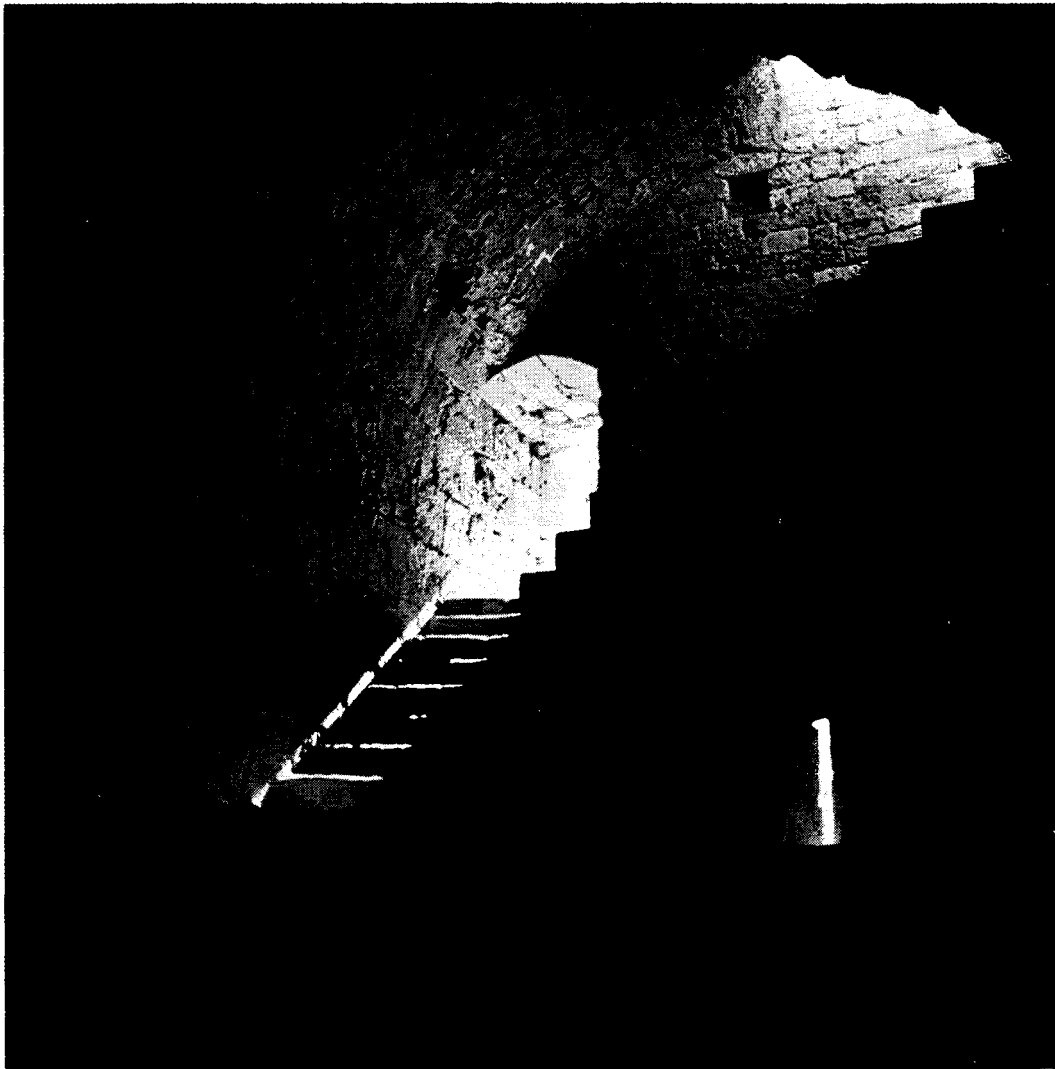


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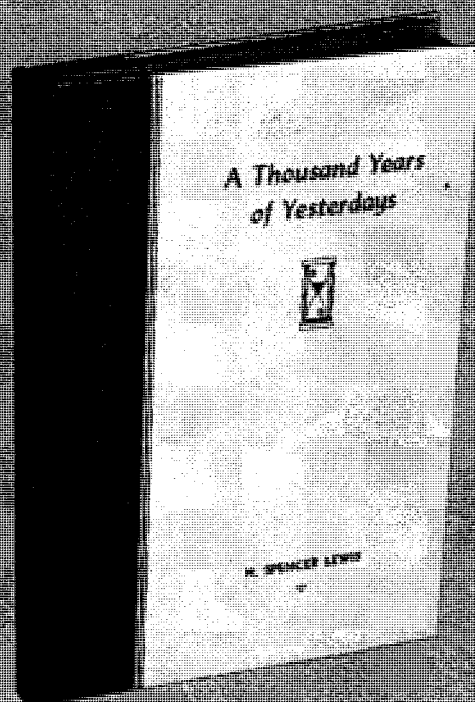
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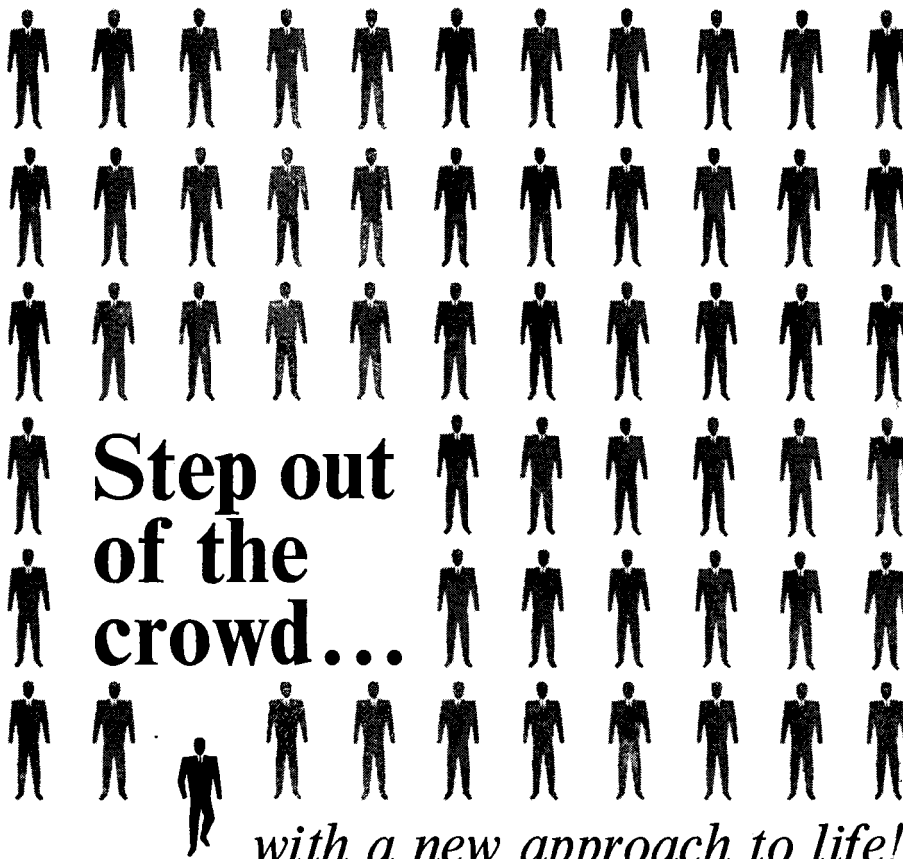
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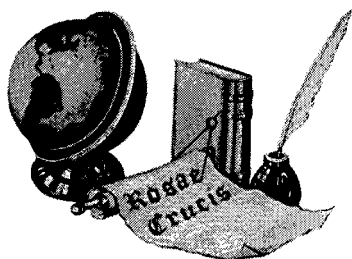
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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

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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Volume LII

July, 1974

No. 7

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DR. H. SPENCER LEWIS

Dr. H. Spencer Lewis was the first Imperator of AMORC for the second cycle of the Rosicrucian Order's activities. He laid the foundation for the current worldwide functions of AMORC. He passed through transition on Wednesday, August 2, 1939. Each year, on the date of August 2, a simple memorial service is held for him in Rosicrucian Park. For details see page 6.

(Photo by AMORC)

SELF-DISCIPLINE IN MYSTICISM

DISCIPLINE is the establishment and exercise of certain controls in the behavior of an individual. As most of our behavior follows as a result of our thoughts, our notions and ideas, this control, therefore, also applies to our mental states. Discipline, as related to mysticism, then means the imposing by ourselves of certain restrictions upon our mental and physical actions. The discipline we impose upon ourselves is determined to a great extent by: (a) what we want to attain in the realm of mysticism, and (b) what we think contributes to that attainment and what interferes with it.

Generally, mysticism, whether Jewish, Islamic, or Christian, incorporates alike certain fundamental elements. It is these elements by which it is distinguished from all other philosophical or religious concepts. We may summarize these elements into two general definitions: First, mysticism is the union of the individual self with God. Second, the mystical union is an intimate experience personally acquired. There are certain implications that immediately arise as we analyze these two elements.

Let us consider the first of the two elements. It implies that the self-consciousness of the individual, the "I," or ego, ordinarily does not have that realization of God, that oneness that constitutes *union*. Obviously, if it existed as a normal state, it would not need to be attained. The aspiring to this union does not imply that the individual is detached from God or the cosmic forces. For analogy, one can be a part of something and yet not be conscious of his connection; one can be a resident of a dwelling and yet not know of its history. The mystical aspirant, then, concedes

that his being and his consciousness are of and in the stream of Divine Intelligence and creative force. The ego, the self, however, is not of this divine stream or source, he believes, until it has *consciousness* of it.

Self is a state of consciousness. Unless there is reality in the nature of awareness, there is no consciousness; in other words, we cannot be conscious without being conscious of something. Insofar as our self-consciousness is concerned, then, we—our ego—are not of God or the Cosmic until we experience such a union. This may be said to be the pragmatic side of mysticism, incongruous as this term may sound. The mystic is a realist in the sense that he considers that of him which *is*, his self, is not of God until he consciously unites it with the Divine. All else to the mystic is but dream and aspiration. It is experience alone that provides the mystical knowledge. The true union requires a realization of the self as being one with the Divine.

Intimate Experience

The second element of mysticism places dependence solely upon one's own efforts. The mystical union is an *intimate* experience. The mystic is the *subject*; the union, or state of oneness with God or the Cosmic, constitutes the *object*. There is no intermediary to be considered, as priest, prelate, master, or philosopher. All such intermediaries cannot create the mystical state into which one is precipitated. They, like ritual, liturgy, and rites are, at the best, but preparatory media.

The transition in consciousness by which self has this experience comes as a result of personal effort and must be intimately had. Prayers, burning of

candles, saying of rosaries, making of sacrifices are no substitute for the personal raising of one's own consciousness. All of these, from a psychological point of view, only aid in inducing that state of mind called the mystical or ecstatic experience. Where they have not done so, they have, in terms of mysticism, failed. We repeat: there is no vicarious mystical state. There is nothing independent of one, or done for him by another, that consists of the true mystical state.

Aspects of Self

Why this mystical state? What advantage has this union of self with God as of this life, here and now? All things are done by men because they are to satisfy some aspect of self. The phenomena of our being may be divided into the categories of spiritual, or psychic, self and the physical and mental ones. These are, of course, the various kinds of reality which are experienced in relation to our being. Our thoughts are of the self, so are our bodies and our moral inclinations. Each one of these has its respective gratifications. There are sensual satisfactions, as appeasing the appetites; there is also a sense of gratification in creative achievement, and that subtle and profound pleasure that arises from conforming to what we term our spiritual motivation or conscience.

Each of these aspects of self has its ideals as well. These ideals are such qualities in fact, or we imagine them to be, as are the highest satisfactions of the different aspects of self. The spiritually inclined individual, the religionist, the mystic, the moral idealist, conceive of God or the Cosmic, whichever term is preferred, as an absolute perfection. It is the ultimate in moral righteousness and moral or indwelling harmony to them. Also to them there is no pleasure or ecstasy to equal this concord of self with the *Greater One*. All other satisfactions, though accepted for their worth, fall short of this *Summum Bonum*. The mystic consequently wants to capture, to realize this supreme pleasure *here on earth*.

The mystic may be distinguished from most religionists in that the advantages he seeks, through this union, are

to be had in this life. His is not necessarily a preparation for another existence in a hereafter. The real mystic who transcends asceticism does not ignore his physical body or temporal existence. If self can realize something of the Absolute and if such exceeds all other satisfactions, why not have such an exalted experience during mortal existence? Why wait until another life and disregard the possibilities of this one?

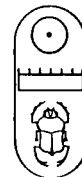
The real mystic is not trying to escape the reality of this life. Rather, he is trying to exalt it, transmute it into a series of transcendental experiences. To the mystic, heaven is not remote as a place. Rather, it is a state of mind which can be attained here by the raising of mortal consciousness to a plane of *oneness* with the Absolute. If there are experiences, realities, to be realized which exceed in grandeur and personal satisfaction those of the body and intellect, they should be brought into the realm of this span of life. At least we can presume that this is what the mystic would consider the advantages of his methods and way of life.

Enhancing Attainment

Self-discipline, then, consists of such rules of thinking and doing as will enhance the mystic's attainment of such ends. He will, for example, keep all his desires within bounds. He will not suppress desires because he knows that they are inclinations and drives arising within his physical and mental selves. A desire is an urge to satisfy some need, whether it be food, sex, or the preservation of the ego expressed as pride.

The first step in such self-discipline is to face realistically our desires. One must determine their functional grounds and what purposes they serve. Each must be gratified only to that extent. We scratch an itch not for the pleasure it will bring us in a positive sense but to remove the irritation. The mystic will let no kind of desire so dominate his consciousness as to exclude all else. He will so control and regulate his desires—not suppress them—that the whole of his being may express itself. The one who lives a sensual or an intellectual life to the exclusion of the

(continued overleaf)



In Memoriam

IN EVALUATING the life of a man, greatness is not alone a sufficient determinative. Greatness is a more than normal or average activity or function. But greatness can be negative as well as positive.



There are men that history will designate as "great criminals," "great conquerors," or "great tyrants." Consequently, the true positive evaluation of an individual consists of those acts by which he serves mankind and society in a constructive and beneficial manner.

