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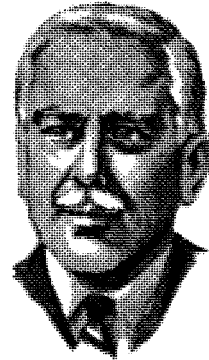
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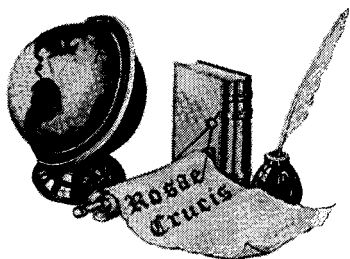
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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10,000 YEARS AGO!

The above is a neolithic—new Stone Age—settlement on the Island of Cyprus in the Eastern Mediterranean. This was a higher culture than that of the paleolithic. Flint instruments were manufactured by these ancient people, and they had earthwork camps and stone cattle kraals. The dwelling here consisted of rings of stone around what appears to be living quarters separated from a cooking area. The site overlooks a valley and thus afforded some protection against sudden attack.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

ANCIENT HEALING METHODS

IN ANCIENT cultures disease was mostly regarded as either a divine penalty or the intrusion of a malevolent force. Consequently, magico-religious practices played a dominant part in the therapy, or attempted healing, of the sick. Medicine and surgery, in spite of these magico-religious methods, made amazing strides millenniums ago. Though the healing art of antiquity may seem steeped in superstition, it is interesting to note that even today certain of its practices still prevail, often with religious sanction.

In the ancient world Egypt was renowned for its healing methods. Healing was an attainment of learned men, and those of Egypt were recognized by their contemporaries in other lands. The sagacity and skill of the Egyptians in healing resulted in persons of other lands journeying to Egypt to seek their aid or to learn their methods. The medical lore of Egypt can be traced back to early kings in as remote an age as 4000 B.C. Medical specialists were attached to the courts and were a privileged and distinct class of society. Some had acquired such a reputation that they were immortalized in stone at their death.

However, some healing methods appear to be prehistoric in method. Early records relate that the information was communicated to man by the gods. Such healing formulas and practices were secretly guarded by the priest-physicians. The healing technique was thought to be under a divine aegis and was not to be profaned. A papyrus relates: "The eye of no man must see it; it is a thing of abomination for (every) man to know it. Hide it therefore; the Book of the Lady of the Hidden Temple is its name."

No matter how crude their healing methods, commingled with incantations and magical formulas, they showed that the Egyptians were very observant. Some two hundred fifty excellent descriptions of disease have descended to us today. Many we can identify as, for example, ". . . stomach, bowel and bladder complaints; asthma, angina pectoris, anemia, skin diseases, small-pox, and cancerous tumors."

Life, to the Egyptian, was a continuous stream of existence. The realm of life, where man might experience it, was not confined to just this world. Therefore the concept of a continuous life after death, or immortality, arose in the Egyptian mind at an early date.

Disease

Death, to the Egyptian, was a transition from one existence to another. Disease, when it did occur, was thought to result from curses either from enemies visible or invisible. The malevolent being took residence within the body of its victim at some unguarded moment. This belief even exists among certain persons in the so-called advanced nations of today. Further, certain days were thought to be dangerous to health, and preparations to guard against the influences of these days were made by the priests. The Egyptians also believed in what to us would seem to be germs and infection.

The ancient Egyptians were health conscious. They selected their diet with care. There were health precautions, for example, as allotting three days each month for taking purges and enemas. They bathed frequently and wore white garments which were particularly adapted to the climate.

The persistent and prominent form of healing was *sacerdotal*, which was a

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cherished prerogative of the priesthood. This consisted of magico-religious rites and formulas, all of which were intended to expel the demoniac force. Simultaneously, appeals were made to one or more of the numerous healing gods. The priesthood taught that the body was divided into thirty-six parts, each part being presided over by a god.

Healing was principally practiced in specially designated centers along the Nile, but eventually the great medical centers were located in capitals of the land. Many persons traveled great distances and sought cures from the healing gods and their physicians at these centers. Some divinities were renowned for certain cures; the patient therefore sought out his favorite healing deity.

At Philae, and Khonsu at Karnak may be seen the remains of once beautiful healing shrines. The great sanctuary of the God Thoth at Hermopolis was a clinic for the God Ptah and Imhotep. Relatively few of the great pantheon of gods of Egypt were healing deities. One, of course, could make appeal to the beneficence of any of the gods. Nevertheless, the number of healing gods was considerable. Some of the most common and prominent were Apis, Hathor, Horus, Imhotep, Ptah, and Thoth.

Medical Papyri

The methods of healing were well documented. Some of these have come down to us today, and it is from these that we mostly derive our knowledge of Egyptian practices. The most important of these is known as the *Ebers Papyrus* after the noted Egyptologist Georg Eber. It was written about 1552 B.C. Its 110 pages of inscriptions relate various diseases. It has mention of treatment of fractures and the use of splints and casts. It was found at Thebes, ancient capital of Egypt. Of several others it is the most concise, having the largest compilation of what appears to be previous medical and surgical data, along with a commingling of incantations and suggested phylacteries, that is, charms to be worn to effect cures. Other noted medical papyri are the *Berlin Papyrus* (1600 B.C.) and the *Edwin Smith Papyrus*. The *London Medical Papyrus*, the most

recent (about 1000 B.C.), is largely medical and magical arts but is in poor condition.

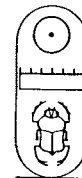
Ptolemy Soter established a healing cult which became exceedingly popular. It resorted to what has been translated as "Temple Sleep"—in other words, a form of *hypnotism* or suggestive therapy. Pallets for the sick were placed in portions of the temple. After sacrifices and prayers by the priests, the patient slept. He was visited by the priest during the night, the body was touched, and certain rites and incantations were performed. The patient then had visions and dreams, we are told, which the priest interpreted as the means of treatment which the patient should undergo. However, long before the time of Ptolemy Soter it would appear that "Temple Sleep" was practiced as a form of therapy.

Imhotep—Renowned Physician

Imhotep was the Vizier or Prime Minister of King Zoser, Third Dynasty (circa 2900 B.C.). As a great architect-engineer, he built the stepped pyramid in Sakkara, and the first stone buildings are attributed to him. Besides being a prominent statesman, he was a renowned *physician*. His reputation as a physician lasted for centuries. In fact, nearly 1300 years later (New Kingdom), he was so honored for his healing that scribes began each day by pouring a libation on the temple floor in his name. In the passing of the centuries he became apotheosized, that is, declared to be divine.

It was said of him, "He who cometh in peace." Budge, the noted Egyptologist, says of him, "The God who sent sleep to those who were suffering and in pain, and those who were afflicted with any kind of disease found his special kind of cure. . . ." A Greek historian said that Imhotep received information about curative remedies in dreams by means of incubation (a form of hypnosis), in which a deity revealed directions for healing.

Centuries later another small but beautiful temple dedicated to Imhotep was built on the Island of Philae. So did Imhotep's amazing feats of healing survive him that the Greeks, who called him Imouthes, came to identify him



with *Asklepios*, their god of healing. His temples or shrines of healing were called *Asklepiea*.

Sakkara, the original sacred city which Imhotep built and where he flourished, became an ancient Lourdes. People from throughout the then civilized world traveled there to be healed in some miraculous way by his divine spirit just as they now flock to Lourdes, France, for similar reasons. Those who came to the healing shrines left inscriptions eulogizing him. One says of him, "Who giveth life unto all men, the mighty one of wonders . . ."

Healing shrines were virtual medical libraries. They were depositories of healing methods and of medical and surgical instruction, as well as of magical arts and incantations. At Heliopolis, one such medical library was known as the "Home of Rolls," referring to the rolls of papyrus documents it contained. There is an inscription in the medical library of the temple of Edfu referring to its documents which states in part, "For the turning aside of the cause of disease."

At the sanctuary at Hermopolis there are Hermetic writings referring to the God Thoth as the inventor of healing formulas. The place was termed the "House of Life." In it the priests and laity practiced healing. Drugs of many kinds were used. Of the medications prescribed, some by our standards were loathsome—most, however, were wholesome. They employed castor oil, mint, myrrh, copper, lead, salt, fats, opium, turpentine, and many others.

The most effective means of transferring divine healing power to the sick was thought to be the *laying on of hands*. "The patient was approached and the right hand was extended open, the thumb and two fingers open and the other two closed, as often used in bless-

ing and bestowing vows, while the left hand had a maleficent influence No one was permitted to sit with legs crossed or hands clasped as such posture impeded what was going on."

The culture of Mesopotamia had its healing methods too, although there is not as much known about them as about the Egyptians'. Herodotus, the Greek historian, said that the sick were brought into the public square in Babylon, there they might seek counsel concerning their disease. More recent translations of cuneiform inscriptions on clay tablets confirm this account. The priests mostly served as physicians in old Sumer. The Code of Hammurabi (*circa* 2200 B.C.) mentions fees for physicians and the penalties imposed for malpractice.

The great library of Ashurbanipal, Assyria, had in its ruins, which were discovered in modern times, some thirty thousand fragments of clay documents. About eight hundred of these were in regard to medicine. However, the majority are yet to be translated. There were, it is evident, a large number of physicians at this time, but those who were not priests were not held in such high esteem.

In Assyria it was also taught that disease was caused by the intrusion of demons. A medical text gives a formula for their exorcism which we quote in part: "By the name of the Great Gods be ye exorcised! By Earth be ye exorcised!" Or the patient would say, "Depart, Normtor, black demon! I am the beloved of Bel (a god), depart from me!"

There were great advances in medicine and surgery by the later Greeks and Romans, though their physicians often studied in Egypt. But up to modern times what we shall term *magico-religious practices* still play a prominent part in certain systems of healing.



IN APPRECIATION

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

Ralph M. Lewis
Imperator

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Man Must Stop Glorifying Greed — or Perish

by ARNOLD TOYNBEE

DEVELOPMENT," meaning the erection of high buildings on urban sites, is a euphemism that camouflages the nature of this conspicuous contemporary activity. It is not development of either the potential productivity of nature or of the aggregate wealth of the human race—not to speak of human happiness. It is a disease of financial inflation; inflation is the nemesis of uninhibited greed; the "developer" is a parasite, fattening on a sick body social.

Recently I have had two disturbing encounters with "development" in two of the world's famous cities: in London, where I have lived since birth, and in Athens, which I have known since 1911. Within my lifetime, both Athens and London have been transformed to a degree making parts almost unrecognizable.

In the heart of one of London's largest residential areas is a street in which housewives from all around used to be able to do their shopping. The shopkeepers made their living by serving the local residents. The shopkeepers' employes made their living by doing their jobs. Thus employes, shopkeepers and residents all benefited.

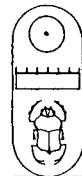
Suddenly, the sites of the shops were bought up, over the shopkeepers' heads, by a "developer"; the shops were pulled down; the storekeepers and their employes were deprived of their livelihood; the housewives were deprived of their shopping center.

The only potential gainer was the "developer."

I was in Athens in July. My business there takes me to a high point in the city's corrugated landscape. When my wife and I had finished our business in the high-up quarter, it had been our habit to climb still higher, in order to take our lunch in an open-air restaurant nearby. Here one could sit under the shade of a pine tree, enjoying a cool breeze, with the Acropolis in view far below, and beyond the Acropolis, the sparkling sea.

This July we had started to climb toward our intended destination when we were overtaken by a friend. "I know," she said, "where you are bound for. You are heading toward that restaurant that you used to enjoy so much, but I am sorry to have to tell you that it no longer exists. Its kitchen, as you will remember, was in an old building just across the street; but this building, together with the adjacent sites, has been bought up by a 'developer.' He has pulled everything down in order to put up a new high building."

Thus in Athens, as in London, the "developer" had been dealing devastation. The stage of this atrocious drama is worldwide, and the "developer" is the star villain of the piece. Yet he is only the star; we are all his fellow villains to the degree that is within our power. This common crime is the ruthless pursuit of profit, no matter how much suffering and loss and injustice are inflicted. The "developer" is simply the most successful and destructive



practitioner of this baneful trade. As such, he is a symbol of what has gone wrong with human affairs in our time.

What is this worldwide social malady? Its name is greed. Of course, every living creature is greedy; greed is another name for life; and, among all the living inhabitants of this planet's biosphere, mankind has by far the greatest capacity for indulging its greed when it puts its unique human intellectual ability at its subhuman greed's service.

Mankind, however, also has a unique spiritual intuition. We are aware that the indulgence of our common greed is not the true purpose of human life. Our spiritual leaders have all, with one voice, warned us against greed. Their warnings have been given by example, as well as by word. The Buddha voluntarily renounced the inheritance of a lucrative family business. The example set by Saint Francis is the one that we Westerners ought to take to heart with particular compunction, for Saint Francis is the only Westerner in that glorious company. The Buddha was an Indian, Lao-tse was a Chinese and Jesus, on whom Saint Francis modeled his light, was a Palestinian.

These revered spiritual leaders did not succeed in redeeming the majority of their fellow human beings from the servitude to greed from which the saints had liberated themselves. But, until recent times, the saints' example did make the rest of us ashamed when we failed to live up to the saints' standards. We were still greedy for material wealth, but we did not admire our greed; we admired the saints' conquest of their own greed.

