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May 1970 • 40¢



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A sacred bond uniting all life



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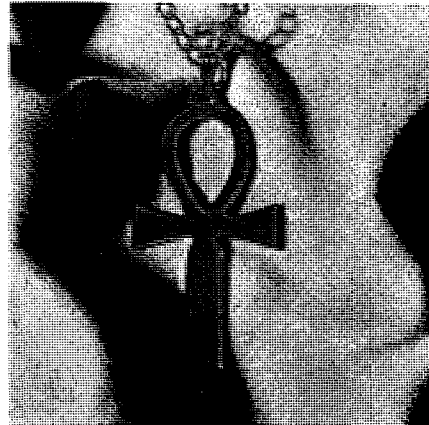
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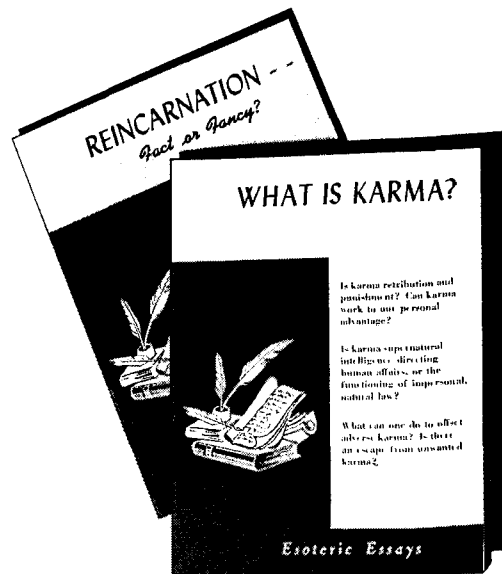
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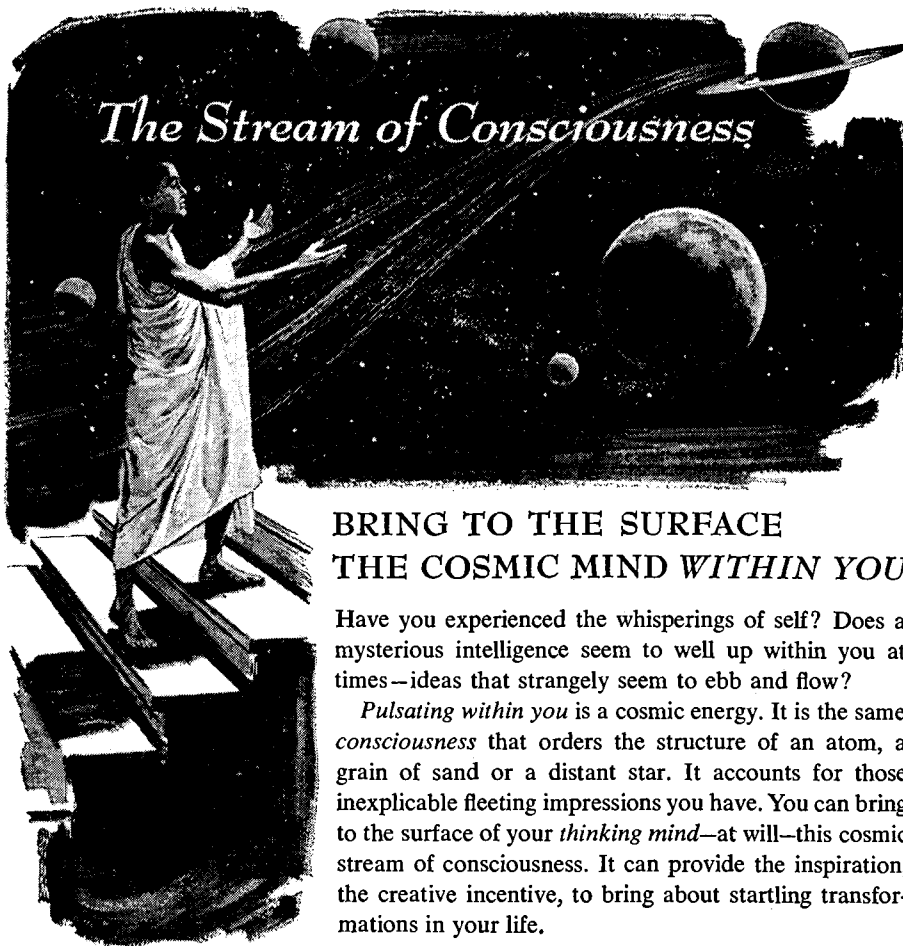


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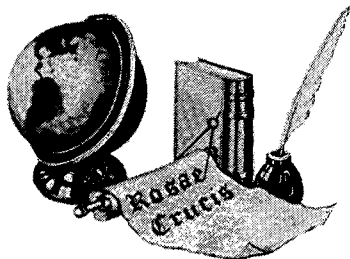
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
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Rosicrucian Park, San Jose, California 95114



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Subscription to the **Rosicrucian Digest**, \$4.00 (£1/13/6 sterling) per year. Single copies 40 cents (3/6 sterling). Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95114, U. S. A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.



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The Rosicrucian Order, existing in all civilized lands, 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 all 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 association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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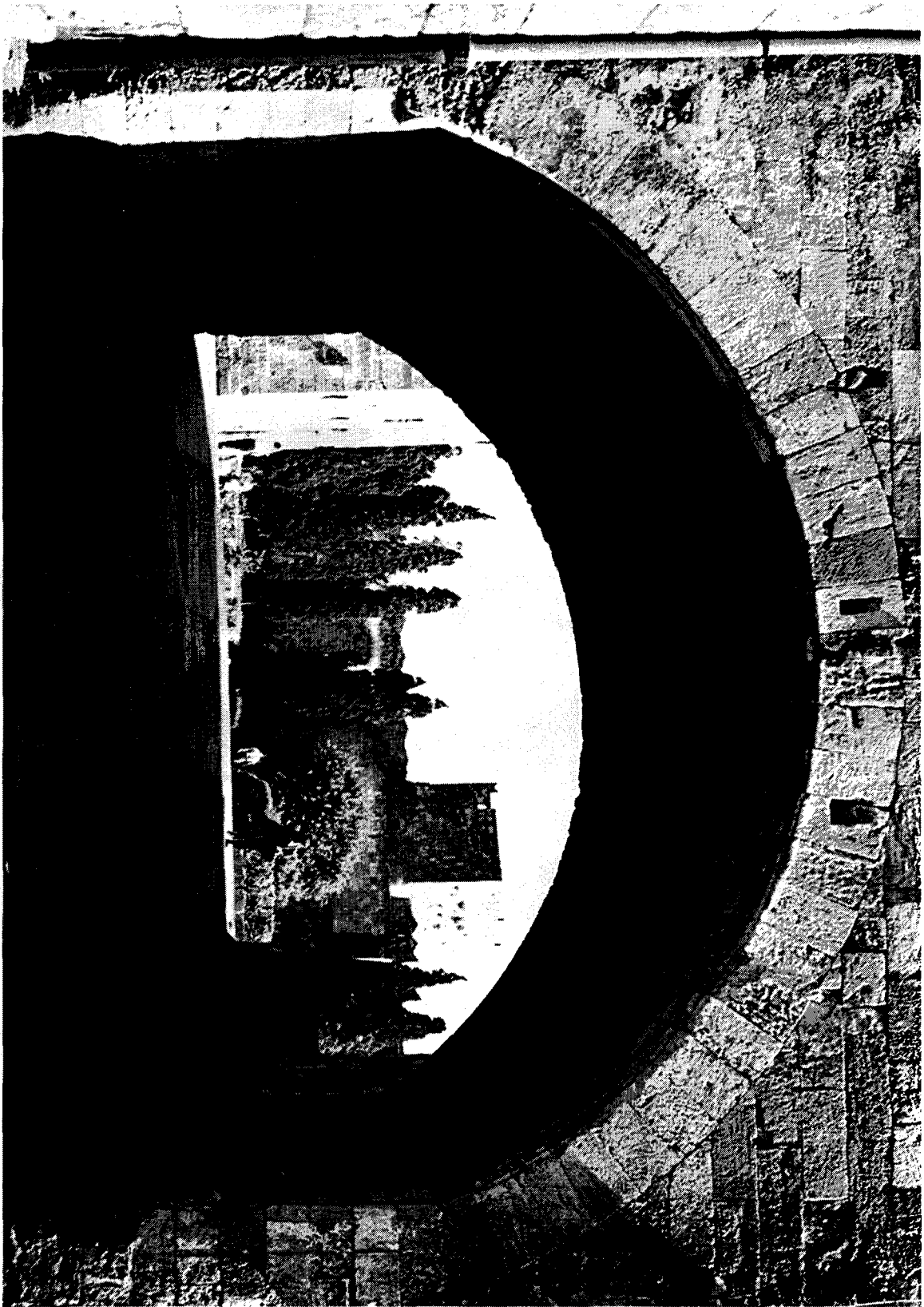
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WHEN KNIGHTHOOD WAS IN FLOWER →

Opposite is a vista of a castle built by the Knights of St. John in the old walled city of the Greek Island of Rhodes. The city was built by

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AMORC



THOUGHT OF THE MONTH

By THE IMPERATOR

PREVIEW OF TOMORROW?

IT IS NOT our intent to prognosticate—to predict future events. Rather, it is to review certain recent very causative events. By this we mean happenings from which vital and far-reaching effects may follow. Some of these effects will have merit. Others are potential with catastrophe for mankind.

The Rosicrucian Order, AMORC, is neither a political nor religious organization. It is international and tries to be pragmatic. This practical purpose is our justification for the following remarks:

Peace and War

Peace is the foremost thought throughout the world today. In every age, however, the majority of people have always been concerned with peace. They have related peace to happiness and pleasure. To some, peace meant a negative state as imperturbability, that is, the happiness of serenity. To others, peace meant a release from those conditions that obstruct a more positive pursuit of sensual pleasure.

Today, however, peace has a far more vital meaning. It goes beyond just acquiring a personal satisfaction. Peace now is essential for human survival. A global war can result in genocide, for it would degenerate into a desperate irrational use of thermo-nuclear weapons.

What threatens war? Basically, the causes of war are the same as they have been for centuries. Principally, these are *nationalism, religion, and perverted ambitions*. The traditional virtues attributed to these things have often concealed their dangerous insidious side. The fundamental ideals

of nationalism and religion, for example, are noble. They have contributed much to human advancement. However, the mass interpretation of nationalism and religion has not always concurred with these ideals. The misdirected zeal of their devotees has often plunged mankind into a chaos of misery, terror, and violent death.

Nationalism is a collective devotion by a people to a sovereign state—its traditions and political concepts. It attempts to secure all resources within the area of a state and guaranteed privileges and preferences to its citizens. Before states and nations, the tribes and clans of which they are the outgrowth followed the same practice and customs in a more elementary form.

The advantage of the collectivity of a state or a nation is its unity. It proposes the working of a people together so as to accomplish ends that better serve them individually. A state, a nation, can and does acquire a corporate personality. It may take on the baser qualities of men as well as their virtues. It may consider itself omniscient. It may believe its judgment of human affairs to always be pristine and righteous. It may become intolerant of different social, political, and economic structures of other nations. A state may exert its power to dominate the will of other peoples. It may covet the resources of other states and resort to intrigues to acquire them.

All of these acts, inclinations, motivations are common traits of the individual—of man himself. They are therefore attributed by many persons in political power to the functions of the state itself. Behind the prevailing wars today and the militancy of some states is evidence of these ugly aspects of na-

*The
Rosicrucian
Digest
May
1970*

tionalism. The Civil War in Nigeria may offer such an example. Both sides have been aided and abetted by great world powers. These powers furnished the opponents with modern sophisticated weapons. The reason these big powers postulated for doing so was very puerile. The real motive of economic and political gains for themselves, if the side which they supported would be victorious, was all too obvious. Let us hope that a united resurgent Nigeria will come forth to fulfill the hope originally had for her.

The situation in the Near East as existing between Israel and the Arab states reflects a similar interference in many ways by the great powers who hope for an advantage to arise out of it to themselves.

Many international codes and ethics, regulations, and agreements for the governing of relations between nations have been established over the years. They are possible of enforcement by might against any small violating nation. Who, however, will enforce such regulations against any of the deviating *Great Powers*? There is no single state today whose power is capable of doing so. Further, no coalition of nations would attempt to act against a digressing nuclear power today.

The serious threat to world peace is heightened by the emergence of the new splinter nations. Africa offers this dire example. Once great colonies have been split into separate autonomous nations. We hold no brief for colonization. It has accomplished both good and evil in its day. But several of these small nations are incapable of functioning as a sovereign nation. They have a great potential of intelligent persons, the majority of which only need adequate education facilities. Economically, however, most are impoverished though figuratively sitting on great natural resources.

They are at the mercy of great powers who loan them huge sums of money and equipment and "advisers." Often such advisers are political contrivers who incite civil wars or conflicts between the splinter nations for ulterior purposes of the powers they represent. The nations they represent hope to gain

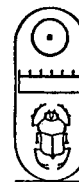
a political and economic advantage from an ensuing war.

