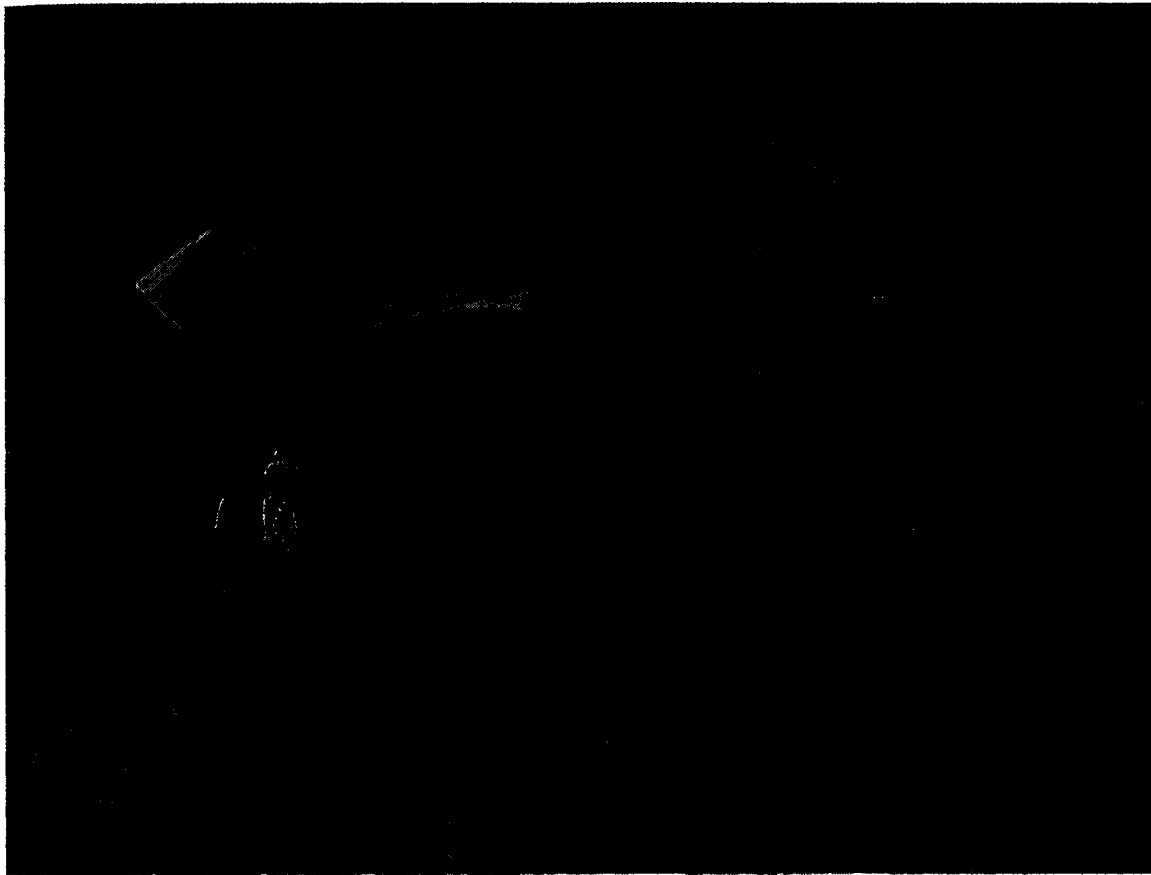


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January 1977 • 75c



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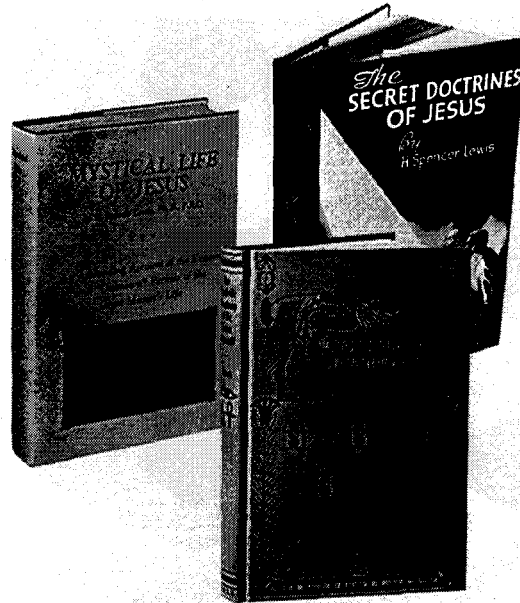
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Robin M. Thompson, Editor

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January, 1977 Vol. LV No. 1

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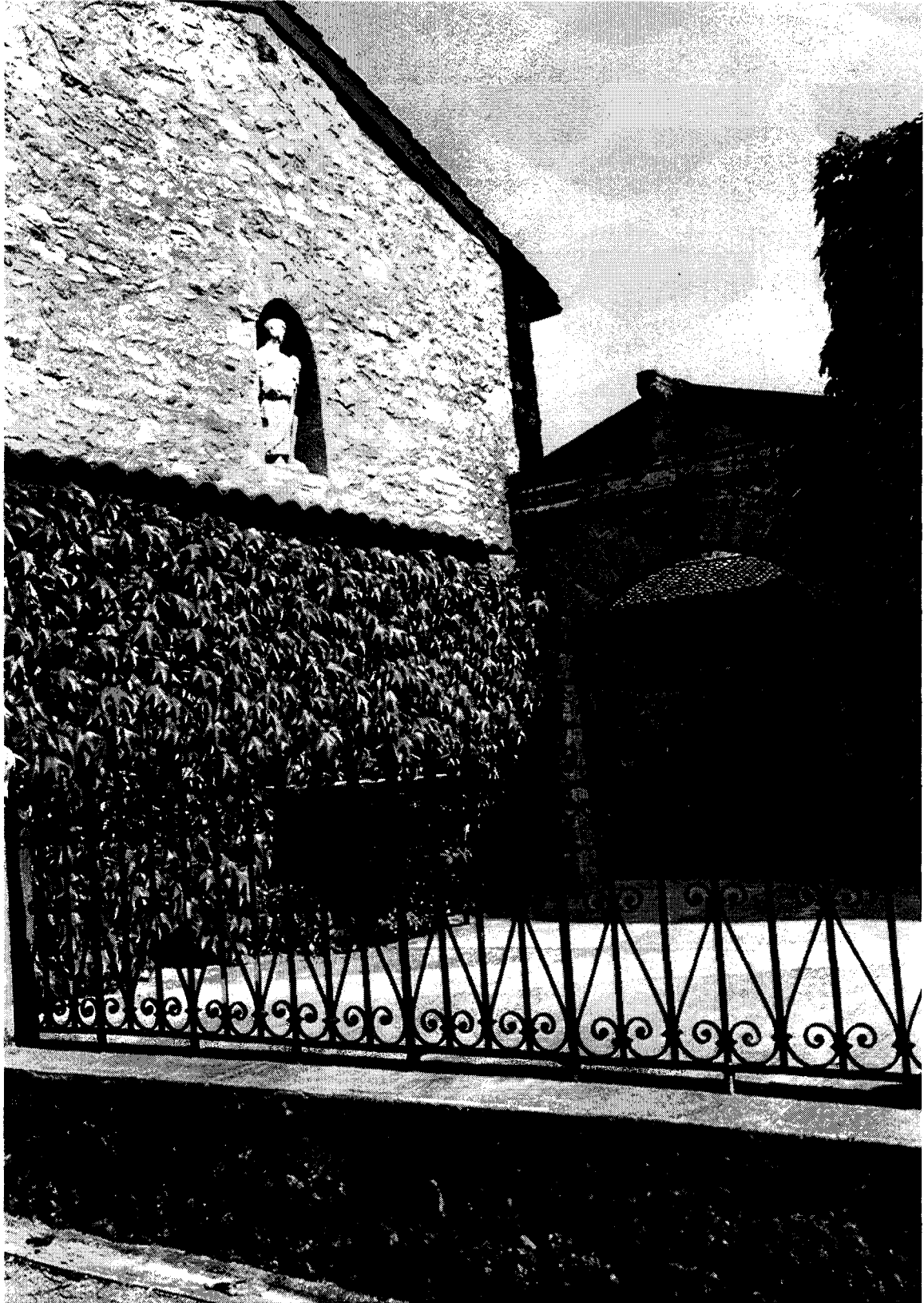
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CASTLE OF SILENCE » » »

This is one of the many views of the spacious grounds of the Castle of Tanay in Lyons, France, which is administered by the Grand Lodge of the French-speaking countries. It is a place where Rosicrucians may spend a few days in scenic surroundings, with an opportunity to meditate and have an exchange of ideas resulting in personal enlightenment and peace of mind.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

ON INTELLIGENCE AND EDUCATION

DOES EDUCATION NECESSARILY imply a high degree of intelligence? Of what advantage is formal education to an acute native intelligence? The definitions of intelligence are numerous and diverse. They are given from the biological, psychological, and philosophical points of view; none of which, however, is completely comprehensive in embracing all those aspects of mental behavior which are commonly accepted as being indicative of intelligence.

What are these common characteristics of the human which are popularly recognized as a display of intelligence? Further, what importance does society associate with intelligence? To the ancients, certain displays of human behavior were said to represent the highest virtue. To the Greeks, the highest virtue was to be *good and beautiful*. To the Persians, it was to be *true and courageous*. The Teutons declared the outstanding virtue was to be *faithful*. To modern man, to be *intelligent* is the exalted virtue.

For intelligence to have such prominence in our age implies that it has some very pragmatic value. Certainly intelligence is not recognized merely because of some admirable quality of the human mind. The word *intelligence* is derived from the Latin *intellegere*, meaning "to gather from between." One of the most common examples of intelligence we shall term *adaptability*. This may be explained as perceiving and conceiving a causal connection between certain things or events which are newly experienced. More succinctly, it is the integrating of ideas or thoughts so that to the mind there appears to be a causal continuity—that is,

a comprehensive relationship—between these ideas. When for example we have a new experience for which there is not an immediate understanding, intelligence resorts to analytically putting the experience into an order that gives it meaning and identity.

Every self-arrived-at explanation, every assumed cause of an experience may not always be true. Subsequently it could empirically and objectively be proven false. Some of the most primitive superstitions were the result of attempting to explain phenomena; however, the fact that they were later proven to be not factual is no evidence of a deficiency in intelligence.

Integration

Another basic factor of intelligence is what we may term *integration*. This consists of the uniting of the known, that is, things or events which are comprehensible, for the purpose of extracting from them a meaning to be applied to that which is not understood. A classical example of this has been in experimentation with apes, such as the chimpanzee. In one experiment, a banana was placed in the cage of the animal and beyond his reach. A large wooden box had also been placed in the cage. After several attempts to reach the banana in the usual manner of climbing, the ape eventually turned to the box beneath him. He then climbed upon the box and obtained the banana. Here, the previous knowledge of climbing to reach the banana was combined with the knowledge that ascending the box would sufficiently elevate him to accomplish his end.

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Another aspect of intelligence is *segregation*. This consists of separating the elements of a noncomprehended experience to try to determine any parts thereof which may be understandable. The next procedure, then, is to try to determine what relationship such parts may have to the whole—which is not understandable. In this process the whole idea, thing, or event is not dismissed from the mind as incomprehensible, and there is less possibility of an immediate wrong conception about it. These rather common displays of intelligence are not necessarily *consciously* performed, that is, the technique employed is often an unconscious process.

There are said to be three basic categories of intelligence: *abstract*, *mechanical* and *social*. The first, abstract, is primarily conceptual; that is, it does not arise directly out of immediate perception or something which is experienced. For analogy, let us take the metaphysical subject of *ontology*, specifically, that there is such a thing as Absolute Being which is self-generated, eternal, and of which all reality is a part. It may be further stated that such Being had no beginning and therefore cannot have an end, for what it is, is all there is, and therefore there cannot be anything which is not.

Other examples of abstract subjects are the nature of beauty and justice. Certain symbols may be used to represent these ideas, but in themselves they have no specific objective reality; simply, there is no one thing that alone stands for beauty, nor any one thing in itself which is justice. In abstraction the mind works with known ideas which in themselves have no relationship to the abstract thought, but combined with other ideas are used for building the structure of the abstract idea. In abstraction, the mind is principally introverted in its own processes rather than being devoted to probing the things of objective experience.