Unfortunately, such greatness is not often as renowned as that which is more spectacular or of the negative type. For example, more people will be familiar with the name of Hitler than with the names of great personalities in science, literature, philosophy, and mysticism that have by their labors elevated society.

The greatness of Dr. H. Spencer Lewis, first Emperor for the second cycle of the Rosicrucian Order, AMORC, in the Americas, was of a man whose greatness is measured in terms of humanitarianism. He left behind the modernization of the traditional Rosicrucian teachings, a practical and idealistic way of life that man could follow. It was a method free from restraining

dogma, it bound no one to an allegiance to a single personality. It advocated principles and natural cosmic laws as a true guide for attainment of a happy personal life.

Many persons throughout the world can attest to this greatness of Dr. H. Spencer Lewis by the personal benefits that they have gained in various ways through the Rosicrucian teachings which he extended to them.

Dr. H. Spencer Lewis passed through transition on August 2, 1939, having taken that ultimate initiation which we must all experience some day. Since then, it has been the custom of the Rosicrucian Order, AMORC, to commemorate the anniversary of his transition on each August 2. Rosicrucian members throughout the world are asked to pay a moment of silent tribute to his memory on that date.

In Rosicrucian Park a simple ceremony will be held on *Friday, August 2, at 4:15 Pacific daylight-saving time.* This ceremony of tribute to Dr. Lewis' memory will be held in the Akhnaton Shrine in Rosicrucian Park where Dr. Lewis' earthly remains are interred. All Rosicrucians who find it convenient to attend are welcome.

Self-Discipline in Mysticism

(continued from page 5)

expression of whatever moral inclinations he has, is living subnormally. He is manifesting only half or less of the possibilities of his being.

The mystic must exercise self-discipline in connection with all mystical exercises and studies. The fanatic in esotericism is the one who has disregarded the basic principle of *self-discipline*. Impatience is an excess of desire. It is submitting to desires as such without any qualification. One

who is impatient is one who is thinking only in terms of the ultimate end regardless of the consequences in achieving it. As a result, he may set into motion a series of events, happenings, that either will prevent him from realizing his end or will mitigate the pleasure of anticipation deriving from it. It is, then, essential for success in all mystical studies—as in almost all else in life—to discipline or control the desire of impatience.

*The
Rosicrucian
Digest
July
1974*



The Phantasies of Adulthood

by

DR. ROBERT VAN DYKE SMALL,* F. R. C.



MANKIND HAS always stood obsequiously and arrogantly upon the pedestals of human judgment as both the accused and the accuser in his ordeals to live and write the pages of history. Recognizing the fact that he himself was once a child, man attempts to reconcile the status of his sophisticated adult life with the simplicity of his early childhood development. He views the evolvement of his early childhood as a steppingstone, or the inaugural stage, to his adulthood through which he gradually emerges from the realms of a world of phantasy into a world of reality.

The mere opinion that the simplicities of so-called childhood existence eventually transform themselves into the despicable complexities of an adult kind of social miasma is living proof to man that he has now mounted the throne of the greatest of the biological achievements—the living reality of adulthood. Here man is supposed to have outgrown his childhood fears, his state of illiteracy, his dependency upon others, and the world of phantasy. His reasoning is supposed to have captured the visage of a king. Man's erudition is bestowed upon him by the fruitfulness of his social and educational institutions, censored and guided by his moral convictions under the guise of his religious and institutional affiliations.

Man glories in the fact that he can make decisions, give counsel and advice to others. He is especially intrepid about the idea that he can teach his children, as well as the children of others, the benefits of his own personal

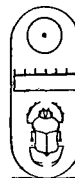
achievements. He is adamant in his building of a foundation and the setting of examples for others to follow.

Yet, when we stop to look at the judgment of history against man, we must ponder the difficulty involved in attempting to fully categorize and understand the significance of those social measures which have been designed to serve as authentic representatives for the well-being of mankind in a rational manner. Certainly, a great deal of good in society can be accounted for, and a great number of persons have been benefited by various social means. But we still must ask: Why the increase of all those problems against which mankind is supposed to be fighting? What went wrong in the early part of man's history? And what continues to keep the scale of life tilted in the wrong direction?

Rather than being able to escape the myths and magic of the cave man, sophisticated modern man has only refined such practices. One man sits at the table eating and spills salt upon the table. He takes his left hand and with his fingers lifts three pinches of salt from the table and throws the salt over his left shoulder to break the evil omen. Another man steps over a broom on the floor or walks under a ladder and thinks that he must step backward in order to appease the evil omen. On the highway a car careens through the guardrail and flips over into a ravine; the driver walks away unscratched and attributes the results of his good fortune to a rabbit's foot in his pocket.

A mirror falls from the wall of the living room and breaks, leaving a housewife distraught with fear—seven years

*Professor of Psychology,
Mercer County Community College



of troubles are destined to follow! On December 31, each year at midnight thousands of well-educated persons make arrangements for a male visitor to be the first to enter their doors on New Year's Day. A female first visitor on that day is supposed to bring bad luck for the next year.

The above reflects only a small portion of the many and varied types of myths and superstitions gripped tightly only by members of the adult population. The small child is not yet the victim of such phantasies because the child must learn these myths from the adult world. Thousands of doors are still covered with horseshoes and mistletoe; talismans of many colors and designs are still worn about the necks and around the waists of many persons. Thousands of fingers are constantly crossed in the great expectation that some mysterious magic will guide the hand of destiny in the desired direction.

Dogmatic Reluctance

Contrary to the above, there has always been a dogmatic reluctance on the part of man to free his mind for the acceptance of anything beyond his vision and explanation. He accepts as science those elements he can see, test, and measure with his technological tools. He refutes and denies those elements his technology cannot comprehend.

When Copernicus formulated his own astronomical theory and refused to accept the geocentric theory proposed by Ptolemy back in the second century A.D., there was great opposition from many outstanding social and religious leaders. Galileo was held for trial because he postulated that the earth moved through space, a fact now well established. Men like Benjamin Franklin who experimented with lightning; Thomas A. Edison who was involved with electronics, inventing the phonograph and the telegraph; and Alexander Graham Bell who penetrated distant walls by the use of a mechanism now known as the *telephone*—all suffered the humiliation of being called neurotics and outcasts. Many of the great philosophers, especially the Biblical prophets, were hated, despised, and threatened

[8]

with burning at the stake for views which the minds of other men refused to accept.

Man gives verbal testimony to the fact that he is a rational being endowed with supreme wisdom superior to his predecessors'. Yet, when his behavior and actions are tested against the actions of the lower animals, man is found lacking in many of those basic principles and conduct which could give him the status of a *civilized* creature. He says vociferously that no one can be trusted while he *himself* cannot be trusted. He projects his own feelings and his shortcomings onto others because others are supposed to possess his characteristics. He basks in extreme pleasure when his name is honored in print, but grimaces in anger when his secret deeds are brought to light. Justifications for killing at home and abroad can be adequately consummated in and behind closed doors by which the conscience of the perpetrators can remain "clear."

Some of the glaring adult phantasies for which, fortunately, the child-world has not yet fallen victim are those of racial, religious, and organizational prejudices. Sharp lines of division have been drawn on the charts of social systems by man with his pen of intellectual achievement. It appears that mankind accumulates more evil in his world of phantasy as he becomes "wise," which is also clearly illustrated in the exegeses of Biblical Genesis.

The problem man encounters with his phantasies is evidenced by his system and type of education. The measure and limit to which man pursues education and the folly of his internalization of the depths of educational principles are definitely reflected in Alexander Pope's ideas on criticism:

A little learning is a dangerous thing;

Drink deep, or taste not the Pierian spring;

Their shallow draughts intoxicate the brain,

And drinking largely sobers us again.

The above words are reflected not only presently but have been reflected from time immemorial. Throughout the ages, man has recognized, celebrated,

and encouraged the brilliance of the mind. However, when someone dares probe beyond the pages of the written and accepted text, or transcends the protocols of established institutions with new ideas and innovations, man is ready to build a wall around himself and becomes as close-minded as many of the great theologians of the seventeenth century who refused to look through the telescope of Galileo. When Christ spoke of things that were not of this world, the enigma even puzzled many of His disciples who registered a great deal of skepticism in their probing.

The phantasies of man are difficult to recognize because they have become his realities. Even when man sits in a theater watching a movie or when he is home viewing television, the phantasies which are being portrayed and acted out on the screen not only give him enjoyment but are also as fundamental as man's realities. It is considered a phantasy for small children to talk about their "play" world of pretending to be doctors, nurses, policemen, or playing cowboys and Indians. But it is considered reality for adults to tell of the excellent medical film, the dramatic police story, or the gun-blazing western they watched on television the previous night. And what is more of a phantasy than in having one man fall to the ground supposedly riddled with bullets from a machine gun and then get up a minute later to perform another phantasy?

Perhaps the world would be a much better place to live had man continued to live in his childhood phantasies. At least his guns would be toys and his murders "just pretend." He perhaps

would not be so bound by the complexity of nervous tensions and also would be free from prejudices and hate.

Peace also flourishes as one of man's number one phantasies because, according to history, it has never existed during the life of man or earth. There has always been the talk of a "lasting peace" during and after each major or minor war, but such expressions never have become real.

And what is more fundamental than the words of Christ to his disciples: ". . . Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It is easy for man to accept and understand the phantasies in the play-world of the child. But for his own phantasies man prefers to turn them into realities to which the end results have often brought him broken dreams and shattered hopes. Man has struggled feverishly in the face of many disappointments and disillusionments in the dim hope of aligning himself with higher and unadulterated principles of life. Seemingly he has met with all objects on the path, except those of *total* success. His thoughts and ambitions have been more materialistic and directed toward the external world rather than to himself.

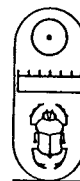
Had man chosen to engage more deeply in the true art of meditation and contemplation, perhaps he would have been in closer harmony with ". . . the creative, constructive cosmic forces for the attainment of health, happiness, and peace." Upon such an achievement man would not need all of his phantasies!



The Emperor Thanks You

I have received many letters and attractive cards wishing me well in my convalescent period following major surgery. This is indeed most encouraging and I appreciate the letters and thoughts directed to me.

Ralph M. Lewis



Having Enthusiasm for Your Goals

by VIRGINIA BLANKENSHIP

AUTHORITIES can tell us that daily goal-setting is considered healthy since it is a sign of self-acceptance and self-confidence. Edgar F. Roberts indicated that "the human mind is a great slumbering power until awakened by a keen desire and by definite resolution to do."

A need for order, for plans, for goals is a way of structuring our lives. It gives life form and makes us better able to function productively.

For example, Mrs. Mary Chandler, of "Piney Point Farm" in eastern Kentucky, received the *Tom Wallace Farm Forestry Award* sponsored by *The Courier-Journal* and *Louisville Times* (the first woman to win the competition in the thirty-year history of the contest) for outstanding improvement of the land and forests on the farm her parents bought in 1907.

A retired teacher, now sixty-four years old, Mrs. Chandler took an enthusiastic interest in her 200-acre farm woodland, and her planned reforestation program involved her personal direction in setting out around 80,000 walnut, poplar, and conifer seedlings.

"Some of my family and friends think I'm losing my mind, out here running over these hills," Mrs. Chandler said when being interviewed by James R. Russell, Farm Editor of *The Courier-Journal* of Louisville, Kentucky, "but my projects, in years to come, will give people here work. And besides that, there were trees in the world when I came into it, so why not leave some for future generations?"

Mrs. Chandler's views best illustrate the fact that it is not *what we plan* but that *we do plan* that makes the difference in our lives; that there is true purpose in what is done, a time and place to start from, a direction and a set goal to achieve.

People like Mary Chandler who live with enthusiasm for their goals have one vital quality in common—a *lively interest*. Wherever they are, whatever they may be doing, they do it with spirit—enthusiastic spirit. What generates this spirit is their absorbing interest in the moment at hand, the activity involved, the attention of the mind to the matter. It is literally diving to the center of one's engrossment rather than skirting the outer edges of some teasing fascination. It is having enthusiasm for your goals.

Henry Wadsworth Longfellow once remarked, "enthusiasm begets enthusiasm." And so it seems. It is an inward energy that, seemingly, generates its own forceful drive as an infectious self-spirit that not only energizes one's self but has the vitality to invigorate others coming into contact with its zeal.

On the basis of studies conducted at the University of Utah as part of the Human Potentialities Research Project, it was reported that persons who live close to their capacity, who continue to activate their potential, have a pronounced sense of well-being and considerable energy, as they see themselves leading purposeful and creative lives.

Having enthusiasm for one's goals is a creative force meant for us all. The very fact that it is nearly a self-perpetuated power should indicate it as a daily tappable human strength—a built-in potency for effectiveness.

So, to Mr. Longfellow's sage words, we might consider adding, "goals beget enthusiasm and enthusiasm begets new goals." Since energy is so very important in our ability to perform to our capacity, to activate our potential, it should be a persistent search for us all to renew daily our energy for living enthusiastically with our goals.

The
Rosicrucian
Digest
July
1974



The Supreme Experience

by CAROL H. BEHRMAN



THE MYSTIC VISION—that unique moment beyond the descriptive power of language when the spirit is lifted up and out of its physical dwelling into union with the Infinite—its essence cannot be captured in words, but some of those who have experienced it—mystics, poets, philosophers, artists—have tried to convey an approximation of the overwhelming intensity and joy of such moments. Their reports make it clear that, for those to whom it has occurred, it has been the supreme experience of their lives. All pain, all conflict, all unbalance disappears in the clear light of perfect bliss, knowledge, and beingness.

Although this ultimate pure experience of mystical vision may be beyond the reach of most ordinary folk, all are capable of knowing it in some degree. Almost everyone has had occasional moments of transcendence—times when one is lifted out of oneself into more serene and joyous realms. These are often the shining moments of life, those of our greatest happiness. They may be fleeting and ephemeral—nowhere near the intensity and height of genuine mystical vision—yet they are true fleeting glimpses of the ecstasy to be found in unity.