Humanity is in a shrinking world. Its shrinking is caused by excess population, modern communication and transportation, and the depletion of essential resources. *True unity* of humanity is needed for its survival. This unity is best defined as a single *world state*. Such a declaration has often erroneously been construed by many unthinking persons as to mean communism.

It is a misconception to think that a world state must necessarily succumb to any single dominant political ideology proposed by some one state. The earth is the habitat of the human race. Its remaining resources must sustain all men. A resource needed by mankind should not be controlled by any one people because it falls within their boundary. Such should be accessible to all men. Naturally, proper compensation for the skill and labor of those providing such material should be made. No resources should be so used as a means to exploit a people by any monopolistic means.

We cannot expect a world of peace as long as cells of prosperous and powerful nations exist in a political tissue of impoverished and economically depressed ones. No single power can police the world and enforce a universal idealism if such idealism really existed in fact. In a politically divided world, the attempt to police recalcitrants would only incite such a people to defend itself on grounds that what they did was for serving their own ends. This is all too apparent in the futility of the United Nations in actually securing world peace.

The United Nations is just that, a unity of *sovereign powers*, each with its individual different traditions and envies and wholly selfish ambitions, regardless of professed ideals. This condition cannot cease to be until the individual citizen can see beyond his specific territory, his national boundary, and look out upon the world and its people collectively. For an analogy, an individual has a love and a loyalty to his family, yet he realizes that the interest and the security of that family



must be merged into the greater scope of interest and cooperation, namely, his community. So, too, nations for peace must consider the still far greater community today—the world and its populace, humanity.

Religion

Religion is both subjective and objective. The subjective aspect, the so-called moral impulse of the individual, is directed toward such acts as appear righteous. These emotional impulses are conceived to be spiritually motivated, that is, as stemming from a transcendental power which infuses the consciousness of man. Men, therefore, have related such kind of good to their respective concepts of God, or the Divine.

This impulse is in essence subjectively the same in all men, only different in degree of intensity. Various factors as genetic, environment, and association are the causes of such differences in the subjective religious expression of persons.

The subjective religious motivation endeavors to *objectify* itself. It tries to discover or to establish in the world something which it believes will represent or portray it. The individual wants to objectify—to bring about—experiences that will be in harmony with the inner religious spirit or feeling which he has. Consequently, his temples, shrines, sacred books, idols, images, symbols, rituals, and doctrines are such objective forms. They are intended to mirror the inner religious impulses. Each man creates or accepts such objective forms as are to his consciousness intimately related to the subjective religious experiences which he has.

The varying intelligence and biological inheritance as well as education cause men to create and accept different objective forms of religion. To each sincere devotee, such is the acme of truth. It is that absolute reflection of the Divine as he conceives it. Therefore, religion in its objective form, its different and conflicting creeds, provides no greater example of either an all-sacrificing love or an all-consuming hatred. What differs from his religion may to the zealot, or bigot, seem not only a heresy but to even jeopardize

his faith. As history has shown, he often feels divinely justified in resorting to the most ruthless measures to suppress a different faith, or creed. Consequently, religious wars have often been the most brutal, fanned by an intense flame of imagined righteousness “in God’s behalf.”

Behind the territorial controversy and the problem of reallocation of refugees in the existing confrontation in the Near East, there exists this insidious religious hatred. Behind all other explanations given for the conflict in Vietnam, there is also the religious bigotry as a contributing cause. In other parts of the world similar infectious religious conditions exist.

Today, we are witnessing religion going through tremendous transition, particularly the formal orthodox sects. Generally, religion has not kept pace with advancing culture. It has become tradition bound. The general education of the masses, as in most nations, has raised the comprehension far beyond that required for the established doctrines of religion and their theology.

Two things have accounted for this religious doctrinal inertia, this obsolescence of most of its dogma: First, a blind devotion to the past, a devotion that will not tolerate any question of the context of a teaching which it holds as sacred in comparison with the light of new knowledge. Such religions consider their traditional doctrines infallible and immutable as a revealed communication of deity or having sanction of deity. Thus, all knowledge today that is not reconcilable with these doctrines and dogma is rejected by religion.

Second, certain faiths can only hold their followers through fear. The reading or the acceptance of new ideas, no matter how truthful and demonstrable their content, is forbidden if they are contrary to the theology of the sect. Such knowledge is condemned as mortal sin, and these individuals who pursue such a course or who disbelieve the doctrines are threatened with dire punishment in the next life. They are said to be denied salvation.

To the credit of science, though without any intent of being an iconoclast,

(continued on page 193)



Return to Walden Pond

by OTTO WOLFGANG

WALDEN POND near Concord, Massachusetts, was just another pond a little over a hundred years ago when Emerson gave the two acres to his friend, Henry David Thoreau. But to Thoreau it became a symbol of freedom and escape.

"The mass of men lead lives of quiet desperation," he wrote. "What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things."

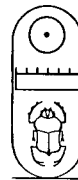
Thoreau went into the woods to prove that man could be as independent of his species as the bird. He built a cabin for twenty-eight dollars and lived

in the woods for two years at a total cost of \$18.14. Along the crystal lake he gathered wild berries, fished, and raised beans and potatoes.

He came to know the animals of his domain intimately. Fish would glide between his fingers, rabbits and woodchucks would come to his lap and birds to his hand at a whistle.

The pond was set in woods within easy walking distance of Concord. Thoreau tells us: "The scenery of Walden is on a humble scale, and, though very beautiful, does not approach grandeur. . . . It is a clean and deep green well, half a mile long and a mile and three quarters in circumference. . . . The surrounding hills rise abruptly from the water to the height of forty to eighty feet, and higher further on."

Here it was that Thoreau found himself and developed a philosophy that



went echoing around the world. Gandhi heard and so did many others.

"I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived." Thoreau found his answer and gave it to the world in brilliantly sensitive essays.

His travels were confined to his own neighborhood. "Such is beauty ever," he said, "neither here nor there, now nor then, in Rome nor in Athens, but wherever there is a soul to admire. If I seek it elsewhere because I cannot find it at home, my search shall prove a fruitless one." He rummaged the hills and meadows like the field creatures he loved. He was apprenticed to nature.

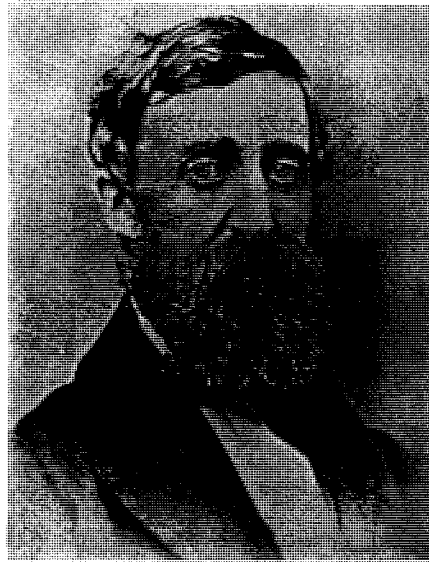
"Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other . . . we live thick and are in each other's way, and stumble over one another, and I think that we thus lose respect for one another . . . the value of a man is not in his skin that we should touch him."

What Is Essential?

His philosophy was that the less work for money a man did beyond the positive demands of necessity, the better for him and for the community. He would have decreed six days for the expansion of mind and spirit, one for profitable work. Impractical for us, yes; but it is good to know someone dared to do it and speak it so eloquently. His is not a practice to be followed, perhaps, but a checkpoint by which to evaluate the tendency of our lives.

No one can really understand Thoreau unless he has roamed in Walden Pond. "It is a vulgar error to suppose you have tasted huckleberries if you have never plucked them." The Pond remains and those who walk and roam here intently and quietly enough can still feel the essence of the great naturalist.

To walk the serene paths of Walden Pond is to recall all the immortal words of this great and lonely man who would bring mankind back to nature. In these woods in a small cabin built on two acres of land, Thoreau wrote his im-



HENRY DAVID THOREAU

mortal book, recording every pulse and mood of his mind and that of the woods.

Walden Pond has become a monument to that book, a shrine to many who come here year after year to walk its paths, to find, see, and feel what Thoreau did. "I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion."

Walden Pond was given to the people of Massachusetts by Emerson's children and friends in 1922 as a memorial to these two great men of Concord; the deed stated:

"The sole and exclusive purpose of this conveyance is to aid the Commonwealth in preserving the Walden of Emerson and Thoreau, its shores and woodlands, for the public who wish to enjoy the pond, the woods and nature."

Walden Pond has attracted a great number of tourists, nature lovers, and

others who come to fish, swim, bird-watch, and walk through its beautiful woodland. It is not difficult to find Thoreau's thought there; but one must walk its green footpaths in all stages of the day to catch the variegated moods of it, for now—as in Thoreau's own time—most who come fish “more in the Walden Pond of their own natures.”

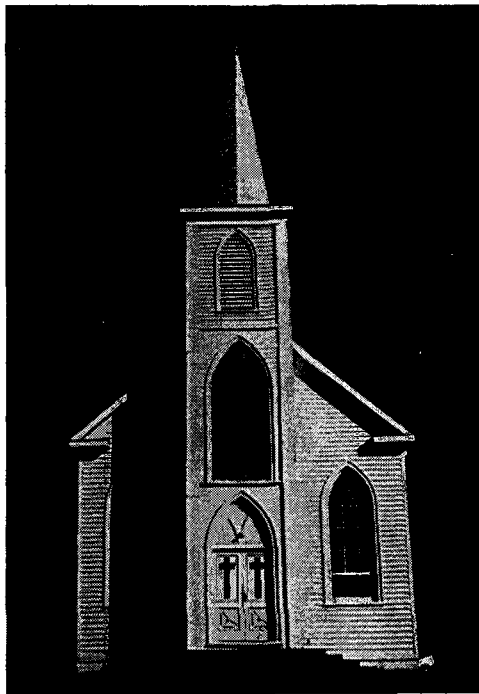
The symbol which was shining for him has become tarnished as his prophetic insight feared it might be. A bathing beach was built some years ago; a dock and refreshment stand sprang up. A trailer colony moved across the road; gas stations and hot-dog stands infiltrated. Then government legislation voted to “improve” Walden Pond. Bulldozers barreled in, uproot-

ing a hundred trees to make way for roads, parking areas, a larger swimming beach, and a new 100-foot bathhouse—all to surround the spring-fed pond which soon may be destroyed beyond recognition by contamination.

Efforts have been made to restore everything possible because of the intent of the original grant. But what of the hundred felled trees? Is it possible ever to restore the symbol as Thoreau saw it or create his dream of more than a century ago? “Why should we not . . . have our natural preserves, in which the bear and the panther . . . may still exist, and not be ‘civilized off the face of the earth’ . . . to keep our forests for inspiration and our own true recreation?”

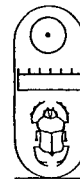


Exhibition of Photography



During April the Light and Shadow Club of San Jose presented its annual Exhibition of Photography in the Art Gallery of the Rosicrucian Egyptian Museum. Since 1953 the Light and Shadow Club has presented its annual show at the museum. Many of these exhibits have been international in scope, and hundreds of people each year have received much pleasure and enjoyment from these photographic displays. A slide show of color photographs was presented each Sunday afternoon of the Exhibition.

Among the fine works on display was the one by Wes Hammond shown here.



Researchers Work on Television "Eyes"

To enable the blind to see

THE BLIND may "see" in the coming decade.

Two researchers at the Albert Einstein College of Medicine in New York City are developing a device that is designed to let a blind person read ordinary printed material, such as newspapers and books, and visualize his surroundings in two-dimensional form.

The system uses a tiny television camera, worn on the forehead, to scan material and transmit it to a minute receiver implanted in the surface of the brain. The damaged eyes are thus bypassed.

The two researchers are Herbert Schimmel, Ph.D., an associate in biological mathematics and physics in the medical school's neurology department, and Dr. Herbert G. Vaughan, a neurologist. They expect to test a working model of the device in animals within three years and they hope to begin tests on humans in 1973 and 1974. There is no firm estimate when the device will be available to the general public.

The small television camera, powered by a tiny battery, would be about an inch square. It has been developed as part of the space program. The researchers hope that someday the camera might be reduced in size so that it could be fitted into an eye socket. But this degree of miniaturization isn't expected for 10 to 15 years.

The camera would scan the person's surroundings and transmit the image through the skin and skull to the receiver in the visual cortex of the brain, the area that normally receives impulses from the eye. The receiver would consist of 4,000 platinum electrodes insulated with Teflon. It would be flexible and follow the cortex's surface contours.

The receiver would transmit the signals from the television camera to the brain, which would perceive them much as if the image had been received from the eye. The researchers expect that once the system is perfected, a blind person could move about unassisted and "see" what is before him.

(Reprinted from *The National Observer*)



*The
Rosicrucian
Digest
May
1970*



Time Is Running Out

for Convention Registration in Toronto



Niagara Falls, the heartland of North America, and the 1970 Rosicrucian Convention are a rare combination for vacation plans. If you've been putting it off, stop now. This is the last announcement for the Convention. If you cannot get your registration in the mail by May 31, bring it with you to the Royal York Hotel in **Toronto, Canada**, on July 16, 17, 18, or 19, but make your hotel reservations now for sure. **For particulars**, see your September, 1969, *Rosicrucian Digest*, or write to the Convention Secretary, AMORC, San Jose, California 95114, U. S. A.

