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Rosicrucian New Year 3333

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Pina Antonelli, pianist, has concertized extensively in the United States, Europe, Asia and the Near East. She has repeatedly been the featured artist aboard the hard liner QE-2. Following a recent recital in Washington D.C., the Post held her lily to mold each note to her desires, to project great power and passion, and to sustain throughout her program a rare sense of timing... the talent was evident! Tully Hall debut in 1974 drew a full house of enthusiastic listeners who felt her performance merited a standing ovation and who called for encores before the scheduled intermission.

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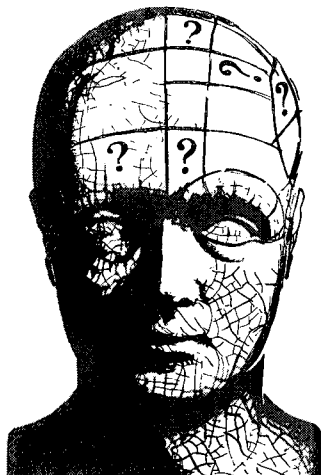
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KING DAVID'S TOWER » » »

This tower is one of Jerusalem's prominent landmarks. It is said that the tower stands on the site of the fortress built by King David. In 24 B.C. Herod built a luxurious palace on this site. The Roman Emperor Hadrian (A.D. 76-138) reconstructed the site to suit the needs of the Tenth Roman Legion.

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THOUGHT OF THE MONTH

By THE IMPERATOR

What Makes A Sick Society ?

IS OUR modern society sick? The term "sick" implies a subnormal condition—suggesting a departure from a standard, a norm which is considered healthy. What then are the elements that tend to destroy a healthy society?

The first element of a healthy society is cooperation. This consists of the collective working together of people toward a common objective. If the society is to be "healthy," its united activity must be of a certain quality. The collective activity of which the society consists must be *freely* motivated. It must not be the result of any militant force contrary to the will of its members.

This freedom requires an analysis as to what extent it serves society. The individual in society faces a dichotomy of freedom; in other words, his freedom is of a dual nature. On one hand, the individual must have the freedom to participate with others to determine and to create that objective which is thought to be best for the majority. On the other hand, society depends upon the unity of agreement and action of its members for its existence. But does this freedom of the individual grant him the right to counter-attack the freely agreed-upon decision of the majority of the people?

It must be granted that a majority concord in society is not always right; history has often proven this. Yet society exists only because certain precepts and actions result in a concerted effort toward specific ends. In a healthy society the individual should have the freedom of speech and action to disagree with the provisions of the existing society.

This freedom of *speech* can consist of expressing diverse ideas. The freedom of *action* can take the form of influencing

members of society by rational persuasion to adopt different concepts and objectives. However, an exercise of force to protect the individual's freedom cannot be permitted to obstruct the collective will of the majority. To do so would be to deny the established society its right of freedom and action.

The *second* aspect of freedom, therefore, is in regard to the right of personal thought and expression, even though it is not in accord with that of society. This right of personal freedom cannot be so absolute in its nature as to prevent the equal rights of others. The persistent insistence today on the right of *absolute freedom* constitutes one of the major ills of society. Like cells in the human body, there must be in society a unity of purpose and action. Each individual, figuratively speaking, cannot go off on a tangent of thought and action for no other reason than to exhibit a personal *unrestricted freedom*.

Self-Indulgence

A perverse effect that follows from this concept of absolute personal freedom is the challenge to self-discipline. In effect, it says: Why not resort to the full gratification of the appetites and passions? Why not resort to self-indulgence whatever the desire to be? The good is pleasure and the true value in life. This attitude in ancient times was called *hedonism*; in today's terms, it is *permissiveness*.

This resort to permissiveness constitutes an egocentric isolation. More simply, the individual stands apart from society; he thinks of social order as an inhibiting influence upon his individuality. He vociferously rejects ethical and moral codes as being an ill form of personal

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confinement of human motivation. In other words, each should be unto himself. This is the extreme opposite of the very basis and the original purpose of society.

The fundamental purpose of morality is to give dominance to those qualities of man which transcend his animal nature. Morality, then, is considered a higher, more refined good than that of sensuality. However, rational morality does not suggest celibacy or the extremity of asceticism. In general, morality is thought to be a divinely inspired fiat. More specifically, morality is traditionally thought to be a decree with respect to human behavior which has been revealed to man. The Decalogue or Ten Commandments are such an example. Consequently, morality is most generally conceived as a religious obligation.

There is, however, a *pragmatic side* to morality which is essential to society, regardless of any religious connotations. Moral precepts are a guide to the equity of human rights. They seek to prevent the exploitation of the weak by the strong. They extol those virtues which have raised man above his primitive and bestial nature.

With the gradual decline in the belief that morals are inherently supernatural in origin, immorality has been on the increase, especially in the "advanced" nations of the world. Morality is losing its efficacy because it has come to be looked upon by many as but another regulation and restraint on personal freedom.

Out of this erroneous concept of absolute freedom, and its side effect of permissiveness, has emerged *crime* on a

greater scale than ever in modern history. The criminal is one who pursues an end which he thinks is best for self, but without any restraining self-discipline. Wherever morality is ineffective, conscience is inhibited. The right becomes only that which serves the personal self. The only wrong is thought to be that which is inimical to the individual's personal interest.

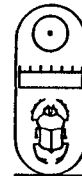
What, may we say, are the fundamental ideals of an advanced society, a modern sovereign state of today? Are they not freedom of speech and action within the necessary bounds of society; opportunity for achievement; pursuit of happiness; security of the person and possessions? These are all commendable, but they are too often symbolized *materialistically*. The symbol of success today is more than ever wealth and luxury. There is a striving on the part of many persons to gain these prestige symbols without the effort of accomplishment which they represent.

Materialism has thus become a motivating influence in the world today, but this kind of objective is not possible of attainment for everyone. Happiness today is too often misconstrued as sheer cupidity; that is, an inordinate love of possessions and the exhibition of them. The tangible things of the world are appraised while many worthy intangibles are neglected. Education is little thought of in the sense of the pleasure which knowledge provides in itself. Stress is primarily placed on education for its utilitarian value, that is, as a means to livelihood.

The Leisure Society

Modern society has looked upon *leisure* as the acme of success. Leisure is construed as meaning withdrawal from personal labor and a resort to creature comforts alone. Leisure can be a justified reward for a fruitful and industrious life, but to think of *work* as being an imposition upon man, and something to be avoided wherever possible, contributes to the retrogression of society.

Life is *dynamic*; its force is ever *striving to be*. It is not seeking inertia. It is this dynamic drive—the application of man's physical and mental energies to his environment—that has elevated him from



a lower form of hominid to his present status. Mastery brings pride of accomplishment. Only by bringing something into existence through our own effort do we come to experience the dignity of a human being. Just as unused muscles atrophy, so does initiative when it is not drawn upon. Without the challenge and demands of work, we find that skill, talent, and creativity become depressed.

Productivity is diminished and an increasing resistance to work becomes apparent if *monotonous* labor is required. Technology on a large scale in big industries has a tendency, in its forms of labor, to make automatons of its workers. Many such duties call for routine physical activity with slight or no variation. There is also a fixation of the consciousness in connection with the work which eventually causes a mental lassitude and torpor.

This grueling kind of labor generally inculcates in man a hatred of work. Work then becomes looked upon by individuals trapped in such circumstances as one of the tortures of our present-day social order, and in turn causes labor unrest and makes leisure a false ideal in life.

Out of the basic need for the cooperation of its members, society imposes certain responsibilities on each person. These responsibilities are of two general types. The first is universal; that is, it is applied alike to all members of society. The

other kind of responsibility to be assumed varies with the individual's capability. There is, though, a growing reluctance of individuals to share their responsibility in meeting the burdens of their society.

An increasing number of individuals today think of the state as being an entity apart from themselves. This attitude is commonly expressed in the phrase: "They should do (this or that)." The "they" refers to the state or private institutions. Responsibility is thus shifted to another that most often should be borne by the individual himself. It is the further stifling of initiative and of the latent potentialities of the individual.

The individual may vociferously protest bureaucracy, yet he often increases it by the transference of elements of his personal responsibility to it. The treatment of a *sick society* is not by *absent healing*; it is not by looking for outside remedies. It principally requires introversion; a self-analysis as to what we individuals are doing to the society of which we are a part. Case histories can help us in such a diagnosis and self-treatment. We can turn to the history of past great civilizations that rose and fell. We can note the contributing causes of their social sickness—and demise. Are we experiencing similar symptoms today? Are we developing maladies equally as serious as theirs? △

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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The Nature of Compassion

by Cecil A. Poole, F. R. C.
Vice-President of the
Supreme Grand Lodge

THERE EXISTS in our language a word which we should come to know better. It is *compassion*. The meaning of this word indicates a sense of sympathy, a sense of fellowship and feeling, a realization or, again, a sensitivity to the suffering of other individuals. Longfellow wrote, "The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger." In this sense, we have the ability to understand vicariously another individual's feelings. When those feelings bring that individual difficulties or trouble, they have a tendency to create in the intelligent human being a sense of sorrow, and therefore a feeling of compassion for that individual.

To judge an individual is beyond our ability, because we cannot know all the circumstances that may have brought about that individual's present condition. In this sense, then, compassion is more important than judgment. It is the trait or sense that is inherent in every human being, the ability to understand or at least to have a feeling that makes it possible for us to realize that what other individuals experience is parallel to our own experiences. Since we frequently flounder or feel sorry for ourselves, then sorrow

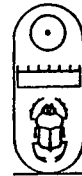
for others, or at least realization of their problems is summarized in the word *compassion*.

Compassion is a feeling of deep sympathy and sorrow for another who is stricken by suffering or misfortune. This sense of compassion is accompanied usually by a strong desire to alleviate the pain of another, or to remove its cause. In the fullest sense of the word, compassion is using our mental and psychic abilities in order to bring us to a realization that what exists in the world is a complex mixture of human experiences. If we are to live to the fullest extent of our own abilities, we will be willing to use compassion as a means of trying to understand not only ourselves but our fellow human beings.

The late Loren Eiseley was a great believer in the sense of compassion and its importance insofar as human survival and the ultimate victory of humanity over environment were concerned. Both a philosopher and paleontologist, Eiseley had numerous experiences with the study of early man and the conditions that surrounded his existence. He spoke frequently of the early Neanderthal man, who was less evolved in appearance and way of life when compared with modern man. Nevertheless, as he pointed out in his writings numerous times, the first stages of humanity were evidenced in this early creature. Eiseley speaks of finding a place where an early man had been buried. This individual had been buried by fellow creatures who would be looked upon by us today as crude and primitive.

Evidence of Caring

Eiseley wrote the following, soon to be published in a posthumous book: "Massive flint-hardened hands had shaped a sepulcher and placed flat stones to guard the dead man's head. A haunch of meat had been left to aid the dead man's journey. Worked flints, a little treasure of the human dawn, had been poured lovingly into the grave. And down the untold centuries the message has come without words. 'We too were human, we too suffered, we too believed that the grave is not the end. We too, whose faces affright you now, knew human agony and human love.' It is important to consider that across 50,000 years nothing has changed or altered in that



act. It is the human gesture by which we know a man though he looks out upon us under a brow suggestive of the ape. If, in another 50,000 years, man can still weep, we will know humanity is safe. This is all we need to ask about the onrush of the scientific age."

In this quotation we will see that it was the conviction of the late Dr. Eiseley that the future of the scientific age in which we live depends upon man's ability to continue to register compassion. As he stated, as long as man can weep, as long as man can express emotions that have to do with feelings of a nature that takes into consideration not only the well-being of himself but the well-being of all men, civilization is safe. Compassion,

then, in the opinion of the late Dr. Eiseley, and in my personal opinion, is the key to the future of the human race.

Humanity will continue to evolve, will continue to struggle for perfection as long as man is able to express compassion. We should all remember that as we study, and as we attempt to progress in the work that we are cut out to do in this life, and in our own desire to develop ourselves physically, mentally, and psychically, compassion is one of the important keys by which we are able to express our own evolution. Evolution will continue and civilization will be safe and secure as long as human beings are able to show and express compassion, the feeling of mercy for all that lives. △

ROSICRUCIAN CONCLAVES

COLORADO, DENVER—Rocky Mountain Regional Conclave—April 25-27, Landmark Inn, 455 S. Colorado Blvd., Denver. Grand Lodge will be represented by Frater Jayson F. Sheridan, Assistant to the Supreme Treasurer, AMORC. For more information, please contact Gayle Moler, 295 N. Norse St., Golden, CO 80401.