Too often these moments are lost in the frenzied pace of ordinary life and buried under the debris of activities and possessions. One's soul becomes weighed down beneath the clutter of everyday existence. The types of activities which must occupy most of a person's waking hours have little or no affinity for spiritual experience. One cannot soar when mired in the quicksand of a mechanistic, competitive, fragmented society. Yet, there is something within the human soul that longs for transcendence, that is dissatisfied without an

occasional glimpse of the Infinite. Perhaps that is one reason why so many individuals remain restless and discontented, despite affluence and success. We yearn for joy but too often forget *how* to find it.

It can, however, be found. Although transcendent moments usually come upon one spontaneously—they cannot be ordered like a seven-course dinner—yet it is possible to set up situations and states of mind where such experiences are more likely to occur. These prerequisites may vary from person to person, but most individuals have found that there is a greater possibility of becoming elevated into higher levels of awareness under one or more of the following conditions:

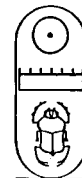
Quiet Moments of Meditation

No matter how numerous one's responsibilities or how hectic his routine, everyone can, if he desires it strongly enough, find some small period of time to be alone and quiet, to empty his mind as much as possible of the thoughts, plans, ideas, memories, resentments, and desires with which it is cluttered, and so to become opened up to a possible infusion of unifying bliss.

Many people with an Eastern cultural background would not dream of beginning a day without an initial period of prayer and meditation. The industrious, frenetic West where "every moment counts," "the early bird catches the worm," and one must always "get up and go" might do well to incorporate this realization of the human need for regular psychical rejuvenation into its concept of how life should be lived. It is difficult, under the pressure of competitive existence, to eliminate the clutter of thoughts and worries and plans which besiege the mind. With practice, however, it is possible to substantially reduce the storm of mental impressions and to reach a point of calm and openness, like the eye of a hurricane, where waves of harmony may slowly seep in and perhaps, if one is lucky, even accelerate to a flood of cosmic awareness.

Music

It has often been stated that, of all the creative arts, music is the nearest
(continued on page 33)





OUR CURIOUS WORLD

by IRWIN ROSS, Ph.D.

Plants with muscles

IN ATLANTA, Georgia, a homeowner discovered something strange happening in the basement of his two-year-old home: cracks were beginning to radiate from a spot in the solid concrete floor. Then the concrete started to rise up in a curious hump. Fascinated, the man made frequent trips to the cellar to watch the hump grow. When it was about six inches high, the shattered pieces of concrete fell away, and to his astonishment he saw that a tiny mushroom had grown up right through the floor.

Botanists expect incredible feats from this most bizarre member of the vegetable kingdom. The secret of "mushroom growth," the phrase that has become part of our language, is a strange one.

Though you have seen thousands of mushrooms, the chances are you have never seen a fungus' mycelium, the buried part of the mushroom plant. The mushroom that appears above the ground is only the blossom. The rest of the plant, growing beneath the surface of the earth, looks like a mass of spectral gray threads. The ghastly filaments of this mycelium, hating the light, creep under forest floors wherever they can find leaf mold or decaying organic matter.

Let some of these filaments be buried beneath a stretch of paving and they will try to force their macabre "fruit" to the surface. They have enormous power to do this because the mycelium and its mushroom operate as a cunningly contrived hydraulic system, using water absorbed from the damp earth to create pressure. Thus the mushroom's prodigious act of parenthood may be likened to the slow, inexorable climb of a hydraulic lift in a service station.

Each of these strange blossoms contains not seeds, but microscopic spores. One of these falling upon a decaying leaf or old wood can become another mycelium which will grow in its dark home for months or years and eventually send up more mushrooms.

The variety of shapes assumed by the mushroom above ground is fantastic. In addition to the familiar umbrellalike ones, there are others formed like clubs, stars, and globes. One looks like a lion's yellow mane, another gives the impression of a butterfly, and there is an unusual one that looks like a replica of the brain.

The mushroom itself, though it may be only a tiny part of the entire plant, can reach astonishing size. A record-breaking specimen of a stemless variety, the giant puffball, reached a circumference of over ten feet and tipped the scales at 47 pounds (21 kilograms).

Among nature's gaudiest creations, mushrooms turn up not only in pure white but in a vivid range of colors. They also boast a variety of odors, from garlic to bitter almond.

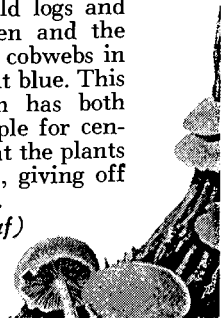
Visitors to the woods at night have often been startled by the sight of ghostly greenish lights under the trees. They turn out to be those amazing mushrooms, the only plants, other than some bacteria, that have their own built-in lighting systems.

One of the most brilliant is the mycelium of the honey mushroom which grows in great masses in old logs and tree trunks. Break one open and the stuff, which looks like gray cobwebs in the daytime, glows a brilliant blue. This is the eerie fox-fire which has both puzzled and frightened people for centuries. Scientists explain that the plants work like fluorescent lamps, giving off energy in the form of light.

(continued overleaf)

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What is the difference between a toadstool and a mushroom? There is not any. *Toadstool* is simply another name for mushroom. Tales of the mushroom's potency as a destroyer have not been exaggerated, for contained in the thirty-odd varieties which are virulently poisonous are substances which can cause illness and even death.

Until recently, there was no easy way to tell a poisonous mushroom from an edible one. The family of killers that is the deadliest—the *amanitas*—happens also to include some that are considered rare delicacies. Only an expert can be trusted to tell them apart, and even experts have made mistakes. This is true, of course, only of the wild mushrooms. One need not question the edibility of commercially grown strains.

More than 700 kinds are edible; and now there are indications that they may become one of the miracle foods of the future. For the mushroom is an amazingly efficient provider of protein to the human body. Some of them have as much as a sixty-five percent protein potential. One variety of mushrooms is also rich in vitamins B, B₂, C, and K.

Many nutritionists believe that we have a shortage of protein. What is needed, they maintain, is a cheaper way to get it. The mushroom, while it may be a relatively expensive delicacy today,

nevertheless gives promise of providing the answer.

One problem involved in rapid mushroom production has always been that, fast as an individual mushroom grows, a long process of secret growth by the mycelium is involved before any mushrooms spring up from it. Commercially, mushrooms are grown from "spawn," a chunk of mycelium which is ready to send up its weird flowers.

Just recently, scientists have found a way to get around this process. By placing mycelium in a container that shakes it 110 times a minute, they produce tiny chopped-up pellets.

Planted in a nutrient medium, these pellets turn into pea-sized mushroom balls in just four days. Such incredible speed of growth hints at a time when some of the world's protein could come from vast quantities of mushrooms grown in nutrients such as molasses.

Also, several years ago, scientists laboriously analyzing the contents of 332 different kinds of mushrooms found that 213 of them contained chemicals with definite germ-stopping properties. Though this study is still at too early a stage to judge its effect on human beings, the mighty mushroom may yet prove a unique new weapon in medicine's war on germs.



Family life is too intimate to be preserved by the spirit of justice. It can only be sustained by a spirit of love, which goes beyond justice. Justice requires that we carefully weigh rights and privileges and assure that each member of a community receive his due share. Love does not weigh rights and privileges too carefully because it prompts each to bear the burden of the other.

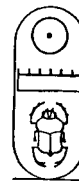
—REINHOLD NIEBUHR

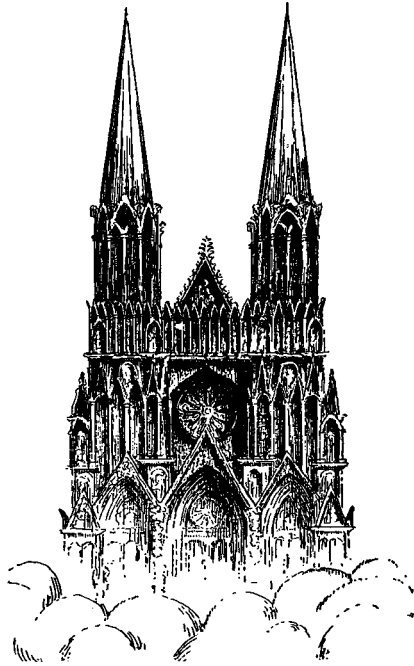


Cover Photograph

This interior of a Crusader's Castle is on the site of the ruins of an ancient seaport in Lebanon. The ancient city reached back thousands of years. The Egyptians called the site *Gebal*, and the Bible calls its people *Gebalites*. When the Greeks began to trade there they found Egyptian papyrus in use. From this they derived "Pulpose" and eventually *Byblos*. The common name finally became "bilcon" for the word "books," and from it is derived our word Bible.

(Photo by AMORC)





The Celestial Sanctum

PATIENCE

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

PATIENCE is a virtue greatly admired in those who possess it. Patience is the enemy of those who are enslaved by time. It is the comforter of those who suffer. It is the aspiration of the student mystic. Patience indicates faith in, and acceptance of, the ultimate justice of the Creator. Those who have nothing and suffer most have the most patience; they have no choice. Consider, however, the refinement and inner strength they are developing. Patience truly tempers the inner man just as fine steel is tempered by fire.

The word *patience* is derived from the Latin root which means *to suffer*. It means to quietly endure under distress or annoyance. It also means the ability to tranquilly accept subjection

to forces or needs beyond our personal control. The ego demands absolute freedom to say or do as it will. When we are alone and free from all responsibility, this may be possible. In civilized society, however, the individual ego must become acquiescent to the needs and order of the collective whole of society.

To be patient does not mean to be completely content with one's restrictions. Indeed, if one can be happy and satisfied with one's repressed freedom, there must be some degree of mental deficiency which obscures the abnormal situation. It is not natural to passively accept intrusions in our lives that are immoral, illegal, inhuman, or abnormal. When conditions permit, we are quick to react, correct, or deter. But many times we are not free to take any sort of action. It is then that we need patience. An unpleasant or unhappy situation exists out of which arises an intense desire or stimulation to react on our part; yet we cannot. We can become frustrated or we can develop patience.

Patience is developed with practice just as muscles are developed with exercise. It is the gradually increased ability to resist explosive reactions to frustrating circumstances. A less disciplined person will "go to pieces" immediately when it becomes apparent that thwarting conditions cannot be changed. The most undisciplined person will eventually acquire patience if subjected to seemingly ineradicable restrictions. The body, mind, and spirit of man are very adaptable to changing conditions, but some of us have to be forced to accept the inevitable. In the beginning an unwanted situation may appear to be hopeless, but as we slowly develop patience our viewpoint changes. Eventually we begin to realize that nothing is hopeless, nothing is permanent, and nothing is insurmountable.

"Patience is the art of hoping," said the French philosopher Vauvenargues (pronounced Vövnárg). During the same period the American, Benjamin Franklin, wrote, "He that can have patience can have what he will." Both of these remarks take into consideration the eternal law of change. As man discovers that the whole Cosmos con-

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sists of vibration and motion, he realizes that only change itself is the one eternal certainty. Like the legendary Persian king who engraved upon his ring the one bit of advice that would apply to any situation or circumstance, we too might remember that "even this shall pass away." If change is certain, then there is always a chance, a hope, for the realization of our prayers and yearning. With such a conviction in our heart, we can learn to wait patiently.

Observe Nature as she ignores time; she is the perfect teacher of patience. A wound of the skin heals slowly and imperceptibly, step by step. The decay and dissolution of organic material generally occurs at a rate slower than may be observed by man. The erosion of soil by a flowing river and the formation of a canyon take place too slowly to be measured by man. The growth of stalactites and stalagmites in caverns is unnoticeable; they appear as if they have always been as we observe them. Yet, the process for their growth is usually in operation continuously.

The period of animal gestation varies according to species but is nevertheless measured. It cannot be hurried. The development of plant life from seed to the production of fruit and self-perpetuating seed is undiscernible to the normal human eye. However, at any given time, each of the above reveals indications of the beginning and the end of its particular process and progress.

Modern man is becoming enslaved by time and timepieces. All of his activities are now allotted a segment of time for their completion, or accomplishment. The allotment is decided arbitrarily, and if he fails to succeed during the allotted time psychological problems develop within him. If he succeeds in attaining the goal within the allotted time, the allotment is reduced for the next time. This will inevitably create more psychological problems. Why? Why must man deliberately bring about his own suffering? Mystical students are taught that time and space are manmade concepts. What is so important about the conservation of time? The industrious tell us that we must "save" time; the idle and the bored will

tell us that they have to "kill" time. The truth is that this is a *human* problem.

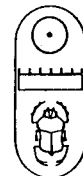
If we can learn to change the focus of our attention from the *quantity* of time and life to the *quality* of time and life, we will solve our problem. There is no acceptable reason for rushing or hurrying through life. It is to be lived and enjoyed. Each precious moment should be absorbed and fully realized without any concern for time.

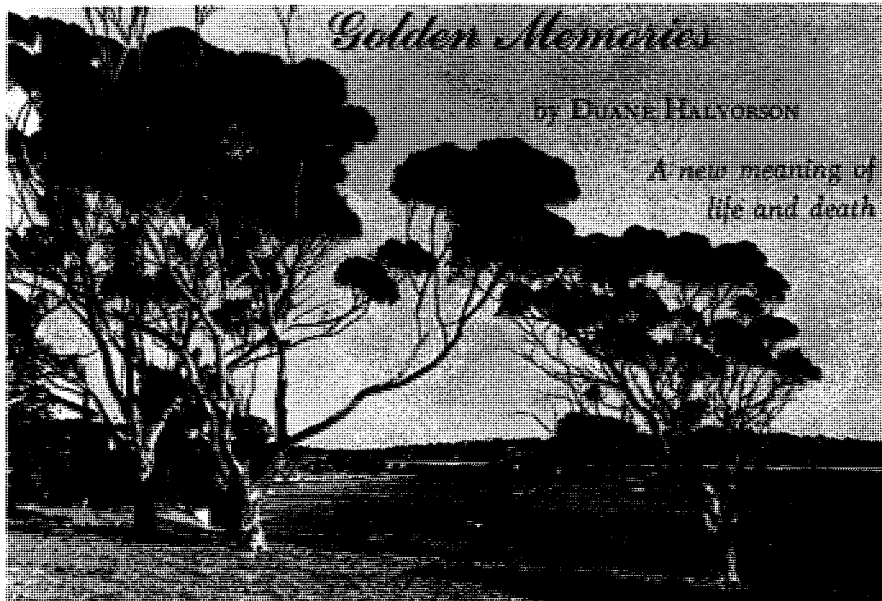
In an earlier era, craftsmen enjoyed their work and were fulfilled by producing beautiful creations without regard toward time. It only mattered that their work was perfect and beautiful. Now, economic and industrial pressures have made quality of secondary importance and the craftsman must produce a certain quantity within a given, arbitrarily set time. Most products offered for sale today reflect the change from quality to quantity. Has anyone benefited? The manufacturer? The craftsman? The purchaser? Think about it!