A 1970 ROSICRUCIAN CONVENTION EVENT

Man's Relation to the Cosmic Forces

by CHARLES GETTS

ALL THINGS are interwoven with one another; a sacred bond unites them. Everything is coordinated, everything works together in giving form to the one universe. The world-order is a unity made up of multiplicity; God is one, pervading all things; all being is one, all law is one and all truth is one."¹

These words, strangely enough, are not those of any of the world's great religious leaders. They are the words of the famous Roman Emperor and Stoic philosopher, Marcus Aurelius.

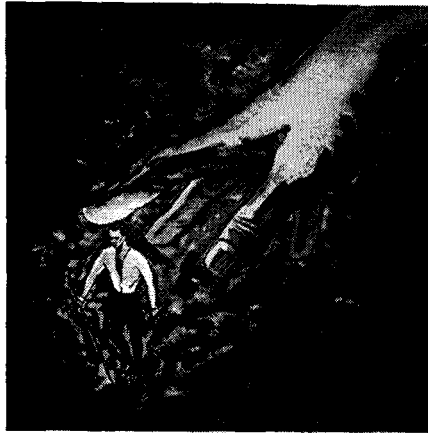
The oneness of all things, including man himself, has always presented one of the most difficult as well as most fascinating problems concerning man and his relation to the Universal or Cosmic Forces.

Yet, how can man know that he is without an understanding of the Universe in which he lives and the laws which govern it? Has he been born to walk around only a few score years on his tiny dot of ground on the revolving earth? Or is he part of the mighty forces of which, at times, he has a brief re-velment?

In seeking the answers to these questions, we quickly encounter the inability of word symbols to convey an understanding of such concepts as Infinity, Eternality, the Cosmos, and so on. Therefore, it becomes helpful to study the various revelations left throughout history by men in many lands and in many eras of time—for by piecing together their discoveries there is revealed a pattern of thought. From the Egyptian Pharaoh Akhnaton down to the present time, there have been seekers of truth who have shed light on the mysteries.

Before leaving the Roman Marcus Aurelius, let me mention a few more of his concepts. He stated that man should

¹ *Meditations*, by Marcus Aurelius, *Book VII*, Sec. 9



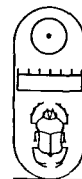
make the effort to become conscious of his integral part of the great Cosmos. Man should, "Survey the circling stars, as though yourself were in mid-course with them."

He also observed, in explaining man's role and relation to all creation, that there is a law and a reason behind everything in life. He pointed to the plants, birds, and ants as all having their appointed work to fulfill in the great scheme of the perfect world order. Then, as a profound thought upon the relation of Time to Eternity, he states, "To see the things of the present moment is to see all that is now, all that has been since time began, and all that shall be unto the world's end; for all things are of one kind and one form."²

Plato touched upon the universality of all things when he conceived his *Ideas* or *Forms*. He held that an idea such as that of beauty, for example, was an objective reality and a universal characteristic which is shared by all beautiful things. He held that these ideas were a part of a supersensible realm of pure Being, above time and change. It was this theory of Plato's that led many to say that his religious philosophy was a form of "other-worldly" mysticism.

Plotinus terms the Primal Cause of all things simply *the One*. It transcends existence and is not cognizable by reason. It rays out an image of itself which becomes the system of ideas of

² *Ibid*, *Book VI*, Sec. 37



the intelligible world. It is the source of life and therefore absolute causality. It is *good*, yet moral attributes cannot be given to it as they imply limitation. It is "above Goodness." It is continually creating *Force* from which all creation issues.

This phrase *above Goodness* is an example of the incapacity of words to convey meaning, for it seems to be reaching up into heights where our thinking falters.

In the brief consideration of our subject, let us observe a few examples from the *Vedas*, the religio-philosophical writings of ancient India. They speak of the One Force as the Subtle Essence in which all beings have their existence and which is Truth and the Self.

The Oneness of All

One statement in illustration of this is the following: "He is my self within the heart, smaller than a corn of rice, smaller than a mustard seed, or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all of these worlds. And That Art Thou, O Svetaketu." In his words *That Art Thou*, the Sage explains to his young disciple his vital relationship to the Cosmic Forces. Holding these thoughts of other men in our minds, let us now consider the general question of what is meant by these statements to the effect of the *oneness* of all force, law, truth, and causality.

The Primal Cause has always existed. To say *existed in the beginning* implies also an ending and therefore limitation. The Primal Cause is, which as Eternality includes that which was and that which will be—without beginning or end—*not this or not that*, as Indian writings state, using negation as a means of explanation in the effort to free themselves from word limitations.

In seeking to understand terms such as *Infinite*, or *Cosmic Forces*, we must turn to the mystic inner quality within every man that is sometimes called the superconsciousness, or the intuition. Emerson has colorfully described this quality in his words, "A man should learn to detect and watch that gleam of light which flashes across his mind from within."

To return to the words *Primal Cause*: This Force is revealed in the cellular activity (also termed atomic) of positive-negative action carried out in the lowest forms of life. This same power forms the Cosmic Force that governs the movement of stars, planets, solar systems, and vast universal galaxies that wheel across the limitless realms of space. Thus we find the same circular movement everywhere. From galaxy to the cells of a man's body. This is the basis for the well-known and profound saying that man is a "Microcosm of the Macrocosm" or, in simpler words, a miniature of the universe. All that is in the universe, man has also within him.

And is every man of this wondrous nature? Yes, for just as a gold vessel may be covered with dirt and yet lose nothing of its true nature, so this true Self lies hidden within all men and remains forever unaffected by the dirt of ignorance that covers it. In fact, man unconsciously speaks of his Inner Self almost continually as he talks about *my body*, or *my mind*. It is to the Self that all things belong.

Seeking the Light of Understanding

Then how does man go about discovering this Inner Self?

He must make his will as one with the Universal Laws. He must strive by means of instruction and meditation to become en rapport with the great Cosmic Forces that make up all life. In short, he must work mentally with the powers of desire, will, and faith. His faith must be composed of his absolute *confidence* in his ability to isolate himself in the completely different element of his superconsciousness, or the higher reaches of mind.

He must understand that his will is a quality separate from his brain and mind. It is the driving force of being that makes man decide for or against something. It is what he builds with. It is the conscious part of his soul. St. Augustine was one of many to assert the primacy of the will in the mental qualities of man.

With these actions, the time will come to the seeker of truth when the first light of understanding will dawn within his consciousness in what might be

termed the beginning of the revelation of the Infinite to the finite.

For, doubt it not, there is a law that makes mental thought work upon material substances. Constructive thought creates a fire that does not die out. Man has only to fan it into the flame of energy to discover his wonderful possibilities. Once a man has established contact with the reality of the Cosmic Force, he can utilize it in the recognition of the things he desires and in the mental forming of a definite purpose for his life. It will establish a condition within him that obeys laws in the same

manner that water obeys chemical laws and boils over a flame. Forces are started toward the fulfillment of his desire in proportion to the strength, understanding, and persistence of his efforts toward attaining it.

Even as he breathes in air continually, man draws in the living rays of Cosmic Energy as all-pervading as the atmosphere around him. When he realizes this fact, he will become his true Self. He will find himself part of the *sacred bond* that unites all life. He will rise to take his rightful place in the great world order of all creation.



Art is a human activity having for its purpose the transmission to others of the highest and best feelings to which men have risen.

—COUNT LYOF NIKOLAYEVITCH TOLSTOI



Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administrative Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed 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:

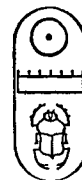
ADMINISTRATION BUILDING	Monday Through Friday
9:00 A.M. to 4:00 P.M.	

SUPREME TEMPLE	Convocation Every Tuesday
8:00 P.M. September 21 Through May 15	

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

PLANETARIUM	Saturday and Sunday
1:00 P.M. to 5:00 P.M.	

APPOINTMENTS If you wish 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.

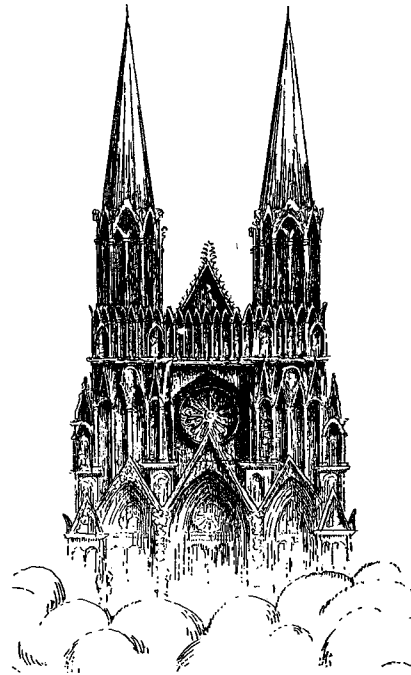


THE CONTEST between the philosophies of idealism and materialism has probably existed throughout man's history and will probably continue to exist as long as there are intelligent human beings. Each supporter of the selected system of thought to which he gives allegiance is frequently vehement in his support of that which he has chosen.

The idealist not only claims that the materialist is completely wrong, insofar as the selection of his premises is concerned, but that he disregards the essentials of existence, which are closely related to the purpose of human expression. The materialist, on the other hand, in his criticism of idealism usually bases his comments upon the principle that idealism is impractical, not subject to use in a busy, active life and in the practical environment of a material world, the problems of which are an actual, existing challenge throughout life and the experience of each individual.

It is very easy for the idealist to criticize the materialist or for the materialist to criticize the idealist, because the two systems of thought represent diametrically opposed concepts and ideas. They have little in common. They have few principles which serve as a basis upon which to meet, compromise, or agree. The extreme idealist tries to ignore the material world. Some who claim to be sufficiently convinced of the concept of idealism deny physical existence. They deny the actuality of the world and the material about them. They deny pain, death, or the other conditions that are those parts of human experience related to the physical body.

Philosophies, religions, and doctrines have been established upon idealism. Probably one of the most outstanding philosophers who advanced this type of idealism was Bishop Berkeley, who claimed that we live in a world of ideas and through our ideas we achieve the illusion of the existence of material. We must not discount the value of Berkeley's contribution to the history of philosophy. Berkeley was not a dreamer in the sense of merely being one who wanted to pass the responsibilities of life into a philosophy that denied their



The Celestial Sanctum

JUSTIFICATION OF MATERIAL VALUES

by CECIL A. POOLE, F. R. C.

existence. He was an intelligent, well-instructed individual, and his philosophy has much to offer, but its extreme interpretation goes beyond the limits of human credibility. That is, we find it difficult to claim that we live exclusively in a world of ideas when today we are faced with so many decisions that are existent or are in a sense pressuring us because of their material nature or origin.

I have already stated that idealism and materialism are so fundamentally opposed to each other that it is difficult to find common ground, but surely there must be somewhere a meeting place for these two systems of thought. In other words, there must be some

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justification of materialism, and something needs to be said in its defense from time to time.

It has been frequently repeated that the basic error in modern society today is that it is too materialistic. This is an easy charge to be leveled against existing society, and we find that this is, in a sense, the voice of the younger generation of today claiming that the world as it exists now is in error and is wrong because of the materialistic nature of much of its philosophy.

Unfortunately, these idealistic youths in trying to present their concepts of idealism are presenting nothing particularly new, nor are they always practicing in their overt behavior the essence of an idealistic philosophy. Many times members of an older generation can easily show impatience with the actions and attitudes of the so-called younger generation today, particularly those who are very militant and taking radical antisocial stands against institutions, principles, and situations that we consider to be of value. It is easy to criticize them, but if we examine the history of the present century and are honest about it, we may have to admit that they have some justification for their criticism.

I can remember a good deal of this century, and it seems to me that it can be summarized in a few words: war and economic maladjustment. In other words, we have fought and we have reaped the penalties of war through economic maladjustment. There has been depression. There have been periods of prosperity. Throughout these periods of conflict, depression, and prosperity, the poor have continued to exist, the underprivileged have been given secondary consideration, and at the same time there are those who have profited by war and by the philosophies that have brought about the historic events of the past century.

No one in his right mind can deny that the change from materialism would be good. Certainly, materialism, which is the foundation of modern science, modern industry, and the resulting society that has sprung from it is not to be commended for such a result or such an outcome, if the history of this

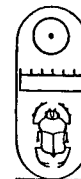
country is an example of the application of this philosophy.

A world in which human beings kill each other, a world which does not treat with humane understanding all living creatures, that permits some human beings to live in poverty and degradation, while others have more wealth than they can possibly use, is not a society based upon a proper philosophy.

I agree that to the victors, under certain circumstances, belong the spoils. The man who invents new things which make life better is entitled to profits, but at the same time an individual or a company that gains in material goods beyond what a man can reasonably use for himself or for the business which accumulates this wealth, also has an obligation to society. Many wealthy people have set the example by giving or making available huge sums of money for worthy purposes that benefit all human beings. On the other hand, much wealth has been used to further degrade the lower strata of society and make living even more difficult.