The *mechanical* quality of this theorized basis of intelligence presumes a kind of mechanical causality to be found in all things. In other words, the presumption is that everything in nature is linked together in a chain of relationships, that is, by cause and effect. Find the cause of anything or of any event, and from it

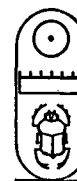
can be deduced effects and in turn other causes which will give the whole a meaning. To use an analogy, if I find a chain suspended from a rafter with a hook fastened at the lower end I must conclude that this chain and the hook are for lifting or lowering some object. The mechanical intelligence would not ordinarily seek any further for an understanding of the experience. The experience would presume a cause and subsequent effect.

The school of philosophical thought known as the *Vitalist* assumes that the vital force of life does not necessarily conform to the mechanical laws of causality as seen in inanimate matter. Therefore, life force, from this point of view, may have its own chain of causes quite distinct from that of matter. Consequently from the Vitalists' reasoning, the mechanical theory of intelligence does not always apply to living organisms.

Environment

The theory of *social* intelligence is quite controversial. No matter what explanation may be offered with regard to it, there will be a critical rejection of this theory by those having different conceptions. Briefly, however, this concept involves the impact of *environment* upon intelligence. It expounds the theory—currently disputed among psychologists—that hereditary, or native, intelligence of the individual is greatly affected by his associations in society. This, of course, is the assumption that *exposure* to that which challenges inquiry and stimulates thinking develops the intelligence. We do not believe it to be polemic, that is, open to controversy to state that *learning* is greatly enhanced by exposure to diversified experiences; simply, the more we see, the more potential there is to acquire new and different ideas. To learn by observation does not, however, necessarily imply corresponding comprehension of what is experienced.

Scientific investigation indicates that there is no necessary relationship between *thinking* and *knowledge*. Thinking includes reasoning logically, critically, and creatively. Many persons have a remarkable memory; they accurately register ex-



periences and can recall them easily. Knowledge is an accumulation of recalled experiences which we can relate to time and place, or put into a general relationship. But all who possess knowledge—and every conscious human does to some extent—are not necessarily *thinkers*. A thinker is one who cogitates upon a point of knowledge, something that he has perceived or which he conceives. He reasons, analyzes, and may enlarge, that is, resort to accretion by adding other ideas, and by imagination even project the whole conception as a reality in the future.

Thus to *think* and to *know* do not always parallel one another. It is unfortunate that there are not as many persons who think as there are persons who merely profess to know and whose knowledge is most often not the consequence of the conclusions of their own thoughts.

The I.Q. Test

There are several intelligence tests given by universities, military forces, and private organizations, commonly known as the I.Q. (intelligence quotient). The value of such tests, however, is questionable in determining the full extent of the individual's intelligence. It has been said that the I.Q. only determines how one's intelligence compares with that of the population as a whole; in other words, how the individual's intelligence rates in relation to the *norm* of the society of which he is a member. For analogy, an I.Q. test of a man living during the Middle Ages might have rated him high in comparison with that of his fellows of that period; however, the I.Q. might be below the average of today's population. No dividing line has been found between so-called normalcy and genius. In an advanced society, the normal level of intelligence can gradually approach what was once considered to be the intelligence of a genius.

What is *education*? Down through the centuries—from the classical age to the time of our modern educators, philosophers, and psychologists—this question has not been answered with universal agreement. We quote below two typical examples of diversified opinions with regard to the subject: "The function of

education is to mould the child, not leave it to its own devices." The opposing view is: "Restrictions cramp, distort the untrained, unspoiled, unperverted human nature which is frank, honest, and direct. Parents, nurses, and tutors instill undesirable inhibitions, fears, and distorted ideas shielding one from realizing artificiality."

From a broad philosophical point of view, the function of education is to impart to the individual the acquired learning of the past. It is presumed to be that knowledge which is found to be true and demonstrable. Consequently, its purpose would appear to be that of eliminating ignorance and false knowledge, such as superstition, which can inhibit thought and create unnecessary fears. Education, however, is intended to be more than idealistic—that is, stimulating the intelligence and prompting it to seek knowledge—it is also meant to have pragmatic value. Education desires to train one in the skills and the professions providing for a greater service to society and a better economic standard of living. Its social contribution, in theory, is intended to make an individual capable of becoming a more useful citizen for the welfare of society as a whole.

Creativity and Imagination

It has been said by philosopher Alfred North Whitehead, "Professional training is only one side of education. The object is the immediate apprehension. There is, however, a difference between the gross specialized values of the more practical man and the thin specialized values of a mere scholar." "Man," Whitehead continues, "may learn all about the sun, atmosphere and rotation of the earth, but still may miss the radiance of the sunset."

It is notable that many persons with an excellent education in a specialized field may show only an elementary understanding in an approach to abstract subjects outside of their specific training. *Creativity* and *imagination* are fundamentals of intelligence, and these should not be forfeited for an accumulation of specific ideas. A person with alert native intelligence has often been able to adapt to a new experience with more immediate

comprehension than one with an academic degree in a specialized field of knowledge. An excellent knowledge can often be but the result of rote memory and not an example of profound intelli-

gence. Fortunately today, educators are more aware of the need of cultivating the aesthetic sense, the intuition, and the mental faculty of abstraction, besides merely stacking the memory with facts.

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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 of 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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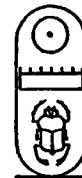


Cover Our cover features a painting entitled "The Mystic Pilgrim" by famed artist, author, and mystic Nicholas Roerich. The painting depicts a pilgrim—an abbot from one of the great Tibetan monasteries—wandering through the Himalayas. Nicholas Roerich, a Rosicrucian, though of Scandinavian descent, was born in Russia in 1874. The young

artist studied at Petrograd University, and later became president of a society known as "The World of Art," composed of great leaders in the art world. In 1907 the artist was first inspired to devise, compose, and mystically prepare scenery for Wagner's opera *Die Walküre*. The success of this unusual work awakened in him a desire to blend the fundamental principles of art, music, and literature in a combination of symbolic expression.

Nicholas Roerich journeyed through many lands, from temple to temple, from monastery to monastery, including India and the mountain fastness of Tibet. In these two countries he studied, meditated, taught, wrote, and painted. It was then that he was inspired to execute his world-famous mystical paintings. Roerich's paintings hang in the National Gallery in Rome, the Louvre, and the Luxembourg Museum in Paris. They are also displayed in public art galleries in many large cities throughout the world.

In 1923 a museum was founded on New York City's famous Riverside Drive to honor the name and accomplishments of Nicholas Roerich. In this museum were placed many of his famous paintings and a collection of rare Tibetan and Oriental art objects. Today the *Nicholas Roerich Museum* is located at 319 W. 107th Street in New York City. Frater Roerich presented several rare and sacred objects as gifts to the Rosicrucian Order and Dr. Lewis; he also contributed articles to the *Rosicrucian Digest*. Nicholas Roerich passed through transition in 1947.



MARIE CURIE

“The Miracle Lady”

by Josephine C. Walker

SHE WAS never impressed by fame; she disdained wealth, yet she was one of the great benefactors of mankind. This year, 1977, marks the 110th anniversary of the birth of Marie Curie, discoverer of radium. Her own personal philosophy tells the story of her experiences: “Life is not easy for any of us. But what of that? We still must have perseverance and above all, confidence in ourselves. With these two qualities, all things are possible.”

Her philosophy was based on her own experiences. One of five children, Marja Skłodowska was born in Warsaw, Poland, in 1867. Young Marja was precocious, and because her father was a teacher, she learned to read before she was five, possessing remarkable powers of concentration. When Marja was sixteen, her father asked her what she wanted to do with her life. “I would like to go to Paris to study medicine,” she replied. Papa Skłodowsky shook his head sadly, explaining there was nothing he would have liked better, but her older sister, Bronja, had expressed the same wish and the family could not afford to send even one of the children. Marja’s pretty face grew firm. “Very well, Father, Bronja shall go and I shall stay here to work and help support her. When she is a doctor she will help me to follow her.”

More than five long years passed before Marja could follow her older sister to the Sorbonne University in Paris. Meanwhile, she registered for the only work she knew—teaching as a governess. For a year she worked in a family where

her salary was a pittance and her mistress was rude and intolerant. Young Marja sent most of her salary to her older sister and spent all her free time studying.

Six years later, in 1891, when Bronja married, she sent for Marja. Beginning with the barest sum, Marja worked at advanced studies at the Sorbonne where she enrolled under the more French name of “Marie.” After long hours in school and laboratory, she returned each night to her cold, bare room to study. Later Marie wrote, “The room I lived in was a garret and very cold in winter . . . it was not unusual for the water to freeze in the basin at night and I carried the coal I needed up six flights.”

A New World

Undernourished and overworked, Marie graduated in July, 1893. At the ceremony the students waited eagerly, because the names were to be read according to academic rank. After a long introduction, with a slight pause, the professor read the first name on the list—“Marie Skłodowska.” She had not only won her Master’s degree in Physics, but had placed first in her class. Speaking later of those years, Marie said, “All that I saw and learned delighted me . . . it was like a new world opened to me—the world of science.”

A year following graduation, Marie met Pierre Curie, a quiet dedicated professor in the School of Physics and Chemistry in Paris. Their mutual interest

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in science drew them together and in 1895 they married. In reply to her sister's offer to buy her a wedding dress she wrote, "If you are kind enough to give me one, please let it be practical and dark so I can wear it afterward in the laboratory."

Their first home was a small apartment near Pierre's school. Marie taught school to help with finances and both spent all their free time on research projects. "My husband and I were so closely united by our affection and our common work that we passed nearly all our time together," Marie said.

When their daughter, Irène, was born, in 1897 it never occurred to Marie to make a choice between being mother or scientist. She kept house, continued helping Pierre, and like any mother, worried over her daughter's cutting new teeth—all the time working on her Doctor's degree in Physics.

By the end of 1897 Marie had two university degrees and a fellowship. At this time she and Pierre became intrigued by the recent discovery of x-rays. This was the beginning of her interest in radioactivity.

The school of Physics and Chemistry lent Marie a former storeroom-machine shop for a laboratory. Cold, damp, and damaging to her health, the discomfort seemed only to heighten Marie's aptitude and her enthusiasm as she worked measuring the energy of uranium rays. So intriguing became the problem that Pierre gave up his own scientific work to help. "In the miserable old shed where we worked," Marie said, "we passed the best and happiest years of our lives—devoting our entire days to work."

For four years the Curies, Marie and Pierre, wrestled with nature and the secret of radium; four years of hard physical labor spent amid foul-smelling gases and eye-searing fumes. At last nature yielded its secret. Marie had discovered and isolated two new radioactive elements.

One night in 1898, after working all day in their "shed" laboratory, the Curies were restless. Returning to the laboratory, they entered the darkened shed where tiny glass containers held the little particles—their phosphorescent outlines gleaming. Not lighting lamps, husband

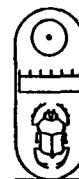


and wife sat in darkness and silence, faces turned toward the glimmering of their discovery—the life-saving element they decided to call *radium*. Marie Curie never forgot that evening of magic.

However, it was only a beginning. To prove to the world the existence of their new product took four more years of labor and eight tons of pitchblend—finally resulting in 0.1 gram of radium. Scientists no longer questioned the Curies' discovery. In 1903, Marie wrote her thesis and presented it to the Sorbonne. It was one of the most important dissertations in the history of science.

Their lives immediately became complicated by fame. It was never accompanied by fortune, though, because the Curies largely refused compensation. They chose not to patent their discoveries, believing it would be contrary to the scientific spirit. Instead they offered their knowledge without fee or hesitation to anyone seeking it, and they continued to work and enjoy their happy life together.

In 1903 they won the Nobel prize in Physics. The following year their second daughter, Ève was born. Pierre lectured at the Sorbonne while Marie continued teaching and watching over her daughters.



In 1906 tragedy descended upon the Curie family. In an unfortunate accident, Pierre stepped into the path of a large horse-drawn wagon and was killed instantly. Marie, devastated by grief, wrote in her diary: "It is the end of everything." Although overwhelmed by sadness and loss, it was not the end for Marie. She refused a government pension with the words: "I am young enough to earn my living and support my children." Pierre's friends went before the Sorbonne University officials, insisting that Marie Curie was the only scientist capable of taking Pierre's place. The ancient university had never retained a woman on the faculty, but officials agreed and tradition crumbled. Her only comment: "I will try."

