

Rosicrucian Digest

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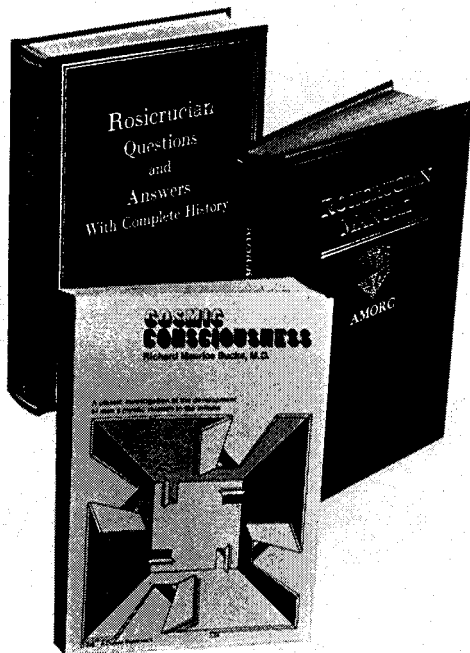
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by Dr. Richard M. Bucke

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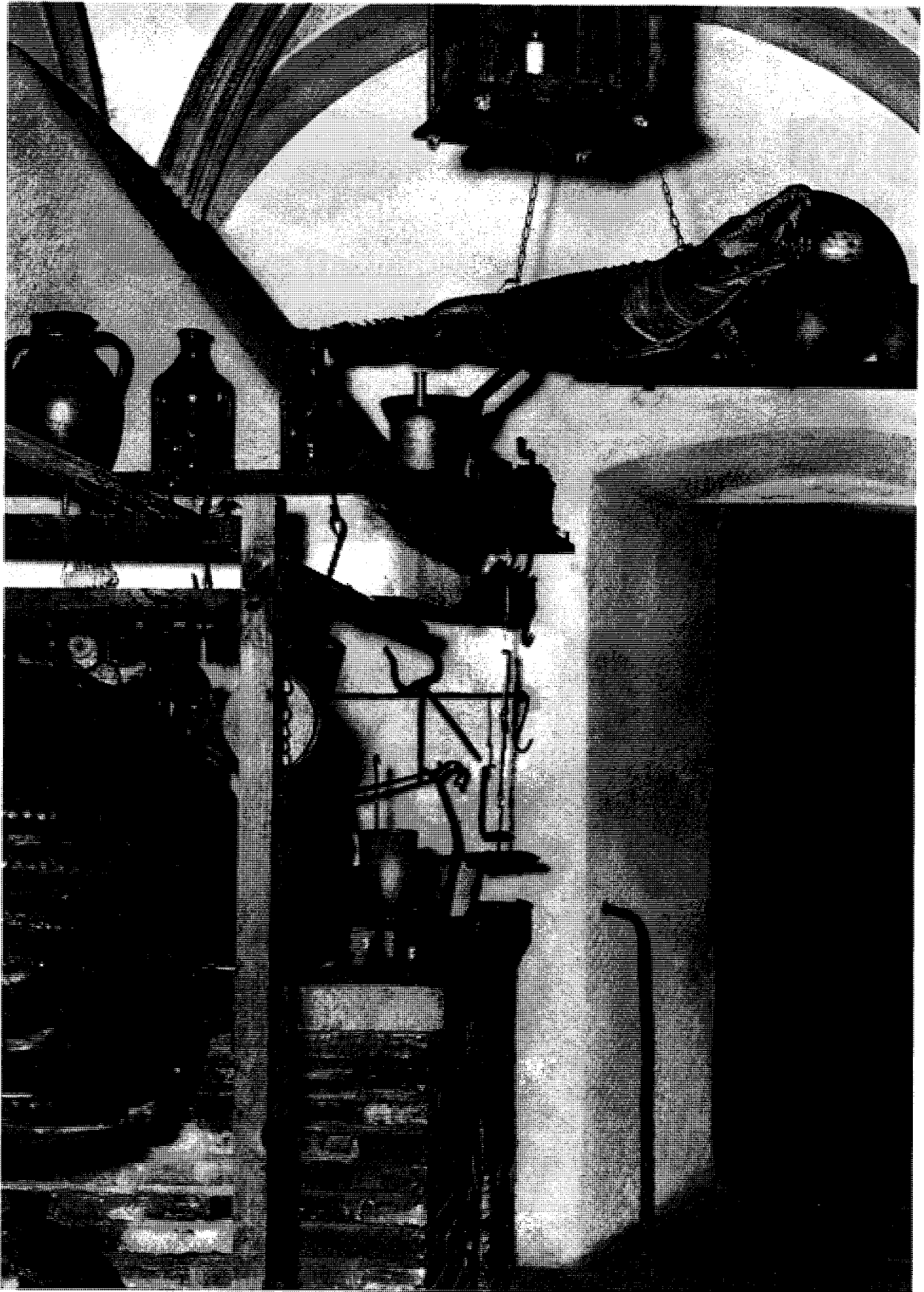
ORIGINAL ALCHEMICAL LABORATORY » » »

The implements and devices in this laboratory date from the fifteenth century, when alchemy flourished in Europe. They are part of a collection of original alchemical appurtenances gathered together by the Pharmaceutical Society of Switzerland in the city of Basel. The room is a tribute to alchemy, the father of chemistry, medicine, and pharmacy. The laboratory is located in the headquarters of the Swiss Pharmaceutical Society.