NIGERIA, KADUNA—Nigeria Regional Conclave—May 2-4, Morning Light Chapter, Katsina Road, Kaduna. For more information, please contact Mr. M. A. Odupitan, P.M.B. 2106, Kaduna, Kaduna State, Nigeria.

VIRGINIA, ARLINGTON—Middle Atlantic Regional Conclave—May 2-4, Stouffers National Center Hotel, (Crystal City) Arlington. Grand Lodge will be represented by Frater Harry Bersok, Director of the Department of Instruction, AMORC. For more information, please contact Mary Unger, Conclave Registrar, 1973 South Hall St., Allentown, PA 18103.

LOUISIANA, NEW ORLEANS—Southeastern Region Conclave—May 8-10, Fountain Bay Club Hotel, 4040 Tulane Ave., New Orleans. Grand Lodge will be represented by Frater Harry Bersok, Director of the Department of Instruction, AMORC. For more information, please contact Clara Webster, P.O. Box 73094, Metairie, LA 70033.

OHIO, COLUMBUS—Penn-Ohio Regional Conclave—May 16-18, Howard Johnson Motor Lodge (North), 999 E. Granville Road, Columbus. Grand Lodge will be represented by Frater Harry Bersok, Director of the Department of Instruction, AMORC. For more information, please contact Mrs. Eva Irene Arter, 3350 Apt. B Broadmoor, Columbus, OH 43213.

CANADA, ALBERTA, EDMONTON—Alberta Regional Conclave—May 31-June 1, Highlands Masonic Hall, 5526 118th Ave., Edmonton. Grand Lodge will be represented by Frater G. Richard Earl, from AMORC's Department of Instruction. For more information, please contact Dennis G. Matthews, P.O. Box 8416, Postal Station F, Edmonton, Alberta, Canada T6H 4W6.

AUSTRALIA, NEW SOUTH WALES, SYDNEY—Australian Conclave—September 12-15, Chevron Hotel, Macleay St., Potts Point, Sydney. For more information, please contact Conclave Chairman, P.O. Box 115, Redfern, N.S.W., Australia 2016.

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In Search of the Bluebird . . .

Discovering Happiness for Yourself

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

THE PURSUIT of happiness . . . so often idealistic, unrealistic, and sometimes seemingly unattainable! The goal is necessarily individualized. Sometimes, to one's sorrow, there comes the realization that the grass only appears greener on the other side of the street and that what makes one person happy may not make another feel the same way.

Happiness is not entirely undefinable, although its meaning is different for each individual. It may be good fortune, joy, pleasure, contentment, among other things. But to many the bluebird of happiness seems elusive, not a winged carrier perching constantly on your shoulder but something hard to grasp and keep in hand—transitory, ephemeral, and often “just around the corner.”

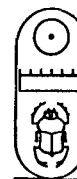
Happiness . . . when adults and school children are asked to describe it, a variety of definitions will be elicited. Some are comical, some nostalgia-tinged, some sentimental and heart-warming, and some ironic in that they are simplicity themselves.

Phyllis L. Pipitone, Ph.D., a member of AMORC's International Research Council, is a psychologist, especially interested in children's dreams. After attending several universities, she received her Doctorate from Kent State University in 1974. Soror Pipitone's interests are music, drama, painting, and writing.



Today's psychology stresses the need for the individual to discover for himself what makes happiness and then strive toward achieving the goal. An individual must be self-activating, for little comes to the one who waits. However, this cannot be accomplished at the expense of others, for therein lies the seed of discontent.

Perhaps one seeks a different environment in which to function, or to be among certain people such as family, relatives, or friends, or performing a certain kind of work, or to be in a certain state of health. There are countless facets to the diamond of happiness. But one must aim for what is sufficient enough to maintain a state of equilibrium, a state of harmony. Sufficiency of some sort, then, is part of the answer. What does one



need; what is enough to make one content with one's life and bring happiness; and in what area is an insufficiency felt?

Years alone do not necessarily bring wisdom; however, with maturity some discover that the most important things in life are health, family, and friends, though not necessarily in that order.

Health is often taken for granted—that is, until it is lost, or even a little “missing”! In retrospect, how many adults wish they had taken better care of their health during youth and very active years so as to enter middle age in top physical condition? Then, too, how many adults who enjoy good health think to express gratitude to their bodies for the healthful condition they are in?

The assumption is often made that with health one may earn the money required for human comforts. One person may feel that something tangible and of material value will bring happiness, whereas someone who already has considerable wealth may feel it is insufficient and wish for still more. Still another may feel secure financially but require peace of mind for his happiness. Some people may be considered poor in the tangibles, yet their spirits are high and they are indeed rich in so many other ways.

An individual who may be without family could feel that it would solve many problems if a relative were nearby to share in life's burdens as well as the joys. Yet, another individual, surrounded by members of a family may feel that fewer relatives in his life might be more desirable. Again, it is an individual matter.

Friends and acquaintances are still another matter. Friends are truly few and far between and usually are years in the making. This may well prove a problem to many in our transient, mobile Western society where members of a family may be uprooted several times in a lifespan

and deep abiding friendships are difficult both to acquire and to maintain. While happiness can be discovered among fine acquaintances with like interests, it must also be found by searching within oneself to gain contentment.

Many people live in the future. They use such phrases as, “in a few months . . . in a few weeks . . . next year . . . when I get older.” Others live in the past: “. . . if only I had . . . it's too late now . . . what I should have done was . . .” It is quite difficult not to recall some of the past, especially as one grows older and there are more years behind than ahead. It is also difficult not to look into the future when the present is not a very pleasant experience. But it is important not to forget the *now*, for while it was once the *future* it shall also soon be the *past*. Often reference is made to “the good old days,” only to forget that the good old days that will be remembered in the future are actually *this very day*.

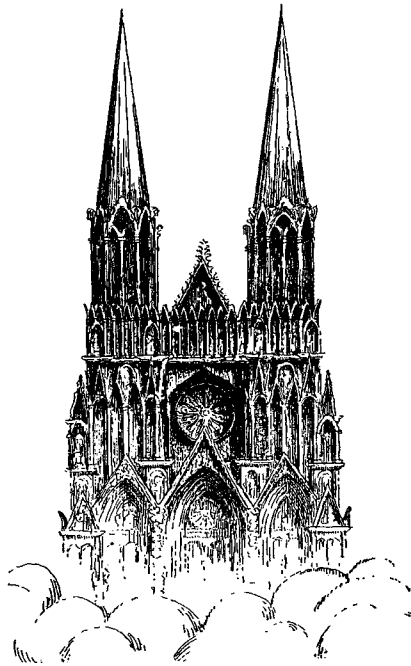
Recall these sayings: The best things in life are free; happiness is just around the corner; count your blessings; look for the silver lining; it is darkest before the dawn. Such phrases are almost proverbial but have withstood the test of time in that generation after generation repeats them. Happiness abounds and the means of attaining this state are all around.

Reread these phrases, or recall others. Meditate upon the one which you think will be a helpful application in your own present search for happiness.

What seems most important to you at this particular moment in life? Stop this very moment and think of what you feel will make you happy. Can you bring it about? Whatever it may be, can it come to pass by your action, word, or thought? Can you do it, say it, or think it?

Know first that the Rosicrucian says, “If it pleases the Cosmic, and so it shall be.” △

Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.



The Celestial Sanctum

The Mystical Approach to Life

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

TODAY MORE than ever before we have the need to reflect upon the real values of life. Are we fulfilling our deepest desires for a worthwhile life, or are we reacting only to the environment in which we live? Do we feel like puppets being moved by the wills and desires of others? Millions of people throughout the world

have found this to be so. Yet they believe these circumstances cannot be changed and must be accepted because they believe there is no alternative.

The search for the meaning of life is not new—millions of people have made at least some effort to understand the enigma and mystery of why we are here. However, few find the mystical path which alone can lead to an understanding of what life is and can become.

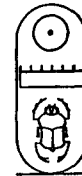
Much has been written about man's purpose in life. Libraries of literature abound on the estate of man, yet few people have any real understanding of its significance. Books and literature can help in our understanding, but only through meaningful experience can we come to know what life really means.

We are all confused at times about many issues in life and often realize our lack of real knowledge and insight to meet these problems. Yet we know from experience that the problems must be faced and dealt with. Mystical insight can provide a way of approaching life's problems so that they can be solved with an understanding and clarity not had by ordinary sight.

Mystical thought is an approach which balances the scientific, psychological, and philosophical insights in a particular situation. It allows the mind to see things from an ascension of consciousness, unencumbered by the superficial and trivial concerns which cloud the clear perspective required to see things with the insight of spiritual consciousness. In other words, all the faculties of consciousness and accumulated knowledge are brought into focus and directed to the problem at hand, free from the emotional concerns of the objective self, and with a view to serve the needs of the inner, more exalted aspect of our being.

The Inner Life

This higher judgment of the mind wherein one sees clearly from an ascension of consciousness is a matter of daily experience for the mystical student who has advanced beyond the limits of the needs of the objective self. Our view of the world is often clouded by the emotional self which obstructs the clear vision of the mind. However, once we have



learned the disciplines of the mystical life, we put aside many of the encumbrances of our daily lives and reach for a new and more demanding experience of the inner life. Until that event has taken place, we can be sure that we will continue to be influenced by many of the problems of ordinary life and the higher reaches of the mystical path will be closed to us. Therefore, our object should be to first resolve to study assiduously all the knowledge we can that is relative to serious mystical study, and second to make a resolute inquiry into the arena of scientific investigation. We then must allow the discipline of the mystical life to so infuse our consciousness that it becomes part of our daily thought and conduct. Time will soon show the fruits of these labors and interior disciplines. We will thus be well on our way along the path of higher understanding and enlightenment.

The mystical life is not the ambition of many but the aim of the few who are prepared to accept the necessary disciplines in order to enter into a higher order of understanding and cooperative action with other highly evolved personalities on this and higher planes.

In our world today there is much to do to bring about a more harmonious society and we should feel a special responsibility to use our good thoughts to help establish a new order of cooperative endeavor among all people. Never before have we needed more the insight and understanding that comes from an ascension of consciousness to deal with the many problems confronting society today, polarized as it is by so many divergent interests.

The student of mysticism has learned to see things from a more interior point of view, from the center of spiritual awareness. Now he must reflect on how he may use his special ability to bring about greater peace and harmony in a world immersed in abject materialism and blinded to the needs and sufferings of its people.

Therefore, we who share a special concern for society must realize that whatever little we can do is needed and the good thoughts we radiate are more effective than we realize. Let us have greater confidence in the abilities we have and resolve to use them for the good of mankind. The spiritual radiation from a loving heart and a visualized picture of a harmonious society will produce results if we persist, and the cosmic powers to whom we look for guidance will be more effective in creating a better society for all.



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.

***The
Rosicrucian
Digest
March
1980***

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

Be sure to let us
know as far in
advance as possible
when your address
will change.

Please include your key number or subscription number. This one notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

DID YOU KNOW THAT...

it also happened 4500 years ago—that the withholding of an essential a nation was dependent upon resulted in *inflation* and *corruption*? Egypt was relying upon metal from Asia for its economy. Early in the reign of Rameses III (1198-1167 B.C.) the Hittite empire fell before the advance of the “Sea People.” These people were the Philistines, Teucrions, Waspech, and various other migrating Indo-European tribes. The collapse of the Hittite empire dealt a serious blow to Egypt in that the Hittites had provided Egypt with the necessary *iron*. The Bronze Age was finished, and the *Iron Age* had come upon the ancient world. Egypt’s mines provided her with copper, the base of bronze—but she had *no iron*. There was now a shift of ore for Egypt, from that which she had, to iron which she *did not have*.

Egypt’s financial position became very difficult in trying to obtain iron from the new *unfriendly* regime that now governed the Hittites. Egypt had dominated the eastern Mediterranean world and that period “corresponded rather closely when copper was essential.” But she never

enjoyed the same power later when it was incumbent upon her to purchase *iron from abroad*. All such purchases were at *inflated prices*. The continued seriousness of Egypt’s relations with the Hittite empire made it intensely difficult to secure the essential iron, and she suffered to make an adjustment.