Continuing with teaching and raising her children, by 1910 Madame Curie had published a treatise on radioactivity and that same year was offered the Legion of Honor which she refused. In 1911 she won the Nobel prize in chemistry for work on radium and its compounds—the first person ever to win two Nobel prizes.

In 1914 the Radium Institute of the University of Paris was completed with Madame Curie directing its research. Unfortunately her work was interrupted by World War I. During the war, Marie organized radiological services in French hospitals, establishing x-ray stations and

enlisting trained volunteers to help operate them. With the help of the Red Cross, she outfitted several radiological cars, and Marie herself operated one of the cars, checking the wounded and taking x-rays.

With health and finances deteriorating, Marie suffered from a type of anemia caused by years of exposure to radium.

Marie lived for her work and 1934 she died for it. However, she lived long enough to see her elder daughter, Irène, continue her family's interest in physics. Later Irène shared with her physicist husband, Frédéric Joliot-Curie, the 1935 Nobel prize for chemistry for their synthesis of new radioactive elements. Marie's second daughter, Ève, became a musician and writer, later authoring *Madame Curie* (1937), a biography of her mother.

Albert Einstein, who knew Marie Curie personally, rendered a fitting tribute to her memory: "Her strength, her purity of will, her austerity toward herself, her objectivity, her incorruptible judgment—all these were of a kind seldom found joined in a single individual . . . her profound modesty never left any room for complacency."

On the 110th anniversary of her birth, the world continues to be grateful for Marie Curie's dedication to her work which resulted in the discovery of radium—a magnificent contribution to mankind.

— Love Is —

The air of this particular wintry morning was hung with a fresh-smelling fog which curled itself around my meditation.

Suddenly, and quite unexpectedly, the letters LOVE materialized in the space in front of my wondering vision. What is love, I mused. Before thought manifested, came the reply: "Love is the angels of heaven in the Cathedral of the Soul intoning the vowel OM, creating the vibration of eternal bliss."

—Lyle Murphy, F. R. C.

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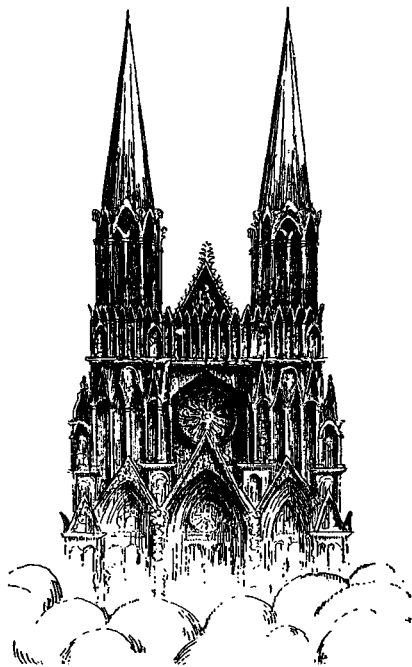
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The Celestial Sanctum

ACCLAIM ACTION

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

"DO ANYTHING, but do something!"
"Don't just sit there, *do something!*"
These and many similar expressions are becoming commonplace, even household expressions. So many people are entrapped in a web of despondency, apathy, lethargy, and laziness, that those who are naturally active become intolerant of them. Yet, for every mistake we make when we *do* act, we usually receive some sort of criticism. Is it better to wait until we feel sure and certain before we act in order to avoid mistakes? Is it our purpose in life to act and even make mistakes?

Most of the things we enjoy and accept in this life, the privileges and opportuni-

ties, are the result of past actions of one or more individuals of our human family. Man is a spiritual being but his earth is the world of action. It is here that the mental creations of man manifest. This is the world of creation, and creation means action. The brain of an infant must be exercised and developed by teaching or the person will not learn to think creatively. The muscles of the body must be exercised and used, lest they atrophy and end in paralysis.

Nature has endowed us with all the necessary equipment of the five receptor senses with which to engage and relate ourselves to the material world about us. It has given us a large brain with which to read and interpret the signals received from those senses, and hence the technique for computing the better use of our surroundings and possible changes for our improvement. But man has also been given uniquely the gift of self-realization; the ability to stand aside, so to speak, and examine his own being. Nature has thus provided man with all of the tools to manifest God on this earth, to create, to change, and to perfect. Perfection now exists in potential, but it is the task of man to materialize it through his own actions.

Life on earth is a school of experience and man learns by trial and error. He *will* make mistakes. But, as Schiller wrote, "He that is overcautious will accomplish little." Most often when we attempt to do something, it does not result in total failure but rather in partial success. In our next effort, we build upon our past partial success, correct our past mistake, and accomplish a result still more nearly perfect. We call that development. We need only recall the development and improvement between the first airplane and the super-jet aircraft of today; the first automobile and the luxury vehicles of today. Without pure and elementary action we would not even enjoy those first simple creations. Perhaps we might still be learning to walk. Sophocles wisely reminded us that "Heaven ne'er helps the men who will not act."

The relatively comfortable world in which we now dwell has come into being because of those many men of action who fortunately welcomed a challenge. Just as newly exercised muscles may feel sore temporarily, so the use of new

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ideas for new accomplishments may sometimes bring disappointment, doubt, and anxiety. But those with hope and faith, and a zest for challenge, persist until they are satisfied with their development whatever it may be. Edgar Guest captured the thrill of a challenge when he penned, "He started to sing as he tackled the thing/that couldn't be done, and he *did* it."

When speaking of man, the words *action* and *work* are almost synonymous. Wishful thinking and daydreaming may be titillative to the lazy and passive mind, but they will produce nothing tangible that can be shared with others or even proven to exist. If we prefer to remain aloof from the stream of life, always complaining about present-day conditions, opining "Wouldn't it be nice if everything were easy and better," we are guilty of lethargy. We are ill! We are half alive! We are not fulfilling our purpose! Carlyle punctuated this idea when he wrote: "The end of man is an action, and not a thought, though it were the noblest."

We may be blessed with a wealth of ideas, but they remain useless until someone converts them into action. Emerson reminded us that we reject our own ideas simply because they are our own, and then envy others as we see them put our ideas into action. Someone has said that ideas are funny little things; they won't work unless we do. Perhaps we cannot bring about Utopia, perhaps we cannot revolutionize our lives and attain perfection today, but we *can start* upward on the long and arduous path. Each day begins with a new opportunity to do or to accomplish something.

If we fail to accomplish one single thing in a day, it is *our* fault alone. Even some great literary works were written while the author was confined in prison. Other men may prohibit us from doing the great things we would like to accomplish, but only by putting us to death can they prevent us from doing *anything*. It is not so much the magnitude of what we do that counts, but rather how much relative to the ability, the opportunity, and the overcoming of obstacles in the way that evaluates our actions. There is a special warm glow within that comes as a reward to those who dare to do, to

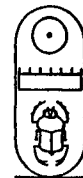
act with success in those deeds which discourage or defeat others.

All of us love to hail the "man of action." Throughout history whenever a part of this world was threatened with crisis, the people searched until they found a "man of action" to lead them out of their difficulties. This was no time for profound thought, or perhaps even rationality. The enemy was "at the gates!" "Now is the moment!" Determined action at such times by "men of action" has given us some of the most glorious pages of history. We honor our wise men and philosophers, our scientists and methodical thinkers, as we should, but there have always been, and always will be, times when rules and rhetoric, laws and letters are inert. It is then that our "men of action" step in, take action, and *do* something to save the day. They become our heroes!

Arnold Toynbee wrote: "A life which does not go into action is a failure." This may be discouraging to self-effacing people who think erroneously that Toynbee had only great leaders in mind. The thought is directed to *any* life—*your* life! For the majority of us, the simple determination to improve ourselves physically, mentally, and morally to the very best of our ability requires much work and dedication. That is action of the highest quality! If each of us were to do that one thing, half of the people of the world would not have to care for the other half. Let us appreciate knowledge and respect spirituality, but let us acclaim action!

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Fundamental Experiments in Color Perception

by Erwin Watermeyer,
M.A., M.Sc., F.R.C.

Member of Board of Directors
for the Grand Lodge
of Germany

A SUBJECT WHICH is of great interest to the Rosicrucian student is that of *color*. We use colors in our experiments. Our ritualistic robes are colored. We apply the science of color in our convocations to produce definite psychic effects within our subjective minds. Color in combination with music is an important stimulus in preparing man for a state of influx of Cosmic Consciousness.

A student, when commencing the study of the science of colors is faced with several difficulties. The facts which present themselves to him are tangled with confusion. For example, writers, as a rule, use no uniform terminology in the designation of colors. A color which one author specifies as being blue, might by another author be called violet or ultramarine. The books written from the point of view of a physicist will, upon cursory examination, present aspects quite different from the books written by a psychologist or by an artist. This difference in point of view is particularly apparent in the specification of the so-called primary colors. For instance, in reading Newton's color experiments the student will be told that there are seven primary colors, namely: red, orange, yellow, green, blue, indigo, and violet. But when read-

ing books dealing with the subject of color mixtures he will discover that the physicist will tell him that there are three primary colors, which are called respectively: red, green, and blue. On the other hand, a painter will tell him that the three primary colors are purple, blue-green, and yellow, while a psychologist will state that there are four primary color sensations: namely red, yellow, green, and blue.

The reason for these apparent discrepancies is in the fact that the perception of colors is dependent upon three distinct factors. These factors are (1) physical, (2) physiological and (3) psychological. It is the purpose of this article to discuss the fundamental experimental facts which any theory of color must correlate and to explain some of the basic difficulties.

Prism Experiment

The fundamental color experiment is the famous prism experiment of the physicist Isaac Newton. This experiment demonstrates that when a very narrow beam of white sunlight is permitted to fall upon the side of a triangular glass plate—also called a prism—and the emergent beam of light is allowed to fall upon a white screen, then a continuous band of colors will be observed upon the screen. Newton stated that this band of colors was constituted of seven principal hues: red, orange, yellow, green, blue, indigo, and violet, each color merging gradually into the next one following. Such a continuous band of colors is called a spectrum. Newton's experiment demon-

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strates that white light is not a single color, but consists of a mixture of colors. Each color represents a definite rate of vibration of the electromagnetic energy. The color red vibrates at the slowest rate, while the violet vibrates at the most rapid rate. Thus to the physicist nature presents no "colors." To him there exists only a keyboard of rates of vibration, from the slowest to the highest.

For a considerable length of time it was believed that the human eye contained innumerable small receptor organs, each organ being receptive to the stimulus of one particular color. It was believed that when the vibrations of any particular color reached the eye and were focused by the lens upon the retina in the back of the eyeball, this particular rate of vibration would stimulate that sense organ which was particularly attuned to its vibrations. However, the experiments in color mixing show this explanation to be erroneous and demonstrate that the process of color realization within the human eye must be quite different.

The fundamental experiment in color mixing is as follows: Construct three projection lanterns, each capable of projecting a colored beam of light upon a white screen. If the colors of these beams of light are so chosen that one beam is red, while the colors of the other two beams are green and blue, respectively, then it can be demonstrated that it is possible to create upon the white screen the sensation of any color of the spectrum by suitable mixtures of these three "primary" colors. When the red and green beam of light reach the screen simultaneously their combined action produces an entirely new color sensation, which is "yellow." When green and blue are combined upon the screen they produce a "blue-green," also named "cyan," and when red and blue are mixed they will produce a color sensation which has no counterpart in the keyboard of electromagnetic vibrations and which is the color called "purple." Lastly, when all three colored beams of light are projected upon the screen together, in proper intensities, they produce a color sensation of "white."

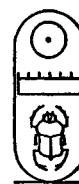
This process of color mixing, obtained by projecting beams of colored lights upon a screen is called "color addition." Here the colors "red," "green," and "blue"

are called "additive" primary colors. It is these experiments in color addition which provided the basic demonstrable evidence of the fact that color is a *reality* and not an actuality. In order to realize the full significance of this fact let us examine it more carefully.

Wavelengths

Colors are usually specified by their wavelengths instead of their rates of vibration. It is possible to calculate the rate of vibration of any color whenever its wavelength is known. The wavelength corresponding to any color vibration is extremely small. Wavelengths are usually specified in terms of a unit of length, called the "Angstrom Unit." One Angstrom Unit corresponds to a length of one hundred millionth of a centimeter. The color of a certain representative "red" possesses an average wavelength of 6571 Angstrom Units, the wavelength of a certain color "yellow" is 5793, while the wavelength of a representative "green" is 5164 Angstrom Units.

