

Rosicrucian Digest

May 1975 • 50c



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Salzburg's Genius:

Wolfgang Amadeus Mozart

Automatic Writing

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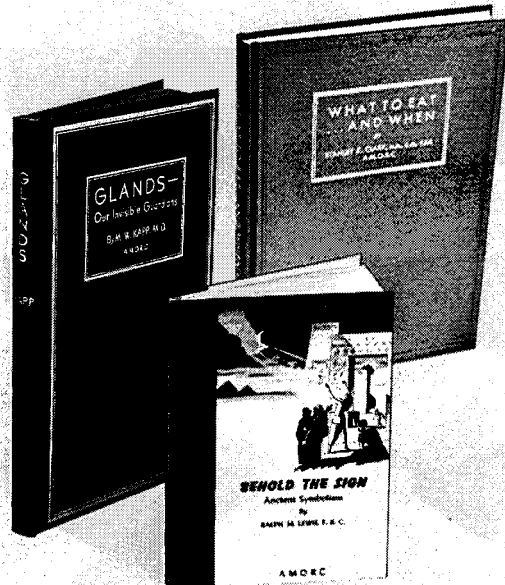
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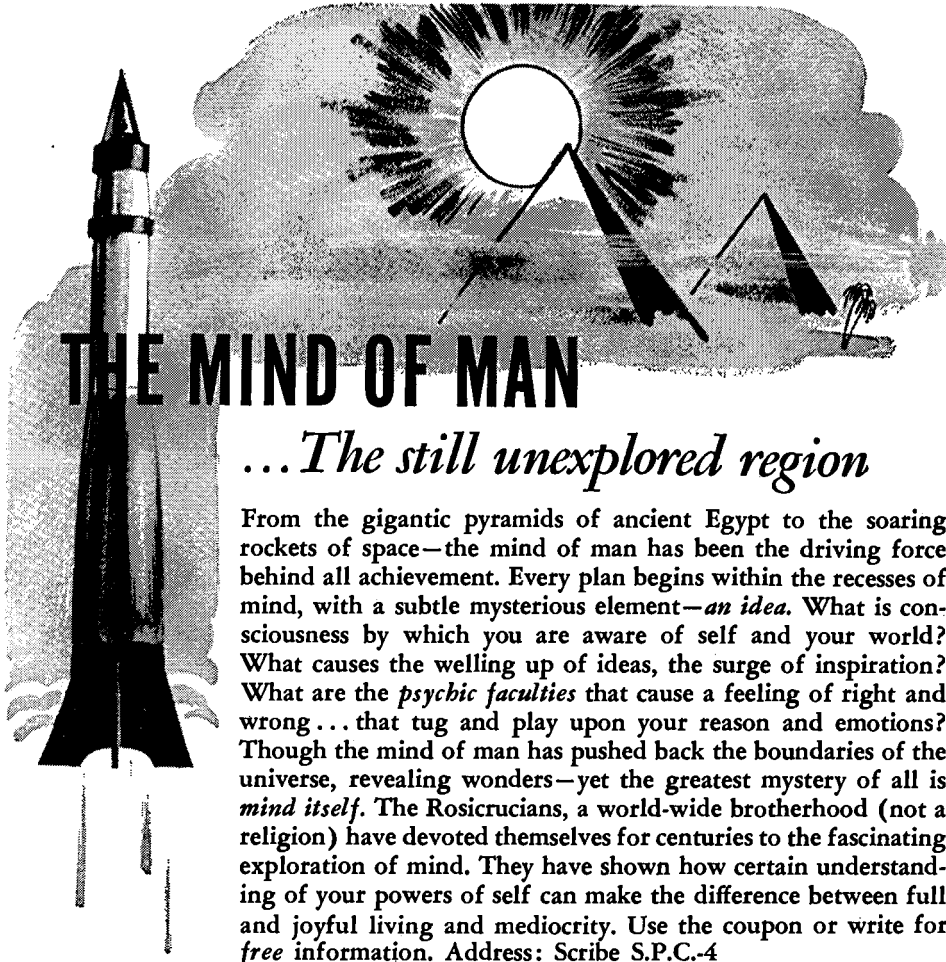
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A M O R C**

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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Robin M. Thompson, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian 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 book, *The Mastery of Life*.

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LAKE WINDERMERE

» » »

Lake Windermere is the largest lake in England's famous Lake District. During the 1800s the unique atmosphere of this area inspired the Romantic poets William Wordsworth, Robert Southey, and Samuel Coleridge. The "lake poets" shared a dislike of the stiff classicism of the time, planning to establish a utopian community in the United States but failed for lack of financial support.

(Photo by AMORC)

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May, 1975

No. 5

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WHAT CAUSES SOCIETY'S DECLINE?

WHAT LIES behind the decline of a great civilization? Various causes have been cited for the retrogression of a once great people and culture. One factor most commonly cited in such catastrophes in history is moral deterioration. We can assume that the peoples of such unfortunate civilizations were unaware of the effect of their practices upon the state and its future. Men always act for what they believe to be the individual or collective best interests. Consequently, to say that there was a moral deficiency at a particular time in history is to imply its measurement by some standard.

What shall be the criteria by which one era or culture shall judge the morality of another? No single theology or religious code is applicable as a measuring guide. No one people, regardless of their religious doctrines, have attained the moral perfection that such expounded. The answer regarding the decline of a society will not be found in a departure from a prescribed system. Rather, it will be found in the changing of the *personal values* of the individual.

The primary motivation of humans is to gratify the demands of their being. There has apparently been a hierarchy of such demands realized by man. Those demands which have been credited as being higher in the scale have come only as man developed the totality of his being; simply, certain demands arose in the human consciousness only when there appeared to be a need for them. Each such demand had in its fulfillment a *value* to man. This value was the satisfaction which it provided, the result and sensation. It constituted a "good," though such a designation as good came about at a far later time in man's gradual ascent.

Such first values must have been principally organic. So far as anthropology can determine, the homo erectus, that is,

the first manlike creature that walked erect, had organic values only. Food, shelter, and mating drives were instinctive impulses. Scientists are not certain that such prehistoric beings were even conscious of pleasure as a value in itself. In other words, it is quite probable that they only sought that which would ease the present aggravation of the demand or appetite. For analogy, an animal hunts for food not because of any ideal or of gratification which it may provide. Such are secondary conditions, not a primary motivation.

Human Values

With such advanced types of human life as the Neanderthal and those men of the Neolithic age there is evidence of the formation of human values. In France, Spain, and Africa, the hunters of this time left inscriptions and paintings on cave walls depicting the values which they had. On those walls we see hunting scenes and the animals sought to provide the satisfaction of the hunters' demands. Also shown are the hides and horns of the animals being removed for implements and weapons, as well as the gathering of herbs and roots.

The Cro-Magnon man, a further example of the ascent of man, reveals a definite advance in the values established. He buried his dead in shallow pits with stones covering the pits to prevent the body's being devoured by wild beasts. In the pit he placed stone and bone implements belonging to the deceased. On the wall he painted crude pictures depicting a kind of burial ceremony for the deceased.

In these things we see a value being placed upon life itself. It was not just the instinctive urge to acquire that which is needed to survive; rather, it conceived of life as also having a value quite apart

from that upon which it depended. It was a desire for, and a belief in, a continued existence after this one.

In man's gradually evolving worship of natural phenomena, other values were formed. There was the realization of his finite being contrasted to the uncontrollable and ineffable forces of nature. To placate these forces, to use them, could result in a personal "good." There were sentient experiences; pleasing feelings that were unrelated to the appetites and the peripheral senses. Also had was a euphoria, a sense of well-being quite unlike any other sensations experienced. For example, there was pride in the recognition accorded man by his fellows for some achievement, as well as sympathy and compassion felt when some intimate associate exhibited injury and pain. There was the exhilaration, the stimulation of conquest over obstacles of environment or in conflict with animals or other humans.

Supervalue

Man's hierarchy of values increased with his growing intellect, imagination, and reason. He could extract from experience those elements or values which were preferred. He could combine them to constitute an ideal, a condition or state of *supervalue*, one from which greater pleasure could be anticipated. Every reaction by man was gradually categorized in relation to its value to the *self*.

But as man embraced each set of new values, he did not discard his earlier ones. He continued to retain the basic values of the life force and its organic appetites. These were the creature comforts sought along with the mental desires and the enjoyment of aesthetic pleasures. Further, all these values were not equally accepted by all men. With some men a particular class of values gave greater satisfaction than another. These, then, were given priority—the ones most sought after, even to the exclusion of others.

Always the distinguishing characteristic of a life value to man has been the specific good which he as an individual has derived from it. Some men, due to heredity, are more adapted to values which are solely related to the passions and appetites. They may have knowledge of the other values which are accepted by other

men, but they are incapable of having the same response to them.

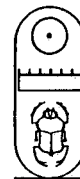
The values in life which man has designated *superior* or *transcendent* are not so termed because they arose later in his evolution. This distinction was conferred upon such values because they gave eminence to the *Homo sapiens*, that is, to modern man. These values which he later acquired have set him quite apart from all other animal life. Man is the only animal, biologically speaking, that attributes a value to such abstractions as justice, truth, and beauty. Values, then, that expand man's consciousness—his awareness of reality within and without—are ones worthy of the appellation of "higher."

Civilization

A civilization is a people working collectively for their welfare. However, it is more than a mere unity of effort. It is a society which reflects an increase in the higher values of life, which will add to man's probity. The ancient Greeks referred to other civilizations which they thought lacked these higher values as "barbaric." A truly civilized people then, from this conception, are those who recognize certain values as elevating mankind, as giving them a higher status than a mere appetite-motivated animal.

So long as the higher values take priority in human idealism and behavior, there is then a general advancement of civilization. By advancing we mean the pursuit of those enterprises which further the intellect and so-called moral virtues. However, where moral values are concerned there is no universality. A behavior accepted by one people or religion may be condemned by another.

Yet society does have a means for determining the higher values regardless of the discrepancies existing in theological variations. There is that awareness of an inner sensitivity which man has with regard to his behavior and which he is capable of displaying. This quality was gradually awakened within him during eons of time. Man's being is triune in function. He has slowly through the ages come to realize this. The human is *body*, *mind*, and *transcendent self*. Religion and philosophy may term this transcendent self, soul. These triune elements are not



separate elements but related functions of the entirety of man's being. For analogy, if we think of man as being like a stringed musical instrument, then mind and transcendent self are the strings which the human consciousness has only more recently, in its long ascent, come to recognize and play upon.

The masses of people have, to some degree, found the lower values of life more easily realized and attained. A civilization of the higher order is principally achieved by the relatively smaller number of the populace willing to practice a necessary self-discipline. This discipline consists in placing and in holding the values which man realizes in a hierarchal order.

Such a nucleus of people in a higher civilization prohibits the values of the sensual pleasures, of absolute materialism, from becoming the dominant ones. This relative minority of peoples must keep abstract idealism, that which represents

the transcendent self—the “higher good”—always conspicuous as a social goal in society. The social values must be those which prevent the retrogression of man to the status of a lower animal, which is a decline from his great potential. Perversion of the appetites, lust, cupidity, unrestrained aggression, licentiousness, promiscuity—these must be shown to be social wrongs regardless of any religious connotation or edict. For analogy, it is wrong to wantonly kill, not alone for any moral proscription, but because in effect it results in the destruction of society.

A society, a civilization, declines when its *values* retrogress. When the beauty, the harmony, the pleasure that come from gratifying the sentiments of the transcendent self vanish, then the social idealism is lowered. If prosperity, power, and the glory of possession are held to be the summum bonum, the highest good and values of a people, they will eventually destroy the strongest society. △

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

June: The personality for the month of June is Isabel Peron, President of Argentina.

The code word is TOLL.

The following advance date is given for the benefit of those members living outside the United States.



CARLOS A. PEREZ

August: Carlos Andres Perez, President, Venezuela, will be the personality for August.

The code word will be TOLL.



ISABEL PERON

*The
Rosicrucian
Digest
May
1975*

Automatic Writing

Cosmic Contact or Psychic Self-Analysis?

by Wanda Sue Parrott, F. R. C.

SOME OF THE world's greatest literature was written through automatic writing, yet no one agrees exactly on what automatic writing is! Nostradamus penned automatically his poetic prophecies, many of which are coming true hundreds of years after his death. Leonardo da Vinci was also an automatist who was generations ahead of his time; he wrote up plans for the airplane several centuries before Wilbur and Orville Wright sailed into the sky at Kitty Hawk. Julia Ward Howe, who heard the music of "John Brown's Body" in her mind, penned the entire "Battle Hymn of the Republic" by candlelight. And Sam Surman of Los Angeles, elderly retired furniture dealer with only an elementary education, while doodling one day discovered the Pythagorean theory of geometry which led to his becoming a mathematics scholar and student of the cabala.

The simplest way to describe automatic writing is: it is a natural flow of words, penned, typewritten, or spelled out on a lettered board through use of a pointer.

The automatist is the person performing the spelling, often appearing to act as an amanuensis, or secretary, for an unknown source of inspiration. The automatic writer may hear or think of words before writing them, or he may simply let them flow with no conscious idea of the message to be spelled out.

