of any age or any station in life who is in need, who requires only the hand of friendship or the soft words of helpfulness. If the light within you that constitutes your mission in life has found no other channel at any time for its divine expression on earth, let it shine in the eyes of a rejected one, of one who is hopeless and in despair, that it may bring some joy into the heart of such a person and perhaps establish for all time some comprehension of Peace Profound.

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





## *What Is Civilization?*

CIVILIZATION is basically a mental state; not just infrastructural exhibitions, designs, and provisions. This fact is best illustrated by Ralph Waldo Emerson, when in his work *Society and Solitude* he charged: "The true test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out."

When we talk about civilization and the modern man, we should talk of what kind of people we are, not what kind of inventions and discoveries we have made. When we try to characterize or assess a civilized man, we should question: Is he humane, kind, and passionate? Is he gentle, intelligent, generous, and creative? Is he internationalist, color-blind, and philanthropic? Is he peace-loving, philosophical, and humble? Is he mystically inclined, curiously exploring the potentialities of the inner self that could be developed and used for the benefit of society? Is he an adept in his profession? Is he a universalist committed to a worldly religion and philosophy as opposed to a fanatic proselytizing for a sectarian fundamentalist movement that espouses an extreme concept of God?

Show me a person or society with these positive qualities, and I will show you a

civilized individual or community. In fact, a nation, society, race, community, organization, class, or individual with these qualities is indeed civilized.

The fundamental issue now is where on earth can one find such individuals or groups with these remarkable qualifications? That is why when we call an individual or a society civilized, we need to be careful in our definition. The concept is so highly abstract that we must specify in what aspect we express or define it when we use it to evaluate individuals or groups.

I have come across some civilized beings and organizations, but they are few. However, I do know of one such organization today: the Rosicrucian Order, AMORC. Its teachings, ideas, and principles advance the course of world civilization. Most of the organization's members are found in all walks of life: business, education, civil service, medicine, manufacturing, etc., and they exude qualities that reflect and advance civilization in all its ramifications. Civilization is a model and goal, and modern man, despite all obstacles, is striving to attain it.

— Igonikon S. Jack, F.R.C.



## Special Colombe Day

### Southern California

**L**AST MAY the AMORC Colombes of Southern California convened for a special Colombe Day at Empedocles Chapter, AMORC, in Anaheim. Colombes attended from Abdiel Lodge, Long Beach; Hermes Lodge, Los Angeles; San Diego Lodge; San Fernando Valley Lodge; and of course, Anaheim's Empedocles Chapter. The special program was coordinated by Master Andrea Munson (Empedocles Chapter).

From Grand Lodge Colombe Councilor Cherie Bersok was the honored guest at this inspiring and illuminating event. Featured was the Annual Colombe Ceremony, a special allegory speaking to the heart about the Truths of Life, Light, and Love. This was an incredibly beautiful and moving cere-

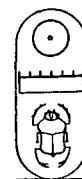
mony—its meaning touching all who attended. Later in the afternoon there was a Colombe Forum, with everyone invited to participate in this question-and-answer period. A wonderful buffet dinner brought the memorable Colombe Day to a close. Each Colombe was presented with a new headpiece made by Master Andrea Munson to commemorate the occasion, which celebrated the special role the Colombe plays in Rosicrucian life.

Colombe means dove. These are young girls who serve as the Vestal—the ritualistic Colombe—of each Rosicrucian Lodge. The Colombe of each Lodge represents "Life, Light, and Love," and also the *Conscience* of each Frater and Soror of the Lodge.

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**Photo, Above:** *The Colombes of Southern California with Master Andrea Munson (left) of Empedocles Chapter, AMORC, and Colombe Councilor Cherie Bersok from Grand Lodge.*

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## Rosicrucian Activities

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*The Rosicrucian Humanitarian Award is presented to Mr. Garry Swinton of Dingley, Victoria, Australia, for the care he demonstrated in visiting and bringing a little sunlight into the life of an elderly shut-in.*

**I**T CAN MAKE a real difference to a lonely older person when someone *cares*. Recently the Rosicrucian Humanitarian Award was presented to Garry Swinton of Dingley, Victoria, Australia—an individual who really cares about others.

Some years ago Mr. Swinton began volunteering with *Do Care*—a visitation service to the elderly and shut-ins. For the past five years Mr. Swinton regularly visited Mrs. V.E. Jennings of rural Keysborough, an elderly shut-in who lived by herself in the country. Garry would arrive Sunday mornings with a plate of scones to cheer his friend, talk, and help out in any way he could. Many times when she needed a small errand or favor done, Garry always took the time to drive out to her place and see how she was doing. Somehow, with a family of his own and a busy job at a nearby univer-

sity, Mr. Swinton always found the time to say, through his *actions*, "I care."