Industrial Revolution

In the industrial revolution, we Westerners made a momentous break with mankind's past. The superficial new departure was the mechanization of the production of material goods; the fundamental new departure was a reversal of traditional ideals and objectives. Instead of continuing to be ashamed of our greed, we now glorified it. We made the satisfaction of it our paramount objective, and we took the degree of our success in satisfying our greed as being the ultimate test of our success in life. When, in this competi-

tion for material wealth, we drove our weaker neighbors to the wall, we were not abashed; for we had persuaded ourselves that, in ruthlessly pursuing its own material interests, a people was doing the best possible service to mankind as a whole.

It has taken less than two centuries, reckoning from the industrial revolution's starting date, to demonstrate that the modern objective is unattainable (we knew all the time, in our hearts, that the pursuit of it was immoral). An endless growth of material affluence is impossible in a biosphere that is inexorably finite.

Our biosphere is a thin film of water, soil and air enveloping the surface of our planet. Its volume and its irreplaceable resources are limited. It could easily be made uninhabitable by a perverse exercise of the material power which man has now acquired, working together with his rejection of the traditional restraints on his greed. If he lets his greed lure him into wrecking the biosphere he will destroy his own kind as well as all other species of living creatures.

In order to keep the biosphere habitable, we and our descendants will have to stop following the example of Pietro Bernardone, the materially successful 12th century wholesale clothier; we shall have to begin to follow the example of Pietro's son Francesco—Saint Francis . . .

Modern man, armed with his mechanized technology, now has it in his power to wreck the biosphere if he so chooses. But, besides being a greedy technologist, man is a soul. He does not live in the biosphere exclusively; he also lives in the "noosphere"—the world of the spirit; and the noosphere, unlike the biosphere, is boundless; for the life of the spirit is not a prisoner of the three-dimensional material world. The sages and saints have opened for us a door through which we can break our way into spiritual infinity. If mankind is going to give itself a future, this, surely, is the road along which it will be found.

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ESTABLISHING CONSTRUCTIVE HABITS

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

HABITS ARE SO much a part of our lives that we seldom stop to think of how many things we do habitually, or if we do stop to think we seldom think of *constructive* habits. Usually we place emphasis on habits we would be better without. Oddly enough, this is a negative attitude. What we should concentrate upon more is the establishing of good habits.

Why are we so concerned with habits? A great deal of our lives is regulated by the habit patterns we have established in our lifetime. We are literally creatures of habit. Much of what we do is directed by our habit patterns, which lie on a level of consciousness below objective awareness. Whenever we find ourselves uncomfortable or irritated by environment, usually a close analysis of the situation indicates that something in our environment is not in sympathy or in harmony with our habit system.

As individuals approach and pass middle age, they became annoyed with many events in their environment. When we were young, our parents found our behavior annoying. As we advance in years, we in turn find the behavior and attitudes of younger people equally annoying. What is done by the younger generation is not necessarily in error or in any sense morally wrong, but these new forms of behavior or attitudes are so contrary to our habit patterns that we cannot readily adapt ourselves to the activities of the younger generation.

We should realize that what they are doing is the result of their own experiences and the development of their own habit patterns. In future years new habit patterns of other people will be equally annoying to them. Environment in its ceaseless change may disturb their methods and procedures of life, the habit patterns which they will build up over the years.

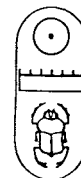
When environment interferes with our established systems of thinking, living, working, and playing, we must realize that our habit patterns can be changed. Modification of those patterns may assist us in living a happier and more fruitful life. To be in an environment where there is a great deal of activity is annoying to those who live a sedentary life and, of course, the opposite is true. We do not have to remake ourselves entirely or gain a totally different point of view, but we should realize that the habits we develop are tools to assist us in living. We should never become slaves to habits, whether those habits be considered morally or socially good or bad.

Although our bad habits seem to predominate, we should be reminded that sometimes our good habits cause us to fail to derive from living the satisfaction we should. If what we believe to be a good habit restricts us, then possibly that habit needs renovation as much as some of the habits which we feel are negative.

Habit patterns can be changed by directly bringing your interest to bear upon different situations. If your habits have caused you to feel that you have lost touch with conditions about you, it will take definite determination on your part to devote some of your time to activities that will change your point of view. The next time you have a desire to break a habit that you feel may be annoying or not constructive to your health or well-being, determine to establish a new habit. Select an activity that you enjoy and direct yourself systematically toward establishing a pattern to bring about that particular end.

If as much effort were directed toward creating constructive habits as is directed toward breaking undesirable habit patterns, life in itself would be more satisfying. Whenever effort is directed toward a creative end instead of merely trying to do away with something that already exists, we are drawing upon the constructive potentialities of our own being.

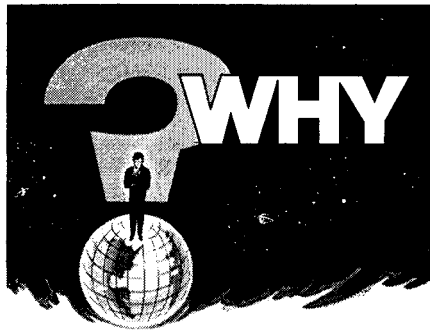
The human entity was made to be creative, made to draw upon the ceaseless energy of the vital life force that flows through us. To channel that force into constructive effort, into developing



attitudes and behavior that bring us a degree of satisfaction and interest in the world about us, is to utilize the forces that lie within us for a constructive and worthwhile purpose. On the other hand, to strive constantly to break up our habit patterns as they exist today without trying to replace them is to cause us eventually to become morose, pessimistic, and ill-adapted to the environment of which we are a part.

There is no simple key or solution to the breaking of habits or the establishing of new ones. The process requires effort on our part, interest in the world about us, and interest that we should direct to our own selves. These interests stimulate the divine essence with us. To the extent that we use the forces of our inner selves, we attune ourselves to those values and those principles that have permanent and eternal endurance.

▽ △ ▽



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why does not the Rosicrucian Order, AMORC, teach astrology?

ANSWER:

Many members of the Rosicrucian Order are interested in astrology and they study the subject in its many forms of presentation. There are also many members who are interested in the study of languages, mathematics, and accounting, for example, yet AMORC does not teach these subjects. The teachings of the Order are quite diversified, but there are some subjects which are

outside the scope and purpose of the Order, and astrology is one of these.

Astrology is an ancient subject. Its basic concepts can be traced back to the Chaldeans. However, it is not an absolute science because commingled with its scientific aspects are many speculations which do not lend themselves to objective analysis. Of course, there are many other subjects that are taught which admittedly are also speculative, but they do make possible serious attempts for an empirical, that is, factual examination.

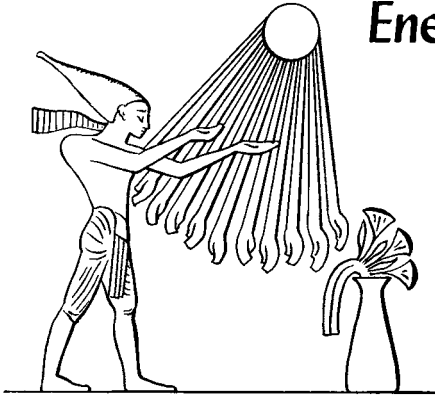
Today, more and more academic science is inquiring into the effects of different energies from space and their possible effects upon the human organism. We do know that the sun's solar flares and the moon's gravitation exert an influence upon the earth. It is further believed that the earth's magnetic rays are likewise affected by the sun and moon and possibly the planets. These in turn, it is assumed, may affect the human nervous system and the endocrine glands. If they do, there would be a definite effect upon the human emotions. This is all subject to scientific investigation.

But when it comes to predicting determinative acts in specific detail on the part of individuals as the result of planetary influence, then we do enter a wholly speculative realm which offers no positive means of scientific substantiation as yet. It is for this reason that astrology is left by AMORC to the individual's choice and is not made an obligatory study of the Rosicrucian teachings.

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Energy—the Power of Life

by BRIAN W. DOYLE, F. R. C.



IN THE Rosicrucian teachings we learn that each cell of the body possesses a consciousness all its own. Knowing this is a powerful factor in our lives because inevitably there will be times when we require additional energy and power to see us through a crisis or a particular task. Certainly for the student who is interested in drawing on the psychic power within him, this is a vital principle and one which mystics have understood for centuries.

All of life is bound together by a potent energy, a compelling force that weaves its way through every form of life sustaining it, nourishing it, and urging it on to fulfillment, or completion. It can be seen working quietly in all mineral, vegetable, and animal life. This great energy and power has been working silently in all forms of life ever since the first speck of protoplasm dwelt in the waters that covered the earth.

There are certain creepers in the garden whose tendrils will grow along the surface of the soil looking for something, often your best plants, to wrap themselves around. If you place a stake in the ground, the creeper will pursue it; move the stake, and the creeper will alter its direction toward it. It seems as if a life force urges the creeper to completion and realisation.

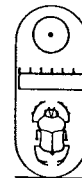
The same can be seen in *animal life*, which is marked significantly from the amoeba upward. McDougall illustrates this wonderfully well in the *Romance of the Swallow*: This lively, beautiful bird takes up her abode under the eaves

of a village church or, if you are lucky, the ledge of your bedroom window. She meets her mate, builds her nest, lays her eggs, and sits patiently until the young are hatched. Then equally as patiently she feeds them until they are able to fend for themselves. The time then comes when the impelling life force within urges her southward; over many miles of land and sea she will fly to her winter home. When the spring comes, the same life force will call her back to the same place to begin another cycle, responding rhythmically to the laws of her being.

Should circumstances try to interfere with her response to this urge, she will double her efforts to obey it. If her nest is destroyed, she will build another. Rob her of her eggs, and she will lay others. Attack her young and she will protect them with all her energy. Imprison her, and when she hears the mysterious call southward she will beat against the bars of her cage until she escapes or is exhausted. Rob her of her mate, and she will pine and possibly die. No one can doubt that she feels an urge toward self-realisation. I believe this example clearly shows the indomitable life urge which permeates all living things.

Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, once said, "All living things are compelled to live." When we consider man, the urge is more compelling still. If we cut a finger, there is an immediate reaction of the physical organism to restore the injury and create new tissues to bring the affected part back into the harmonious stream of the rhythm of our being.

Whatever happens, this power is always there, seeking expression, movement; it is never static. Repress it, and it will make its power felt in unpleasant ways such as dreams, depression, fan-



tasies, morbid curiosities, and even nervous disorders.

The human being soon learns to harness this power, to transform this wonderful energy. In fact man becomes a transmitter.

Within each human being is this dual urge to emit and absorb—to learn and apply. Physically we express ourselves; spiritually there is a craving for God—a continual flow of energy, back and forth.

This may be seen when the primitive man bowed before his idol or when the great mystic Saint Augustine cried out, "Thou hast made us for thyself and our hearts are restless till they find their rest in thee." Both are symptoms of the same yearning—man's urge to seek a union with the Cosmic, with the spirit of God.

This impelling urge is universal and basic to all forms of life, and what is more it should be respected, for it is a privilege to have that great quality which surpasses all others, namely, *consciousness*.

Why is it that we are slow to recognize our fundamental need of God? When we are physically tired, we yield to the urge to rest. When we feel the need of companionship, we seek our fellowmen. We know what troubles us and we do something about it; yet it seems so much more difficult to diagnose the "unrest of the soul."

If a man's body is out of harmony with its environment, we call him *ill*; if a man's mental faculties are out of harmony with his environment, we call him *neurotic* or *mentally ill*; but when a man's soul is out of harmony with its environment—or, in other words, God—we do not think of him as abnormal. There are many individuals who have no idea what is wrong with them, yet find the peace and harmony they seek in a return to God or whatever name they wish to give the Deity, without Whom they can never experience the fullness of life and the purpose of being.

Someone once confided in me that there were times in his life when he was overcome with the ebb and flow of life, he was overwhelmed with the vastness of life and nature—it all seemed so awesome, so big! He later told me

that he had found the answer in the Rosicrucian teachings which say, "all things are becoming." This changed his ideas and he realised that the power behind the great *movement* throughout nature is God's spirit quietly impelling all of life toward self-awareness.

The voice that urges us to satisfy the hunger of the soul calls to us in many ways. It makes itself heard through beauty. The poet Wordsworth heard it and said, "I have felt a presence that disturbs me with joy of elevated thoughts."

Service

It will come to others, not as it comes to poets. In a thousand ways its serene call may be heard: To the scientist, through the orderliness of the universe, through the laws of logic and calculation; to surgeons and men of medicine, through their love of healing. To others, it will come through the love one has for another, a love greater than life. To another, it will come not during the golden moment of love's holiday but in the hour of sorrow when a little life is released from its pain and borne back to the heart of God. To others it will come in the sunset years; to another in a never-to-be-forgotten moment of silence changing the whole course of life.

It will come to those who work in the home, in ministering to little children in the many quiet acts of service and love; to all women in the fulfillment of the laws of their being; to all men, calling them to live a noble life.

In a thousand ways in all the things we do, the things we see, the people we meet, God is there. Truth, love, and beauty are trying to break through. So when you feel restless, never despair, for you will know it is the urge of this power trying to sweep you into harmony with His will and with the noble, true things of life.

In our still quiet moments, I believe it is possible to have a communion with the Cosmic, a communion so thorough that all the highest tendencies of the personality will gather together during this unforgettable moment. When this happens you will know that there has been added to your body something you cannot see, something which speaks to you but in a way that is different from your senses. As the years are added to

your life, you will get to know it better, and you will realise with joy that you are the link uniting Divinity with matter.