During the 1920's, the ouija board, a patented game became a popular American indoor psychic parlor activity. Persons wishing to contact the dead, to receive inspirational messages, or to discover what lay ahead in their futures, would gather around the board.

Prior to the mass popularity of communication with the "unknown" by this method, a housewife of average background, Mrs. Curran of St. Louis, penned scores of beautiful poetic sayings, complete poems, and several novels, all purportedly dictated by the spirit (or soul personality) of a Patience Worth.

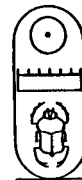
While Mrs. Curran was not an avid reader and certainly not an intellectual or accomplished philosopher, her religious and inspirational works won rave reviews from many leading publications. After several years of "taking dictation" from Patience Worth, Mrs. Curran received an intriguing message.

She was told this would end the series of dictations. The message further said that at a local hospital a woman had just given birth to a child whom she could not keep. Mrs. Curran was instructed to go to the hospital, which she did. She adopted the baby, a girl, naming her Patience Worth Curran, and the story of the amazing automatic writings was slowly forgotten by the public.

Self-Discovery

Science began delivering newer knowledge about the many levels of the human consciousness, and a psychiatrist, Dr. Anita Muhl, performed experiments in California in which automatic writing was used as a key to self-discovery. Among the "patients" who worked with Dr. Muhl was the late famed medium Eileen Garrett, who agreed: "The many personalities that spoke through me could be different aspects of myself."

(continued overleaf)



According to the fifty-year cycles that usually accompany surges of popularity in specific psychic fads, automatic writing is once again becoming a mass medium for psychic development. According to an executive with Parker Bros., the company holding the patent rights to the ouija board, sales increased greatly in the past decade. He also stresses that the manufacturer sells the board solely as a game; they make no claims that the ouija board or its planchette can endow users with psychic gifts or psychic/spiritual contacts. Nevertheless, use of the ouija board has become the most popular method of automatic writing.

Safe?

But is it safe? "Not safe at all," says a leading West Coast psychologist, "if the writer is unstable. He may tap negative elements within his subconscious, imagine them to be spiritual guides, and lead himself into his own destruction." This, in a sense, summarizes the Rosicrucian viewpoint as well.

In his book, *Revelation—the Divine Fire*, Brad Steiger discusses a psychologist who treats his patient's hallucinations and possessions as if they were real entities. In automatic writing, the writers often become "possessed" by the same type of apparent outside entities, and depression or ill-health can result.

I first performed automatic writing in the early 1960's. I was scrubbing the bathroom floor one night when I "heard" a lovely poetic line in my mind. It came over and over. I leaped up, grabbed a pen, and captured it. That message, which outlined a spiritual path to follow—into the Rosicrucian Order—became the basis of my researched, objective study of automatism, *Automatic Writing*, published in 1974, by Sherbourne Press.

During more than twelve years of research I discovered that not all automatic writing is the same. Some involves the mind's merely moving a pencil or pointer; this is *physical mediumship*, and everyone is capable of performing this type of natural, not supernatural, mediumship.

The next type is *mental mediumship*. This involves contact on a mind-to-mind level with other living persons; telepathy, assumption, ESP, and sympathetic attune-

ment allow transfers of material between people. The material then is written; it flows up from the sub- or un-conscious part of the mind. These messages nearly always deal with life on earth.

The majority of all automatic writing is the result of mental mediumship. Fortunetellers capitalize on humanity's need for assurance of love, health, position, and money. These subjects are most written about automatically!

Last—and least expressed—is *spiritual mediumship*. In this type of writing the automatist apparently taps a higher, impersonal level of consciousness. Messages deal with cosmic or spiritual law as it applies to man as a creature of the universe, not man as a mere mortal on earth.

In the Rosicrucian teachings all student-members are taught from the early degrees the phrase, "God of our Hearts." Anyone intrigued with automatic writing or who attempts it in an effort to attain instant illumination or divine guidance should keep several points in mind: If God, the Creator, is All-Being, then He has both negative and positive qualities. While most students of mysticism desire to encounter the positive and eliminate the negative, automatic writing can sometimes produce the opposite type of message than desired. The writing itself never hurts anyone, but one's reactions to certain "undesirable" messages might cause fearful or depressing reactions. Those not willing to encounter the negative aspect of God should not lift the pen in an attempt to contact Him!

Flowing Energy

All automatic writing comes through the writer, even if he may be penning a message received intuitively from someone else. No one but the writer himself performs the writing. Because every written message came first as an energy impression which is manifest through the pen, typewriter, or planchette of the automatist, it automatically becomes an expression of himself.

Automatic writing is material that is unplotted, uncharted, unplanned. It flows easily, naturally, and often in complete paragraphs or rhymes. One young automatist described it as "the easiest type of writing." Spiritually inclined

messages, written automatically, may well be The Master Within—the higher consciousness of the writer—manifesting as messages the God of his Heart delivers in language he can understand objectively. He is, in effect, speaking to himself through writing.

As student-members of The Rosicrucian Order (AMORC) we are taught always to seek first the Master Within. We are also taught that many past incarnations make up our present soul personality's character. Automatic writing, then, might be one way the psychological scientists of the future will have of determining the true, fuller nature of man—as well as his expressive link with the impersonal Cosmic, which his writings express as personal, inspired thoughts.


While meditation will allow the student to attune with his higher self, automatic writing allows him to capture in indelible print the thoughts that have flowed during higher contact periods. This, of course, is the result of attaining spiritual mediumship, being a receptor of intelligent messages from extraordinary levels of consciousness while remaining a phys-

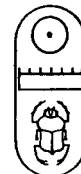
ical being also possessing ordinary consciousness.

Persons desiring instant illumination are warned to stay away from automatic writing. The Mystical Path has no shortcuts. When the student is ready, the master—from within or without—will appear. And then this will happen with or without a pencil by which to write automatically.

Human history holds few examples of automatic writing, but those it does contain often show the progress of humanity from one level of development to a higher civilized mass state of being. Leaders who wrote through automatic spiritual inspiration were Shakespeare, Lincoln, Madame Helena Blavatsky, and Einstein, whose language was written in the logic of numbers.

As science more fully begins to understand the origin of genius, the perplexing question, "Is automatic writing cosmic contact or psychic self-analysis?" may be answered. Until then, automatism remains an unexplainable flow, a natural flow that comes just as easily upside down as it might manifest backward. △

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Discipline

by Walter J. Albersheim, Sc.D.,
F. R. C.

IN THIS TIME of tension and recession many prophets of gloom predict that the world is approaching ruin and destruction for the lack of some essential ingredient.

To some economists, the lacking ingredient is a material substance like gold, oil, or food. To environmentalists, it is the purity of natural air and natural foods that we pollute by overindustrialization. To Marxists, it is the lack of acceptance of the communist creed that will bring about the self-destruction of capitalism and eventually usher in the socialist millennium. Contrariwise, religious fundamentalists believe that the world will come to an end because we lack faith in a particular creed or dogma. Humanists regard character, honesty, or public spirit as the priceless ingredients, the lack of which is ruining society.

All these opinions have some truth in them; but if we look closely we find the following situation: There is enough food for all mankind *if* we practice birth control and stabilize world population at a reasonable level. There is enough energy *if* we utilize available reserves of coal, shale, solar, tidal, and nuclear energy sources. We can do all this without excessive pollution *if* we curb individual and national greed and engineer the new power sources reasonably and safely. We can have accommodation and even brotherly love between competing economic and religious systems *if* we overcome fanaticism and factional ambitions.

To sum it up, we can make this Earth of ours a safe and wholesome place for all mankind and other living beings *if* we put our best knowledge and our acknowledged moral and mystical principles to work.

Of course, all these are very big *ifs*, and the pessimists claim that we will fail

because good will is lacking. But actually there are vast reserves of good will all over the world. We constantly hear of new idealistic movements for the betterment of some affliction. Look at the case of blindness alone! We have several competing organizations training Seeing Eye dogs, printing books, and giving concerts for the blind; there are societies for the prevention of blindness, for the cure of glaucoma, and so on.

We spend large amounts of money on advertising and promoting various charities. At the same time, however, nations argue among themselves concerning international aid. One might say that we misdirect our efforts and that, therefore, the missing ingredient is education or intelligence. Education and expertise have their merits, but our economy is stifled by hordes of economic "experts"; our industrial activities are choked by accountants; our public health care is being ruined by learned medical associations; and our legislation and insurance practice is being hurt by juristically trained lawgivers and practitioners. What these professionals lack is not intelligence, not even always personal integrity; it is quite possible that some of the most destructive lobbyists and legislators are personally honorable people.

Responsibility

We need clear vision, clear definition of goals, and the steadfastness to pursue them in joint effort. All group effort requires character, faith, honesty, intelligence—in short, all of the virtues listed above. But to work *in concert*, to set a common goal, and to pursue it steadfastly to completion requires the kind of character that can only be molded and held together by DISCIPLINE.

Look around in our technologically highly developed countries! Our forests are blighted with caterpillars and with fires started by careless campers. Our poorly laid road surfaces crack and blister at the first frost. Our cars stall, our chimneys belch, our faucets leak, our schoolhouses decay—and not because we lack the "know-how" to do better.

What modern society has lost, temporarily we hope, is a sense of individual and public responsibility, the recognition of our duties and the discipline to carry

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them out. Even we, who call ourselves mystical students or even "disciples," share in this lack of discipline. We may start a series of exercises but give them up if success does not come easily. We may resolve to embrace the whole world in brotherly love, accepting the principle that we are all One in God. And yet, we may neglect our group duties or find fault with others who do not do things our way. We get annoyed and aggravated by those whom we profess to love as ourselves.

But there is no need to list individual and group weaknesses—self-examination will recognize them. Our own and the world's troubles are not cured by finding fault with others or even with ourselves. Let us, instead, recognize our aims and duties; let us go to work, and let us *follow through!*

Work is discipline; following through is the essence of discipline; pitching in, taking on added responsibilities when others are faltering—this, too, is discipline. And most of all, properly preparing and training ourselves so that we are equal to assigned and self-imposed duties is discipline.

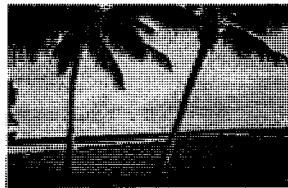
All thorough training is harsh but its fruits are sweet. The fully trained artist, scientist, and athlete enjoy their performances and feats, although they must continue to spend care and concentration on every detail.

If the need for discipline can be obeyed by worldly and even mercenary professionals, how much more urgently does it apply to mystical pursuits! Students of mysticism strive not only for techniques deemed miraculous by the masses—such as projection, healing, and the development of creativity and intuition—but for the higher goal of knowing God, of becoming One with Him.

This goal is far above the glories and rewards of scientific honors and championships. It is so exalted that everyone who aspires to mystical illumination should welcome discipline, that ever-watchful, unrelenting taskmaster. Even for the highest adept the need for discipline never ends—never, that is, until he has perfected not only technique and knowledge but his way of life and his entire being.

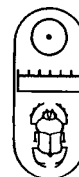
We may believe that for the one who has achieved Supreme Union—not just for a fleeting moment but in full mastery—discipline loses its meaning. He for whom love takes the place of duty, he through whom God works at all times, needs no longer worry about right thought and right action. We others, however, who still call ourselves neophytes on the Path, no matter how many years we may have studied and striven—let us accept the goal of discipline as the cross through which we hope to attain the rose of soul-unfoldment and of Peace Profound. △

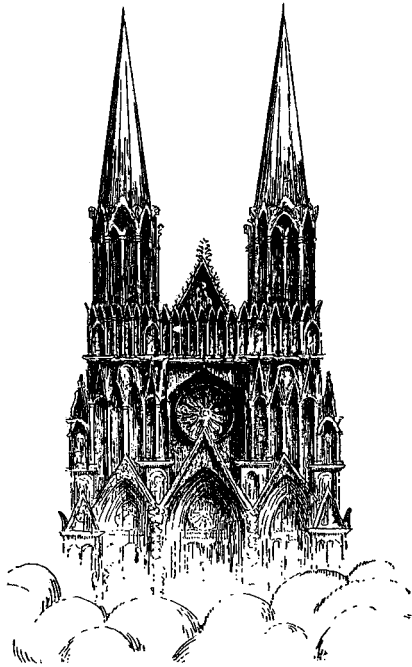
Cover The imaginative and true tales of the South Pacific, the sun-bleached beaches, waving palm trees, and soft caressing winds find their image in the Hawaiian Islands. The natural beauty and simplicity of the islands are in need of protection against ruthless inroads of tourism and land development. This month's cover is one such vista of the Hawaiian Islands that captures the old romantic tradition and spirit.



ROSICRUCIAN DIRECTORY

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





The Celestial Sanctum

RECIPROCITY

by Chris. R. Warnken, F. R. C.

TSZE-KUNG asked, saying: "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not Reciprocity such a word? What you do not want done to yourself, do not do to others." (*The Analects of Confucius.*) The Western world, predominantly Christian, tends to claim this principle as its own and names it the Golden Rule. And so it is! But exclusive?