(continued overleaf)



Returning to the experiment of color mixture, when a beam of wavelength 5793 Angstrom Units is projected upon a screen we will obtain a color sensation of yellow. But when we project two beams of light upon the screen simultaneously, one beam being red, of wavelength 6571 and the other beam being green, of wavelength 5164, we also obtain upon the screen the color yellow. This yellow obtained by means of addition will be identical in appearance with the yellow produced by the wavelength 5793. In fact, these two yellows will be indistinguishable if projected side by side. We thus conclude that the combination of the two actualities, red and green, will produce a reality, which is yellow. We are able to create a reality by combining two actualities.

One unusual result of the process of color addition is the creation of the color called "purple." The color purple is entirely a reality. There exists no single physical rate of vibration which when projected upon a screen will produce the color sensation of purple.

The fact that it is possible to create through color addition all possible color sensations by the combination of suitable mixtures of the three primary colors red, green, and blue leads to the Young-Helmholz theory of Color Vision. This theory asserts that there are three types of receptor organs located within the human retina, one receptor stimulated by the vibrations of red, and the other two receptors stimulated by the vibrations of green and blue respectively; and that the resultant sensation of any color results from the simultaneous excitation of these three types of receptor organs.

But when the structure of the human retina is examined, a new difficulty presents itself. When examined under the microscope the retina exhibits only two types of receptor organs, and not three. These two types of receptors, each possessing a characteristic structure, are called *rods* and *cones*. The rods are sensitive only to sensations of light or darkness. The cones are sensitive to colors. The central area of the retina is occupied entirely by cones. As one recedes from the center and approaches the periphery of the retina the cones be-

come more sparse. The exterior ring of the retinal surface consists entirely of rods.

Psychological examinations designed to test the color sensitivity of the retinal surface reveal that the color sensitivity of the retina may be divided into three zones, each zone merging gradually into the next one following. The first or central zone is stimulated by all colors, the second zone which surrounds the first is stimulated only by the colors Yellow and Blue, while the peripheral zone is insensitive to all colors and is affected only by light and darkness. All three zones are affected by darkness and light. Thus to the psychologist there are six "primary" color sensations: light, darkness, yellow, blue, red, and green.

We now understand why the physicist speaks of the three "primary" colors, red, green, and blue, while the psychologist speaks of four "primary" color sensations, which he calls red, yellow, green, and blue.

Color: A Reality

Another series of experiments which demonstrates that the sensation of color is a reality and not an actuality are the phenomena of "retinal fusion." If a transparent piece of red glass is held before one eye and a yellow piece of glass is held before the other eye, the color which is perceived is orange. A bright red glass held in front of one eye and a green glass placed in front of the other will produce sensations of yellow or yellowish blue. The experiments demonstrate that such colors are not produced by the retina but are produced within the human brain.

All these examples clearly show that color is a reality, a product of man's subjective mind.

Our next consideration is that of ascertaining the reasons why different objects possess different colors.

The colors of opaque objects are due to what is known as selective reflection. To illustrate: When a beam of white light is directed upon a surface then some of its energy will penetrate into the surface, but most of its energy will be thrown back into the surrounding air. This process is called reflection. But, in

(continued on page 29)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Psychic Power of Sound—Part II

Prepared by Richard Mynett
& Katherine Fielding
RCU Research Assistants
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Project Director, Research

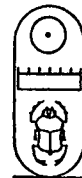
SPEECH SOUNDS arose and evolved out of the psychic structure of man, allowing him to communicate emotional and behavioral messages. Through the power of resonance, these vibrating sounds affected other men, animals, and even material objects, re-creating in each a vibratory condition first felt and experienced in the initiator. Apart from their secondary role in intellectual communication, speech sounds produce psychological and physiological effects. They stimulate or they soothe; they may also harmonize and attune body with mind. Thus, the mind that first initiated vibratory sound is in turn affected by it.

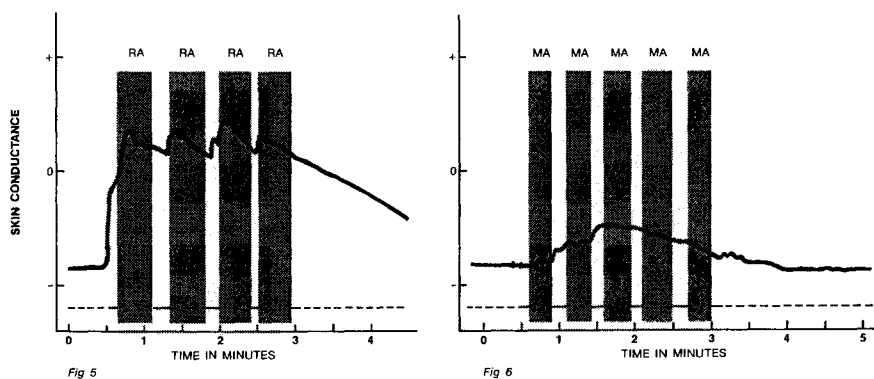
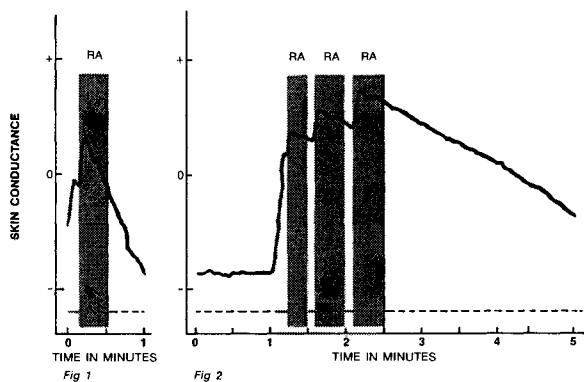
At an early date the ancient sages must have discovered this reverse effect of cer-

tain combinations of vowels and consonants upon the psychic man. For instance, intonations such as *RA* were stimulating, while sounds such as *MA* were soothing, peace producing, and conducive to relaxation. Intonations of these and other sounds at specific frequencies were found to be in resonance with the vibratory rates of particular glands and psychic centers. When intoned in conjunction with either an externally shining light or an internally visualized light of specific frequency, marked developmental effects were initiated. Today, some of these effects can be observed in the laboratory.

Because increased skin electrical conductance is associated with sweating regulated by the sympathetic portion of the ANS (Autonomic Nervous System), and a decreased conductivity is associated with relaxation and the parasympathetic ANS, the effects of interactions on the ANS can be studied by means of a Galvanic Skin Response (GSR) instrument. With a GSR it can be demonstrated that intonation of *RA* stimulates the sympathetic division of the ANS, which in turn stimulates the organs, glands, and psychic centers of the body.

(continued overleaf)





As shown in *Figure 1*, a subject in a relaxed state intoning a single *RA* produces a strong peak of sympathetic stimulation during the *rrr* portion, and a slight relaxing effect during the *ah* portion. *Figures 2-5* show results of combined effects of several *RA* intonations. *Figure 2* is the most typical pattern consisting of an ascending cascade of sympathetic activation rising from the deep relaxed state similar to that observed for positive breathing.¹ However, with positive breathing, sympathetic involvement remains high after conclusion of the exercise, and relaxation may not be regained for eight minutes or more. Following the *RA* exercise, relaxation is attained much more rapidly than following deep breathing. In fact, if the vowel intonations are continued, a reverse cascade effect is eventually observed as illustrated in *Figure 3*. Subjects who begin the *RA* exercise in a more aroused state also show this reverse cascade (*Figure 4*). For these

aroused subjects the maximum sympathetic response occurs with the first *RA* intonation. Subsequent intonations give sympathetic peaks of less amplitude and, after only four intonations, little response may be indicated. An additional pattern has emerged associated with individuals that intone with considerable force (*Figure 5*). Here, each sympathetic peak is of the same amplitude, but after a period of time there is still a diminishing effect as in *Figure 3*.

If an individual is already in a deeply relaxed state when a *MA* sound is intoned, little change can be noted in parasympathetic outflow. Conditions are similar to those noted for negative breathing.² In some cases vigorous chanting of *MA* may lead to slight sympathetic activation (*Figure 6*), but this may be attributable to deep inhalations of breath following intonations. In fact, in another experi-

¹See *Mindquest*, Sept. 1976, *Fig. 2B*
²*Ibid.*, *Fig. 3*

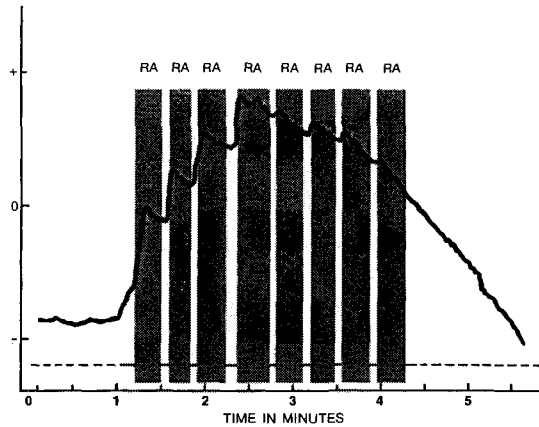


Fig 3

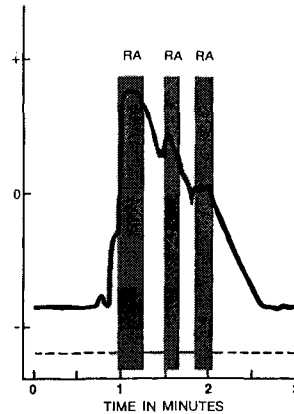


Fig 4

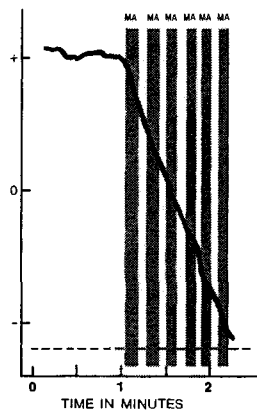


Fig 7

Figures:

Galvanic Skin Response (GSR) associated with intonation of RA and MA. Positive response indicates sympathetic activation (arousal, anxiety, excitement) and negative response indicates activation of the parasympathetic division (relaxation) of the Autonomic Nervous System. Breath inhalations are indicated as solid lines and exhalations as open spaces at the bottom of graphs. Shaded areas indicate period of intonations. Fig. 1: Intonation of a single RA. Fig. 2: Intonation of three RAs starting from a deeply relaxed state. Fig. 3: Extinction of activation effects with continuous chanting of RA. Fig. 4: RA intonations beginning from an aroused state. Fig. 5: Vigorous RA intonations with beginning of extinction. Fig. 6: Vigorous MA intonations. Fig. 7: MA intonations starting from an aroused state.

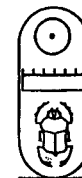
ment subjects were told to softly intone MA with each exhalation. The exercise was begun from an aroused state, but a deeply relaxed, peaceful parasympathetic outflow was attained within two minutes (Figure 7).

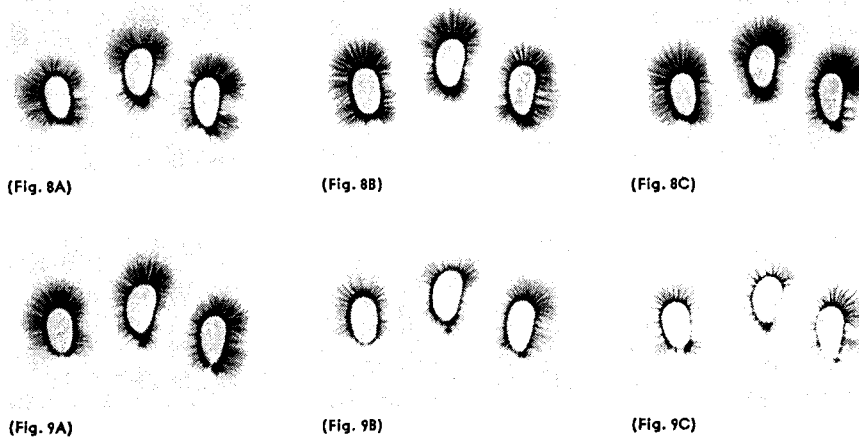
Experiments with Kirlian photography closely paralleled results obtained with the GSR.³ During Kirlian experiments six control photographs were taken prior to the subject's intoning vowels. A picture was taken during each of three vowel intonations and a tenth picture was taken one minute following the conclusion of the intonations. Observations were made only for trials for which the six control photos could be shown to be identical. Results from exhaustive study indicate that most subjects show an intensification of the electrical corona during and following RA intonations and a loss of

³See *Mindquest*, June 1976

intensity during and following MA intonations (Figures 8 and 9 on page 20).

