

# Rosicrucian Digest

December 1975 • 50c



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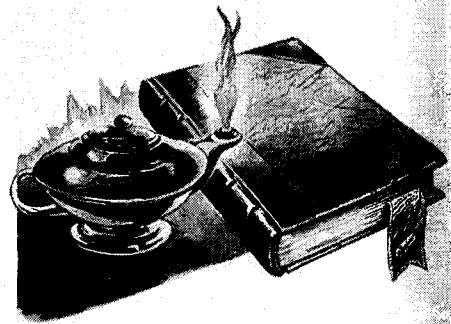
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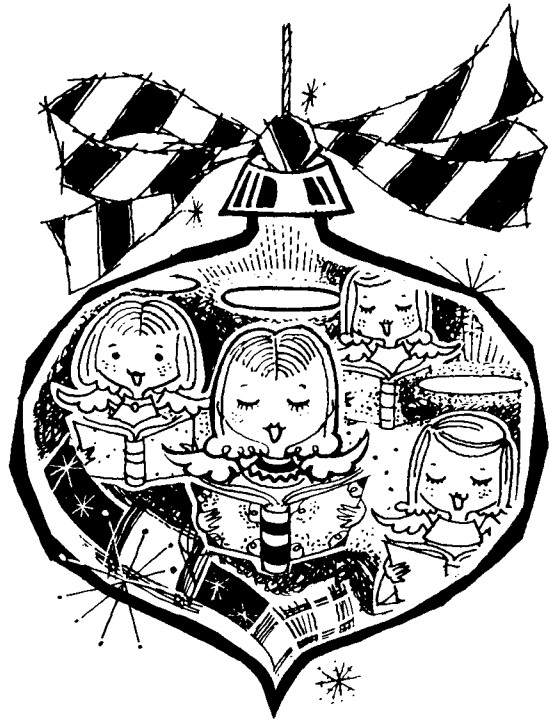
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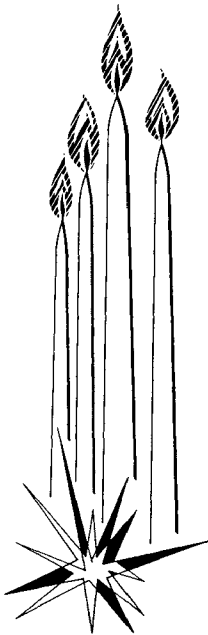
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The joyous anticipation of the Christmas Season fills the hearts of all with gladness. People smile and share. The message of good will permeates mankind. May the spirit of Christmas infuse your hearts and minds, and carry with it our best wishes for A Happy Holiday Season.



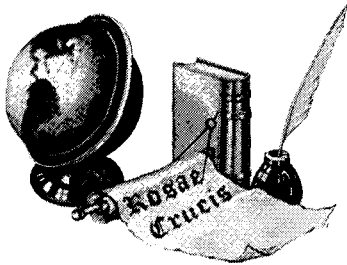
*The Amore  
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# ROSICRUCIAN DIGEST

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**COVERS THE WORLD**



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**Robin M. Thompson, Editor**

**OFFICIAL MAGAZINE OF THE  
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## *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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## TEMPLE OF VESTAL VIRGINS » » »

In the Roman Forum are these columns, the vestige of the Temple dedicated to the Goddess Vesta. Nearby were the school and living quarters of the Vestal Virgins, chaste girls who resided there until 21 years of age. These girls were especially selected for their intelligence. In the Vestal school they studied the arts, languages, and tended the sacred flame in the Temple of Vesta. They also participated in the mystical ceremonies of Vesta. The Colombes who serve in a ritualistic capacity in the fraternal Lodges and Chapters of the Rosicrucian Order perpetuate this tradition. The modern Colombes, however, reside with their families.

(Photo by AMORC)

**Volume LIII**

**December, 1975**

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## IS BROTHERHOOD OF MAN POSSIBLE?

THE TERM *brotherhood* is rather a common cliché. It seems appropriate when speaking of moral and spiritual values to say that the brotherhood of man should universally unite in an application and understanding of these qualities. However, just how extensive is this brotherhood of humanity? Biologically, all men are of the family *Hominidae*, that is, the twolegged primates to which man is said to be related. Yet, it is quite obvious that this physical brotherhood does not embrace the whole nature of man. There is no universal personality, mentality, or emotional state to be found among men.

As to the brotherhood of man's spiritual disposition, this concept arises from the construction which religion places upon its traditions and theologies. Most of the fundamentalist religious sects which expound the doctrine of the human soul do not attribute to that soul an equality in men, that is, in spiritual content or evolutionary status. These religions in various ways delineate the deficiencies of the human soul in certain men and their need for salvation and purification. This implies a difference of spiritual attainment and soul quality in mankind. There is also, then, a hiatus in the spiritual brotherhood of mankind. Consequently, brotherhood is nonexistent and not possible in terms of the sameness in degree of humanity.

To have a brotherhood which suggests a uniform and inescapable relationship in some factor manifested by all men would defeat the very spirit of individual attainment and achievement to which most men aspire; it would necessitate a regimentation of all men to conform to an arbitrary standard established as a brotherhood. It is inappropriate to state that we are all imbued with life and, therefore, that makes us brothers. Life is

not limited to just mankind but to all living things permeated with its force. Furthermore, such partial biological sameness does not alter the fact that in every other respect men are quite divergent.

Men do not think alike and no intelligent person would want a race of robots whose similar thoughts would prompt identical actions. Such a condition would produce unendurable ennui. However, human experience accumulated over the centuries of recorded history does show that the need for survival and the opportunity for mental and cultural advance require certain standards of human conduct if these things are to be realized.

### *Ideals*

Nature impels a pursuit of that which will satisfy the appetites and sustain life. Life, however, is evaluated by man not exclusively in a sensuous way, that is, by a satisfaction of the appetites. There are also emotional responses which he desires from life and certain ideals to which he wishes to apply his life. The individual who is content just to be free from physical perturbation and irritation has not advanced very far beyond lower animal types and is hardly worthy of being called a rational man.

It is therefore the varying ends which man attributes to life, that is, what he expects or thinks it should be, that account for the great lack of brotherhood existing in the objectives had by mankind. There are two principal factors that contribute to the separation of men; they are *religion* and *politics*. In a broad sense, religion may be defined as that subjective expression of the spiritual or moral motivation in man by which he aspires to a life he believes to have been designed for him by a divine being. Such a design is believed to have been revealed to a

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human prophet or messiah who then formulated it to become a sacred law which required men to conform to it as a spiritual code.

Human interpretations by these different messiahs and their priesthood and clergy frequently deviated from each other to the extent that they often lacked a common description of God or what was thought He demanded of man. This caused both confusion and conflict not only in belief but in man's social relationship as well. It is only necessary for one to refer to the current news about wars and revolutionary conditions that prevail throughout the world to see the ugly hatred at the bottom of most was bred out of misconceived religious zeal and theological divergence.

What is the objective of politics? Again, in the broad sense, we may say that it is an ideology which advocates a state approaching those conditions which men conceive as a kind of utopia—or a way leading to it. Fundamentally, these utopias have certain similar elements of human desire. For example, they include freedom, sustenance, protection, and the pursuit of happiness. It is a safe proposition to say that most men are in accord with these principles or ideals, but are they all in agreement as to the methods and the procedures by which such are to be attained? Further, just what the different terms of this ideal state mean, as freedom and happiness for example, is in itself eristic. Philosophers for centuries have sought a common ground for them, an absolute definition which will be acceptable to all men, but have done so without success.

Therefore, in the political realm also the word *brotherhood* fails to have any universality. The extremes of these contraindications and beliefs, and the actions which follow from them, can be mitigated by a sincere desire on the part of men to understand them. There are both religious and political precepts that are damned by some persons merely because they seem or are contrary to their own concepts. It is an egotistic human tendency to evaluate one's own belief as the *good*. This good is often defined as the absolute, the perfect, and the only true one. Consequently, then, such an attitude logically places all other thought in the category of being false.

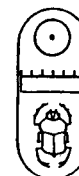
This unfortunate condition is heightened by the *provincialism* that exists today. We are told of the great amalgamation of peoples due to a compressing of the world by increased population and the close ties provided by modern transportation and communication. However, this provincialism, or endemic beliefs and customs that people persist in harboring to the exclusion of all else, makes a mutual understanding not possible.

### *Prejudices*

Television and radio to some extent have bridged over this tendency of communal isolation and the perpetuating of only one's own ways and traditions. But television and radio have also to a great extent had to bow and submit to the prejudices and biases of the country or the community or the interests which support them. It is amazing that as one travels about the modern world he finds that great numbers of people look upon certain customs they hear about or may have seen on television, and which are *different* from their own, as necessarily inferior, incorrect, or improper. Ultimately, from such prejudices, born of ignorance, derision and hate arise.

How many religionists, devout in their own faith, have ever read even a synopsis of the history and doctrines of another faith? It is common for many Christians to speak of, for example, Buddhism, Zoroastrianism, and Islam in a derogatory sense. It is as if non-Christian believers were deficient in conscience and spiritual attributes. Further, how many religionists have ever read an authoritative definition of mysticism or metaphysics? Yet, many are ready to condemn these subjects solely upon the ground that they are not of their faith.

Before we wholeheartedly support a political ideology or system, we should understand a little more of its terminology. Human needs and inherent desires are the nearest things to equality in human nature. How different is one political system from another in attaining such ends? The political ideologies today, as they have long ago, speak of the *liberty* and *freedom* of the individual. Yet this liberty is often so construed that the word *tyranny* would perhaps better define it. In some current political theories the state is made to appear to be the ultimate



attainment of man. It is presented in a paternal sense as the benefactor of the individual. The freedom of the individual, then, is only that which is to be bestowed upon him by the state. Individual choice outside the mandatory requirements of the state is greatly restricted.

On the other hand, other systems under various names, in their political philosophy, stress individual freedom to the extent of its being almost absolute and a form of permissiveness. Consequently, such a system offers no binding factor which could compose a state.

In subscribing to a political philosophy, one should first make a study of the semantics of the basic principles which it expounds. What, for example, do such words in their doctrines actually mean? Further, do such fundamental meanings harmonize with the manner in which the words are used in the political ideology? We hear and read of the atrocities dictators imposed upon their people. Such inhumanities, such crimes against humanity have been authoritatively substantiated. But, aside from reading the emotional outpourings against such acts, how many persons have ever sought to investigate, in the historical sources available, what made it possible for such individuals to ever gain the power they had? The lack of knowledge of such history by most persons makes them susceptible to all kinds of propaganda, much of which is false and harmful to them.

Provincialism also often causes persons not to know or care about economic conditions prevailing outside their own area or country. It is such indifference to

conditions and circumstances other than in their own community, which often prevents men from taking necessary measures for their own welfare. If, for example, one knows something of a nation's natural resources and its exports upon which it depends for a livelihood, he would be adverse to severe tariffs being imposed upon this nation's products.

We hear, for further example, of the flood of imports from Japan. The provincialist will exhort his legislators to impose severe tariffs against such products. In doing so he does not realize that Japan, for instance, actually buys from the United States raw materials and machinery of greater dollar value than she sells to it. A restrictive tariff placed upon her would result in economic retaliation that would be a greater economic hardship upon the citizen than the influx of Japanese goods.

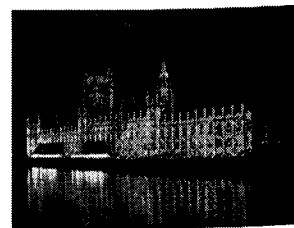
In the Vietnam War there were many protesters and demonstrators who marched about with placards. In questioning a number of them, it was found that some of the most vociferous could not even point out on the map just where South Vietnam was located. They were perhaps justified in their protests, but they were grossly ignorant of some of the basic facts on the subject.

We could never be a brother in every aspect of our being to all other humans—nor should we try to be. But it is necessary to understand our differences, which makes for a greater degree of tolerance and less susceptibility to those who would manipulate our ignorance to their advantage. △

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**Cover** Our cover this month is of the Thames River in London, England. At night, along the river, famous edifices are dramatically illuminated and stand out in prominence, impressing upon the viewer their contribution to not only the history of Great Britain but to world events as well. We show here in particular the Houses of Parliament.