We also find this concept expressed in other major religions: *Jewish*: "What is hateful to you, do not to your fellowmen. That is the entire Law; all the rest is commentary." (*Talmud: Shabbat, 31 a.*) *Hindu*: "This is the sum of duty: Do naught unto others which would cause you pain if done to you." (*Mahabharata*:

5, 1517.) *Buddhist*: "Hurt not others in ways that you yourself would find hurtful." (*Udana Varga: 5, 18.*) *Confucian*: "Surely it is the maxim of loving-kindness: Do not unto others that you would not have them do unto you." (*Analects: 15, 23.*) *Taoist*: "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss." (*T'ai Shang Kan Ying P'ien.*) *Zoroastrian*: "That nature alone is good which refrains from doing unto another whatsoever is not good for itself." (*Dadistan-I-Dinik: 94, 5.*) *Islam*: "No one of you is a believer until he desires for his brother what which he desires for himself." (*Sunnah.*) *Christian*: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." (*Matthew: 7, 12.*)

It would thus appear that the Golden Rule of reciprocity has been taught by the enlightened throughout all ages, to all races, in all of the effective religions which have sought to lift and advance man. It is not the exclusive property of anyone. And yet not one has succeeded in gaining full and complete acceptance of this basic, most important rule of life. Why? Is the rule too simple to be acceptable? Reflect upon the historic and contemporary cruelty, brutality, privation, neglect, prejudice, hatred, and many other negative actualities man still inflicts upon his brother, and how many times it has been perpetrated in the name of his religion!

Try to imagine life in this world if no individual, no family, no community, or no nation carried out any act against others that it would not want imposed upon itself. Is there a single soul in the entire Cosmos who *wants* to be subjected to hurtful and terrible treatment of any kind? Do you? After thousands of years of relatively insignificant evolution, the family of man persists in abusing one another. We, you and I, must face the stark fact that this very day, while you are reading these lines, man is still fighting, murdering, starving, depriving, and abusing his fellowman. Is it not time to stop sowing the seeds of our own personal downfall through the rule of reciprocity? What can we do individually? Start living by the rule of reciprocity!

We are not suggesting self-sacrifice, subjection, abnegation, or the surrender

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of human dignity. The key to the solution is the word *reciprocity* itself. This word is related to mutuality—we *and* they. Reciprocity is more properly limited to relations between two persons or things, where whatever is directed by one to the other *is returned in kind*. But one must make the first move. That one should be *you* or *I* who understand the nature of reciprocity and *want* to be treated well by others.

There is another important aspect of reciprocity to consider: "Whatsoever a man soweth, that shall he also reap." For every action there is an equal opposite reaction; the inviolable law of compensation. It is rather silly to believe that somehow the law will apply to all others but not to us. How fortunate for us in the long view that Cosmic Law is absolute, impartial, unemotional justice. If we *sow* love we can depend upon the fact that we will *reap* love; just as surely when we plant hatred we must receive only hatred. If we want to be respected, the only certain way is to respect *all* others. And we have the advantage, for we can make the *first* move.

Perhaps the thought is forming that this is pure idealism and does not reflect that actual world of everyday life and its conditions. Cynically, we may think that if we try to live by the Golden Rule we will be tread upon and destroyed by those who get what they want by might. But that is exactly the reason why after thousands of years, and despite the teachings of the great religions, we have changed so little. So very few truly believe and accept the certainty of the Golden Rule. The suspicious majority, lacking conviction in the truth of the Golden Rule, continue "sowing" turmoil and travail, and refuse to "make the first move."

It must be realized that after so long a history of hurtfulness to others by the majority, there remains much compensation and reciprocity not yet in balance. Therefore, our initial timid exercise in making the first move of love, sympathy, tolerance toward another may not bounce back to us simultaneously with equal sincerity. Until there is full and complete compensation, we may be tempted to feel that the rule still does not work. But here is a daring challenge! Be strong and courageous and *persist*. Make every

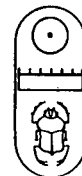
moment *your* moment and make the first move of positive virtues toward all others, regardless of their reaction, and very soon you will begin to behold "miracles." That is the entire Law; all the rest is commentary.

There are none in the world who truly want war, privation, poverty, and all the other sorry negative conditions. But those responsible for such conditions are suspicious of others, are waiting for all others to make the first move, and they have no faith in themselves to set the reciprocal rule into motion. Until some one or more of us change, the Cosmic will not interfere. Depend upon it! The human race will thus continue for another millennium in the same sad and sorry mess it finds itself today.

As one tiny flame in the darkness can be passed and spread until it lights the world, so can *one* individual start the law of reciprocity into motion, practicing the Golden Rule literally every waking moment, spreading it everywhere until eventually it changes the entire human race. *One* person can start. *One* person can make the first move! And it will work! But imagine the power, the strength, and the effect if *several* of us begin now at the same time. You are hereby challenged to begin performing miracles. Don't, please, take our word for it. Do to every person you meet what you would like them to do to you and watch what happens through reciprocity.

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Salzburg's Genius

Wolfgang A. Mozart

by Juliana Lewis

WHEN Wolfgang Amadeus Mozart died at thirty-five years of age, he left for the world over six hundred and twenty-six masterpieces, yet the only one to follow him to his pauper's grave was his little mongrel dog who faithfully slogged through miles of mud and snow to pay his last respects—a strange fact, considering the many honors bestowed upon Mozart during his lifetime.

Born in Salzburg, Austria, in 1756, and the son of a violinist who was also his teacher, Mozart was soon on his way toward a musical career. At three years of age, he was taught to play the harpsichord; at four, he made his first public appearance; at six, he was on a concert tour which began in Vienna—where he greatly impressed Maria Theresa and her small daughter Marie Antoinette—and ended in England where he was well received by the queen and was the recipient of many medals and honors.

However, in spite of these triumphs and gala performances, family expenses consistently exceeded profits, so it was decided that the Mozarts should try their luck in Holland. There Mozart wrote his first oratorio, but the Prince Archbishop of Salzburg heard of it and requested their return for its performance in his own opera house. So pleased was he with the results that Mozart was made the honorary *Kapellmeister* of his orchestra. This was a great honor for one so young but, as there was no pay connected, the father once again had to take him on concert tour, this time to Italy.

In Rome, Gregorio Allegri's nine-part *Miserere* was being sung, a score which had been kept secret and never published, but after the performance Mozart wrote the entire piece down from memory. This act of genius was sufficiently impressive to the Pope to have his young Austrian visitor knighted. In Bologna, the Philharmonic Academy further honored him with the bestowal of an honorary degree at the age of fourteen, in spite of their ruling that no one under twenty years of age could receive this honor.

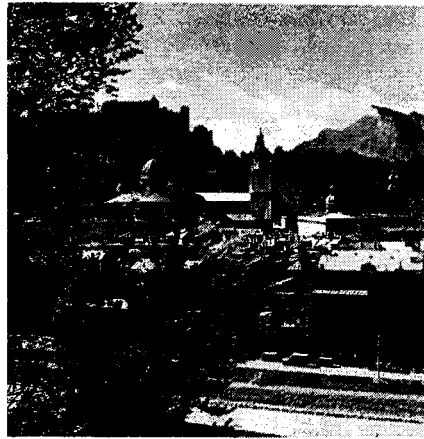


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Upon receiving a commission for a serenade to be sung at the Archduke Ferdinand's wedding, Mozart returned to Salzburg but found it greatly changed. The kind old Prince Archbishop had died, and his successor frowned upon both Mozart and music. When Mozart requested a leave of absence in order to go on another tour, the Prince brusquely replied that he did not approve of his servants' going out on "begging expeditions." Mozart responded to this insult by resigning his commission as honorary *Kapellmeister*, which angered the Prince to the extent that thereafter he did everything in his power to make life unpleasant for Mozart.

Mozart's father was forced to stay in Salzburg as a hostage, but he and his mother were allowed to go to Paris. There they soon found, however, that a young man of twenty-one in long pants had not the same popular appeal as a boy of six in velvet pinafores. Times were difficult and made more so by his mother's death in an uncomfortable boardinghouse. But all the while, in hotels and on the road, he worked. He composed and played and rehearsed eighteen hours a day.

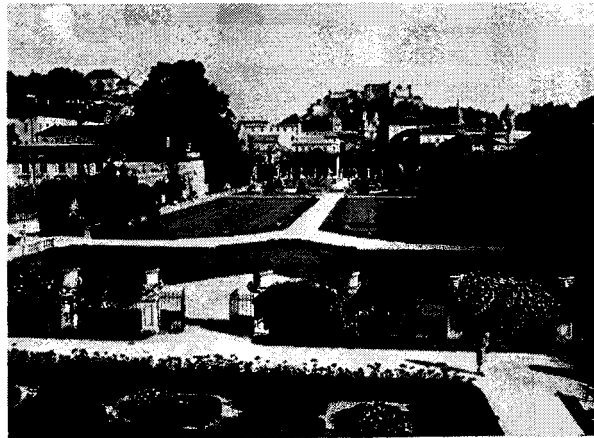
He went to Vienna to try his hand at free-lancing, and at first luck was with him. At the request of the Emperor he composed an opera in German which was very successful. He married Constanze Weber, and even though well



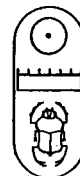
Panorama of Salzburg with Cathedral and Fortress in background.

behind in their bills they were a well-liked couple. The King of Prussia offered him the job of conductor of the royal orchestra at a tremendous salary, and this seemed to be his great opportunity to free himself from his many financial worries, but when the Emperor in Vienna heard of it, he said, "My dear Mozart, surely you are not thinking of leaving me!" And so touched was Mozart by the Emperor's kind and gracious manner that he felt obliged to decline the offer and stay in Vienna for harder work at lesser pay.

(continued overleaf)



Salzburg's Mirabell Gardens



A small suburban theater director named Schikaneder hired him, and Mozart began to compose for him at a terrific rate of speed, soon completing *The Magic Flute*. Then another order came from the court, this time for an opera to be given in Prague for the coronation of Leopold II as King of Bohemia. And Prague loved this new opera just as it had loved *The Marriage of Figaro*, *The Barber of Seville* and *Don Juan*.

Then came Mozart's final year. An ambitious nobleman, Count Walsegg, an amateur musician of little talent, wanted to impress his friends with his ability. He sent word to Mozart that he would pay him well for a requiem which he would then pass off as his own composition. Mozart was very tired and constantly in a fever, but he completed the requiem and had it ready for delivery on December 4, 1791. The next day, he died.

On the day of his burial it rained so hard that the friends who would have accompanied him to the cemetery were forced to turn back at the city gate, for people attending a pauper's funeral were not provided with carriages. Thus it was that his little dog was the only one to see that he should not be alone on his last earthly journey.

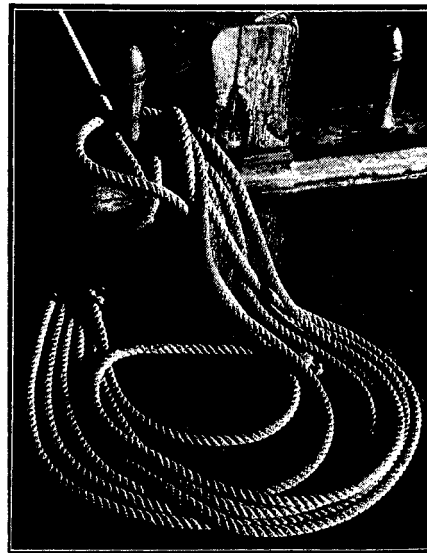
In 1906, the city of Vienna celebrated Mozart's birthday with an elaborate display of ceremonial music and oratory. In the evening, the whole town was illuminated. City aldermen appropriated ten thousand crowns for this purpose, a sum which divided by half probably would have been sufficient to keep Mozart alive for another ten years. But in spite of his poverty, Mozart must have had feelings of great personal satisfaction with his life, for he must have known that what he was giving to the world was not only for his time and his place but for all times and all places. △

Exhibition of Photography

In April the Art Gallery of the Rosicrucian Egyptian Museum featured works of the varied artists of San Jose's "Light and Shadow" Camera Club. This exhibit presented a variety of styles and subject matter ranging from landscapes to figure studies. During the month of May the Art Gallery will feature works by the Society of Western Artists.

—Jerry Chapman, M.A., F.R.C.

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Chuck Casels' black and white photograph entitled **Shipshape**.

The Philosophy of Science

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

IT HAS generally been conceded that science has emerged from philosophy. There are, however, those exponents of science who endeavor to prove that it had an independent beginning.

Nevertheless, with the progress of science, it and philosophy have, in effect, traveled diverse paths. At least their procedures and methods have been quite different. Philosophy had at its inception knowledge as its objective, but it was knowledge for a specific purpose. Whether so expressed or not, it sought a unification of experience, a synthesis into an explanatory whole of all the particulars that man perceives. In philosophy, man was seeking an order intelligible to him, a categorical order into which all the phenomena of the universe would fall.

The approach to philosophy has been dialectical, that is, that which seemed logical to human reason. The process was deductive, starting with a general conception or assumption and rationalizing the particulars to fit in and support the pattern decided upon. We need only refer to the thoughts of the Greek philosophers to find—by today's standards—many fallacies in their conclusions.