But to return to the subject of materialism, there has always been the charge that in this country excessive materialism has caused all of our problems. We have already reviewed the fact that materialism as a philosophy is certainly basic to many of our problems, yet most societies have attempted to gain material values, and many of the individuals who have claimed at all periods of history to be the living exponents of idealism have forsaken these ideals when they have gained certain material possessions. Idealists in possession of wealth sometimes become the most radical of materialists.

It may be argued that in many parts of what is sometimes referred to as the contemplative East there is less desire to gain material things, or less acquisitiveness. The unhappy fact is that individuals and nations that are poor materially are not necessarily richer spiritually. Many of the nations of the East that are sometimes held as exponents of idealism are actually in their society evidencing the same type of competitive spirit that is pointed to in the Western world as a product of



materialism. In other words, there are the usual crimes, theft, murder, and desire to control things and people, a definite indication that individuals are about the same in many respects the world over, regardless of the aura of beliefs that has built up about them.

It is interesting to notice that following World War II most of the nations in the world began to clamor to import goods that were manufactured in the Western world. They wanted the labor-saving devices, the mechanical devices, and all the other material things that had been accumulated or perfected. In other words, there was more interest on the part of many nations that had been deprived of materials during the war in replacing their stock of materials than there was to ask for contributions from the culture that might have been in existence in the Western world.

The Middle Ages are sometimes considered to be a period of spirituality, because the Church held supremacy over men's lives as individuals and as groups, yet within that period of the Middle Ages materialism still existed, and many individuals wanted to gain material before—or more than—they did ideals.

In trying to defend materialism, we cannot deny that it has added to man's extra time. Materialism has freed him from much back-breaking labor. This is certainly a good. It has been a development that has permitted people to lift themselves out of poverty and serfdom, or even actual enslavement, and advance to a stage where they had time to give some attention to a decent and civilized life based on culture as well as upon possessions.

When there is prosperity, there is time to permit the luxury of higher values. In this way, materialism contributes to idealism. In the Western world, the arts and culture and philosophy have existed, advanced, or declined, depending many times upon the interest of individuals, but they have been there. In other words, there are museums and libraries available to a large part of the population of the Western world. In this sense our materialism is reflected not only in our material abundance but in those matters

that affect the mind and soul of man and that make him have at his disposal the cultural findings of all civilizations.

Idealism and materialism exist, as I stated earlier, side by side. The idealist says fundamentally that the highest values are those that lie outside the physical universe. These are concepts and ideas which Plato so dramatically demonstrated in many of his dialogues. The materialist, on the other hand, says that all we know that exists is what we perceive with our physical senses, and that man should use the physical senses and the material which is available to him to create his own world and environment.

The interesting conclusion—if a conclusion or summary may be reached in the consideration of these two philosophies—is that both are true. Material and ideas both exist. Frequently, ideas precede material. Surely, great inventors who produced items that we accept today as commonplace must have first had an idea before the material manifestation took place. Thomas Edison had an electric light in his mind, as it were, before it was an actual, material source of illumination, but without the world that provided the material implements, training, background, and knowledge with which to work, his idea could never have been brought into the world of actuality and thereby into the realization of men's minds.

The material world is like a shell or the body of a vehicle. It is the means by which the idea can become manifest. Just as the human being is a living entity in a physical, material body, so all the ideas that ever have been, that are, or will be are nonmaterial entities which may express through a physical channel. Therefore, might mankind turn and consider the development of a form of practical idealism—an idealism that still holds to the ideals of Plato and of the great philosophers and religious teachers of all time—and yet acknowledge that with a physical body man is here as a part of the material world. Man should express these ideas in a form that is most advantageous to him and to his fellow men, considering the material world as a vehicle

for the expression of the higher ideals of the universe.

In other words, the justification for materialism is that it describes a condition that actually exists. There are material things in the universe, and they can be used. Man, on the other hand, can judge on the basis of value that while material has advantage it is transitory, while ideas are rooted in the mind, the soul, and the Cosmic, and have value in that they will endure throughout all time, even possibly when material will cease to exist or will have worn itself out, as it were.

Therefore, the question is not one of selecting a philosophy that is purely idealistic or purely materialistic but through the exercise of our own intelli-

gence to select those values which are permanent and enduring and base our individual philosophy of life upon those values which do not perish but exist into eternity.


The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.



SOUVENIR EDITION The June *Digest* will contain natural-color photographs of the new Rosicrucian Administration Building. Special subscription offer: 3 issues beginning with June for \$1.00 postpaid (sterling 8/6). Send subscriptions to: The *Rosicrucian Digest*, Rosicrucian Park, San Jose, California 95114, U. S. A., or Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.



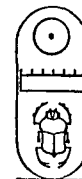


Remember These Dates

**ROSE-CROIX
UNIVERSITY**

First Week	JUNE 22 - JUNE 27
Second Week	JUNE 29 - JULY 4
Third Week	JULY 6 - JULY 11

For complete information write to the Registrar,
Rose-Croix University, Rosicrucian Park, San Jose,
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Our Bee Neighbors

by LELA GLAZE, F. R. C.

The day the bees fell from the sky

SHORTLY AFTER we had built a board-and-batten house on a side hill overlooking the valley, we found that we were not alone. A very active family had, years ago, taken residence before us—wild bees.

We continued, however, sharing the region with the honey workers but letting them know every once in a while that *we* had certain rights too. We walked slowly through their beeline traffic and out again. At first they buzzed loudly, then finally accepted us as regional neighbors. But woe to the outsider who abruptly broke into their line. When such a happening did take place, they then would attack the intruder. One husky trail hiker, tall enough to thrust his head into this streamline flight, was to withdraw seconds later bewildered, rubbing his head. He had been stung seven times!

Our flying neighbor's apartment was located in an old elderberry tree. Here, these diligent workers carried on with their ancient task of honey-making.

There were, at times, interruptions—drones causing trouble. One drone passed the time of day sitting on a hollyhock leaf and charging at any kind of bee, both wild and domestic.

All was serene at Sidehill Ranch the day when bees began dropping down from nowhere, it seemed. At first there were only a few; the life span of a honeybee being brief, we thought nothing of it. But when the black-topped back yard began to be covered

with bees—some of them still struggling to live and to get up on their legs to go winging off and yet not being able to accomplish this—we began an investigation. Especially when a shining new black bumblebee, lying on its side, suddenly was still.

It appeared that a great weariness had overtaken it, preventing it from completing its chore of the day—the fertilizing of flowers and perhaps occasional vegetable bloom. Down on the lower terrace, wild fuchsias were still holding their scarlet trumpets up for this somewhat clumsy helper who *did* manage to perform the task nature had laid out for it. Since it could not enter the slender trumpet of this wild-flower, it cut a hole in the side of the flower and drank nectar, the problem solved.

By now we had become aware of many things which were taking place—little signs: a barely perceptible breeze touching a wind poppy, causing it to fall apart; by nightfall, a tree cricket ticking out a code which was taken up by the katydids, safely housed in the nearby geranium patch; their shrilling increased in tempo until it was almost ear-splitting to the human ear. . . . In the intermittent lull, a ground cricket began its "peace, peace" chant. The hidden assembly then joined—a great orchestral rendering. It sounded as though their musical offering had turned into a prayer for all useful winged workers, pleading that they might continue.

It was Rachel Carson's book *Silent Spring* that touched on the thoughtless use of insecticides. With intelligent use of needed sprays—the right ones—heedless killing of earth creatures need not take place.

Some future day the little wild bees may return to the bent-over elder tree in back of the hill-house we live in, to once more set up shop. It *could* happen again.

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ROSICRUCIAN CONCLAVE—MOUNTAIN STATES

DENVER, COLORADO—Annual Spring Conclave of Rocky Mountain Chapter—May 23-24. Contact: Linton Royston, Sr., Conclave Chairman, 4278 E. Easter Place, Littleton, Colorado 80120.

What Is Truth?

by CHRIS. R. WARNKEN

Grand Master

WHAT IS TRUTH? A simple question with a simple answer? Try it! That which is true? Yes, but what is true? Conformity to fact or reality? Of course, but what is fact or reality? The dictionary, with its several definitions, is helpful mostly in stimulating thought and reflection, but it does not satisfy our desire for a firm, conclusive answer.

The literature of the world is heavy-laden with commentary on the subject of truth, but there is a nagging proclivity to pursue that elusive beacon ever on the horizon before man. Of course, man has caught glimpses of truth as will be seen in his literature, but, as Nicholas of Cusa said, "All we know of the truth is that the absolute truth, such as it is, is beyond our reach." Yet the most exquisite mental satisfaction man can experience is to discover for himself another bit more of truth. That which gives man the strength and courage to continue his struggle against error and ignorance is his hope and expectation someday to know the truth. Each precious revelation renews his determination to plod forward in his search.

The quest for truth is a relatively lonely work. It seldom brings fame or fortune directly, and meagerly if at all. The world would be quite different if the masses could appreciate the supreme importance of truth. In his *Journal Intime*, Henri Frédéric Amiel said, "Pure truth cannot be assimilated by the crowd; it must be communicated by contagion." Before the world can change drastically for the better, the generality of mankind must arrive at the position Luther Burbank attributed to "the scientist" as "a lover of truth for the very love of truth itself, wherever it may lead."

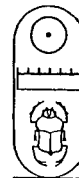
The scientist explores and examines all available facts of the manifest universe in his search for truth. That



which persists and correlates with previously discovered natural laws and facts he accepts as additional truths. His practice has given mankind most of the wonderful benefits of civilization and gracious living that we enjoy. Such is the doctrine of empiricism—that all knowledge is derived from sensory experience. It is commendable and has made possible the improved reshaping of the world of man. But truth—the whole truth? No! The universe is more than matter. There is an intangible aspect of the Cosmos; there is mind, spirit, thought, and intangible energy.

The scientist of today, thoroughly honest as he is, has crossed the threshold in his researches from the world of tangible matter to its progenitor, the world of thought and energy. Gottfried Wilhelm von Leibnitz, eighteenth-century philosopher and, incidentally, Secretary of his Rosicrucian Lodge, stated in his *Monadology*, "There are two kinds of truth: those of reasoning and those of fact. The truths of reasoning are necessary and their opposite is impossible; the truths of fact are contingent and their opposite is possible."

Whether or not we like or accept it, the fact is that truth surrounds us; it has existed as it is from the beginning,



for God is truth and God is. It is man who is slowly awakening and evolving, who is discovering eternal truth and expanding his consciousness. This is analogous to one emerging from a dark, long tunnel into the beautiful and ever-expanding panorama of the Cosmos. Sir Isaac Newton described himself as "a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Simplicity

Man, in his attempted sophistication, tends to reveal himself and his discovered world as intricate and complex, but the more enlightened he becomes, the simpler he becomes in proportion. When one has the good fortune to watch a master artist, musician, or other professional at work, there is the illusion of utter simplicity in their techniques. This is the mark of the master, for he has found truth and mastered it. Gone is the sophisticated entanglement of human imperfection. A review of the great minds of history will find them each to have been very simple and humble. "The language of truth is unadorned and always simple," said Marcellinus Ammianus.

If truth exists all about us, why is it seemingly so difficult for man to discover it for himself? Thinking minds have found certain clues toward an answer and we should heed them. G. K. Chesterton said, "Truths turn into dogmas the moment they are disputed." Ralph Waldo Emerson wrote, "No man thoroughly understands a truth until he has contended against it." Roger Bacon gave perhaps the most discerning answer when he wrote in *Opus Majus* the following: "There are four chief obstacles in grasping truth, which hinder every man, however learned, and scarcely allow any one to win a clear title to learning, namely, submission to faulty and unworthy authority, influence of custom, popular prejudice, and concealment of our own ignorance accompanied by an ostentatious display of our knowledge."

Whatever man thinks, he must encounter truth and deal with it during this earthly life. His response, or his

reaction, to it will in great measure determine his destiny, for man must always decide between alternatives. Certain enlightened minds perceive truth by way of reasoning and, knowing it to be truth, they stand by it, alone if necessary. Such men are the great poets, mystics, and avatars. These men have always been humble and unpretentious, yet history has recorded that each conveyed, through his manner and his utterances, the mark of authority, the "ring of truth." As Amiel has put it, "Truth is the secret of eloquence and of virtue, the basis of moral authority; it is the highest summit of art and of life."

Lesser men must earn the authority of truth by searching for it diligently and everlastingly; it has been said that time is on the side of truth. Man must learn to surrender his prejudices when he seeks truth, for the two are incompatible; prejudice locks the door to the abode of truth.

The Eternal Search

The international brotherhood of men and women which is the Rosicrucian Order, AMORC, is consecrated to the eternal search for truth. Its student-philosophers have always approached their work with humility, have never claimed to be the sole possessors and keepers of truth, and readily admit their imperfections. For centuries they have offered certain useful knowledge to seekers for truth, knowledge that prejudiced man has not and will not examine. Its portals have been open to all, if only they will keep an open mind to consider its magnificent tenets.

Since it is free from dogma, the Rosicrucian fraternity has never had to reverse or retract its philosophy, because it seeks only truth for its own sake, wherever it may be found. While it has always proclaimed its existence, it has never been guilty of bombastic pretension of superiority.