Changes in GSR recordings and Kirlian coronal fields are both a reflection of changes in skin conductivity regulated by the ANS. Both instruments apply an artificial electrical field to the body, and changes in these applied fields can be taken as an indication of ANS activity. However, on and surrounding the surface of the body are electromagnetic fields produced by the body itself. Our studies of these electric and magnetic fields indicate that they are extremely stable and that whole body fields do not change overall during vowel intonations. However, current investigations of the effects of intonations on electrical fields associated with individual organs, glands, and psychic centers may indicate a specific condition for each vowel and consonant intonation.





Figures:
Kirlian photographs of fingers during vowel intonations. Fig. 8: RA intonations. Fig. 9: MA intonations. A: One of six control pictures. B: First of three intonations. C: One minute following intonations.

Studies of the human aura by means of special screens and filters suggest that RA and MA intensify the auric field on opposite sides of the body, particularly in the head region. In this regard, the correlativity of EEG patterns for the right and left hemispheres of the brain, subjective auric patterns and intonations are currently under investigation. Their interrelationships and correspondences will be discussed in a future article.

It may be gathered from the results reported here that the emotional, physiological, and psychic effects of vowel intonations are complex. In the future we may do well to include a look at the harmonics produced by the human voice, some of which are beyond the range of the human ear's auditory threshold. In particular, those inner harmonics corresponding to brainwave frequencies deserve rigorous attention.

It might also be noted that the effectiveness of a given vowel is subjectively improved when an appropriate visualization is used in conjunction with it. However, even without a programmed visualization there are subjective visual impressions. Such a phenomenon wherein a sensory impression in one modality arouses impressions in another sensory modality

is called *synesthesia*. Synesthetic impressions most commonly reported with vowel intonations include color, form, and temperature. Following vowel exercises, some subjects also report sensing particular smells and tastes.

Intonation and visualization of vowel and consonant sounds affect both body and mind. The visualizer is charged by the energy of the intonation and, in a sense, becomes one with the vibratory sound. While each person may react individually to intonations and visualizations, generalizations can be made. RA is exciting, arousing, stimulating, and may be associated with *red*, the color of blood, fire, surging emotions, and the sympathetic nervous system. MA is peace producing, relaxing, soothing, and may be associated with *blue*, the color of the sky and the sea, the height and the depth, coolness, thought, and the parasympathetic nervous system.

In all psychic visualizations sound can play a part, not only in giving visualizations substance, but also in giving them power and meaning. Properly used in his own visualizations, the Rosicrucian can attune body and mind and by the power of resonance bring harmony to his inner and outer life. Δ



Paris Convention August 5-7, 1977

Plan now to attend. Special Convention tour departs August 1, 1977. For more information, see the September *Rosicrucian Digest* or write to the Convention Secretary. Members who wish to attend Convention but not join our tour, please request your Convention registration forms by writing to:

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Please note: You must register for the Convention by April 30, 1977!

Conserving and Using Our Open Spaces

EVERYONE HAS a life interest in conservation. For some, the stake is financial: farmers, commercial fishermen and trappers depend upon conservation of their resources for their livelihood. For others, the reward is health and recreation. Both sorts of people are concerned about preservation of our open spaces, our parks, our woodlands, our mountains and our streams.

Preservation of these is preservation of the basic resources of the earth which men and animals must have in order to live. Our physical environment governs our lives to an extent that demands thinking about.

It is time to think more earnestly than we have in the past. The tendency of our machine civilization is to wipe out every trace of what once was primitive wilderness. Joseph Wood Krutch, well known writer about nature, says in his book *The Great Chain of Life*: "If the earth is still livable and in many places still beautiful, that is chiefly because man's power to lay it waste has been limited. Up until now nature has been too large, too abundant and too resistant to be conquered." And there is more truth than poetry in the remark by Havelock Ellis: "The sun, moon and stars would have disappeared long ago if they had happened to be within reach of predatory human hands."

Though the history of exploiting natural resources on this Western Hemisphere has been relatively short, it contains many chapters of reckless waste and appalling destruction. Entire species of animals have been exterminated, or reduced to so small remnants that their survival is doubtful. Forests have been despoiled by uncontrolled cutting and by fire. Grasslands have been made desolate by over-grazing. Top-soil has been washed away.

As recently as the time of John James Audubon, whose remarkable pictures of the birds of America were published in 1830, few birds or mammals were in danger of extinction; our land was still fertile and our streams ran clear. Then came what has been called the "terrible sixty years." Land was torn up by the plough without regard for its stability under cropping. Buffalo were exploited for their hides and tongues. Eggs of wild birds became objects of commerce, and bright-plumed birds were shot for the millinery trade. Fish were destroyed by removal of shade trees and the pollution of their waters by silt and refuse.

During recent years there has been a slight stirring toward good sense, but we are still full of inner contradictions. We set aside wild areas and then "improve" them out of all wildness. We spend in a profligate way to advance our comfort and convenience far more than people in other countries could ever afford, but we destroy in the process the very basis of comfort and life.

Point of No Return

The wonders of the natural world, once destroyed, can never be replaced. It is our job as conservation-minded people looking to the future to maintain some sort of balance between nature and the appurtenances of our industrial age.

Conservation is the planned management and wise use of nature's resources. It aims, in co-operation with science and nature, to increase their quality, quantity and availability through the years. Conservation is not merely a subject for a school curriculum or for attention of game wardens and departments of the government: it is a way of life for all people.

Of course, the wise use of our limited resources means restraint of the few persons who through ignorance, folly, or greed try to satisfy their desires at the expense of all the others. The protection of the basis of physical life should not require enforcement, but when enforcement is necessary we should have no compunction about applying it.

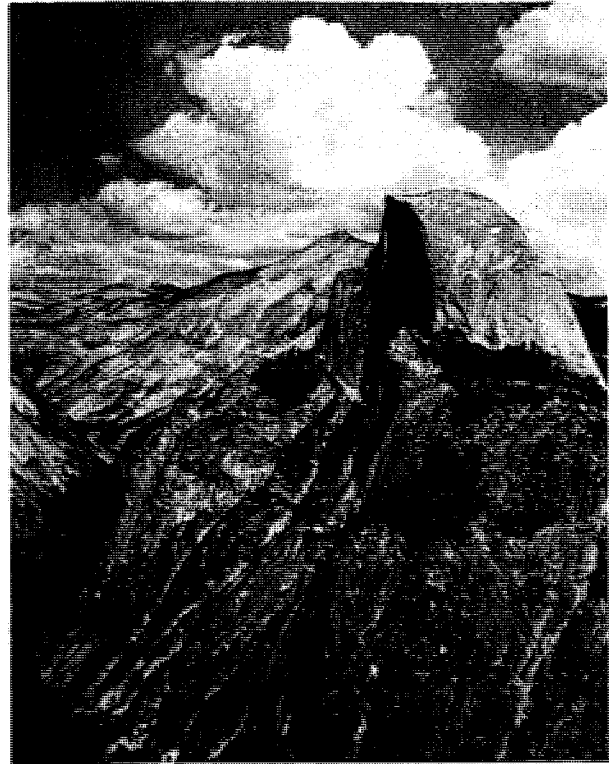
Ontario found this out at the turn of the century. As W. J. K. Harkness termed it in an article in the *Canadian Geographical Journal*, "some nick-of-time legislation" had been passed in 1821 to protect fish and wildlife, but it was not until 1890 that a Royal Commission was appointed to make a comprehensive survey. Atlantic salmon once abounded in Lake Ontario and its rivers, the Don, the Humber and the Credit; after 1897 the salmon was not seen. The passenger pigeons, once counted in the millions, and the wild turkeys were already on their way out, and could not recover even under complete protection. The last passenger pigeon died in 1914.

It is to our credit that during the past fifty years we have become increasingly aware of the threat to our welfare. Governments, industry and people have gained knowledge about the need for conservation. Associations on all levels—county, community, province and dominion—are dedicated to the protection and improvement of forest and soil; of water, animals, birds and fish; of natural areas ranging in extent from watersheds to road-side parks. The least we can do is to become informed about the problems and needs. We may go further by associating ourselves with organizations dedicated to one or another of the conservation efforts.

We Need Open Spaces

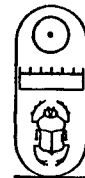
What humans need for survival in a world containing powerful enemies, physical and mental, cannot be summed up in the food, shelter and clothing formula. They need to be linked together in society and to be able to break apart as individuals.

Open spaces provide fresh air and health, but they also provide the restful inspiration that nature gives to most of us. When we are in her domain nature has a way of soothing our fretfulness and easing our worries.



Half Dome Yosemite

Hours in the woods or parks may write no exciting saga. They may be eventless. There is nothing to write home about except how the sunlight is green-filtered and cool with the breath of falling water; how the trail follows the stream up and up, over fallen logs, with the summons of the hidden waterfall luring you on. Or you may tell how, when you were thirsty, you drank from cupped hands at a spring bordered by trillium; and about the black bear that came begging as you ate your lunch at the broad rock table near the falls, and the chipmunks that gambolled in the pine needles at your feet. And yet such a letter home conveys the sense of



a chain of life continuous and rich with the ages.

If we confine ourselves to our buildings—our homes, theatres, shops and offices—we are losing more than we know. The late Professor E. J. Urwick, head of the Department of Political Economy at the University of Toronto for ten years, wrote a book which he called *The Values of Life*. He said in it: "We are losing the capacity for wonder, the power to see and feel the miracles of life and beauty around us, without which our souls are half-empty and real fullness of life is denied us."

Our Oldest Resource

Canada's oldest natural resource is her wilderness. Some of it is being preserved; much more should be set aside before it becomes overrun. Visitors to older countries notice that people there have a greater respect for natural features than we have hitherto shown. Perhaps it is because wilderness places abroad are wisely protected by folk tales and beliefs. In Ireland, for example, people do not meddle with the "fairy rings" or "lone trees" that dot the landscape any more than they would break down the bounds of a fairy fort. Consequently, there is a haven on every good man's land for small wild creatures and gay wild flowers.

Perhaps it is not modern to believe in fairies and leprechauns, but if they and the little light elves that inhabit the grassy verges of fields and the marshy banks of streams persuade us by promise or threat to preserve their homes they are doing us and our children's children a good turn.

On a larger scale, we need the spirit of conservation in our forests and parks. This may mean that we cannot gratify all demands for their use. Many of the things we go to the open spaces to enjoy are endangered because the facilities we demand for our comfort are crowding out the scenery.

In too many instances a big job of landscape destruction is undertaken to make the place more accessible, or to change its character. Take the pond that Thoreau made famous through his book *Walden, or Life in the Woods*. The four families which once owned the surrounding property gave it to Massachusetts to

preserve for posterity. Today, instead of the peaceful pool about which Thoreau wrote, there is a bathing beach, and across the road there are trailer camps and hot dog stands. It takes an effort of the imagination to picture the tranquil solitude of Thoreau's Walden.

Even in national parks, the pressures are great for roads and tourist developments. To the south of us, Yellowstone Park is an example. The original stipulation that the area should be kept in its "natural condition" has not prevented the construction of more and more roads, the building of more lodges, the provision of more parking space. Says a writer in *Vital Issues*: "There are places in Yellowstone that look as if they were trying to compete with an amusement park." By contrast, *Canada Year Book* said of Algonquin Park, one of Ontario's provincial parks: "the present administrative policy is to encourage the establishment of commercial recreation facilities on the park fringes and to return the park itself to its natural condition."

Choosing a Vacation Spot

The more complicated our lives become, and the more elaborate the machinery of living is made, the more necessary it is to create the temporary retreat from reality which we call play. Recreation is a major need for old as well as young. As the German philosopher Nietzsche wrote: "In every man there is a child who wants to play."

Part of the standard of living in North America is the wilds of Canada. Gregory Clark went so far as to say in his booklet *With Rod and Reel in Canada*: "Canada is fortunate in having considerable areas unfit for anything forever save recreation."