But what was always self-evident to reason did not just end there. There were those philosophic thinkers who, challenged by the stimulus of their own reason, tried to objectify or substantiate the ideas which they had. Perhaps Thales was one of the first to undergo such empirical excursions into reality, into fact. Aristotle was an excellent example of the early combination of philosopher and scientist, and Pythagoras was yet another.

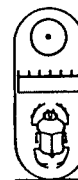
Can science escape a philosophical approach to its own functioning? What can be said of the objective of science?

Science recognizes the existence of natural phenomena and accepts such as a reality. In general, it does not concern itself with determinative causes, as, for example, why a certain phenomenon may have been created. Rather, principally, it inquires into the *how* of its existence. This consists of analysis of the phenomenon for that which is termed the natural laws by which it manifests. This method of working from a particular to an understanding of the general operation of a phenomenon is termed the *inductive* method. It was stressed by Sir Francis Bacon, who felt the need to probe into nature rather than to try to find an answer to her workings by abstraction alone.

In operation, then, the empirical or objective approach to knowledge by science is the philosophy of *how* as contrasted to the common method of philosophy which is the abstract *why*. Science, however, cannot be completely devoid of the deductive method of philosophy. It cannot, in what may be termed pure science, refuse to speculate upon a plenary state of reality. It must think of what ought to be, what could be, so as to be able to fill the hiatuses in its own system. It must employ imagination as well as reason. By imagination, it must draw the suggestion or notion of probability that encourages specific research from what is known.

What To Look For

There must come a time when the scientist will ask himself: "What should I look for?" He will reason deductively, then, as to general principles and potentialities. These will not be facts, no matter how conclusive they seem to the reason. The scientist will not accept his reason as being infallible, as did many of the classical philosophers merely be-



cause it stood the test of logic. He will want the proof of his senses combined with the technique of mathematics, his reliable tool. The scientist who does not resort to these abstractions, these meditations, these excursions into imagination for stimulus, rarely propounds any new channels for research. One may question Aristotle's contribution to science, that is, its truth from an evidential standpoint; but his theoretical classification of the branches of knowledge became landmarks for the beginnings of scientific investigation.

Philosophy has been criticized on the grounds that it is entirely too individualistic. It has been declared that there are no universally accepted rules by which the proof of a philosophical doctrine can be established and that, therefore, philosophy is wholly subjective. Two philosophical systems, both having perspicuity in their presentation and appeal to the reason, may yet contradict each other. It is then left to the student or the reader to decide which appeals to his thinking or even to his emotions. Thus, although philosophy advocates the search for truth and knowledge, it may often confound man by setting up a series of contrary beliefs.

Another criticism leveled at philosophy is that it may produce a convincing belief that will arrest the initiative of one so as to prevent him from further objectively investigating the unknown and thereby discovering actual truth. One who is convinced of the soundness of his reasoning may feel it quite proper to forego the tedious labor of scientific experimentation, it is declared.

There is considerable rectitude in these charges against philosophy. Many philosophical systems become blinders to the mind. The followers acquire an affection for their own thoughts and a kind of misplaced loyalty that prevents them from making an objective approach to a subject. However, the modern philosopher in an age of science has been tempered by it. He will not arbitrarily adhere to a belief if there is at all available or possible the opportunity of first confirming or rejecting the concept by resorting to empirical methods.

The philosopher who is true to the traditions of philosophy desires knowledge, not error. Philosophy preceded

science. Its conjectures, speculations, and reasoning about the universe were at first in absence of any physical means of arriving at knowledge. There were not available the tools or the methods by which a satisfactory observation could be had of the subjects under consideration. Man, by means of reason, supplied an answer to his own tantalizing questions. These answers, these beliefs, served well. They filled the gaps of ignorance *pro tem*. They provided an intellectual satisfaction that gave him a sense of security which a consciousness of ignorance did not. This, however, does not completely disqualify the value of mere belief. A belief can substitute for knowledge when as yet there is no provision to arrive at it by scientific means.

Consequently, to discard all beliefs which science cannot yet either substantiate or refute would open wide the door to an influx of fears and a sense of helplessness on the part of mankind. The philosopher of today holds fast to those beliefs which appear as truths to reason until a more factual knowledge can be had. In fact, such beliefs become the incentive for scientific investigation. How many eminent scientists may have believed something, even though they never uttered it, before they could establish the proof of their conception?

Theory and Hypothesis

Theory and hypothesis are a definite part of science, a beginning step for the true scientist. Philosophy in the subjective sense, although appealing to the reason primarily, is the laying down of certain hypotheses; it is a working principle, a plan projected that may be pursued objectively. A scientist, therefore, without a philosophical attitude, without attempting to find connecting links between facts by speculating on their probability, reverts to being only a technician. Likewise, a philosopher who derides observation and experimentation is an idle speculator.

Although in past decades science has often scoffed at metaphysics, there are now academic articles being written about the value of metaphysics to science. Metaphysics has sought to know first causes. It has presumed that the human mind can arrive at, for example, a knowledge of true being, the soul, the

nature of knowledge itself, and so forth. From an assumption concerning the nature of such first causes, metaphysics has propounded a continuing concatenation of causes and effects to explain all cosmic and natural relationships. Obviously, time has proved that such theories, unguided by fact, were often erroneous.

Metaphysics, in general, has most always embodied determinism, that is, the notion that behind all there lies some purpose, a teleological or mind cause. At least, metaphysics has expounded that there is an emerging development, a progressive continuity in the universe. Now there is a creeping in of metaphysics into modern science, at least in some aspects of it. It is gradually helping to form a philosophy of science. True science is not now just a gathering of facts like so many walnuts placed in a basket. It is also a speculating on beginnings to be confirmed by research and often an outlining of a purpose for itself other than the gathering of particulars.

We may presume to say that this philosophy of science which is slowly shaping up, assumes somewhat this order: (1) Truth is relative to human understanding and is not absolute. It is capable

of changes occurring with differences in human understanding and the development of the human intellect. (2) There appears to be a basic relationship between the phenomena in certain classifications of knowledge. It is proper to theorize to what an extent such relationships actually exist and then explore their probability. (3) Science, to be more effective, must include within its system a category that coordinates its findings with a certain human idealism. In other words, it must not be just knowledge in itself—a barrel of facts—but knowledge devoted to some general end concerning mankind. This aspect was once rejected by science—and in many circles still is—as being exclusively confined to the fields of philosophy, religion, and mysticism. However, it can be shown that without such an analysis of how the knowledge it discovers can best serve man, science can destroy itself or at least hinder its own progress.

Such an objective for the functions of science need not be left to abstraction. It can come from the scientific investigation of such factors as the human mind, the emotions, the requirements of society, and man's relationship to the world and its resources. △

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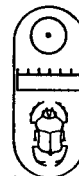
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Shorthand in Ancient Egypt

by François Pasqualini

SHORTHAND was taught in Egypt in the first century A.D. Evidence of this came to light with the discovery of an old papyrus in the underground ruins of the city of Oxyrhynchus, capital of a district by the same name in the central part of the ancient country.

Written in Greek, the document, which actually embodied a shorthand-apprenticeship contract, was made out in the year A.D. 155, and read as follows:

"Panachotes, also known as Panares, ancient magistrate of Oxyrhynchus, to Apollonius, semeiographer:"

I have placed in your care my slave Chairammon, to learn the signs known by your son Dionysius, for a period of two years, starting from this month, Phamenoth, of the eighteenth year of our Lord Antonius Caesar, for a wage agreed between ourselves of 120 drachms, exclusive of holidays (about twenty), out of which you have received the first installment, forty drachms, and you will receive the second forty-drachm installment when the young man will have learned the whole system, and the third installment, the remaining forty drachms, you will receive at the end of the time of apprenticeship, when

he will be able, in all senses, to write fluently and to read without error that which he will have written.

If you send him back able to do so before the time agreed upon, I shall not wait for the end of the period to pay you for it. But I shall not be forced to take him back lawfully before the end of the final period, whereas he will remain with you beyond that period as many days as he will not have spent working with you.

"(Made in the eighteenth year of the Emperor)."

Tiro

Although Egypt was under Roman rule at the time this document was made out (as the references imply), and although the stenographic system being used in Rome at that time consisted of the famous *Tironian notes*, it is believed that the method covered by the contract involved was a Greek shorthand system, an assumption based on the fact that the document itself was written in Greek.

To be quite fair, it should be pointed out that it has not been established beyond doubt exactly where the invention of stenography originated. A Roman slave named Tiro is generally credited with it (hence the above-mentioned description, *Tironian notes*, and the title of *Father of Shorthand* associated with his name). But some researchers have questioned the authenticity of this origin, going so far as to assert that Tiro merely stole a stenographic system already in use in Ancient Greece and Egypt.

A likely hypothesis is that Tiro's role in this matter amounted to adapting to the Latin language a rudimentary abbreviating device known to the Greeks and/or Egyptians before him, or that he was inspired by the existence of the latter system into inventing one of his own, directly suited to the vocal sounds of Latin. Whichever way the truth may lie, most historians consider the *Tironian notes* as the first efficiently organized method of recording spoken words in writing as fast as they are being uttered.

The fact that Tiro traveled to Greece, following his famous master, the Roman orator Cicero to Thessaly, and remained there with him for one year, seems to substantiate the Greek-origin theory.

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This theory's supporters point out that the first appearance of the Tironian notes coincides with the period of Tiro's return to Rome.

Another interesting fact about the early days of shorthand, within the context of the intermingling of Egyptian, Greek and Roman cultural history in the field of "winged writing", lies in the important part which slaves seem to have played in the spread of stenographic knowledge and practice.

Although the Greek document quoted here is the only one of its kind that has been unearthed so far (and will presumably remain unique), it is worth noting that it involves the services of a slave as a "teaching middleman" between two rich men, a Greek and an Egyptian. The Egyptian paid the Greek to have his slave taught the abbreviating art by the Greek's son, and it is logical to suppose that similar contracts were also subscribed to by many other Greek and Egyptian slave owners in those days.

The fact that Tiro was Cicero's slave and that the Roman celebrity entrusted him with teaching shorthand to his own two sons, Marcus and Quintus, con-

stitutes an even more significant aspect of the phenomenon. That tuition eventually led to Tiro's becoming a free and famous man himself, and his system afterward played an extraordinary role in the spreading of Christianity through shorthand recording of the acts of the martyrs.

In Egypt, it is also interesting to note that the word *semeiographer*, used in the text of the document to describe the Greek whose son was to teach shorthand to the Egyptian's slave, applies to a person who is an expert in "sign writing". The extremely broad meaning of such a description, however, makes it difficult to determine whether the activity covered only stenography or included a thorough knowledge of that other form of sign writing which constituted the Egyptians' ancient handwriting system: hieroglyphics.

It would be interesting to know whether the shorthand system which the wealthy Egyptian in the contract was paying for his slave to learn was also usable to record the native language of his master, or merely used to transcribe oral transactions with Greek merchants or Roman conquerors. △

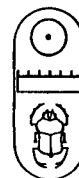
ROSICRUCIAN CONCLAVES

MONROEVILLE, PENNSYLVANIA—Penn-Ohio Regional Conclave—May 17-18, Howard Johnson's Motor Lodge, Routes 48 and 22. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. Please contact Mr. James O. Wilson, 6636 Jackson Street, Pittsburgh, PA 15206.

SAINT PETERSBURG, FLORIDA—Southeastern Conclave—May 8-10, Princess Martha Hotel, Fourth Street and First Avenue North. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. Please contact J. E. Nichols, Conclave Secretary, P. O. Box 20707, Saint Petersburg, FL 33742.

NEW ZEALAND, AUCKLAND—National Conclave—October 25-26, Professional Club Chambers, 12 Kitchener Street. Grand Lodge will be represented by Leonard Ziebel, Grand Chaplain. For information, please contact Soror Evelyn Manly, Registrar, c/o P.O. Box 1648, Auckland, New Zealand.

SOUTH AFRICA, JOHANNESBURG—National Conclave—September 20-21, Carlton Hotel, Main Street. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. For information, please contact Conclave Secretary, Southern Cross Lodge, P.O. Box 2417, Johannesburg 2000, South Africa.



The Seagull and I

by Merle A. Allison, F. R. C.

IS THERE a psychic bridge between the creatures of the wild and the human? In certain desperate situations, it appears that there might be. And so it seemed with the seagull the day I discovered him trapped in a way that could have resulted in his painful and slow death. It is an experience I will always remember, a moment in time when the language barrier between myself and one of God's winged creatures was broken.

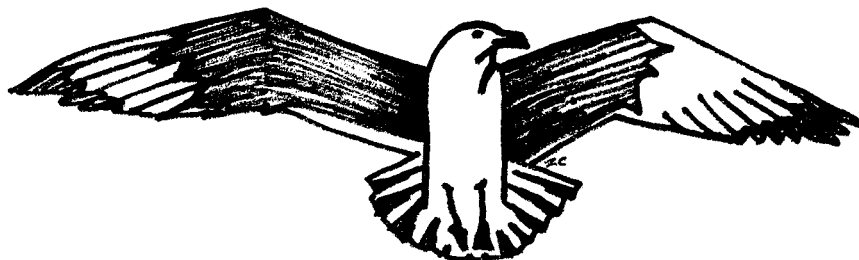
I first noticed him because of the strange manner in which he was running along the ground on the narrow weed-covered strip at the base of the high cyclone fence that encloses San Francisco's Candlestick baseball park near the bay. One might expect such action from a chipmunk, but certainly not from a full-grown seagull whose inheritance with birth is a natural preference to be airborne. Another factor that made his action unusual was his apparent isolation from his flock which had gathered in uncountable numbers inside the park some distance away.