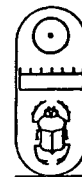
And then, too, from about 1160 B.C. “or about 40 or 50 years” Egypt experienced an extraordinary *inflation* in the prices of grain obtained from the Theban area. It resulted in a scale of prices notably higher than any earlier period. In the middle of the twelfth century B.C. “prices shot up in a dizzy fashion.” Emmer wheat rose from $1\frac{1}{3}$ *deben* per sack to 2, then to 4, and then to $5\frac{1}{2}$ in the reign of Rameses IX. Barley similarly shot up to 8 *deben* per sack in the reign of Rameses VII.

It is not surprising that this stretch of time “saw the government in distress and confusion, with the officers snatching advantage for themselves instead of working for the state.” One can easily imagine the plight of the little man during two generations of *inflation*.

Cover Our cover shows one of the many rice paddies in Sri Lanka (Ceylon).

Rice, the basic food throughout Asia, can only be grown where there is a plentitude of water. In fact, the plant is grown in soil that is partially covered with water. Rice paddies in most Asian countries are still cultivated in a primitive style. Wooden plows are drawn by a team of water buffalo that slog along laboriously over muddy ground.

(Photo by AMORC)



Man's Wish To Soar

by Ernie Holyer

SOMETIMES, I am floating above the ground. It's an ethereal sensation, indescribably peaceful and serene, a sensation that sometimes persists upon awakening. My dream reflects an age-old wish of man, to soar on delicate wings, to rise above his earthbound existence, to enjoy the lofty world of the birds. In my dream, my arms hold me up without effort and my body is weightless. Though I never glide very high, the sensation is sublime.

Man has tried to attain this soaring feeling for ages. Exhibits in the Cairo Museum indicate that the Egyptians had models for flight in 300 B.C. The sands of Egypt have yielded images which are part human, part bird. The ancient Egyptians depicted man's independent inner spirit as a human-headed bird that frees itself upon the body's death and gains free flight. Isis and Nephthys are shown sheltering Osiris with protective wings. Maat, the goddess of truth, is shown with outstretched wings, or is represented by a feather.

Down to our time, religious images portray angels with wings. Since flighted creatures represented freedom and communication with the heavenly kingdom above, man studied bird flight in hopes that he also might ascend. Toward the end of the last century, aeronautical pioneers in Europe and America worked at the realization of man's wish to soar and made it possible for today's "bird-men" to enjoy flights on the air currents.

The German Otto Lilienthal (1848-1896) wrote, "We see buzzards rise skyward without any motion of their wings; we observe how the storks intermingle in the flock with outspread wings and in beautiful spirals. We see . . . the falcon . . . remain stationary in the wind for minutes at a time. The poise of the falcon in mid-air, which appears to us as a defiance to the law of gravity, may be

considered . . . the most instructive example of flight."

Lilienthal built gliders in which the pilot "hung on" with his arms and directed the craft by using body movements to achieve balance and control. A movable bar served as a pilot stick or rudder. Even as a youth Lilienthal observed the flight of birds. After graduation, he experimented with flying models and wing gliders. In 1889, he published a book, *Der Vogelflug als Grundlage der Fliegekunst* (Bird Flight as a Basis for the Art of Flying) in which he detailed his observations for the benefit of future aeronauts.

Early Experiments

In gliders of his own design, Lilienthal made a series of well-documented flights between 1891 and 1896. "My experiments then should form the transition, the first step from theory to practice," he stated. He began his flights with great caution, making his first attempts from a one-meter height. He had erected a springboard from which he leaped to achieve "an oblique descent through the air." After several hundred leaps, he increased the height of the board, then went to a hilly area where "leaps from gradually increased elevations added to my skill and suggested improvements to my apparatus."

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Lilienthal described his sensation in flight as one of "exhilaration and pleasure."

Lilienthal's widely publicized progress encouraged others. In the United States, Octave Chanute (1832-1910) a French-born engineer, sought to improve upon the German's techniques. Chanute and his group of assistants flew gliders from sand dunes near Lake Michigan. A scientific man, Chanute shared his observations with experimenters including the Wright Brothers, bicycle manufacturers of Dayton, Ohio, who studied Lilienthal's work with great interest. The Wrights dedicated three years to kite flying and experimental gliding before attempting powered flight.

At the 1893 *International Conference on Aerial Navigation* in Chicago, Chanute met John J. Montgomery, a Californian. Montgomery presented his paper on *Soaring Flight* to the Conference and then told of his own experiments.

Montgomery (1858-1911) had pondered the mystery of bird flight since boyhood. How could gulls hover overhead? How did heavy birds like geese stay aloft? At Otay Mesa near the Mexican border, Montgomery had built and launched a hang glider which he controlled in flight for some distance.

Chanute referred to Montgomery in his book, *Progress in Flying Machines* (1895). He described Montgomery's glider as "a soaring apparatus, consisting of two wings, each 10 ft. long by an average of 4½ ft., united together by a framework to which a seat was suspended, and provided with a horizontal tail which could be elevated or depressed by pulleys. The wings were arched beneath, like those of a gull, and offered a sustaining area of about 90 sq. ft. The weight of the apparatus was 40 lbs., and that of the experimenter some 130 lbs. more."

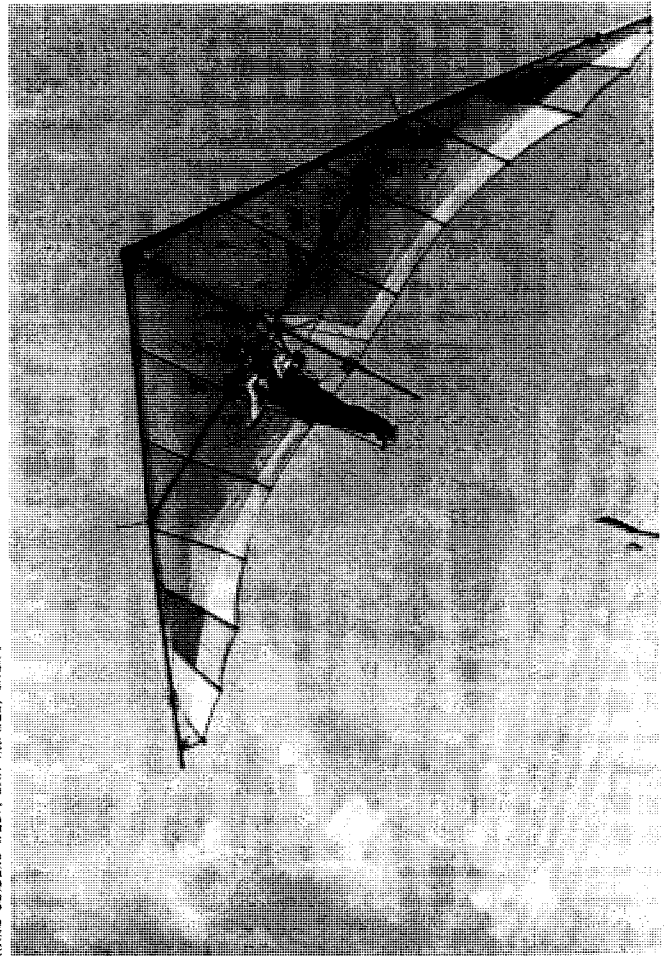
Like Lilienthal and Chanute, Montgomery designed and redesigned his

gliders. Montgomery staged exhibition flights in improved models in the San Francisco Bay Area between 1905 and 1911.

When powered flight cooled the interest in free flight, only a few staunch individuals carried on.

Stunning glider performances by Bill Bennett, the "Australian Birdman," renewed interest and, with the advent of the 1970s, a new generation discovered the beauty of self-launched soaring.

The early pioneers had furnished aerodynamic knowledge. Modern technology provided ultra-light and high-strength materials. A new delta-shaped kite named after its inventor, Dr. Francis Rogallo,



HANG GLIDERS WEST, SAN RAFAEL, CALIF.

Joy of Hang Gliding: They soar, bank, swoop, and glide on the air currents creating a beautiful sight in the sky. Double-surface hang glider manufactured by Highster Aircraft, Inc., Berkeley, California.

facilitated gliding and quickly caught on. To fly on gossamer wings minus ground crew, engine noise, and pollution, became a goal for free and independent spirits. Young men dared the venture, and so did young women, boys, and their grandfathers.

These flyers reflect concern for ecology and a back-to-nature mood. They are kind, courteous, caring. Hang gliders can be found on every continent jumping off sand dunes, desert hills, alpine mountains, and beginners' slopes. They soar, bank, swoop, and glide on the air currents, creating a beautiful sight in the sky. They're lean and athletic. Carrying a forty-pound glider uphill, assembling it, then maneuvering the craft by means of body motions keeps a glider pilot fit.

Impatient or reckless souls are ill equipped for true flight, for even a seasoned pilot can misjudge wind conditions and court disaster. When accidents happen they're ascribed to overconfidence, poor selection of flying sites, getting panicky in high flights, and blustery winds.

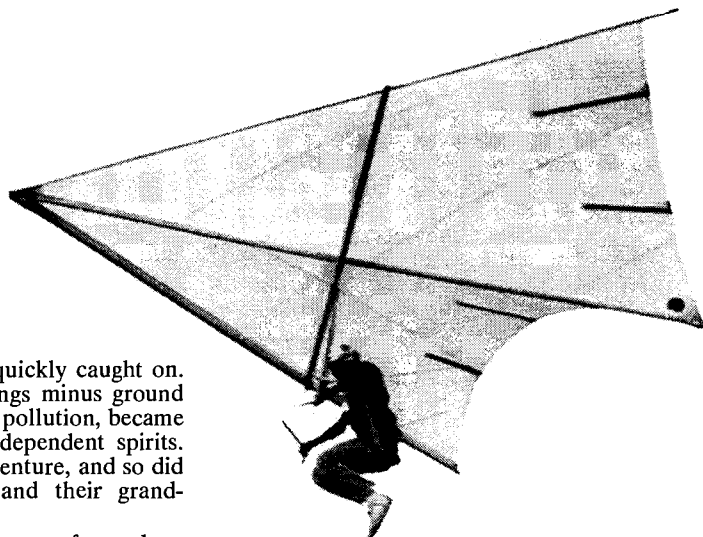
Why do they challenge the realm of the birds? The question lights up faces. Answers come readily:

"It's a breath-taking moment when the ground slides away and you become airborne. You soar like a bird and time disappears."

"You become aware of natural things like sun, thermals, and landscape."

"I wanted to do this since I was a little kid, climb a mountain and then sail off it. Now, I look around me and I am flying! I can see all directions and say, 'this is the finest thing I've ever done.'"

"There's fresh air up there, wind, elation. It feels natural, really beautiful; it doesn't matter whether you're ten or a thousand feet above the ground."



△ **Rogallo glider in flight.**
Photo: Herman Rice

"It's a kind of religious experience; you get in touch with yourself and with God."

"You feel the wind on your face. There's very little sound except the sounds of the sail flapping. It's a free feeling, like a bird must feel. It's natural, beautiful and exciting."

When I first saw a hang gliderman sail out over the blue ocean, body surging forward under a colorful dacron wing, I sensed his elation. My soul stirred as he circled back over the rolling surf and landed safely on the beach. He then labored uphill, sail fluttering in the wind. High on the hill, he joined gliders which clustered like giant butterflies.

Like the pilots, onlookers find inspiration because each flight celebrates man's free spirit. There's a soul-satisfying happiness in seeing man's age-old dream come true.

© Erna Holyer

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Each Day . . .

A New Adventure

by Clare H. Martin

EACH MORNING I look toward the east. The red glow of dawn lights the distant horizon, a subdued brilliance spreads over the earth. It is the dawn of a new day—a new beginning. Whatever beauty my eyes behold, whatever memorable sounds my ears record, whatever my heart captures and holds, in these things I discover a new brilliance in the order of things that stays with me to day's end and beyond.

The drama of human life, no matter how phenomenal, is paled in significance when compared with nature. The firmament, the earth, the day, the night, the elements—"There is no speech nor language where their voice is not heard."

One of my greatest joys is to stroll among sibilant pines, peace and quiet all about me, with the plaintive murmuring of the trees the only audible sound. Sinking down onto the brown carpet of pine needles, I lean my head against a tree, my eyes lifted upward, and watch the scampering clouds through an opening overhead.