When his friend had to enter a nursing home because of her health, Mr. Swinton visited her there regularly, sometimes bringing his family, and always bringing some sunny cheer into the often drab impersonality of such living situations.

Last year, at 92 years of age, Mrs. Jennings passed through transition, and appreciative family members nominated Garry Swinton to be a recipient of the Rosicrucian Humanitarian Award. This award of recognition, presented by the Rosicrucian Order, AMORC, is designed to honor those who extend themselves beyond the normal commitment to society. It is directed toward those individuals who step consistently and deliberately beyond the routine of each day's activity or their regular work to unselfishly serve others.

RECENTLY Oklahoma City was the site of the AMORC Southwestern Regional Conclave. Numerous Rosicrucians from Oklahoma and Texas attended this lively event. Grand Lodge was represented by Cy Esty, Director of AMORC Video, and his charming wife Didi.

The eventful weekend featured programs of interest to all Rosicrucians, including mystical convocations, forums, lectures, and demonstrations of Rosicrucian principles. Grand Councilor Gene Bledsoe presented an inspiring discourse as a highlight of one of the special convocations. "Paths to the Future," a fascinating slide presentation and experiment by Regional Monitor Alan Holt, and "Detecting the Invisible—An Experiment in Radiation," by Regional Monitor John Lesesne, were both scientific and thought-provoking in their approach.

Grand Lodge representative Cy Esty made a special presentation demonstrating the practical principles and techniques used in the Rosicrucian teachings. Frater and Soror



Cy Esty, F.R.C.

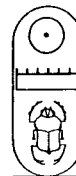
Esty indicated they had a thoroughly enjoyable experience as the guests of this wonderful Conclave. The great hospitality and warm feelings of fraternity were truly appreciated. The Conclave closed with a beautiful mystical convocation.



Accra Lodge in Ghana now has a Junior Convocation. The photo above, taken on the occasion of the inauguration of the Junior Convocation, shows the children, members, and officers of Accra Lodge. Seated in the middle is Regional Monitor J.H.K. Folsom, who is flanked on his right by Soror Heward-Mills, Coordinator of the Junior Convocation.

### ROSICRUCIAN DIRECTORY

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





**Free Discourse**

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*States of  
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Experience*

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**Olive Wood Carvers  
Jerusalem** →

In an interesting shop along one of Jerusalem's twisting streets the traveler can watch these artistic olive wood carvers. Masters of an ancient craft, these carvers turn out beautiful work, including inlaid and parqueted boxes and picture frames. The fine wood of the olive tree is prized, and the tree itself is a symbol of peace and longevity.