In a fraction of a second, the entire scene, along with its contradictory factors, was registered upon my mind; however, before I was able to digest its seeming

mystery, I had driven some distance past the seagull who, even as the few Sunday drivers went by, refused to take flight.

"Something is very wrong," I said to my daughter, "I must go back and find out what it is." I turned the car around and drove back to the seagull who was still running back and forth along the weeded strip. I got out of the car and slowly followed him down the strip. Still he made no attempt to fly, but hopped frantically now, more like a jack rabbit, over the weeds that were almost tall enough to hide him, in his efforts to get away from me.

As he hopped over the weeds, his legs became visible to me and I saw the trouble. Somehow his left leg had become entangled in a fishing line dropped by some unthinking fisherman. Unable to free himself from the ensnaring line, in his fright, he had run back and forth along the weeded strip snarling and twisting the line hopelessly in and around the weeds until escape without human help was impossible. And from the appearance of the almost deserted park on that early Sunday morning, it seemed that his chances of getting that help were very slim unless I undertook the job myself.



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I continued to walk slowly down the weeded strip after him. When he saw that I was following him, he panicked and ran, only to be jerked to a violent stop when he reached the end of the tangled line. I stopped, waiting for him to become quiet. His only avenue of escape was back in my direction. If he were successful in avoiding me, the line would again stop him. He seemed to realize this and that any chance of escaping me or getting free of the line by himself had become a complete impossibility.

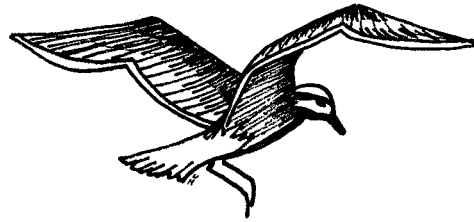
He suddenly stopped struggling against the line and squatted down in the weeds much like a hen sitting on a nest of eggs. Not in any way could his attitude be described as one of defeat, but rather as one of waiting, watching for that first opening when he might again try to escape.

I approached him slowly, talking softly and stopping every other step in an attempt to convey the idea to him that he was in no danger from me. His body was tense and, even though he apparently realized the hopelessness of his position, I expected him to panic as I neared him. This would have been the most natural reaction. Instead he remained completely still, moving only his head and scanning me from head to foot with piercing dark eyes, analyzing my every movement.

Possible Panic

I finally knelt beside him, still talking softly and attempting to reassure him that I meant him no harm. In the manner in which he was squatting in the weeds, both legs were pinned beneath his body. To get to the leg entangled in the fishing line meant I would have to turn him over and risk the chance that he would again panic and slash at me with his beak which, at such close proximity, became a wicked weapon he could use to rip and tear anything that came close to him.

Unless I could maneuver his leg out from under him, the only alternative was to cut the line and leave the tangled part around his leg. I called to my daughter to bring my nail clippers, the only cutting tool I had with me. I had already had the presence of mind to put on my heavy driving gloves.

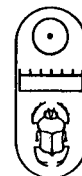


While she went for the clippers, I very gently and cautiously laid my left hand upon the seagull's back, stroking his feathers and continuing my soft talking. Suddenly, without warning, he caught the edge of my driving glove in his curved beak and hung on. Slowly but firmly, I wrapped the fingers of my right hand around his neck and pulled his beak loose from the gloves, continuing to stroke his back and talk to him.

His action following this moment left me completely amazed. I knew such things were possible with animals, but I had never experienced such a moment with a wild bird, particularly one that had never been handled by humans. My desire to help him apparently had communicated itself to him, for he ceased to strain against my hold and relaxed completely, turning himself over on his right side and extending his snared leg straight out almost as though he were trying to say, "see, I'm caught, please help me!"

When I saw the leg I knew I must not free him by just cutting the single line. It was not that simple. In his futile efforts to escape, he had pulled and tangled the tough line around his leg, snarling it so badly that it was impossible to untangle it. It had to be cut away, and he had pulled the line so tight it had bitten deeply into the scaly flesh of his leg. To leave him with this meant only one thing. The circulation was cut off and before too much longer the leg would swell, causing the line to cut even deeper into the leg. The result would be eventual infection, possibly blood poisoning and death. The gull would suffer terrific pain before he died.

My daughter finally arrived with my nail clippers. If the gull would allow me to handle him I could possibly cut the tough strands away. I picked up his leg and set to work with the clippers, care-



fully trying to get at the embedded strands of fishing line. While I worked he followed my movements with his piercing eyes, looking alternatively into my face and then at my hands, yet not moving nor at any time attempting to grab either at my bared wrists or my gloves. In some silent way he made me feel that he knew I was trying to help him and that he would not again attempt to harm me.

One by one I worked at the tight strands of tangled line, snipping them with the clippers until at last there was only one strand left. This last had bitten deeply into his leg, so deep that it was almost impossible to get at it without cutting him. I worked at shredding it, microscopic bit by microscopic bit, praying the gull would not change at this critical moment and struggle against my laborious efforts. Finally the last tiny shred was severed, and almost as though a gong had sounded the seagull was gone, leaving me still kneeling on the ground almost wondering if he had ever been there at all.

Yet without words, without any language of his own to express his feelings

or emotions to me, he had bridged the communication gap when he had remained quiet, passively watching me as I slowly clipped each embedded strand, maneuvering the awkward nail clippers so as not to cut his leg as I picked at the tough tangled threads. In this moment, if he had reverted to panic, he could have slashed my bare wrists and arms to pieces before I could have gotten away from him.

But he had trusted me and in his own way he had said "thank you." There was no further need for him to stay. I watched him soar off into the sky, freed at last, and a strange feeling of satisfaction filled my heart.

In his passive, silent "thank you" he had given the moment something much greater to remember. In his own way, he had proven, at least to me, that sympathy and kindness have their own way of opening an understanding channel of communication between wildlife and human—but most of all that God has given much more intelligence to his winged creatures than man has credited them with. △

The first sparrow of spring! The year beginning with younger hope than ever! The faint silvery warblings heard over the partially bare and moist fields from the bluebird, the song sparrow, and the red-wing, as if the last flakes of winter tinkled as they fell! What at such a time are histories, chronologies, traditions, and all written revelations? The brooks sing carols and glees to the spring. The marsh hawk, sailing low over the meadow, is already seeking the first slimy life that awakes. The sinking sound of melting snow is heard in all dells, and the ice dissolves apace in the ponds. The grass flames up on the hillsides like a spring fire, . . . as if the earth sent forth an inward heat to greet the returning sun; not yellow but green is the color of its flame;—the symbol of perpetual youth, the grass-blade, like a long green ribbon, streams from the sod into the summer, checked indeed by the frost, but anon pushing on again, lifting its spear of last year's hay with the fresh life below. It grows as steadily as the rill oozes out of the ground. . . . So our human life but dies down to its root, and still puts forth its green blade to eternity.

—Henry David Thoreau

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New Life For All

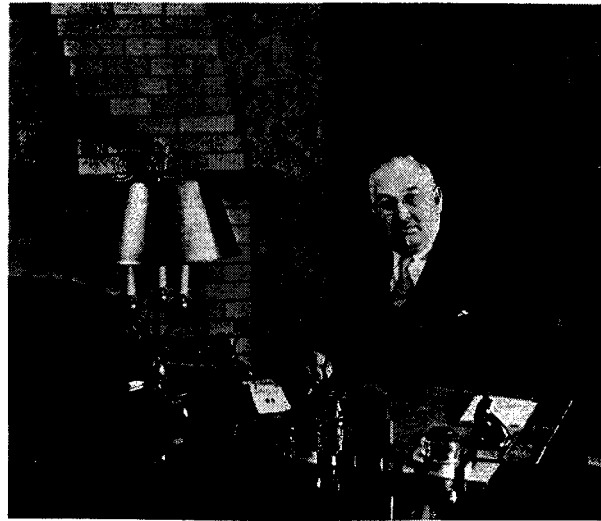
Dr. H. Spencer Lewis, F. R. C.

IN THE greater part of the world the winter months have passed and the spring and summer months are at hand, and there is general rejoicing in the hearts of man and beast, and even in the hearts of the flowers and trees. It is a period of new life for all, and we should rejoice in this annual period of regeneration and attune ourselves with the cosmic vibrations that bring life and reconstruction. It is truly a period of reincarnation for everything that grows on the face of the earth, and of regeneration for all human beings.

Most of you are looking forward to some sort of vacation this summer or to some period of recreation with outings, short journeys, a change of scenery, a change of climate, and an opportunity to do many things that you have wanted to do all through the winter months. Truly, the great outdoors, in all its beauty and mildness of climate, offers an exceptional opportunity to millions of persons to make new contacts, to do different things, and to find a new life.

In making your plans, therefore, keep in mind the fact that the greatest enjoyment possible is that which is food to the mind and to the soul. After all, the pleasures of the flesh are but temporary and often wholly unsatisfactory.

Having lived in New York I have had the opportunity to witness, as one of the seekers for a change of environment, the multitudes who would jam into the trains and cross the Brooklyn Bridge to take a long and uncomfortable ride to Coney Island or some of the beaches along the shore. After investing in every purely

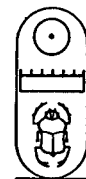


physical or material form of amusement, crowded on all sides by the pleasure-seeking multitudes, and suffering the heat and close atmosphere of crowded places, I have returned home late in the day to find that after all was said and done I had neither enjoyed the day nor benefited in any possible way.

I have been with those who have crowded across the ferry boats at Fort Lee to go up high on the Palisades to an amusement park, and found there the same rush and jostle of men and women seeking pleasure and happiness of an artificial kind, and I have returned home disappointed and less rested than when I started.

For years, I tried every avenue of pleasure that a great city like New York could offer. And, as I look back now upon thirty-five or forty years of such experiences, I recall only a few means of real pleasure that came into my life in those years. Outstanding are hours I spent in the great libraries at 42nd Street and 5th Avenue, sitting comfortably at a table with rare and interesting books spread out before me and sufficient time to enjoy them to their fullest. Second to these hours are the hours I spent in the Metropolitan Museum of Art and in other museums of the city, often alone, except for the multitude of impressions and inspiring thoughts that crowded in on me from the things I saw.

(continued overleaf)



Then, there are the hours that I spent in journeying to a farm many miles from a railroad, south of Flemington, New Jersey. Here, nature in all of its rustic beauty and unpainted by modern artificiality offered complete rest, relaxation, and the opportunity to read and study. The good air, good food, plenty of fruits in season, and the fields and hills to ramble through, with shady trees under which to rest and read, and a night of perfect sleep and recuperation constituted rare treats, indeed.

Outdoor Values

No matter what city you live in, there are suburban places easily reached that have an opportunity for rest and seclusion. All the money in the world cannot buy any pleasure equal to a comfortable position under a great, big protecting tree, with a good book, or a lesson, or a lecture, or even one's own thoughts to picture new scenes and new ideas in the consciousness.

And do not forget that the young ones who do not have an opportunity to ramble in the fields and to get under trees, or wade in brooks, or play on the grass are deserving of this rare treat not only because of the effect it has upon the imagination and the education of a child, but the effect it has upon his health. If you have no children of your own to take with you, even for a day or perhaps a week, try to take the child of someone else who might otherwise miss such an opportunity to be reborn and to start a new life. If you can find no child among your relatives, you can find a child somewhere in your city, whose life may be changed or whose life may be saved by such an act on your part. And certainly such a time of glorious living will never be forgotten by the child.

Remember, too, when you are in the country, that there are certain natural laws which you can use to help your health and to benefit yourself in many ways. Remember that while there is vitality and life in the air you breathe, this vitality is only a complement to the other vitality necessary for perfect health. This other vitality comes from the earth itself.

We are living upon a material earth that is like a huge magnet, and the magnetism of this earth is as essential

to our health as is the air we breathe. We have been gradually isolating ourselves from a full enjoyment of this earthly magnetism through the development of different ways of clothing our bodies, and especially in wearing shoes and other things that separate us or isolate us from the earth's magnetism. Very few persons seem to realize that the wearing of shoes is one of the greatest detriments to the maintenance of perfect health.

Barefoot

The German natural scientist who propagated the removal of shoes and the taking of a walk barefooted for an hour a day was revealing only an ancient fundamental truth. He advocated walking in the dew of early morning in order that this rich, magnetic water might come in contact with the flesh of the body. Most certainly dew water has a magnetism in it that the stale water of reservoirs never contains. There is a good reason why the children of past times found so much pleasure in the old swimming hole. The vitality of that water charged with the earth's magnetism was a stimulation for them and filled them with more pep and more life than anything that could have been given to them in the form of food or nourishment.