The power I speak of is *not* the power of worldly men—the power that corrupts. The power I speak of is the power of holiness, the power that motivates true love—the love that finds form in music, painting, poetry, and work. Such love is divine and beneficent beyond words. I recall with delight a potent principle expounded by Elbert Hubbard who said, “There is a secret that will cause no thrill save in the heart of those who already know it, that secret is ‘let motion equal emotion.’”

What a powerful principle this is: “Let motion equal emotion!” It tells us to balance the great energy which permeates our being and which pervades the universe. It calls our attention to the myriad forms that exist in the atmosphere, the hydrosphere, and the lithosphere—the air, the water, and the rocks—which are the stage for nature’s eternal programme of becoming.

In nature everything is alive, vibrates, it is either coming or going, it has been or is becoming. Nothing is static. It is the business of nature to attract and repel, to give and take. Can you see the wonderful partnership man has with nature? He takes in oxygen and gives off carbon dioxide, plants take in the carbon dioxide and give off oxygen—something we take for granted, but what a gigantic partnership! Everything is in motion; there is an ebb and flow, action and reaction, cause and effect, all combined to make our life on earth possible.

This leads us to consider one very important point—that man is the transformer of all this wonderful energy. As young children the energy within us is produced very quickly and the wise parent knowing the need to expend such energy will direct the child’s attention to the sports field or some robust activity. There, the child will find an outlet for his energy and, having let off steam in some field event, equilibrium in the young body will result. To be healthy, well, and happy, every parent and schoolteacher knows that real work

must be done with the hands as well as the head.

Throughout our lives we harbour energies within ourselves that we seldom use. We often recognise these as “second wind,” but there are other strata of energy besides that first glimpse of this little-used power. Energy is related in the vast dimensions of time to every sphere of life and is the greatest commodity we have, because everything we accomplish is done in that fleeting moment called *now*.

Energy is time used wisely or unwisely. It is up to us whether we make *sense* or *nonsense* of it. We are more conscious of energy being used first in the physical, then in the mental and spiritual realms of living.

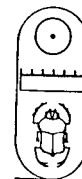
Our Physical Energy. In all work which requires physical effort such as gymnastics, football, and swimming, we use controlled energy by scientific application, training, and proper use. In all games and muscular work we expend this physical energy which we guide with our intelligence.

Our Mental Energy. In this twentieth century we now have more time in which to direct our mental energies. Computers, electronic machines, and other time-saving calculators have given us more valuable time in which to apply our energies to other creative projects.

Our Spiritual Energy. The boundless power of spiritual serenity is available to all of us. It is our source of good will, self-confidence, and inner strength. We are thus able to accomplish difficult tasks easily and put extra effort into everything we do.

We use our energies in thought, word, and deed. Nothing is accomplished without this wonderful infinite power we call *energy*. Man is also the manipulator of this creative force and is able to turn his weakness into strength by intelligent direction. Two very prominent men in England’s history, H. M. King George VI and Sir Winston Churchill, had speech impediments. I remember as a young man having the pleasure of listening to King George in one of his few speeches, and to Mr. Churchill too in the House of Commons defending his Government’s policy.

(continued overleaf)



Both men knew they had to overcome their serious speech handicap. They acted, persevered, and won.

By far the greatest debilitants of nearly everyone's energy are *worry* and *fear* which prevent them from positive action. The advice often given is, "Do not worry." Yet we know it is a very simple matter to offer this advice to someone else but it is infinitely more difficult to apply it to oneself. Worry and fear insidiously exaggerate if we allow them to run wild.

Thought is energy, and negative unwanted thought is replaced by good healthy positive thought. Are you troubled? Analyse the source of your discomfort; break it down so that you fully understand it. If it is something that is inevitable and you cannot change it, try to stop worrying about it. If it is something you can alter, then do so instead of worrying. Worry is a form of fear, and we fear and worry about those things we know little or nothing about. Find out all you can about your work, the people around you, your environment and yourself, and you will have no reason to fear. To quote William McDougall again, ". . . fear once aroused haunts the mind; it comes back alike in dreams and in waking life bringing with it vivid memories of the terrifying impression. It is thus the great inhibitor of action and future action. . . ."

In the mature years of life the energy which propelled and guided us in our early physical and mental pursuits, now less robust but equally compelling still seeking expression especially in the lives of those who devote themselves to philosophy and mysticism, finds that

expression in the sphere of psychic development and spiritual unfoldment.

Our energies will serve us if we use them wisely and intelligently. To recall Elbert Hubbard's wise words: "Motion must equal emotion"; in other words, if you study you must express what you are learning, you must teach, write, or create. Your *expression* must equal your *impression*.

This remarkable principle is so closely associated with one other great cosmic principle that I am compelled to bring it to your attention. We saw earlier that energy is never wasted or used up. It is never static, it is always becoming. So it is with everything we do, and one of the guides and rules by which we conduct ourselves is clearly written in the great law of AMRA. If you receive any gift or if joy and happiness come to you, you must pass them along. If you fail to do so, you obstruct the divine current, and as every mystic knows this is the "cardinal sin." No one would think of preventing the flow of traffic through a busy high street; likewise the wise student will not obstruct the creative life-giving energies that permeate his being and those around him, but he will offer intelligent direction.

Most sickness comes from failure to create a balance in the human organism. When you inhale, you exhale—it is a law of your being. Likewise, if we are to fulfill the great principle spoken of earlier, we must work and play, study and laugh, love and labour, exercise and rest, and let "motion equal emotion." Thus will the wonderful creative energies of the Cosmic become the power of your life.



For Better Understanding

The meaning of a term is often the key to the proper understanding of some technique or specialized study. Various sciences and arts have their own evolved terms. Time has developed certain Rosicrucian words or terms that convey important truths in a simple and effective way. These terms are arranged alphabetically in a concise ROSICRUCIAN GLOSSARY—a convenient and economical aid for Rosicrucian students. Price: \$1.50 (13/- sterling).

ROSICRUCIAN SUPPLY BUREAU, ROSICRUCIAN PARK,
SAN JOSE, CALIFORNIA 95191, U. S. A.

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To Smile

by ARTHUR J. FETTIG

SMILE, you are on Candid Camera!" Is that a reason to smile? Because thousands of people you don't even know might be watching you? Ridiculous! Smile, yes, but not just because you are on TV! You are on Live and in living color to everyone you see every day, and smiling is one of the most important things you can do.

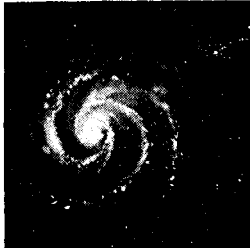
Webster says this about a smile, "to show pleasure, amusement, affection, irony, . . ." To me, a smile is in reality an indication as to what kind of person you are. If you smile, then you are using an outward sign to show an inward glow.

Last week I went out on a call with one of the most successful salesmen I know. He smiles a lot. He smiled as he delivered his sales message and I noticed that the customer was smiling right back at him. Smiles are contagious. Watch someone smile with a smile that you feel is sincere, and sure enough pretty soon you will catch yourself smiling too!

It is also a well-known fact that it takes a lot fewer muscles to smile than to frown; then follow your impulse and wear the expression that is the least wearing. When you start thinking happy thoughts, pretty soon the whole world around you seems like a better place. Real living calls for a great deal of smiling! Smiling is enjoying, and what kind of life are you living if it does not involve a great deal of enjoying.

Counting one's blessings also brings on a great deal of sincere smiling. Do not go looking around you at all of the things you do not have. Look at what you have, enjoy it, and smile over it. Try it and see!

Rose-Croix University—June 25 - July 14



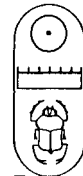
Man's Cosmic Relationship

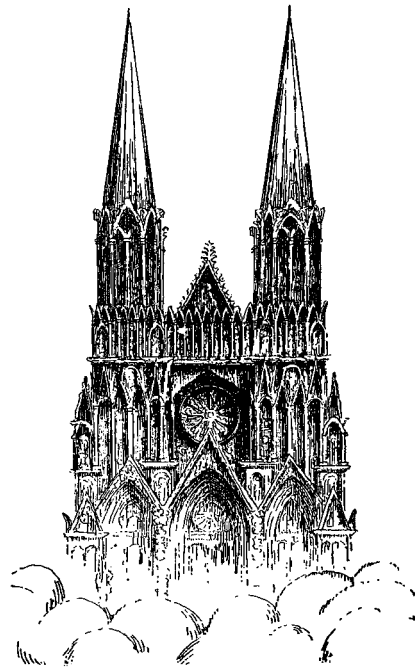
July 2 - July 7, 1973

There is a serious investigation, in our times, of life on other worlds—perhaps of beings beyond the intelligence of man. In centuries past, theology insisted in its claims that the earth was the principal theater of all man's activity. Now, however, man's vision is raised beyond the limitation of the earth. It is focused upon the Cosmos as a whole. But to experience our cosmic relationship it is necessary for us, first, to have more of an understanding about these other vast celestial bodies—the galaxies and their numerous worlds. This course in *astronomy* is fascinating and instructive. It causes you to have an intimate relationship with infinite reality, of which we are a microcosmic part. For more information about this and other courses, write:

**The Registrar, Rose-Croix University, Rosicrucian Park
San Jose, California 95191, U. S. A.**

— All active members of AMORC are eligible to attend —





The Celestial Sanctum

PROJECT A PURPOSE

by CHRIS. R. WARNKEN, F. R. C.

Most everyone has at one time or another become bored with life or frustrated by its vicissitudes, if not discouraged by the seeming hopelessness of daily life. Some have even confronted themselves with the depressing question, "What good am I?" or "Why am I here?" Chances are that they never received a satisfying answer. They wanted someone or some power to discover their destiny for them. Rest assured, there is a place for every human being in the scheme of things; biological laws notwithstanding, there are no accidents!

Consider the millions upon millions of persons throughout the world who, generation after generation, find some useful work to do. Despite the universal inequities of compensation, the millions who are always unemployed, the overwhelming majority of mankind *does* find some necessary work or service to

contribute toward the functioning of the human family. If this were not so, we would soon cease to be. One need only recall the drastic effects upon society when one single but powerful labor force decides upon work stoppage to attain its goal. It is not our intent to explore the pros and cons of labor methods at this time; we seek only to emphasize that each of us has work to do and that none of us is superfluous.

Among those of us who work, many types of motivation are found. Those of the largest group by far work primarily, if not solely, to earn sustenance for themselves and their families. It is not surprising that it is in this same largest group that one finds many of those bored, frustrated, and discouraged individuals mentioned in our opening statement. While it is true that each of us is responsible to feed, clothe, and house himself, it is not necessarily true that this responsibility is the only excuse for working. If nothing more, such a motivation is purely selfish.

Whether realized or not, the entrance of most of us upon this earth scene was accompanied by modern scientific procedures, humanitarian and sanitary conditions, and legal protective measures which have been developed and continually improved by individuals who have had far more than a pecuniary interest in their work. They were motivated by an intense desire and drive to help make this a better world in those areas where they possessed special interest and ability. Hopefully, they have been rewarded by better compensation, but the important point to remember is their *motivation*.

A wise man once said that the secret of career success was to do always, and cheerfully, only two percent more than your job required. The employer wants success just as does the employee. If the employee demonstrates more than minimal interest in the employer, this will generate in turn special interest of the employer in the employee. As soon as selfishness is removed, the way is prepared for a better relationship and happiness for both. We must forget the adage that "the world owes us a living." It owes us nothing! We have taken everything for granted since infancy. Remember that all of our advantages

were provided for us by others. What have we returned to society as an expression of appreciation? It is time that we project a purpose and give ourselves a proud reason for arising each morning to face the world.

“What can *I* do?” Read any newspaper or listen to the news and learn of the many crushing problems with which man is faced today and for which, to date, no solutions have been found. If you do not have the scientific education and ability, the management know-how, or the political acumen to solve such problems, remember that those who do have these qualifications need the same simpler products and services in their daily lives as others, and that perhaps you have a special talent that can contribute to their comfort in order that they may better grapple with the larger problems. Throughout history man has been solving his problems and he will continue to do so. But mankind is a team on which each member should play an important part. No work is unimportant, and the reason it is done is even more important.

Play a game! Project a purpose! Look carefully, listen carefully, and discover something in this world that is in need of improvement. It need not be some great and complex electronic monster—it may be a simpler, more sanitary way to seal an envelope! Search for and learn of the great questions of the world that still await answers. What can be done about poverty, disease, ecology? Perhaps a better understanding of the problems may contribute to an earlier solution by the experts. There is something that *you* can do—find it! Do not make the mistake of thinking that you are not qualified to help. Ideas may come to anyone, absolutely anyone, and especially to those who want sincerely to contribute toward a better world.

Not all of the needs of the world are things! Most of us can discover in just a few minutes the desperate need for

friendliness, sympathy, encouragement, and tolerance. Even the poorest of us may become expert in sharing a little of these attributes. It may require some practice until we get the swing of it, but it will be found to be just as welcome as any other talent. It may develop that in this particular area you are more adept and expert than the most prominent scientists and statesmen. Perhaps your special talent may be an amazing ability to instill confidence in those who possess great knowledge for mankind but lack faith in their ability to serve. Yes, there is something constructive for you to do.