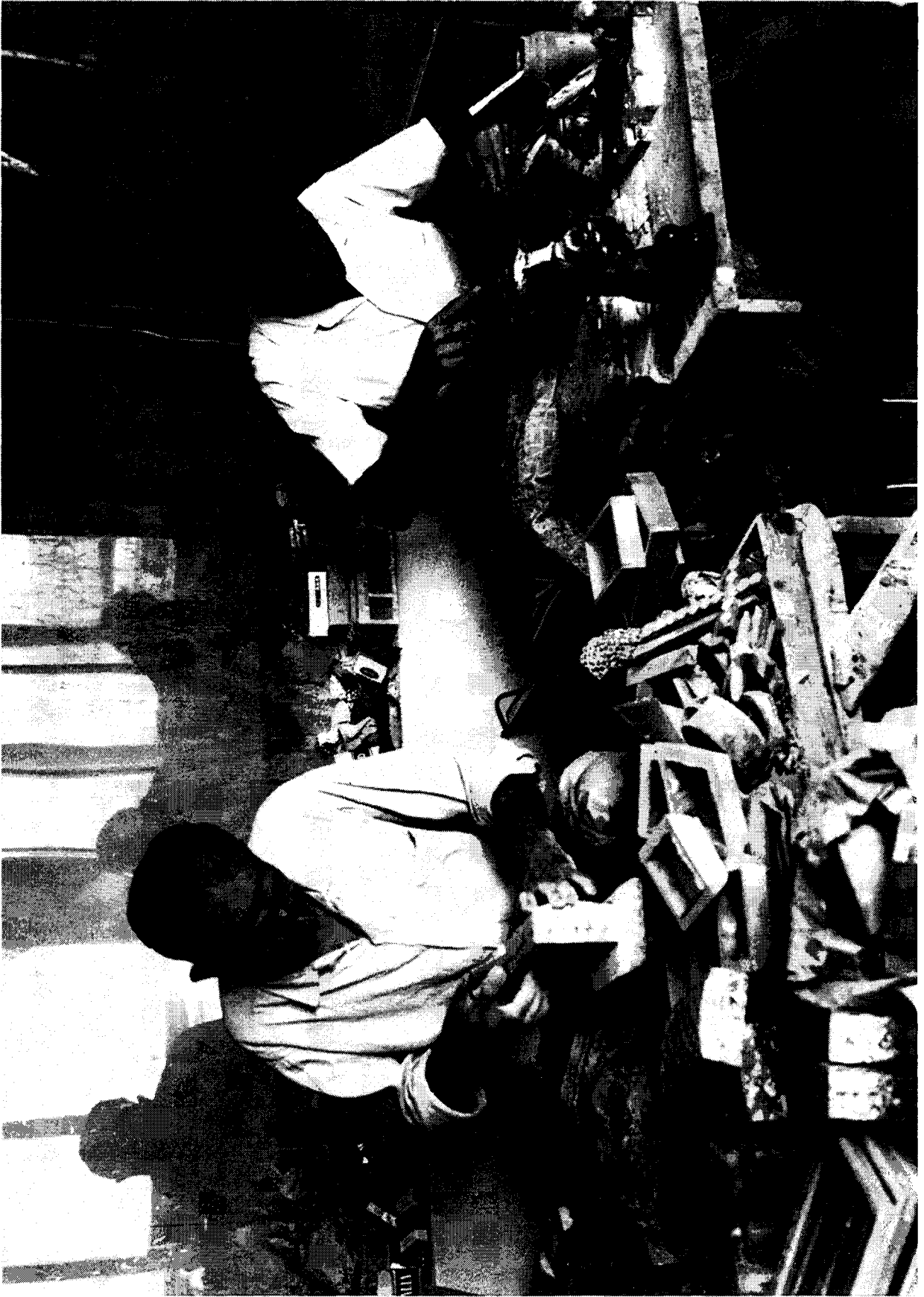
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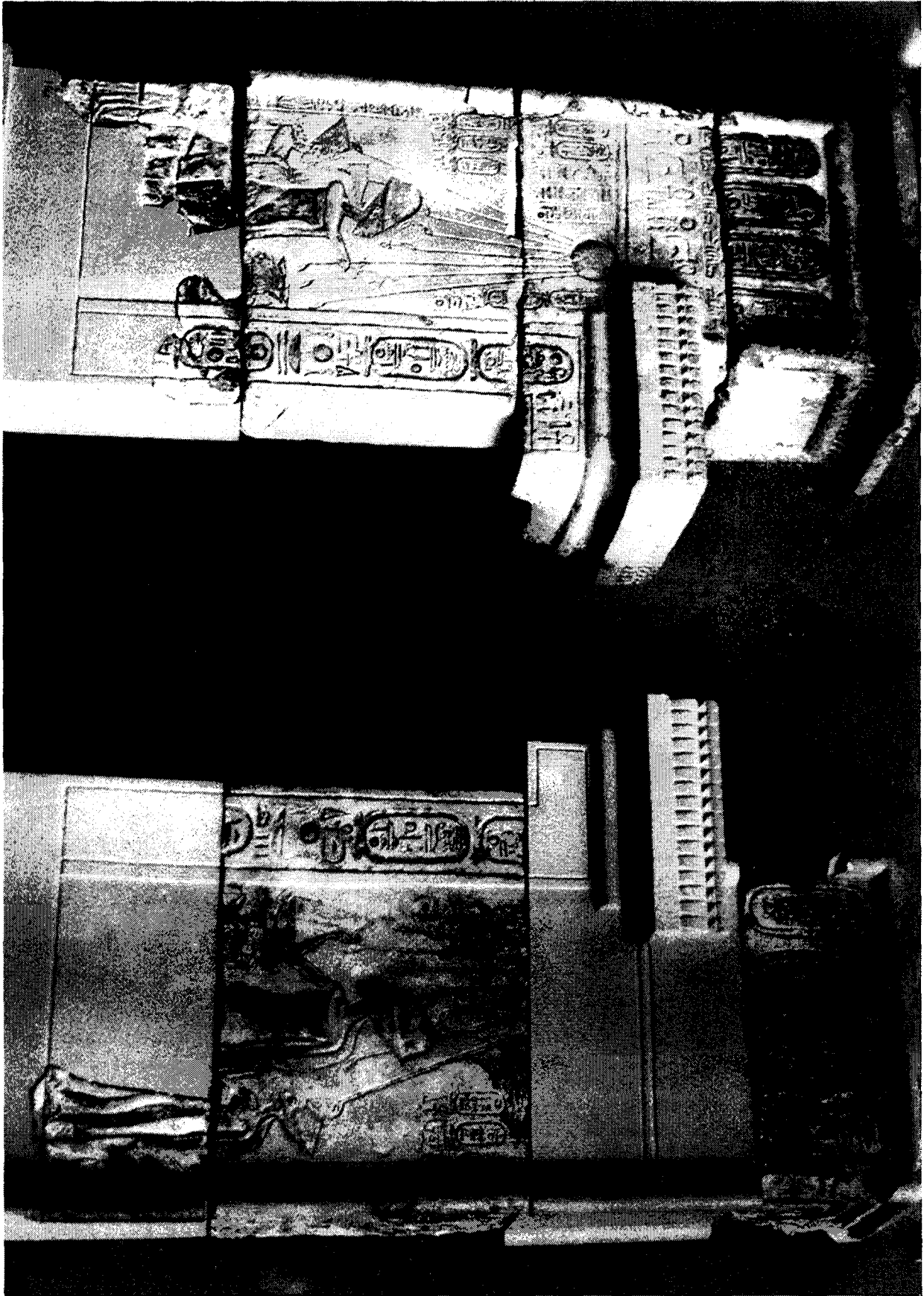
**Akhnaton Altarpiece**