For centuries man has sought peace. He has been frustrated in his search for peace. He has killed in the name of peace. He still knows no peace. Could it be that he has given too much attention to the *acquisition* of peace rather than to internal peace? Has he allotted himself a limited time to find peace? Longfellow wrote, "All things come round to him who will but wait." Those who have "nothing" have peace for they have waited with patience. They have learned that there is no time. They know that "even this shall pass away." Their secret is patience.

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, 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.





ULTIMATELY, each and every mortal man must face impending death, whether he does so with a resigned optimism or a pessimistic defeatism. The "normal" reaction tends to be at neither of these extremes. Rather, there is a middle ground of ambivalent, not completely resolved feeling as to past, present, and future life, which impinges unforbiddingly on one as he envisions the death experience. This ambivalence is felt by the person in the process of dying and also by the loved ones that will be left behind.

The real import and impact of death was felt by me and my family and friends on February 2, 1967, for this was when my father, Joseph, succumbed to leukemia. Although I knew of his impending death approximately nine weeks before it actually occurred, it still came as somewhat of a shock. My father always was a robust and cheerful man during his life and remained so through his last day of life. He never was admitted to a hospital until he was sixty-three years old and he always took immense pride in his fine physical condition. These conditions tend to make his death all the more tragic.

Though my father left few tangible possessions behind, he left the intangible qualities of kindness, understanding, and an unrelenting veracity—all of which were inextricably a part of himself and his way of life. I, for one, wish I possessed these qualities to the degree my father did. In retrospect, the spirit and style of life instilled in myself by my father far exceeds any tangible, substantive possessions which may have come my way. Though some would construe my last statement as a case of "sour grapes," I would not. Life has greater meaning, whether it be explicit or implicit, than an outward display of materialism. In my father's case, this meant an honest and forthright stance toward life.

That these qualities were an integral and active part of his life is unquestionable, at least from my biased point of view. He had, perhaps, an over-optimistic view of the nature of mankind and his concomitant actions. He possessed the conviction that mankind is an honest lot, and due to this belief and congruent action most men treated him in a similar manner. At times there is a thin line between faith and

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naïveté, often merging on the indistinguishable. Not unexpectedly, others occasionally exploited what they thought to be a weakness which was, in reality, a great strength.

In spite of the fact that my father received only a limited education, he possessed an intuitive knowledge that superseded much of my "rational" knowledge, and he had at times to gently correct some of my muddle-headed abstractions. That he was a bountiful source of stimulation and encouragement for our family's continued education is evidenced by the fact that all seven of his children are high-school graduates, five of whom, including myself, also attended college.

Close to Nature

My father lived a Thoreauvian style of life, close to nature, understanding it implicitly. He lived by, and in accordance with, the earth's processes, farming and tilling the soil until his last year. He was not enamored nor overwhelmed by the complex hustle and bustle of our times. He lived the ideal weekend type of life that many strive for, yet somehow never achieve. His everyday life was not pseudonatural; rather, it involved a genuine and sincere love for nature and her processes.

This natural, tranquil atmosphere never failed to stir me as I visited my father and mother periodically during my college career. Somehow, as usually occurs, I never fully realized the simplicity and beauty of my father's style of life while I resided at home for eighteen years. Subsequent exposure to other modes of life emphatically impressed me with this reality. His resting place is symbolic of the qualities and manner of life that were an integral part of his life. He rests in a simple and serene rural atmosphere overlooking a meadow and a spring, which is unblemished by technological superficialities.

As I reminisce about the events and acts of my father's life, I realize that his way of life was somewhat unique among men. He did not strictly adhere to all of the artificialities and phraseologies which are supposed to be indicative of gratitude and social grace. He adopted a policy of expressing his grati-

tude more frequently in terms of action rather than word in accordance with the expression, "Actions speak louder than words." This combination of heartfelt action and sincere talk produces significantly superior results when compared to indiscriminate verbalizing which often loses its meaning. His action patterns were meaningfully determined rather than reflexively insignificant.

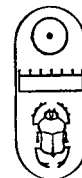
Here was a man who was very unselfish, always considering others before he acted, sharing his material wealth, though having little to share; sharing the intangibles of kindness, understanding, and helpfulness to a degree that is incomprehensible to many.

Though at times he certainly had good reason to, he never held a grudge for a very long time. He realized the faults and foibles of his fellow man and never failed to take this into account when considering his fellow man's inconsiderate behavior. Consequently, he found it easy to forgive and forget. This even temper and lightheartedness led to little alienation, and at the time of his death he had, to my knowledge, few, if any, enemies.

Time of Sorrow

If ever there were a time I wished for the possession of supernatural power, it was when my father lay on his deathbed. If only I could have given in return a life-stimulating touch to a man who had provided for and protected me for so many years! Somehow, there seemed to be nothing I could do at this most crucial time. Though my father never gave up hope of eventually recovering, my conversation with him during his last few hours convinced me that he realized his life could possibly end at any moment. My hope for his continued life was not based on fear or apprehension. Rather, my hope was for a healthy and relaxed later life for him, unaccompanied by pain and suffering.

As he breathed his last breath the evening of February 2, I felt a sense of cruel injustice. Truly, the dispensation of death seemed to be an instance of blind injustice on nature's part. The altruisms toward which parents and society push their subjects were in-



delibly blended into the thought and action of this man. Despite the positive and endearing qualities represented by him, nature found it necessary to take its course of death in a seemingly misplaced retributive justice.

Yet, despite the many negative memories and repercussions of his death, the positive qualities embellished in my memory of his style of life served to bolster me in this time of sorrow. He served as an inspirational example of how life can be lived in an unselfish, simple, yet worthwhile fashion. He passed from us in the manner he lived. He fought for life until his last breath,

never becoming bitter, never giving up hope.

What I have gleaned from the exemplary life of my father cannot be expressed entirely in words, largely because what is most worthwhile gleaning is intangible and therefore not easily put into words. I can best express my feelings in the following manner: Though my father has passed from us, his memory has not; though he resides away from us, he is constantly with us in spirit; though he is no longer physically present, his example and memory will serve as an ideal toward which we may strive.

▽ △ ▽

Art Gallery

During May and the first part of June the Rosicrucian Art Gallery hosted an invitational showing by thirty artists belonging to the Society of Western Artists. This Society is the largest and best known group of artists in the West and sponsors many art shows annually.

While traditionally devoted to representational art, the Society of Western Artists encourages its members to express themselves in many ways including various media and techniques. Among the many fine works on display were the two shown here.



FRIDAY'S STATION

BY

ROBERT PRESTON



MOUSE AND STRAWBERRIES

BY

SHIRLEY HOWE

PROTECTING OUR WILDLIFE

by SHIRLEY M. DEVER

OUTDOOR OASES in the country are becoming fewer and further between. If wildlife is to thrive and survive, we must become more and more conservation-conscious. Innumerable wild creatures have their backs to the wall. If overpopulation is a threat to human life, think of what crowded cities and suburbs and expanded industry have done to our furred and feathered friends! Add to this the air invasion of planes and the pollution of lakes and rivers, and there is no doubt that they, too, have a problem. Like us, birds and animals need clean air, crystal-clear water, and room to move around in within their "quarters."

In America, painstaking programs have been initiated to preserve certain species threatened by extinction. A treaty in 1940 designated national parks and certain wilderness areas as refuges for our rapidly vanishing wildlife. Today, many rare species destined to fade out have instead regained their proper place in nature's scheme of things. But we still have a long way to go!

One of the most beautiful of the dying breeds is the *trumpeter swan*. Once in imminent danger of becoming a thing of the past, this magnificent bird has made a dramatic comeback. Resembling a goose, it is nevertheless one of the most graceful birds in existence. This species of swan has a long elegant neck, snow-white plumage, and sometimes attains a length of six feet. The cob (male) and pen (female) are monogamous, a monumental feat in the world of feathers. Gregarious by nature, when not breeding, these swans join a flock.

It is a never-to-be-forgotten sight to watch them fly in V-formations when migrating from one location to another. Until recently, Montana, Wyoming, and parts of western Canada were their homes. Now they have established residency in southern Alaska which seems like a step in the right direction if they are to continue to survive.



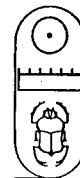
The Migratory Bird Conservation Commission came to the rescue of the trumpeter swan and other birds by establishing and enforcing protection of them in at least nine new waterfowl refuges. Recently a number of these graceful birds were transplanted in a northern region which is historically their natural habitat. Although they are primarily water inhabitants which feed on aquatic plants, at times they convert to landlubbers and, in their gawky way, search for grain or grass to eat.

Shakespeare once wrote this ode to the swan and its famous *swan song*:

. . . *This pale faint swan,
Who chants a doleful hymn to his
own death,
And from the organ-pipe of frailty
sings
His soul and body to their lasting
rest.*

Thanks to conservation-minded human beings, the normally mute swan can reserve his mournful song for the final hour instead of becoming, as in the case of the trumpeter swan, a swan song here on earth.

Surprisingly, the bird selected as America's national emblem—the *bald eagle*—is not free from facing extinction. In Alaska, where the salmon fisheries consider him a mortal enemy, a bounty has hung over his white-feathered head (he is really not bald) for years. This eagle's predicament? He is a fish-eater. By nature, bald eagles love the sea, nesting in tangled sticks stuck in tall treetops or upon rock pinnacles above the sea. A powerful bird with a huge, hooked beak,



tremendous talons, and acute vision, the eagle is a far cry from the vulture he is related to. Ancient peoples often chose the eagle to represent their empire or kingdom because of his majestic flights and easy mastery of the skies. The eagle's significance in symbolism alone should make him worthy of our best protective efforts in his behalf.

It is encouraging to learn that the Bureau of Sport Fisheries and Wildlife, in cooperation with certain irrigation and power projects which not too long ago ruined the winter havens of waterfowl, has not only stopped this senseless destruction but has actually created wildlife habitats in spots where they have not previously existed. Waterfowl refuges are more than glorious retreats for birds in their often hopeless fight against mankind for survival. Studies prove that efforts in conservation can benefit people even more than wildlife. In one protected marsh in Wisconsin it was discovered that 80,000 people came to merely gaze at the geese. About half that number hunted with permission geese and ducks on private properties in the area. Amazing as it may seem, property owners collected around \$60,000 from the hunters. Naturally, the visitors required certain services. The result? Merchants sold them food, lodging, and supplies amounting to half a million dollars!

Sea Otters

Not too long ago, a fascinating headline in a San Francisco newspaper proclaimed: "Sea Otters Win Struggle for Survival." In 1966, The California Fish and Game Department came up with a total of 591 otters in their annual census. This figure included 94 more otters than had been counted the previous year. At one time the stubby-eared, long-whiskered sea otter's fur was more valuable than mink or ermine. (A single pelt sold for \$2500 on the London market). No wonder otters were on the way out! In the sixties, a person foolish enough to shoot at a sea otter faced a \$1000 fine and a year in prison. Now the animated otter is about to win his 150-year struggle to survive.

The *mountain lion*, also known as puma, panther, cougar, or deer tiger (deer, when available, is their favorite menu), has been almost exterminated

by man. At one time, cougar roamed our country, coast to coast. Now the comparatively few that are left prowl about in primitive regions in an effort to escape from man. It is believed that the members of the "big cat" family have been more mistreated through the ages than any other animal.

The Black Bear

The American *black bear* has also been forced to hide in forests and mountainous regions away from man. However, bears are protected in our national parks where, despite their potential danger, they are often erroneously thought tame. Many campers are dismayed by the bear's sweet tooth and his liking for opened canned goods. In some popular outdoor retreats, they become a nuisance. Naturally shy in the wilderness, the bear loses his timidity after being exposed to people for a time. Yet too many times the human hands who feed bears also pull the trigger which kills them. For this reason, they are noticeably missing in many regions. Once, they could be found from Alaska to Mexico, but this is no longer true.

In Australia, an animal which resembles a child's "teddy bear" is called the *koala bear*. He is really a marsupial, related to the kangaroo, rather than a bear. At any rate, about forty years ago, this live answer to the small fry's favorite stuffed toy was brought to the brink of extinction because his pelt was valued so highly. Fifteen years ago, there were only 1500 koalas in Victoria; today, there are several thousand. This is because this animal is so closely guarded that government permission must be granted before anyone can collect a koala pelt. In America, ten of these cuddly creatures make their home at the San Diego Zoo; they have the distinction of being the only koalas living outside of Australia.

Deer, including *elk*, present an opposite picture. Rather than dwindling in numbers, this animal poses a threat to the species and to man due to its overabundance in some areas. Now that they are rarely the prey of such carnivores as the "big cats" and bears, they face the same problem people do—overpopulation! Happily, since game regulations have become less rigid and hunters have been encouraged to hunt them in

season, the deer population is being kept in balance. Unless enough of them are taken out of the woods each year, this animal often dies of disease or starvation.

Unfortunately, the tallest bird in America—the *whooping crane*—is on the verge of extinction. Cranes habitually pick Michigan or Oregon for their habitats. Dayton O. Hyde who wrote *Sandy*, the charming account of his close association with a sandhill crane, learned a lot about them. In his studies, he discovered that there were less than 6000 of these birds in the United States. He now *raises* sandhill cranes—and undoubtedly put the first sandhill crane raised in captivity into a migrating flock. After Hyde's protégé joined his wild, migrating relatives, the author describes the long wait for his return like this:

"I spent another one of my long, tense winters staring up at those empty skies. Then one March morning a single sandhill cut from a group on high and planed swiftly downward, straight to his old V panel where he began hammering in his feed pan for food Now I was convinced that the battle for survival could be won by skilled captive management . . . this new concept which has so brightened the future of the sandhills."