Consistent with this tribute to alchemy is the announcement seen on an inner door that "Cagliostro made gold here." This is recognition of Cagliostro as an alchemist by a modern scientific organization. It was here, in the city of Basel, where Cagliostro stayed after his liberation in France and before his imprisonment in Rome by the church.

(Photo by AMORC)

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Moral Bigotry

SOME OF THE greatest blood baths of mankind have been committed in the furtherance of religious faith. Though most of the declared sacred writings are opposed in their moral codes to the taking of life and advocate the brotherhood of man, hatred and intolerance yet prevail in the name of religion. Devout faith is often blind and even wilfully closes the mind to historical fact.

Sacred books have been numerous through the ages; some preceded the Bible by centuries, and many still exist today. Yet some of the most renowned sacred personages never left any writings, as, for example, Zoroaster, Buddha, Jesus, and Mohammed. There were no personally written accounts of their revelations or preachments. Some of their revelations were recorded centuries later by scribes who reduced the verbal accounts that had descended to writing.

The original revelations of such prophets were deemed sacred. Each prophet was considered to be a personal conveyor of a revelatory message that was proclaimed to be inspired by the transcendent, Supreme, Divine Being. However, the eventual written form of these messages, as history relates, suffered from the human interpretations of the original verbal accounts.

Many theological controversies arose as to what sections of these works would be accepted in conforming to the rituals and doctrines that the priests and theologians wished to promulgate. This confusion resulted in the schisms now existing in some of the sects today. Many followers of a faith will nevertheless accept the often-altered accounts of these sacred works as being the revealed word of God. They overlook the fact that, historically, various deletions have been

made and that new constructions of meaning were inserted by quite human religionist councils of the past.

It is difficult to reconcile the divine transcendency and compassion of a God with the human attributes that members of religious sects have ascribed to Him. Man has often characterized his God, in various faiths, as jealous, as advocating retribution and even the destruction of the life of disbelievers. Even the human taint of envy and hate has found its way into these sacred tomes.

Intolerant Attitude

The religionist may accept the monotheistic concept of a sole God, yet he too often cloaks this same God in a raiment of those limiting definitions established by the theology of his faith. This, however, results in a dichotomy with both commendable and detrimental aspects. It is *commendable* in that each man may create his God, not in essence but in the image he conceives or which he wants to believe. There cannot, of course, be a universally accepted concept of God, for the mental construct varies with the depth of understanding of the individual. However, the concept is *detrimental* when man's individual image of God engenders intolerance; simply, the belief, held in all sincerity, that "the God that I envision is the right one; all who think and believe differently are heretical and an affront to my God."

This attitude of zeal for a religious concept which is believed to be the only true one results in adverse emotional and psychological reactions toward all others who do not subscribe to it. It inculcates a spirit of defiance against all the different promulgated religions. Such other adherents are condemned as "non-believers,"

that is, they lack the spirituality that can only be had by the followers of a certain particular faith.

At this point, *bigotry* and *intolerance* enter. These bigots expound that their moral precepts and particularly their interpretation of sacred writings should become the social standard of morality. They openly affirm that they are the "moral majority," which can be construed as meaning that those who do not think in conformity with their ideas are immoral! Other sects differ in their moral codes—such do not coincide with the elucidation of morality had by the "moral majority."

This self-asserting moral majority resorts to radio and television to openly denounce religious sects and mystical or philosophical orders with which they are not in accord. Further, they advocate the Christianizing of the United States, which would constitute the forming of a *theocracy*, a religious state; such a form of government is contrary to the Constitution of the United States which advocates "freedom of religion."

Permissiveness

Admittedly, there has been a decided decline in morals and ethics, particularly over the last two decades. Permissiveness has degenerated into a growing perversion of moral standards. History has proven that such can become a social cancer resulting in the decay of society. However, no one religion should have conferred upon it the right of purging moral decay according to its precepts and interpretation. The fact is that some of these fundamentalist sects, of which the "moral majority" is mostly composed, become so constrained in their thinking as to want to prohibit acts which are basically humanitarian.

For example, they openly condemn contraception. They counter by quoting sacred literature which advocates fecundity. This emphasis in ancient sacred works on having many children had, however, a tribal origin. Historians have shown that sanctifying prolific procreation was considered essential at the time. Succinctly, the more devotees who accepted as an article of faith the necessity of unlimited procreation, the more children could become potential followers and defenders of the faith. But with the world population today numbering several

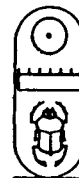


"Each human must find his own spiritual enlightenment. It must be intimate to him."

billion and still booming, demographers point out that food supply is *now inadequate*; a sizable part of humanity—many million—is starving or is on the verge of starvation.

Which, then, signifies a more *spiritual motivation*: the stemming of this growing tide of starvation by reducing the birth rate, or increasing the suffering of the victims—the poor helpless children? We are not proposing that the subject be left undiscussed, that those opposed to contraception and abortion should not express their opinion. We, however, strongly object when those persons fail to consider the world and its conditions today in a pragmatic manner; and when they impugn needed humanitarian functions as being immoral.

Each human must find his own spiritual enlightenment. It must be *intimate* to him. It must represent the sublimity of his moral motivation and understanding. If one's religious and spiritual beliefs do not obstruct the faith of others or are not detrimental to the welfare of society, and are tolerant of the worthy qualities in others, then no religion can advocate more beneficence for its followers than that. Certainly, such moral idealism and behavior is worthy of any divine beneficence that may be bestowed upon man. △





TRAVEL TIPS FOR EGYPT

BY DIANE H. SMITH

Thinking of going to Egypt? Then you'll want to read this first-hand account, packed with good tips, that will allow you to enjoy the magic of Egypt and avoid the pitfalls.