Life can be revolutionized from a humdrum routine of daily existence that is monotonous and boring into an exciting adventure that begins as a search for a purpose and then races against time to accomplish the endless plans for contributing bits of improvement to this world for the benefit of our fellowman. Everyone knows of the needs to be met, the wrongs to be righted, the ideals to be sought. But no one person has the talent or wisdom to provide *all* of the answers, and no one has the right to disqualify himself as an important contributor. Each of us is placed upon this earth for a reason—a good reason. It is our individual responsibility to discover that reason, and we can show our acceptance of that responsibility when we project a purpose.

The Celestial Sanctum

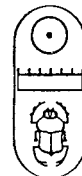
is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may 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 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Gratitude is the sign of noble souls.

—AESOP'S FABLES

[17]



A New Adventure for Scientists

by BILL D. SCHUL

*The study of man's
inner domain*

THE FRINGE of consciousness in which the human mind listens to the music of the spheres and gains mystical vision may well be the state of awareness which has produced much of the world's great literature and many of its most important scientific breakthroughs.

This is the vision of Dr. Elmer Green, Director of the Psychophysiological Laboratory at The Menninger Foundation, Topeka, Kansas, and it is shared by a growing number of eminent scientists who believe the greatest adventure of man is his own inner domain.

Brain-wave research, currently under way at a number of universities and medical centers, has led scientists in pursuit of an elusive brain-wave pattern which may hold the key to the understanding of spiritual states, creativity, and the intuitive levels of the mind.

As the result of technological advances of recent years, electronic equipment has been developed which is sensitive enough to monitor the electrical activity of the brain. Known as an *electroencephalograph* (EEG), this device picks up the brain signals and translates them to a graph chart. Four brain-wave patterns have been distinguished which take place within a total energy spectrum of zero to forty cycles per second.

According to Dr. Stanley Krippner, Director of the Dream Laboratory at the Maimonides Medical Center in Brooklyn, New York, the higher the number of cycles, the more involved is the brain with external stimuli; the more inwardly directed is the mind, the lower the number of cycles.

When the mind races from one observation to another, twelve to forty



cycles are produced and this band is classified as *beta*. The more relaxed problem-solving pace of eight to twelve cycles is known as *alpha*. The pattern of from five to eight brain rhythms is known as *theta*—the twilight zone of consciousness where the mind seems to move beyond the reason to the intuitive level. Below five cycles, consciousness gives way to sleep, or *delta*.

I was told by Dr. Tomio Hirai of Tokyo University, during his recent visit to the United States, that tests of persons who have demonstrated an ability to alter consciousness at will—including veteran Zen and Yoga meditators—have revealed mental shifts from the normal beta-alpha patterns to a high percentage of alpha and on to theta waves as they tune out the world and explore their own inner spaces.

Most brain-wave research has centered around alpha waves, a pattern produced in varying degrees by everyone and easily traceable on the EEG. Through visual or auditory feedback devices allowing the subject to know instantly how he is doing, subjects have learned to increase their percentage of alpha waves. And while the scientists are enthusiastic about its training potentialities—improved concentration, relief of tension, educational possibilities, and a wide range of physiological and psychological implications—it is the mysterious theta wave which offers the provocative challenge.

The excitement grows out of recent laboratory testing of trained Zen and Yoga practitioners who have indeed

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demonstrated their ability to assert mind over matter. Wired to electronic machines which measured their temperatures, skin-potentials, heart rates, respirations, and brain waves, they exhibited by sheer force of mind profound trance states, reduced body temperature, raised and lowered blood pressures, slowed and even stopped heart activity and, in general, controlled physiological functions thought to be beyond the reach of the conscious mind.

The EEG readings from these sessions revealed that this physical and mental control was dependent upon the subject's ability to produce brain waves in the alpha-theta zone.

The question then became whether subjects without the many years of training in mental discipline could learn to exercise voluntary control over theta waves. Although it was known that subjects enter the theta zone in passing from the contemplative state of alpha to the sleep state of delta, it was questioned whether they could remain in the zone long enough to develop perception of it.

Hypnogogic Imagery

Theta was demonstrated by Dr. Charles Tart at the University of California to be the brain-wave pattern of the mind-producing hypnogogic imagery—the visionary observations which occur between the conscious and dream states. Cases on record gave a certain documentation to this mental state as being productive of some of the most profound writings and scientific discoveries. One of the more famous cases accredited to hypnogogic imagery was Einstein's statement that he did not reason out the theory of relativity but that "it came to me." In his writings, Aldous Huxley frequently mentioned his self-induced state of "reverie," in which his best insights came when his rational mind was asleep and the intuitive took over.

Kekule spoke of a series of deep reveries which led to his theory of molecular construction. The last of his series of unusual dreams, which has been called "the most brilliant piece of prediction to be found in the whole range of organic chemistry," led to the

revolutionary proposal that some organic compounds occur in closed rings. It is small wonder that he urged his contemporaries in science, "Let us learn to dream, gentlemen."

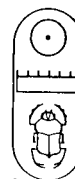
Many other creative people have described states of reverie in which solutions and inspirations have come to consciousness. Robert Louis Stevenson's ability to dream publishable plots by commanding "the brownies" of his mind to furnish him with a story is well known. Well known, too, is Poincaré's description of mathematical ideas rising in clouds, dancing before him, and colliding and combining into the first Fuchsian functions as he lay in bed awaiting sleep.

"There are literally hundreds of anecdotes," Dr. Green said, "which show, beyond doubt, that in some way not yet perfectly understood, reverie, hypnogogic imagery, and creativity are associated."

Training

In a paper entitled "Voluntary Control of Internal States," presented at the 1969 International Congress of Cybernetics in London, Dr. Green stated, "It may be asked at this point 'What reason is there to believe that just because low-frequency alpha and theta waves have been found to be associated in some people with reverie and hypnogogic imagery, the reverse will be true, that training a subject to achieve, or produce, theta waves or low-frequency alpha, a purely physiological accomplishment, will bring about a state of reverie in which hypnogogic-like images and other such phenomena will appear?'"

Dr. Green has answered his own question by successfully training an experimental group in the production of theta waves. Speaking of this group in the paper mentioned above, Dr. Green said, "hypnogogic, awake, dream-like images have been observed by a number of pilot subjects in conjunction with periods of theta rhythm and low-frequency alpha waves." And describing one of the methods for measuring brain-wave patterns, he stated, "The fifth bar rises to the top when the subject produces continuous theta waves for a ten-second period. One pilot subject



could essentially do this, and could communicate verbally during trains of theta.”

Charles Honorton, a parapsychologist with the Dream Laboratory at Maimonides Medical Center, reports success in training subjects in the alpha-theta zone, and he noted a correspondence between persons able to produce low-frequency alpha and theta waves and those who demonstrate extrasensory perception.

Dr. Barbara Brown, Chief of Experimental Physiology at the Veterans Hospital in Sepulveda, California, one of BFT's pioneers, is also working with theta waves and believes that the training can enhance awareness, facilitate memory, and lead to tremendous increases in the efficiency with which the mind works.

One of the veteran yogis who has undergone rigorous testing in a number of laboratories in the United States and several other countries, Swami H. H. Rama, told me, “Training in theta waves can be very helpful to the Western mind. You see, one cannot gain access to higher consciousness—what you might call the intuitive mind—until he learns to set aside the reason. The reason that one arrives briefly in this state between waking and sleep is that the rational processes of the mind are

giving up, falling asleep, and, very fleetingly, the intuitive is seen. The goal is to move into that state while retaining awareness. I believe that training in theta patterns can help accomplish this.”

At Menninger's, under the surveillance of a group of scientists, Swami Rama moved rapidly from beta to high-frequency alpha, low-frequency alpha and theta while remaining conscious and verbally in communication with those present.

As the state of mind associated with the production of theta waves is compared with the Yoga goal of *samadhi*, the Zen goal of *satori*, the mystical vision, and the state of creativity of many outstanding thinkers, it is not too difficult to understand the excitement of scientists in its investigation and application.

In his conclusion to the paper mentioned earlier, Dr. Green sums up the hopes of those working in the field in stating, “Perhaps the most significant thing which may be facilitated through training in the voluntary control of internal states is the establishment of a Tranquility Base, not in outer space but in inner space, on, or within the lunar being of man. When that is accomplished, we venture to guess, exploration in the solar being will truly begin.”

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-fifth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75 cents (6/7 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U. S. A.

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Cover Outer gateway to the great Hindu Jagannath Temple located at Puri in Eastern India. This is considered by Hindus to be one of the four holiest spots in India and is unique in that it serves all castes and Hindu sects. Over six thousand priests and attendants live within the temple walls to serve the millions of pilgrims who come here each year. The main temple was built about A.D. 1000. It was from the name of this temple that the English word *Juggernaut* was derived.



(Photo by Edward Russell)

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

THE SECRET OF PRAYING

THE ROSICRUCIAN organization is not primarily one for the study of religion; its study does introduce the philosophy of religious principles but merely as one of its subjects. The Order does not attempt to establish a new religion or a new church. In its many centuries of activities in all countries, it is still looked upon and considered as a fraternal organization, and not as a religion.

It does not ask its members to leave their individual churches nor to change their religions. We are happy in the fact that we have both Protestants and Roman Catholics in our organization, as well as Jews and Gentiles, and those of every denomination. We have rabbis who are still in charge of their synagogues and Episcopalian clergymen who are active in their congregations. They all carry on their ecclesiastical work without any feeling of embarrassment in their connection with the Rosicrucian organization.

We encourage our members to support the church of their choice even though they may not agree with everything the church might say, because, unquestionably, the churches are doing a good work and need the support of every moral, upright, law-abiding citizen, but despite this attitude toward all religions, that of tolerance and kind feeling, we have a duty, as an organization devoted to the revelation of suppressed knowledge, as an organization constantly digging up new and old information.

We are digging in every sense of the word, for it is our duty to reveal that knowledge which has been kept away from the masses, to reveal the truth even in the form of criticism of certain standards; therefore, what I am going to state in regard to praying should not be taken as criticism of any particular denomination or religion, but of all systems that might be included. I am

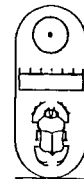


not saying it in a destructive sense but *constructively* so that you may benefit by the statements.

Praying is one of the most diversified customs and habits we find throughout the world, and there are various forms of praying. The methods of praying used by the Jewish or Christian religions are little known in the newer parts of the world. These methods so familiar to us are like hidden secrets to the average being on the face of the earth; and still these other beings have had prayers and systems of praying for ages, and they look upon their systems, their methods, just as you look upon yours, and perhaps with even a better viewpoint.

I am very well acquainted with the fact that in America today the most popular questions being put forward in all religious sermons and ecclesiastical discussions, in all of the columns of religious magazines and in the talks over the radio on religion, are: "Is prayer efficacious? Are prayers ever answered? Can we depend upon prayers being answered?" Those are the popular questions in this Western world.

Among the Orientals and that large portion of the population representing the countries of Asia, Europe, and Australasia, we find such questions



never being asked. With their old systems of praying, their old methods of praying, there is little doubt in their minds as to the value of prayer. It is only here in the Occidental world, where prayer is supposed to be the most highly evolved in its nature and methods, that we have the paradoxical situation or find these highly evolved people doubting the value of prayer. There is some reason for this and that is one of the points I want to touch upon briefly.

We find in all of the foreign countries and among the so-called Orientals, which include that great mass of humanity known as pagans and heathens, that prayer is a very holy, sacred, rigid, systematic, devout thing. It is not an occasional thing. It is not a convenience, but very often a considerable inconvenience at times. If you, for instance, had to pray definitely so many times a day, two or three times, and each time you prayed you had to stop wherever you were and go to the nearest prayer wheel and stand for one or two hours while your prayer went around that wheel, you would find it an inconvenience; but in the Occidental world prayer is convenient inasmuch as it is only used when needed, and then only badly used.

The man who thinks he never needs to pray, prays only when he gets into trouble, and then suddenly remembers there is a God, and says, "O God, please help me." That is a prayer of convenience. There is too much of this in the Occidental world, and none of it in the Oriental world, and why? In the first place, despite the fact that the Occidental world is so largely Christian and so largely Jewish (both religions having wonderful prayers) and despite the fact that Jesus, as a leader of the Christian religion, pointed out definitely how to pray and gave a beautiful example as a standard, praying on the part of Occidental people today is unsystematic, is very little understood, and therefore highly inefficient.

To Whom To Pray

I am going to take that form of prayer which is used in the Christian system as the first one to criticize, and please keep in mind what I said in my introductory remarks. We have a peculiar situation.

We have first of all the problem of knowing to whom we are praying. This is something that the Oriental people do not have. Even the pagan, who builds his wooden or stone statue, knows to whom he is praying and never has to puzzle over it, and so it is with those who have a God that is ethereal, like the Buddhist or Islamic gods or any of the gods of the Oriental religions. They may be different gods, but nevertheless they are definite to these people, and there is never any doubt in their minds as to whom they are praying.

Even the great ecclesiastics today admit it is difficult to think conveniently of God in the triune nature—three heads, three bodies—three in one, and in order that you may pray and that prayer should be efficient the first requisite is that you be as definite in your conception of the one to whom you are praying as you are definite in your problem.

If you found that some great problem, or obstacle, could be solved or eliminated or taken care of by your going to a certain individual and asking him, pleading with him, to remove that obstacle, to give you back your health, to save you from disgrace, to save you from contamination, to undo something you have done, you would go to him to ask for a special favor.

The first thing you would say is, "What am I going to do?" You would hardly stand in the middle of the floor of your home or in a temple and pray to some indefinite, vague personality to do something definite for you. Now the Oriental knows his God. It may be a false god or a false understanding of the real God, but he knows his God. He is definite in his own consciousness, and that is what the Christian is not.