There is no ready-made vacation pattern into which people of all sizes and shapes must fit. Some may like the thrill of digging in the ages-old badlands of the Red Deer River Valley, where dinosaurs disported themselves in the shallow sea of the Mesozoic Age. Others prefer the Annapolis Valley, where Champlain raised his habitation and founded the Order of the Good Time in 1606. Snowy slopes, mineral springs, trout-filled streams, woods and hills peopled with



game animals, mountain trails, sun-swept beaches: all these are to be found in Canada.

There is little difference, really, between the recreation needs of the business man who gets away from his office to fish a Quebec stream and the housewife who, in sentimental mood, sits in Beacon Hill Park in Victoria when the moon is on the wane and sees a ghostly company of Druids walking in solemn procession beneath the giant oaks. Both accumulate cherished memories of pleasant surroundings, the mental tonic of peaceful hours. For the time being they have escaped into another room of life.

Learning About Nature

Out of a vacation spent in one of Canada's parks or open spaces one may carry away, besides pleasant memories, an intellectual increment. One may have absorbed some knowledge of the ways of squirrels or men.

One does not need to study, but merely to take in. Even the greatest biologists stammer in the presence of nature. They do not know all the properties of living matter or all of its astonishing possibilities. To lesser people it is enough to see the beauty in the simplicity of natural things; to note how the myriad colours of moss on a rock show to their best advantage after a rainfall; to detect the grace of movement in a bounding deer; to envy, perhaps, the charming poise of a listening bird.

Some knowledge of the natural world should be part of every child's education: not the knowledge that is gained from

textbooks or through class-room microscopes or by dissection of dead beasts, but knowledge of acquaintance. By giving children the opportunity to absorb nature we acquaint them with the sense that life exists even in the lowliest form of animal and the smallest sort of plant.

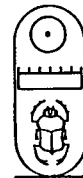
Living in the open spaces will acquaint us, and our children, with the biological problems of human survival in a world where Nature will always have the last word. It will encourage us to overcome unwarranted fears, because we fear mostly what we do not know. It will give us the broad view that develops mental fitness and emotional stability.

Alas! nature education in our schools often finds that it has arrived at a completely paved play yard. There are no ants for biology, no grasshoppers for arithmetic problems, no crickets for music, no weeds for pressing into albums, no pools with living drops for microscopic wondering.

What Sort of Open Spaces?

The open spaces we need range from tracts that are thousands of square miles in area to little road-side picnic places with room for a couple of tables. The desirable feature is to have enough of them, preserved from invasion by predators of every sort, and located so that some of them are within reach of every Canadian.

(continued on page 30)



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

Physical Weakness

No Aid to

Spirituality

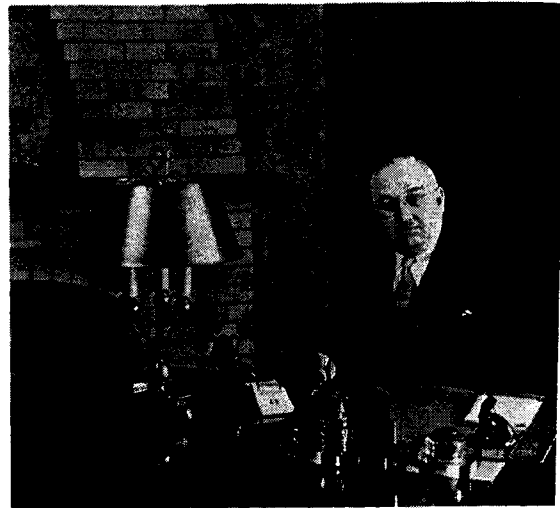
IT SEEMS LOGICAL to believe that normal health and soundness of body are vital to any form of development that makes man more nearly approach the ideal that God had in mind when He created him.

It is undoubtedly true that God created man in His spiritual likeness. But it is also true that God had in mind, and created, the greatest of all miracles when He created the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God, as expressed by nature, have provided for every essential for maintaining normality in every physical body that is not abused.

The manner in which blood rushes to a wound, accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

But we find in much of the modern occult and and mystical literature of to-



day the inference and often the direct statement that, until the seeker for light and illumination breaks down the vitality and physical prowess of the body, spiritual development and advancement are impossible!

This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body, while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give the spiritual part of man a greater opportunity to function. . . .

It is true that the more the spiritual side of our nature develops, or in other words the more developed we become—mystics in the true meaning of this word—the more sensitive we become to impressions from both the cosmic and mundane worlds. Such supersensitiveness becomes a vital factor in our daily lives and has a considerable bearing upon our poise and peace of mind.

Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body to objective impressions, and we find the truly developed mystic crying in agony at the suffering of mankind and the evils of the

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world one moment, and the next moment revelling in the greatest of joy and happiness over the good and beautiful things of life. Because, the truly developed mystic lives as no one else lives! His life is full! And every moment of consciousness is charged with the vibrations of the fullness of life. Sad at times and extremely joyous at other times, quiet and receptive one moment, enthusiastic and active the next. This, truly, is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development bring disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind, as related organizations, are functioning in harmony can a person be truly sensitive to the impressions of the physical world.

God gave us eyes with which to see and ears with which to hear, a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for men.

Abundant Life

The more healthy and normal the physical body and its attributes, the more completely is man receptive to all the vibrations of life; and, is it illogical to believe that the inner man, the psychic self, will function more completely and more naturally if the outer man is normal and sound?

Our experience with the true Rosicrucian work has been that the physical body of our advanced and advancing students has become more and more normal and vital, as the various centers of spiritual attunement have been awakened and the psychic self more fully developed. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, phy-

sically and mentally, and that one is not independent of the other.

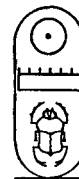
Please note that throughout the paragraphs of this article reference is made to *normality of health* and soundness of body. This does not mean overeating or undereating. It does not mean building up a strong muscular body such as the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eating, drinking, exercising, sleeping, and thinking.

Balanced Living

When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of our physical body; and, when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more of a beast than the one who has cultivated his spiritual nature but neglected his physical body.

Sameness in all things is the fundamental law of life with the Rosicrucians. If, individually, the student finds that the eating of meat enriches his blood too greatly and that a vegetarian diet for occasional periods is more consistent with the chemical processes of his body, then he is indeed wrong to ignore this fact and, as a matter of principle, refuse to become a periodic vegetarian. Or, if the individual student finds that, because of the nature of his physical activities during the day and the resulting effect upon the digestion of his food, he should occasionally fast for a few days, then he would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living.

But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one



diet that is adaptable to and beneficial for every human being, nor has the mind of man ever been able to conceive of one formula of thinking or one line of mental action that is comprehensible and applicable to and for all mankind. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

AMORC emphasizes in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics, the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While the AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health and also gives each member a true system for the restoration of harmony and health in the body by removing the cause of inharmony in most cases, it does not lean so heavily toward the other dependable and worthy means used by various systems of therapeutics.

Christian Science, as a religion and as a philosophical system, has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health and disease; but the Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the overuse and occasional misuse of medicine is found injurious is no reason to condemn the entire practice of medicine as a therapeutic system. And because the mind of man is capable of controlling and directing some of the functionings of the human body at any time, or all of them at some times, is

no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind.

The Rosicrucians thoroughly believe and understand the principle that "if thou hast a thorn in thine side, pluck it out!" and if there is a splinter in the finger or a gallstone in the gall sac, each of these should be removed by proper physical processes, as any foreign matter would be removed from any part of an organism of any kind. Mind alone will not do it, and the greatest Master of all Masters used both physical and mental processes in performing his miracles.

We are indeed happy that we find in our work such beautiful consistency, such saneness, and such tolerance. To be a true Rosicrucian is to be healthy, normal, spiritual, divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, with all, laughing, crying, smiling and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges, and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe.

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.

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CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-seventh edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 95 cents*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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Fundamental Experiments in Color Perception

(continued from page 16)

addition, every colored object has at the same time the property of absorbing or removing certain vibrations or wave-lengths from the incident beam of light. When a beam of white light is incident upon a "red" object, only the vibrations corresponding to the sensation of red are reflected. The vibrations corresponding to all other colors penetrate into the object. For this reason a red object looks "red" when placed beneath a white beam of light because it *removes* the colors orange, yellow, green, blue, indigo, and violet from the beam and reflects only the vibrations of red. The proof of this fact can be obtained by subjecting a red object to a beam of green light. It will be observed that under this condition the object will look "black" or muddy grey. The same is true if a red object is subjected to blue light. Under this condition the object will also look "black."

Most objects do not reflect one single color but a mixture of several colors. For instance, a yellow pigment, used in painting, will not only reflect the vibrations corresponding to yellow, but in addition vibrations corresponding to the colors red and green. This fact gives rise to a second process of color mixing, known as the process of "color subtraction." It is this process which is of fundamental importance in the art of painting. The most striking example of the process of color subtraction is that of mixing a yellow pigment together with a blue-green (usually called "green") pigment upon a painter's canvas. When these two pigments are mixed, the resultant color will be that of green. The reason for this result is color subtraction. A yellow pigment will absorb the colors orange, and blue, while reflecting not only the yellow but also the green and red. A blue-green pigment, on the other hand, will absorb the colors red and yellow, and reflect the

green and the blue. If both pigments are placed closely together in a mixture upon a canvas the only color which *both* pigments will reflect will be the color "green." The blue color, reflected by the blue-green pigment will be absorbed by the neighboring yellow pigment, whereas the yellow and red colors reflected by the yellow pigment will be absorbed by the neighboring blue-green.

By mixing paints of suitable chosen hues of yellow, blue-green, and purple upon a canvas all possible colors may be obtained. For this reason these three colors are called the subtractive primary colors. If these three colors are mixed together in equal proportions the result will be black.

The confusion in the specification of primary colors is largely due to the fact that color names are not carefully chosen. The blue-green color of the subtractive primaries is often called a blue, whereas the subtractive purple is often called red. In fact it is this confusion in color names which has retarded the science of color for considerable time. If we desire to make any scientific investigation it is absolutely necessary that at the outset we clearly define the meaning of the words which we are planning to use in describing our investigations. If we fail to do this, then any description of phenomena which we will discover during the progress of our investigations will be vague and ambiguous, and it will retard science rather than aid it in its progress.

It follows from this discussion of the various color experiments that material objects have no "colors," but do have the property of absorbing and reflecting various rates of electromagnetic vibrations. These rates of vibrations, when arriving at the retina of our eyes, are translated into sensations of color. Thus the multitude of colors which we perceive around us, the beauties of flowers, the sunset, and the rainbow are products created within our subjective minds. It is our subjective self which projects colors into the world surrounding us. It is our psychic mind which creates a world of beauty. It is our inner self which projects into the surrounding world the color which resides within its own consciousness. We thus see that the science of color is a most powerful tool in the process of mental alchemy. △



Conserving and Using Our Open Spaces

(continued from page 25)

Canada's national parks are areas set aside by the federal government "to preserve for all time the most outstanding and unique natural features of Canada for the benefit, education and enjoyment of Canadians as part of their natural heritage. They are dedicated forever to one use—to serve as sanctuaries of nature for rest, relaxation and enjoyment."

It was the discovery of mineral hot springs on Sulphur Mountain, near Banff, that led to the establishment of Canada's first national park. From this small area of ten square miles, set apart in 1885, the parks system has been extended until it embraces thirty separate areas totalling 50,000 square miles.

Every park has its special features, from fishing to romance. For the romantic interest we may go to Prince Edward Island, where Green Gables, the farmhouse immortalized by Lucy Maud Montgomery in *Anne of Green Gables* is preserved amid beautiful surroundings: the Lake of Shining Waters, the Haunted Wood and Lover's Lane.

Provincial parks, set aside and maintained by the provincial governments, total 100,000 square miles, and provincial forest reserves add up to 265,000 square miles. One of the best known is Algonquin Provincial Park in Ontario, only 175 miles from Toronto. In its 2900 square miles there are countless wild birds and animals of many species living undisturbed by man, and anglers haunt its well-stocked lakes and streams.

Not everyone has an automobile or the time and money required to reach these national and provincial parks, so it is necessary to have municipal parks. Much of the difference between towns in their general goodness of life for good people depends upon their intelligent provision of open spaces. Absurd it may be, but every new generation seems to come face to face with the problem of open spaces and parks as if it were something new;

but we know of town planning with an eye to beauty and space in the Old World from very early times. Today, many Canadian communities are growing up without direction, one "development" jostling another without regard for anything beyond using the land for houses and apartments.