Now that public agencies and private citizens alike have begun to take a genuine interest in the birds and animals which face extinction, things are looking up. A *swan song* is an artist's last achievement. Let us sing instead a *prelude* to nature's marvelous achievements.

Sing no swan song for our wildlife!



Medifocus

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

August: Aleksei N. Kosygin, Premier of U.S.S.R., is the personality for the month of August.

The code word is **LOOK**.

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



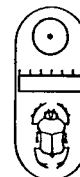
IAN SMITH

October: Ian Smith, Prime Minister of Rhodesia, will be the personality for October.

The code word will be **SCALE**.



ALEKSEI N. KOSYGIN



The Fluid World of Mind

by WILLIAM F. HAACK, M. E., F. R. C.

"MAN know thyself" is an ancient message and is the most potent advice that should be heeded by mankind. Within the mind, all things are created before they can become manifested in the material world. The greatest accomplishment that can be attained by any human is to become master of this creative domain within himself. "Man know thyself" is still good counsel, for, without fully knowing himself and his relation to the environment, how can man be in a favorable position to understand the needs of his intricate body and to keep it in first-class condition so as to perform efficiently and render service to mankind.

Man has been created with a sensitive impressionable fluid mind, as flexible and as changeable as the cloud forms in the sky. It is a computer *par excellence*, capable of recording sight, sound, taste, smell, pain, joy, and so on. It has the capability of reproducing all of these and more. The mind can create new images, forms, and ideas in this fantastic fluid realm. It is the abode of the personal soul entity, sustained by the universal spirit force which permeates the entire universe. The mind is the personal world of man over which he can have complete control if he has the will to do so, by keeping out the incessant petty bombardment from the outside. Man must come to the realization that his self-help resides in his mind.

WE LIVE OUR ENTIRE LIFE IN OUR MIND. All our perceptions and acts are recorded there. All plans for action are formulated in this creative fluid world, and are likewise given form and assigned dimension. Here in this invisible realm we rule supreme, and most importantly we can be an assistant creator to the Master Creator of all of nature and mankind. Nature cannot create directly from inanimate elements such as rocks, minerals, gems, and so forth,

the many useful things for our comfort, use, and pleasure. Man, with his receptive mind and responsive two hands, is necessary for bringing ideas constructed of inanimate elements into existence.

The bulk of our misery on the earth plane is due to the fact that we do not know the true nature of our bodies and our mind, nor their needs. We depend mostly upon outsiders to do our body repairs, someone who is more or less interested in us as an economic commodity.

Fundamentally, the basic needs of the body and mind are comparatively simple. They involve outdoor exercise, pure air, water, and food (undeveloped and unadulterated), and effective elimination of waste matters; in other words, internal cleanliness. Also we need an optimistic state of mind, filled with interest and curiosity to observe the magical world in which we have our existence. Likewise, we need toleration for our fellow humans, who have their own lives to live, as long as they do no harm to others. We each interact, one to the other, and should observe the law of "action and reaction," or "cause and effect," and to so act that our actions will always result in harmonious reactions.

It is the undue striving for material possessions and the endeavor to control other lives that are the root of most of our discontent in the material world. This is reflected in mind misery, when not attainable. Let me quote the words of a great mind, Charles Steinmetz, the tamer of lightning who said: "Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and Prayer, and the spiritual forces which, as yet, have hardly been

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win? The prayer of both sides cannot scratched. When this day comes, the world will see more advancement in one generation, than it has in the past four."

Man has gone far astray in ravishing the planet Earth, the gem of our solar system, almost to the point where the end product can only bring ruin to human life and its highest evolvement—man. Perhaps we should keep in mind the words of a famous explorer of Antarctica, Admiral Byrd, who said: "Since returning to civilization, I live more simple now, but with greater peace."

The majority of humans live and die without ever realizing the precious privilege they have in being allowed to experience this exceedingly magical condition called *consciousness*. It exposes us to the magical world in which we live. By some adverse incident in history, our minds have been directed to a distant world called *heaven*, a non-material place of which we cannot produce concrete or positive proof. We miss the point of living if we focus our minds principally on an abode in some far-off place, apart from the earth plane where our feet are planted.

Our greatest need in preparing for a full life in this conscious world is the need that we be taught early in life our relationship to the environment which sustains us and on which we are dependent during the span of our living on this earth. Humans have been principally indoctrinated with the need for fitting themselves into some material vocation for a program of lifework. While a work-plan is very necessary,

it should not be the sole purpose. It seems apparent that most of us will never fully understand the body we live in—a body made of the dust of the earth and to which it returns when the invisible tenant, the soul, leaves this living house of the spirit (a small portion of the Universal Spirit).

Nature has placed us in a setting that is a veritable paradise; all provisions have been made in great variety for our sustenance and entertainment. Foods spring magically from the ground. The panorama of material configurations in our material environment is awe-inspiring with its endless variety. We need but to be alert and observing to enjoy the limitless change in nature's domain.

In our mind resides the seat of our joy or misery. We have the choice as to what condition shall exist therein. We are the sole custodian of this realm; therefore, let no other dominate this sacred abode of our mind. The furnishings of the mind are determined and decided upon by ourselves.

If we are dissatisfied with the material we have stored therein, we have the privilege to change it to more pleasing recordings. The mind is a continuous recording center of the events occurring in our environment. Most perceptions merely pass through the consciousness and are not permanently recorded. Lasting impressions are stored in the subconscious, and it is these recordings that exert the most potent control over our thoughts and actions. Man's mind can encompass the entire universe and all therein, and still wonder what lies beyond.

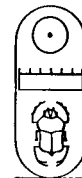


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DR. H. SPENCER LEWIS, F. R. C.

HOW TO PRAY

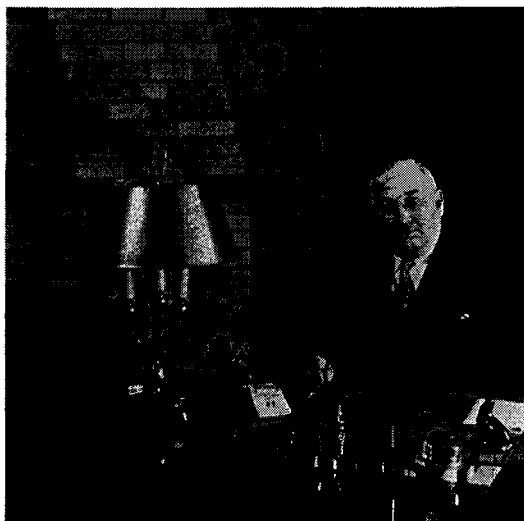
PRAYER is an element of religious practice greatly in dispute—either adhered to faithfully or denied outright.

Those who use prayer as an argument against the existence of an intelligent God, or of any God, claim that prayers would be logically reasonable and efficient *if* God existed. They are careful to point out that seventy-five percent of the prayers are unanswered or seemingly denied.

I am a firm believer in prayer, and you can be, too, if you will give prayer the proper opportunity to demonstrate its efficiency. There are many things we wrongly accuse of being inefficient and refuse to accept after only a few attempts to use or demonstrate them. The truth is that it is our own inefficiency and our own ignorance that are responsible. Under the circumstances, I wonder that so many prayers are answered.

The understanding of what prayers really are, and how to use them, is so lacking in the average individual that it is really surprising that one out of a thousand brings any results whatever. In churches, certain formulated prayers are used, spoken by those who seem more interested in flowery eloquence than in actual prayer. Jesus taught his disciples how to pray, and the correct version of his instructions and the samples he gave to the world are different from the prayers uttered by those who have strayed from the fundamental mysticism of prayer.

Prayer is based upon the assumption that God is omnipotent, present everywhere, and willing to grant our petitions. That is all the assumption or foundation we need for prayer; but I think you will agree that the average person has in mind a few more. He has in mind not only that God is omnipotent, omnipresent, and merciful, but also that, with all His attunement with the beings He created, He is still igno-



rant of their wants and needs, and completely unacquainted with what they require in life!

Here is the great mistake. To go into prayer with the belief or the feeling that God does not know what we need or what is best for us, and that we must tell Him and explain what it is we want, is to make a serious mistake.

Looking at it from a purely reasonable and sensible point of view, does it not seem peculiar for a person to kneel and petition God not to take the life of one just injured in an accident? To pray to God at such a time and almost command Him not to allow life to leave the body of that person or not to allow certain conditions to manifest is to assume that we, with our finite understanding, know better than God whether certain things should happen or not.

If the person has been injured and is about to die, and God does not prevent it, why should we assume that God will change His mind about the transition and allow the person to live just because we have petitioned to save his life?

Think of two persons on opposite sides, each praying God for strength to be the victor in a war between them. If God is to decide the war, is it not better to assume that His judgment of conditions and principles involved will be sufficient to pick the proper one to

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be answered satisfactorily, for both cannot be victors.

The mystic knows that any prayer or petition based upon the assumption that God or the Cosmic does not know what is best and must be advised, or receive recommendations or suggestions, is *wasted and futile*. In fact, it is a reflection upon the Divine Intelligence and reaches no higher than the level of our personal ambitions. Certainly, such a prayer cannot be uttered in sincerity and cannot find cosmic approval. It is doomed to die or lack response from the very moment it is conceived.

A Meeting of the Minds

To the mystic, therefore, prayer is a meeting of the minds. It is not an occasion for personal petitioning but for spiritual communion. It is a time when the soul and the deepest inner part of ourselves sacredly, sincerely, and quietly speak to God and express the wishes of our hearts and minds.

Any thought that our human conception of our needs must be outlined in detail, or that advice or recommendations must be given, would be so inconsistent with the true, prayerful attitude that it would militate against proper prayer and prevent any realization of what we wish.

Therefore, prayer should be an expression of a desire for a blessing. Have I any right to come before God, as I do in prayer, and demand, or even plead, that long life be given because I desire it and have come to the conclusion that I should have it? Is that not concluding that God may not have thought about giving me long life or may have decided otherwise, and I wish to change His mind and decree? Is it not a preclusion of the very effect I wish to create in the consciousness of God?

Have I any right to come before the Creator of all and say that I want this or that in a manner which indicates that I have decided upon such things, or ask that the Divine Mind accept my understanding in place of its own? I am sure that if we thought of approaching the king of a country or the president of a republic, whose blessings have been bestowed upon us in the past and under whose bounty we have enjoyed much, we should approach prayer very differently.

If we had enjoyed many blessings at the hand of a king and were permitted to come before him for a few moments' communion, we should probably find ourselves uttering, first of all, words of thankfulness for what we had—adding that if it pleased the king we should be happy to continue to enjoy the same blessings or possibly more.

Not one of us would think of petitioning for specific blessings without first having expressed a profound thankfulness for what we had already enjoyed, and without stating that, although we still desired to have a continuance of royal gifts, we had no right to ask for more.

How many of us pray in this attitude? How many of us cleanse our hands of debt by thanking God for each individual blessing throughout the day? It is said, as a rule of law, that you cannot go into court and ask for justice unless evidence of having done justice to others indicates that you are deserving of it for yourself. How do you approach God in your prayers?

It is true that the sinner and the one whose hands and soul are darkened with evil may approach God like the one who is sinless and perfect, but such a sinner must first seek in the mercy of God the forgiveness which he cannot find in the court of man. His first prayer must be one of repentance and regret, with a plea for divine grace, so that he may stand before God purified and worthy of further blessings.

We are all sinners to some degree, and to make sure that we come before God worthy of blessings our first petition should be for forgiveness and grace, accompanied with a sincere expression of appreciation for the blessings already enjoyed.

If we approach God in this manner, it is more than likely that we shall be so impressed with the magnificence of our lot in life and the sublimity of the divine benedictions already enjoyed that we shall forget the less consequential things for which we intended to ask. It is also likely that if we review our lives for the past twenty-four hours and judge ourselves rightly, we shall come to realize that we are undeserving of further blessing—having already re-



ceived far more than we can hope to compensate for or even deserve.

Our sinfulness may principally consist of omissions. The gift and blessing of life, with consciousness and the full activity of all our faculties, carries with it an obligation of service in the name of God to the benefit of humanity. If we have enjoyed blessings without having returned some service or devoted some of our powers and faculties to the benefit of others, we are sinful, even though we may have committed no overt act nor violated any cosmic command.

We must be sure that we have earned and obeyed before we can rightfully expect our prayers to be even considered. There must be no hypocrisy in heart or mind, no self-deception or aggrandizement. There need be no humiliation, for the greatness and goodness of God within us places man beyond humiliation if he rightly contemplates his relationship with God. But there should be humility of spirit, simplicity of mind, honesty of heart.

Our prayers should be expressions of desires for continued benedictions with the thought, "Thy will, not mine," uppermost in our minds. The simple expression of "May it please the Father that health return to my body," is a more contrite, honest, and worthy petition than one that demands or suggests that God change the law now in operation, set aside certain specific conditions, and establish others simply because this is our desire and our conclusion.

The vainglorious one who has concluded that he above others should be victorious, should not pray for victory but that God should grant victory to the one most deserving and most worthy. Not only should the will of God be the determining factor, but also all others should be granted that which they deserve and truly need whether

they have prayed or neglected to do so. Prayer should never be selfish and personal to the degree that it excludes others, especially those more in sorrow and need than the petitioner.

I like to think of prayer as the rare privilege of a personal interview with the King of Kings and the Lord of Hosts. And I like to think that I have been given the opportunity of asking one blessing or making one plea at this interview. It must be the thing that I myself would grant to the world and all in it if I were the King.

When I meditate upon what plea I shall make, I am often impressed with the fact that there is nothing that I want nearly so much as the things wanted by multitudes of others. If only one plea can be made and one blessing granted, I must be honest enough to ask that others be granted that which they pray for rather than myself.

While each occasion may be a privileged interview whereby we come into personal communion with the Ruler of the Universe, we may have such communion many times a day. This is the greatest blessing and gift outside of life itself; yet few appreciate it in times of peace, health, and happiness. They take advantage of it only in times of sorrow, tribulation, and pain.

Learn how to pray and make prayer a real communion and an outpouring of your mind in pureness and humbleness. It is one of the most perfect instances of cosmic contact. To the mystic, it is a transcendental moment of his earthly existence.