In retrospect, I am a child again in deep East Texas woods. Spring has brought a special brilliance to me. The discovery that each plant, each insect—no matter how infinitesimal—has a purpose, a definite significance in relation to the universe, comes as an overwhelming joy.

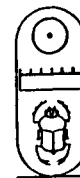
I am familiar with the habitats of different plants, animals, and insects, and their manner of being. I watch the jelly-like nests of frog eggs gradually transform into tadpoles, then into frogs. I know the habits of the different birds—when and where they build their nests, how long it takes the eggs to hatch, how long it will be before the baby birds leave

their nest. Watching larva become pupa and then butterfly, or seed become plant, then flower and on to seed again—these are exciting adventures.

But my greatest delight is in trying to define the exact moment when the brilliance of day changes into the dark serenity of night. As the mantle of night slides slowly downward I envision a kaleidoscopic view of the day just passed. It was a lovely day filled with happy moments of discovery: a bluebird (rare in our vicinity) flashing across the sky; a bubbly spring at the head of a little stream up which I had waded; a nest of baby rabbits; a beautiful blue water glass embossed with a white reindeer that I had found half-buried near an old dilapidated house. These sparkling moments of happiness flash in all their brilliance.

How could I become an introvert when there is so much to challenge my imagination? When there is so much to learn and so much to achieve? Yet life has its limitations, and to follow conclusively everything to which my inner responses cry out, I would have to live so long that Methuselah would seem like a mere infant in comparison.

Each day has an unknown, as well as a known, quality. To some extent, the day has been a fulfillment of my dreams of which I know the cost in time, effort, patience, and endurance. But if I look at each day minutely, with eyes of full appreciation, I find an unexpected brilliance, an unbelievable quality. If one day appears to be inferior to another it is only because of my own failings to view it without prejudice or superstition. And now, as I give thanks for the passing day, I turn toward tomorrow with eager expectancy—tomorrow I shall discover a new brilliance in the order of things and surely my dreams of today shall be fulfilled! △



Service Means Kindness

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

OFTEN WE ARE TOLD that the highest human goal is to serve mankind, and Rosicrucians are reminded of their obligation to serve. Such orientation to vague and unspecified "service" disturbs some people, especially if they think of it primarily in terms of organized activities, such as military and civil duty, or organized welfare work and philanthropy.

On the other hand, we are aware of great personalities in the public eye who have given to the nation or the world a lifetime of public service, a career of service that helped change the face of things—statesmen, inventors, explorers, scientists, and many others. Also, we occasionally learn through the media of others, not in the public eye, who have done some special service or aided some segment of people. Often it seems that such service demands either great talent or great dedication that is beyond our own capacity.

As one Rosicrucian put it, "When we try to relate such accomplishments of others to our own lives, or even if they serve as inspiration in our lives, it becomes frustrating when we cannot measure up. However, when we step out of the shadow of those who are greater and begin to find the little things we *can* do, it is amazing what results can be realized."

A Rosicrucian friend developed his own little game or gambit, trying to elicit a smile from anyone he passed on the street. When he caught someone's eye,

his own smile was ready and often it brought a responsive nod or friendly "hello!" It became a challenge when he met a passerby who seemed troubled or angry, or who avoided meeting his eye. And also he discovered others who were playing the same game!

This might seem inconsequential, but some results of this kind are far reaching, beyond our awareness, as Robert Browning dramatized in *Pippa Passes*. In another instance, a Rosicrucian who ran a neighborhood grocery store had helped many customers with her friendliness and sympathy. But she herself was not aware of this until, after a siege of illness in a hospital, she learned that many of the neighbors had been praying for her recovery because her presence and her kindness meant so much to them.

When we look at it in such simple terms, it becomes apparent that service means *helping* rather than *giving*, and more specifically helping someone to do, or have, or feel, or be something that *he* wants. The root of all this service is *kindness*. While we may not be able to exercise such kindness on a large scale benefiting many people simultaneously, that is no reason to omit kindness in our daily contacts with individuals—including our families. Too often they are left out of any program of kindness, as though they were somehow exempt, or because service to them did not "count for points."

Opportunities for Service

Numerous men and women find an activity outside the home, apart from the family, where they can participate more broadly in service of some kind. There are not only many service professions but also an increasing number of service businesses having little to sell except what they can do for people. While this doesn't apply to all, many serious business and professional people try to take the extra step, give the extra thought, pinpoint the real need of a client, or direct him to the particular source of help he needs.

In sales, there is much opportunity for such kindness. In manufacturing, and in the back offices of any business, it may be more difficult to keep in mind the service aspect, especially in a large corporation or industry where each person



does one thing and may come to feel like a cog in a machine.

Yet among the workers themselves are many occasions for kindness, for cheerful assistance or that boost in morale which counts so much. And the overall purpose is there, even in a large corporation, to fill some human need. While the architect, carpenter, and stonemason can see and admire their finished work, and even see other people enjoying it, the individual in a large corporation can try to practice visualizing the end result—which consists of other people benefiting from what he or she helps to produce or create.

Service, then, involves *acts* of kindness, not just a kindly disposition. It is the extra thought, extra step, extra caring, and the bonus it bestows, that is true service. Of course, there are opposite attitudes to one of service: preoccupation with personal goals and disregarding others, being careful to do all that is required but no more, and never more than what one thinks is his fair share. Another destructive attitude is indifference that

does nothing, or that carefully avoids “interfering” in anyone’s needs.

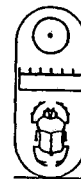
Even with a desire to help, the path is not all “clear sailing.” We share a widespread attitude of distrust and suspicion of meddlers, do-gooders, and any “invasion of privacy.” Even that fellow with a ready smile might be suspected of being “on the make.” On the other side of the coin, our desire to help is often subverted into a desire to meddle, to give direction and advice—how *we* would want to see things done—that might not be acceptable to the other person. This directing and bossing each other seems most prominent within families. It takes courage, wisdom, and compassionate insight to steer a course of genuine kindness. But we can always say frankly to another, “How can I help you do what *you* want?”

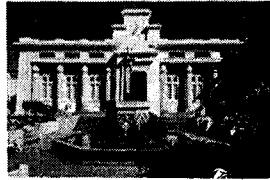
Much of our moral training consists of cultivating the virtues of tolerance and kindness. However, all too often our *actions* reflect a desire for personal gain—such as taking advantage of others’ misfortunes. It is not enough to just talk about kindness without putting it into practice—in genuine *acts* of kindness. Some have been more concerned with righteousness than genuine kindness. As a Zen teacher put it, “You can *act* your way into right thinking easier than you can *think* your way into right acting.” How futile, then, to try to *say* your way, or to *smile* your way, into right thinking or acting!

Behind all exhortation to service, and any obligation of service that one might accept, is the need to be *doing* it, not just thinking kindly. And it starts right at home, and in our daily work, with simple acts of kindness. Someday an opportunity may arrive for a more telling service, and the recognition that comes with it. But will we be prepared and competent, will we even be aware of the opportunity for service, if we are not already accomplished in many little kindnesses? △

ROSICRUCIAN DIRECTORY

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





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Is There A Wonder Water?

THE use of pure tap water has always been of interest to Rosicrucian students. We use it to purify our inner body as well as our outer environment. Water is also an important magnetic ingredient used in some of the monograph experiments. Many of us have observed that ordinary tap water does change certain of its characteristics following its use in our home experiments. Is there an explanation for this?

It would appear that under normal conditions, water (H_2O) may form super complexes of eight-to-ten H_2O molecules. Even though the attractive forces between these molecules are very weak and the molecules are easily dissociated, nonetheless, this energy is "tied-up" and is not as easily available to biological or other systems as would be the case for *non-complexed water*. In other words, non-complexed or *simple* water would have more free potential energy than would water that had formed molecular complexes.

The water complexes are easily dissociated into "simple" water by weak electromagnetic fields. The weak electromagnetic fields of the body are strong enough to do this. Confirmation in this area is being provided by scientists such as an internationally recognized chemist, Edward G. Brame, Jr. Dr. Brame has found with infrared spectroscopy that lengthy "group prayer" over ordinary water will break down the molecular bonds that hold a group of H_2O molecules together, thus producing water composed of single molecules rather than complexes of molecules. The effect is similar to established methods of breaking water complexes with magnetism. It is also

most interesting to note that, in this manner Rosicrucians in their home experiments have psychically "charged" water for centuries for the purpose of promoting health and healing. Refer to illustration.

In the Research Laboratories at Rosicrucian Park, light scattering studies with highly purified water have shown increased energy levels after the pure water is subjected to "psychic" charging, to magnetic fields, or to pyramid energy. However, similar results are also obtained when a subject simply carries around water samples on his person and within his electromagnetic aura for seven days.¹

The double-blind* studies conducted in the Rosicrucian Laboratories were made with water samples placed in double-sealed containers. The control samples were placed in the same type of containers as the experimental treatments. Light scattering measurements were made by an independent laboratory before and after the experiments. Controls remained the same while experimental treatments showed significant increases in free energy levels. Please refer to *Table 1*.

Several years ago a controversy raged in the American scientific community over the reliability of reports coming out of Russia concerning a special state of water called *poly water*. Poly water was

**Double-blind* refers to a research method, used primarily in drug investigations, in which neither subject-patient nor rater-evaluator knows whether the drug (or principle) is being studied or a placebo is being administered. A *placebo* is any medication used to relieve symptoms, not by reason of specific pharmacologic action but solely by reinforcing the patient's favorable expectancies from treatment.

Purified Water	25°C	.020 FTU
Purified Water	95°C	.150 FTU
Blue Light		
Charged Water	25°C	.022 FTU
Pyramid Water	25°C	.043 FTU
Magnetic Pyramid		
Charged Water	25°C	.080 FTU
Psychically		
Charged Water	25°C	.076 FTU

Table 1: Preliminary study of changes in light scattering 90° measured in fluid turbidity units.

formed by subjecting purified water to high pressure in various ways. Forcing water through narrow tubes was one such method, although most methods employed were more sophisticated. The controversy was finally resolved when the prominent American proponents of "poly water" withdrew their arguments in 1975-1976 after they discovered that their purified water had picked up impurities while under high pressure. The proponents attributed the altered characteristics of poly water to the inclusion of the impurities. However, because of the heat generated by that controversy, few scientists at this time are eager to again delve into such troubled waters.

Nevertheless, interest in "special" water continues. Today there are new reports from Soviet science: a *wonder water* from Kazakhstan. Russian scientists Vadim and Igor Zelepukhin have been conducting experiments with ordinary tap water that is boiled, quickly cooled, and then stored in sealed containers. Their research has shown that the resulting water is biologically active and therefore very useful in ways that appear nearly magical. But is this "active" water a new wonder?

When we remove gases such as chlorine which have been artificially added to our tap water, we get a treated water that is not a new "wonder" but rather a re-creation of "natural" water; that is, water as found under more natural conditions.

Chlorine as found in our tap water has been scientifically shown to inhibit plant growth; it even more greatly inhibits the immunological response of living systems, thus making them more susceptible to infections from other sources. Other known toxins found in tap water include fluorine gas, nitrates, and insecticides. Recent U.S. Federal reports on the state

of our drinking water are bleak. And bottled water is not always much better.

Chlorine can be removed from tap water by boiling or distillation, by carbon filtration, by passing water through a suitable ion exchange column, by reverse osmosis, or by simply leaving tap water out exposed to air for several days (simple diffusion). One reason for the success of pyramid-treated water over ordinary tap water is that the former is exposed to the open air for several days prior to its use.

Magnetized natural water—whether charged psychically or within an electromagnetic field—is wonderful and does appear to be beneficial to our health.

—George Buletza, June Schaa

¹Brady S. & Buletza G. (1977) Mindquest: The magnetic pyramid; *Rosicrucian Digest* LV(7):19-22.



For centuries Rosicrucians have used bio-magnetically charged water to maintain health and harmonium, and many beneficial results have been reported by practicing students.

J. CHAPMAN

A Tree From the Dawn of Time

by Clara Elderkin Campbell, F. R. C.

OUTSIDE the window of the Rosicrucian Research Library in Rosicrucian Park is a slender and beautiful tree. Throughout the changing seasons, this tree continues to delight me: in spring with its new green; in summer with its solid profile, so regular as to resemble the toy trees in some Christmas scene; and, as fall drifts into our rainy winter, and the temperature occasionally drops below freezing at night, with intricate delicate curves of bare twigs and branches as the "bones" of the tree are revealed.