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(Photo by AMORC)



## CULTIVATE

**B**Y CULTIVATING spiritual life and understanding toward others, we obtain internal life. He who loves humanity is loved by it and thus lives happily, loving and feeling loved. We see the expression of love and of life in a wound as well as in a flower. Let us forget ourselves and give ourselves to others, especially to those in need of moral support. With this attitude we will receive the great reward: **Peace Profound Within the Heart**, the unbound treasure of Light, Life, and Love fused in a single act—GIVING.

We are all grown children, under a wolf's skin; many afraid of being discovered. Therefore, as children, we are all good. There are upon this road of life only those who are in error. They await understanding and tenderness to be transformed into peaceful, gentle, and pure beings, as the dew-drop that shines and sparkles on the petals of a rose. Let us first transform ourselves, therefore, and then with our sensitiveness and friendliness toward those who surround us, let us make them happy. Their happiness will reflect upon ourselves.

Let us cultivate the honey of understanding and tolerance, and thus we will transform wild beasts into docile lambs, since every facet of creation needs three things: **Light, Life, and Love.**

—Mario Salas, F. R. C.

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**R**ADIO AND television commercials are becoming loaded with cure-alls for every conceivable type of suffering or pain. Un-health seems to be the norm and incapacity seems to have been accepted: the common cold, headache, upset stomach, and so on—the list is endless.

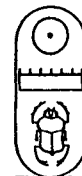
Are we being conditioned to ill-health? Shouldn't we begin to take inventory? Shouldn't we begin to wonder what is happening? If, as many people believe—and Rosicrucians know—we become what we think, is it not obvious that this constant reference to disease is actually creating the beginning of disease within millions of us daily? We cannot help but think about it and wonder if perhaps we might be afflicted. We must find a way to convince the media that a constant reference to disease brings disease.

Individually we must constantly be on guard, and whenever the thought of disease enters our consciousness it must immediately be replaced by a positive thought of health. We must begin to stress the importance of mind power—advocating positive thinking. We must dwell on health, proper food, appropriate exercise, beauty, brotherhood, and love with its many attributes.

In this way, those of us who are fortunate enough to be healthy can remain that way, and those of us who are ailing can facilitate our return to health, while all of us will be happier with a more positive point of view.

Remember—we become what we think.

—Earl F. Cummings, F. R. C.



# The Zen in Japanese Gardening

by George Parulski, Ph.D.

*On studying the nature  
of eternity*

JAPANESE gardens, influenced like all the arts by the Zen aesthetic, differ radically from the Western gardens with their profusion of flowers and their interest in color. In Japan, the emphasis falls on other elements: sand, moss, stone lanterns—above all on unusual rocks which have often been brought at great expense from enormous distances—even as far away as Korea—for transplanting in private or public gardens. Japan is the only country in the world where certain rocks have attained the status of “natural treasures,” being admired—one might even say worshiped—for their special forms or their associative historic or cultural values.

Subtle suggestiveness and understanding pervade the landscaping of Japan, as do poetry, painting, and the tea ceremony (*cha-no-yu*). In the design of the gardens one sees the Zen philosophy of simplification raised to the heights of aesthetic principles.

To understand why the Japanese “worship” a stone garden or why they consider gardening a “way of life,” I feel we should first take a look at the nature of the concept *Zen*, followed by a look at how it combines with gardening.

Zen is the Japanese pronunciation of the Chinese word *Ch’an*, and *Ch’an* is an abbreviated form of the phrase *Ch’an-na*—a corruption of the pronunciation of the Sanskrit word *Dyana* or the Pali word *Jhana*. In other words, *Zen* is a mispronunciation of another mispronunciation.

Zen was founded by Bodhidharma, an Indian Buddhist, around A.D. 530 in the Honan province of China. Zen first touched the shores of America about 1900, and following some fifty years of incubation suddenly began attracting enthusiastic supporters—among them scientists, artists, and psychoanalysts.

Zen, although considered a philosophy by its followers, has no sacred scriptures, ritual, or even method. As Bodhidharma said:

*No fixed doctrines,  
Without words or letters,  
Directing towards one’s mind,  
And the ultimate transformation  
to Buddha-hood.*

Therefore, the question arises: If Zen is without words and methods, *What is Zen?*

One Zen master by the name of Hakuin was quoted as saying, “Zen is a ball afloat on a stream, unsinkable but yet totally under the control of the water.” Another master once said, “Zen is nothing but he who asks what Zen is.”

This form of illogical questions and answers is referred to as *koan*. The masters gave these *koans* as problems that the student might be able to solve in his philosophizing. Each contains seed words or phrases that hold the ultimate truth of Zen.

Again, it is a formulation in words not soluble by the intellect alone—indeed they are often senseless to the rational mind, a veritable “riddle.”

Zen looks at the mind as a barrier to the thought process. It feels that if thought is only understood by logic, then it is limited and thus “perceptiveless.” Perception is achieved when the individual has gained a sort of unification

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between his mind and body, where his being may become intuitive toward his surroundings. The *koan*, in short, is a tool to help one break the logical barrier of thought and help him to act from intuition.

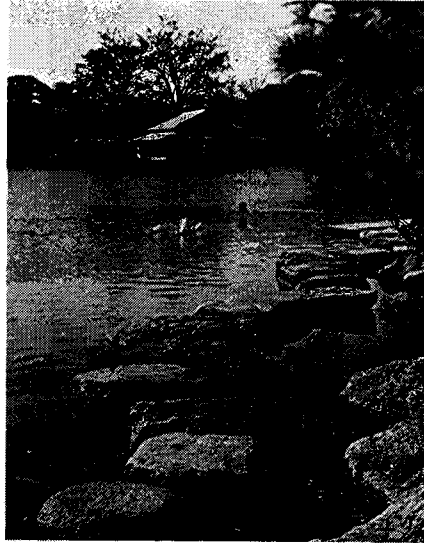
Perhaps the following example will clear up the concept: Doshin asked Sosan: "What is the method of liberation?" The master replied, "Who binds you?" "No one binds me." "Why then," said the master, "should you seek liberation?" Replies in this way tend to throw attention back upon the state of mind from which the question arises, if you say: If your feelings are troubling you, find out who or what it is that is being troubled. The psychological response is therefore to try to feel what feels and to know what knows. It is like an eye that sees but cannot see itself. All this riddling is only used to shock a student back to the state of thinking he had in childhood: the perceptiveness and anticipation toward life itself. It tends to help fill a life with happiness and peace of mind.

Zen uses this philosophy with every act of culture it comes to meet. Each activity it mixes with, it makes a way of life—a method to achieve this simplification, to bring about intuition.

The fundamental thing about a Japanese garden which sets it apart from other gardens is that it is used to express the highest truths of religion and philosophy, just as other civilizations have made use of the arts of literature and painting, or of ritual dance and music. The Japanese tell us that the garden art was developed as a means of communicating high philosophical truths, and judging from the ancient paintings it seems certain they did.

### *Yin and Yang*

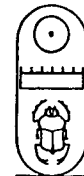
A Japanese mind, filled with thoughts of poems and paintings, evoked garden surroundings to uphold the principle of *Yin and Yang* (female-male, dark-light, weak-strong). This Yin and Yang is a pre-Confucian principle that tells us that all life is made up of opposites—you cannot have one without the other. Yet within each and every opposite there is a point of tension to which a man grows. From this point it is his decision which way he goes, good or bad. Yet whatever

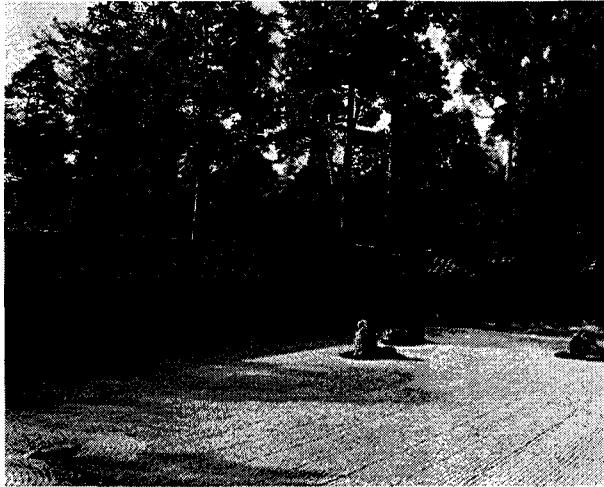


Kiyosumi Garden, Tokyo



Stone Garden of Daisen-in, Daitokuji Temple, Kyoto, is a typical example of dry landscape-style in which waterfalls, streams, and seas are symbolically represented without any actual water.





Rock Garden of Ryoanji Temple, Kyoto, contains only white pebbles and rock—a masterpiece of “Kare-sansui”—the dry garden style of Japanese gardening.

way he goes there will always be part of the good in evil, or part of the evil in good.

Through association, if suggested by not too far-fetched likeness, a group of rocks can be recognized as a dragon and her cubs where they sport in the spray of the cataract. And, from knowledge of the dragon kind, one will be led to profitable thinking on the forces of nature—benign or dreadful—and on the origin of all things in mist and water.

Certain gardens have been designed primarily to conjure such ideas, where others try to copy nature’s manner of working. Some gardens miniaturize a complete forest, not by the act of small trees but by the simplification of nature’s workings. By this I mean the water flows and the plants grow.

When the stream bed is done, its angles and its curves are those of nature, and the beaches are placed in those coves where running water would drop its load of gravel and sand. The Zen gardener copies nature’s working as in that stream, much as a landscape painter when he contrives his own compositions.

When the ordinary person looks at a river he sees water glints, but what its

farthest stretch may be, he does not know. The suggestion is that the stream flows on through pleasant country to an ocean miles away. The steppingstones that cross its narrowest place lead to a dip on the farther bank beyond which the path accepts an invitation to climb and then hides in a thicket to come into view again farther downstream where it skirts a little beach. Thus, the Zen practice is realized in the teasing charm of incompleteness—the suggestion that the onlooker finish his own idea according to his own imagination.

#### *Intuition*

No Zen garden is complete for exactly that purpose. In this manner the person must use his imagination; like the *koan*, the logic of the mind has no place in the process of imagination. Only intuition will find its mark in this domain. Thus the garden, in its incompleteness, may be referred to as a visual *koan*.

The most interesting of the Japanese gardens are the stone gardens, which are said to represent *eternity* itself. Perhaps the way to show the Zen in the stone garden is to examine one in particular and show how it contains meaning not only in beauty but in philosophy.

The stone garden at Ryoanji is an endless gathering of white sand with twisted swirls and a few scattered rocks. Each part of this garden corresponds to another cultural activity. The clean expansion of white sand is similar to the

white areas of sumi brush painting and calligraphy, the shoji floors laid with untouched clean mats, and the purity of haiku and music. There are no blossoms to fade and no leaves to wither and fall; the garden is not dependent on the impermanence of momentary beauty. Instead, it is endless, like Zen, and awe-inspiring.

### *The Stones*

Besides the sand, each and every stone has a meaning. For example, it is customary to name stones individually after religious figures and to assign them certain prescribed positions. Often they are in groups of three stones, to refer to a Buddhist or Christian triad (e.g., Father, Son, and Holy Ghost). The stones also uphold the principle of Yin and Yang in that there is an assorted collection of flat round rocks.

The rocks of Ryoanji are said to depict rocks in a river or, on another scale, islands in the sea. A more scholarly interpretation refers to the rocks as the sixteen *arhats* (saints). All the rocks cannot be seen at one time—perhaps suggesting that the senses cannot grasp all of reality from any one point of view.

Other rocks in this spatial structure are not standing freely-set as isolated forms, independent and in opposition, or suggestive of lonely individuality, but are

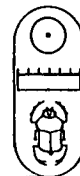
buried substantially in the ground. Some smaller rocks are, in fact, almost completely submerged, with their top surfaces barely above ground level. The proper burial of rocks is given great consideration in Japanese gardening, so that the effect is somewhat similar to icebergs, in which the revealed portions imply greater force and mass than is apparent. This also strengthens the relationship of rock and sand. Thus the observer grows in the knowledge that all is powerful, no matter what the “seeable” size is.

Now let us look at the garden as a whole. It is at this point we come to one of the basic paradoxes of Zen philosophy: Only through form can we realize emptiness. Emptiness is thus considered not as a concept reached by analytical process of reasoning, but as a statement of intuition and perception.

From this “fact of experience” is derived the principle of sumi painting. The blank sheet of paper is perceived only as a paper, and remains as a paper.