All over the country in the prayers used over the radio by the average church, and with my twenty-five years' contact with churches, and having prayers taken down in shorthand so we might analyze this system of praying, we have discovered this: That the average Christian clergyman in starting out his prayer starts out with "O God," and in the next moment he is asking Jesus to do what he wanted God to do. Then he asks God, and then Jesus again. Now, to whom is that person

praying? Jesus said, "There is none greater than my Father."

Jesus in his prayer that the Christian churches use, started, "Our Father, which art in Heaven." He directed his prayer to God. There is no prayer in the Bible or any other place, or in any of his prayers or those of his disciples, where they pray to him to do what God alone can do. In no place do we find Jesus putting himself in that position of usurping the position of God, and yet that is what we find in the average prayer. It is not wilfully done, but thoughtlessly.

If we are going to pray to a Deity, we must admit there is but one Deity that can be the Supreme, Omnipotent Ruler of the Universe. If you try to convince me that there are two Gods (never mind about thousands of them) but just two, one more than the God I believe in, then I must lose faith in the Omnipotent God. I cannot understand how two Gods could agree and rule the universe and work in unison. There must be one God if there is any God at all. This is nothing new.

Amenhotep IV

Amenhotep IV, the Pharaoh of Egypt in 1350 B.C., changed 163 religions, 52 principal ones, to the worship of one everlasting God—THE God, greatest of them all. This everliving God was the beginning of a knowledge of a monotheistic God. That religion flashed around the world—the idea of only one God ruling the universe. There is little wonder that the religion lasted only twenty years. The Black Priesthood wiped it out, destroying the temples, and they even had their men go out with hammers and chisels to obliterate and destroy from the walls any mention of God. Obliterating this would have destroyed the religion, but thanks to the Hebrews, through their leader, Moses, this idea of one God was carried on to a new land and it came down through the ages.

In 1350 B.C., this great Pharaoh of Egypt said there is but one God. This became a symbol of light, an ethereal light. The Jews never pronounced His name. They said the name was unspeakable and used a hieroglyphic for it. Thirteen hundred years after that

came the birth of Jesus. He taught that there was but one God. After his going came the coming-together of religious ecclesiastics, bookmakers, writers, and so forth, in the second, third, fourth, and fifth centuries after Jesus, who began to evolve the teachings of Jesus. They began to make God complicated. Do you know where the doctrine of the Trinity originated? It is a fact, horrifying in a way.

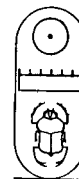
It was in 1127 that the Fourth Lateran Council was being held for the purpose of prosecuting heretics. In this Council one at the head of the church foolishly and in a moment of forgetfulness said to the man of France (who came to him and asked, "How are we going to tell who are heretics and who are the chosen followers of God, Christians?"), "Destroy them all and God will protect His own."

These men who formed the doctrine of the Trinity and many others interpreted some reason for it in certain passages of the Bible, but they have never explained this satisfactorily. There is not a clergyman today who comes out and admits that that doctrine is real, but they accept it, and I am not criticizing them. If he is a Christian clergyman, he must preach the sermon. He can do nothing else but be faithful to the doctrines he reveals, but he is not convinced because he cannot understand how Jesus was the only begotten son of God, and yet understand the omnipotent power as being divided three ways, and yet further understand the Master Jesus saying, "There is none greater than my Father in Heaven."

Therefore, it is to this one Supreme Intelligence, God, this great Mind to whom we must direct, petition, and make our pleas. In this Mind and in this God alone are the things possible that we ask. We seldom ask in our prayers for that which we can do ourselves, unless we are praying foolishly.

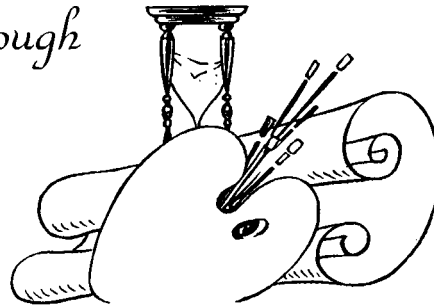
We look upon our prayers as an opportunity to ask an Omnipotent, Supreme Intelligence to do something that nothing else on the face of the earth can do for us. That is why we pray, and there can be only one power that can take any one of the laws and make an exception to it. There can be

(continued on page 32)



Self-Expression Through Creative Art

by GERALDINE ROSS LANG



DO YOU sometimes become extremely frustrated, tense, lonesome, discouraged, or even angry? I have known many people, including myself, who have turned to the arts—painting in particular—for one or all of these reasons, and found in it an answer to that inner need for solace, liberation, self-expression or pure pleasure.

First it forces the mind to think of something else; second there is a reward, almost at once, of an awareness of an inexhaustible store of potentiality, and right away you soar into that realm beyond your own cramped sphere, marveling at the wonder of it. Then you can explore the intricate pathways into this medium of self-expression and liberation.

Painting and its comprehension is like having a key to the solution of our frustrations, tensions, and inhibitions. It is the perfect form of self-expression and a delightful way to indulge the ego. The art of painting is wide, almost limitless in its appeal. It awakens the emotions, because it works through the magic of color and optical illusions. It is merely the fundamental appreciation of beauty in all things and an uncontrollable urge to preserve, reproduce, or create.

Painting awakens our emotions to beauty everywhere. As words and phrases are the tools of the poet, writer, and speaker, so are brushes, paints, and canvases the tools of the artist. He becomes trained in composition, perspective, and color, and I think that there is a fourth—let us call it *mood* or *love*. With so much of the world in chaos and tears, we yearn for connotations of stability and hope. God in His goodness has supplied us so abundantly with a limitless panorama for our pleasure.

Perspective in art is obtained by the use of color as well as line, and here a kaleidoscopic world opens up like magic, a wonderfully rich, vibrant, ex-

citing, enchanting world of color. Not just red or blue or yellow; there are shades—we call them values—which push things up or down, backward or forward. We soon realize that we see the light reflecting from the object before we see the object itself. The atmosphere creates the illusion of distance and depth of color when refracted prismatically from objects in the line of vision, and colors, ultimately, reflect the feelings, moods, and personality of the artist, eventually making it possible for his work to be recognized at a glance, even if his name is not signed to it.

As Winston Churchill once said, “Happy are the painters, for they shall not be lonely. Light and color, peace and hope, will keep them company to the end, or almost to the end, of the day.”

Starting a canvas from a nonobjective point with color in its full chroma is exciting. Develop it through abstract, semi-abstract, partial reality, and finally reality with the juxtaposition of the color in relation to harmony and value, placing the warm tones close by and the cool tones far away.

Let us consider for an example the most unlikely subject, and a common one, which on first sight seems quite unattractive: a stark and leafless tree against a winter sky. The basic outline, soon upon closer inspection, becomes provocative. You notice each type or species has a different shape and those bare branches are no longer just bare branches. You realize suddenly that in winter you see the depth of nature in detail and in summer only the abstract. You notice with changing lights and times of day that they are

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burnished copper, polished silver, almost black, often purple, reds or browns; you soon find yourself looking for tones or values and wondering how they had escaped your notice before.

At first you feel inadequate, unsure, but, after trying out a canvas or two, one positive conviction flashes upon your consciousness: You must learn more about this fascinating avenue into Utopia via brush, paint, and canvas. Then, never again will a day be just a day! Sometimes you will find that you must explore the freedom of motion, form, color, and stroke by using color just for color's sake. So release those dormant urges and expand into the rarefied atmosphere of creativity, where you will allow your painting to suggest rather than define, your colors to be relative rather than definite, and discover that dynamic symmetry is the basis of composition and that creative painting must be approached with a relaxed attitude and an open mind.

Have a place for your equipment so that it will be easy to use when you have a minute or are in the mood. I warn you, however, that the minute will turn into hours and even *they* will fly by.

I have a small corner where I keep my "stuff" and I use this expression lovingly because I could scarcely dignify it by calling it equipment. Granted there are the tubes of paint, brushes, and canvases, all according to the best advice of the professional, but beyond that, ah, me!

I fear that it must fall into the category of "stuff" which I, nevertheless,

consider extremely important. I have a large brown paper bag filled with various and sundry sizes of cans, bottles, and containers which come in handy for turps and oils when used for either a medium or cleaning brushes. Then there is the bag of old rags. Indeed yes, the old rags for wiping brushes and an occasional spill which seems to be one of the hazards to which the amateur and often even the professional must resign himself.

Then the newspapers to spread on the table, they are a blessing because at the end of the day you just roll them up and presto—everything is shipshape again.

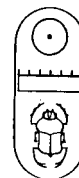
The tubes of paint, soon in their agonized and grotesque contortions, resemble the demons of the outer limits. With a sudden need for this color or that on the palette you squiggle and squeeze with abandon thereby fashioning these tortured configurations while concentrating on the picture under development. As it converges into a thing of beauty, *and all your own*, created and born out of a profound need, nurtured and developed from the flames of your liberation, you view it with pardonable pride tinged with humility because here you realize that *now* you have at last found Utopia!

We, of course, may not be able to equal the great masters of art, but we *can* paint and in painting add beauty to our own world and to that of our friends. We can create and, in creating, broaden our scope of vision, transferring this profound emotion to canvas with brush and paint and love!



HELP FOR MANAGUA

In the recent disaster that struck Managua, Nicaragua, the belongings of the Rosicrucian Chapter there were completely destroyed by fire. Any members who wish to assist in the reconstruction of these losses may send donations to AMORC Funds, Rosicrucian Park, San Jose, California 95191, U. S. A. Mention in your letter that the donation is for AMORC's Emergency Relief Fund.



Use of the Earth

by PHILIP A. CLAUSEN

Measure of man's development

MAN is experiencing a knowledge explosion unparalleled in history. In the last ten years alone, knowledge has doubled, and some say that in the next decade knowledge will triple again. In order to comprehend this vast influx of knowledge and the concomitant problems, it is well to understand growth in the past. When man lived in a cave he had cave-sized problems. Now that he lives in a world community, he has world-sized problems.

The amount of environment man can control is dependent upon the amount of knowledge he controls. Knowledge comes from the environment, so in order for man to control an environment he must first study it. The cave man's study was limited to the local environment he could visit on foot. Therefore his problems and solutions—or knowledge—were limited to a local environment. A small environment accounted for a small body of knowledge.

Now that our environment is the entire world, it is not surprising that the body of knowledge is enormous and growing more megalithic each day. Seeing this we should not be alarmed or frightened because of the knowledge explosion. It is only a natural consequence of man's seeking mind.

Since the world is a physical body, there is a limit to the amount of physical knowledge that will be discovered. But the size of that body of knowledge, if and when it is all known, none can guess. If man then sees that there is also a metaphysical body of knowledge behind the physical body, he will realize how far he has to go and the need for immortality in an infinite universe.

Man has always seemed to muddle through his crises somehow. The crises of the cave were as great to the cave man as the crises of the world are to



modern man. Our problems are proportional to our power and, because man is not a perfect being, it is necessary that he stick his hand in the fire in order to learn the nature of the problem. Thus our use of the environment has resulted in pollution because of our misuse of it. Nature corrects erring ways and in a very memorable manner. All of us have been burned at some time or another and that is an experience we do not forget. Most importantly, however, we lived through the experience and *learned* from it.

The prophets of doom tell us that we are nearing our dodo-bird end. The truth of the matter is that when man pushes out his frontiers he is necessarily living on the edge of disaster. The unknown always deals harsh blows until it is understood and mastered. But mastery implies proper use of the energies of the universe; this is what we are here on Earth to learn. Once we have gained knowledge of the proper use of Earth, a knowledge prompted by the impending disaster of ecological breakup, there shall be no more pollution.

"But," you say, "we already know the proper use of Nature. It is just that profit-eager individuals are unwilling to give up the old ways of using the Earth." No one can say he knows the proper use of a thing until he realizes misuse of the thing will bring chaos. Nature is a teacher. Man, who is the student and *micro-will*, must conform to Nature, which is the *macro-will*, or that which we may call an extension of God's will. Man has discovered parts

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of this macro-will in the form of physical or scientific laws. But the result of disobeying these laws is chaos. Amassed pollution is the result of breaking ecological laws which are a part of Nature.

How long, then, can we waste our energies against Nature's energy? So much more can be accomplished by flowing with Nature's force, by learning the laws of Nature! The Rosicru-

cian Order, of course, aids students in learning these fundamental laws which help people to be in greater harmony with Nature and thus be more creative in their daily lives.

By adding our energies to Nature's energy, we make our own strength infinite—we become a part of the whole instead of being a weak, separated part. This is the secret of the mastery of life, which we can only learn from Nature.



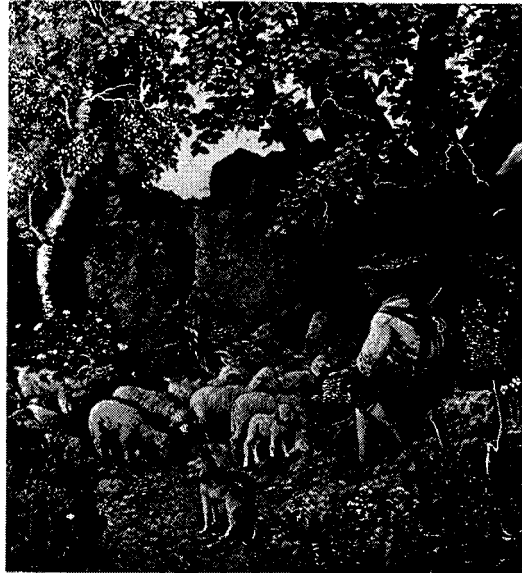
Numberless are the world's wonders, but none
 More wonderful than man, the stormgrey sea
 Yields to his prows, the huge crests bear him high . . .
 The lion on the hill, the wild horse windy-maned,
 Resign to him; and his blunt yoke has broken
 The sultry shoulders of the mountain bull.
 Words also, and thought as rapid as air,
 He fashions to his good use . . .