So while you are in the country, try to be where you can easily and conveniently take off your shoes and stockings and walk barefooted some hours of the day, even if in the sunshine on the dry grass. If you can wade in the brook or running water that is fresh, be sure and do so at least once a day, and if there is dew in the morning, take advantage of it for one hour each morning. If you can bathe in some running stream, take along a bathing suit and get the utmost benefit from the wonderful treat of nature. Drink plenty of water that comes through living wells instead of reservoir water, and drink it as often each day as you possibly can. Eat plenty of fruit and, after each meal, lie down on the grass or the ground in the shade and sleep. Bask in the sunlight for an hour each day while lying on the ground so that your body absorbs the magnetic conditions of both the great polarities—the earth and the sun.

Choosing the Simple

Do not overlook the fresh, green vegetables. Try to eat as many of these raw as you possibly can. Remember that cooked or boiled vegetables extract the important juices and these are often cast away with the water. Hunt for some fresh dandelion and watercress, and eat some of these before each meal, after properly washing them. Eat plenty of asparagus, celery, lettuce, spinach, turnips, and carrots. Green peas, lima beans, and many other vegetables, such as carrots, can be eaten raw with great benefit.

Do not spend your vacation where you have to dress many times a day in order to meet the competition of others who may be there solely for that purpose. Get back to nature in every sense of the word and have your clothing as simple and loose about the body as is possible. Do not mind how much dirt you get upon your body and if you get some of it into your system. Go to sleep clean each night with plenty of fresh air, lying flat on your back in bed if possible, and never mind how soiled or disheveled you may be-

come during the day. Take along some books, the reading of which will constitute the basis of new thoughts, new ideas, and new principles in your life. But whatever you do this summer, go away with the intention of making this vacation period a time for regeneration physically, mentally, and spiritually.

Remember also to share what you have, if you can, with some unfortunate one, and if you can cut down your two weeks' vacation to only one week and take someone else with you for that week, who would otherwise have no vacation, some elderly woman or man, or some child, you will find that you are also creating in the Cosmic for yourself more life and more blessings.

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

"Tomorrow!" Nathaniel Cotton wrote, "It is a period nowhere to be found in all the hoary registers of time, unless perchance in the fool's calendar."

Tomorrow we will have a new measure of time to use strictly for catching up all the tag ends frayed out from today. Tomorrow we will balance that check book, make that telephone call, write that letter. Tomorrow we will surely go to see that friend who is ill, perhaps take some small gift. Tomorrow will be a good day for a long walk to really enjoy the outdoors, or we'll go to the beach to watch the surfers; nothing is more rewarding or relaxing than that. Tomorrow we'll go to the nursery and at least give thought to planting even if we don't actually do any.

Tomorrow will be a wonderful day, full of promise and bursting with hope—at least it could have been if we had not suddenly remembered that today is yesterday's tomorrow.

—Irene McDermott



Water Of Life

by Christopher J. Nyerges

WE ARE ALL totally dependent upon a shapeless, odorless, colorless, and tasteless element which we all too often take for granted—*water*. Our need for water is so basic and fundamental, yet we seldom take time to truly appreciate it, unless of course we are without it. Where there is no water, there is no life.

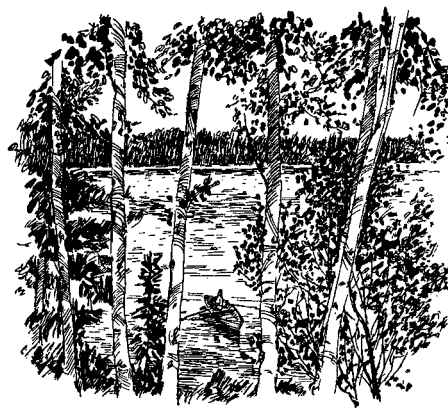
Even the desert must have water for its myriad of life forms to exist. Only those who have not studied the fantastic desert will call it a barren wasteland. But water is present in the desert and we need only know the secrets. Without food and under favorable conditions, a healthy person can stay alive for a month and possibly two, but without water one is lucky to stay alive for a week. The desert naturalist knows, since water seeks the lowest available level, that he can successfully find water by digging. He will dig at the base of a palm tree, near reeds, in a dry wash or lake, or at the base of a mountain. He knows that the cacti with their high water content will supply him with the elixir of life.

The fascinating desert has long been a favorite spot of mystics seeking spiritual enlightenment because there, in the desert, the arid heat drives one's thoughts inward. It is there in the desert that water is truly appreciated as the sacred element it is. There lives in the desert the interesting kangaroo rat who, throughout its entire life, never takes a drink of water. But even this rat is not independent of water, for it takes its water from the plants it eats, and in turn the plants must have water to live. All of life is interdependent.

The elusive desert water has to be sought out, but what about the rain clearly before us, dancing through the sky and tapping on the roofs? The farmer heaves a sigh of joyous relief when that much needed rain falls. The rain is music to his ears, comforting to his restless spirit, for now his noble task of feeding mankind can be fulfilled. However, too much or too little of it can mean disaster. The water from heaven holds the key to life or death.

We watch the rain in wonder and feel appreciation for the complex web of nature—such a splendid gift! And after the rains, everything is like new—fresh as the first day of creation, fresh as the newly opened eyes of a child. The skies are deep blue; the trees, the mountains, the birds are all strikingly alive with an inner joy all their own. The air is fresh and clean and the warm sunshine as brilliant as ever. In the woods and on the lawns, possibly a few mushrooms will have popped up to observe the once again majestic post-rain world.

The vast oceans, covering two-thirds of the Earth, support a myriad of marine life. It is also the oceans that contribute most greatly to the Earth's oxygen supply. These great seas are a source of minerals and foods, as well as fresh water. Walk along the beach while the powerful waves spraying their salty mist break upon the shores. It is indeed an awesome and powerful experience. And along the Pacific Coast, during the months from May to October, certain luminescent microscopic plants multiply in great numbers, causing the bizarre event known to



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the West Coasters as *Red Tide* or *St. Elmo's Fire*. Because of the large numbers of these creatures, the night waves of the ocean glow in brilliant hues of phosphorescent blues and reds—a fantastic sight to see.

The world can never be dull and boring, especially not around water, to anyone who has devoted the time to become intimate with the Earth. Water in all forms holds mankind in universal fascination.

Snow, which is a form of the purest distilled water obtainable from the atmosphere, melts in the high mountains forming rivers which ultimately empty into the oceans. The mighty rivers—the Nile, the Mississippi, the Amazon, and so on—have fired man's passion and imagination from the beginning of his existence. Many thought that they could conquer the river, but this is not possible without destroying it. The best we can hope for is to accept the river as it is and adapt to it.

Many throughout the ages seeking spiritual answers would let their seeking minds take them to the river's edge. There they would allow their "normal" functioning of the mind to cease as the consciousness slipped into the never-ending splashing and gurgling song of the river; the intricate, unrepeatable colors and patterns of the water's surface; the river's graceful and flawless motion. The

comforting and relaxing effects of the river upon the body, mind, and soul cannot be overestimated. The river is a source of life.

Water is strong medicine. Drinking water is the best remedy for colds, and in the form of steam it helps to eliminate many poisons from the body through our sweat glands. Feeling low? Walk along a river, the ocean, or in the rain. Let the strong medicine heal and comfort you. It is our greatest gift.

And yet, we, the inhabitants of Earth, do not own the waterways and oceans. Their water has been, if you will, merely *loaned* to us during our very short stay on this planet. It is our sacred duty to keep it pure, to keep it alive, for the production of oxygen and all of life is dependent on it. No man owns land or water, and therefore none of us has the right to pollute or destroy them.

It could be said that there are no survivors on earth, as everything is passing through transition—constantly changing. The Earth is our cradle, home, school, and tomb. Water breathes life into it all. Water is the gift we have been entrusted with to use wisely and to protect so that our next generation and many more to come will also be able to experience the purity and simple beauty of the water of life. △

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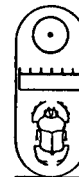
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Find No Fault

by Marguerette Gilmore

THERE IS an anonymous quotation, "Saints are men who permit God's forgiveness to come into them so fully that not only are their sins washed out, but also their very selves, their egos, and the root of their self will . . ."

Until I read that statement, I thought of forgiveness as something necessary to peace of mind, proper relationships with my fellow man, and certainly, of course, some growth and the right for further progress—but not to the extent this quotation points out— even unto sainthood; even to becoming selfless.

The quotation continues, "I forgive to the level that I have been forgiven (and I am sure he must also mean vice versa) and if that level is moderate, because . . . I wanted only to lose my vices and not myself, I can forgive only people who have offended moderately and my forgiveness helps them only moderately." And it could help him only moderately, too.

Did you ever even consider the different levels, or degrees, of forgiveness? I do not think I did. I know sometimes I could not forgive enough to completely forget, but I just considered that to forgive was a sort of failure. However, no doubt there was a tiny bit of forgiveness, because I had consciously made an effort to forgive. I am sure that when we make this kind of effort we open ourselves somewhat to the forgiving power of God. With a little more conscious effort, I might have raised the forgiveness another degree and so on—and on to higher levels of forgiveness.

Although God does the forgiving, still for it to be a part of our own consciousness we must make some conscious effort ourselves. In fact, the forgiveness as far as God is concerned is always there, but for us to accept and benefit from it we have to open our consciousness to it. This is done by saying we forgive or that we accept forgiveness, and then by attempting to think and believe that way until it becomes a reality.

The more we try sincerely to give and receive forgiveness, the more the subconscious, the deeper recesses of our own minds, accepts this state until finally we can begin to forgive more than just moderately, and the more the effects of such thinking in our lives become.

There are little steps which we can take to aid this practice. Call it auto-suggestion or affirmation, whichever you like, but constantly telling the subconscious that it has forgiven or accepted forgiveness will finally plant the thought in this great storehouse where real action takes place. Remember, when making statements to impress the subconscious, always use the present tense. It is not easy to get the subconscious to act if the action is set for the future, and anyway, in truth, the forgiveness *is* already in effect.

We must also remember to weed out of our conversation such statements as, "I shall never forgive myself for that." Even if we do not mean it, the subconscious accepts what we say at face value. I shall admit that emotion does speed up the acceptance by the subconscious, but even without sincerity or emotion enough of those kind of statements will finally convince the subconscious that we mean it. Maybe none of us ever hope to become saints or even to become selfless in this life, but the effects of forgiveness in our own beings undoubtedly would make a great difference in our lives.

In a recent class on philosophy which I attended, the teacher, a psychiatrist, told us that in more than twenty years of practice he had encountered only one person who was free of self-condemnation. This man, he said, was so serene and peaceful and loving, so free of ill will toward himself and his fellow man, that just to be in his presence was an inspiration.

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Maybe we should set up a few rules for ourselves as guideposts to giving and receiving forgiveness. *First* of all, we should remember that divine forgiveness is automatic. It is part of the laws that God set up. It is not possible for us not to be forgiven. It is only possible for us to believe we are not forgiven.

In a book by Cecil Osborne, *The Art of Understanding Yourself*, the author tells us, "God's love and forgiveness are unchanging factors—just as unchanging as gravity or atmospheric pressure. Our 'goodness' or 'badness' does not affect these divine laws in the slightest. They operate as fixed laws of the universe, which is simply to say that they are unchanging aspects of the nature of God."

We may never feel forgiven or even gain the benefit of such forgiveness. But that is because we do not accept the forgiveness. It was there before we erred. It was there before we asked for it. It was always there and it will always be there.

Second Step

I think the *second* step in becoming a person free of self-condemnation is to practice finding no fault with any man. Osborne points out in the same book that "All criticism is destructive, whether expressed or *only felt*." And the Bible says, "Judge not."

Do you know why Edith Bunker is such a lovable character in the series *All in the Family*? Because she is a great actress—certainly. But there is another reason. She very seldom ever finds fault with anyone. No matter how the other characters act, she treats their opinions, decisions, and feelings with great respect and love. She may be a dingbat, but she is a lovable one.

Maybe we should here consider what Osborne meant in the above statement when he said, "only felt." A few decades ago we would not have considered that our thoughts had any effect on another person, but today we know that we exchange thoughts and feelings with as great an impact (maybe more so) as we do with words.

According to researchers in the fields of ESP, like Dr. Joseph Rhine at Duke University, who have done so much work

on mental telepathy, distance makes very little difference. With concentration and emotion, the subject is contacted at a thousand miles just about as readily as if he were in the same room with the thinker. Knowing this we should watch our thinking and try to curb unkind thoughts going out to others.

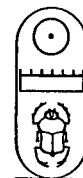
"Judge not" applies to ourselves as well as to others. I do not mean we should not face our faults and shortcomings and attempt to correct them. And I do not mean we can go out and ruthlessly harm other people or their property. But no matter what we have done in the past or for what reason, if at this minute we sincerely try to adhere to Jesus' admonition "go, and sin no more," and then we continue to err (for without doubt we, being human, will), we still must not judge ourselves on and on to unforgiveness.

Loving one's self does not mean selfishness or self-centeredness. It means loving the self as a God-created entity and being willing to forgive this entity as well as others—both of which are equally hard.