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



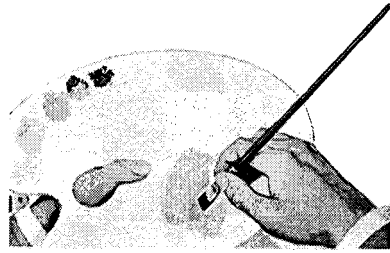
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ROSICRUCIAN DIRECTORY

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

Painting in Our Time

by ALMA HOYLE



THE BEGINNING of the twentieth century saw a profound change in the previously accepted styles or schools of painting. During the Renaissance each country and region and many cities developed a unique style of painting. By the time of the Baroque era there was a gradual interchange of ideas and styles between artists in various countries, so that the twentieth century saw the decline of local and national schools of painting.

The problems of man in modern times are universal. The mechanical age has simplified time and transportation. Countries and towns are no longer isolated, and man is coming to accept a gradual movement toward universal law and government—a unity of mankind. In a sophisticated society certain movements with different aims and styles have developed and continue to develop. Some have little or no influence on the pattern of future art, while others play a vital part.

The speed of evolution has accelerated at such an alarming rate that people are often perplexed and afraid. The problems they have to face are fundamentally the same as they have always been, and many artists attempt to show this, much as Bosch and Brueghel did during the Renaissance.

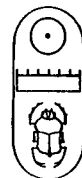
For almost fifty years before the beginning of the twentieth century the French painters were absorbed in the world of color and light. The climax for the colorists was seen through a group of young French artists who came to be known as the *Fauves* (wild beasts), so named because of their free and sometimes violent use of color. Their leader was Henri Matisse, who delighted in the act of painting and decorative use of color. Artists

from neighboring countries joined the group including an Italian, Amedeo Modigliani.

Some artists refused to accept the eye as the only means for understanding color. They worked together as expressionists, exploring the use of structure and symbolism to arouse the imagination. This required some mental participation from the viewer, as well as an emotional response. In Germany a powerful artist of this movement was Max Beckman. He tried, through his art, to expose the disastrous path along which civilization appeared to be heading. Wars, refugees, poverty and misery were all part of modern life to him and he felt these could only be expressed through symbols. Therefore, much of his art is dramatic and powerful, full of his own original symbols representing a nightmare world reminiscent of the dreamlike paintings of Bosch, disturbing for the viewer to see.

In France another artist was also filled with concern and despair for mankind. Georges Rouault had once worked and exhibited with the artists of the Fauvist movement but had become involved in painting in a less violent manner. He was a deeply religious man, with an unmistakable style influenced considerably by van Gogh and Gauguin. However, it is impossible to regard his art without seeing an obvious affinity to the Gothic stained-glass windows and late Byzantine style of painting.

America was now becoming a country with artists of its own, among them being a brilliant water colorist, John Marin. His energetic city and seascapes depicted the violent and noisy pace of life in the early industrial twentieth



century. Many of his paintings have a suggestive rather than representational style, tending to be almost abstract, and leaving much for the viewer to imagine.

Abstraction is not an easy term to define: To paint without any recognizable subject matter in the composition—so freeing color, form, and design. This basic idea of abstraction is as far removed from the art of the Italian Renaissance as possible. Art of prehistoric, ancient, and primitive civilizations is frequently found to be abstract with many geometrical and free designs.

Visual Reproduction

During the fifteenth century many European artists including Masaccio, Filippo Lippi, Donatello, and the van Eycks broke from the medieval manner of representing reality through ideas based on experiences or mental conceptions. Instead they developed a visual manner of painting determined by what is seen, attained through the introduction of perspective, observation of natural light, and a faithful recording of visual impressions. This style was followed and developed in Europe until the beginning of the twentieth century. By then the limitations of such a manner of painting were becoming obvious, and artists began to rebel against the pure realism for explorations in color and form. The final eclipse came with the invention of the camera, when perfect representations in photography challenged the role of art based on visual reproduction.

The first major movement away from Renaissance art produced painting which was independent of recording visual impressions of reality, and prepared the foundations of modern art. This movement was called *cubism* and began in Paris through the creative work of Picasso and Braque between 1906 and 1908.

To achieve their aims, the two artists worked independently and later collaborated, inventing technical and pictorial ideas. They were also joined by a Spanish artist, Juan Gris. The influence of cubism played a vital part in the development of a variety of technical ideas and new styles which appeared in the early twentieth cen-

tury and to some extent affected most art until the middle of the century. Perhaps the major influence has been in approaching the problem of handling space in two-dimensional painting. The various means devised by the cubists to solve this problem resulted in a freedom and wealth of original art, sculpture, and architecture to the present time.

The cubists were also responsible for the introduction of other materials beside paint to compose a painting. This is called *collage* and has remained a popular medium ever since, with artists introducing a variety of additional materials for design and effect. It is interesting to see that much of the cubist art and inspiration was evolved from the art of primitive, prehistoric, and ancient Greek and Egyptian civilizations.

Many movements followed, copying, changing, and evolving in different ways from cubism. In Holland, Pieter Mondriaan moved through cubism to a complete release from pictorial representation and began to paint in an abstract manner of notation, using structures of balanced horizontal and vertical lines. Mondriaan had a philosophical attitude toward painting and aimed for a harmonious balance of color and design to provide inner peace for the viewer. However, there is no doubt that many of his ideas have had a considerable influence on modern industrial design and advertising. Artists such as Klee, Kandinski, and Miró continued to explore the interpretation of space and image ideas. Mechanical notations, the suggestion of automation in man, and machines, can all be found in the imaginative paintings of the early twentieth-century artists.

The Shock and Challenge

The two World Wars had a disturbing effect on many artists and their art through the years that followed. Some felt so revolted and distressed by the wanton cruelty and waste of life that all seemed to be lost for mankind. They therefore turned from reality to the use of their imaginations to shock and challenge the public. Many defiant and fantastic showpieces of art resulted from movements calling themselves Dadaist and Surrealist. They did have

some influence in leading artists back to representational forms, later to reappear under a different form in the Pop Art of the mid-twentieth century.

Pop Art functions with many of the same ideals as the art of Bosch, Brueghel, and Goya in that it comments on the social and moral values in our society.

The same fear of moral, spiritual and intellectual exhaustion can be seen in the work of the so-called action painters where a feeling of "letting go" and creating by accident seems the only hope for art and man. Artists such as Jackson Pollock and Willem de Kooning moved away from accidental painting and became involved with the purpose and act of creating, producing work of beauty and inspiration. Many modern artists became completely abstract in their work, using fields of color, movements of color and light, with an awareness of space and depth.

The center of the art world moved from Europe to America as the artists of central Europe escaped the traumatic actions and results of war. The freedom to work and develop, in spite of economic pressures and depression, has resulted in a wealth of rich painting and sculpture of our own time. The abstract expressionists have worked, developed, and matured, although often received in a hostile manner. The introduction of acrylic paint—a synthetic

pigment—has greatly added to the versatility of the methods and styles of painting. Art works have also included electrical, mechanical, and audio effects in experimental researching to portray this atomic age. Many artists have contributed a heritage of art for the future of mankind. Still, Newman, and Rothko have sobered the stream of "effects" art with their own researches into symbolic, mystical, luminous, and organic painting.

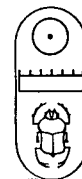
For the artists who have produced mental and optical art of great intricacy and complication, there is usually a balance created by artists of simple, yet subtle movements of light, color, and space. A modern trend has been seen in ecological art. This really involves artworks which are earth works, created to awaken the present generation to the problems of ecology and deterioration of our planet, and its natural beauty as well.

The artist is always involved in some way with shaping the future of humanity, yet he and his art are deeply influenced by the heritage of past art and civilizations, and the present state to which mankind has evolved. In many ways we have the art we deserve, but often the art which we find difficult to understand and accept is the hope for the future of man and his planet.



Passed Through Transition

Stefan Louis S. Kowron, at one time the Grand Master of Australia under an earlier constitutional activity, and formerly from Manchuria, passed through transition on April 25, 1974. Frater Kowron was the patriarch of the Sydney Lodge and known to members throughout Australia. Members of his family have all been actively associated in various capacities with the Rosicrucian Order, AMORC. At the time of his transition he was perhaps one of the oldest members of AMORC, having celebrated his 50th anniversary in 1971. He was always in active correspondence, formerly with Dr. H. Spencer Lewis and later with the incumbent Imperator. Many hundreds of Rosicrucians having known Frater Kowron will regret his passing at this time.



WHEN THE MASTERS ADVISE

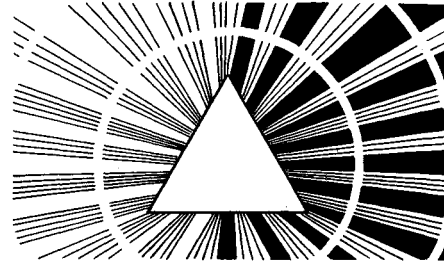
by EDGAR WIRT, Ph.D., F. R. C.

TO ALL of us at various times there come ideas or suggestions "out of the blue." As we develop our inner psychic resources and as we become more receptive to guidance from those sources or from "the Masters," such suggestions can become more and more pertinent to our vital development and to any "mission" which may be shaping up in our affairs.

Sometimes the suggestion is a new thought, a new way of looking at things, a sort of bonus or "jewel" which we accept gladly without hesitation—a bonus that comes usually after a period of test or trial. Sometimes the suggestion is to put into motion what may lead to a major change in our circumstances or lifestyle. And then come the problems, difficulties, delays, doubts, anxieties, and reconsiderations. This is the crucible, the test.

We might come to suspect that the idea was not a good one and that the Masters are putting obstacles in our way in order to forestall a serious mistake on our part. But here we may have the shoe on the wrong foot! Such a notion implies that the Masters will take over some of the responsibility for our own decisions or even shape our decisions for us.

There are some other attitudes closely related to this: One is to seek to be, or hope to be, an instrument of the Masters, to be concerned with the "will of the Masters," to expect explicit guidance or direction from the Masters in daily affairs and that they will assist in what "they" want for us by smoothing the way and making it easier. No doubt there are adepts who could collaborate and do such things. But in such a "puppet" relationship we would not in any way be developing ourselves toward similar mastery. One concern of the Masters, certainly one of their principal teachings, is that we must accept responsibility for our own decisions and



actions, and on this basis develop our own competence in performance. On such a basis as this there might be substantial collaboration with the Masters.

With some degree of development of our own initiative and responsibility, and with it some modest collaboration, it well may be then that the Masters with their insight can foresee some change that would be advantageous to us. They may pass along this idea, introduce the suggestion in one way or another—not necessarily as a clear-cut message and certainly not as a directive. When we respond to it, then come the problems, the doubts, and the sometimes uncanny difficulties—not as preventatives but for another very important reason.

When we simply accept any suggestion, when we act on the advice of someone else, it is not with wholehearted desire and responsibility on our part. If it turns out to be unfortunate, we may want to unload the blame or responsibility on the person who gave the advice. But when the Masters make an important suggestion, there is a way to forestall any such "cop out."

How to take over this suggestion and make it our own? How to power it with our own initiative and competence and accept full responsibility? The answer is, by overcoming the problems and fighting through the delays and resistance that are put in our way? This is the test, the challenge. In this way what started as a suggestion from outside becomes our own potent intent. Only in this way can we bring to bear on it the creative competence that we have. Only in this way does it become a cornerstone in our own growth of personality. There just is not any "free ride" on the backs of the Masters!

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Life's Basic Questions

by

LOUISE KIDDER SPARROW
F. R. S. A.*

WHY ARE SOME people seemingly *born* with a deep wonder concerning the profound mystery of life? As John Cogley, of the *Center Magazine*, has said, ". . . the more universal issues . . . the basic questions that have always haunted men: life, the mystery of existence, and the ultimate destiny of one's life."

Since early childhood, many are familiar with a myriad of thoughts along these lines. Others may live to maturity so engrossed with living and doing that they have "not had time" for asking themselves: "Why am I here? Who am I? Where did I come from? Where am I going? Why?" Of all Being, of all existences, of the entire universe, we ask: "Why? Why?"

When I recall my son's questions at the age of seven or eight, I am amazed. This brief exchange took place one night at bedtime:

"Why are we here? Are we God's playthings, Mother, that He amuses Himself with—or what?"

"We are here to learn and grow in wisdom."

"But I mean, why is there life at all?"

I must have frankly answered: "No one knows."

I find explanations for his questions: an inherited interest from a long line of ministers on his mother's side of the family, and from his mother, herself—though she was never a minister—or from remembrance of a former recent state of being, as Wordsworth so beautifully expressed it:

*The Soul that rises with us, our
life's Star,*

*Fellow Royal Society of Arts.

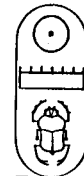
*Hath had elsewhere its setting,
And cometh from afar: . . .
Heaven lies about us in our
infancy!*

Some—we all have known them—consider themselves "sensible" people with their "feet on the ground," not with their "heads in the clouds." Not being interested in what they consider a bit foolish, useless, in any event unsolvable matters, they say, "Why bother about these things? Haven't we plenty to occupy our wits without delving into the unfathomable?"

Undoubtedly, contrasts contribute to making our world interesting. We have been speaking of two types of human beings, doubtless both of importance for man's needs and development. We should not want to be all exactly alike; yet many feel that some beings are farther along on the road that leads Home than are others. On this road are the Seekers, those who raise the eternal questions, those who have found, for themselves, satisfying answers, resulting in peace of mind and a sense of union with the Cosmos, of abiding security and deep joy.

This cannot be entirely explained to others; each being must *become*, must feel a *sense of becoming*, and learn the joy of it by himself. We need not lose the common bond of humanity by this glorious spiritualization of the inner self; indeed we shall feel it more fully as time passes, even should we, in later years, find it wise to choose a way of life removed from the world's clamor and ceaseless activities—limiting our physical contacts with humanity to a chosen few, although our mental and spiritual contacts may continue to be boundless, both here and on other planes of existence—*Where?* We have yet to learn.

Especially appealing to me is this beautiful prayer of Bahá'u'lláh: "How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy Truth?"