Surprisingly, this tree whose bare limbs must reclothe themselves in green each year bears needles rather than true leaves and small "cones" like an evergreen conifer. These are not, botanically speaking, true cones, but something similar—a precursor of the cone on the botanical development time scale. But, then, this tree's place on that long time scale into the distant past is very early indeed.

It is not my tree's long line of unchanged descent that makes it unique in Rosicrucian Park. The California redwood trees that shade the Akhnaton Shrine have an ancestry equally remote; and there are tree ferns on the grounds who could, if plants indulged in human-type snobbery, consider most of the green growing things in our gardens as mere Johnny-come-latelies.

This is a memorial tree, planted by Mrs. H. Spencer Lewis in memory of her husband, the former Emperor of the Rosicrucian Order, AMORC. It was a

gift to Mrs. Lewis by an unrecorded donor, who procured it from the group of seedlings that resulted from Professor Ralph Chaney's trip to China just after the end of World War II.

Long, long ago, there were forests of *Sequoia* (redwoods) throughout the world—a foggy, misty world full of swamps. There were other species of trees, too, growing on the higher, drier land that bordered the marshlands of the Mesozoic Age.

Rediscovering the Dawn Redwood

Most of those trees in that ancient forest no longer grow, or have changed, but the sequoias found a survival zone in California. A cousin of theirs, a *metasequoia*, had much the same habitat. It was recorded in fossils from many areas of the world, as were the direct ancestors of the California sequoias. The *metasequoia* was reckoned extinct ages ago until the early 1940s when the Japanese army, invading China, pushed the population westward. College faculties moved themselves further and further west as the troops defending the civilian populace were pushed back. Finally, in 1944, when the refugees were in the high hilly country of Szechwan Province, they discovered a strange, very tall and impressive tree growing in a hidden valley. A botanist, Tsang Wang, examined the tree and took specimens. These, when compared to fossils in a Peking museum, proved that a living survivor of the prehistoric ancient forest still grew in the heart of China.

According to another story of the discovery, a French missionary priest was among those who came to see the beautiful tree which was, the story said, worshipped by the valley residents. He sent specimens to Paris, where the Chinese findings were confirmed.

They called it the dawn redwood, for it truly came from the misty dawn of time. Its scientific name, now that it has been carefully studied and catalogued is *Metasequoia glyptostroboides*.

Dr. Chaney, an eminent California botanist, determined to examine this remnant of forgotten ages as soon as civilian travel in China became possible again, and it was from among his seed-

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lings, after his return to Berkeley, California, that our tree was selected.

At the same time that the Dr. H. Spencer Lewis Memorial Tree was planted in Rosicrucian Park, about 50 feet above sea level, several others were planted near the University of California's Lick Observatory on Mt. Hamilton, 4000 feet above sea level, and thus much closer to the altitude of the parent tree's habitat. It seems that the dawn redwood prefers valleys to altitude, since the mountain trees did not thrive.

In Rosicrucian Park, however, the dawn redwood spread its roots and fairly leapt into the air. In 1952 it was belt-buckle height; the next year the same human measuring stick could barely reach to the top of the young tree, and today it has long since overtopped the library and now reaches higher than the nearby Supreme Temple and other buildings in Rosicrucian Park.

A few other small clusters of the dawn redwood have been found growing in two provinces of central China. Specimen trees grow in many of the California State Redwood parks, and an especially cared-for tree shades Professor Chaney's personal garden—a marvelous garden that demonstrates the evolution of plants through the ages. But surely, none of these trees are more graceful or admired than the tree outside the library window in Rosicrucian Park. △



Rosicrucian Park's dawn redwood in summer foliage and (above) a close-up of this ancient species' needles, "cones," and seeds.



Relax — It's Creative!

by Esther Talbot

IT'S THE cheapest commodity in today's tension-torn world. Yet relaxation—the soil in which serenity grows, problems evaporate, and inspiration germinates—is often misused or misunderstood. The American Heritage Dictionary states, “Relaxation is a reduction in severity . . . a refreshment of body and mind.” But relaxation may mean different things to different people. My father said, “Relaxation allows a person to explore in his mental storehouse.” And he used relaxation in his own way.

With the invention of radio, Father bought a kit of parts and studied the manual. Evenings our family gathered around the table to watch him wire, solder, and assemble the parts until his radio was completed. When he plugged the radio into the electric socket, silence ensued. Calmly he pulled the works from the case, retraced diagrams, tested wires and again connected it to electricity. Still no sound! We sagged like punctured balloons until Dad said, “Let's sleep on it and I'll get to the bottom of my mind.”

Whatever the bottom of his mind produced, it worked. Later, neighbors who enjoyed a radio concert in our parlor said of Father, “He's smart. He uses his mind.”

Relaxation leads to effective solutions for many of our pressing problems. My friend Blanche Burns says it saved her sanity.

After the physical education period, students showered and then raced to Mrs. Burns' math class ahead of the tardy bell. Disheveled, hot, often irritated with classmates, they squirmed, rattled, and dug for

pencils, homework, and math books. Odors of dirty sox, aged sneakers, and wet hair permeated the chalk-dusty room. That first ten minutes of class was turning out to be a waste of time. Mrs. Burns couldn't take attendance, register returning absentees, and start class work amid such confusion. When she asked a fellow teacher how he achieved immediate attention, he answered, “Just sheer bulk.” But Mrs. Burns wasn't six feet four weighing in at 240 pounds!

Late one Friday afternoon, after correcting and recording students' papers, she cleared her desk, slumped over it and shut her eyes. Every muscle in her body lost tension as peace and well-being enveloped her. She relaxed.

The janitor's “OK if I sweep your room now?” brought the teacher back to the reality of chalk-dusty air and partially erased blackboard. “Sorry if I woke you,” he added. She shook her head. “You didn't. I was sorting ideas.”

On Monday, students storming into her classroom found paper and pencil on each desk. As the tardy bell rang, she raised the chart at the front board. Facing the class were ten review problems, each increasing in difficulty and the directions, “Begin at once. You have ten minutes.”

Thereafter, during the daily review, Mrs. Burns took attendance and signed in returning absentees. At the end of ten minutes she collected papers and pencils and returned yesterday's review work corrected and scored. A few students finished all ten problems. Those who got five right today could try for six tomorrow. When the PE teacher asked, “What happened to your kids? They get religion?”, Mrs. Burns stood taller.

Inspiration

While relaxation turns information into inspiration, it can set up patterns of healing, as my colleague, Helen, discovered when headaches interfered with her services as a “pink lady”—a hospital volunteer. The hospital depended on Helen to take messages, give information, and help patients to their rooms. She had difficulty understanding non-English speaking people, especially when they were frightened or confused. Requests to see the baby, when the visitor wasn't sure which name the mother had given, left Helen speech-



less. She hated to be a patrolman for undisciplined children who packed the warm waiting room already crowded with anxious visitors.

Tensions built. Helen's migraines increased in intensity and duration. Finally she sought help in biofeedback routines and headaches disappeared. Helen explained, "I was trained to keep busy. You know the saw about the Devil and idle hands? Now I sit and do absolutely nothing. For about thirty minutes every day I just relax."

Individuals relaxing aren't wasting time. They are overcoming tensions, storing energy, and giving intuition a chance.

Sometimes relaxation, just sitting and thinking, can even save a life. Several years ago as soon as his family left the farmhouse to return to their city home, Joe regretted his decision to stay on the farm alone, and so he saddled his pony, tough little Daisy, and took the shortcut through the hills to reach home ahead of the family and surprise everyone. But Joe missed the path.

By nightfall the inky canyons grew ghostly, brush tore at his clothing, Daisy shied at anything and everything, and tense fear drenched Joe with perspiration. He slid from the pony. With reins wrapped around his wrist Joe sat against a tree trunk to wait for sunrise. Daisy's snort and jerk on the reins woke him.

Silhouetted on a knoll a few yards away were two glittering spots in the dim outline of a mountain lion. Frozen with fear, Joe stared at the glaring eyes until the big cat finally vanished. Sometime later deep breaths reduced Joe's fright. For the remainder of the night he relaxed against the tree trunk and thought, occasionally talking to Daisy.

At dawn they pushed to the summit from which Joe got his bearings by lining up hilltops. They arrived home tired, tattered, and hungry. Asked how he'd managed to find the way when others were lost for days and one man was never found, Joe answered, "We knew as soon as we sat and thought about it."

For many people, relaxation allows the mind to sort information and it plays a major role in accomplishing a goal.

A nap on top of a workbench helped Thomas Alva Edison solve problems in inventions. When physicists declared that incandescent electric lamps couldn't be successful because they went against theory, Edison thought, snoozed, and later developed a carbon filament that worked. After A. E. Kennelly, Edison's assistant, proved that electric locomotives would never have enough power, Edison relaxed and built one that did. Even though scientists and the populace sneered at the idea of sound being reproduced on wax, Edison produced a hard wax that made his talking machine successful. Edison, with no schooling worth mentioning, used willpower, relaxation, and inspiration to become one of the foremost individualistic inventors in the world.

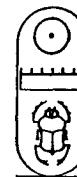
Thoreau

Other famous people don't wait for a reason or crisis to use relaxation.

Henry David Thoreau, nineteenth-century essayist and poet wrote, "The order of things should be somewhat reversed. The seventh day should be man's day of toil, and the other six his Sabbath of effections and the soul, in which to range this widespread garden and drink in the soft influence and sublime revelations of nature."

Transcendentalist Thoreau believed that knowledge came from intuitive sources rather than from objective experience.

(continued on page 34)



THE EMPEROR PROCLAIMS

Friday, March 21

Beginning of the Traditional

Rosicrucian New Year 3333

THE MANY long-enduring symbols that have descended to us today were principally provided by nature. Various elements which greatly impressed and mystified man were the elements out of which he composed many profound and inspiring thoughts and practices. The sun, moon, stars, clouds, lightning, and sea all eventually found a place not only in man's mythology, but also in many of his esoteric and religious beliefs.

Of these natural phenomena, the seasons of the years have particularly impressed upon man his own transitory state. The apparent seasonal death of plant life, and then its awakening or recurring of life, was a cycle that man readily equated with his own existence.

Even in Paleolithic times, thousands of years ago, evidence has been found in the burial customs of prehistoric man that he considered himself a *dual* being. One part was the mortal, the physical substance; the other, an immaterial element of his body, was thought not to die. This intangible aspect lived again. This belief came to be eventually expounded in early religious doctrines.

The questions of why man was to live again after death and what purpose there was in being reborn on earth became the basis of the great mysteries of antiquity and the formation of traditional beliefs in immortality and reincarnation. The perplexing phenomena of birth, life, death, and rebirth intrigued the human imagination and resulted in an inquiry into morality, human behavior, and reward and punishment after death. At first such speculations resulted in magico-religious practices and doctrines. Later, these developed into mystical rites, which then gradually advanced into philosophical

ideas and mystical teachings. The beliefs finally formalized and became the sacrosanct teachings of the mystery schools and mystical and philosophical societies of ancient Egypt, Greece, and Rome—and of later Europe.

In ancient times, the beginning of the *New Year* was always related to spring and the rebirth of life, the awakening of nature from the dormancy and seeming death of plant life in the winter. This event of the rebirth of nature in the spring was celebrated by the traditional mystical schools with a symbolical feast which depicted the mortal and immortal elements of man's nature and dramatized the doctrines endeavoring to explain them.

Modern Rosicrucians as those belonging to the Ancient Mystical Ordo Rosae Crucis (AMORC), the authentic descendants of the ancient Rosicrucians, perpetuate this mystical New Year ceremony. It is held each year when the sun on its celestial journey enters the zodiacal sign of Aries. In the northern hemisphere this is the occasion of the spring equinox, on or about March 21. Though it is not spring at that time in the southern hemisphere, nevertheless all AMORC Rosicrucian Lodges, Chapters, and Pronaoi located there likewise commemorate the traditional rite on the particular date proclaimed by the Emperor of AMORC.