—SOPHOCLES, *Antigone*



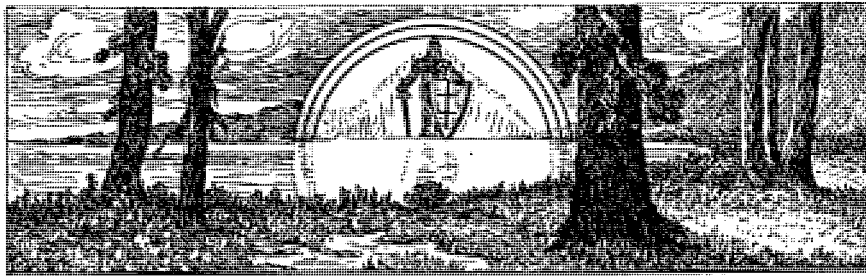
Exhibition of Paintings

An exhibition of unusual interest was viewed with pleasure by visitors to the Art Gallery of the Rosicrucian Egyptian Museum during the months of January and February. Oil paintings by Albin Kern of Millbrae, California, meticulously executed and full of old-world charm, and a series of unique black-and-white drawings by Robert Husband of Santa Cruz, California, comprised the showing. Both artists have exhibited throughout California and in other states and are active members of the Society of Western Artists. Shown here are reproductions of two of the works that were on display.



THE ALERT SHEPHERD
 Albin Kern

PIANO
 Robert Husband



Human Free Will and Divine Sacrifice

by WALTER J. ALBERSHEIM, Sc.D., F. R. C.

THE PROBLEM of free will is age-old and has been discussed many times in this publication—even by the writer himself.* Its lasting allure is due to the fact that it touches basic problems of human behavior and attitude toward life. But why should it be linked to another perennial problem and a religious one to boot, in this “godless” age?

For Rosicrucians the link is a natural one, because they regard the human soul as inseparable from the Divine Soul of the Universe. But in the Establishments all over the world, God and the Soul have been virtually abolished. This is self-evident in the half of humanity under communist rule. In the so-called Free World, politicians still *talk* about God and about human dignity; but their actions are based on practical expediency, not on moral precepts or the religious commandments of the religious church establishments. And the official, international scientific establishment prides itself on leaving metaphysics to one side and admitting only “things” that can be observed and measured.

With such background the assertion or denial of human free will has become a kind of shadowboxing. What do we mean by free will, anyway? Certainly, our actions are not entirely free; they are constrained by material conditions and by the opposing will of other humans. The plane in which we

intended to fly out West may be grounded by engine failure, by fog, but just as effectively by a pilot strike.

Introspection tells us that we are not even always free in our intentions: We act rashly and regret it afterward. This conflict between reasoned will and impulse constitutes the modern free-will problem which is mainly a dispute between opposing groups of equally non-religious psychologists.

Western psychology is no longer concerned with the nature of mind—it has taken the psyche out of psychology and has become a science of behavior rather than of thought. The Behaviorist School led by J. B. Watson (1878-1958) denies the existence of mind altogether and regards all human acts as caused either directly by neurochemical stimuli or indirectly by “conditioned reflexes.” Where there is no mind, words like *will* or *purpose* lose their meaning. Motivation is the sum total of nerve impulses originating in the brain’s computing center and propagated along the path of least resistance.

To the untutored mind of this writer it is hard to understand how, for instance, the automatic impulse to attend a convention in San Jose leads to the buying of a ticket, the canceling of local newspapers, and dozens of associated minor decisions—all without the existence of a conscious mind. It is equally incomprehensible how Professor Watson himself was automatically conditioned

*“The Paradox of Free Will,” *Rosicrucian Digest*, March 1948

to write a learned book for the purpose of enlightening other human automations.

Not all psychologists were convinced by such arguments. The humanists, well represented by men such as Professor Curtiss Lamont, reach opposite conclusions. They do not deny that the strongest impulse wins out and determines our actions—in fact, our actions themselves show which impulse was the strongest. But they include, among the determining impulses, not only physical stimuli and reflexes but also ideals, principles, convictions, and logical conclusions—all ingredients of an old-fashioned conscious mind. Thus the winning impulse of each moment includes and, hopefully, expresses our free will.

To the man on the street all psychological arguments about free will are a matter of semantics rather than of fact. No normal person refrains from conscious decisions on the strength of behaviorist logic, although some government theorists want to abolish all punishment of children and of criminals because the culprits are “conditioned” and cannot help their misbehavior. Again, it seems difficult to understand why the certain prospect of punishment cannot condition them into avoiding criminal violence. The winning out of the strongest impulse and the weightiest argument is nothing to be ashamed of. The weighing scales are the symbols of divine justice as well as of a balanced mind.

Loss of Free Will

Subjectively, normal persons become aware of a loss of free will only when their moral convictions and their “better judgment” are overwhelmed by instinct, habit, and by bodily cravings. But normal persons also believe that such loss of freedom is temporary and that men of good will have a chance to regain self-control. To such, the very fact that they have both convictions and appetites and a choice between them *proves* free will.

Learned arguments that deny this state of things are akin to the ancient Sophists’ proofs according to which the fleet Achilles could not overtake a tortoise, nor an arrow move in midair. Their proofs seemed irrefutable, but

while they argued the arrow found its mark and the runner left the reptile far behind.

To old-fashioned religion the problem of free will was much more substantial: God had, supposedly, given to Man commandments on whose observance his salvation depended. Yet, if the Lord in His omniscience knew all human thoughts and acts in advance, where was Man’s freedom of choice? This dilemma led churches to horrible cruelties of dogma and of deed wherever churchmen had power over worldly affairs.

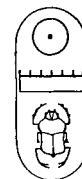
Mysticism

Mysticism resolved the seeming contradiction by recognizing that God is not a person subject to human emotions such as wrath and indignation. To the mystic, Divine Consciousness pervades the entire Universe, and the human mind is not separated from It. Man is never more free than when he thinks and acts in harmony with the Cosmic Mind. This view of the world is more worthy of both God and Man than the orthodox creeds, and it has led many to the “Peace that passeth all understanding,” to freedom from doubt and fear.

But it cannot explain away the existence of strife, sin, and suffering in the actual world. Our inner self may rest serenely in divine peace, but our outer will is enmeshed in the striving and yearning for material pleasure and adventure. Ascetics look upon this earthly life as sinful and bad, but mystics acknowledge that it is an essential part of the world’s polarity—without appetite for food and sex, life would come to an end.

If man’s condition is seen as dual, so is the Cosmic Essence that created him and sustains him. From the viewpoint of Eternity, the Divine Mind is at rest. Since the entire Universe is Its substance, Its body, and Its garment, It has no enemy, no need to strive nor plan. All is forever accomplished, now and here.

But the God that man can try to approach within time and space is life and being itself, forever active. But action brings change, and change means birth of the new through death of the old. Self-expression of life force in



manifold creatures brings competition, strife, and the devouring of the weak by the strong.

If God dwells in all living beings, He must be conscious of their suffering as well as of their joys, and die their death with them. Suffering and evil are no strangers to the Creator but inseparable from Him, like a twin or a shadow. This belief is not the weird aberration of a few mystics but has been felt throughout mankind for thousands of years. However, such feelings could not be uttered in plain words but only in symbols.

Some religions expressed the duality by the symbol of the evil brother. As Abel was slain by Cain, so was the Egyptian Sun-god Osiris slain by Seth, the God of Darkness, and the Nordic Balder by the evil Loki. In some legends Lucifer, who tempts Christ and contrives his death, is the brother of the Lord, inasmuch as both are sons of God. In Hindu mythology three separate persons—the Creator, the Preserver, and the Destroyer—are contained in the spirit of Brahma.

Thus the hallowed legends teach us that evil and destruction are inherent in the world; but they also assure us that God, even in His eternal aspect, does not forget His afflicted creatures. By way of intimating that He suffers with and in every creature, they show in symbolic examples that He voluntarily takes the burden of earthly life upon Himself.

In Mahayana Buddhism, the divine Buddha, after overcoming the world's deception and finding the way to blissful Nirvana, gives up his own salvation and returns time and time again to Earth in order to teach the way to mankind—until the last suffering soul is set free. In Hindu legends the Gods Brahma and Indra incarnate in heroes such as Krishna to show humanity how to reach peace and union with God.

In the Western world, the most exalted form of this universal mythos is the story of Jesus the Christ who, in a human body, accepts and overcomes humiliation, betrayal, and a cruel death so that his example may enable others to break the bonds of material limitations. The *mythos* is further expanded in the mystery of the Mass, in which Christ's sacrifice is said to be renewed every time it is celebrated. This is, perhaps, the clearest allegory of a Divine Consciousness that suffers and dies with each of Its creatures.

And this is the point where divine sacrifice and human free will clarify and interpret each other: The same duality in which human thought approaches comprehension of the bipolar Divinity applies to the freedom of our will. Observed and measured from the outside, our behavior is triggered by a mechanical sequence of nerve impulses and reflexes; but inwardly we feel, nay, we *know* that our ultimate choice is made by a sovereign mind.



The mystical consciousness permits us to be completely immersed periodically in the sea of infinity, instead of, as most of us do, just wade in it objectively.

—VALIDIVAR

ROSICRUCIAN CONCLAVES

BRIGHTON, ENGLAND—United Kingdom Southern Conclave—May 26-27, at the Bedford Hotel. Frater Raymond Bernard, Grand Master of France and Supreme Legate for Europe, will be guest of honor. For further details, please contact Mr. H. W. Jones, Conclave Chairman, c/o 6 Greyhound Road, Sutton, Surrey, England.

BUFFALO, NEW YORK—April 29, at Trinity Temple, 34 Elam Place. For further details, please contact Mr. David R. Connors, Conclave Chairman, Rama Chapter, AMORC, Trinity Temple, 34 Elam Place, Buffalo, New York 14214.

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THE OPEN UNIVERSITY- Britain's pioneering venture in higher education which provides those who have been unable to attend a conventional university or college with an opportunity of obtaining a degree—has been operating for a little over a year.

Combining television and radio broadcasts with correspondence teaching and, in some cases, with face to face tuition, the Open University courses were followed last year by 25,000 students, 75 percent of whom passed the end of year exam. Fifteen thousand five hundred of these students have now registered for a second year and 20,000 new students were admitted to courses beginning in January 1972.

The Open University programmes at present take up about 15 hours transmission time per week on the BBC's television network and about the same number of hours on radio. Each programme is repeated. The ultimate aim is to put out 70 courses a year—the minimum number, the organizers believe, for students to have a reasonable range of options in a flexible degree structure.

All the television programmes—about 33 are produced annually—together with the radio programmes are available on film or cassette and can be acquired by other establishments—a fact which opens up immense possibilities in the field of educational and cultural self-service.

The success achieved by the Open University has prompted several countries to study the possibility of starting similar ventures. In the United States, for example, an experiment is to be conducted by Rutgers University in New Jersey to see if Open University materials can be adapted to American conditions.

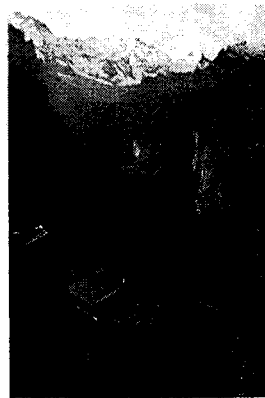
Unesco Features, July 1972 issue.

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THE SECRET OF PRAYING

(continued from page 23)

only one power that can set aside the course of events, only one power that can change this or that or another thing, and it is to that power alone that we pray. We have the privilege of praying and the right to pray, but we must do it understandingly.

Now the whole problem of praying is, after all, a mystical process. Praying is not a scientific thing. According to some scientists, it is just so much piffle. I am not saying they never pray because some of them do, but from the scientific point of view all natural laws are immutable We agree with the materialistic scientist in this respect, for to ask God to make an exception or to change an immutable law is childish. It would be like a child who, sitting on the floor with the sun shining in his eyes, would ask his mother to put a blanket over the sun.

So praying is not a scientific process. It is something from within that transcends material, scientific life so far beyond the horizon and limit of the sky that it is incomprehensible to science. It is a mystical thing—something of our soul and not of our brain, something of our inner selves and not of the outer. This mortal, carnal, flesh body has not the right nor privilege to ask God, the Creator of all things, to do something for us in His mercy and love.

Our body has no privilege to ask that, but the soul within has both privilege and right. It is part of the God Consciousness. God, when He created man, said, "I make him in my own image." The soul, therefore, has a right, as a part of the God Consciousness, to commune with God and that is what prayer is. It is a communion of the inner self with the Creator. If you will look upon prayer as a communion, your whole aspect of prayer will change.

the presence of God, but they know how to pray; and that is the important point. They know it is a mystical communion with God. They know that they have no right to come before this God of their conception, this God of the Universe as the Omnipotent, Supreme Ruler of the Universe, without a prayer, a word, a heart of thankfulness for the privilege of praying, and, secondly, an appreciation for life itself. So their prayers begin with thankfulness instead of "My God, I want . . ." They know in the first place that whatever they ask for is a benediction and a blessing.