*(continued overleaf)*

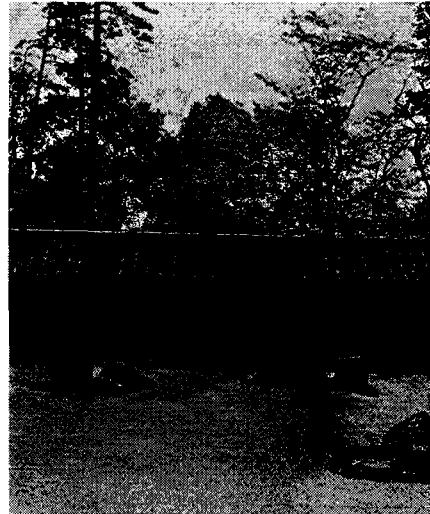
Garden of Abbot's Hall, Nanzenji Temple, Kyoto, is covered with white sand, stone compositions, and small clusters of trees such as pine, camelia, and azalea. A dry landscape-style garden, its view is elegant and spacious.



Only by filling the paper does it become empty—much the same way as the sand becomes empty as the stones are placed. There is, therefore, a mutual perfection the sand and the stone share. As the rock, when it is buried, becomes one with the sand, so too does man become empty of himself when he is one with All. There is no stillness, no hesitation at one point—all is flowing. Because there is no duality between stone and sand, it is said they have achieved “perfect mutual solution” of form and vacant space. The mind, when observing the sand and stone, does not dwell on either but flows freely between both, and includes both.

Therefore, emptiness is not the emptiness of absence but the relation the garden achieves by the coexistence with form. Where there is no form there is no emptiness. Form is emptiness, emptiness is form.

We can now see that the garden is in all reality a picture that tells the story of Zen philosophy. It is not a simple placing of flowers or throwing of stones, but it tells the story of the relation of man to himself. It can safely be said, then, that Zen, when mixed with gardening, is more than an activity but a way of life.



The Rock Garden at Ryoanji Temple is regarded as one of the masterpieces of So-ami who was greatly influenced by Zen Buddhist philosophy.

Photos: Japan Information Service



### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

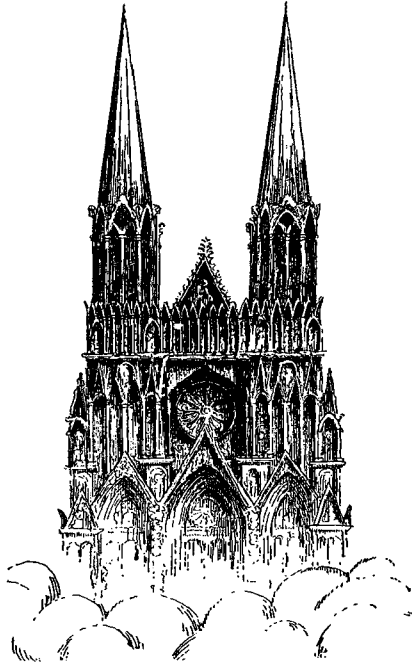
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 19, 1976  
8:00 p.m. (your time)

Thursday, May 20, 1976  
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

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## The Celestial Sanctum

### BEING BEAUTIFUL

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

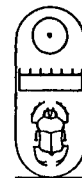
**M**OST OF mankind is preoccupied with beauty—men as well as women. We are inclined to relate the search for, and the association with, beauty to the female sex, but can it be said that no man takes interest in beauty? We must be careful to avoid confusing beauty with sexual attraction. With the genius of an artist, our sexual fantasies always create perfect physical beauty. Our omniscient Creator has made sexual attraction mightier than, and independent of, physical beauty.

However, beauty is an integral part of all things—not merely physical form.

What is beauty? This is one of our most historic and classical questions. A normal, healthy young man will declare that beauty is a woman of perfect and appealing form and features. A poet or artist may cite a magnificent and colorful sunset as an example. An aesthetic person with a highly developed sense of sound may experience beauty in hearing a great orchestra perform one of many magnificent symphonies. A proud surgeon may see beauty in a successful operation which leaves little or no trace of its existence. Each of these, of course, is a proper definition of beauty. Beauty is the quality of objects, sounds, ideas, attitudes, and so on, that pleases and gratifies, as by their harmony, pattern, excellence, or truth. Being beautiful is possessing the qualities, or presenting an appearance, of beauty; arousing aesthetic pleasure. Ah! There's the key!

“Arousing aesthetic pleasure” introduces a second aspect. Beauty is not only created; it is observed. The observer must meet certain qualifications just as does the creation. The aesthetic pleasure aroused in an observer reflects keen response to and appreciation of beauty. The word *aesthetic* derives from the Greek word *aisthetikos*, meaning “perceptive.” This means that beauty must be recognized. “Beauty is in the eye of the beholder” is true only if the beholder recognizes it. The aesthetic, or perceptive, ability of persons varies widely.

Man will never completely agree on what constitutes the basic ingredients of beauty. This is due largely to its second aspect, or perception. Nevertheless, let us consider some of what seems to be acceptable to a majority. Balance, stability, rhythm, and resolution may serve to direct our thoughts of beauty. Whether it be a lovely feminine face or figure, a tall and stately office building, an attractive oil painting, a stirring musical composition, or a highly developed and tuned motorcar, if it is called beautiful or a beauty it will be found to have balance, stability, rhythm, and resolution. Most other descriptives will be complementary adjectives. A person having very irregular or abnormal facial features will not usually be referred to as having beauty. A building whose elements are disproportional



tionate and unrelated will rarely be thought of as beautiful.

Balance, stability, rhythm, and resolution are simply elements of nature. They exist throughout nature; that which we love about nature is the manifestation of these basic aspects. We are tempted to state, then, that in a broad sense beauty is expressed in that which is natural. This is certainly more obvious when we think of human beauty. There are few physically perfect human beings, yet beauty is observed and admired in all races and cultures of the world. Despite minor imperfections which most of us possess, if we live naturally and conduct our lives to the best of our ability we will appear to be beautiful to most of those who come into contact with us. Remember, there are two aspects to beauty.

There is another important point to consider. It is a mystical principle: "As a man thinketh in his heart, so is he." We manifest outwardly the way we feel inwardly. We can and must discipline ourselves to control our thoughts. If we will ourselves to be cheerful within, we will be cheerful without! If we *think* success, we will be successful! If we sincerely feel beautiful within, we will appear beautiful outwardly to those we encounter. If we are convinced that within we are ugly, then be sure, we *are!* Magic? If there is such a thing, yes!

The Rosicrucians have devoted centuries to teaching man the importance of mind and thought control. All things originate in the mind. Developed and disciplined control of thought can revolutionize our world by refining the type of thoughts we think and the kind of creative ideas we generate in the mind and which manifest later in our physical world. Anyone, without any prior preparation, can experiment and prove this great principle personally. Try it! Reject from your mind all negative thoughts and dwell upon beautiful creative thoughts for a period. Expect positive results, and they will come!

Beauty is *not* skin-deep. We agree with Bacon who said, "That is the best part of beauty which a picture cannot express." The mystical Albert Einstein wrote, "The ideas which have lighted my way, and time after time have given me new courage to face life cheerfully, have

been Kindness, Beauty, and Truth. . . ." Keats, perceiving beauty in a Grecian urn, wrote, "Beauty is truth, truth beauty. . . ." Ralph Waldo Emerson, recognizing the two aspects of beauty, wrote, "Though we travel the world over to find the beautiful, we must carry it with us or we find it not."

So we have a dual obligation. We must mentally create and generate beauty in ourselves and around us for others to see, but we must give equal attention to the development of our aesthetic or perceptive sense. We must learn to recognize beauty when we are exposed to it. Some of the greatest music in our classical repertoires today was despised when first presented to the public decades or centuries ago. Why? The music remains as it was originally composed; it has not changed. But our aesthetic sense and appreciation have changed and developed. We now experience the beauty to which we were formerly blind or deaf.

Beauty is not just for the young, the fortunate, the well-bred. It is a gift from the Creator for all. In the Cosmic Mind there is only beauty. In the Cosmic Mind, beauty is diversity. Beauty is infinite. Consider the flowers, the birds, the animals, and the snowflakes. There are no two alike. Each is a unique beauty. Each man, woman, and child in the universe is unique. Such is the wisdom of our Creator. Each manifests on earth with the basic ingredients of beauty within. Each has the opportunity, the privilege, and the responsibility to reflect that beauty of the Cosmic Mind by thinking beauty and perceiving beauty and by being beautiful.

### ***The Celestial Sanctum***

*is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.*

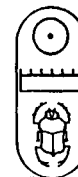
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## GRAND COUNCILORS OF AMORC 1975 - 1976

At the meeting of the Grand Council held in Miami, Florida, on October 27, 1975, the following were recommended for appointment to the office of Grand Councilor for a one-year term:

MIDDLE ATLANTIC STATES	Mrs. Mary Ann Fowler Silver Spring, Maryland
EAST CENTRAL STATES	Mr. Harry L. Gubbins South Bend, Indiana
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Mr. George E. Meeker, Sr. Troy, Ohio
WEST CENTRAL STATES	Mr. George Fenzke Wauconda, Illinois
SOUTHEASTERN STATES	Mr. Leo Toussaint Miami, Florida
SOUTH CENTRAL STATES	Dr. William H. Clark Lindsborg, Kansas
SOUTHERN CALIFORNIA and ARIZONA	Mrs. Frances R. Holland Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens Mayville, New York
WESTERN CANADA and NORTHWESTERN STATES	Mr. J. Leslie Williams Vancouver, British Columbia, Canada
CENTRAL and SOUTHERN MEXICO	Sr. Jorge Matuk Nazur México, D.F., México
NORTHERN MEXICO	Sr. Jesús Arredondo R. Ensenada, B.C., México
NORTHEASTERN MEXICO	Sr. Ruben Treviño Fernandez Monterrey, N.L., México
CARIBBEAN AREA	Mr. Clifford C. Abrahams Port-au-Prince, Haiti
SOUTH AFRICA and RHODESIA	Mr. Roland Ehrmann Bryanston, Sandton Transvaal, South Africa
NORTHERN ENGLAND and MIDLANDS	Miss E. Rosa Hards Liverpool, Merseyside, England
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt Potts Point, N.S.W., Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Roland E. Vigo Melbourne, Victoria, Australia
VENEZUELA	Sr. Sergio Sanfeliz Rea Altamira, Caracas, Venezuela
ARGENTINA and URUGUAY	Sr. Virgilio Martincich C. Provincia Buenos Aires, Argentina
NIGERIA	Mr. H. Bolaji Iriah Lagos, Nigeria



# Four Ways Toward Attainment

## Part II\*

by Cecil A. Poole, F. R. C.

### *Science, Art, and Philosophy*

THERE ARE other steps toward attainment. The most important of these, in my estimation, are science, art, and philosophy. Science has become such an important factor in the world today that there are individuals who look to science much as many individuals in past periods of history looked to religion. In other words, science has become a religion in that man has almost fanatically devoted himself to its area of investigation, its conclusions and accomplishments. Such a devoted attitude toward science in many ways is most surprising, because the individual who has upheld science has frequently condemned religion, and yet the avid scientist may many times indicate in his behavior certain mannerisms and patterns which are of the very same nature as those which he criticized when individuals so behaved in respect to religion.

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\*Part I of this article appeared in the November issue of the *Rosicrucian Digest*.

[ 16 ]

Science has not only been supported but almost worshiped, and in that way it has become a common denominator of many relationships that exist between individuals today. There is no one who can deny that the great accomplishments of science, of which we are all aware and from which we all benefit, are sufficient to cause man to direct a great deal of his attention to science. Nevertheless, man's salvation and ultimate attainment of a satisfactory relationship to his environment, both material and spiritual, does not and cannot lie solely in the area of scientific achievement. Science cannot be separated from the materialistic fabric that composes it; therefore, it cannot have the ultimate answer to all of man's questions, but it can continue to be a challenging factor in causing man to look beyond the limitations of himself and toward the utilization of his environment.

Every idealist will concede that one purpose of living is to adjust not only to our inner self but to our environment, and, insofar as science helps us in that adjustment and we use science and recognize science as an intermediary form for adjustment, it serves as one of the paths by which we gain. That is, it is a way of attainment, but it is only a way within the restrictions of its own existence. Science deals with the physical world, with the physical phenomena which make up our environment. Certainly, man should understand more of his environment and use it constructively, but he should never let any system of thought or any type of investigation blind him to the fact that his environment is material and therefore transitory, that it ceases to have importance or even existence when compared with the eternal values and the existence of the soul.