The Symbolic Feast

All Rosicrucian members are cordially invited to attend the impressive ceremony and symbolic feast in the Lodge, Chapter, or Pronaos nearest them. It is therefore suggested that members immediately refer to the February issue of the *Rosicrucian Digest* in which there is a directory of Lodges, Chapters, and Pronaoi. After

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selecting the one you choose to attend, direct a letter to the Rosicrucian Order, AMORC, San Jose, California 95191, and ask for the *complete address* of that selected body. When you receive same, write to the secretary of the subordinate body you selected and ask for the *date and time* of their *Rosicrucian New Year Ceremony*. There are no fees or admission charges. Rosicrucian members, however, must present their membership credentials. You will be inspired by the occasion.

All Rosicrucians who are able to attend the annual New Year Ceremony in the beautiful *Supreme Temple in Rosicrucian Park*, San Jose, California, are cordially invited. It will be held on *Friday, March 21*. The ceremony begins promptly at 8 p.m.; doors open at 7:30 p.m. Mem-

bers are kindly requested to present their *membership credentials*.

For those who are not able to attend a Lodge, Chapter, or Pronaos, a *Sanctum New Year Ceremony Ritual* will be provided for home use. It contains the essential elements of the more elaborate rituals held in our fraternal Temples. Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and ask for a copy of the "Rosicrucian New Year Ritual for the Home Sanctum Member." There is a nominal charge of \$1.95*, or the equivalent in postage coupons to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 6% sales tax.

*Other currencies
£.98 A\$1.77 NZ\$1.95
¥130 R1.69

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator



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The Art of Easter Eggs

by Bonnie Newton

EASTER BRINGS JOY. After months of winter gloom, man sees all life being renewed before his eyes. Green leaves appear on trees, fragile crocuses pop out of the snowy ground, and the newly arrived birds sing their happy greeting. There was a belief in old England that the sun dances in the sky for joy at dawn on Easter Sunday. In Scotland, the sun was even more agile—it was expected to whirl round and round and then give three leaps!

Since the beginning of history, eggs—especially those dyed bright colors—have been regarded as a symbol of life and its renewal in the spring. Many of the old beliefs and customs are reflected in our tradition of Easter eggs. The ancient Persians believed that the earth was hatched from an egg at the time of the spring equinox. They exchanged gifts of red eggs in joy at the return of the sun after the long winter. Norsemen celebrated the spring festival of *Eastre*. They used dyes made from leaves and weeds to color eggs in the hues of the northern lights, the Aurora Borealis. Colored eggs were used also in the spring celebrations of the ancient Egyptians, Greeks, and Romans. Man still observes this ancient custom.

In Switzerland, on Easter or *Ostern*, the children wait eagerly for their parents to call them so they can see what the Easter Hare has left. They also receive gifts of marzipan, chocolate rabbits, and candy eggs. Portugal has an Easter cake called *folar*. It is round and flat, and the dough is sweetened with sugar. After the cakes are baked, mothers and daughters

decorate them with hard-boiled eggs. Often the children receive brightly colored cornucopias of paper that are filled with sugar-coated almonds in all the colors of the rainbow.

In Norway, weeks before Easter, which is called *Påske*, boys and girls start collecting eggshells. Sometimes they peel off the cracked parts of the shells and fill them with candies. Then they paste the shells together with bright paper and decorate them with cutouts or paint pictures on them.

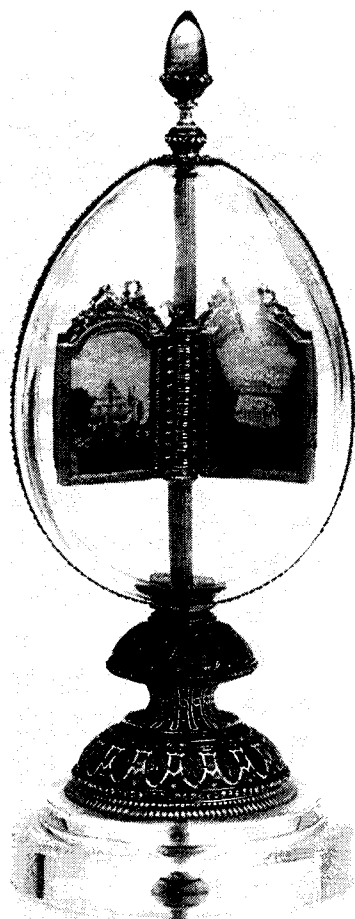
Younger boys and girls in Sweden enjoy the egg-rolling contests held on Easter Day, called *Påskdagen*. In England and other European countries egg rolling is also popular among youngsters. The most famous egg-rolling party in the United States is held on the velvety green-sloped lawns of the White House in Washington, D.C.

Germans were the first to make an Easter egg tree. They carefully prick a hole at each end of an egg's shell and blow out the white and yolk. Then they color and decorate the shells and hang them on a tree or bush outdoors. Sometimes they use bright ribbons and tinsel and other decorations on an egg tree indoors. German settlers in Pennsylvania brought the custom of an Easter egg tree to America.

Elaborate Designs

Each year at Easter, wherever Ukrainians live, an ancient and beautiful folk art is displayed. It is an art tradition handed down from mother to daughter. Artists decorate eggs with brilliant and elaborate designs to celebrate the rebirth of man and all living things at this time of year. These keepsakes are fashioned for Easter gift giving. People exchange these colored eggs after Easter as a gesture of friendship. Girls offer their best handiwork to their favorite young men.

The Ukrainian artist uses a *kistka* (a small brass cone mounted on a stick), melted beeswax, and colorful dyes. The housewife uses the *kistka* to etch flowing delicate lines of melted beeswax onto the curved surface. After the basic design emerges, the artist dips the egg in the lightest dye bath—yellow. Then she makes other designs in wax and dips the



VIRGINIA MUSEUM OF FINE ARTS

The world's most beautiful Easter eggs were created by the Russian designer and goldsmith Peter Carl Fabergé. Shown above is an exquisite rock crystal egg from the Fabergé studios—a gift from the Russian Tsar to the Tsarina (1896). The rock crystal globe is encircled with a vertical diamond-set band, mounted on an axis of gold topped by a 27-carat Siberian cabochon emerald. The pedestal is of rock crystal and gold. The hollow egg contains 12 miniature pictures of European palaces held dear by the Tsarina. Twisting the emerald atop the egg causes the miniatures to revolve on the axis. This Imperial Easter egg is on display in the Virginia Museum of Fine Arts, Richmond, Virginia.

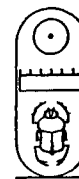
egg in ever-darker dye baths. The technique is akin to batik. At last she wipes off all the wax. A delightful, fragile jewel is revealed. The exquisite pattern is sealed with a coat of varnish. This ornate, breath-taking shell will last for many years. Some women become masterful artists, creating as many as a hundred different designs each season.

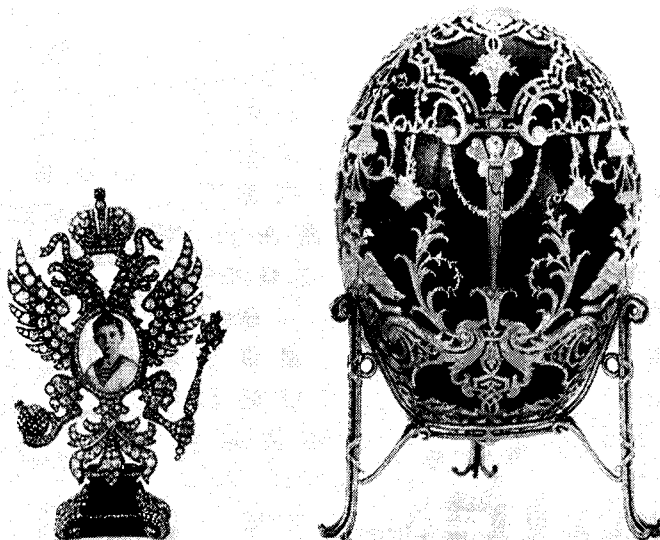
Ukrainians called these intricately decorated Easter eggs *pysanky* (from the verb *pysaty*, to write). Some people collect the eggs, the same way that other persons collect stamps, coins, or other objects of interest. Perhaps the largest collection is one of approximately fifteen hundred decorated eggs, each different, some of them created forty years ago.

A few of the world's Easter eggs are priceless—exquisitely intricate almost beyond belief. One of these was the special egg given by the Tsar of Russia to the Tsarina on Easter morning in the year 1884. When she twisted open the egg, which was made of gold enameled white to look like a real egg, she found a golden yolk inside. The yolk held a tiny golden hen, with ruby eyes, that opened by a little hinge at the tail. A miniature replica of the Tsarina's diamond crown fell out, and inside the crown was a tiny ruby pendant. Surely, she thought, as she discovered each new treasure, this was the most wonderful surprise egg ever made!

Yet this egg was only the first of more than fifty Imperial Easter Eggs—each more fantastic than the last. The remarkable jeweler Peter Carl Fabergé (1846-1920) put all his skill and imagination into their designs. One of his eggs held a mechanical gold and enamel peacock, perched in the branches of a golden tree with flowers of precious stones. When it was wound up, the peacock moved its head, walked, and spread its enamel tail. Another jeweled egg contained a miniature replica of the Trans-Siberian Express—with the engine, tender, and five coaches chiseled of gold and platinum. It, too, could run across the table. Still another egg held a perfect replica of the Tsarina's favorite palace, complete to the last turret and tree.

As a child, Carl Fabergé loved to visit his father's thriving St. Petersburg jewelry shop. As soon as Carl was old enough, he went to Belgium and France to learn





Another beautiful Fabergé creation—the top of this egg opens and the jewelled double eagle fits inside. Tsar Nicholas II presented this egg to the Tsarina in 1912. Lapis lazuli egg in six sections overlaid by gold tracery in style of Louis XV cage-work of shells, scrolls, baskets of flowers and cupids. Bottom of egg set with diamond. Platinum double eagle set with rose diamonds framing miniature picture of Tsar's son Alexis.

jewelry-making techniques from the best jewelers in the world. For fun, he often visited shops where fantastic mechanical toys were made. Later, Fabergé used this mechanical knowledge to create the surprise mechanical objects that went into the eggs. When he took over his father's shop at the age of twenty-four, Carl, bursting with ideas, was not content merely to improve the design of traditional jewelry; he wanted to try many new things. He designed boxes and bottles fused with fine enamels and gold or platinum leaf, and he made realistic enamel flowers that were set with jewels standing in pots made of semi-precious stones. These artistic innovations included delightful animals carved from jade, and clever miniature toys such as pianos or chairs.

Surprise eggs, made of precious metals, with a toy or jewel inside, originally appeared in the extravagant courts of seventeenth and eighteenth-century France. Louis XIV and Louis XV were presented with gilded and painted eggs. Some eggs held tiny toys, miniature scenes, or little music boxes. From France, the practice spread to the courts of Denmark and other European countries.

None of the eggs, however, were so intricate and delightful as the Imperial Easter Eggs. When Nicholas II became Tsar in 1894, he vowed to carry on his father's tradition. He continued the commission with Fabergé, and both the Tsarina Alexandra and the Dowager Empress received an egg on Easter morning for many years thereafter. Diamonds, rubies, sapphires, amethysts, and opals adorned these eggs. One egg which unfolds contains eight panels rimmed with pearls, and each panel holds a miniature of an institution of which the Dowager Empress was patroness.

The collection of eggs is now scattered, and many have unfortunately been lost. Some may be seen in museums in England, France, and Russia. The finest collection in the United States is located at the Virginia Museum of Fine Arts, Richmond, Virginia. It possesses the largest public collection of the jeweled objects of Peter Carl Fabergé—some 330 pieces.

Easter eggs, however, need not be as exquisite and costly as Fabergé's jewels to be enjoyed. A simple egg, dipped in one color, brings much pleasure into the heart of a child—and thus an ancient tradition is renewed for another year. △

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

Adult Education

ONE OF the last things, perhaps, that anyone should suggest to the average adult is that he needs some additional education. It is strange how the insinuation or intimation that one can learn something more is resented.

Fortunately for America and the Western world generally, the progressive nations have attained their progressive situation though the widespread acknowledgment by the average human being that he needs more education. The development of the public library systems in the Western world constitutes one outstanding proof of this self-realization in which advantage is taken of golden opportunities to attain or acquire that additional education.

And of all the interesting ways that have developed in the Western world, for enabling the adult man or woman to add to the storehouse of necessary knowledge, the most popular and really the most efficient method for the time and money involved is that in the form of adult education offered by high schools and state colleges.