Images flash before my mind when I think of Egypt. Land of mystery and magic, adventure on the Nile, a trip to the beginning, the source, white desert sands, birthplace of monotheism, antiquities which defy time and dare us to decipher them! Hot-blooded Nubian drumming, calls of the muezzins summoning the people to prayer; a step backward into time, and a look forward into the future.

More and more people are traveling to Egypt each year, but many go unprepared and come back disappointed. This article will help you make the advance preparations necessary to enjoy a trouble-free, successful trip.

Booking a tour is one way to go; it may be the easiest and you will find many ads for tours of the Middle East in the travel section of your Sunday newspaper. Most major travel agencies can provide one with a well-organized and enjoyable trip to Egypt.

I've always preferred to travel independently, and if you love adventure and independence, you may decide to travel solo on the Nile. You can stay at the best hotels or in a tent, choose your own time schedule and itinerary, and decide whether to have companions or privacy.

But no matter how you choose to travel, this helpful information will assist you in making your trip a success.

First, plan your trip well in advance—at least a year in advance! *Pre-pay reservations and use your cancelled*

checks as irrefutable proof! Hotel rooms are at a premium due to an acute hotel shortage, and those that are available are very much in demand by corporations and other groups, all eager to do business in an Egypt now receptive to foreign investment. The major hotels in Cairo are the Nile Hilton, Mena House, Sheraton, Meridien, and Shepherds, with others being built.

The traveler may also reserve rooms on special "floating hotels," beautifully equipped air-conditioned house boats which travel to and from Luxor to Aswan in Upper Egypt. This spectacular trip expertly explores Luxor, Karnak, Valley of the Kings, Esna, Edfu, Kom-Ombo, and Aswan, and is the most popular trip to take in Egypt. *But be sure that you make travel arrangements from Cairo to Luxor or Aswan to embark!*

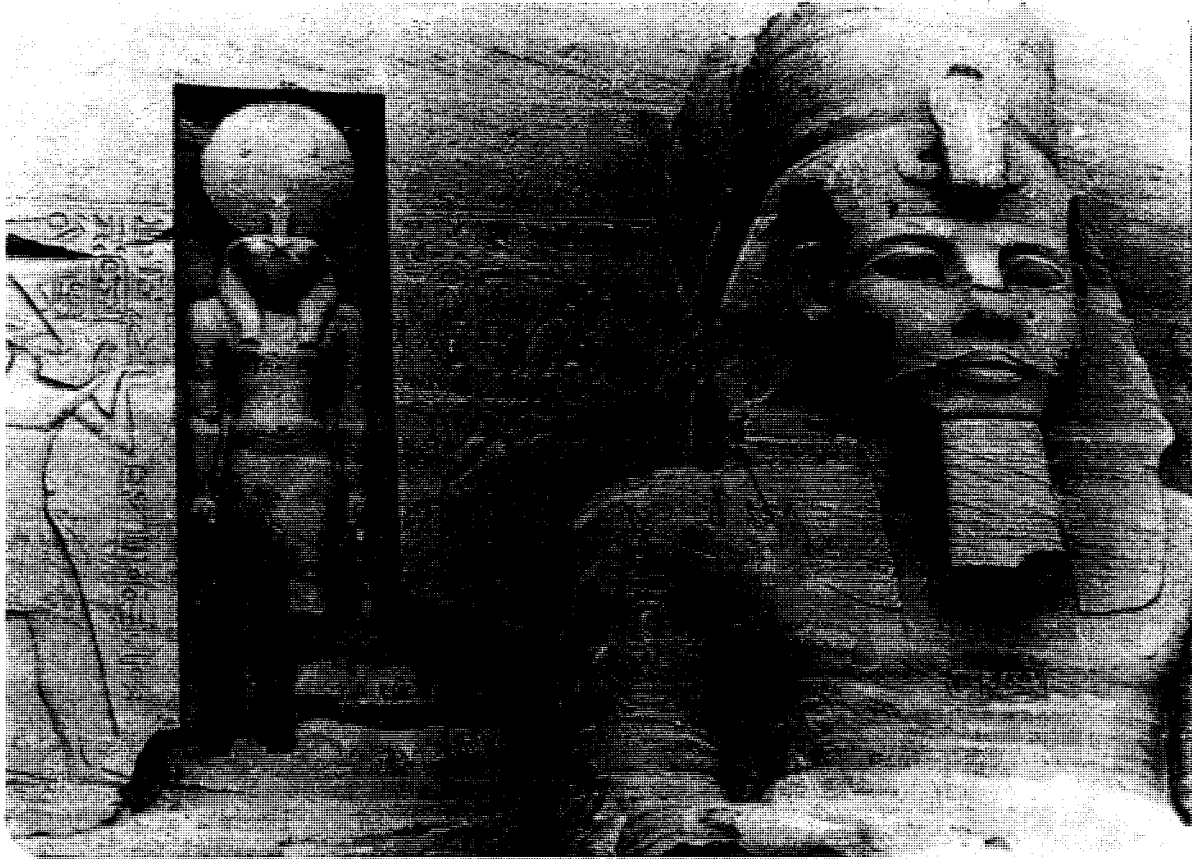
When booking air travel to and from Egypt be *warned* that the most reliable airlines with good safety standards are booked months in advance!