### *Expression*

Art is also one of the four ways toward attainment. Art encompasses the field of expression, and through expression man fulfills one of his most important functions. Man is, above all other things, alive. He is a composite of vibrations which are both material and immaterial. These vibrations function continuously. If man will harness these vibrations, he will better express himself; that is, there will come out of him certain manifestations, even if they be

no more than a simple action. If man does not express himself, he is nothing. He exists merely as an inanimate entity. The road, path, or way—whichever term you wish to use—toward human attainment, perfection, and achievement is through the medium of expression, because without expression man is completely static; he does not change; nothing takes place. A static condition does not produce any type of change, and change is essential if we are to move ahead. If man merely takes from his environment and from whatever he can learn in the field of science, religion, or philosophy, it is true that he may through this borrowing, as it were, gain some new experience. He will expand his knowledge to some degree, but such expansion will all be taken from something or someone else. In art, man may go further. He not only takes knowledge, but he develops creativeness through experience. It is this ability of man to utilize the energies that lie within him toward expression that causes him to be more than what he was before he utilized the innate attributes that are within him.

Art serves as a way for man's evolution in that it is a means by which techniques are developed to bring about achievements. If an individual wants to learn to perform any type of act, whether that act is to swim, to play a musical instrument, to play cards, or to perform any intricate series of movements, it is necessary not only that the individual be taught the fundamental knowledge for the performing of these acts, but that he also develop certain dexterity and coordination. It is within the development of these abilities to function and to achieve certain perfection or technique through practice that muscular coordination is related to the mental processes so that expression of our entire being can take place.

We have to evolve through experiencing the technique of being able to act. Art demands in its various manifestations the highest forms of techniques, whether they be in music, painting, writing, or in any of the multitude of forms which art may take. Man must depend upon being able to express himself as a result of devoting time, effort, or, as it has been frequently stated, toil and labor toward the acquiring of tech-



niques that will make it possible for him to put into effect the abilities that lie within him.

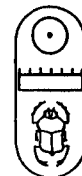
A great painter, musician, or writer would never be heard of if he did not develop the ability to express. Art and its inspiration would be limited to a mental concept. Music would never be heard nor books be written if the artists who did bring about these creations never devoted a part of their time at some period in their life to the development of techniques of expression that would permit them to let out of themselves those creative impulses that produce the works that have benefited and inspired man.

### *The Artist*

Let us imagine that a great artist, a great musician, or a great writer had been so lazy he had never done anything except think or daydream about his possible paintings, musical compositions, or books. If Michelangelo, Beethoven, or Shakespeare, for example, had never expressed themselves, the great works of art which they produced would have been denied man. Without expression, man would still be a primitive being; he would not have evolved to any degree.

Man cannot find a way toward mental achievement through either religion or science or through both, nor can he de-

(continued on page 28)



# A Christmas Legend

by Beverly June Schaa, F. R. C.

*The dual message of the  
mystical white oak*

A FAMILIAR sight to Californians is the rustic green clusters of valley oaks seen "appliqued" to the rounded summer-golden flanks of the coastal range.

Living as we do among the awe-inspiring pinnacles of the coastal redwood groves and big trees of the Sierra Nevada, we tend not to see much to admire in a lowly scrub oak! But the sturdy oak tree which bears such a striking physical dissimilarity to the redwood has a mythical and sacred past which is equal to the legends surrounding the more stately appearing conifers! Yet, these legends are also peculiarly anti-thetical, and when examined a water and fire symbolism slowly appears.

The human representatives of the ancient sun-cult gods and goddesses were ritually enclosed within the trunk of the sacred living Lebanese cedar or hung upon the revered British oak tree. Wood from these sanctified trees was also fashioned into the symbolic pillars or statues said to entomb the deities prior to resurrection. The Egyptian Osiris legend is briefly alluded to here.

However, the little-known parable of the mistletoe which hangs suspended from the middle of the sacred oak has a deep and fascinating meaning which precedes even the Oriental Osiris or the Nordic Balder. This certainly predates the more traditional Scandinavian lore of stealing a kiss or our own forefathers' beliefs that a sprig of it under the pillow would induce prophetic dreams or provide a cure-all for diseases such as dropsy and epilepsy.

Did you know, for instance, that the "golden bough" referred to by the Roman poet Virgil is the very mistletoe which covers the sacred oak limb? Or that there is more than the current traditional meaning behind the yule bough which is the host for the mistletoe hung upon it?

What is it that first attracted man to the oak and then to attach a sacred meaning to its mistletoe companion?

### *The Mystical White Oak*

There are four hundred varieties of oak scattered mainly throughout the northern hemisphere. These are roughly divided into two major types—the faster growing black and the hardier white oak. The latter type which is sacred to the Celtic priesthood of the Druids is called the British or European oak. The wood of the white oak is so water-resistant that prior to the use of metal European navies used it for a thousand years of shipbuilding, and because of its fine grain it is still highly prized in the making of furniture.

Our primitive agrarian ancestors probably came to value the oak as a symbol because of its strength, durability, longevity, and striking individuality of appearance. Today a few of these individuals reach 1000 years of age. In fact, maturity is seldom reached before 50 to 100 years, which is somewhat comparable to the small cedars and coastal redwoods in general.

Unlike the redwood, the oak is host to innumerable insect pests which undermine its ability to resist the wind. It is also a host to that celebrated parasite, the mistletoe. The deadly dwarf variety, or "false mistletoe," rarely grows upon the native American oak. Most hardwood trees, however, can survive this "tree thief," but many small conifers are slowly murdered! Some of the craftier trees such as the so-called "she oak" will

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repel the dwarf species by exuding a gum at the point of attack. Mother Nature provides!

Small oaks have been replanted upon sterile, alkaline hills which long ago boasted oak forests in such countries as Italy, Greece, and Turkey. Where the trees have taken hold, they have attracted underground water. This might have surprised modern agriculturists, but the ancients frequently used an oak bough for a *divining rod* and as a *wand to attract rain!*

#### ***The Ancient of Days—Sequoia***

The adult redwood tree (*Sequoia*) is an amazing antithesis of the oak for among other things it seems to be impervious to fire, wind, and decay. Unlike the oak which deteriorates rapidly, the redwood has no resin and resists decay to such an extent that a log known to be lying for 500 years was taken to the sawmill where it was as usable as though newly cut!\* Insects find its wood too acid for their taste. Oaks need lime or an alkaline-type soil in order to prosper, but the redwood has no special soil requirement. For the elders of these clump communities, their reddish-grey bark forms a practically impenetrable armor which can smother even the fire

from bolt lightning. But the coast redwood (*Sequoia sempervirens*) does have an "Achilles' Heel,"—an insatiable need to bathe its limbs frequently in a goodly supply of cool moisture such as sea fog provides!

The granddaddies of all redwoods are the *Sequoia gigantea* (big trees) which reside in the western foothills of the craggy Sierra Nevada. Along with the bristlecone pine from the White Mountains, they are the oldest living inhabitants extant in the world, and both are native to California. Some of the pine patriarchs reach past 4000 years in age; reason enough for ancients and moderns to be respectfully impressed!

The wood of the redwood is as soft as the oak is hard. The oak acorn is hardy, armored and easily transplanted at great distances, while the seed from the redwood is so weak and fragile that this tree is largely self-propagating from shoots that spring up from the parent roots. At maturity, both oak and redwood develop a natural defense against the killer variety of mistletoe.

#### ***The Oak and The True Mistletoe in Mythology***

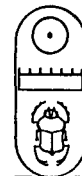
The Druids, who were the "woody" priests of the ancient Celts, saw something supernatural in a plant growing and

*(continued on page 30)*

\*Encyclopedia Americana



R. CASPERS



# Harnessing The Sun in Chile

by Yvonne Tabbush

ONE OF Chile's greatest potential sources of wealth is the sun. Measurements of sunlight taken throughout the country over the past ten years show that from Arica in the far north, to Talca in the centre, eighty percent of the energy used in Chile to heat water could be replaced by the sun. And there would still be a lot left over to grow vegetables in the northern desert, with a minimum of water, to distil water, and eventually to use solar ponds, like those installed in Israel to combine desalination, production of energy, and storage of solar heat.

Julio Hirschmann, director of the Solar Energy Research Centre at the University of Santa Maria, Valparaiso, practises what he has been preaching for the past twenty years. When he bought a top floor apartment overlooking the port of Valparaiso in 1964 he installed the town's first solar water heater on the roof above him.

Using his home as a laboratory and his wife as his assistant, he carried out experiments. First, he set the thermostat at 80 degrees [27° C] while connecting the solar and the electric heaters; he found he saved only twenty percent on the electricity bill. At 60 degrees [16° C], he economized seventy percent on a year-round basis. Finally, he removed the automatic thermostat and only switched on an immersion heater when the sun's

supply of hot water was insufficient. For many years now Dr. Hirschmann and his wife have saved over eighty percent on their previous bills for hot water.

Climbing up through the trap door to their rooftop, I saw similar solar heaters on two neighbouring roofs. "Yes," said Dr. Hirschmann, "some of our neighbours followed our example and they are delighted with the result, especially now that fuel bills are so high. But lack of service and maintenance by local manufacturers has discouraged the wide use of solar heaters so far. This is being remedied to a certain extent as people realize that the savings they make on electricity enable them to recoup the cost of the installation—about \$600—in three years."

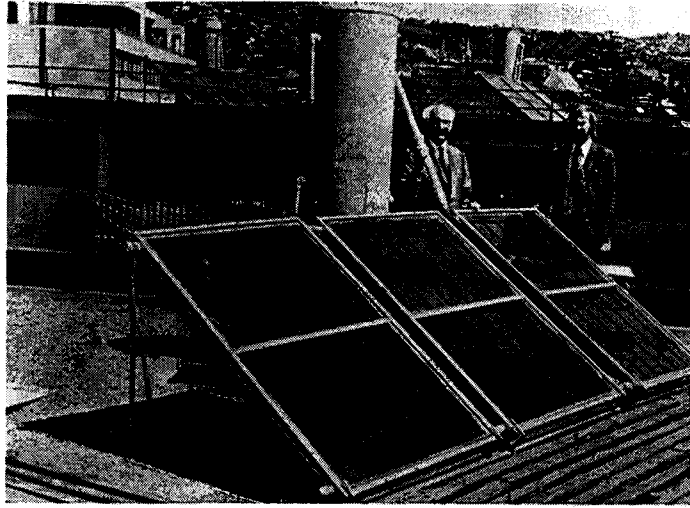
At the Experimental Station of El Olivar, a short drive from Santa Maria University, Dr. Hirschmann and his assistant, Bernardo Seifert, showed me the heliographs and evaporation meters used in measuring solar radiation, heat and light in over 100 stations throughout Chile, Easter Island, and the Antarctic. Measurements are planned to cover two solar cycles of 22 years each.

A law enacted last year establishing self-financing for universities has led Santa Maria to apply its research to industry and sell its services. This, combined with the world fuel problem and Chile's own economic difficulties, is likely to provide a boost to the use of solar energy.

One of the first jobs undertaken by Dr. Hirschmann and his team is to build a solar still to produce drinking water for a holiday camp on the beach near Tocopilla, north of Antofagasta. It has been found that using the sun is the most economical form of desalination for up to 500 cubic meters a day.

Not far from Tocopilla, in the middle of the Atacama desert, is the village of Quillagua. An experimental project consisting of thirty solar stills with a total surface of fifty square meters has been in operation there since the beginning of 1974. It is fed by the waters of the River Loa which, apart from other salts, contains a dangerous quantity of arsenic. Solar distillation results in the virtual disappearance of both the arsenic and other salts, solving a serious problem for the inhabitants of the area.

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Another successful desalination process has been carried out as a result of research by a young French scientist, Jacques Fournier, while lecturing at the University of Santiago. It consists of night freezing through radiation and cooling . . . .

Three years ago the Laboratorio de Horticotecnia directed by Prof. German Frick started research into cultivation under hermetically sealed plastic tents. The evaporation of brackish water sprayed on to their roofs provides sufficient refrigeration to condense the steam on the inner surface of the tent. In this way a six metre square tent in the desert near Calama was kept at below 35° C

This rooftop solar heater provides hot water for the apartment of Dr. Julio Hirschmann in Valparaiso, Chile. Dr. Hirschmann (left) is seen with his assistant, Bernardo Seifert.

PHOTO UNESCO/YVONNE TABBUSH

[95° F] at the hottest hour of the day. At night, the temperature drops so sharply that heating is required, especially in winter. The result has been spectacular crops of tomatoes and cucumbers and similar tents are now being designed on an industrial scale.