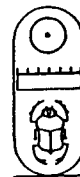
I have had the opportunity of visiting a high school in the locality of San Jose where adults were registering for the fall and winter free courses. On the occasion of my visit I found many hundreds of men and women of every walk of life and of every social standing and degree of education waiting to register for classes that were being formed. I can imagine little boys observing the line of registration saying to themselves, "Oh, look, Papa and Mama are going to school again." And that is really as it should be.



Unless an adult does go to school again, he is sure to find himself very early in the prime of life more ignorant and more unqualified to proceed with life than he ever suspected. One cannot acquire any kind of an education to any point or degree of scholarliness and stop at that point and say, "I have now acquired all that is necessary in the form of knowledge." Even if such a thing could be true on the day of ending the course of study, it would not be true twenty-four hours later because in those twenty-four hours more things could be discovered in science, literature, art, professions, mechanics, and trades than one person could learn about and analyze and become familiar with in a whole year's course of study.

Constant Change

Knowledge, like matter itself, is constantly *becoming*. You cannot put your finger on any piece of matter whether the page of this magazine or the top of the table or chair where you are seated, or on a morsel of food, a beam of sunlight, a bucket of water, or a large piece of machinery and say: "This is it; this constitutes a certain kind of classification of matter." While you are saying the words, the rates of vibration fluctuate and the piece of matter is starting to become something else. It may revert



or so improve or change its vibrations as to become something else in a moment. Matter is always on the way to being something different. It is the constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself.

The same is true of knowledge. It is the evolution of knowledge—the new application of it, a newer realization, and its modifications into new ideas and thoughts—that makes knowledge a useful thing and at the same time reveals to us our lack of it.

Knowledge Never Applied

Book knowledge acquired academically and never applied becomes not an asset but a liability. A curriculum complete in college or university, even when it results in examinations that give a grade as high as 80 or 90, is merely a white elephant locked in the brain or set on top of the head, which we carry around with us as dead weight, unless we apply that knowledge and use it constructively not only for ourselves but for the benefit of others.

It is as we apply what knowledge we have attained that we run face to face with problems revealing to us that there is still some knowledge that is in the process of being revealed or unfolded and which we must add to our present knowledge.

In the long line of persons registering in the adult classes, there were those who had completed a professional course of study and had graduated as physicians, surgeons, dentists, engineers, electricians, and as good cooks and housewives. The extension of knowledge is not only automatic but systematic, and if voluntary cooperation is not used in complying with the demands of the system, knowledge is attained haphazardly and becomes of little value.

The professional man who may have passed a high examination in the specific courses of his selected study is sure sooner or later to realize that there are allied subjects so interlaced with his own profession that without a knowledge of these subjects his professional development is incomplete. On the other hand, there is a businessman who may have attained great acumen in the secret practices of his trade but who finds he is incompetent to meet and deal with average intelligent persons unless he is ready

and prepared to discuss the important matters of the day and to keep abreast of the achievements of knowledge in all science departments and in the fields of literature, art, travel, music, and so forth.

I found in these registration lines those who were seeking to secure some fundamental knowledge of psychology and its application either professionally or in the affairs of life generally. (And who can deal with the human problems of this day and understand the complex situations politically, economically, and otherwise without coming face to face with matters that can be solved only by a knowledge of the fundamentals of psychology?) And there were those who were determined to perfect themselves in some of the fine arts in order that as hobbies or spare-time indulgences they might not only occupy themselves pleasantly but profitably. Then there were those who simply loved knowledge for the sake of reveling in its power and its magnificence of universal influence.

I found that a large portion of the men and women seeking this free education of a limited nature were anxious to take up brief courses of study in what would add to their cultural refinement and intellectual prowess. I heard one of the professors, an eminent authority, stating that there is nothing that will build up a person's joy in living and a person's power to attract and influence people like the study and practice of personal hygiene and the development of a refined and cultured personality.

Culture

It used to be said that next to godliness is cleanliness, and we might paraphrase this by saying the third point of the triangle is that of culture—culture of the mind, body, thinking processes, of all actions, and of all habits and tendencies.

If there is any one thing that distinguishes one individual from another outside of neat personal appearance, it is the manifestation of intellectual assets. One can go too far in overdressing with clothes that will be impressive. One can wear just too much jewelry to make the proper impression of wealth and social position. But one can never go too far in exhibiting intelligence, for along with intelligence comes an understanding for



its purpose, application, and the proper cultural refinement in its use.

Not only does knowledge beget power, as the ancients learned and have advised us, but it begets many of the blessings of life that are unsuspected. Not many months ago I stood in one of the night courts of California watching the unfortunates who were arrested and picked up on the streets and who were brought into the court for preliminary hearings before being assigned to cells in a prison to await trial. The night courts were developed for the purpose of avoiding the unfortunate condition of placing in a cell for a night or a night and a day those who were wrongly or unjustly suspected of some wrongdoing and who should have a proper trial before being released. In many instances those who are suspected and arrested are instantly freed and are saved the embarrassment—as well as the extremely depressive experience—of being confined to a cell to await trial at a later hour.

Intelligence

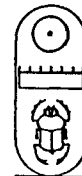
While I was watching those who were called upon and brought before the judge by the police officers, I noted that in every case where an intelligent person had some degree of culture or refinement, more consideration, more leniency, was given in the examination. I do not mean by that that the intelligent and cultured evildoer was shown lenience in regard to punishment for his crime, but he was given more opportunity to explain his unfortunate situation and was given more courteous treatment simply because, in some subtle manner that perhaps the judges and the police themselves did not

notice for the moment, the officers were influenced, by the refinement and education of the individual, automatically to show him or her more consideration.

It is not true that the cultured person cannot do evil or that the highly educated and refined evildoer should be forgiven on the basis that "the King can do no wrong," or that the cultured creatures of society should have special privileges. But it is true that the more intelligent and cultured an individual is, the more unlikely will he indulge in evil and the more likely will he be able to explain away a situation that is unfortunate or suspicious. It is simply that intelligence enables an individual who is in the complicated situation to understand his predicament and to meet it more than half way and to show how and why he is guiltless or innocent and merely involved through circumstances.

Certainly a study of the cases in courts reveals that the man who is ignorant and deliberately inclined to shun culture, refinement, and education as being unnecessary things in life, involves himself in sad situations and unfortunate conditions by the bias, prejudice, and ignorant beliefs he holds. He enters a court of trial with a prejudice against the person who suspected him, with malice toward the officers who arrested him, with suspicion of the fairness and justice of the court who will hear him, and with radical criticism of the whole form of government. From the moment that he begins to explain the situation or answers questions, he entangles himself deeper and deeper in the net that has fallen upon him.

So many persons think that the use of strong adjectives, even profane ones, the bombastic ejaculation of a loud voice, the hammering of the fist, or the making of wild gestures enables them to emphasize or carry over to the mind of another the points of their arguments. The truth of the matter is that these things are telltale marks of ignorance, the lack of culture and refinement, and therefore the proper signs of weakness to yield to evil temptations. Again I would warn my readers not to think that I am implying that ignorance carries with it always an easy spirit to sin, or that the uneducated person is criminal at heart and weak in that stamina which makes for good character. (continued overleaf)



But the most powerful form of oratory is that which is refined in tone and quality, void of almost all gestures, and psychologically expressed so as to allow the ones who are listening to put into the argument their own degrees of emphasis and their own interpretations. One of the most profoundly impressive psychological actresses I have known—outside of Sarah Bernhardt—was one who was able to recite “Little Boy Blue” and move the entire audience to the deepest emotions, even tears, without arising from her chair or making a single gesture with her hands or raising her voice unduly throughout the entire recitation.

We must remember that he who knows retains to himself the glory, the assurance, the confidence, and the power of his knowledge. When one knows, *and knows that he knows*, one can remain quite passive and coolly collected throughout the most trying situation. It is like one who holds the trump card in his hand and passively waits for the end of the game when he may quietly and without ostentation lay his trump on the table and clear the deck. Those who are acquainted with even the fundamentals and the profound principles of life and the great mysteries and laws that can be

used in emergencies have no need for the outer show of physical power, nor for a dominating voice that might tend to frighten animals but can do nothing but raise question and doubt in the minds of other beings. Such a person is familiar with the means whereby he can immediately and most efficiently protect himself and have his best interest preserved intact.

The true Rosicrucian is not one who is widely educated with a smattering of many subjects, nor one who is so intensely educated that he becomes a walking encyclopedia of all the important facts of the universe; but he is one who is well cultured in fundamentals and has used these to evolve and perfect the cultural evaluation, the refined presentation, and the masterful control of himself and his personal affairs.

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

A thing cannot be considered as other than perfect in itself if there is nothing else by which it can be compared.

—Validivar

Relax — It's Creative!

(continued from page 25)

**The
Rosicrucian
Digest
March
1980**

Today's parapsychologists and yesterday's transcendentalists reach their goals by the same road, *relaxation*, the highway used by many different individuals to improve living.

Dr. Elan Z. Neev, Israeli healer, believes that the mind can even build new tissues, that people must harmonize body and spirit. In his book *Wholistic Healing* he gives examples of patients who used relaxation to heal themselves. When a person's resistance to disease is low, he says “it means your energy is being used in tensions and none is left to deal with pressures from outside.”

Not everyone who sleeps in the sun stores energy—there are some who are escaping reality. But, like soil, relaxation depends on use and cultivation. Used with purpose and practice, it eases tensions and probes the unconscious to generate inspiration for building a better life. Relaxation is valuable, and it is free.

Rosicrucian Activities

Around the World

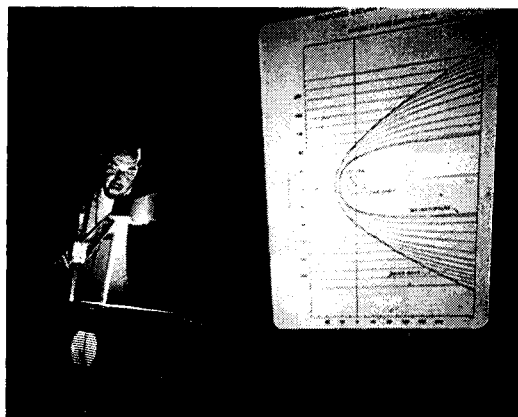
MR. TONY LAMB of Newbury Park, California, is a Rosicrucian Humanitarian Award recipient. Frater Shane Peterson arranged for Vic D'Arcy, Master of San Fernando Valley Lodge, AMORC, to make the presentation. Mr. Lamb, 75, is honored for his work with senior citizens in Ventura County.

Mr. Lamb is Senior Survival Services director in Ventura and is literally on call 24 hours a day. He carries a pocket pager device which has prompted his friends to call him "keeper of the beeper." Senior Survival Services offer an outreach program, emergency fund, counseling, transportation, and a lot of understanding.

Aside from his busy schedule, Mr. Lamb has invented a quadricycle. This vehicle uses either electricity or solar power and it can also be pedalled. Mr. Lamb invented the quadricycle for senior citizens who either cannot drive or afford gasoline. The federal government has granted funds to build these vehicles, and Mr. Lamb plans to employ senior citizens. The vehicles will then be sold, leased, or given to seniors who need them.

When asked what prompted the invention, Mr. Lamb replied, "God gave me the idea." His work shows him to be a truly inspired and devoted humanitarian.

Dr. John H. Wolfe (right), chief Pioneer-Saturn project scientist with NASA-Ames Research Center, recently gave a talk at Rosicrucian Park explaining the Pioneer mission. On September 1, 1979, the Pioneer II spacecraft passed through the rings of Saturn, gathering information that has changed our view of Saturn and the solar system. Dr. Wolfe discussed some of the preliminary findings of Pioneer II, describing fascinating new concepts about a planet long shrouded in mystery. As project scientist for the Pioneer mission, Dr. Wolfe is responsible for the planning and coordination of the mission. He also has experimented with the measurement of solar wind and its effect upon other planetary bodies.



Rosicrucian Conclave - Nigeria

NIGERIA, IBADAN—Nigeria National Conclave—September 5-7, Alcuin Lodge (AMORC), behind Ibadan Grammar School, Molete, Ibadan. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information, please contact Dr. T. A. T. Wahua, c/o Agronomy Department, University of Ibadan, Nigeria.