Sometimes when we cannot forgive ourselves it is easier to shift the blame to another being. Many of us are preoccupied with the idea that our parents caused us to be the way we are and therefore it is their fault we have so many fears, so much anger and pain. And actually, in their stumbling, unknowing way, it does seem that they caused us to be much less than normal, healthy beings.

Yet surely, if we all believe in the eternalness of life, then we can hardly ignore the fact that we had to exist somewhere in the infinite scheme long before this life began, and that somewhere we ourselves created the very destiny we are living out now. If our parents are to blame for much of what we suffer, then we are to blame for much of what our children suffer, and under these circumstances condemnation and self-condemnation will go on forever.

We have to face the fact that this is not wholly true. Somewhere and somehow, in a preexistence, we chose to live here on this earth with the people and conditions in our own special environment and to cope with whatever these people and conditions bring to us. We



did not come into this life to be little fragile mushrooms living so peacefully in some quiet glen that even the wind would not ruffle our nerves. We came here to work out our true destiny and to evolve into greater beings. When we can face this we can go forward. We can forgive, we can accept forgiveness, and we can grow.

Third Step

The *third* step is to recognize that each person has the right to proceed through life at his own pace; that we do not have the right to try to change others. I remember once when I was really upset at the way my husband thought and acted. He was messing up my life, I told a counselor. She promised to send me a book which would show me exactly how to change other people to my liking. I really looked forward to getting that book. Now, I thought, I shall get him straightened out. Finally the book came. It was not very big, but the title did promise that I could change other people. But from cover to cover it told me in plain, easy-to-understand language that, when I changed myself to be the person I wanted to be, others and even circumstances would change toward me. In essence, people would change, but I would not be doing a thing to them.

When we learn to be loving and unjudging, we discover that is the way others (even our mates) become in our lives. This leads right into projection. Projection, as I am sure you know, is seeing faults in others—faults that really belong to us. In most cases we are unaware that we are projecting. When a trait in ourselves is extremely offensive, we are inclined to refuse to see it as belonging to us. Then we attribute this trait to others and condemn them. It is much more comfortable that way.

And how to overcome projecting? It will take a constant vigil on our thinking, our actions, and our reacting. We shall have to look and look at ourselves. Our

inclination to deceive ourselves is almost unlimited, so a few quick glances will not get the job done. But if we are sincere and persistent, little by little we shall see who is the one with the nasty temper or whatever distasteful characteristic, and two things will begin to happen: We shall begin to weed out those things we do not like in ourselves (recognizing that they belong to us and not to someone else) not just counting to ten before we blow up but to a thousand, if necessary.

Socrates, the wisest of the Athenians, declared, "The life which is unexamined is not worth living." We must examine and reexamine our lives daily and always.

Guilt

There are several kinds of guilt which demand forgiveness: guilt before God, those violations of basic, spiritual, ethical or moral laws such as murder, theft, adultery, and so on; guilt before man, including violations of the laws of our society—anything from marriage and divorce laws to traffic laws.

Another category concerns false guilt. It is not at all uncommon to take on a guilt complex when we have done nothing to deserve it. This false guilt usually stems from unwanted feelings in childhood which create a sense of worthlessness and then register as feelings of guilt in the unconscious. But, as we said earlier, once we overcome the tendency to blame parents, teachers, and others, then this type of guilt begins to ease of its own accord.

When we can distinguish between *true* guilt and *false* guilt and confess the latter we are on our way to forgiveness. It may take time, patience, and persistence, but when we count the cost in living a life filled with guilt and the resulting pain, against joy, freedom, and peace—not to mention growing toward that beautiful selfless person we were meant to be—then I can only requote Socrates, "The life which is unexamined is not worth living." Certainly, if the examination leads to true forgiveness. △

*The
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May
1975*

Do not take off neither the altar from the Temple, nor compassion from a human heart.

—Pythagoras

Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

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EGYPTIAN MUSEUM Tuesday through Friday
9:00 A.M. to 5:00 P.M.
Saturday, Sunday, Monday—Noon to 5:00 P.M.

PLANETARIUM *June through September:* Tuesday through Sunday
October through May: Saturday and Sunday
1:00 P.M. to 5:00 P.M.

RESEARCH LIBRARY Tuesday, Thursday, Friday,
(for members only) Saturday
2:00 P.M. to 5:00 P.M.

SUPREME TEMPLE Convocation every Tuesday
(for members only)
8:00 P.M. September 24 through May 13

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

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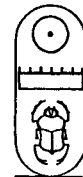
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ROSICRUCIAN REUNION

SUSSEX, ENGLAND—Midsummer Reunion—June 21, 1975, Dudley Hotel, Lansdowne Place, Hove, Sussex. Sponsored by Raymund Andrea Chapter. Contact: Soror M. Brown, Ticket Secretary, 2, Redhill Drive, Brighton, Sussex.



Rosicrucian Activities Around the World

A RECENT recipient of the Rosicrucian Humanitarian Award is Mr. Carl Fagin of Oklahoma City, Oklahoma. During the past two years Mr. Fagin, a full-time volunteer in his city's Community Action Program, has devoted nearly 5000 hours to humanitarian service. Married, with two wonderful children, he has averaged between 160 and 200 hours of service per month. Mr. Fagin, who suffers from multiple sclerosis and brittle diabetes, organized the "Partners for Progress" program seeking to further cooperation between thirty-four neighborhood councils and the Community Action Program. Because his fine work has benefited the citizens of Oklahoma City, the Honorable Patience Latting, Mayor of Oklahoma City, personally presented the Humanitarian Award to Carl Fagin. The presentation occurred in the Mayor's chambers. Representing Amenhotep Lodge, AMORC, of Oklahoma City, was Frater Leslie Wilson who explained the purpose of the Humanitarian Award is to honor those who have *consistently* and *deliberately* performed humanitarian service above and beyond the call of duty or necessity.

In the photo Mr. Fagin (seated) is accompanied by (left to right) AMORC Regional Monitor Emmett McElroy; Patience Latting, Mayor; and John Mayfield, Volunteer Coordinator, Community Action Program.



**The
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The Ottawa Pronaos of Ottawa, Ontario, Canada, makes an all-out effort to interest the public in the Rosicrucian Order. In February the Pronaos set up a Rosicrucian information booth in the city's busy St. Laurent Shopping Mall. Rosicrucians built the booth, created the



colorful artwork in and around it, and manned the booth for the five busy days it was open. Colorful posters on display illustrated some of the Order's activities around the world, and shoppers displayed must interest as they stopped by the booth. Many brochures and copies of the *Mastery of Life* and the *Rosicrucian Digest* were handed out to the public. Neighboring Rose de l'Est Pronaos from French-speaking Québec also participated by sending volunteers to help man the booth. This was very convenient as inquiries were in both English and French. The cooperation of the membership was wonderful, and at one time there were twelve Rosicrucians working together in the booth. Featured in the photograph are, left to right, Sorores Evelyn Brown, Margret Russell, and Betty Ryan.



Recently, Grand Treasurer Frater Robert E. Daniels made a Conclave tour of Venezuela, Puerto Rico, and Mexico. Representing the Grand Lodge, he attended the First Regional Conclave in Caracas, where an excellent program of events was enjoyed by 480 members from all parts of Venezuela. The warm hospitality accorded to Frater Daniels in Caracas was to be repeated in San Juan, Puerto Rico, where 260 Rosicrucians gathered for their first Regional Conclave. A most interesting program was presented to the members from Puerto Rico and Santo Domingo and all were enthused about holding future Regional Conclaves.

Several members were waiting to greet the Grand Treasurer on his arrival at the airport in Monterrey, Mexico. Rosicrucians from many parts of Mexico and also Texas were present for a most enjoyable three-day Regional Conclave. The program had many interesting features including convocations, forums, initiations, lectures, and entertainment. In Mexicali, Mexico, Frater Daniels received a very warm welcome from members attending the Second Regional Con-

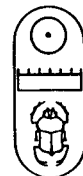
clave. Members came from Tijuana, Mexicali, and several from Hermes Lodge in Los Angeles, California, led by Grand Councilor Frances Holland, to enjoy an excellent program of activities.

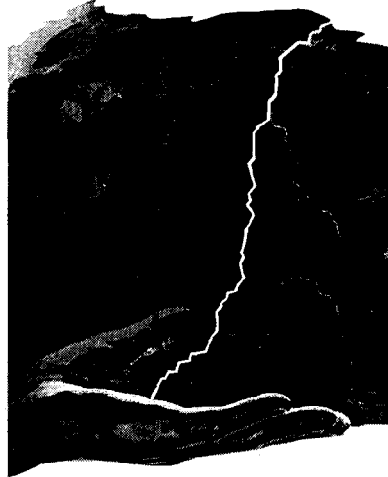


The International Science Writers Association (ISWA) has unanimously reelected Frater Alexander E. Braun to serve another term as officer of its Council. Frater Braun is Editor of *El Rosacruz*, AMORC's Spanish-language magazine, and writes the "Brave New Era" series published in the *Rosicrucian Digest* and other foreign language publications of the Order's International jurisdiction. The International Science Writers Association, presently headquartered in Montreal, Canada, is an organization of professional journalists who specialize in the reporting and interpretation of scientific developments for the news media. Among its many members it numbers such outstanding science writers as Gordon Rattray Taylor (*The Doomsday Book*) and Arthur C. Clarke (*2001: A Space Odyssey*).



Grand Treasurer Robert E. Daniels with officers and members from Venezuela at the banquet which was held at the conclusion of the Regional Conclave.





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Philosophy offers science the means of synthesizing all her facts, and science offers philosophy the means of demonstrating her theories.

—Validivar

THE MIDDLE CIVILIZATION

» » »

Historians refer to the Minoan culture as the Middle Civilization. Knossos, the city and palace of legendary King Minos on the island of Crete in the Aegean Sea, lies between Africa and Europe. The photo shown is of a subterranean chamber in King Minos' palace in Knossos, which flourished between 2000-1400 B.C. The magnificent palace and its many ancillary buildings took over three centuries to complete. Minoan arts and crafts contributed much to the formation of the early Greek civilization. The excavation of the ruins of Knossos was principally the work of the renowned archeologist, Sir Arthur John Evans.