—Unesco Features



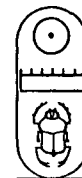
### When You Change Your Address . . .

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

The Rosicrucian Order, AMORC  
 Data Processing Center  
 Rosicrucian Park  
 San Jose, California 95191

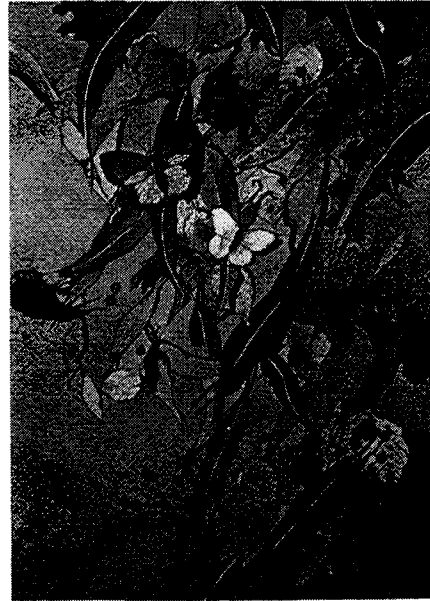
This *one* notice will change your master file and be made available to all departments.

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



# Realities

The Watercolors of James March Phillips were recently featured in the Art Gallery of the Rosicrucian Egyptian Museum. Essentially a realist in his painting, Mr. Phillips attempts to portray subjects in their true form and color—portraying nature as realistically as possible and yet reflecting his own personal interpretation. He is a birdwatcher and beachcomber, and a careful observance of all nature is of primary importance to him. Mr. Phillips, a native Californian, has always sought the outdoors, interested since youth in drawing and painting. Approximately thirty years ago the artist attended Jean Turner Art Academy in San Francisco studying under prominent artists. During the ensuing years he has worked out a definite style, gaining wide recognition in this difficult medium. His watercolors of birds, always very clear of line and beautifully executed are a specialty, and Mr. Phillips has exhibited for the Audubon Society.



△ **Design for Autumn**

A good example of the artist's close-up work "Design for Autumn" clearly illustrates his attention to detail—precise realism with interesting lines leading the eye across the picture. On the other hand, "Reflections on a Misty Morning" captures the always-changing light patterns of sun breaking through fog on the California Coast. Mr. Phillips feels that the expression of Nature in true perspective is the greatest challenge an artist must face.



◁ **Reflections on a Misty Morning**

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# Say Yes To Yourself

by Carol H. Behrman

*Say yes to yourself, to what makes you different, to your feelings, your destiny! There is no other way.*

—Hermann Hesse

THERE IS, unfortunately, another way, the way that is taken by all too many people in our society. That is the way of self-deception, of denial of the essential self, the way that leads to alienation, frustration, and neurosis.

Every individual is born with a unique combination of traits, characteristics, abilities, and talents, and an unlimited potential for developing these. But environment in the form of one's life situation, family, society, and experiences exerts pressures, often unwittingly, that repress natural tendencies and promote the growth of a false personality. It is each individual's task, in his lifetime, to endeavor to discover and nourish as much as possible of his authentic self.

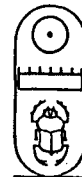
An individual's patterns of behavior begin to take shape in infancy. Whenever these patterns are in harmony with the essential self, there is growth toward wholeness. No matter how secure and supportive one's environment, however, there are bound to be experiences which, to some extent, distort and block natural tendencies. For example, a child who is, logically enough, rewarded for good behavior, may seek to gain approval by suppressing desires and yearnings which he, mistakenly, thinks of as bad and undesirable. In doing so, he may repress healthy aspects of his nature which will

remain forever after imprisoned and unfulfilled. This can happen in a secure, supportive home with loving parents. How much more often does it occur where there is real deprivation—physical, material, and/or emotional!

The emergent personality thus becomes alienated to the extent that his learned patterns of behavior are at odds with his innate self. If, unknown to him, he has learned to play roles that constantly torment this inner being, then he becomes a person at loggerheads with himself—frustrated, dissatisfied, often hostile and destructive to himself or others, and always knowing, however much he may attempt to evade it, a vague sense of alienation. Most people are not alienated to that extent.

Yet we all learn, somewhere along the line, to respond in some ways that are false, to develop behavioral patterns that violate our true natures. These patterns fit poorly, like clothes of the wrong size and cut. Ill-fitting garments may chafe and irritate, but when these are replaced by clothes that fit correctly the source of irritation is removed. A man must know his exact physical measurements in order to acquire comfortable garments; likewise, it is necessary to find one's inner measurements. The individual who desires to grow in wholeness and in wisdom must first learn just who and what he is. When the ancient philosopher said, "Know thyself!" he was stating the most basic and necessary of all techniques for acquiring wisdom; yet the most difficult of attainment.

Usually, an individual is his own worst deceiver, for he may honestly believe



himself to be one sort of person whereas, in reality, he is only playing a learned role, one which is actually destructive to his inner self and impedes his development as a whole human being. Whether one works through meditation, through service, through analysis, through spiritual guidance, or through trial and error, it is a lifetime task to ferret out and to overcome these false personalities and to learn new patterns of behavior that are more in harmony with our essential natures.

One of the first misconceptions, and one of the simplest an individual can overcome, is his fear of being "different." Most societies stress conformity. In some ways this is right and necessary. A secure society could not exist without standards of behavior, rules and laws. Unfortunately, human societies have a way of becoming rigid and even repressive, and of not tolerating differences, even those that are not a threat to that society. The freer a society, the more opportunities there are for individuality. In a repressive society, it is more difficult for an individual to acknowledge differences. It is always possible, however, for an individual to develop his own awareness and self-knowledge, and to attain some inner harmony, no matter how repressive the outside environment.

Perfection and completeness are elusive goals. One must often settle for small victories of the soul. Usually there is more opportunity for expression of individual differences than one acknowledges. It is all too easy to conform. Often, conformity seems the only sensible and in-

telligent path. For instance, one may pursue the professional studies his parents expect; or establish a home and family like everyone else; or wear the clothes and acquire the possessions expected of his particular station in life.

Little by little, one adopts a complete life style which *conforms*. But at what a cost! For the price of conformity is often nothing less than the loss of one's self and the immersion in habits of living that bring neither real satisfaction nor joy. No one can be truly happy who is constantly thwarting his own deepest needs. Only to the extent that one can learn to recognize and accept his *differences*, can there be a beginning toward self-knowledge and inner growth.

This is not a selfish or self-centered goal. It might seem at first glance that concentration on knowledge of the self and even rejoicing in one's differences would have the effect of alienating one from others. In actuality, just the reverse is true. It is necessary to know oneself and to be authentic in order to truly relate to others. Inner harmony is essential for sincere love. Only a fully integrated human being is capable of truly caring for his fellow men. Secure in his own identity, he can become one with others and, indeed, with the universe. "The aim of a meaningful life," wrote Hermann Hesse, "is to hear the call of this inner voice and as far as possible to follow it. The essential, then, is to know yourself; this does not mean to judge and try to change yourself, but to do your utmost to give your life the form foreshadowed by your intimations."

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Since wars begin in the minds of men, it is in the minds  
of men that the defenses of peace must be constructed.

—Constitution of UNESCO

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

Is Peace

Hopeless?

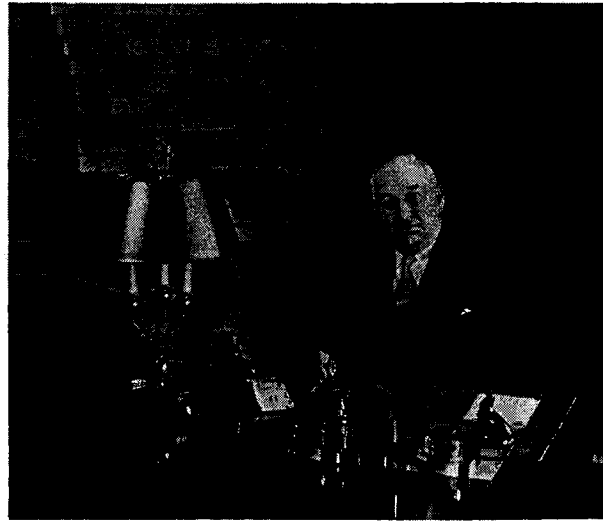
ON December 4, 1915, Henry Ford sailed from New York with a special chartered boat, a number of delegates, and a great hope, to plead with European powers for peace. It was the world's most modern and most fanciful peace expedition, but it failed in its mission.

We are prone to think that the cause of war, certainly most of its horrifying possibilities, is the result of civilization. We feel that with the development of nationalism, national interests, modern economic systems, the advance of machinery and science, warfare has become a child of civilization; and that, as life becomes more complex, war will become more certain.

The truth is that even when Jesus the Christ came to the world as a messenger of peace, warfare was rife and the world filled with destruction. If we trace history backward from the time of the Christian Savior, we find that man has battled in ignorance from the dawn of creation, not only against the elements of nature and the good impulses within his own consciousness, but also against his brother. Little consideration was given to human ties that should have bound mankind together.

That Jesus failed to bring about universal peace is only proof that the animalistic tendencies of human nature inclined more strongly toward war. We should not be surprised, therefore, that Henry Ford, in spite of his ideals and high hopes, met with failure in his peace expedition.

This month throughout the Christian world the birth of Jesus the Christ, the

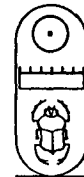


great Peacemaker and Savior of man, is an occasion for serious meditation and reflection.

Shall we assume that, if no divine messenger of Christian philosophy had come personally to preach, the beautiful points of the Christian creed would never have been revealed to man? Shall we assume that the world would have continued evolving its religious and philosophical thought along so-called pagan, heathen, or non-Christian lines? Would the Ten Commandments of Moses have eventually served the world as a sufficient foundation for evolving civilization? Is it true—or are we sadly mistaken in believing—that the birth, life, and ministry of the Christian Savior marked a turning point in the evolution of civilization?

It may be that man has adopted the ideals taught by Jesus only in a limited way, and it may be that the followers of the Christian religion represent only a small portion of the population of the world; yet is not Christianity as a religious, moral, and ethical code closely associated with the highest advancement of civilization in most countries of the world?

True, Christian nations still indulge in war and still violate the fundamentals of brotherly love. But can we successfully and logically separate the advancement and achievement in civilization



among progressive nations from the understanding and acceptance of Christian philosophy?

In the Orient, it is doubtful if the Christian religion could have become a dominating influence because of the nature and tendencies of the people. Their own religions, gradually evolving to higher and broader standards, have probably served them better. But in the Western world, the fundamental principles of Christianity have unquestionably furthered individual and national evolution.

On the other hand, the thoughts and doctrines laid down by the patriarchs and unfolded by the Jewish faith have aided another portion of the world to attain the heights in culture and spirituality.

All of these things should be given thought during the Christmas and holiday season, for in the opportunity afforded for the expression of mutual good will we

should be thankful that the Cosmic has made possible inspiring revelations to the heart and mind of man through the messengers who served in the past.

As we learn of our divine heritage and come to understand fully what is meant by the Fatherhood of God and the Brotherhood of Man, we will come to be in agreement and harmony more often, and the inevitable result will be universal peace. Until we do understand alike and act alike, in harmony, there is no hope for that universal peace for which we pray.

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



## 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.)

**January:** The personality for the month of January is Indira Gandhi, Prime Minister of India.

The code word is **EXPED.**

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



BRIGADIER GENERAL  
MOHAMMED

**March:**

The personality for the month of March will be Brigadier General Mohammed, Head of State, Nigeria.

The code word will be **JOLE.**



INDIRA GANDHI

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# Some Aspects of Mysticism

by Madeleine Cabuche, F. R. C.

Understanding brings  
its own "shorthand"  
of expression

IT HAS BEEN said that mystical doctrine concerns the relationship and potential union of the human soul with ultimate reality and that the mystical school is one of learning by becoming.

To the mystic, the average person is only half alive, the greater part of his being dormant because it has never been taught or allowed to function properly or to realize its full potentialities. Mystic discipline sets out to remedy that.

The keywords are *Light, Life, and Love*; and by these the student begins to transmute all that is negative in his life to that which is positive and good. He strives always for balance and harmony on all levels—to overcome the "I" of self, not by mortification or subjection (which is merely an inversion), but by enlightenment, outgrowing rather than suppressing it. One can never be self-satisfied or complacent because each advance only serves to emphasize how much further one has to go.