Being devoted to the search for truth and sharing it with all mankind, its loyal members deplore the historic fact that today, as in centuries past, there are occasionally individuals and certain organized forces who, for their own prejudiced reasons and in ignorance of the truth, seek to besmirch the good

name and integrity of the Rosicrucian Order, AMORC. Never possessing the honesty or good will to examine the integrity and truth of the fraternity from the inside as a student-member, they base their attacks upon the writings of other outside "authorities," equally ignorant of the factual truth. A supine public is deceived by their cloak of academic letters and professional trappings. May the public learn that such accomplishment is not necessarily the shield of truth!

It will be found that despite the continuing efforts of all such forces, the age-old brotherhood of Rosicrucian mystics continues to grow, continues to offer its wisdom to all mankind, and

continues its never-ending search for truth. Free from dogma, free from prejudice, Rosicrucians have ignored the vilification of the ignorant and pressed forward in the continuation of their work for the eventual good of all, including their enemies. A book of ancient Oriental wisdom *Unto Thee I Grant* reveals that "General opinion is no proof of truth; for the generality of men are ignorant."

What is truth? Truth is that Great Light whose rays man feels and touches and toward which he may draw ever closer as he proceeds on the eternal Path to its source; it is the cloak of God, the Cause of All, the All in All.



The true Rosicrucian also will remember that nothing brings so much happiness and real joy as being morally clean and sane.

—DR. H. SPENCER LEWIS



Effective Study and Learning

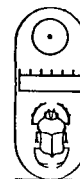
by EDGAR WIRT, PH. D., F. R. C.

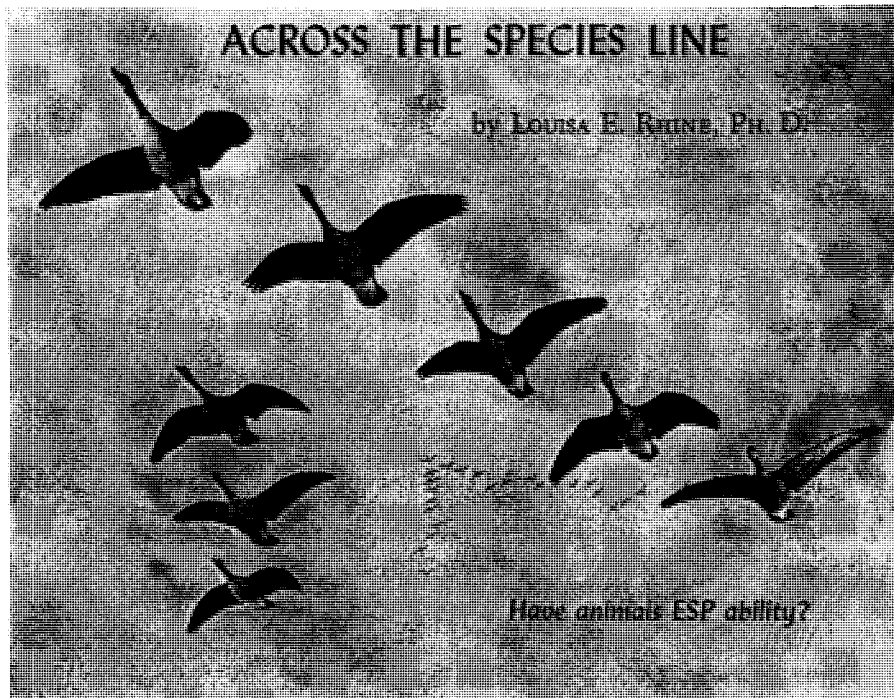
HOW FAST we learn depends on how strongly we want to accomplish something that can be aided by what we learn—not just how strongly we want to learn. When there is a compelling need to perform or accomplish something, we devour rapidly any bits of information or hints toward success that come within reach. Of course, there may be simply a strong desire just to learn and know, without any special objective of performance. But the desire to accomplish something keeps us always *in the laboratory* where we learn by doing and learn more rapidly and effectively.

A well-structured training program, like Rosicrucian study, is punctuated by many experiments, experiences, and new observations of what is going on around us and in us. The laboratory is

ourselves and the world around us—an expanding world and our changing selves. Even in professional scientific work the *observer* is always part of his experiment. The experimenter—and especially the student—can not ignore what is going on within himself.

Some students for unhappy reasons try to learn by mental comprehension only, without the corresponding experiences, experiments, or even participation. They may come to comprehend some concepts that have exciting potentials—that seem always just a little further away and out of reach. This is like looking out of a window and imagining the sounds and odors, the greater color and detail. At the same time other students are out there seeing and hearing, smelling and tasting. They know it "like it is."





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IF THE question of whether animals have ESP ability had not arisen from theoretical inquiry, it would have been suggested anyway by certain kinds of animal behavior. The most obvious kind would perhaps be the direction-finding ability of birds in homing and migration. Biologists, of course, have long been busy trying to find a sensory explanation for these phenomena, and their efforts are serving to disprove, one by one, various theories of sensory guidance (coriolis force, sun, stars, etc.). But none of these investigators is testing for psi. It may be that, like Sir Launfal and the Holy Grail, they are missing the answer because of a presupposition that excludes it as a possibility. Thus it is that "anpsi" (animal psi) research has been left to parapsychologists. As readers of recent reports know, experiments to test for ESP in animals are now being conducted, but the research is still in its early stages.

A type of animal behavior that is just as suggestive of ESP as the more

recognized types of direction-finding is that of pets that are reported to find their way home over long distances. Still more inexplicable are the cases in which a pet manages to trail a master and find him far from all familiar landmarks. A case of this latter kind mentioned in an earlier column was that of "Sugar," a cat that trailed its family from California to Oklahoma, some 1500 miles. The case was outstanding mainly because of the long distance involved and the certainty with which the animal, because of a peculiar hip bone formation, could be identified at the end of his fourteen-month journey.

Besides direction-finding, there are other kinds of unusual behavior, such as awareness of danger, illness, or death of master, mate, or young even though located some distance away. Many such cases are reported, but it strains the human imagination to understand what significance the event could have to even the most intelligent animal. This kind of awareness can be illustrated by

the case of "Lucky," a German Shepherd owned by a young flier, Joe, in Georgia.

One day Joe took off on a solo trip to see a friend in Pennsylvania, leaving "Lucky" at home as usual. Later, "Lucky" was missing, and by evening Joe's parents began calling and whistling for him, but he did not appear. None of the neighbors had seen him either. Just before giving up, they thought they heard a low moan from under the house. With a flashlight they found the dog in a dark corner of the foundation, but he would not come out. They could find no sign of injury or illness other than an occasional low whimper and his refusal to touch the food they put before him. The next morning he still refused to come out of his hiding place or to eat his food. At noon, however, he came when called, ate, and acted normal again.

Before the day was over, a phone call came from Joe. He was going to be all right, he said, but he was in a hospital. The day before, he had crashed in a Pennsylvania pasture; a farmer had pulled him unconscious from his plane, called a doctor, and they had taken him to the hospital, where by noon the next day he had regained

consciousness. When hours were compared, "Lucky's" vigil under the house had corresponded with Joe's unconsciousness.

The number of reported cases similar to this one is large enough to suggest that animals can somehow be affected by circumstances they could not be aware of by any sensory sign and which one would suppose they could hardly understand in human terms. These actions, just like those of finding home or master, speak of a bond—call it loyalty, affection, or more coldly, motivation—which not only stretches across distance but apparently across the species line as well.

If the validity of this suggestion could be proven and man's present ignorance of such an aspect of the animal mind removed, not only would his appreciation of the animal world be heightened, but his own concept of the universe would gain a new dimension. Accounts such as these are thus valuable for the possibilities they suggest and the wider perspective they can give for the anpsi research still ahead.

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Initiations at the Toronto Convention . . .

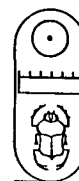
Members who are attending the 1970 International Rosicrucian Convention in Toronto, Canada, will have a special opportunity to participate in two Degree initiations, the First and the Ninth Temple. The First will be held on Thursday morning, July 16. The Ninth will be held on Sunday evening, July 19. Two ritualistic teams—from Pittsburgh and Boston respectively—will make a special trip to Toronto in order to conduct initiations through these Degrees.

These events will extend your convention days into additional, inspiring hours.

ELIGIBILITY Because of limitation of space, preference will be given to candidates who have not previously taken these initiations, and to candidates who do not live in the vicinity of a Rosicrucian Lodge where initiations are readily available.

Candidates must be active members of AMORC, duly registered for the Convention, studying in or beyond the Degree into which they will be initiated. Candidates wishing to take the First should be registered prior to Thursday morning. Candidates who wish to take the Ninth should not plan to leave Toronto before midnight on Sunday.

In order to reserve a place in either event, write immediately to Mrs. Faith Brown, c/o Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto 355, Ontario, Canada. Please state the Degree in which you are studying, which initiation you wish to take, whether or not you have taken it previously, and whether or not you live in the vicinity of a Rosicrucian Lodge. Please give your AMORC key number and complete address.



Cultivating A Sense of Humor

by SAMUEL RITTENHOUSE, F. R. C.

IT IS OFTEN advocated that we should "laugh much for health." Laughter relieves tension and it is usually an indication of a happy state of mind. As an emotional expression, it has a salutary effect upon both mind and body. It is patent, however, that the laughter must be sincere, that is, spontaneous and not affected, if it is to be beneficial.

The natural temperament or disposition of an individual has considerably to do with his sense of humor and consequent laughter. One who has been frustrated by experiences, either as a child or later as an adult, and acquires a neurosis, cannot readily laugh. The anxiety associated with his emotional state inclines him toward depression. His problems, either imaginary or actual, are exaggerated out of all importance to their actual consequence. They dominate the consciousness of the individual whenever he is not preoccupied. He is not sufficiently free in his thinking or extroverted enough to consider circumstances not touching himself and which might be humorous. The cultivation of humor with such unfortunate persons is next to impossible until their affliction, which is the obstacle, is remedied.

There are, again, those persons who have no emotional disability, as a neurosis, yet who lack a sense of humor because of the paucity of imagination.

What is humorous? There have been many volumes in many tongues written on this subject. Some are mere personal opinions. Others have attempted to define humor after an analysis of what seem to be the psychological causes. We advance a plausible theory here that the cause of humor is an element of incongruity in a situation which amounts to absurdity. Where a situation is obviously well established and there is an extremely inadequate or senseless attempt to alter it, we then have the elements of *incongruity* and *absurdity*.

Suppose, for example, we see someone attempting to open an almost impregnable vault with a bottle opener. The situation is so incongruous, so absurd, as to be humorous. Again, if one is exceedingly dignified and reserved in his manner and suddenly his coat is ripped when stretched, we have a humorous situation. The contrast between the unkempt appearance provided by the rip and the dignified demeanor of the individual is an absurdity from which humor springs.

Though social conventions frown upon such humor, nevertheless people will laugh at what may be the misfortune of another, if it provides the elements of incongruity and absurdity. A person's slipping and sprawling in an unconventional position will evoke laughter. Actions which distort or make absurd some function of a person or of a common practice are incongruous and thus humorous. For example, baggy trousers, hats exaggerated with large feathers or flowers, a stumbling or faltering gait, an especially large mouth or nose, will arouse amusement. Almost all clowns and comedians resort to such measures because of the psychological principles of incongruity and absurdity.

Degrees of Humor

There are, of course, degrees of humor, some of which are coarse and common. These are popularly called *horseplay* or *slapstick*. Some of the examples given are of this type. The more simple the mentality or primitive the person, the lower the degree of humor to which he will respond. The incongruity and absurdity must be obvious to him. They must lie within the realm of his experience. The greater the intelligence and sophistication of an individual, the less readily will he respond to the comedy of a circus clown. He will find humor in situations whose elements are more subtle. In fact, that which he enjoys as humor may not be appreciated by other persons. Some of the world's great wits, whose works are treasured by the literary-minded, would not be the least amusing to those who laugh at the antics of popular comedians.

To cultivate a sense of humor is to try to see, in many situations that arise

in life, not just their tragedy or immediately apparent circumstances, but their absurdities as well. One must have *imagination* to do this. He must be able to compare the incident experienced with what it might have been. He must be able to reason clearly and to be a good observer.

For further example, one may be amused by a huge brawny man who is functioning as a waiter in a teashop. This man, with the physique of a wrestler, whose large powerful hands are carrying little trays with dainty cups, evokes amusement in one with imagination. In his actions, this man is not eccentric; he carries out his duties properly and well. Only as one can perceive in the circumstances the incongruity of the apparent misapplication of the man's physique and strength to the duties of his job does it become a humorous situation.

Unless one is by temperament depressed or suffering from an emotional disturbance, he will have a sense of humor to a degree. He will, however, respond only to situations in accordance with his intelligence and experiences, as we have previously stated. One having little imagination may respond only to primitive comical situations. Another will be bored by such and enjoy clever witticisms instead.

Custom and environment play a prominent part in what constitutes the humorous situation to us. One who is familiar with the customs of a country will note, in a play or cinema performance, some ridiculous error in connection with an incident in the play. Persons well versed in the history of a nation will be much amused at a drama which is attempting to portray seriously an epoch and yet makes glaring mistakes in costumes, architecture, and manner of speech. Persons not having

this environmental or educational background are ignorant of the incongruity and so to them it is not humorous.