Booking

American Express in Cairo is good at answering your letters and can book flights within Egypt, hotel rooms, and arrange for guides and cars. Their address is:

American Express
15 Sharia Kasr El Nil
Box 2160
Cairo, Egypt

It is to your advantage to deal directly with the Egyptian branch of a travel



agency. If you try to do it from this end, you will probably be put on a waiting list and may still be there a year from now. There are other reliable travel agencies in Cairo, such as Cooks, etc., but we have had good luck with American Express.

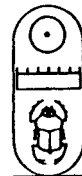
When booking your hotel, always request a *Nile view*. One of the greatest pleasures of the whole trip is to have a room with a balcony overlooking the Nile and watch the feluccas, Egyptian sailboats of time immemorial, lazily sailing by. It is the perfect way to begin your Egyptian day and a magical way to end it.

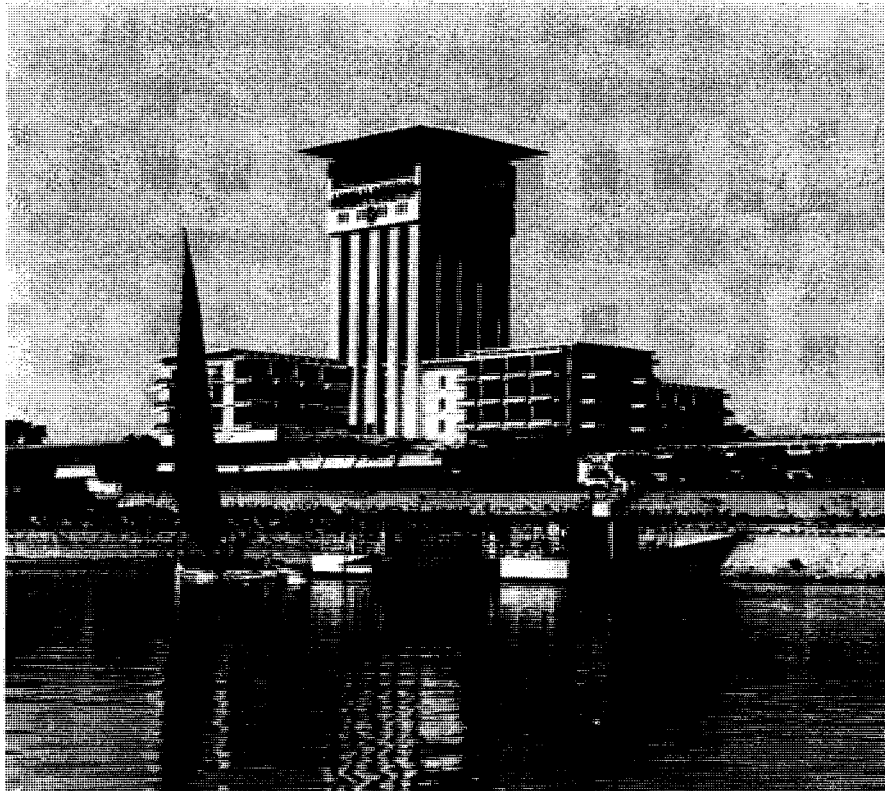
Be aware of the climate when booking. It is very hot from April to Septem-

ber and Upper Egypt (Luxor, Kom-Ombo, Aswan) is similar to Palm Springs, California—well over 100°F in the summer. The farther one travels into Upper Egypt, the hotter it becomes. Cairo can be cool between November and May, but even in mid-winter the temperature does not drop below 50°F. Egypt is a desert country and at night the temperature can drop as much as 20°F. A warm sweater or stole is advisable for evenings. Very little rain falls in Cairo in the winter and none south of Luxor. There is little humidity and the dry desert air is very pleasant.

Before you arrive in Cairo, ask your Egyptian travel agent to arrange for

Above: Detail from the Cliff Temple of Rameses II at Abu Simbel. The falcon-headed god, Re-Horakhty, wearing the sun disc and sacred uraeus cobra on his head, guards the doorway. The face of the Rameses Colossus measures 13 ft. from ear to ear, and the mouth is 42 in. across.





someone to meet your plane, help you through the maze of formalities, and drive you to your hotel. Ask to be taken to a foreign exchange office *immediately*, for they are often closed and you could be stranded! A supply of one dollar bills can help. Once you get to the exchange office, *get all the small change and small bills you can*. There seems to be a *scarcity of change in Egypt*, and if you are forewarned you won't waste precious hours searching for someone to change your money. Actually, if you can buy a small amount of Egyptian money in the United States from a good travel agent, it would be worth it.

If you plan to be in Cairo a few days, then take the time the next day to audition cars and drivers. Your travel agency can help you again, or you can simply walk out the door of your hotel, pick the