Gradually, the student becomes aware of certain principles through the process

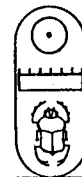
of inward discovery or revelation. He commences by a search for truth. Purity of motive must be the underlying factor in this search, for unless it applies to all things—thought, purpose, self-analysis, and outward dealing with others—not even a glimpse of truth as a reality can result.

Many things can be learned intellectually, but not until they are felt and known throughout our whole selves do they become realities and exert a positive influence in our lives. There is a frail dividing line between thinking we understand a thing and really understanding it; yet to effect the transition between the two is for many an apparent impossibility. That is the reason why we have often to experience tragic or unpleasant things in life: They serve to rupture the outer shell that separates the intellectual understanding from that complete understanding which permeates the whole being.

Without purity of motive, one cannot understand oneself; if one cannot understand oneself, it is impossible to understand others. If one cannot understand others, then life becomes full of complexities and distortions and the truth totally obscured.

Understanding brings its own "shorthand" of expression. Colette, the French writer, once watering tulips, found her innate tenderness and compassion extended to flowers dying for lack of water. "Maurice!" she cried to her husband in a flash of revelation, "there is only *one* creature." There, in a sort of "shorthand," the entire thing was said.

God's love runs through all, is manifested everywhere. Those who have eyes to see recognize it in both the animate and inanimate worlds—in earth and rock, in plant and animal—sounding and resounding in every particle, every atom throughout the universe. A love that is both personal and impersonal, reflecting the All and taking us back again to the Source—that is, briefly, the concern of mysticism. △



# Four Ways Toward Attainment

(continued from page 17)

pend upon them to fulfill his purposes. He must learn to express himself even if such expression is in the most simple form that the average individual can develop, because only *through expression* can a being make a pronounced mark on history.

The fourth way to attainment is philosophy. Philosophy covers a multitude of subjects. In fact, it can even be broadened to include religion, science, and art, to which we have already referred. More specifically, philosophy refers to the field that is included in the derivation of the word *philosophy*, that is, concern for wisdom or a love of wisdom. Philosophy today is divided into many disciplines. It includes logic, ethics, mysticism, and many other studies, and in that consideration philosophy may be thought of as inclusive of all knowledge.

Philosophy is a great area of synthesis. Man can turn his thought to the whole area of human existence and behavior, and he may within his contemplation of this vast subject matter still remain in the area of philosophy. We find in the area of wisdom, in which we can discuss and reflect what religion offers and what it does, what it is that science can bring into man's environment and the effect of what it will be. We may also turn to the area of aesthetics and discuss beauty in art and other manifestations.

Science can tell us how we can do things, but only philosophy can answer the question of *why*. Or, to express it in another way, science may provide the means, and philosophy should cause man

to decide whether or not he should utilize the means. Science produced an atom bomb, but philosophy, if treated broadly, should tell man that such a form of destruction was not for man to use; that he must direct those forces toward purposeful and constructive ends, because true wisdom will cause man to direct his time and effort toward that which is creative.

Just as a final application of religion led us to mysticism, so philosophy will lead man to mysticism. Religion may claim that the first and final cause is a god, a personalized being. Philosophy may only acknowledge a force, a power, or an absolute type of energy lying outside the physical world or the range of man's perception. Both religion and philosophy will acknowledge that true values lie within this transcendent force, and that if man is to attain his purpose in living, if he is to achieve value in his existence, his ultimate effort should be directed to relating himself intimately—or as intimately as he is able to do so—with this force external to him. Religion directs man to an intimate and individual relationship with God, and true philosophy should direct man to the same place, although it may call it the Absolute or the transcendent force that causes the universe to be.

## *Mysticism*

In this way, man enters the area of mysticism, and through his relating the life force, or soul, within him to its source, he places in the proper light the importance and dignity of the human soul. In that area of relation of the human soul with its source, with the Absolute, we find we are approaching ultimate achievement, ultimate expression, and the realization of the ultimate and final purpose of man and the universe. The relationship of ourselves to the entire universe, material and spiritual, to its purposes, toward its causes, certainly must be a phase of the ultimate achievement of man.

I have selected four ways of attainment and considered each of them. I have given more time to the first, that is, religion, because it is the most primitive and therefore the most fundamental. In a sense, religion preceded science, art, and philosophy, and in the highest forms

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of philosophy we find philosophy returning to the meaning of religion, art, and science; and so we see that a full circle has been attained. Religion has existed in one form or another throughout the time of man's existence, and by looking at the subject in a little different form we see that philosophy has also existed simultaneously with religion.

Man's inquiry into the unknown and the satisfaction of his sense of curiosity have directed him into these areas. All these—religion, philosophy, science, and art—have gradually evolved, have developed as man himself evolved and discovered the areas of thinking and expression which are contained in these matters. Through all of these ways, man is reaching toward the ultimate mystical experience, that is, a final and complete relationship and coordination with the supreme and absolute force of the universe.

We are told that this earth and solar system—in fact, the entire universe, has existed for millions of years. Man's advent on this planet, we are also told, has only been for a comparatively small fraction of the time that the entire universe has existed. When we consider in terms of time the over-all period of the existence of the universe, then we are fully aware of the fact that man has come into existence in relatively modern times.

If man in comparison to the total period of physical existence has been here such a short time, it is certain that we can easily conclude that his efforts have been very small, because of the limited time he has had to work. Yet within this short span of man's physical existence, man has evolved all that we know today of religion, science, art, and philosophy. Even if these disciplines are very incomplete and very inadequate, surely man

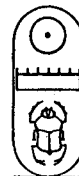
has indicated a tremendous ability and power to evolve, to have brought them, even as imperfect as they are, to the point where they are today.

If man then has been able to gain an insight into the workings of himself and the universe, to the extent that he has understood the areas of religion, science, art, and philosophy, surely he has the power to go much further. There will be other ways developed through which man can seek attainment, because, as far as he has been able to evolve to the present time has only been sufficient to gain a glimpse of the possibilities. Man has retained the same attributes within him that in the past made it possible for him to evolve to the point where he is today, and certainly those same attributes can continue to work through the channels concerning which he has gained only a small idea of their potentialities. Man still has as great a challenge as he has always had—to use his own attributes and abilities in order to reach eventual perfect evolvment and step into that eventual state which the mystics have long called *at-one-ness with God*. △



#### ROSICRUCIAN WORKSHOP

PHOENIX, ARIZONA—January 18, 1976, at the Ramada Inn, 3801 East Van Buren. Grand Lodge will be represented by Chris. R. Warnken, Grand Master of AMORC. For more information, please contact Mr. Harry L. Eighmey, 4701 N. 68th St., #108, Scottsdale, AZ 85251.



# A Christmas Legend

(continued from page 19)

flourishing without roots in the earth, and they chose to believe that it had fallen from the sky, possibly generated by lightning.

The magical mistletoe is always gathered on the sixth day of the moon and only after solemn preparation under the sacred oak tree, according to Pliny the Elder, who was the Roman naturalist of his day. Pliny goes on to tell us that a white-robed priest would then ascend the tree and cut off the mistletoe with a golden sickle, for the sacred mistletoe cannot be profaned with base metal as all true alchemists know! The severed golden bough is then carefully caught in a white mantle after which the ceremonial victim is sacrificed.

We of the technological age have long since demythologized nature so that we cannot truly understand this numinous celebration of the Druids. To us it seems barbaric. Today we know that the mistletoe seeds are carried from tree to tree by birds and not by wind or lightning. But we also know that the mistletoe cannot be humanly propagated. It simply "happens" to its host tree. The traditional "true" variety is called European and is sometimes fragrant; it is also distinguished by its *racemes* (a spiral flowering along an axis) and its frequent appearance upon European oak trees.

In the dim Aryan past, only the vestal fires were fed with the wood of the sacred oak, but today, anyone who is financially able will feed his home fires with oak logs upon a festive occasion around the hearth. We little dream of its sacred meaning!

The worship of the oak tree or of the oak god and goddess appears to have

been shared by all the branches of the Aryan stock in Europe. Both Greeks and Italians associated the tree with their highest god, Zeus (Dios or Jupiter), who was the god of the sky, the rain, and the thunder. Divine Hera, Zeus' consort, was queen of heaven and also the goddess of the vestal fire. She was represented as an image carved from the sacred oak bough during the yearly nuptial celebration with Zeus which was probably held during the month of June.

Sir James Frazer collected considerable evidence which shows that the names of the lunar goddesses Diana (Artemis), Dione, and Jana are the dialectical variations for Juno (Hera), and that the lunar counterparts Dianus and *Janus* (of the two faces) are variations for Jove or Zeus! "Di," we might add here, is the Aryan root which means "bright." But there still seems to be a paradox. The bright names of the lunar-cycle nature deities were supplanted by names bearing a cultivated solar characteristic. This is a MYSTERY which also "happened" in the evolving Osiris legends. To elaborate further is beyond the scope of this article. However, we can point to the fact that the oak and conifer as sacred symbols evolved from tree, to pillar, to carved statue, and finally to the abstract "mark" or cross.

## *Lightning*

Perhaps one of the oldest of the famed Grecian sanctuaries is that found at Dodona where Zeus was revered in the oracular oak. The thunderstorms which are said to rage at Dodona more frequently than anywhere else in Europe would render such a spot a fitting home for the god whose voice was heard alike in the rustling of the oak leaves and the crash of thunder.

Lightning was probably thought to split the clouds, thereby releasing the fertilizing and life-bringing rain that watered the thirsty land in the low-lying valleys. The oak frequently attracts bolt lightning, but the Aryans who roamed the wide steppes of Russia or Central Asia worshiped a terrible nature god of the blue and cloudy firmament and the flashing thunderbolt long before they associated him with the lightning-struck oak. The thunderbolt like the tree is a *universal* symbol which also became



associated with the greatest Olympian, Zeus.

And what of the mistletoe?

We have established that the "golden bough" of lore was the mistletoe. The ancient Aryans thought that the thunderbolt descended from the heavenly light to become the mistletoe which in turn came to represent the sun itself caught and hung upon the oak branch. Its often fragrant golden yellow flowers and white berries *glistened* among the stark oak branches swathed in the grey fog of wintertime. It must have been an enchanting sight! Within the captured light of the golden mistletoe was said to reside the *spirit* of the oak. The sacred tree could not be killed unless its mistletoe spirit was torn from the oak's branches and violently thrown at its roots.

It is natural that the hanging mistletoe should take on a sacred meaning, for it seems that primitive man sought to preserve the *spirit* of his divinities by keeping this spirit suspended between heaven and earth and within range of his worshipful senses.

Balder is the Nordic sun-god who is killed—paradoxically—by the mistletoe which he himself represents! Balder, like Zeus, was also said to be the sacred oak which could not be killed unless his "spirit," the mistletoe, was thrown and grounded! But since the ancient bards found it difficult to tell a story of how a sun-god could sacrifice himself to himself, they represented the ritually thrown mistletoe as Loki, the "evil" dark brother who killed the "good" Balder of the shining countenance. The dichotomy or opposition which is suggested by the antagonistic brothers Balder and Loki is curiously similar to the Set-Osiris enmity.

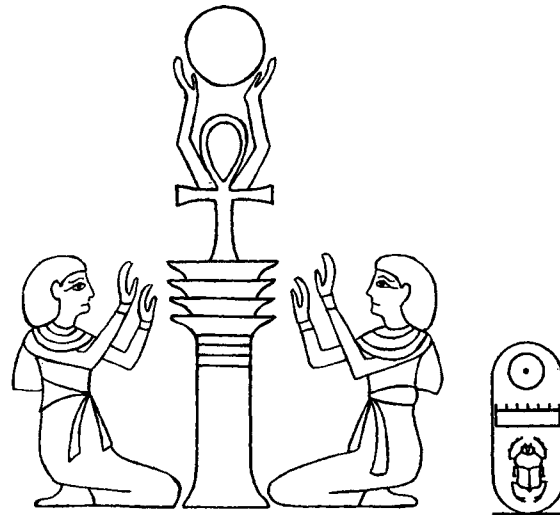
#### The Decorated Cedar Djed Pillar

In 1969, while visiting a temple of Seti in Upper Egypt, we were told by the keeper that Osiris as the fallen Djed pillar was ritualistically erected and decorated with flowers and garlands of ribbons during the winter solstice. This festive and holy ceremony of erecting or setting upright the cut but still living cedarwood must have inspired our Egyptian ancestors to believe in the divine rebirth of life.