Unless one, we repeat, has acquired a physical or mental distress which causes an emotional imbalance, he will be able to appreciate the humor of many of life's vicissitudes. As we live, we become more observant and analytical and, as a consequence, our sense of humor develops by our ability to draw upon experiences we have had and to make comparisons.

Just as some persons are inclined to be moody or glum, so the emotion of happiness may dominate others. It is often a personal characteristic. Such persons will laugh readily and often out of all proportion to the humor of a situation. Their innate happiness or freedom from perturbation is explosive. It seeks expression and relief in laughter. The slightest stimulus sets them off. One who is in the company of such a person is likely to believe that his own sense of humor is quite undeveloped. It is only after a time that one comes to discover the emotional difference in his personality and that of the other.

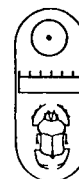
Just as every cloud has a silver lining, so most of the situations in life have some humorous element—if we search for it—and this search constitutes the cultivating of humor. If we are the principal character in the misfortune, we often cannot appreciate its humor as, for example, when someone dumps water from a window as we are walking by, attired in our finery. In such circumstances the effect upon us is to arouse an emotion opposite to and of greater intensity than that of enjoyment. For this reason, the situation can be humorous to a spectator and not to the one involved, as we all know.

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*.



International Jurisdiction of The Americas, British Commonwealth,
France, Germany, Holland, Switzerland, Sweden, and Africa.



Do Thoughts Affect Plants?

by MARGUERETTE GILMORE

YOU CAN SAY all you want to about green thumbs, but I have learned that no matter what color your thumbs you must love your plants if you want them to grow beautifully.

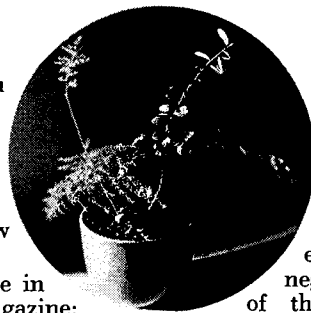
I noticed this little note in a *Science of Mind* magazine: "Now there seems to be evidence of some sort of intelligence in plant life. One observer discovered that a vine will tend to send out shoots along the ground only in the direction in which it may find something to climb on."

With that much intelligence, why wouldn't plants respond to the vibrations of love manifested from man to them?

A well-known Bible story is that of Jesus and the fig tree. When Jesus demanded it to wither, it withered. It didn't wait around for a drought, lack of rich soil, a plant disease, or any other known natural reason for dying. It withered instantly under the power of his words. Did Jesus make this demonstration so the disciples would understand the power of love and hate, even in the plant world?

We have all observed that some people can grow lovely plants and some cannot. Naturally, scientific knowledge and good care make much of the difference—those who neglect their plants cannot expect them to grow. And in a way you might say this is part of the love program. But yet, given the same things materially, it is a widely known fact that some have much better luck growing plants.

Many experiments have been made in modern scientific laboratories using corn, ivy, and other plants. Prayers



and negation were used alternately on seeds from the same source, and astounding results were recorded. Plants that were blessed grew more bountifully than others, and those that were negated did not grow. Some of the negated ones never sprouted; others died after sprouting.

In the *Autobiography of A Yogi*, Paramhansa Yogananda tells of a visit with Luther Burbank, the great horticulturist, who told Yogananda, "The secret of improved plant breeding apart from scientific knowledge, is love. While I was conducting experiments to make 'spineless' cacti, I often talked to the plants to create a vibration of love. 'You have nothing to fear' I would tell them. 'You don't need your defensive thorns. I will protect you.' Gradually the useful plant of the desert emerged in a thornless variety."

The late Sir Jagadis Chandra Bose, of the University of Calcutta, spent years demonstrating that plants have nervous systems and are in reality very much like animals except for their appearance. Plants, he said, eat, drink, rest, become fatigued, react to stimuli, respond to temperature, and have a pulse and rhythm of life. Plants are aware of light and darkness. Some of them, particularly those of the mimosa family and the Venus's-flytrap, have developed a sense of touch incredibly more acute than we humans possess. In short, plants live and die pretty much as do all other living things on this globe.

Dan Custer in *The Miracle of Mind Power* says:

*The
Rosicrucian
Digest
May
1970*

“Even plants respond to our thoughts about them. Quite recently some scientists have been engaged in very interesting experiments with plants. It is reported that one plot of plants was loved and blessed while another was cursed. The plants which were loved and blessed grew abnormally fast while those which were cursed shriveled and died. This may sound fantastic but the person who loves his garden and loves his plants has a much different experience with those living, growing things than does the person who hates, resents, or is indifferent to them. Some of these experiments, I am told, were actually carried out by operators as much as one hundred miles distant from the plants which they blessed or cursed.

“You have heard someone say, ‘That person has a green thumb.’ You may even know someone with that reputation. But this is simply saying that plants respond to love.”

Same Species—Different Results

My brother-in-law and sister, of San Antonio, Texas, started two fig trees, taking both plants from the same original tree. One they set near the back door, the other near the back of their lot. Because the one near the house was close to the line of traffic, the whole family watched it grow, praising it daily. Other than the regular watering, only now and then did anyone take time to check on the welfare of the one at the back of the lot. In fact, if it were mentioned, usually someone said it was not doing very well.

About five years later I visited my sister. The fig tree at the back of the lot was about four feet tall and had borne very few figs. Its twin sister at the back of the house was a scientific marvel. It was taller than the house and spread in every direction. It had produced so many figs it was hard to believe.

I asked her if she believed in the power of love and blessings on plants, and she replied, “I certainly do now. The only difference in the care of these two fig trees is in our devotion. We praise and talk to this one constantly. It is by the door where we all come in and out and we always take time to notice and admire it. The other one is

watered regularly but no one has ever taken time to give it love.”

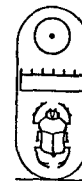
Recently I had a letter from this same sister. She had planted some tomato vines. They grew lush and healthy but put on only a few blooms, and the little tomatoes began falling off. She scolded the plants and threatened to not give them water if they did not do better. The plants began to do even worse, even though she did water them. Then she remembered the fig tree and decided to change her attitude toward the tomatoes. She had a talk with the vines and promised to give them more love. Every day for awhile she talked to them and praised them. In less than two weeks the vines were full of blooms. The tomatoes stayed on, and when she wrote the letter the vines were loaded with big lovely tomatoes.

Dr. Franklin Loehr, who has conducted extensive research in the field of plants and prayer, made this statement in his book *The Power of Prayer on Plants*: “‘Green thumb’ gardeners usually get their results by love. That was our basic discovery of the emotional powers in prayer. Time and again an experimenter got definite results with plants, not by directing thought to them, and not by invoking ‘power-beyond’ help for them, but just by loving them. ‘What did you do?’ I would ask. ‘Oh, I just talked to them,’ would be the reply. ‘I told them I loved them, and how happy I was with them.’ The sharing of one’s self in love with the object of prayer has definitely produced results in prayer-plant experiment.”

Tender Care

I used to have terrible *luck* with plants. I have an aunt who has lovely indoor and outdoor gardens. I knew our scientific knowledge was approximately the same. Then, what made the difference? I asked myself, and took a few lessons by observing her. She loved her plants, I discovered. She tended them as she would children. She expected them to grow. She thought of them in terms of happy plants. All her plants were happy, I noticed.

And so are mine, now! I do not water them more or less than I did before. I do not use any more plant food than I did. I use the same windows as



always. But now I love my plants. I talk to them, telling them how much I appreciate their beauty and the loveliness they add to my life.

Giving plants good care is necessary. Who would expect a child to grow without plenty of nourishing food, water, and sunshine? But children do not grow without love. That has been proven over and over. And it is now being proved that plants need love, too, if one wants them to do their very best, that is.

And what do we mean by love? Not the Valentine-sending kind of love, of course, nor the kind we feel for our parents and children. Nor is it even the affection we feel for our pets. Loving

plants means realizing they do possess a kind of intelligence that will respond to praise and appreciation as well as to good care. Love is seeing good in them, knowing they were meant to grow bountifully, spreading beauty and joy and nourishment.

When you talk to your plants as you do to your children or pets, there won't be an immediate response like a coo or laughter, or a purr or a wag of the tail, but there will be a gradual response of thick healthy leaves, lush coloring, more fruit, and a wealth of beauty. This beauty will bring more joy to your life. This is the plant's way of returning your love.



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.

June: The personality for the month of June is Marshal Tito, President of Yugoslavia.

The code word is **RECOG**.

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



GAMAL ABDEL NASSER

August:

The personality for the month of August will be Gamal Abdel Nasser, President of United Arab Republic.

The code word is **NEO**.



MARSHAL TITO

The
Rosicrucian
Digest
May
1970



DR. H. SPENCER LEWIS, F. R. C.

HUMAN EVOLUTION

could have for the mere effort of moving themselves and their few personal belongings to another location, at no greater cost to themselves, clean and beneficial conditions.

There are men and women with no ambition, going through life with no prospect of change for the better and no desire to rise above the conditions which surround them. We find them eating and sleeping along the highways, or in hovels. We find them out of employment and out of money even while work may be secured just around the corner and money received in exchange for service of all kinds.

On the other hand, there are men and women in every country who have risen from poverty and from limited and restricted environment to great heights. We have wealthy men and women who have attained their present position of affluence solely through the exertion of their own efforts and the development of their own special abilities. We have young men and old men whose parents were grossly ignorant but who themselves are learned and occupy high places of wisdom.

Awakening Dormant Qualities

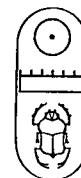
We certainly do become what we have been taught to think and believe. Our education, thinking, and understanding create new cells of character in every part of our being and awaken the dormant instincts and qualities that make man a superanimal and a creature far above all other members of the animal kingdom.

By studying the life of domestic animals we may easily see the result of this cultural influence. We see the well-trained cat or dog refusing to allow his own body or sleeping place to become soiled or contaminated. We find such animals more select and more

MOST CERTAINLY there is nothing that counts so greatly in the mastership of life as the elements of human evolution. We may speak of culture, refinement, art, and all the other niceties of life and character that go to make up the so-called polished man or woman, but, after all, it is the evolution of the higher instincts in man or in the animal that makes it rise toward that degree of perfection intended by God and nature.

As one travels around the world and notes the manner in which some groups or races of people live, he can see how in one city, let alone one country, there can be those of the same race and racial ancestry and of the same historical background who live like the lowest of animal creatures, while nearby are those who live like highly evolved human beings.

We find men, women, and children indifferent to all of the improvements that have been made in sanitation, hygiene, and personal and community cleanliness. We find them indifferent to the opportunities for education—and to any and all moral codes, ethical codes, and even legal codes. They are satisfied to live in dark, damp, unclean, unwholesome huts, while around them on all sides is the bright sunshine and the clear air. They are contented with unclean food, unclean water, and unclean surroundings, even though they



critical about their personal existence than many of the human beings we meet in various lands.

Only recently this story of evolution and of cultural development was impressed upon me in a very personal way. One of my younger children had adopted and brought into the basement of the house a typical "alley cat." We knew nothing of the ancestry of the cat, of course, but its appearance as a young kitten was certainly against any belief that it had been properly cared for by either its own mother or anyone else.

Tenderness, affection, food, and some very positive training developed the cat into a likable little creature except that it manifested its preference for the dark parts of its abode and did not mind eating its food in unclean places to which it would drag whatever was given to it. After months passed by, the children looked forward to the birth of a litter of kittens and we wondered what kind of mother this strange cat would prove to be.

Instinct

Those who told us they knew all about cats and dogs reminded us that "instinctively she was a mother" and that the alley cat would prove to know as much about motherhood as any cat that had been trained or any being that had been educated. Every opportunity was afforded to make the expectant mother cat contented and to provide every proper convenience.

At last the litter of five kittens was born. One of them was smothered lifeless within a few hours after birth and thereafter we noticed that this cat had about as much interest in her kittens as a wagon wheel has in the driver of the wagon. She would allow the kittens to nurse, of course, but it was unquestionably the attitude of a trial rather than of love and affection. She made no attempt to clean the kittens nor to lift them out of the corner of the box in which they were born, nor to uncover them when they would tangle themselves in the loose cloth that was provided for them to sleep on. She would get up and leave them for long stretches at a time and then go back and throw

herself upon them without any concern as to their comfort.

Every few days one of the little kittens passed to the Beyond, and before any one of them reached the ninth day and had its eyes open they were all gone to the little heaven for kittens. The mother then stretched herself and, discovering the box was empty and the little lifeless bodies had been removed, let out a wail or two. She made a pretense of hunting around for them for a few minutes, and then continued her interrupted social engagements around the back yards and the streets.

This cat had probably inherited just such instincts as she manifested. There were undoubtedly higher instincts lying dormant in the cat but they had not been awakened. From the few hours of moaning and wailing that we heard, this mother might actually have missed the kittens when it was too late, and I believe she learned her first karmic lesson. The chances are that if she ever has any other kittens she will give them just a little bit more attention than she gave these first ones.