TOLERANCE

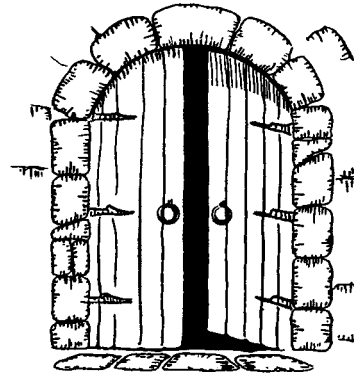
by

PAMELA J. SCHMIDT

TOLERANCE is probably one of the most difficult principles to put into practice. We can easily find examples of intolerance throughout the world and throughout time. Intolerance is generally a result of a person's or group's believing or doing something which is not in accord with the beliefs or actions of another person or group. Such beliefs or actions can be related to a whole range of subjects such as politics, religion, philosophy, morality, and so on. Usually the issues that can engender the most intolerance are those which are accorded much importance or weight.

Religious intolerance is one problem that has plagued the world throughout time and continues to do so even in this so-called "modern" era. Such outstanding examples come to light as early Christians' being executed as an entertainment feature, crusades being undertaken to destroy those of different religious beliefs, the Inquisition—the execution of thousands of people who, because of psychic abilities or just plain misunderstanding, were believed to be "devil worshipers." If we total the numbers of men, women, and children who have been killed and are still being killed in the name of religion, the toll is staggering. Nowadays we usually practice a more sophisticated form of religious intolerance which does not actually kill others but merely consigns them to the everlasting fires of hell for their erroneous ways.

Political intolerance in some countries leads to bloody revolutions wherein one party ousts another. In some countries it is more subtle. Whoever is in power at the time is either admired or hated by one group or another, and usually on the basis of the same political actions or principles. Such intolerance, when carried to the extreme, can result



in a society where the freedom of opposing groups or of the individual is seriously jeopardized.

Moral intolerance is often based on religious values which allegedly are interpreted (or misinterpreted) from the Scriptures, or is based on the laws of the land, which often stem from the same source. Intolerance is a form of protection, in that it allows the person to maintain his or her own beliefs without having to honestly examine them or compare them fairly with those of someone else. Intolerance is sometimes a psychological reaction against beliefs or actions which the person fears because he has some inclination, however unaware he may be of it, toward those same beliefs or actions, and refuses to acknowledge this because of having been taught by family, church, or society that these are wrong. Thus the cycle continues.

How can we best deal with intolerance in ourselves or, on the positive side, practice tolerance? We can consider the wisdom in the following words taken from the book, *Unto Thee I Grant**: "Condemn not the judgement of another, because it differeth from thine own; may not even both be in an error?" Not infrequently we find that the very action or belief we criticized in the past has become, is becoming, or will become part of our own beliefs or way of life. How can we judge someone

*This book may be purchased from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191, U.S.A.

else's life when we do not know what circumstances and experiences in his or her past, and maybe even in previous lives, have influenced the person to be what he or she is now? Since so much is involved in determining what we now are, it should be apparent that only the Cosmic or a person's inner self is in a position to fairly evaluate or judge. We must have many experiences in life and will sometimes have some unpleasant moments, but these are to be looked upon as problems to be solved so that we can grow.

Do we have the right to try to prevent others from such growth as their experiences will create? If requested, we can help someone who seems to be having some difficult times. Or we can

separate ourselves from him or her if we cannot find any value in maintaining a relationship. In some cases neither of these seems suitable. It is then that we must simply accept the person for what he or she is and not try to change any beliefs or actions so that they can be more in accordance with our own. We must share what we can with the individual, and what we cannot share we must try to understand and accept as the result of the other person's own needs and experiences, most of which we probably cannot expect to even know. If we can only appreciate those who are just like ourselves, how will anyone really benefit or grow from such relationships, and how can tolerance be anything more to us than just a word?



The Supreme Experience (continued from page 11)

expression man has achieved to the infinite harmony of the spheres. Aldous Huxley expressed it most simply: "After silence, that which comes nearest to expressing the inexpressible is music." More than one gifted composer has insisted that he has created nothing himself but merely written down the music he heard in his mind. It is almost as if composers were different from others mainly in their capacity to hear music which is already there—which exists—but from which the rest of us are somehow blocked. Perhaps, like radio receivers, they can tune in to a wavelength which the equipment of others cannot receive. Through the medium of music, however, anyone can hear for himself the glorious melodies which are the sound of cosmic unity. That is why listening to music can be a pipeline to mystic experience. As the music soars, so does one's soul, into realms of sublime harmony.

Communion With Nature

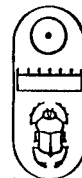
Throughout the ages, man has sought to find the Infinite in a relationship with the natural world. Lower forms of life—mineral, vegetable, and animal—lack man's consciousness and intellect, but they are closer to the source of all being and have a natural and instinctive link to the unity of all creation.

From time immemorial, prophets and seers have gone up to the mountains,

into the woods, or upon the deserts to achieve a closeness with this link. Modern man, too, can often find in nature a setting where he can become reattuned to this unity and receptive to an infusion of cosmic bliss. Henry David Thoreau, our most perceptive and articulate student of nature, wrote, "Alone in distant woods or fields, in unpretending sproutlands or pastures tracked by rabbits . . . I come to myself. I once more feel myself grandly related . . . I thus dispose of the superfluous and see things as they are, grand and beautiful."



Man has used his gifts of curiosity and intelligence to achieve a great deal that is worthwhile and enriching. In doing so, however, he has lost much of the natural instinct which united him to the whole of creation. Without this umbilical cord to the Infinite, man is cast adrift upon a sea of meaningless achievement; hence the widespread alienation and despair amid the artifacts of affluence and power. Everyone desperately needs moments, even if occasional and fleeting, that are a reminder of the eternal, orderly unity of which each man and woman is a meaningful part. Such moments of transcendence and expansion of awareness can increase one's creative ability and enrich his life. They are moments well worth the seeking.



In Step With Nature

by FRANKLIN S. JONES

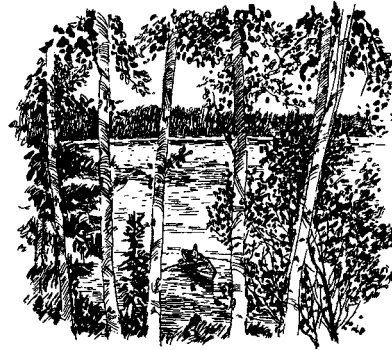
SOONER OR LATER the grind of everyday living gets to most of us. We are always going somewhere too fast, often unaware that the pace is becoming too much for us until our bodies begin to break down or our spirits deflate into a lesser or greater degree of depression, despondency, or illness.

It has been said that the price we pay for civilization is alienation from nature. For many this is true, because they become so absorbed with the mundane affairs of psychological survival, so wrapped up with disturbing newspaper headlines, schedules, and responsibilities, that they forget entirely the *other world* of experience beyond the five senses, that world which is as necessary for each of us to catch a glimpse of for our inner sense of awareness and direction, as food is necessary to maintain physical consciousness. Indeed, without food we would soon starve to death physically! Similarly, without contact with the "cosmic manna," we are starving spiritually!

Must this be so? Not at all. Wherever we live we have access to the key to being in rhythm with nature. When was the last time you arose at dawn to watch the spectacle of a sunrise? When was the last time you looked straight up into an open sky and felt its magnanimous glory? When was the last time you went to the park with its green spaces and whispering shade trees? Just sitting in silence for a few moments, simply allowing yourself to absorb the subtle sights and sounds around you is enough to revitalize you and soothe the restlessness.

But, suppose you cannot get outside or the weather is inclement. Simply sit down for a few moments. Take up a comfortable position, close your eyes, and remain in quiet repose, ignoring all outside influences and distractions. Be still! Let go!

[34]



As all Rosicrucian students know, and all the great mystics and creative pioneers of history have known, we must have peace and quiet now and then in order to grow, expand our awareness, and "recharge our mental batteries," so to speak. As Andrew McClaren said, "If we would mirror God, our souls must be calm." Another poet and mystic, William Wordsworth, gives us his impression of the multitudes running "to and fro" in his famous poem, *The World Is Too Much With Us*:

*The World is too much with us;
late and soon,
Getting and spending, we lay waste
our powers:
Little we see in Nature that is ours;
We have given our hearts away,
a sordid boon!
This sea that bares her bosom
to the moon;
The winds that will be howling
at all hours,
And are up-gathered now like
sleeping flowers;
For this, for everything, we are
out of tune;
It moves us not. —Great God!
I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this
pleasant lea,
Have glimpses that would make me
less forlorn;
Have sight of Proteus rising
from the sea,
Or hear old Triton blow his
wreathèd horn.*

Rosicrucian Activities *Around the World*

RECENTLY returned from a brief visit to some United States subordinate bodies are Cecil A. Poole and his wife. Frater Poole, who is vice-president of the Supreme Council of AMORC, was guest of honor at Rama Chapter festivities in Buffalo, New York. Many members from surrounding areas attended, making it one of the notable group gatherings this year.

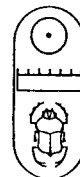
En route to California, the Pooles visited the Rocky Mountain Chapter in Denver, Colorado, and the Diana Chapter in Salt Lake City, Utah. As always, Frater Poole brought a wealth of experience and mystical insight into his discourses and meetings.



Frater Edward Russell, AMORC Grand Chaplain and Curator of the Rosicrucian Egyptian Museum, accompanied by Soror Russell, were honored guests at the Nineteenth Annual Homecoming Day of Oakland Lodge, California, on May 19. A large number of members from the San Francisco Bay Area as well as from Santa Cruz, Sacramento, Stockton, and Santa Rosa attended this popular annual event. A well-rounded program including many fine highlights was presented by Soror Bobbie Heminger, Frater Joseph Asaad, Soror Carol Ann Buletza, Frater Jeff Cushing and his wife, Soror Cushing. Frater Russell participated in an open forum in addition to presenting an illuminating lecture. The day came to a fulfilling end with an excellent banquet and entertainment, presided over by Stanley West, who was coordinator of the day's activities.



Below is shown a group of Rose-Croix University students who attended classes in Sydney, Australia, during February and March. These classes were conducted by Dr. W. H. Clark (center) of Lindsborg, Kansas, a member of the Rose-Croix University Faculty. Prior to going to Sydney, Dr. Clark also conducted classes in Johannesburg, South Africa.



A new book on pottery called *The Potter's Primer*, authored by Eleanor Chroman, instructor at the University of California at Berkeley, has recently been received by Frater Edward Russell of the Rosicrucian Egyptian Museum. Mrs. Chroman has written a comprehensive introductory handbook for beginners and others on one of the world's oldest crafts, the making of pottery. She

has included in her work a fascinating and informative history of the craft, several pages of which contain photographs of ancient pottery pieces contributed by the Rosicrucian Egyptian Museum. Frater Jerry Chapman, Art Director at Rosicrucian Park, was in charge of photography. AMORC is especially gratified when cultural and educational contributions of this nature can be made.



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SITE OF THE LAST SUPPER ➔

It is stated that the Last Supper of Christ and his disciples was held in the upper region of this ancient edifice in Jerusalem. Leonardo da Vinci (1452-1519), painter, sculptor, engineer, and scientist, upon visiting Jerusalem was shown this site and was informed of its tradition. He thereupon used it in his setting for the famous painting of the *Last Supper*. It is now visited by thousands of tourists annually.

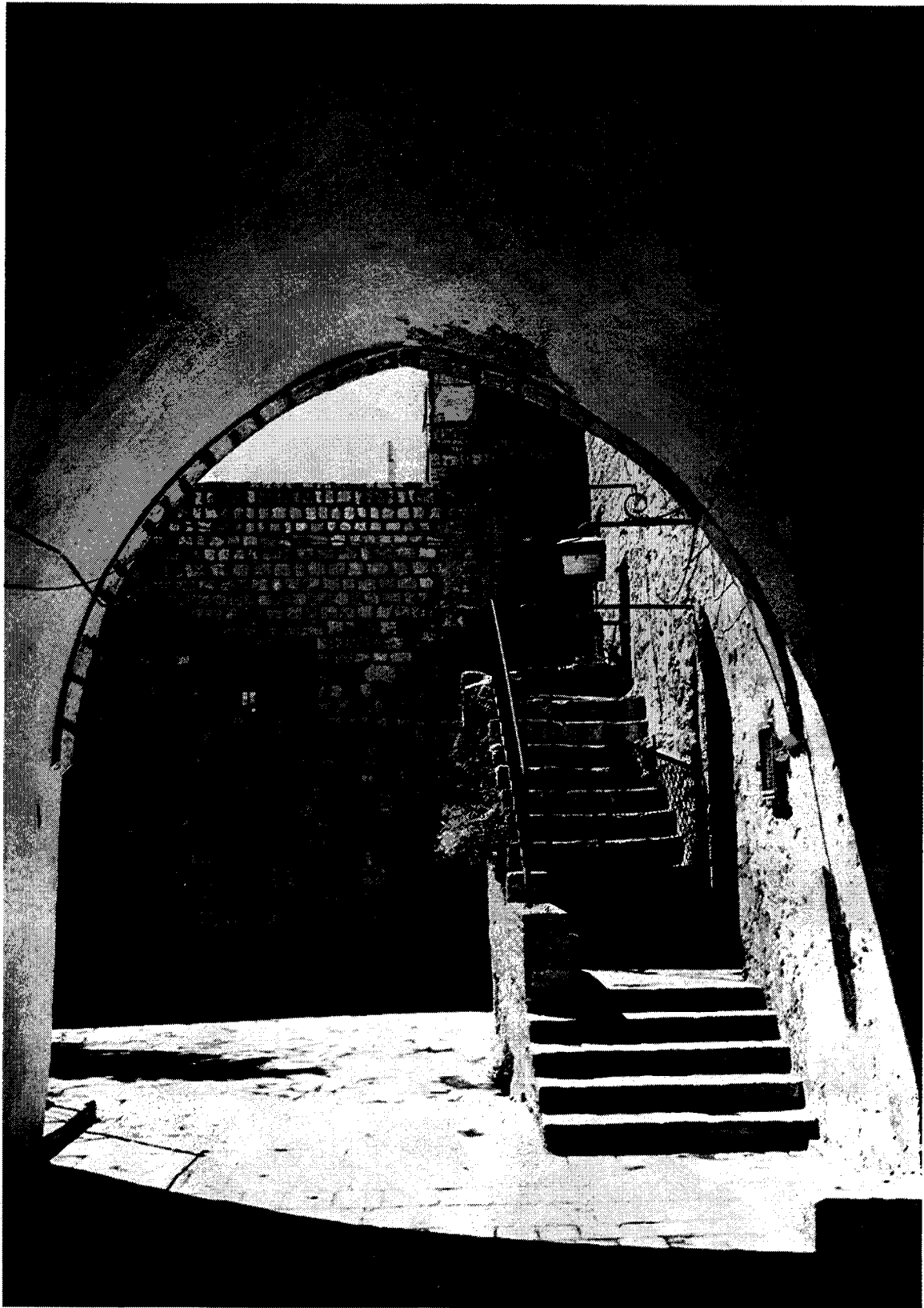
(Photo by AMORC)