What, specifically, should be sought? Ideally, every family should have access to a park big enough for all-day excursions; a wooded area; a protected place where wild flowers grow; a clear stream and a pool. These are to be our contact with nature, and are quite apart from school and other athletic grounds, tot lots and swimming places.

Some device of law should be found whereby these areas shall be kept for the people for all time. As things are now, by-laws of a few years ago can be removed from the books to allow use of park land for electric substations, filtration plants, parking lots or other accessories of our mechanization. Our plans need to be realistic and practical, yet we must make them with vision, knowledge and imagination if we are not to barter future health and happiness for an easy solution of some present problem. As an example of planning of this sort, consider the programme of the Royal Botanical Gardens at Hamilton, Ontario. It includes science, recreation and education. It has a dozen areas, each with its own planned purpose: a picnic place, an autumn garden, a spring garden, a children's garden, a nature trail and wild-flower sanctuary, a sunken garden, a marsh waterfowl sanctuary, an arboretum, and a rock garden.

Why Preservation?

Why should we go to the expense and trouble of preserving open spaces and providing parks? Because life depends upon it. The scampering of a squirrel, the ploughing of a worm, the flight of a bird, the honey-gathering of a bee—all these play their part in regulating the natural machinery of fertility and growth. The protection of trees on our watersheds is essential to the collection, storage and distribution of water, without which we could not live.

We admire the wild flower for its beauty, painted by myriad artists, each with his own special skill, but the plant

has a usefulness far more substantial than its aesthetic appeal. "When," said C. F. Kettering, Vice-President of General Motors, "a man comes to me and says 'All the major problems of science have been solved'—I like to ask him the simple question, 'Why is grass green?'" The green leaf is the fundamental link between life on earth and the energy of the sun. By means of their green stuff—chlorophyll—plants are able to manufacture their own food from raw materials they gather from the air and soil. Animals lack this ability and could not exist without the food-producing plants.

Everything that has life, from the bird song that wakes us at dawn to the philosophy that stirs our minds as we linger by moonlight on a beach or a hill-top, is built of the product of green plants.

How close is the affinity between human beings and the trees, grass, shrubs, and flowers we wish to preserve in our open spaces? It is closer than most people realize. We may, as Donald Culross Peattie put it in his book *Flowering Earth*, lay our hand upon the smooth

flank of a beech and say: "We be of one blood, brother, thou and I." Because the one significant difference in the two structural formulas is this: the hub of every haemoglobin molecule in man is one atom of iron, while in chlorophyll, the green stuff of the plant leaves, it is one atom of magnesium.

In earth's long history one species after another of animal and plant has disappeared, and one culture after another has passed to oblivion, because of its inability to adjust to environmental change. Today it is necessary for mankind to regulate his use of resources and to manage earth's remaining capital more creatively if he is to survive.

We can adapt ourselves understandingly if we go into our open places, to learn by personal experience in field and forest, on mountains and beside the streams, that mankind is dependent upon the living resources of the earth and must do his part to conserve them.

—Reprinted from The Royal Bank of Canada
Monthly Letter

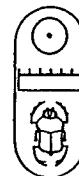
WE THANK YOU!

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

Rosicrucian Public Seminar in Texas

Interested in using untapped capabilities of your mind to **better your life?** This seminar features six highly qualified speakers who have worked with higher powers of the mind. For members and nonmembers! Sunday, Feb. 20, Texas Hall, University of Texas, Arlington (midway between Fort Worth and Dallas). Registration fee \$5.00. For tickets write: Seminar Desk RD, Triangle Lodge, AMORC, 4617 Insurance Lane, Dallas, TX 75205.

February 20, 1977



Owls, Hunters Of the Night

by Bonnie Newton

IF YOU SHOULD hear the nighttime buoyant whirr of wings, or a mournful hoot from the steeple of your church, it may be an owl. Church steeples are one of their favorite places to build nests. Owls also like caves, holes in trees, old buildings, and barns—where they can roost up in the rafters.

Throughout the world there are at least one hundred thirty-three owl cousins. They range over the whole of the globe from the highest northern latitudes to the remotest oceanic islands. All owls are nocturnal except for the two species which hunt during the day and sleep at night. One of them is the long-legged burrowing owl whose bedroom is underground and the other is the beautiful snowy owl, who lives in the north and is as white as his name.

Owls range in size from as small as a sparrow to nearly the size of an eagle. The curious *elf owl* of Arizona is less than fifteen centimeters (six inches) long. The largest North American owl is the *great grey owl* of polar regions, seventy centimeters (twenty-eight inches) long.

The majority of owls have great staring eyes which look directly forward. As the owl's eyes do not rotate in their sockets, an owl's whole head must move as he watches his prey. Although his eyesight is somewhat limited, especially in the day, his hearing is very good, helping him in his nighttime search for food.

Many people think owls are very smart. However, an owl does not possess

any greater wisdom than any other bird, although everyone has heard the expression, "the wise old owl." This myth was probably spread because their direct, unblinking gaze gives them an intelligent expression.

Of the eighteen species which occur in North America, among the best known are the long-eared owl, the short-eared owl, the barred owl, the great horned owl, the snowy owl, the screech owl, the burrowing owl, the elf owl, and the barn owl. With the exception of the great horned owl, which is very destructive of poultry, owls are beneficial to agriculture. As they help in the balance of nature by eating insects and rodents which would otherwise destroy crops, farmers like to have owls living in their barns.

Owls have shown that they can adapt themselves to almost any place they choose to live. For example, living in the deserts is the strange burrowing owl. It is the nature of owls to fly, but the burrowing owl has learned to live underground. He borrows a burrow, enlarges it, and cleans out the debris of former tenants. His feathery outfit is soft brown, attractively speckled with white. This unusual bird can fly well and usually migrates a considerable distance between his summer and winter homes.

Wide Range

The burrowing owl enjoys life on the prairies of North America and his range extends south as far as the wide savannas and pampas of Argentina. He is a very sociable fellow who shares life with a colony of friends and relatives, and usually his colony shares an underground city with a tribe of ground squirrels. In North America, he often shares space with the prairie dogs.

The mournful, quivering calls of a screech owl can scare you right out of your wits before you know what the sounds are. As soon as you come face to face with the little owl that does the whistling, you'll never fear it again. The screech owl makes its home in old tree hollows and second hand woodpecker holes in dead trees. The females will lay as many as six white eggs in the nest. When the baby owls hatch they are fuzzy and white, but later, as their grown-up feathers appear, they may be either

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brown or gray. You may find the screech owl from Alaska to Florida and down into central Mexico. It travels to some extent but does not migrate with the seasons as many birds do.

It has been reported that many owl fledglings leave home before they can fly and are supported by their parents as they clamber about on the ground and up trees, air protection for the ground forces. This sounds like somewhat chancy child care, but it must be effective because owls are numerous all over North America.

Therefore, there is a good chance that some night in the woods or on the prairies, you will hear the distinctive voice of an owl. Stop for a moment to think about and appreciate the unique qualities of this night-working animal.



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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

February: John Vorster, Prime Minister, Republic of South Africa, is the personality for the month of February.

The code word is TOLL.

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



HUA KUO-FENG

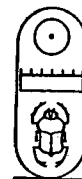
April:

Hua Kuo-feng, Chairman of the Communist Party, People's Republic of China, will be the personality for April.

The code word will be NEO.



JOHN VORSTER

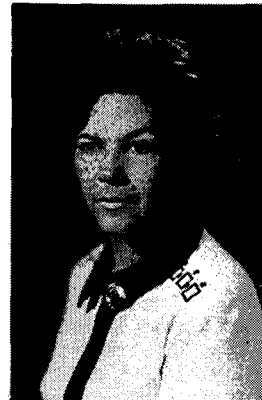


Rosicrucian Activities

Around the World

ON SEPTEMBER 19, 1976, at the Noble Temple of the Masonic Palace, in Rio de Janeiro, an event of historic importance occurred. Upon order of the Grand Master General of the *Grande Oriente do Brasil* (the Grand Lodge of Brazilian Masonry) special honors were conferred upon AMORC Brazilian Grand Master Maria A. Moura. Placed upon her was a symbolic medallion to testify to this fraternal relationship between the Grand Lodge of Masonry of Brazil and the Rosicrucian Order, AMORC. Soror Maria Moura also received documents of equal recognition and merit.

Decreed by Doctor Osmane Vieira de Resende, General Grand Master of the Grand Orient of Brazil, Article 1 of the official resolution reads as follows. "[To] Grant the Commendation of the Order of Merit Pedro I to Dona MARIA APARECIDA MOURA, Grand Master of the Ancient Mystical Order Rosae Crucis-AMORC of Brazil and countries of Portuguese Language, in recognition to the great services rendered to the Grand Orient of Brazil, and the country, and to the Universal Fraternity."



Maria A. Moura
Grand Master, Brazil

AMORC's first subordinate body in Iceland has now been established. Frater Irving Söderlund, Secretary General of the Nordic Grand Lodge, traveled to Iceland's capital, Reykjavik, during October to dedicate the Atlantic Pronaos. Master of this new Rosicrucian Pronaos is Frater Arnór Egilsson.

Extensive publicity and newspaper coverage in Reykjavik greeted the founding of this new body and AMORC members in Iceland report a growing interest in mysticism throughout this island nation in the North Atlantic.

In recognition of its twenty-fifth anniversary, the Grand Lodge of Germany has printed a top-quality commemorative program depicting its history and growth. Illustrations include the Emperor, Grand Master, and Administrative facilities of the Grand Lodge. Our congratulations go to Grand Master Wilhelm Raab for this fine tribute to Rosicrucians in Germany.

*The
Rosicrucian
Digest
January
1977*

On the weekend of October 16 over five hundred enthusiastic Rosicrucians from Southern California, Nevada, Arizona, and Northern Mexico convened in Los Angeles for the Southern California Regional Conclave. The excellent program emphasized the U.S. Bicentennial by displaying a huge replica of the Great Seal of the United States and relating the Rosicrucian symbolism in its design. Grand Lodge was represented by Grand Master Chris. R. Warnken.



AMORC Regional Monitor Lamar Kilgore and Governor of Colorado Richard D. Lamm.

The last two weekends in October were Conclave dates in New York City and Denver. Grand Lodge was represented by Frater Ray Morgan, Director of Promotion and Public Relations, and Soror Jeannine Morgan. The North Atlantic Regional Conclave hosted 465 members, including Rosicrucians from many northeastern states. Several members provided entertainment in a musical play, "Spirit of '76, Past and Present," in costumes of famous philosophers and Rosicrucians. The play was created by Frater Tony Matranga, who also directed the Ritual Drama and provided musical entertainment following the banquet.

Denver was the site of the Southwestern Regional Conclave, and 180 members attended from Colorado, Kansas, Oklahoma, and Texas. Adding to the program of interesting discourses and experiments was a pantomime production featuring Frater Samuel Avital, with assistance from Ilana Glassman and Leslie Colket.

The work of the Rosicrucian Order, AMORC, received official recognition in the week following the Denver Conclave. Recognizing the Order as "a non-sectarian, non-political worldwide fraternal order which encourages individuals to lead happier and more useful lives," Colorado Governor Richard D. Lamm proclaimed the first week in November as "Rosicrucian Week" in Colorado.

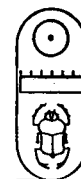
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ROSICRUCIAN DIRECTORY

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

VISTA FROM ROSE-CROIX UNIVERSITY BUILDING » » »

One gazes through this large bronze gate upon the principal fountain in Rosicrucian Park which is a point of contact for the fraternal gathering of students during the Summer Session. Within the building are the various laboratories, classrooms, and an access to the Research Library.