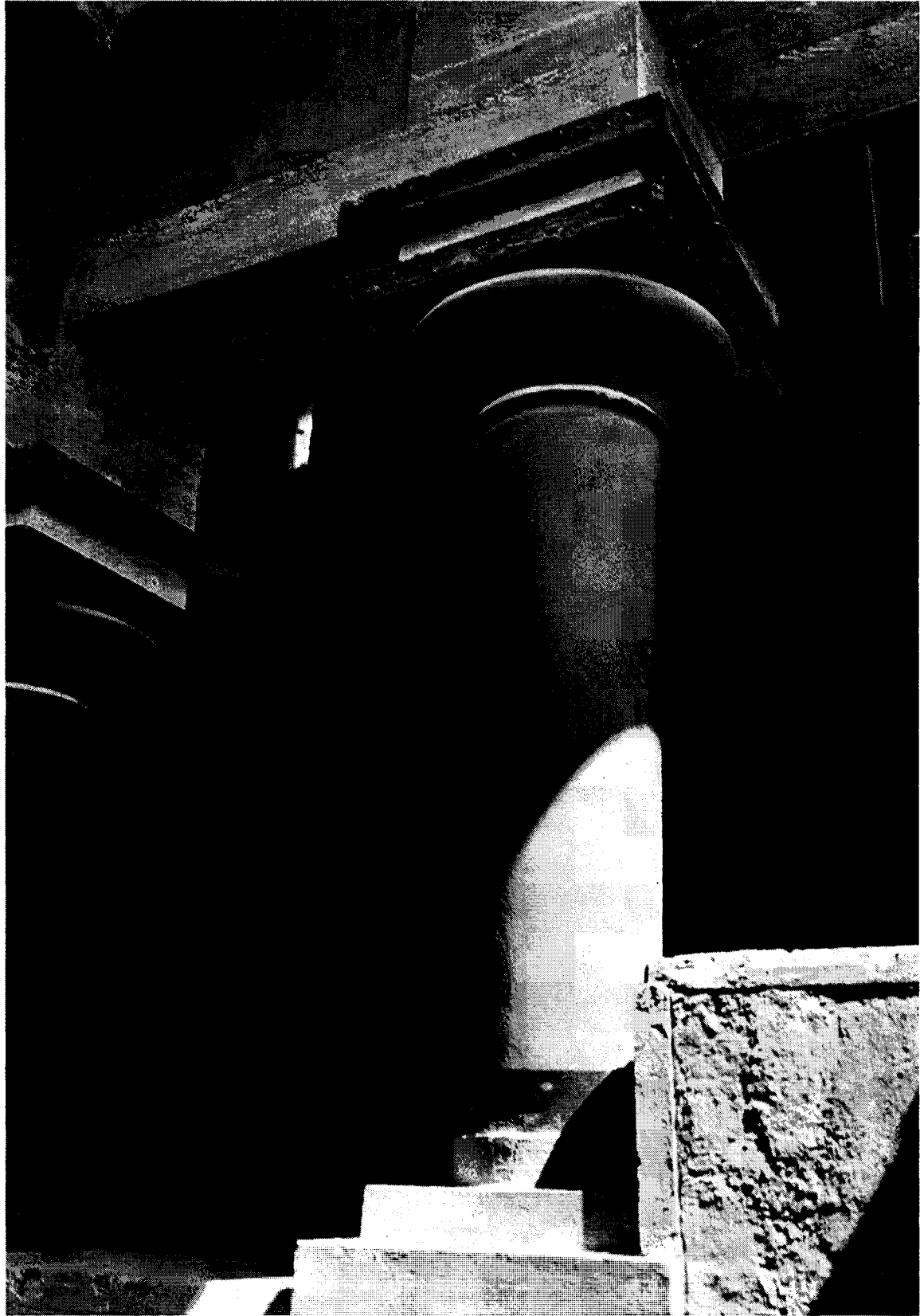
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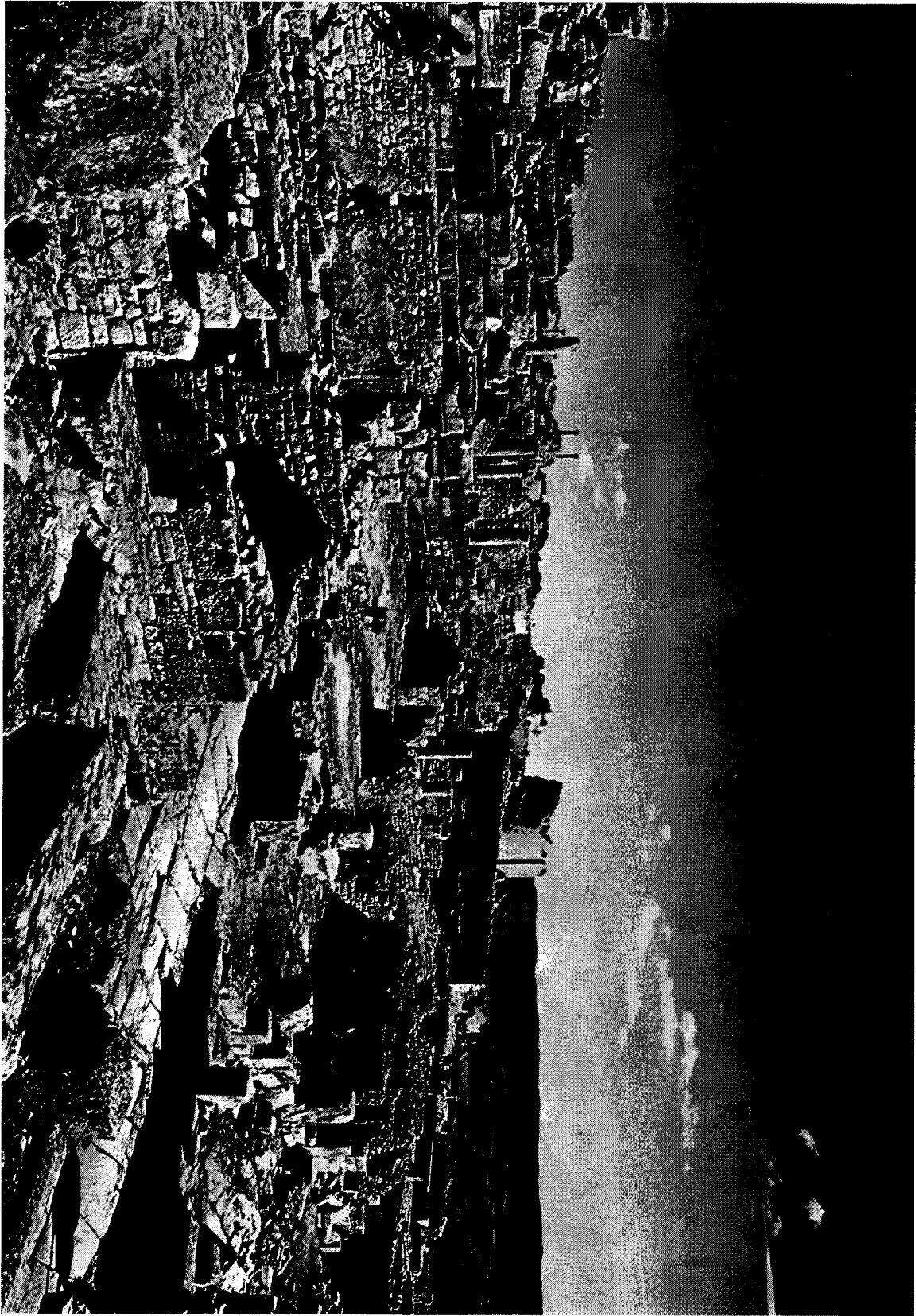
STARK REMINDER OF CONQUEST (overleaf)

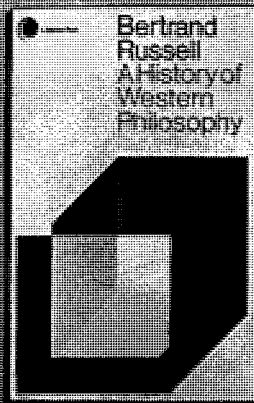
Shown here are the ruins of Dougga, a once thriving Carthaginian city in what is now Tunisia, North Africa. It was conquered by the Romans during the Punic wars. It contained temples dedicated to the Roman gods Neptune, Jupiter, and Saturn, the ruins of which are still visible. Most of the surrounding structures were built by Marcus Aurelius, Roman Emperor (A.D. 121-180). On the remaining stone counters of the ancient Roman merchants may be seen sculptured symbols of their merchandise. Fishmongers would sculpture a fish on their counters as a trademark; butchers, a cow or a sheep.

(Photo by AMORC)

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A History of Western Philosophy

by Bertrand Russell

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BRAVE NEW ERA

This month marks the sesquicentennial of the birth of Thomas Henry Huxley, the noted British biologist.

In the normal run of things, Huxley would have been just another of the many distinguished men of science who flowered during Victorian times, remembered mainly for his work with jellyfish. However, in 1859, came out a book entitled *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. It quickly became known as simply *The Origin of Species*, and thrust its gentle author, Charles Darwin, into a maelstrom of controversy for which he was completely unprepared.

Darwin's family expected him to become a physician, like his father and grandfather, but he was pronounced unfit for that profession when he was unable to muster the callousness demanded of a surgeon during the days before anesthesia. He decided to become a minister, but showed no aptitude for that calling either. Then, in 1831, he was offered the post of ship's naturalist aboard the *H.M.S. Beagle*, which was to set out on a five-year voyage around the world. From observations and notes he made (especially of animal life in the Galápagos Islands) he produced, twenty-eight years later, what came to be one of the most controversial concepts in the history of science: the theory of evolution. Today, over a century later, this controversy still echoes in some quarters.

Darwin was temperamentally unable to cope with the dispute and abuse his work was greeted with by fundamentalists and leading scientists alike. While to most of them the idea of evolution was tolerable when applied only to the so-called "lower animals," the implication that man might be descended from a primitive apelike ancestor was simply too much to take. Among the many powerful and respected people who attacked Darwin was Benjamin Disraeli, who would later become Prime Minister. Regarding evolution, Disraeli remarked, "The question now placed before society is this, 'Is man an ape or an angel?' I, for one, am on the side of the angels."

Darwin could not face the attacks and jeers; in fact, he had always tried to avoid any sort of controversy with an almost pathological passion. One of the reasons he delayed publication of his work for almost thirty years was that he wanted to arrange and present it backed by so much indisputable scientific data that nobody would dare challenge it. However, he overlooked the fact he was not dealing with pure science in this case, but raging emotions.

When Huxley read *The Origin of Species*, he agreed completely with Darwin's theory. He is said to have muttered, somewhat miffed, "Now why didn't I think of that?" Huxley got in touch with Darwin and soon became evolution's staunchest defender. What Darwin lacked in aplomb and boldness, Huxley

more than made up for. A brilliant man, self-taught (he educated himself and then entered London University to obtain his medical degree), he possessed a long and faithful memory alloyed to a biting wit.

Huxley organized and presented a series of popular lectures on evolution which did much for the acceptance of the theory. So great was his success that fundamentalists and dissident scientific forces found themselves on the defensive and allied for a massive assault on Darwinism.

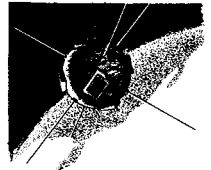
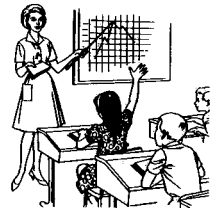
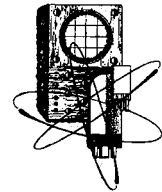
Things came to a head when, in 1860, the British Association for the Advancement of Science held a series of debates on Darwin's work. Huxley, who already was being called "Darwin's bulldog," not only held his own in the theory's defense, but gained ground. Then the opposition brought its biggest gun to bear: Samuel Wilberforce, Bishop of Oxford, a powerful orator known as "Soapy Sam" because of his gushy rhetoric. Wilberforce's emotional and sardonic arguments made mincemeat of Huxley who, although an agnostic (he coined the word), respected the clergy and had limited himself only to facts. But Wilberforce overreached himself. For his *coup de grace*, he inquired of the audience of several hundred people "whether it is through his grandfather or his grandmother that Mr. Huxley claims his descent from a monkey."

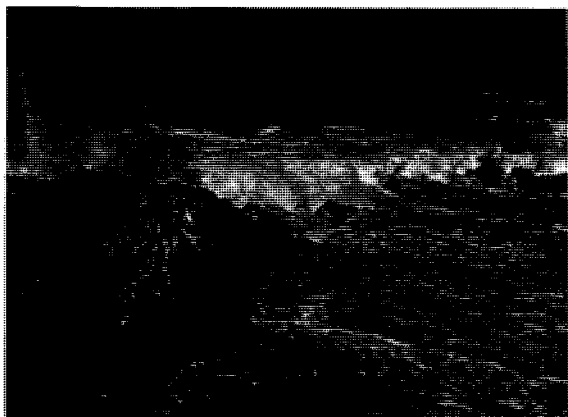
Huxley waited for the laughter to die down, then stood up and replied to his opponent. "If, then," he said, "the question is put to me, would I rather have a miserable gibbering ape for a grandfather, or a man highly endowed by nature and possessing great means and influence, and yet who employs those faculties and that influence for the mere purpose of introducing ridicule into a grave scientific discussion—I unhesitatingly affirm my preference for the ape."

This brought the house down. From that point on, scientific opposition to the Darwinian theory stopped and the fundamentalists' crusade became a thing of ridicule. Organized opposition against evolution had ended. Huxley went on to serve as president of the Royal Society, receiving several distinctions from his colleagues, and when Darwin died, in 1882, he was buried in Westminster Abbey, with other great scientists and men of letters.

Regardless of the fears of those who opposed it, the clearer understanding of the development of life on our planet that the theory of evolution provided, added to new advancements and discoveries—some made on the surfaces of other worlds—seems to indicate, well over a century after its conception, that we may be, after all, on the side of the angels, as we become more and more aware of our true place in the scheme of things during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)





ODYSSEY

The Great Renewal

HAVE YOU ever felt deep down inside that you are living in the wrong time—the wrong age? Francis Bacon, eminent English statesman, philosopher, and Rosicrucian, faced this problem throughout much of his life. Born in 1561, the youngest son of Sir Nicholas Bacon, Lord Keeper to Elizabeth I, young Francis grew up in the lively center of the Elizabethan Age. During his life he was knighted and held a series of high government offices under his king, James I. Close to the throne for most of his adult years, he was surrounded by the often wicked court intrigue and political maneuverings of the day. He had access to great power, and yet he felt strangely removed from all this.

Perhaps Francis Bacon, as a philosopher, is remembered best. To expound his philosophy he planned a great project, a six-volume work to be called the **Great Renewal—Instauratio Magna**; it was to be a compilation of all knowledge, to replace the antiquated education system of the times. His student days at Cambridge had convinced him that in education there was far too much emphasis on the past—the ideas of Greece and Rome. To educated men of Bacon's day the wonders of Classical Civilization seemed to far outshine anything of their own making. His problem: To somehow force a backward-oriented society into thinking about and planning its own future.

Francis Bacon was helped in solving this problem by a strange sense of time and undaunted faith in man's evolution. Through personal experience he was fully aware of the constricting limitations of his own age, and yet he seemed to be able to "see through time" into some future age where a more favorable society would put his ideas to work.

In an age of unquestioned authority, Bacon clearly saw the value of free inquiry into the processes of nature. In a remark that sums up the very basis of modern science, he wrote: "This is the foundation of all, for we are not to imagine or suppose, but to discover, what nature does or may do." Bacon was convinced that man's mind, cleansed of unnecessary prejudices, would open to an expanded awareness—a new, more complete image of the world. This opening mind is definitely a part of man "becoming"—a concept alive with exciting possibilities for the future. Anthropologist Loren Eiseley points out: "Thus Bacon strives to make of man an actively anticipatory, rather than reminiscent or 'present,' creature."

Francis Bacon was initiated into the Rosicrucian Order in England, eventually attaining the high office of Imperator. His work **The New Atlantis** reveals his connection with Rosicrucian work on the Continent. Bacon's encouragement for the development of man's higher nature lives on with us today.—RMT