Today we find little spiritual enchantment in setting up a cut Christmas tree or decorating it with ribbons and lights. And likewise, modern technological man can no longer experience a luminous heaven-born spirit come down to dwell within the green mistletoe which hangs from the white oak bough, yet some of us moderns can experience instead the numinosity of eerie lights on a mysterious flying saucer! Who is to say which experience is the more valid? Is not the *numinous experience* itself always valid for he who experiences?

In conclusion, the ancient legends have left us with two prominent sacred trees, the first of which is symbolized by the flowering white oak, a symbol for the lunar tree of the knowledge of good and evil which grows in the garden of Eden. But because of the solar mistletoe, the oak can be associated as well with the white alchemical "water" and red alchemical "fire" of Hermeticism, and with their ultimate union in the fiery "arbor philosophica."

When we have understood the dual message of the mystical oak, we will unexpectedly discover that we have "erected" within the silent chamber of our heart the sacred Bodhi cedar or redwood which bears the fruit of supreme enlightenment. The rare experiencer of this mystery will always decorate his own inwardly perceived universal tree with the gracious and kingly gifts of Light, Life, and Love Eternal. △



# THE WINGED HERD

by Bonnie Newton

## *Epic journey of turkeys*

THERE IS nothing more taken for granted at Christmas than the poor turkey. Housewives routinely select fresh or frozen Christmas turkeys which have been hauled to the supermarket by refrigerated trucks. No chopping blocks, no feather plucking, no cleaning—just stuffing, baking, and carving.

Perhaps it would mean more if Christmas dinner had to walk all the way from a turkey ranch several hundred miles away. That is the way it often was one hundred years ago, before Hangtown, California, became Placerville.

In many isolated settlements, it took a minor miracle to put turkey on the holiday table. Hangtown, for example, was the home of the first turkeys ever to cross the Sierra Nevada. First, you must realize that there were such things as turkey drives. When fall came, country drovers herded turkeys by the thousands to markets or to railheads that were sometimes hundreds of miles away. The birds were herded across mountains, plains, and rivers.

However, none of these birds made a more epic journey than the Hangtown turkeys who walked across the snow-covered Sierra Nevada so the people of Carson City, Nevada, could have a tradi-

tional Christmas dinner. And no turkey-trail boss ever faced a more dramatic stampede than Henry Clay Hooker of Hangtown. It was the 1860s, and Old Hangtown, also known as "Old Dry Diggins," was the center of the thriving Mother Lode.

Hooker was an enterprising young man making his fortune with a hardware business, hardware being a staple item to the thousands then digging for gold. But he dreamed of becoming a rancher. He planned to stay in the hardware business only long enough to save a comfortable sum for a good start. Even now, although his mercantile business was thriving, he engaged in the stock business and would at times drive cattle from California to Nevada for sale at the mines.

But a disastrous fire in 1866 wiped out Hooker's hardware store, his home, his entire stock of merchandise on which he carried no insurance; and left him with less than a thousand dollars in cash. The bank could not afford to give him a loan because the massive fire had also severely damaged several other businesses along Main Street, including the blacksmith shop of "Wheelbarrow Johnny" Studebaker, later to become known for establishing the great Studebaker automobile industry.

It seemed that Hooker's dreams were literally in ashes. But those who knew him well knew that he was made of too strong material to give up easily. Born in 1828 in Hinsdale, New Hampshire, he was of sturdy New England stock. The only one in his family not to go to college, he had left Hinsdale when quite young to make his own way. He had been employed in several capacities in Missouri and New York before settling in 1853 in Placerville. In the El Dorado County pioneer community, his reputation was that of a man of sterling quality, kindly, humorous, and considerate; yet at the same time proud and ambitious.

While Hooker was wondering how to obtain enough capital to not only support his family but to go into business again, he noticed the turkeys being raised by the thousands by Hangtown farmers. And, as he watched the gobbling birds, he got an idea. In Carson City, Nevada's brawling new capital located less than 160 kilometers (100 miles) away on the other side of the Sierra, there were no

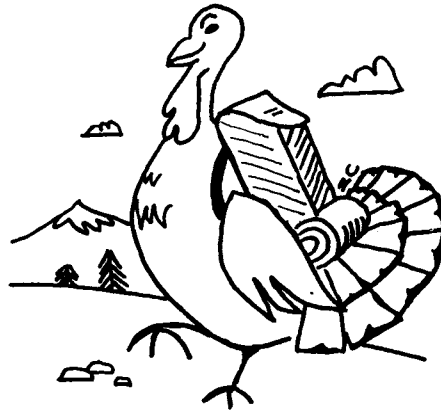
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turkeys. But there were many men working the fabulous Comstock Lode in Carson City. These miners, hungry for a change from bacon and sourdough bread, would happily pay almost any price to dine on turkey. At least, the bold and resourceful Hooker reasoned, they would pay far more for a Christmas turkey than the bird was selling for in turkey-rich Hangtown.

Hooker decided to risk everything on turkeys. He purchased a flock of 500 birds for \$1.50 each. Ignoring the taunts and jeers of miners and fellow merchants who said that the fire had caused the respectable businessman to become "touched in the head," he prepared for a winter drive across the Sierra. For assistance he brought along one other man and two dogs. Taking much the same formidable route as another heroic Hangtown pioneer, the courageous Snowshoe Thomson, Hooker drove his turkeys east toward the treacherous summit above Lake Tahoe.

Anyone who knows turkeys, knows how slow and exasperating the journey was. The cranky birds could be neither hurried nor controlled. Any excitement sent them off in a flurry of beating wings, and then it took hours to lure them back into line with a trail of corn. But slowly, slowly, Hooker and his winged herd did progress. The drive continued without significant incident as the great swarm of turkeys worked and gobbled their way up the heights.

Feeling that success was within reach, Hooker headed his strange procession across the snow-covered mountaintops. But, well into the mountains, they lost the dim trail. Suddenly, the entire flock was confronted with a precarious ledge. At this critical point the turkey drive stalled. With footing scarce and a sheer drop of several hundred feet looming in front of them, the turkeys milled and gobbled in confusion. The hounds, trying to turn the gobbling birds so they would skirt the ledge, began nipping at the turkeys' tails and barking orders to get moving. But the dogs pressed too hard. The prize herd moved all right—right off into the wild blue yonder! Before Hooker could realize what was happening, his precious flock had flown away in a roar of wings and vanished.

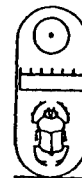


One of his fortunes had gone up in smoke. Now another had taken wing. Hooker wrote later of that despairing moment: "I thought, 'Goodbye turkeys!' My finances were at a low ebb. Now my only earthly possession was lost."

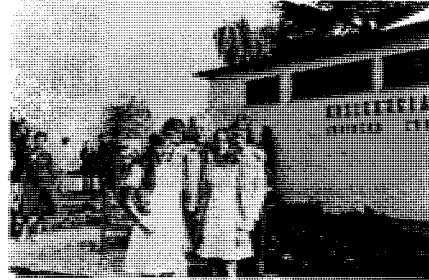
There was nothing the dazed and heartsick turkey herder could do except to slowly and dejectedly make his way down the summit. Near the bottom, however, Hooker heard a very welcome sound: a gobble, then another and another—the most beautiful sound on earth! Most of the turkeys were sitting peacefully on the ground, waiting patiently for their leader. The remaining members of the maverick aerial squadron were scattered in nearby thickets; they were easily rounded up with a little corn and some encouragement. Triumphant, Henry led his flock on to their fate in Carson City. Free-spending citizens of the booming Nevada town eagerly paid \$5 a head for turkeys. He had recouped his fortunes!

There was enough profit for Henry to purchase a few head of cattle and go to Arizona later becoming a wealthy rancher owning herds of cattle, horses, and a fine band of turkeys.

Whenever Henry Hooker, prominent ranchman, rode past the gobbling birds, he undoubtedly remembered that the great ranch and all his valuable stock were actually the result of that bygone Christmas adventure when he trailed a recalcitrant, winged herd across the mountains. △



# Rosicrucian Activities *Around the World*



Supreme Secretary Margaret McGowan with Colombes of Southern Cross Lodge, Johannesburg, South Africa.

A RECENT British recipient of the Rosicrucian Humanitarian Award was Mr. Joe Lomax of Westhoughton, near Bolton, in Lancashire. Volunteering his time over the years at both Bolton District General Hospital and Townleys Branch Hospital, Mr. Lomax spends hours each week visiting patients and helping to provide for their needs. In addition, Mr. Lomax arranges activities and day-trip outings for the patients to local concerts, clubs, and pubs. He has spent much time increasing public awareness of the special needs of psychiatric and geriatric patients. Beyond this, Mr. Lomax has organized concerts to provide finance for the benefit of patients, and has helped raise funds providing extra supplies for patients, toys for children, and Christmas comforts. Besides making special visits to hospitalized children and adults, Mr. Lomax visits local homes for the elderly during evening hours. We heartily join in offering our congratulations to Mr. Joe Lomax for his good work among people—reflecting the spirit of this special season throughout the year.



Grand Secretary Margaret McGowan recently concluded a fascinating tour of British and African Conclaves. The First British National Conclave, hosted by London's Francis Bacon Lodge, attracted Rosicrucians from throughout Great Britain for a record attendance. Frater George Butler and assistants spent long hours producing this pleasant affair.

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Proceeding to Accra, Ghana, Soror McGowan was Grand Lodge Representative at Accra's First Regional Conclave. Conclave Chairman Martin Dwamena and committee produced a most interesting program, with Rosicrucians attending from many neighboring areas, including Kumasi, Sunyani, and Republic of Togo. While in Accra Soror McGowan was guest on a local television interview, "Face to Face." Well over 600 Rosicrucians convened in Lagos for Nigeria's First Regional Conclave. Hosted by Lagos' Isis Lodge, members from ten other Nigerian subordinate bodies were in attendance. Frater A. A. Kajero and assistants created a splendid two-day program, and the Conclave was generously covered by the media, including a television interview with Soror McGowan and Grand Councilor H. B. Iriah.

Officers and members of Johannesburg's Southern Cross Lodge cordially welcomed some 200 Rosicrucians to South Africa's First Regional Conclave, including a fine delegation from Salisbury, Rhodesia, led by Regional Monitor Eric Mansley. Conclave Chairman Ned Hepple's committee, assisted by Grand Councilor Roland Ehrmann and Regional Monitor G. Gordon Remington, arranged a very interesting program of discourses, drama, and convocations.



Zoe Caspers of the Department of Instruction was kept very busy during the month of September attending three Conclaves as Grand Lodge Representative. Accompanied by her husband, Ron, they

began their tour in Howell, Michigan, for the Third Annual East Central Regional Conclave. This enjoyable weekend Conclave was hosted by Lansing's Leonardo da Vinci Chapter.

The Caspers next traveled to Canada where Toronto's King Edward Hotel was the scene for the very successful Twenty-Second Annual Eastern Canada Conclave. Hosted by Toronto Chapter, and arranged by Chairman Luc Bourdon, this two-day event was attended by 300 Rosicrucians, including a group of approximately 40 members from Pittsburgh, Pennsylvania.

The tour concluded with a colorful visit to Minnesota's Twin Cities where the Fourth Annual West Central Regional Conclave, hosted by Minneapolis' Essene Chapter, attracted 175 midwestern Rosicrucians. Conclave Chairman and Regional Monitor Glenn Plantin kept the many Conclave activities running smoothly during this three-day event. Also, while in Minneapolis, Soror Caspers taped a television interview and was guest on a local radio interview.



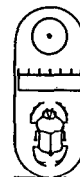
Shown at the banquet for the Twenty-Second Annual Eastern Canada Conclave are (from lower left moving clockwise) Grand Councilor Harold P. Stevens and Soror Stevens, Grand Lodge Representative Zoe Caspers, Toronto Lodge Master Robert Miles and Soror Miles, Toronto Regional Monitor Faith Brown and Frater Brown.



At the East Central Regional Conclave a plaque was presented by Conclave Chairman and Regional Monitor Melvin J. Freeland to Grand Councilor Harry Gubbins (left), for his many years of devoted service to the Rosicrucian Order and its members in the East Central States.



Michael Maier Lodge, Seattle, Washington, hosted the Pacific Northwest Regional Conclave in early October. Rosicrucians gathered from Oregon; Washington; British Columbia, Canada; and from as far away as Edmonton, Alberta, Canada. Grand Secretary Margaret McGowan represented the Grand Lodge. A varied program arranged by Conclave Chairperson Mary Holt and her assistants proved most interesting and informative. Demonstrations, discourses, a medieval banquet, and a lively forum featuring the Grand Secretary, Grand Councilor J. Leslie Williams, and Regional Monitor Robert McCullough on the panel concluded this happy Conclave.