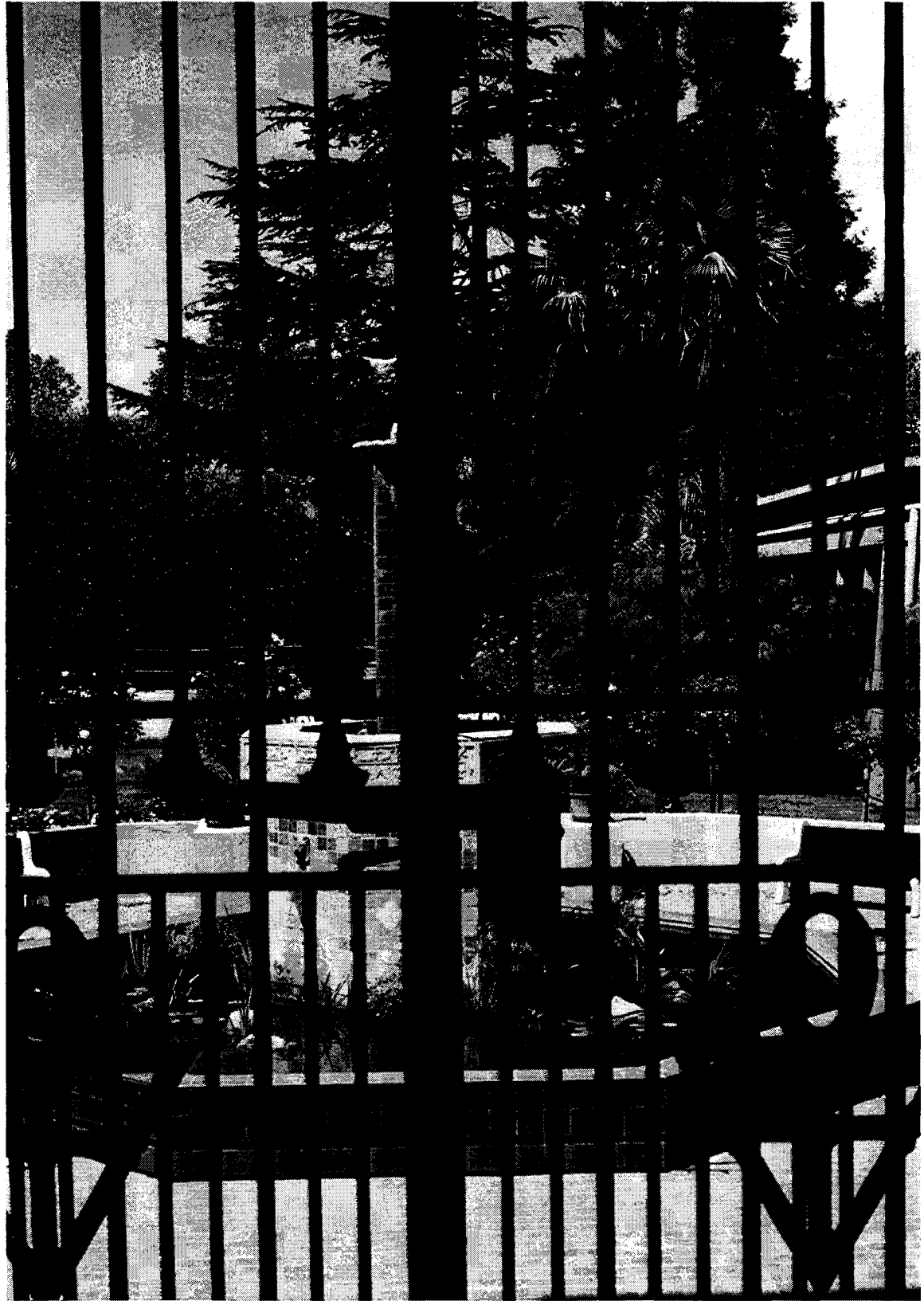
(Photo by AMORC)

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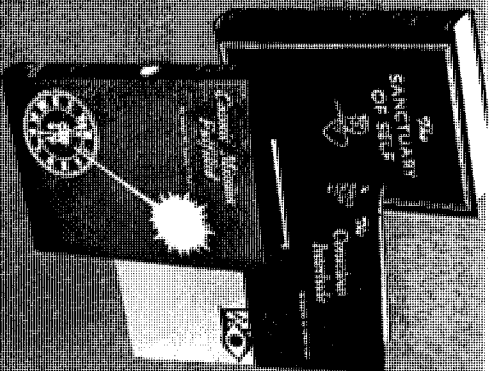
GENERAL WASHINGTON'S HEADQUARTERS (overleaf)

Shown here is the headquarters of General Washington at Valley Forge, Pennsylvania, where the Revolutionary Army of about 10,000 men spent the winter of 1777-78. The men lived in crude huts and suffered severely from starvation and intense cold. On December 27, 1777, Washington wrote: "We have this day no less than 2877 men in camp unfit for duty because they are barefoot and otherwise naked."

(Photo by AMORC)







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

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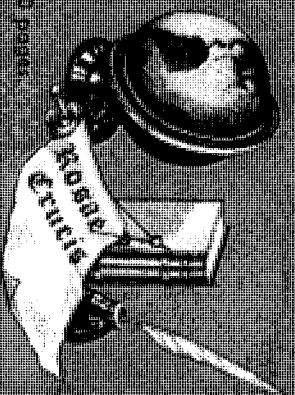
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Cosmic Mission Fulfilled

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

This authoritative biography of a modern mystic animated to reestablish a new cycle of the Rosicrucian Order was written by his son, Ralph M. Lewis, who worked closely with him. It reveals not only his genius and mastery of philosophy but the loving personality of a husband and father. The book tells of the tasks, trials, the initiations, and the illumination of Dr. H. Spencer Lewis, the first Imperator of the Rosicrucian Order, AMORC, in this present cycle. The author consulted many living friends of Dr. Lewis' and conducted exhaustive research to produce an accurate as well as fascinating and interesting biography.



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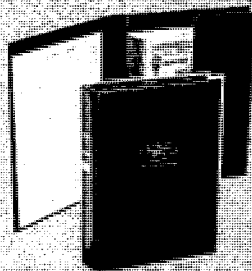
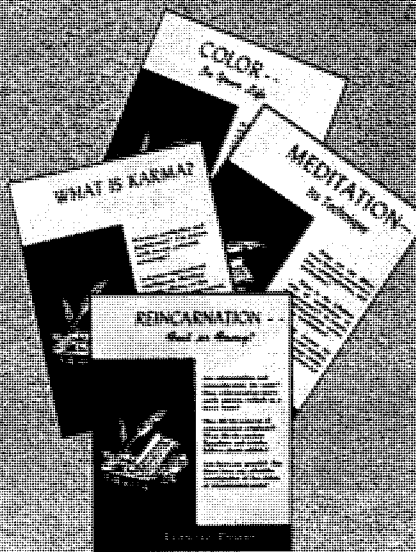
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BRAVE NEW ERA

Those of us who are devotees of the horror movie always await with bated breath, seated in the flickering darkness, the standard violent ending when the evil scientist (Dr. Frankenstein, *et al*) and/or the evil creature (who was created, invoked, released . . . pick your own) finally meet their just deserts by being destroyed (movie monsters are never "killed;" they are always "destroyed"—I believe it is an unwritten law) by the enterprising hero who shows up in the nick of time with the right method (ancient scroll, wooden stake, crucifix, silver bullet, any combination of these) to corner the evil creature and then—you guessed it—destroy it!

To me, the most spectacular of all these is the vampire movie. I don't know why, but I've always had a warm spot in my heart for Count Dracula—so urbane, so elegant with his black cape and white dress shirt, and that sinister civility which masks for everyone (except us, of course) his hideous appetite for you-know-what. (There is a classic scene where Lugosi is offered a glass of wine at a dinner and he toothily refuses, saying in pear-shaped languorous Hungarian tones, "No thank you, I never drink . . . wine.")

Save for a few honored exceptions, practically every vampire who has ever fluttered over Transylvania's celluloid fields has met his doom by having the return to his coffin delayed just long enough for the first rays of the rising Sun to shine their awful destruction upon him. Vampires, of course, being creatures of the dark, cannot tolerate the effects of the Sun's bright, cleansing light and the results (depending on the decade the movie was made) can range from a discreet, tasteful vanishing (*Nosferatu*, the first vampire film, made in 1922), all the way to turning the unfortunate creature into torrents of varicolored ooze while it shrieks the most unearthly cries (most of the Christopher Lee, Hammer Films, from 1958 onward).

All of which, of course, has been a roundabout way of getting to the fact that there exists an unusual disease called "porphyria," which may be responsible for one of the most outstanding facets of the vampire legend.

We know (especially those of you who own cars with vinyl tops) that radical changes in the structure and chemistry of practically everything take place in the presence of sunlight—plastics decompose, rubber becomes brittle, and fabrics lose their colors and strength. One of the culprits for this is a special kind of oxygen, "singlet molecular oxygen," formed in the presence of sunlight or rather, ultra-

violet rays, that combines very quickly with other molecules, causing changes.

Singlet oxygen also affects one person in every 10,000 causing porphyria, which is extreme sensitivity to sunlight. Not even those of us who have experienced severe sunburn can fully realize what life can be like when any exposure to sunlight causes your skin to react violently, makes your gums bleed and lips contract until the teeth stick out, giving your face a feral look. Small wonder people so affected avoid the Sun like the plague, going out only at night and hurrying back well before it rises!

Mice injected with pigments responsible for porphyria and placed under a sunlamp have reacted so violently, that death has occurred within twenty-four hours.

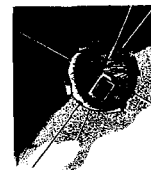
Until now, victims of this condition had only one treatment available to them: beta carotene, termed a "quencher" because it neutralizes the effects of singlet oxygen. Unfortunately, there is a drawback: beta carotene, which gives carrots their distinctive color, also turns the user orange.

Recently, however, Dr. D. M. Wiles, president of the Chemical Institute of Canada, has been working on ways to counteract the effects of singlet oxygen on plastics and rubber, through the use of compounds known as nickel chelates. Dr. Wiles suspects that these compounds would be useful in the treatment of porphyria, without beta carotenes' side effects, but so far has been unable to secure necessary research funds.

Dr. Wiles reports that when given an injection of nickel chelate in the stomach cavity, significant numbers of mice survived exposure to the sunlamp. The next logical step would be to test the chelates in hogs, since they have skin similar to man's, but the Canadian Medical Research Council has shown no interest, and the only positive reaction received so far to Dr. Wiles' research has been on the part of U. S. oil companies, interested in the potential of nickel chelates to protect plastics.

It seems somewhat unfair that sufferers of this "vampire's disease" should be faced with the choice of avoiding the light of day altogether or resembling a carrot, especially when one considers the innumerable unused scientific and technical resources which have become available to us 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

Hermetic Philosopher—Part I

GIORDANO BRUNO is remembered as an important Renaissance philosopher, a leading teacher and advocate of Hermetic philosophy and Copernician theory and an advanced thinker who influenced later philosophers such as Böhme, Leibnitz, Spinoza, and Hegel. However, as a young priest in sixteenth century Italy, Giordano Bruno attracted adverse attention due to his original thinking and outright criticism of Church doctrine. This philosophical collision course with official theology eventually brought young Bruno to the attention of the dreaded Inquisition. At twenty-eight, accused of heresy and threatened with arrest, Bruno renounced his monastic vows and fled Rome seeking a more tolerant land.

Bruno was born in 1548 at Nola, Italy, a volcanic region at the base of Mt. Vesuvius. The boy possessed a curious and questioning mind along with a lively imagination. He was closely attuned with nature and often spent nights in the nearby hills observing the stars. His homeland however was not given to contemplation. This hard land was frequently ravaged by earthquake, famine, and foreign invasion; and the threat of the Inquisition hung over freethinkers and intellectuals. Perhaps this restless land influenced Bruno in his adventurous thinking—seeking new answers to age-old questions.

At fifteen Bruno entered a nearby Dominican monastery—a much better environment for the pursuit of knowledge. Here the young novice studied the works of Thomas Aquinas and acquired a vast knowledge of ancient philosophy—studying the writings of Pythagoras and other Greek philosophers.

Bruno's conception of the universe was greatly influenced by Pythagoras who taught that numbers are the foundation of cosmic order—the basis of living things. Numbers are not final but variable and relative—changeable in their position and attributes. "One is the absolute number"—in the original one is contained all numbers (and elements) of the universe. From this Bruno theorized that one is the perfect number—the primitive **monad** (atom or unit) from which comes the infinite series of numbers—the millions of stars and suns, worlds, living things. Each monad is a living reflection of the universe and the number and variety of monads is infinite.

Bruno also theorized that **Mind** permeates the entire universe and intelligence (Mind) brings form into being. Laws of polarity determine movement and change. And at the center of the myriad constellations of the universe is the Sun of Suns in which burns the vital principle of the living universe—"the sacred fire of Vesta." This conception of the universe is mathematical and therefore harmonious. Unfortunately it went against Church doctrine. In Part II we will further examine Bruno's philosophy.—RMT