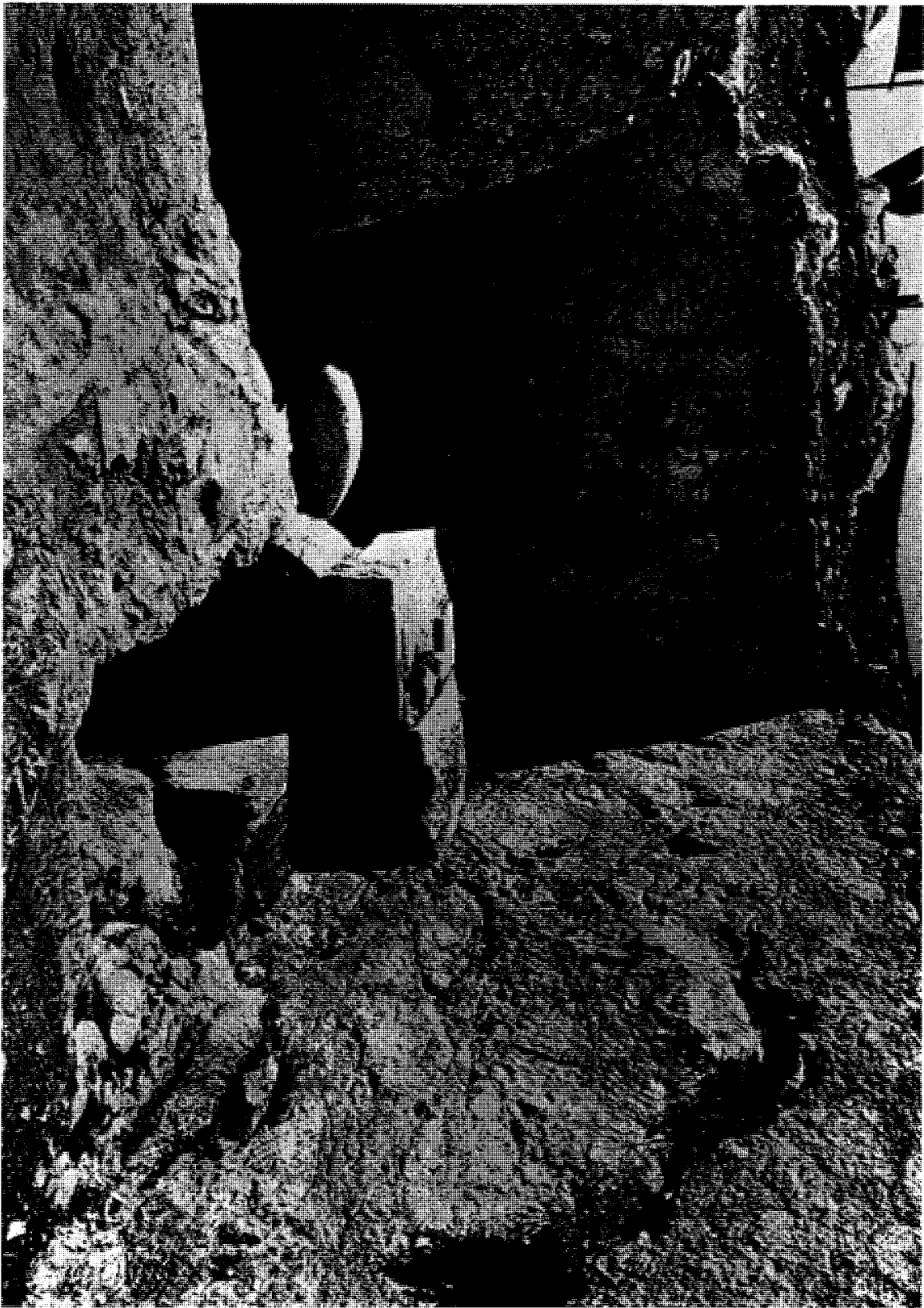
**The
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July
1974**

TOMB OF RACHEL (overleaf)

Here is the Biblical tomb of Rachel in Israel. She was the younger of the two wives of Jacob and the mother of Joseph and Benjamin. Archeologists point out the round stone at the entrance to the tomb and say that it verifies Biblical accounts that such stones were rolled in front of tomb entrances as was said of the Tomb of Jesus.

(Photo by AMORC)



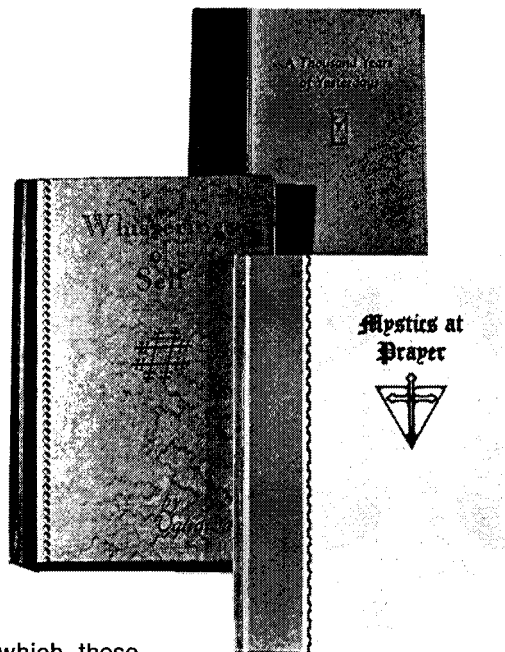


Books of Lasting Value

A Thousand Years of Yesterdays

by H. Spencer Lewis, Ph.D.

Here is a book that will tell you the real facts of reincarnation. It is a story of the soul and explains in detail how the soul enters the body and how it leaves, where it goes and when it comes back to the earth again and why. You may learn of the past of the soul. The story is a revelation of the mystical laws and principles known for many centuries to the Masters of the Far East and the Orient. You will marvel at the manner in which these principles are brought out.



Whisperings of Self

by Validivar

The aphorisms in this collection have appeared singly in copies of the **Rosicrucian Digest** over a period of forty years and comprise insights into all areas of human experience—justice, war and peace, ethics, morals, marriage, family, work, leisure, and countless others.

The author's frank and direct style provides much food for thought in each brief impression.

Mystics at Prayer

This book explains in simple language the reason for prayer, how to pray, and the cosmic laws involved. Prayer is man's rightful heritage. It is the means of man's communion with the infinite force of divinity.

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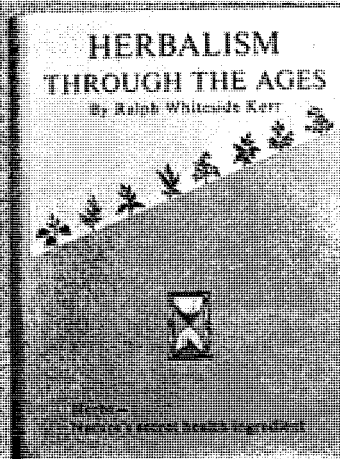
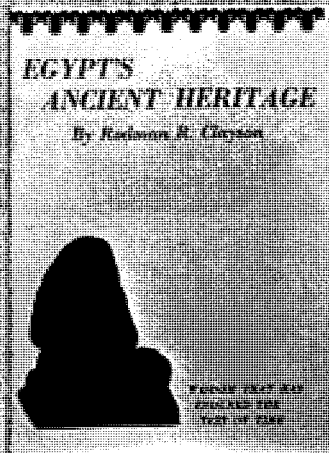
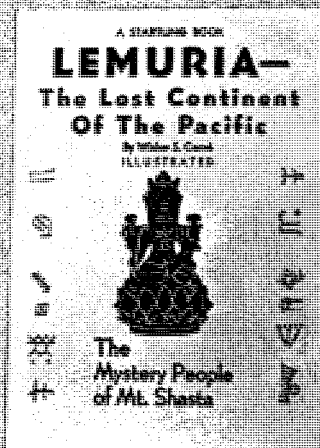
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Egypt's Ancient Heritage

by Rodman R. Clayson

This book is not a history of events alone. Rather the author delineates in an interesting manner the aspirations and inner motivations of the Egyptians through the centuries as best as modern Egyptology has revealed them.

One cannot fail to realize upon reading these pages our heritage from Egypt which is reflected in many of the common-day practices and even in our conception of life's values.

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by Ralph W. Kerr

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BRAVE NEW ERA

Well, here we are in summer, and the so-called "energy crisis" is still very much with us. Gasoline problems appear to be in the far background and the only difference from the winter months seems to be that now we are being asked to turn our thermostats up, instead of down.

It is almost hard to believe that only a couple of years or so ago, gasoline price wars raged across the land (they still occur in places like Canada) and advertising campaigns were going on to convince us to cook, heat and cool our homes with natural gas instead of electricity, because it was cheaper and plentiful. Now, we are told, there is a scarcity of natural gas which suddenly sneaked behind us, and we have to conserve what little is left, while utility companies valiantly struggle to cope with the shortages by, among other things, building giant ships capable of importing huge amounts of liquified natural gas which, like most imported commodities, has to be sold at considerably higher prices.

And while we are on the subject: What are the prospects of the natural gas situation? If indeed we have so suddenly and unexpectedly run low they still should not be as grim as forecasted, especially since we have the technology with which to insure an *unending* supply of gas for cooking, heating and cooling, and whatever other purposes we may wish to use it for, simply by *making* natural gas.

Of course, when one makes something, it has to be manufactured out of something else, and it would not do to rob Peter to pay Paul; in other words, to use some other scarce or limited materials to manufacture gas out of them, such as from the gasification of coal, another fossil fuel of limited amounts.

No problem.

With available technology (underline "available," for no expensive speculative research program of uncertain results must be carried out first) it is possible to manufacture natural gas through mass production and bacterial digestion of the pesky water hyacinth, algae, sorghum, grass or a variety of other plants.

According to Dr. Donald L. Klass, chemist and assistant research director at The Institute of Gas Technology in Chicago, there are processes whereby land and water plants selected for their high carbon content are cultivated for their conversion to methane, the main constituent of natural gas. Ways to convert carbon-containing waste materials to syn-

thetic natural gas (SNG) already exist, and this is just a few steps down the road from converting the plants themselves.

What is more, the areas set aside for plant cultivation and gasification would not be ecologically damaged, but might even be improved and used simultaneously for other applications such as food production or recreation.

Dr. Klass realizes that to obtain enough plant matter to support such a scheme, large land areas are needed. Regarding this aspect, he states, "Large land areas are certainly required, but in terms of the land distribution pattern of the continental U. S., the possibility of commercializing such technology definitely exists. For example, the 260,000-square-kilometer (100,390-square-mile) desert area, or the equivalent of a 507-kilometer (315 mile) square, which is primarily in the Southwest could yield enough biomass (plant material) . . . to supply about 65 percent of our current demand."

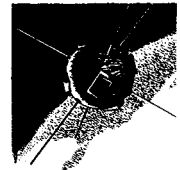
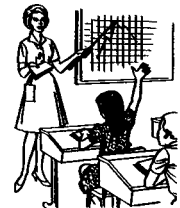
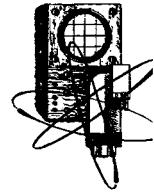
Another factor to consider is that the plants need not be confined to land. In fact, the carbon content in many marine plants is greater than in land plants. All this is only taking into account the use of current varieties; it would be very simple to breed special strains which would be much higher in carbon content.

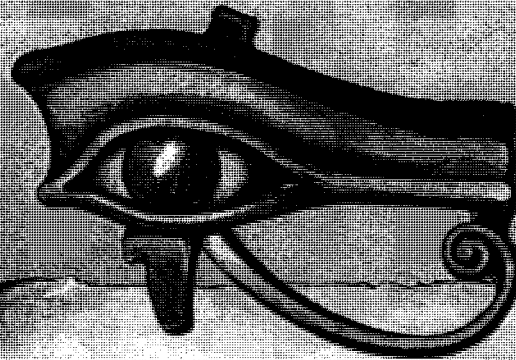
The cost of producing SNG through this process would be, in the beginning, somewhat higher than the current cost of natural gas, but on a par with the cost of imported SNG, as well as the estimated cost of gas produced by gasification of other fossil fuels like coal; besides, the cost of natural gas is already going up. It goes without saying that it could not be affected by any type of embargo.

The main problems in this procedure, according to Dr. Klass, stem principally from the business and political spheres, especially in regard to the land requirements. But, as he puts it, "it is entirely conceivable that one of our Great Lakes or a relatively small portion of the Atlantic or Pacific Oceans or even a large area of land could be set aside specifically for producing biomass for methane."

It would appear that the "energy crisis," as so many other crises arising during the course of mankind's long and checkered career, is not really as serious or critical as it seems if the knowledge and technologies already available are applied toward its solution. Perhaps this hesitancy to do so is the true great crisis facing 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.

Who knows most, him loss of time most grieves.

—DANTE, 1265-1321
Purgatory

Slight not what's near through aiming at what's far.

—EURIPIDES, 484-406 B.C.
Rhesus

The best of healers is good cheer.

—PINDAR, 518-438 B.C.
Nemean Ode 4

It is not the oath that makes us believe the man, but the man the oath.

—AESCHYLUS,
525-456 B.C.
Fragments, 385