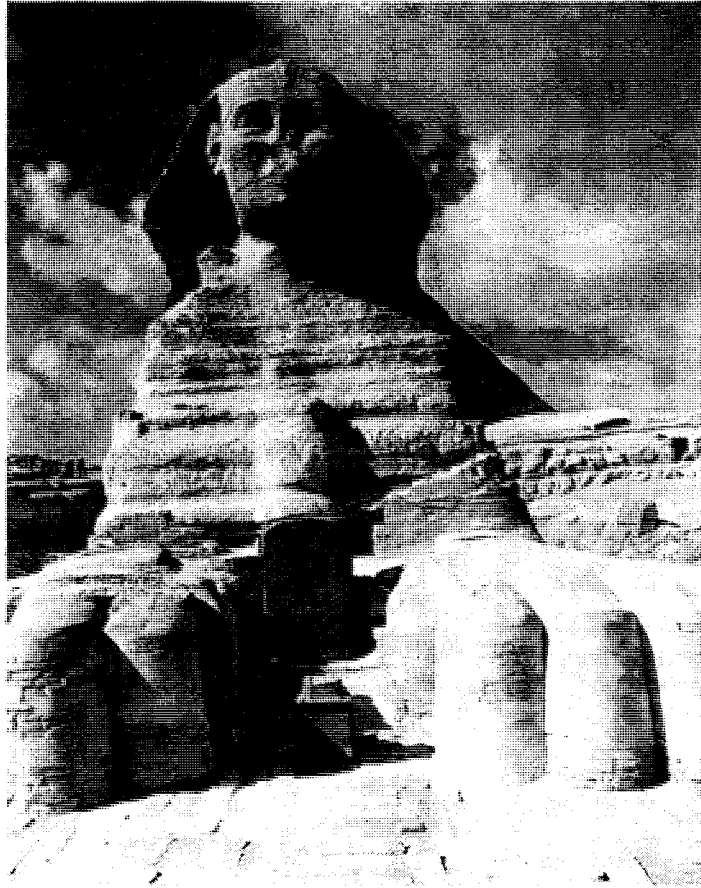
best-looking car (check the tires), most intelligent-looking driver, and give him a try.

We've had hair-raising experiences with drivers who couldn't drive and cars that broke down, leaving us totally stranded, with missed planes and cancelled reservations as a result. Traffic is fierce in Cairo, and there is no word for "slow down" in the Arabic language, so a good driver who is a knowledgeable guide and drives a new car will make all the difference in the world to you! There are few traffic lights in Cairo, and all road signs are in Arabic, so driving your own car is not advisable. Likewise, all telephone books are in Arabic—so carry your addresses and telephone numbers with you.

Laundries are excellent in Egypt and service is fast.

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Above: Modern Hotel Oberoi, Aswan, Upper Egypt. A felucca pulls away from shore. These sturdy boats have plied the Nile since ancient times. Next page: An unusual view of the Great Sphinx, the largest statue in Egypt.



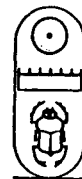
Remember to pack sun hats, sun block, bug repellent, sneakers, film, several pairs of sunglasses, bathing suits (hard to buy in Egypt), all toiletries, vitamins, flashlights, lomotil, foot powder, moist towellettes, kleenex, spray cologne, and little presents to give to Egyptians. They always give presents to Americans. It's nice to have something to give back. I pack pretty long-sleeve blouses and long flowing pants. That way I can be riding an Arabian horse, climbing into a tomb, or dining at an elegant restaurant with very little changing involved. Not only do these serve as protection against sun and sand but also *do not affront* Moslem dignity.

Climbing in a tomb is hot, dry, and strenuous and one should be prepared. Hard candy or lozenges and moist towellettes can really be life savers. Try to

arrange to be in the tomb before the large tours arrive. They kick up a lot of dust and make breathing difficult. Plan to be there by 6 a.m. *Take a flashlight* and canteen of water. The guides have an irritating habit of holding up one dim candle in a pitch black tomb, making it totally impossible to see the things you've come halfway around the world to see. A good strong flashlight will be worth its weight in gold to you. It also makes a good tip for an excellent guide, and will be much appreciated.

What You Can Eat and Drink Without Regret

Leading restaurants in Cairo and Alexandria and on the major hotels' traveling house boats are superb! Any well-cooked food can be eaten without regret. Grilled shrimp from the Red Sea



and succulent lamb chops are only a few of the mouth-watering delicacies.

Recommended dinner dress for the top hotels is coat and tie for the gentlemen, and dress for the lady.

To be safe, I do not eat uncooked foods, use dairy products, drink the local water, or use ice in any drink. Sparkling bottled water is available and highly recommended.

Egypt is a Moslem country, and it's against the Moslem religion to drink alcoholic beverages; therefore they are only available at leading nightclubs and hotels.

Tipping

You can tell by looking at the bill whether or not a service charge or tip has been included. More than likely it will be about twelve percent. If it is NOT included, that should be the approximate tip, with a bit extra in case of excellent service. Hotel porters, doormen, cab drivers, etc., should be tipped as you tip at home. Some people who have done nothing ask for *baksheesh*, which is a form of tip. They should be ignored.

The Egyptian government is trying to discourage this practice.

Emergency

In case of emergency you may turn to your travel agent, the American University, or the American Embassy. Egyptians are so hospitable that they will open the doors of their home to you. (If you do go to an Egyptian home, be careful what you admire! Their generosity is unmatched anywhere in the world, and you may find yourself traveling home with anything from the family goat to a priceless antique!) Since *English is the second language*, you should have no trouble communicating.

Traveling in Egypt is an art. This article deals with the practical aspects, which allow the traveler the most problem-free time to enjoy the wonders of Egypt.

Unfortunately, space does not permit description of the magic and mysteries; but if this article can make the traveler's trip more enjoyable, then my purpose in preparing it will have been accomplished!

It has been said that the only good is "the desire to do good." This is so because such a good is not expressed in the diverse terms of individual values.