Effort

But the whole incident illustrates to me just what I have seen among human beings in many lands and, I am sorry to say, right here in our own glorious, progressive, highly civilized, cultured modern country. My younger children felt bad about the incident. The greatest shock to them was the shock to their faith in animal instincts. What the teachers at school had told them and what they had learned about the kindness of dumb animals toward their own offspring, and upon which they built a faith in the manifestation of God's love through all living things, was badly shattered.

I know of many human beings who are living much as that cat lives. She is well fed when she cannot find food for herself, and she always knows where there is a place to sleep. If she wants her back scratched she needs only to come near one of the children and hump her back and cry a moment to get all the attention she wants; so why should she bother with the development of any instincts or the perfec-

(continued on page 192)

An Unforgettable Experience

by CAROL H. BEHRMAN

Outside the self

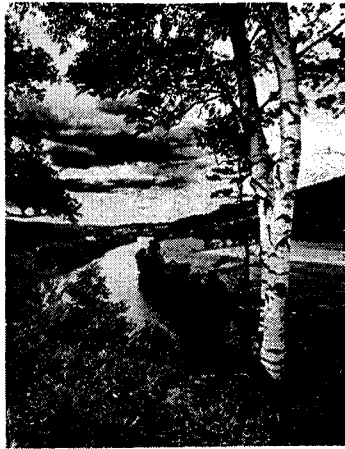
IT WAS a lovely, lush summer. The mountain springs ran full, overflowing their plentiful waters onto the thirsty, black earth. Wildflowers and weeds sprang up tall and eager in wide fields of extravagant color.

My heart was filled with the beauty of the season. I *was* each growing leaf, each unfolding blossom, each tall stalk; for I, too, was in flower—in the first bloom of young womanhood. Nature was bountiful to me, too, that summer. Youth and health enveloped me. And I was in love—separated from my beloved in distance though not in spirit.

I was spending a brief vacation with my parents at a secluded mountain resort. I had discovered a quiet glade not far from the lodge, yet far enough to find solitude, to think of it as “my spot.” I was sitting there one afternoon, resting on a convenient couch of moss beneath a broad-leaved maple tree, writing a letter to my sweetheart who was two hours’ away, yet as close to me as my own heart.

Concentration proved difficult. I left letter writing for another time and gave myself up instead to the beauty of the moment—the twitter of the birds, the rustle of the leaves, the white-dotted blue of the sky, the earth as it was created, unspoiled by the works of man. I felt a surge of contentment and pleasure with myself and with the universe. I was a part that fitted into the whole. For a moment, I knew exactly who I was.

And then, suddenly and quite unbidden . . . it happened! One minute I was a girl sitting under a maple tree; the next minute (or was it the same one?)



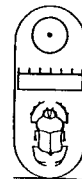
I was somewhere up above, looking down upon that girl—looking down at myself. For the briefest of moments, I was outside of myself, floating above, seeing everything with an awesome and beautiful clarity. In that instant, my spirit soared to fuse with the entire universe—past, present, and future.

It lasted — this ecstasy — for the briefest of moments, no time at all in our system of measuring time, but it will last me for a lifetime. At the time, I did not fully formulate

intellectually what had occurred. I did not think about it much, nor analyze it, nor even tell anyone about this experience. Although this may seem strange, I just accepted the episode without question, the way one accepts breathing and waking up in the morning. I knew nothing of metaphysics or religious science or spiritualism. I did not *know* at all. I merely accepted this as an experience, a natural part of life. For many, many years, I never even bothered to remember it with my conscious mind.

Only now do I realize what a marvelous phenomenon I was fortunate enough to experience. Only much later has it dawned on me that this was not something that happens to everyone, a part of maturing. I have discovered that many—most—people go through life without ever knowing the joy and fulfillment of such a moment. It never happened again. It was something meant for that moment in time, for that girl with the love of man in her heart and the love of the universe flooding her soul. And it gave me an abiding,

(continued overleaf)



unshaken assurance and faith in the human spirit and the reality of the soul.

I do not know why I had this experience. I do not really know, even now, what it really was. A skeptic could easily dismiss the whole thing as the product of a young girl's imagination,

but it does not matter. For I know, in that deep corner of the self wherein dwells the truth, that each of us is something beyond his physical self—something wonderful and universal and full of hope.

HUMAN EVOLUTION

(continued from page 190)

tion of any superqualities, traits, or abilities that may lie within?

But a time is coming when that cat, like millions of human beings, will want the personal power to do for herself what she finds others will not do for her. There is coming a time when a very nice little woolly dog or some fluffy kitten will take the place of that cat in our house. Then this poor unwise creature will find that she must go out and hunt for food and hunt for affection and for warm and safe places to sleep, and she will meet with personal inabilities to do the things she should be able to do.

I do not know whether a cat can soliloquize or not, and I do not suppose it would begin its little personal discussion with the famous words "To be or not to be," but this cat will probably perch herself on the top of some fence some night when it is cold and dreary and when the moon is clouded out and she will say to herself something like this:

"What a nice failure I have made of my life! I had no good training at home when I was with my parents and when I was taken to a better home I thought all I had to do was simply to take all that was given to me and make no effort to improve myself. And when the time came for me to demonstrate

the great miracle of life and be a mother I still failed to do the things I should have done, and here I am now an outcast when I might have been the proud mother of an admiring little bunch of kittens and all of us playing around the fireside in that home over there."

If we, as human beings, depended upon our divine instincts and the godly consciousness in us to arouse and force us to live the life we should live, we would turn out to be nothing more than this alley cat. It is through our own efforts, through a willful, determined, systematic effort to develop understandingly the dormant instincts within us, the unawakened consciousness within us, that we are enabled to evolve and become living images of God. We must develop the psychic emotions, the psychic discriminations, the psychic tests and preferments and know all of the spiritual evaluations of life, if we want to become perfect, more masterful, happier, and more contented in life.

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.

▽ △ ▽

*The
Rosicrucian
Digest
May
1970*

Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

—JAMES RUSSELL LOWELL

PREVIEW OF TOMORROW?

(continued from page 166)

it has revealed the falsity of many religious doctrines. It has revealed natural phenomena and explained and demonstrated their workings, thereby replacing the ignorance, superstition, and a fear that often accompanied them.

If religion is to survive, it must transform many of its doctrines. Its ultimate aims must and will remain, namely, man's aspiring to a life of harmony with the so-called spiritual nature of his being. The interpretation and the teachings which purport to achieve this end, however, must be made more acceptable to a modern mind. They must conform to an agreement with the approved valid knowledge of the academic world. Medieval ideas can no longer inspire religious feeling in a twentieth-century mind.

We shall gradually find the *progressive* religion of tomorrow having more of a metaphysical presentation. The mystical nature of religion will not be buried under rites and ceremonies woven out of patterns of a past of superstition and ignorance.

Science

From its earliest inception, science has set two primary goals for itself: First, to reveal the workings of nature in its manifold forms; second, to direct the workings of nature in accordance with the will of man. Both of these objectives are commendable; yet there is still something further needed. What course shall the will of man take with the knowledge he acquires through science and the power with which it provides him? This potential and necessary third objective of science has never been universally established. There is no agreed-upon end toward which all science strives in relation to mankind. It has often speculated upon such an end but only in the broadest generalities. It has, for example, often declared that its knowledge and the application of it are for the service of mankind.

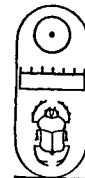
The *Homo sapiens* is a being of multiple desires. Which of these is

science to serve? The gamut of human emotions, many of which still are of a primitive order, should not all be served, especially if service means intensifying or fully gratifying some that should not be. Science is *empirical*. It conceives itself primarily concerned with the physical, the material world. This lends itself to mechanization, the control of force, and the manipulation of man's physical relationship to the physical world.

This application of science is most noticeable in the technical supremacy it provides over the limitations of man's organic being. Man's vision and hearing have been tremendously extended by mechanical means. His locomotion, the means of propelling himself have greatly been accelerated by mechanical devices of transportation. His method of communication is almost infinite as it is projected into space. This again is a product of mechanization and technology.

Science has altered, adjusted, and modified the organic processes of man by various means of therapy. It has through the centuries developed the means of producing food on a mass scale. It has likewise devised ways of greater physical comfort for the human against the rigorous assaults of the elements of nature. It has made possible the transmission of knowledge in such forms as to be accessible to all men—printing presses, typewriters, telephonic, radio, television, computers are but some examples. Again, all are the mechanical and technical application of the phenomenon of nature.

How are we then to construe this kind of service that science has provided? Shall we interpret it as happiness for mankind? Are men who have these things in a modern scientific and technological world happy? They all too obviously are not happy. It is because science has set no controlled guidelines as to how the force of nature it has placed at the disposal of man shall be used. They are left to the mass judg-



ment of mankind, a judgment often still dominated by primitive, undisciplined emotions and passions.

Science must not be limited or restricted in its research for new knowledge. Such knowledge, though, must be coordinated. It must work closely with sociologists and philosophical idealism that can arrive at a goal for man other than strict utilitarianism. It must stress those human qualities that man has slowly attained and by which he can surmount or keep within bounds his more elementary primitive nature. Science must work toward an objective eliminating those conditions such as war, by which man retrogresses to the lowest quality of his nature.

Further, this technological advancement must provide for all mankind collectively its advantages without gradually depriving man of his individuality.

What can we expect of science in the tomorrow?

A safe contraceptive control to attain population stability.

Prenatal determination and control of sex.

Substitution of nuclear disposal of waste material in industry and in the homes, constituting a huge saving of water.

Electronically controlled speed of traffic. Vehicles to travel at specific distances from each other and under the direction of central automated control stations.

The analysis of DNA molecules and RNA messengers of the genes to determine genetic qualities, thereby arresting by this means the potential inheritance of diseases and malformations.

The transference of intelligence, accumulated knowledge from certain brain areas of one individual to another by electronic impulses.

The reduction of certain types of materials to their basic atomic vibratory rates. The transmission of this energy to distant points and the reassembling of it to its original form.

The colonization of huge spaceships and planetary bodies.

The stimulation of those psychic centers which engender aesthetic tastes and moral inclinations and creative ingenuity. The correction of criminal and other antisocial inclination by similar means.

Portable radiant heat for clothing so that lightweight clothes may be worn in any climate.

Electronic treatment for certain diseases that will destroy specific bacteria and virus without otherwise adverse effects.

Portable nuclear-powered illumination for homes. Devices that will give varying degrees of intensity of light for long periods of time and that may be placed wherever desired.

Similar devices supplanting ordinary electrical power lines for the operation of various machinery.

The harnessing of a basic cosmic energy for propelling space vehicles of almost unlimited size at speeds approaching light.

An analysis by biophysics of a child's potential talents and intelligence to orient him or her at a very early age for the full development of his attributes.

With the cooperation of science, philosophy, and the state, there will be a prohibition of any religious doctrines which in their practice are, in effect, detrimental to the agreed upon requirements of an advanced society. No religion will longer be exempt from its obligation to the whole of society in the promulgating of its own specific rites and creeds.

The universal abolition of capital punishment.

The universal agreement to abortion under certain circumstances.

The abolition of the disposal of the dead by burial for hygienic reasons and for the conservation of land.

A limitation on size of cities.

The complete discontinuance of the use of timber for building construction and the substitution of a vegetable product which will be so manu-

(continued on page 196)

Rosicrucian Activities Around the World

BECAUSE OF outstanding humanitarian work, especially in respect to her concern for prisoners and orphans, Miss Sally Olsen of San Juan, Puerto Rico, has received the Rosicrucian Humanitarian Award. The Award was presented to Miss Olsen at the Rose of Sharon Orphanage by Frater Arnaldo Guzman, AMORC Inspector General for Puerto Rico. The book *Rosicrucian Questions and Answers* was also presented to Miss Olsen as a gift from the Luz de AMORC Lodge of San Juan.



In the February 1970 issue of *Theatre Organ*, Journal of the American Theatre Organ Society, there is a fascinating story about the career of Rosa Rio, famous theatre organist. Rosa Rio is known to many Rosicrucians through her record, *Meditation Moods*. She has visited Rosicrucian Park and played before large convention audiences. This year she will visit Toronto to attend the AMORC's 1970 International Convention at the Royal York Hotel and play in the hotel's beautiful auditorium.



Colombe Connie Baker, who will soon experience her eighteenth birthday, performed her final service in the Supreme Temple on the evening of March 24. It was unfortunate that her parents were unable to be present for the occasion; however the family was well represented by Frater Rodman R. Clayson, Grand Master Emeritus, and Soror Ruthe Clayson, who are Connie's grandparents. Frater Clayson recalls that he not only ceremonially installed Connie as Colombe but also conducted the Naming Ritual for her seventeen years ago. Frater Harry Kellem, of the Department of Instruction, was the presiding Master for the last Convocation in which Colombe Connie served.