**Egyptian Museum, Cairo (overleaf)**

Shown here is the upper part of a private altar in the form of a pylon from a house at El Amarna, Egypt. On the altarpiece Pharaoh Akhnaton and his family are represented worshipping the Sun.

(Photo by John L. Mee)







# Rosicrucian Cassette Tapes

## *Stimulating Discourses, Inspiring Music on Cassette*

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# TREASURES FROM OUR MUSEUM



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.

## Songs of the Nile

**M**USIC, "the universal language," permeated all aspects of Ancient Egyptian life. Paintings in tombs and temples all over Egypt depict various musical events.

The early Egyptian was a singer by nature. Children sang as they recited their lessons, and adults sang joyfully as they went about their work—plowing the fields, gathering the crops, pulling in fishing nets, and so on. The king and his nobles were entertained by singers, many of whom were blind. In the great temples full choirs sang litanies and hymns to the gods.

Dancing was also a part of religious ritual, and elaborate sacred dances were performed. Herodotus tells us of the great festivals of Bubastis which attracted over 700,000 pilgrims, all ready to laugh, sing, and dance—making merry in honor of Bast—the Cat Goddess.

Shown here, a typical scene is depicted on a wooden panel from the collection of Egyptian antiquities in the Rosicrucian Egyptian Museum. The tablet, dedicated to the gods Ra and Atum, shows Taisa-Aaink, a singer of Amen-Ra. It dates from the 25th Dynasty (712-663 B.C.).

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

*(Next Month: Instrumental Music)*



Wizard Island & Llao Rock  
Crater Lake National Park

R. Thompson

# World Of Wonder

## *Drowned Volcano*

**A**STRIDE THE CREST of Oregon's majestic Cascade Range, a deep blue lake fills a giant crater. Standing on the rim of this immense caldera, the visitor is presented with a striking view of a royal blue lake, round in shape, 20 square miles in area, surrounded by steep canyon-like walls 500 to 2000 feet in height. At its greatest depth Crater Lake is 1932 feet deep, making it the second deepest lake in the Western Hemisphere—only Canada's Great Slave Lake is deeper (by 83 ft.).

Indian Legends tell of the formation of this incredible crater. They speak of an intense battle between the "Chief of the World Above" and the "Chief of the World Below." And there is stark and plentiful evidence of the intense and cataclysmic natural forces which created the crater when the 12,000-foot-high volcano Mt. Mazama collapsed 6600 years ago.

Today the lake is still and calm, and intensely blue, reflecting the sky above and also its purity within. On a calm sunlit summer day the lake perfectly reflects the crater's steep multicolored walls. And in winter, when the walls and heights are covered with a mantle of white, all of this crystalline beauty is reflected on the mirror-like surface of the lake.

Only two objects ripple the usually placid surface of Crater Lake. The Phantom Ship, a remnant rock outcropping, featuring 175-foot-high spires, seems to sail on the lake's peaceful surface. Much larger is Wizard Island, a cinder cone—a volcano within a volcano—which rises majestically 760 feet above the water. Wizard's black lava sides are dotted with pioneering evergreens; its top crowned with another small crater. Formed long after Mazama's main crater, the cinder cone's dark presence in the placid lake hints of the ever-active alchemical processes going on deep beneath the earth's surface.

—Robin M. Thompson, F.R.C.