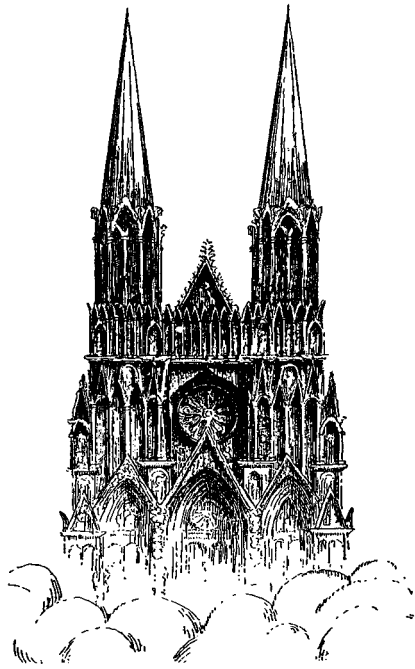
—Validivar

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 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 booklet, **The Mastery of Life**.

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The Celestial Sanctum

The Way Within

by Robert E. Daniels, F. R. C.

TO MANY STUDENTS life is a series of ceaseless conflicts and difficulties, involving the trial of personal adjustment, and for many the spiritual path provides the only real escape from these continuous problems.

But problems of one kind or another will always cross our paths until we have come to realize their true value to us and how we may rise above them. These conflicts in life are very real and never too far from anyone. Millions spend large amounts of money, time, and effort in finding a certain elusive happiness which they hope will take them away from their difficulties and the problems they face each day.

Our problems, however, are really blessings in disguise, if we see them in their true perspective. Mystical ascension

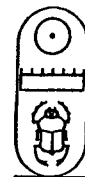
means that through facing our daily problems with insight and composure, we learn to raise our consciousness to a higher level of understanding, permitting a greater and more detached view of our daily situations so that we see how best to deal with them. Accepting the circumstances of our present life and of the universe in which we live is imperative to the mystical student. We so often try to place the responsibility for our own problems upon others, blaming them for all our difficulties and for the restrictions which have been placed upon our so-called freedom.

But these problems, when viewed from an ascension of consciousness, are clearly seen to be of our own making, even if by association, because we share in the karma of those around us. Once we accept the conditions of our own lives we can then more readily adjust to the lessons they try to teach.

One of the causes of many of our daily problems is the rigid and inflexible attitude we hold regarding many of our daily circumstances. The lesson of life teaches that we must learn to adjust to all events and conditions confronting us. This is not to suggest that we must bend the way the wind blows, but it does mean that by holding an open mind and a loving heart we will see all the more wisely how to act and respond in any circumstance.

We are constantly influenced by others on the material plane, and as we aspire to the mystical life and follow its teachings, we become more conscious of and sensitive to the influence of the sufferings of others. Now, if we are inflexible and become antagonistic to these influences, which can take many forms, we will experience more problems and become more entangled in the world of material affairs.

Ascension of consciousness which comes about by mystical aspiration and the study and practice of its teachings allows us to rise above these influences. We can never be indifferent to them or be totally free from the turmoil of life, because that is our destiny in this incarnation. Our only escape is to aspire even higher in consciousness, where these influences can no longer have any power over us, so that we become not indifferent to them but impersonally detached from them. Should we try to ignore them, we



will be thrust back into their influence, because life is a school of discipline—a temporary school which prepares us for the real and greater life of service, and only by living life to the full, experiencing all of its problems and rising above them, can we attain mastership.

The cosmic influence always brings change in the upward spiral of evolution. We are a part of the Cosmic and must become receptive to its beneficent influences. With a flexible and open mind, and a sensitive and loving heart, we can grow in consciousness and understanding in preparation for the greater life that awaits us.

The dedicated heart opens the door to mystical revelations in its aspirations to the highest envisaged ideals. Life is the

school where we learn these lessons necessary to our own individual progress and it is the arena where we give back to the world and express the love and the spiritual benediction which God has granted us.

The Celestial Sanctum

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



Cover Within the bounds of the ancient stone wall separating Old Jerusalem from the modern, metropolitan areas, one can find corridors to the past. Away from the hub-bub of the marketplace, one can investigate sights and sensations of an area both current and timeless, peaceful yet full of activity. Here families still live in homes of golden Jerusalem stone, perpetuating age-old customs.

(Photo by D. Bernard)

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**1980
YEAR-END STATISTICS
OF THE GRAND LODGE SERVING
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP**

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size and scope of the Order:

Total number of pieces of incoming mail	540,582
Total number of pieces of outgoing mail	2,295,562
Staff payroll	\$2,768,155
Payroll taxes and insurance	\$ 276,694
Property taxes, utilities, maintenance and insurance	\$ 372,026
Printing costs (not including books)	\$1,017,295
Envelopes, office supplies, and stationery	\$ 291,841
Postage for the year	\$1,248,582
Pension and employee benefits	\$ 319,053

AMORC'S financial records are audited by the internationally known accounting and auditing firm of Arthur Andersen & Company.

Enchanting Power of the Sun

ROSICRUCIANS CELEBRATE with joy the beginning of a new year and the arrival of spring. Most of the trees that were bare during winter are now covered with leaves and the flowers are blooming once again. The trees and the flowering plants are radiant with life, for they are aware and receptive to the light of the sun. The gentle rain gives a soft touch to a beautiful spring.

The sun is the common denominator that brings magical splendor and unsurpassed beauty to all seasons. Indeed, the universe is a pattern of changes; everything moves from cycle to cycle and there is growth and unfoldment, as each change or cycle is a preparation for the next. The sun is the conductor of this great phenomenon—the renewal of each day and season.