Life itself is not a thing that man can demand, for it is only a divine blessing for which he must be eternally thankful. So the first attitude is one of thankfulness and of relief that nothing can be demanded.

The next important point that the Christian and many others overlook is this: That God is not ignorant of man's necessities, is not ignorant of man's present trials and tribulations, and it is presumptuous to come before God and say, "God, here is my situation: Perhaps you don't know or see me. Perhaps you don't understand. Let me tell you what the trouble is I am in." Then "God, let me tell you what the solution is; let me tell you what to do to change the course of my life." You could not go before a court and lay your legal troubles before the judge in such a presumptuous attitude and tell him how to solve the problem. Perhaps he has an idea that is better than your own. How many go to God feeling that God knows better than they do?

The first thing to do is to speak to God as friend to friend, soul to soul. Talk with God, walk with God, commune with Him in a sacred way. Here is what I would say:

"I understand that blessing, that love in giving me life, giving me consciousness. I understand that goodness in creating all this that is so good. But I have gotten into wrong in some way. I have a problem I think I have created. I don't know what to do! I am coming

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Home Sanctums

We have thousands and thousands of AMORC members who pray privately in their own sanctums at home, where they can be quiet and alone, except for

to you, God, for light, for inspiration. I cannot tell you what to do, God; I don't know. My finite understanding does not let me comprehend the scheme of things enough to understand, let alone tell you what to do. Let me lie in thy bosom of love and sleep while you work out my problem."

I am going to quote from a book containing a collection of prayers.* You see how mystics have this understanding of prayer; and if you will follow these prayers, or could pray as they, you would find what the efficacy of praying is. In the first place, the mystic knows better than to ask God to give him money or give him a lot and house, or give him material things as though God had them on a tray and would let them slip, falling into one's lap.

The theme of the mystic's prayer is thankfulness for life—and if God's judgment does let me have more, then more I shall have. If it is the end of my days, then I will accept it. If this is my lot in life, then I will accept it. There is but one God, and even Jesus—another point of the Trinity—called upon God when on the cross.

Now take the prayer that Jesus gave to us to learn to pray. In that prayer in the translation it says, "Lead us not into temptation," yet God never leads man into temptation. The original, however, says, "Lead us when in temptation, but deliver us from evil."

There are dozens of prayers in a book* and I want to call your attention to this one by St. Augustine: "O God, who dost grant us what we ask, if only when we ask we live a better life." Another one by St. Augustine is: "O God, where was I wandering to see Thee? O most infinite beauty, I sought Thee without and Thou wast in the midst of my heart." Such prayers as these tell us how to pray. The most beloved prayer of Sister Cawdry was this one:

"O God, Thine is the Kingdom, the power and the glory forever and ever. Amen."

Remember that prayer is communion. It is the most sacred, the most religious, the most vital, the most beautiful blessing and privilege that man has—to talk to God at any time, anywhere he may be. Lift your thoughts. Lift your voice, if you wish. Lift yourself higher but find God at the same time within you.

Talk quietly to the soul and consciousness within—talk with joy, a note of cheer and appreciation of thankfulness in your voice. Thank God even for the trials and tribulations because of the lessons they contain. Thank God for every stumble that has caused you to fall, because in rising you have learned a lesson, how to lift yourself up. Thank God for the lessons—good or bad by your judgment. They may all be good in the mind of God. You are not the judge. Two or three times a day talk with God as you would walk with God and tell Him what you think. Tell Him your troubles and trials.

Talk to God as you would talk to your closest companion, your dearest friend. Be acquainted, be intimate, be friendly and happy with God. Don't fear God, for God is all love and mercy. God does not want you to fear Him. There is no fear of any God that is real; there is no anger nor jealousy in any God, for the one God above all is the God of love and mercy. And you have the privilege of praying to this God and having your prayers answered.

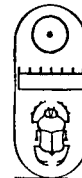
**Mystics at Prayer*, \$3.25—Rosicrucian Supply Bureau, San Jose

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.



We kill each other and ourselves, both literally and figuratively, by jealousy, hate, fear, and anger.

—RUBY DELACROIX





▲
 We are pleased to hear that Pythagoras Chapter, AMORC, of Liverpool, England, now has its own permanent temple. This is a fine accomplishment and we extend to the officers and members our congratulations and best wishes.



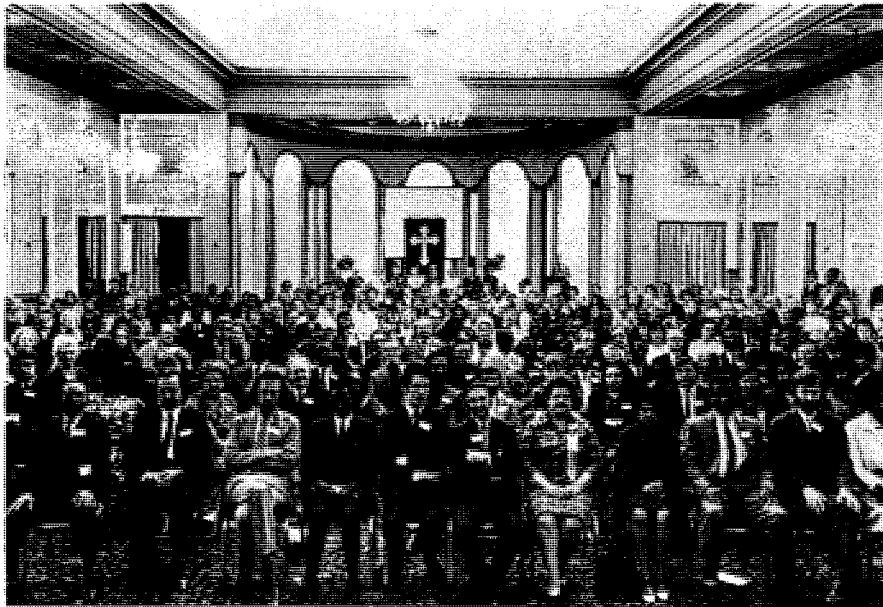
During the recent fall festival of the Columbus, Ohio, Chapter of the United Nations, Helios Chapter, AMORC



▲
 (Columbus), sponsored an exhibition booth. The festival, whose theme was "Universal Peace and Brotherhood," was held at the Ohio State Fairgrounds. Several members of Helios Chapter were directly involved at the AMORC booth in showing AMORC slides and films, answering the queries of interested persons, distributing literature, and assisting in many other ways. Owing to the success of this venture, plans are already under way for repeating this project in the future. Shown above at the booth are Sorores Christine Weart and Anne Patterson.



The photograph below shows part of the record attendance of 800 members who participated last fall in the two-day Conclave sponsored by the Francis Bacon Chapter of London, England. Special guests attending included Frater Raymond Bernard, Supreme Legate for Europe; Soror E. Rosa Hards, Grand Councilor for Midlands and Northern England; Frater H. J. Rolph, Regional Monitor for London and Southern England; Frater Brian W. Doyle, Director of the Commonwealth Office; and Frater Frank A. Davis, Regional Monitor for Jamaica. Several visiting masters from subordinate bodies attended from various parts of England and Europe; visiting members were from as far away as the Island of Tasmania, Australia.



Rosicrucian Activities *Around the World*

A MEMORIAL SERVICE for the late Katherine B. Williams of San Jose, California, was held at the Chapel of Roses, Oak Hill Memorial Park, in San Jose, on January 11. Edward Russell, Grand Lodge Chaplain, conducted the service. Soror Williams passed through transition on January 5. She was a well-known music teacher and for many years was a member of the faculty of Rose-Croix University. She was also Director of the Rosicrucian Choral Group. She will be greatly missed by her many students and friends.

▽ △ ▽

It is always good to hear encouraging reports from Metzger School in Detroit, Michigan, and its Special Education and Vocational Rehabilitation program. We learn from time to time that because of valuable help and assistance given here many unfortunate and handicapped persons have finally found employment, which is not only necessary for them economically but psychologically as well, so that they can feel wanted in this world and know that there is a useful place for them. These factors help them to gain their self-respect and self-confidence. We heartily commend the work of Soror E. Andrée Bryant who dedicates her time to this most worthy service.

▽ △ ▽



Mr. Wilbur T. Campbell of Vancouver, British Columbia, has received the Rosicrucian Humanitarian Award. For many years he has been actively interested in the affairs and the advancement of the Indian people and other less fortunate members of the community generally. He is a very busy member of the Indian Brotherhood and an Associate of the Indian Chiefs of Canada. Through his own initiative, talent, and intelligence he has managed to bridge the gap between his reservation upbringing and the urban life in Vancouver. At present both he and his wife are foster parents for a group of eight teen-age Indians while they are acquiring a high-school education. Soror E. Patricia Duff, Master of Vancouver Lodge, AMORC, presented the Award to Mr. Campbell. Among those present was Frater T. M. Anderson of Vancouver who nominated Mr. Campbell for the Award.

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On January 31 a luncheon was held in honor of Sorores Gladys Lewis, Vivian Whitcomb, and Frater Harvey Miles, all of San Jose, on the occasion of their fifty-year membership this year in AMORC. Each was presented a gold pen and parchment certificate. The luncheon was given by the Supreme Grand Lodge.

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Here are shown inside and outside views of the Australasian Administration office of the Rosicrucian Order, AMORC, at 146 McKinnon Road, Bentleigh, Victoria, Australia. Frater Roland E. Vigo, Grand Councilor for Western and Southern Australia, is Director of the office. The chapter Temple is in adjoining Melbourne.



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.

April: The personality for the month of April is Nguyen Van Thieu, President, Republic of Vietnam.

The code word is GRANT.

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

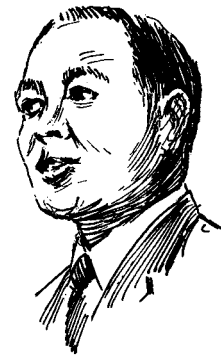


June:

The personality for the month of June will be Luis Echeverría Alvarez, President of Mexico.

The code word will be LOOK.

LUIS ECHEVERRÍA ALVAREZ



NGUYEN VAN THIEU



STATES OF MYSTICAL EXPERIENCE

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MAJESTY IN STONE

A beautifully carved statue of Darius I seated upon his throne and attended by an acolyte priest. This is part of the many magnificent sculptured friezes of the palace at Persepolis in Persia, now modern Iran. Persepolis was founded as the capital of the Persian empire under Darius I (521-486 B.C.). Alexander the Great, in his march through Persia, resided here for four months. In 331 B.C. the city was destroyed by fire reputedly set by Alexander.

(Photo by AMORC)

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of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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*Arnccliffe (Sydney), New South Wales: Sydney Lodge
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Newcastle, New South Wales: Newcastle Chapter
Perth, Western Australia: Lemuria Pronaos
Prospect (Adelaide), South Australia: Light Chapter
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8 AUSTRIA

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Salzburg: Paracelsus Pronaos
Vienna: Gustav Meyrink Pronaos

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*Brussels: San José Lodge
Liège: Aldin Pronaos

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*Rio de Janeiro, Guanabara: Rio de Janeiro Lodge
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*São Paulo, São Paulo Lodge
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Rome: Grand Lodge of AMORC of Italy, 7 Via Ximenes, 00197

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 Daloa: Hieronymus Pronaos
 Divo: Divo Pronaos
 Korhogo: Yves Nadaud Pronaos
 Yamoussoukro: Edith Lynn Chapter

JAMAICA

Kingston: Saint Christopher Chapter

† **LEBANON**

Beyrouth: Beyrouth Pronaos

MALAYSIA

Kuala Lumpur: Kuala Lumpur Chapter

† **MARTINIQUE**

Port-de-France: Amon-Râ Chapter

† **MAURITANIA, ISLAMIC REPUBLIC OF**

Nouakchott: Chephren Pronaos

MEXICO

Acapulco, Guerrero: Acapulco Pronaos
 Ensenada, B. C.: Alpha-Omega Pronaos
 Guadalajara, Jalisco: Guadalajara Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristotle Pronaos
 Mexicali, B. C.: Chichen-Itza Chapter
 *Mexico, D. F.: Quetzalcoatl Lodge
 Monclova, Coah.: Monclova Pronaos
 Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
 Poza Rica, Ver.: El Tajin Pronaos
 Puebla, Pue.: Tonatiuh Pronaos
 Reynosa, Tamps.: Reynosa Chapter
 Saltillo, Coah.: Saltillo Pronaos
 San Luis Potosi: Evolucion Pronaos
 Tampico, Tamps.: Tampico Chapter
 *Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
 Villahermosa: Tabasco Pronaos

† **MONACO**

Monte Carlo: Heracles Chapter

† **MOROCCO**

*Casablanca: Nova Atlantide Lodge

NETHERLANDS

Grand Lodge of AMORC of the Netherlands, P. O. Box 7031, The Hague, Holland
 Alkmaar: Aquarius Pronaos
 Amersfoort: Osiris Chapter
 Amsterdam: Jan Coops Chapter
 Eindhoven: Horus Pronaos
 Groningen: Cheops Pronaos
 Haarlem: Aton Pronaos
 Heerlen: Maat Pronaos
 Rotterdam: Spinoza Chapter
 The Hague: Isis Chapter