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

**LIVING WATER » » »**

To the ancients water often symbolized life. Primitive persons whose religion was animism conceived water itself as a living thing. There was a time when Rome seemed possessed with building fountains of gushing water. The above Trivi fountain in Rome is one of the most magnificent of the many in that eternal city. It was erected in 1735 by Nicolo Salvi for Pope Clement XII. The sculpture is of Baroque, flourishing curves and ornamentation. The water comes from far away through old subterranean aqueducts and is still pure. A famous motion picture, *Three Coins in The Fountain*, was filmed here.

(Photo by AMORC)

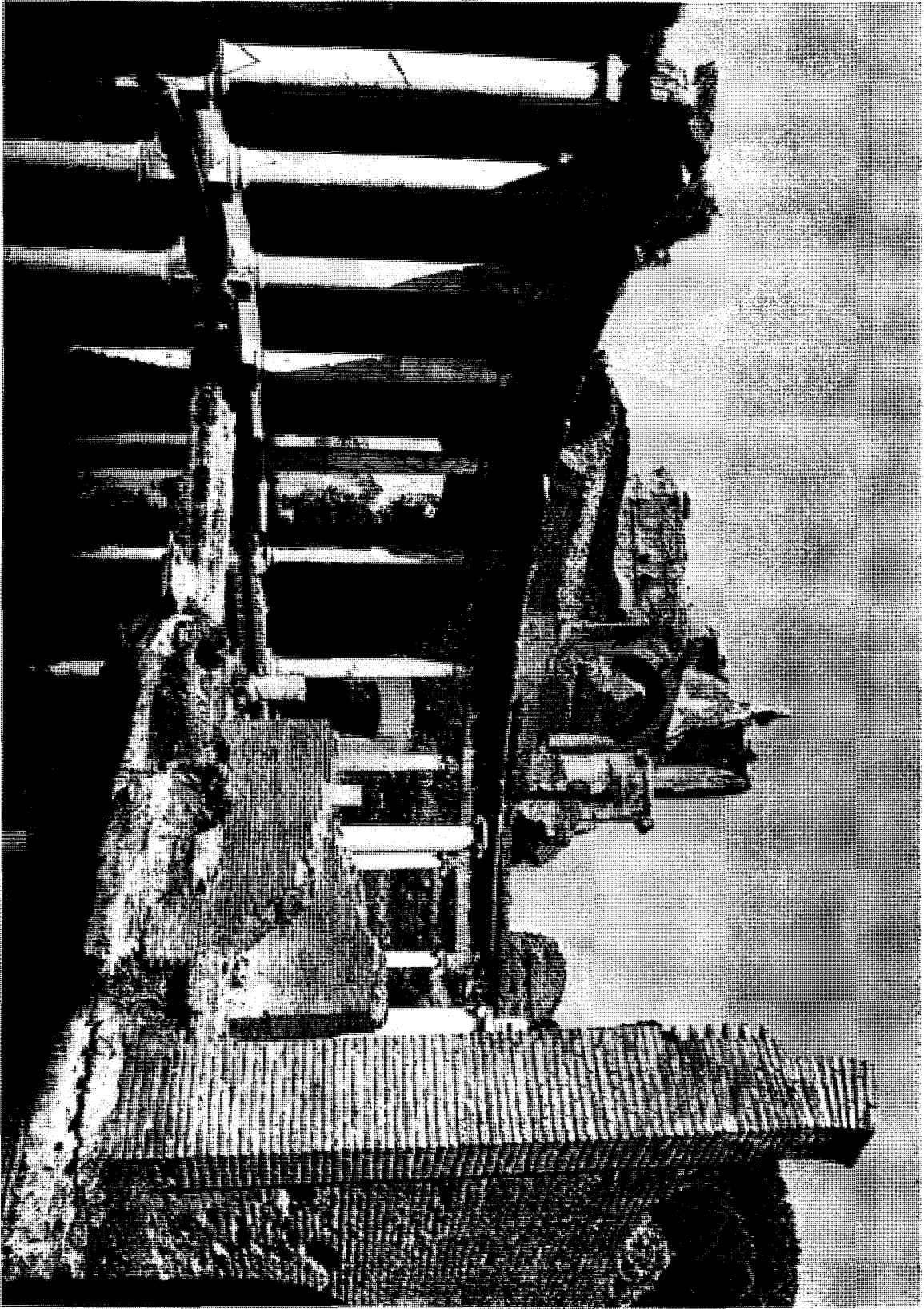
**WHERE EMPEROR-PHILOSOPHER MEDITATED (overleaf)**

The *Maritime Theatre* shown here is located in Tivoli, Italy. Tivoli is thirty-five miles from Rome. It has been a place of settlement since paleolithic times, and many places in the world have adopted its name. The theatre is about 400 feet in circumference and is supported by forty Ionic columns. The interior is a circular channel of water in which is an islet. On this islet Emperor Hadrian (A.D. 76-138) used to dedicate himself to his philosophical, scientific, and artistic studies, as well as to his political and military plans.

(Photo by AMORC)

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13M	Rosicrucian Techniques Why Attainment Is Not Equal	C. A. Poole R. M. Lewis	59	Rosicrucian New Year	Ritual Officers
14	Rational Mystics Concept of Pantheism	R. M. Lewis R. R. Clayson	62	Sanctum Concert	Albert Ferber
15M	Stradivari Violin played by J. C. French; commentary by R. M. Lewis Temple Music				
16M	Concept of Soul: Panel Discussion: Introduction: R. R. Clayson Moderator: R. M. Lewis The Emperor Explains AMORC	C. A. Poole J. R. Whitcomb A. C. Piepenbrink R. M. Lewis			
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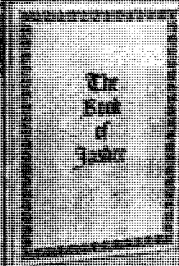
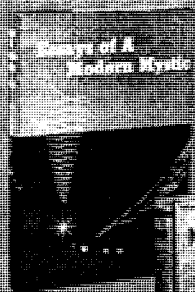
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# BRAVE NEW ERA

A research team at the Department of Chemistry of the University of British Columbia, in Canada, has worked out a method to synthesize a variety of anti-cancer drugs. Because of the efforts of the group led by Professor James Kutney, scientists will be able to improve on nature by producing drugs which do not occur in nature at all, and whose anti-cancer properties may be much better than those of natural drugs.

The work which the group started back in 1964 has culminated in the manufacture of two drugs closely related to two naturally occurring ones presently in use for the treatment of cancer. One of the manufactured drugs occurs in nature; the other may also occur naturally, but it has yet to be found.

The synthetic compounds produced by Professor Kutney and his team are chemically related to vinblastine and vincristine. Both these compounds are widely used in treating certain blood cancers, especially leukemia, a cancer of the white blood cells, and Hodgkin's disease, a cancer of the lymph nodes. Vinblastine and vincristine have also been used with significant results in treating other types of cancer as, for example, tumors of the breast and testicles, and sarcomas—a type of malignant tumor of connective tissue, such as muscle.

Vinblastine and vincristine occur naturally in the common periwinkle plant. The periwinkle, which is extensively used as a ground cover plant, originated in the Caribbean, where it was used as a medicinal tea for the treatment of diabetes and other diseases. Scientific research has since proved this wrong, but it was discovered that vincristine and vinblastine decreased the number of white cells in the blood. Researchers showed that vinblastine and vincristine are effective in combating certain types of cancer, especially leukemia, which causes white blood cells to multiply uncontrollably.

One of the major problems in working with vincristine and vinblastine is that they are very active and complex and are associated in the periwinkle plant with many other compounds which are in-

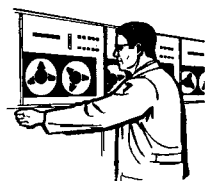
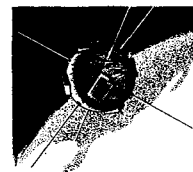
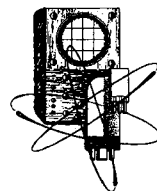
active. Isolating, extracting, and purifying these two compounds is difficult and extremely expensive. Acres of the plant have to be grown to obtain a very small amount of the precious chemicals.

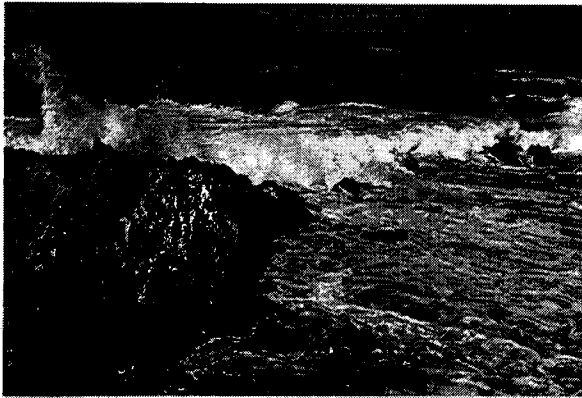
What Professor Kutney has done after more than a decade of work is to develop a new process which makes available chemical "analogs"—a whole variety of compounds in this family of substances, including vincristine and vinblastine. Not only are the materials used in this synthetic process inexpensive, but it permits the creation of differently organized molecules. In this way it becomes possible to build a series of analogs which differ in a known way from natural drugs, and these differences will be associated with different levels of effectiveness as anti-cancer agents. Professor Kutney believes that by experimenting with different analogs it should be possible to determine just what part of the original molecule is necessary for the desired effect against cancer. Once this is known, it might be possible to eliminate part of the original molecule which is unnecessary and perhaps responsible for unwanted side effects, or even to come up with a totally new compound much more effective than anything found in nature.

Although Professor Kutney goes out of his way to clearly state that treatment of humans of the conditions already mentioned, with vinblastine and vincristine, is still in the experimental stage, and that further research is a must before the treatment becomes medically acceptable, it is undeniable that this new avenue of investigation is one of the most promising ones to come along in quite some time.

In view of all the research going on at the present time, it is not being overly optimistic to consider as a virtual certainty that most—if not all—forms of cancer will be curable within our lifetimes, and that this six-letter word will lose its dread much like rabies, smallpox, polio, and so many others have during the course of this, our brave new era.—AEB

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





# ODYSSEY

*Claude de France*

**C**LAUDE DEBUSSY was born in the French town of Saint-Germain-en-Laye on August 22, 1862. He began his study of the piano keyboard at the early age of seven—but there was no immediate indication of exceptional promise in his achievements. Later, as he progressed, it became evident to his instructors that he could become an accomplished pianist if he applied himself seriously to his studies.

In order to pursue his career, Debussy entered the Paris Conservatory in 1871. He amazed his teachers by his proficient keyboard technique; but he dismayed many by the unorthodox chord structures of his compositions. In the years he spent at the Conservatory his immediate goal was to win the coveted **Prix de Rome**. He achieved this goal in 1884 with his cantata entitled *L'Enfant Prodigue* (The Prodigal Child) and journeyed to Rome where he could compose his controversial works in relative peace.

Debussy shared the patronage of Madame Nadezhda von Meck with such noted musicians and composers as Peter Tchaikovsky. She commented favorably to Tchaikovsky on Debussy's progress several times in her correspondence with him. But the close relationship and respect that grew between Madame von Meck and Tchaikovsky was never duplicated in her friendship with Debussy. She viewed Debussy more as an entertaining guest than as the artist she envisioned Tchaikovsky to be.

Debussy is credited with the creation of the impressionistic style of music. With his unusual chords and tempos he was able to evoke a mood rather than a picture with his compositions. Rather than describe an object—be it tree, bird, or flower—Debussy's music colored the air with the impressions brought about by "contact" with that object. In fact he evoked the essence of his subject rather than typify the object itself.

Claude Debussy married twice, but his greatest love was first, last, and always his music and the inspirations tomorrow might bring. Because of this, his home life suffered and his first marriage ended in divorce. His second marriage was more stable and from this union was born his only child, a daughter, whom he affectionately called Chou-Chou.

Before his death in 1918, Claude Debussy destroyed every trace of his compositions which he considered inferior or incomplete. He had no desire to leave to posterity the chance to "second guess" what his final drafts would have become. Yet, despite those volumes which must have been lost, he left behind a legacy of impressionistic music unequalled by any other composer. No one can know what was lost, but those who love his music agree that it is best typified by the sweeping chords of his composition, *La Mer*.—NSR