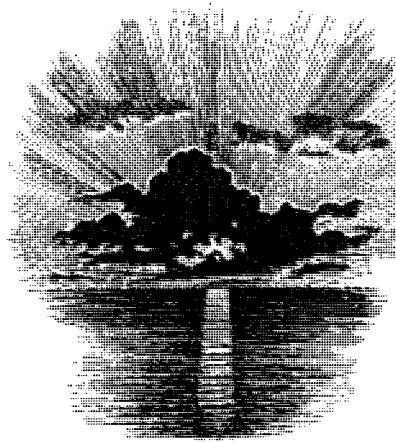
During the long months of winter, New York has its full share of endless snowstorms, icestorms, and blizzards. This year things were much lighter; it was a mild winter. Yet on Long Island's south shore, it was often cold, sometimes with chilly winds that freeze your very bones.

Nevertheless, a moving and most colorful ceremony would take place at dawn of each day. This ritual drama of light sweeps the sky, offering its many blessings to all. It begins with a light grey sky and a patch of heavy grey clouds that are almost black in the east.

From under the darkness, a red glow becomes visible and grows bigger and bigger as dark clouds fade away. Orange, amber, and lilac clouds move in orderly formation, joining the red sky. They blend together, and it is the first light of the new day.

The ocean is grey and calm. There is little movement in the sky as the preparations are completed for the arrival of the great monarch. There is an air of expectancy; everything seems to stand still for a moment.

Suddenly the top of a crimson ball pushes its way up from under the lilac



horizon. Half of the ball becomes visible and then bursts into amber. The sun arises, pure rays of light reaching out to all directions. Its crystal-clear aura touches the ocean, illuminating the horizon with a jewel-like splendor.

The ocean is now the color of jade. There is a silver sparkle in this sea of tranquillity. The waves rise and fall with a rhythm of enchantment as white foam rushes to the shore.

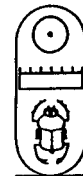
A flock of seagulls open their wings and soar into the sky while uttering cries in greeting a new day. And I, too, give thanks and rejoice that I am part of this beautiful experience.

The neighborhood is now awake and busy with the activities of the day.

At midday white clouds float gracefully overhead in a blue sky. The sun shines in all its glory and majestic splendor with the warming light of love. In the jade-colored ocean the waves rise and fall with whiter and thicker foam. Most of the seagulls are perched on the rocks. Some busily dive into the water for their food, while others bask in the sunlight, showing off their radiant white and grey plumage.

Evening comes. The sun slowly sinks to the west and shadows fall across the grey ocean. In silent benediction with the sea and the birds, I give thanks for the joys of being part of this great whole. The sun on its path makes its journey in the universe to another place, another time—to a new dawn, a new day with light, life, and love.

—Beryl Valley, F. R. C.



THE DREADED HOUR has arrived. You'd like nothing better than to turn around and walk away. Wet with nervous perspiration, you enter the room, butterflies tormenting your stomach, your heart pounding rapidly. Surely no one else could experience such terror. . . .

You are not alone . . . most people have had similar feelings of shyness at some time in their lives. Philip G. Zimbardo, author of *Shyness: What It Is, What To Do About It*, reports that eighty percent of the 5000 people surveyed by Stanford University said they had experienced shyness at some point in their lives. Over forty percent considered themselves presently shy.

The fact is, shyness plagues millions of people every day. It invades all professions. Age, socio-economic status and race matter not.

What is shyness? As a counselor, I have worked with a large number of shy individuals. I have found shyness to be a complex combination of feelings and behaviors that each person experiences in his own unique way. Though the intensity may vary from one person to another, most consider it an experience they would rather do without.

Dr. Barbara Powell, author of *Overcoming Shyness*, defines a shy person as "an individual who consistently has difficulty making conversation with others or experiences severe physical symptoms of anxiety in social situations."

For the majority of people, shyness means occasional awkward feelings in certain situations, such as when asking for a raise, meeting new people, or speaking before a group. Dr. Zimbardo feels this type of shyness is due to low self-confidence and a lack of social skills.

For others, however, shyness may mean a tremendous anxiety that is life-

disrupting. The chronically shy may find themselves prisoners of their shyness and experience great anxiety and physical discomfort. Dr. Zimbardo characterizes this person as one whose fear of people knows no bounds. "They experience extreme dread whenever called on to do

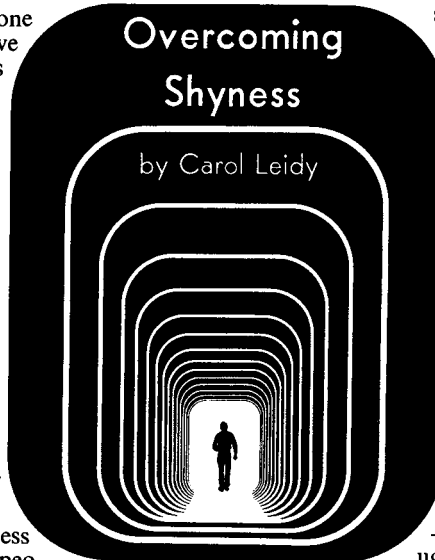
something in front of people, and are rendered so helpless by their overwhelming anxiety that their only alternative is to flee and hide." In its most extreme form, shyness can result in depression and suicide.

Many shy people experience a painful self-consciousness; a concern about one's effect on others, one's appearance, or making a good impression. It may involve feelings of inferiority—that one is stupid, ugly, or not as deserving as others; it may cause a person to feel tongue-tied and awkward in social situations.