NETHERLANDS ANTILLES

St. Nicolas, Aruba: Aruba Chapter
 Willemstad, Curaçao, Curaçao Chapter

NEW ZEALAND

*Auckland, Auckland: Auckland Lodge
 Christchurch, Canterbury: Christchurch Pronaos
 Wellington, Wellington: Wellington Chapter

NICARAGUA

León: León Pronaos
 Managua: Martha Lewis Chapter

† **NIGER, REPUBLIC OF THE**

Niamey: Niamey Pronaos

NIGERIA

Aba: Socrates Chapter
 Abeokuta: Abeokuta Pronaos
 Abonnema-Degema: Abonnema-Degema Pronaos
 Akure: Akure Pronaos
 Asaba: Asaba Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 Calabar: Apollonius Chapter
 Enugu: Kroomata Chapter
 Ibadan: Alcuin Chapter
 Kano: Kano Pronaos
 *Lagos: Isis Lodge
 Nsukka: Nsukka Chapter
 Onitsha: Onitsha Chapter
 Opobo: Opobo Pronaos
 Owerri: Owerri Pronaos
 Port Harcourt: Thales Chapter
 Sapele: Sapele Pronaos
 Ughelli: Ughelli Pronaos
 Umuahia: Umuahia Pronaos

(Directory Continued on Next Page)

Warri: Warri Chapter
Yola: Yola Pronaos

PANAMA
Colón: Colón Pronaos
David: David Chapter
*Panama: Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos

PERU
Chiclayo: Chiclayo Pronaos
Iquitos: Iquitos Pronaos
*Lima: AMORC Lodge of Lima

PHILIPPINES, REPUBLIC OF THE
Quezon, City of: Philippine Pronaos

‡ **REUNION, ISLE OF**
Saint-Denis: Maaf Pronaos
Saint-Pierre: Pax Cordis Pronaos

RHODESIA
Salisbury: Flame Lily Chapter

SCOTLAND
Glasgow: Clydesdale Pronaos

‡ **SENEGAL**
Dakar: Karnak Chapter

SIERRA LEONE
Freetown: Freetown Pronaos

SINGAPORE
Singapore: Singapore Chapter

SOUTH AFRICA, REPUBLIC OF
Bloemfontein, O. F. S.: Bloemfontein Pronaos
Cape Town, Cape Province: Good Hope Chapter
Durban, Natal: Natalia Chapter
Johannesburg, Transvaal: Diogenes Pronaos
*Johannesburg, Transvaal: Southern Cross Lodge
Port Elizabeth, Cape Province: Port Elizabeth Pronaos
Pretoria, Transvaal: Pretoria Pronaos
Retreat, Cape Province: Esperanza Chapter
Springs, Transvaal: Springs Pronaos

SURINAME
Paramaribo: Paramaribo Chapter

SWEDEN
*Grand Lodge of AMORC of Sweden,
260 82 Skelderviken, Box 30
Göteborg: Göteborg Chapter
Malmö: Heliopolis Chapter
Stockholm: Achmaton Chapter
Västerås: Västerås Pronaos
Vetlanda: Smolandia Pronaos

SWITZERLAND
§Basel: Dr. Franz Hartmann Pronaos
‡Bellinzona: Léonard de Vinci Pronaos
§Bern: Ferdinand Hodler Pronaos
*Geneva: H. Spencer Lewis Lodge
*Grandson (via Lausanne and Neuchatel): Pax Cordis Lodge
‡La Chaux-de-Fonds: Tell el Amarna Pronaos
‡Lausanne: Renaissance Pronaos
§St. Gallen: Pythagoras Pronaos
§Zurich: El Moria Chapter

‡ **TCHAD**
Fort-Lamy: Copernic Pronaos

‡ **TOGO, REPUBLIC OF**
Aneho: Hieronymus Pronaos
Atakpamé: Vintz Adama Chapter
Lama-Kara: Le Verseau Pronaos
*Lomé: Francis Bacon Lodge
Mango: Mango Pronaos
Palimé: Héraclite Pronaos
Sokode: H. Spencer Lewis Pronaos
Tsévié: Socrate Pronaos

TRINIDAD-TOBAGO
Port-of-Spain: Port-of-Spain Chapter
San Fernando: San Fernando Pronaos

UNITED STATES

ALABAMA
Birmingham: Birmingham Pronaos

ARIZONA
Phoenix: Phoenix Chapter

CALIFORNIA
*Long Beach: Abdiel Lodge
*Los Angeles: Hermes Lodge
Monterey: Monterey Pronaos
*Oakland: Oakland Lodge
Pasadena: Akhnaton Chapter
Sacramento: Clement B. Le Brun Chapter
San Carlos: Peninsula Chapter
San Diego: San Diego Chapter
*San Francisco: Francis Bacon Lodge
*San Luis Obispo: San Luis Obispo Pronaos
Santa Cruz: Rose Chapter
Santa Rosa: Santa Rosa Pronaos
*Sepulveda: San Fernando Valley Lodge
Stockton: Stockton Pronaos
Vallejo: Vallejo Chapter
Whittier: Whittier Chapter

COLORADO
Colorado Springs: Colorado Springs Pronaos
Denver: Rocky Mountain Chapter

CONNECTICUT
Bridgeport: Bridgeport Pronaos

DELAWARE
Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
Washington: Atlantis Chapter

FLORIDA
Fort Lauderdale: Fort Lauderdale Chapter
Jacksonville: Jacksonville Pronaos
*Miami: Miami Lodge
Orlando: Orlando Pronaos

Atlanta: Atlanta Chapter

HAWAII
Honolulu: Honolulu Pronaos

ILLINOIS
*Chicago: Nefertiti Lodge

INDIANA
Evansville: Evansville Pronaos
Fort Wayne: Fort Wayne Pronaos
Hammond: Calumet Chapter
Terre Haute: Franz Hartmann Pronaos

KANSAS
Wichita: Wichita Pronaos

KENTUCKY
Louisville: Bluegrass Pronaos

LOUISIANA
New Orleans: New Orleans Pronaos

MASSACHUSETTS
*Boston (Allston): Johannes Kelpius Lodge

MICHIGAN
*Detroit: Thebes Lodge
Flint: Moria El Chapter
Grand Rapids: Grand Rapids Pronaos
Lansing: Leonardo da Vinci Chapter

MINNESOTA
Minneapolis: Essene Chapter

MISSOURI
*Saint Louis: Saint Louis Lodge

NEVADA
Las Vegas: Las Vegas Pronaos
Reno: Reno Pronaos

NEW JERSEY
Trenton: Trenton Pronaos
Union City: H. Spencer Lewis Chapter

NEW YORK
Buffalo: Rama Chapter
Long Island: Sunrise Chapter
New Rochelle: Thomas Paine Chapter
*New York: New York City Lodge
Rochester: Rochester Pronaos
Staten Island: Staten Island Pronaos

NORTH CAROLINA
Raleigh: Triangle Rose Pronaos

OHIO
Akron: Akron Pronaos
Cincinnati: Cincinnati Chapter
Cleveland: Aton-Ra Chapter
Columbus: Helios Chapter
Dayton: Elbert Hubbard Chapter
Toledo: Toledo Pronaos
Youngstown: Youngstown Chapter

OKLAHOMA
*Oklahoma City: Amenhotep Lodge

OREGON
Eugene: Emerald Pronaos
*Portland: Enneadic Star Lodge

PENNSYLVANIA
Allentown: Allentown Chapter
*Philadelphia: Benjamin Franklin Lodge
*Pittsburgh: First Pennsylvania Lodge

PUEERTO RICO
Arecibo: Arecibo Chapter
Caguas: Caguas Pronaos
Guayama: Guayama Pronaos
Mayaguez: Mayaguez Pronaos
Ponce: Ponce Chapter
*San Juan: Luz de AMORC Lodge

RHODE ISLAND
Pawtucket: Roger Williams Chapter

TENNESSEE
Nashville: Zoroaster Pronaos

TEXAS
Amarillo: Amarillo Pronaos
Austin: Sa Ankh Pronaos
Corpus Christi: Corpus Christi Chapter
*Dallas: Triangle Lodge
Houston: Houston Chapter
San Antonio: San Antonio Chapter

UTAH
Salt Lake City: Diana Chapter

VIRGINIA
Norfolk: Tidewater Pronaos

WASHINGTON
*Seattle: Michael Maier Lodge

WISCONSIN
Milwaukee: Karnak Chapter

URUGUAY
Montevideo: Titurel Lodge

VENEZUELA
*Barquisimeto: Barquisimeto Lodge
*Caracas: Alden Lodge
Maiquetia: Plotino-Maiquetia Chapter
*Maracaibo: Cenit Lodge
Maracay, Aragua: Lewis Chapter
Mérida, Mérida: Dalmau Pronaos
Puerto Cabello: Puerto Cabello Chapter
Puerto La Cruz, Anzoátegui: Delta Pronaos
San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
San Felix, Bolivar: Luz de Guayana Pronaos
*Valencia, Carabobo: Valivdar Lodge
Valera, Trujillo: Menes Pronaos

WALES
Cardiff, Glam.: Cardiff Pronaos

‡ **ZAIRE, REPUBLIC OF**

BRAVE NEW ERA

Much has been said and written about the so-called "Green Revolution," a result of the development of new strains and varieties of high-yield crops, sometimes specifically tailored for certain areas in the constant struggle to stave off famine. An outstanding example of this work was a new strain of rice introduced to the Philippines after a string of crop failures had brought certain areas to the point of starvation. Within a relatively short span of time rice production increased so dramatically that the country began exporting part of its crop.

However, there is another side to the Green Revolution that has experts greatly worried. The ever-increasing demand for higher yields and uniformity in food products has been met through the development of crop varieties that are practically completely uniform genetically and extremely vulnerable to disease and pest epidemics.

In a study entitled *Genetic Vulnerability of Major Crops*, a group of experts of the National Academy of Sciences of the United States looked into the situation and concluded that most major crops in the developed countries suffered from man-induced genetic vulnerability. In a nutshell, the problem is that through selective breeding and matching of various strains of crops, the hybrid plants which have been produced—some types of corn, for example—are so alike genetically, that they might be likened to identical twins. This means that there is not enough genetic variety in such a crop and should an epidemic strike, *all plants would be equally as vulnerable* since there would be no others sufficiently different to possess a natural immunity against the condition.

A preview of the possibility of a disaster of major proportions in this regard was given, in the United States, by the 1970 southern corn leaf blight. Fifteen percent of the national corn crop was destroyed, with losses of as much as fifty percent in some of the Southern states.

A recent report issued by the National Research Council of the United States indicates that it is not unlikely that genetic vulnerability was also an important factor in such serious epidemics as the potato blight that caused the great Irish famine of the 1840s and the wheat rust epidemic that left the United States with two wheatless days per week in 1917.

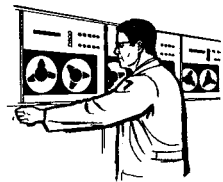
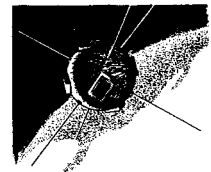
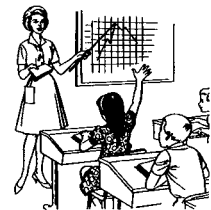
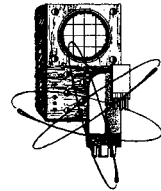
Similar epidemics, according to the experts, could strike any number of crops, because uniformity in genetic strains has also become characteristic of commercial varieties of sorghum, millet, sugar beets, onions, cotton, and cantaloupes.

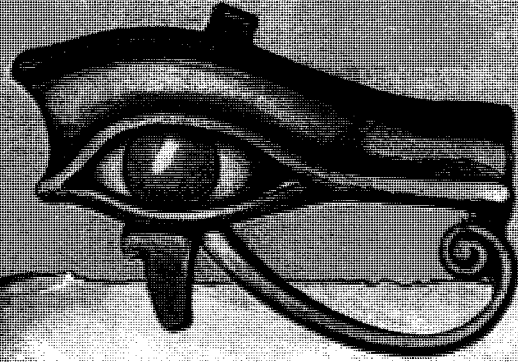
Scientists are now actively engaged in attempting to reduce the vulnerability of staple crops, such as wheat. Constant vigilance is exerted in the detection of new disease and pest hazards to crops, and resources have been expanded to introduce more genetic variety into these important crops, in order to combat disease.

Varieties of crops such as corn, cotton, sorghum, and millet are being tested in laboratories throughout the world where these crops originated and where pests not active anywhere else are still present. Plant breeders are introducing diversity into crop plants by obtaining wild strains which still grow in the geographic areas where the plants originated, or by assembling varieties adapted to local conditions that grow in different areas of the planet. Spontaneous and induced mutations are also being used to enlarge the gene pool for specific purposes.

It is sometimes a sobering thought to realize that although we have left tracks on the Moon, we are still dependent for our survival as a species on a thin covering of topsoil and whatever crops we are able to coax out of it . . . even now, during the course of this, our brave new era.—AEB

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





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

There is none so blind as they that won't see.

—JONATHAN SWIFT, 1667-1745

Polite Conversation, Dialogue III

With man, most of his misfortunes are occasioned by man.

—PLINY THE ELDER, A.D. 23-79

Natural History, Book VII

I live in the crowd of jollity, not so much to enjoy company as to shun myself.

—SAMUEL JOHNSON, 1709-1784

A Dissertation on the Art of Flying

Inequality is the cause of all local movements. There is no rest without equality.

—LEONARDO DA VINCI,

1452-1519

Notebooks, I