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CASTLE OF TERROR

On an isolated rock on the east of Lake Geneva, Switzerland, stands this foreboding structure. It is the sixteenth-century Chillon Castle, formerly a place of imprisonment. In its dank interior, prisoners were chained to underground stone walls. One of the celebrated political prisoners incarcerated here was François de Bonivard (1496-1570) whom the poet Byron made the hero of his poem, "The Prisoner of Chillon." François Bonivard was of an old noble family of Savoy. Resisting the encroachment of the Duke of Savoy, he was arrested and imprisoned four times.

(Photo by AMORC)

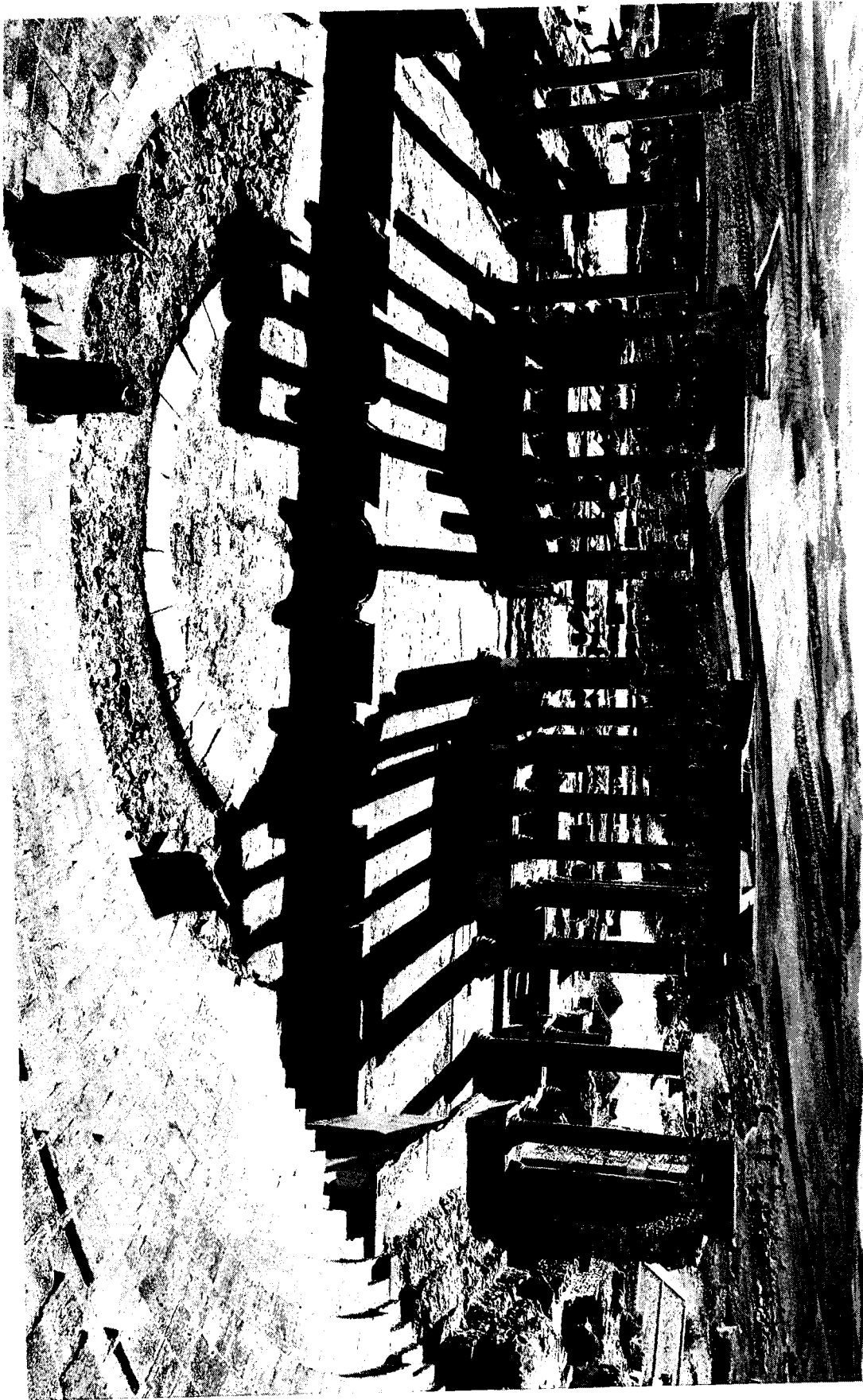
ANCIENT DOUGGA (overleaf)

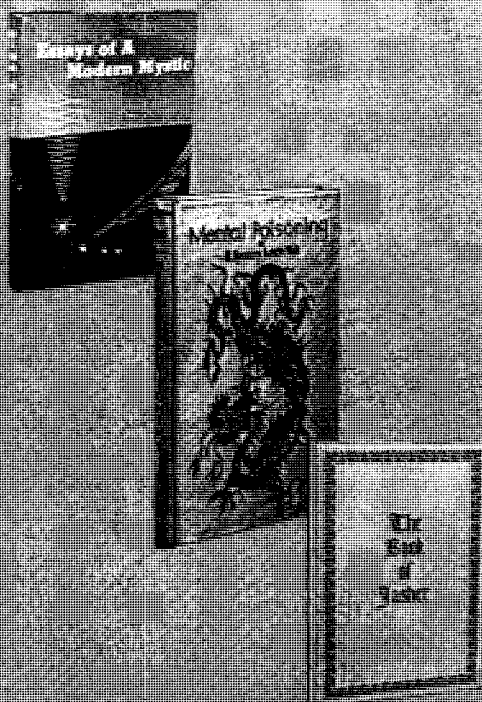
Dougga was an ancient city in North Africa, in what is now Tunisia. Dougga is located on the old military road to ancient Carthage. Its importance dates back to the Punic Wars in which the Romans and Carthaginians were engaged for years. Dougga is situated on an eminence overlooking a vast plain. It appears to have been conquered by the Numidian King Masinissa in the second century B.C. However, Dougga was a prosperous city in 46 B.C., with many great temples. Here we see remaining columns of the temple of Saturn.

(Photo by AMORC)

**The
Rosicrucian
Digest
March
1980**







Mental Poisoning

by H. Spencer Lewis, Ph.D.

Thoughts That Enslave Minds

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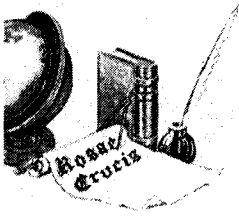
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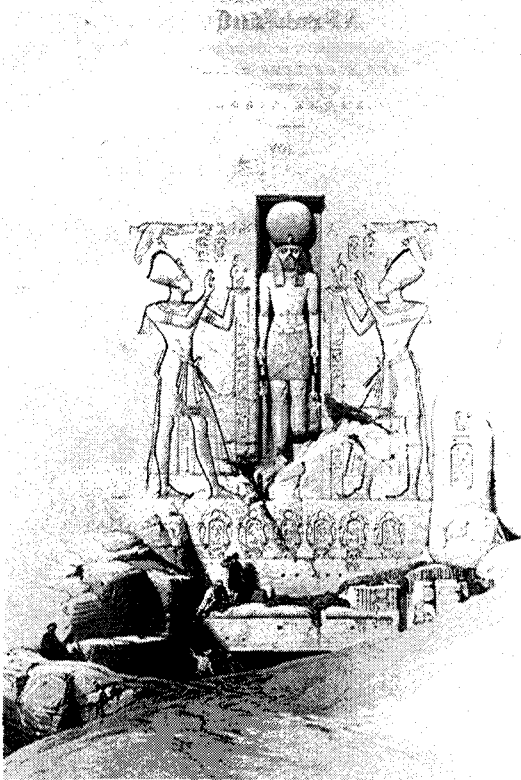
From the Archives

SHOWN BELOW is the drawing from the title page of *Egypt and Nubia*, an old volume in the Rosicrucian Archives. The printing, not reproduced here, reads: "EGYPT AND NUBIA: from drawings made on the

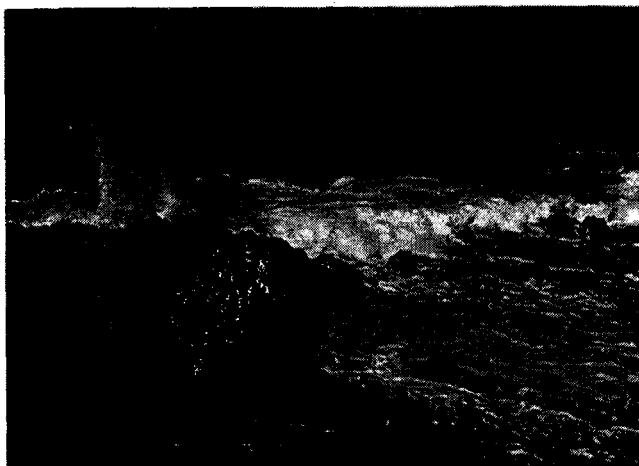
spot by David Roberts, R.A., with historical descriptions by William Brodtkendon, F.R.S. Lithographed by Louis Haghe. Vol. I. London, F. E. Moon, 20 Threadneedle Street, publisher in ordinary to Her Majesty, MDCCCXLVI [1846]."

Among the treasures from the Rosicrucian Archives are many books of drawings showing Egypt as it appeared before modern Egyptological excavations. The Rosicrucian Order's interest in Egypt stems from its traditional origins in that land. We continue the search for esoteric truths begun in the mystery schools; we do not teach the mythology of Egypt. The Rosicrucian Egyptian Museum reflects the Order's interest in the history of Egypt.

The Abu Simbel temple drawn by Roberts is the one dedicated to Hathor, the Moon goddess, by Rameses II and his queen. The site was discovered in 1815 when the sand shifted to reveal the tops of several statues. Today the original site is under the waters of Aswan Lake, but the temples have been carved in blocks from the cliff and re-erected on high land.—CC



is one of a series of authentic
is found in the archives of the
crucian Order, AMORC.



ODYSSEY

Confucius
The Sage and Teacher

OBSCURED in the mists of a legendary past is the Chinese philosopher Confucius—the most important thinker in Chinese history and certainly one of the most influential philosophers and individuals in world civilization. In the age-old civilization of China, Confucius is at the very center—his teachings playing a major role in the lives of generations of Chinese for well over 2000 years.

Few details are known of Confucius' life, and fact must be sorted from legend. Confucius was born in 551 B.C. at a time of great unrest—political, economic, and social upheaval—in China. As a youth Confucius was unusually inquisitive and bright. He grew up in humble circumstances and was largely self-educated. As a young man he aspired to a career in government service. But it is as a great teacher that Confucius is remembered and revered by posterity.

Confucius and other Chinese philosophers taught of the Way—**Tao**. Central to Chinese philosophy is the idea of a universal principle—a plan—underlying all creation. The way to understand and live in harmony with this principle is **tao**—the way in which the universe moves. **Tao** is the pathway to higher consciousness, harmony, and universal happiness. Confucius taught that **tao** is an active path. It is not rigid because it allows an individual to choose virtuous conduct according to his own circumstances. Through cultivating and refining himself as an individual, man can achieve **tao** and approach an understanding of cosmic order. Confucius taught that an individual approaches God through virtuous conduct and individual spiritual development.

A basic ethical concept of Confucian thought is **jen**—variously defined as love, human-heartedness, understanding, virtue. **Jen** is the basic principle governing relationships between individuals. According to an ancient discourse: "**Jen** is to love men joyously and from the innermost of one's heart." All individuals possess the seed-essence of **jen** within themselves, but like anything beautiful and worthwhile, it must be developed and nurtured in order to flower. Social order, peace, and man's intellectual and artistic potential is furthered through the individual development of **jen**.

Confucius stated: "The highest study of all is that which teaches us to develop those principles and perfect virtue which Heaven bestowed upon us at our birth, in order that we may acquire the power of influencing for good those amongst whom we are placed, by our precepts and example...."

Another important Confucian concept is **li**—defined as ritual, ceremony, etiquette. Confucius saw ritual as reflecting the deeper symbology and ideals within man. **Li** also reflects the ideal social interactions between people. Confucius viewed the harmonious interacting of human beings in life as ceremony—movement and response in harmonious flow.

Confucius was concerned with the moral and spiritual development of man. His was a positive, constructive view of humanity. Each individual, through development of **jen**, understanding of **li**, and following the Way (**Tao**), could progress toward a higher understanding. Through such a process society could be improved and order restored among men.—RMT