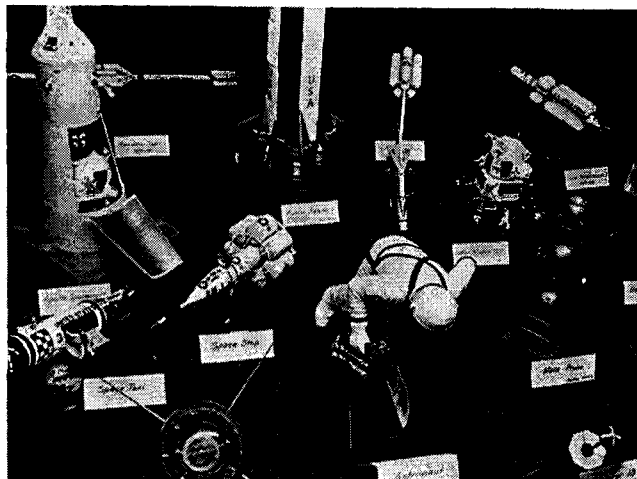
Special guests at the Third Annual Cab-a-Rama—an event sponsored by the Atlantis Chapter, Washington, D. C.—were patients of the Walter Reed Army Medical Center. The cabaret-carnival is an activity of the Fund-Raising Committee of the Atlantis Chapter and was held in St. Bernard's Crystal Ballroom in Riverdale, Maryland.



The newly formed Corpus Christi Chapter in Texas has been very active during its first year in Chapter status. Among its varied activities was the providing of a refractor telescope for the public to view the solar eclipse on March. 7.



The Rosicrucian Planetarium recently received a new exhibit, the gift of Frater Asa Hartung Smith of Santa Ana, California. The exhibit features scale models of man's achievements in space exploration—past, present, and future—and represents thousands of hours of devoted work on Frater Smith's part. Along with a full representation of the United States' space effort, there is a unique and excellent model of the Soviet Union's *Vostok* manned spacecraft. On display in the lobby of the Planetarium, this exhibit is proving to be an eye catcher with the visiting public, especially the younger visitors.



PREVIEW OF TOMORROW?

(continued from page 194)

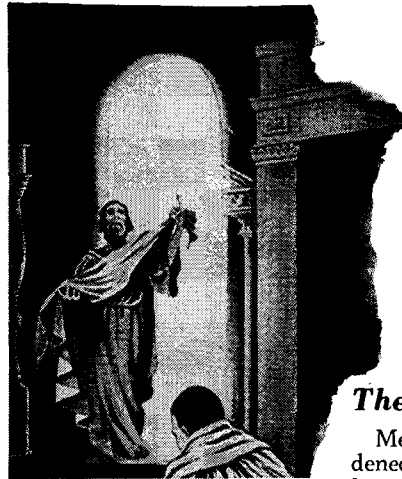
factured that it will supplant wood wherever such has been needed.

Communication to be established with intelligent beings elsewhere in the cosmos but so distant that personal physical contact will not be possible.

These things may seem fantastic. Some may never materialize. Yet, the portent of many is seen in the shadows

that even now they cast. Much of the commonplace with which we are familiar today, if even dreamed about a century ago, would likewise, then, have been thought a fantasy.

Advancement in knowledge compounds itself, one revelation or discovery or development building upon and enlarging its predecessor. Only *war* is the retrogressionist and degenerationist of such advancement.



What Happened Beyond This Portal?

The Ancient Mystery Initiations

Men with heads bowed in grief, men burdened with personal problems, cynical and bitter—candidates all, they humbly crossed the thresholds of the ancient mystic temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant?*

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**The
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May
1970**

WELL OF PURIFICATION (Overleaf)

This well, adjoining the sacred way of the famous Greek Mystery School of Eleusis, was used for the rite of lustration by the thousands of initiates who came here annually. Eleusis is but a few miles from Athens. The Cave of Pluto and many subterranean chambers in which were held the ceremonies can still be seen although partially in ruins.

(Photo by AMORC)

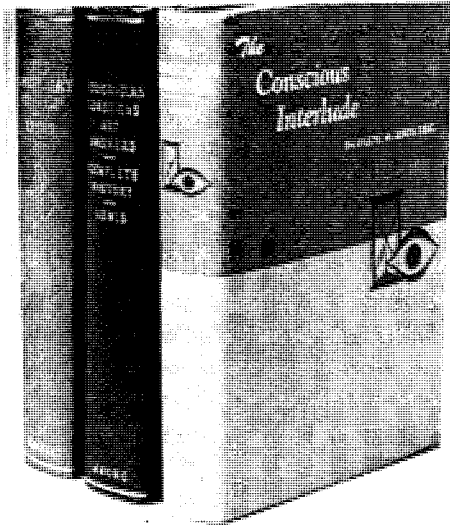


ACROPOLIS OF LINDOS

From a high promontory on the Island of Rhodes in the Mediterranean is this Acropolis of Lindos. It is the site of an ancient culture and also the ruins of a medieval castle. During the fifth century B.C. a Persian army besieged the Acropolis to which the local populace had fled. They sent a message to the Persians stating that they would surrender in five days if the God Zeus did not send rain. A dark cloud appeared the next day and the rain came. Atop the Acropolis are also the ruins of the beautiful Temple of Athena which looks down upon the Mediterranean.

(Photo by AMORC)





Reading To Remember

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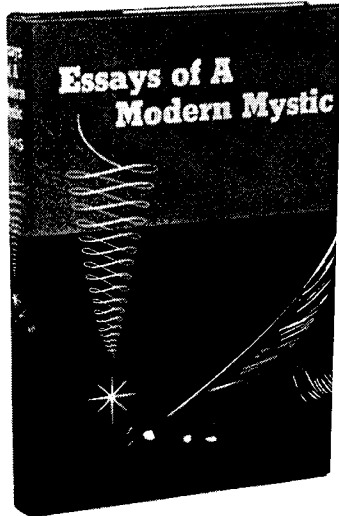
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Mystical Illumination

Essays of A Modern Mystic

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

Whence comes this inner illumination? It is part of the Cosmic, the universal consciousness. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a spiral. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

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BRAVE NEW ERA

Before any man goes into space, and during his trip, a close watch is maintained, from Earth, on the Sun's activity. The Sun, which is more than 300,000 times as massive as our planet, experiences tremendous weather disturbances on its surface that may often result in unpredictable solar flares—massive tongues of incandescent solar plasma which can erupt as far as 750,000 kilometers (465,750 miles) from the Sun. Although the Sun is known to have *quiet* and *active* periods following a cycle roughly lasting eleven years, the possibility of solar flares suddenly occurring is always present.

Solar flares are often accompanied by high-energy discharges (X rays, radio and light waves, electron clouds, and destructive high-energy protons) that may blanket the whole Solar System. When these particles reach Earth—although we are protected by our blanket of atmosphere and the planetary magnetic field, which tend to absorb and deflect these particles toward the poles—often our high-frequency radio communications and long-distance cable systems are disturbed for hours at a time. Solar flares have been known to induce, in high latitudes, tremendous power surges along high-tension lines, triggering automatic safety shutdown equipment. They have also been pinpointed as the cause of the auroras.

All this to us on Earth can only add up to a minor inconvenience; but a man in his spacecraft or on the Moon has no protection from this stampeding energy such as that which he would enjoy within the Earth's atmosphere and magnetic field. Although *Sun Watches* are kept around the clock prior and during a manned space flight, the possibility that the Sun's often erratic behavior may result in sudden and unexpected flares and high-energy particle emissions while there is a man on the Moon or between it and Earth is a very real and present one although it is rarely mentioned.

Ideally, the solution to this problem would be sufficient shielding on spacecraft; but shielding means additional weight, and, in the present state of the art, any ship adequately shielded against the high extremes of radiation which

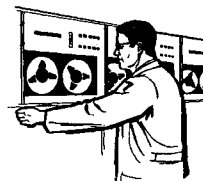
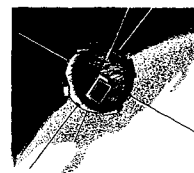
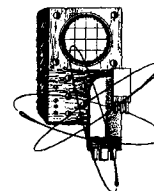
may be encountered in space could not possibly get off the launching pad.

Thus, in this respect, all manned missions beyond the Earth's double protection are a little like playing Russian roulette.

Experiments are now being carried out conducive to solving this problem. While the possibilities for any real serious trouble of this sort during one of the presently contemplated manned expeditions are always present, there still exists a safety margin as there is usually a chance of aborting these missions if the Sun really begins acting up. But if our star should suddenly begin flaring (and there is presently no known way of predicting whether it will or not) during a longer and more complicated journey—say, a manned mission to Mars—there would be no possibility of turning back, and a most disagreeable death in the form of a massive overdose of hard radiation would race toward the travelers at light speed.

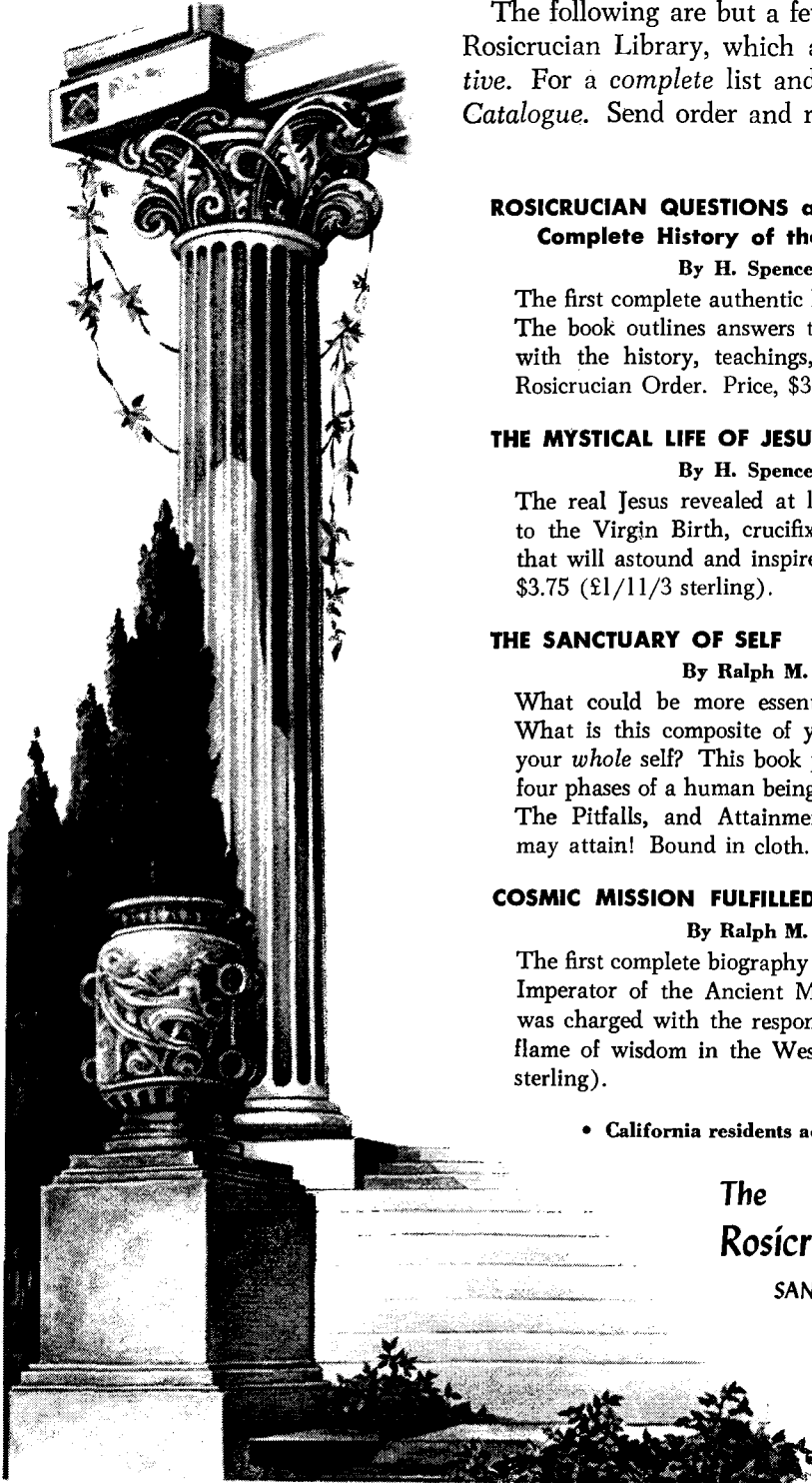
Experiments carried out with powerful magnetic fields have shown that most of these high-energy particles—as is the case with the Earth's own magnetic field—can be deflected away from the area covered by the field, along its magnetic lines of force. These preliminary experiments point to a solution of how to protect future space travelers from the energetic forms of radiation present in outer space. Although the equipment needed to generate the necessary magnetic fields would be, at first, excessively massive, the fact that the first spaceship to Mars will probably be built in orbit from a previously constructed space station (avoiding in that way the waste of fuel that a liftoff from Earth would entail) would not only allow the magnetic deflector to be installed but also extra shielding to be added to the bulkheads, making it even safer for those who will travel to the Red Planet.

Of course, by the time the Mars spacecraft is built, sometime in the 1980s, it is not unlikely that it will be propelled by some radically new source of energy for which weight and mass will have no meaning, and be protected by unthought-of means after all, things like that happen all the time during this, our brave new era.—AEB



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