The physical symptoms of shyness may include blushing, butterflies, weak knees, jerky body movements, nervous perspiration, and rapid heartbeat. The shy person's self-consciousness merely aggravates the situation—by concentrating on the symptoms, they frequently become worse, leaving him flustered and embarrassed. In order to avoid a reoccurrence, the shy person will withdraw into himself and away from social contacts. He or she may develop a too-soft speaking voice, and may avoid making eye contact.

Shy people are probably their own worst critics. Many see others as constantly evaluating them in a negative way. They often set unrealistically high standards for themselves, which only contribute to feelings of inadequacy. If something goes wrong, the shy person will blame himself, rather than the situation and will devote too much energy to remembering previous blunders.

It is difficult for a shy person to initiate conversation. So much easier, it



seems, to remain quiet rather than risk speaking poorly and making a fool of oneself. Thus, shyness makes it hard to meet new people and make friends, which often leads to feelings of loneliness and depression, and a lack of trusting relationships where one can share his fears, uncertainties, and goals.

Shyness-induced anxiety can create such extreme self-consciousness that it interferes with concentration and impairs memory, which can be especially distressing in an important academic or business setting. Though highly competent, the shy person who has difficulty communicating his achievements is often left behind; his contributions remain unacknowledged and uncompensated.

Shyness often means fear of emotionally threatening people, such as strangers and authorities. It is hard to be assertive in sticking up for one's rights, or in expressing values and opinions. Shy people have trouble asking for help, and rarely volunteer for committees or positions of leadership. Shyness also makes it difficult to accept much-needed compliments.

Many people manage to conceal their shyness. They may still suffer inwardly, but through practice and concentrated effort they appear calm instead of nervous, and are able to function well in public. Included in this group are such famous celebrities as Johnny Carson, Barbara Walters, and Elizabeth Taylor. They are helped by well-learned social skills, and by avoiding situations where they are not in control.

How can shyness be overcome? The first step is to convince yourself that change is possible, and then dedicate your efforts to making it happen.

Exercises That Help

In my experience as a counselor, I have found the following exercises to be quite helpful in increasing self-confidence and in overcoming situations that make one feel shy.

Strengths and Weaknesses

Those lacking in self-confidence may find this exercise quite valuable. It will help to strengthen those weaknesses you feel need attention, and will assist in making your good qualities even stronger.

On a sheet of paper, list on one half your strengths—things you do well, your good qualities. On the other half, list your weak points—things you feel need improvement.

Next, make a contract with yourself, dedicating your efforts toward making progress on your weaknesses, and further developing your strengths. Decide which of your weak points you would most like to improve, then set specific, practical, workable goals toward improving them. Break each goal into small steps, and then develop a plan for reaching each step. Use a journal or chart to monitor your progress. After you have accomplished each step of your goal, *reward* yourself with something you enjoy, allowing yourself to bask in your success. Then go on to the next step. Check off each step as you accomplish it. Reevaluate your goals and steps periodically, making any changes you feel necessary.

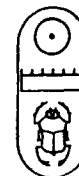
Focus on one or two of your strengths and try to develop them further. For instance, if you are skilled at craft work or in playing the piano, spend more time improving your skill, and savor your increased accomplishments.

Improving Conversational Skills

This exercise is designed for the person who is self-conscious about his or her conversational skills.

Practicing Initial Conversations. To improve your conversational skills, get out and practice meeting and talking with people. Where to start? How about a place where you feel safe to be seen alone, such as a bookstore, park, or supermarket. Rehearse ahead of time, visualizing the specific actions you will be taking. You may wish to start out with a comment or question about the common experience you are sharing; or perhaps ask for help; or give a compliment. It's best to choose someone who looks approachable—perhaps someone sitting alone, or a person who smiles at you. If you notice someone needing help, offer it. Set a calendar for yourself of planned outings and stick to it. Evaluate each experience, thinking of ways to improve future contacts.

Body Messages. When talking with people, be aware of the body messages



you are sending. Try to appear relaxed by maintaining an open stance. Remember, arms folded across the chest may warn people to back off and convey that you are not approachable. Communicate your warmth through a smile and by making eye contact. Avoid speaking in a monotone, striving instead to show interest and enthusiasm in your voice.

Listening Behavior. Practice being a good listener, paying close attention to what is being said. One of the secrets of getting along with people is to recognize how they feel, and to let them know you know. Try to focus on the feelings, values, and message the speaker is communicating, taking into account facial expressions, posture, and gestures. Show your interest and understanding by nodding your head, touching, or leaning forward; or through verbal cues such as "Really?" or "uh-huh."

When faced with an upcoming social event, find out ahead of time something about the people you will be meeting; arm yourself with questions about their individual interests. By getting the other person to talk about himself, you not only help him to feel important, but also keep the spotlight off yourself!

Avoiding Negative Self-Talk

Examine the labels you have given yourself, consciously attempting to avoid negative self-descriptions such as "fat," "ugly," "stupid," and "boring." Every time you start to put yourself down, tell yourself "STOP."

Try not to discount compliments you receive. Practice saying thank you, allowing yourself to experience the warm and positive feelings compliments generate.

Asserting Your Needs

An important step in overcoming shyness is becoming more assertive about your needs. If when relating to people you usually give in and go along, even when it's not what you really want, experiment with saying no. Part of developing assertiveness is tuning into yourself and what *you* want, as well as tuning into other people. Strive to stay in touch with your needs and to communicate them to others.

[16]

Role Playing

Role playing is an especially valuable tool in dealing with people you dread talking with.

Arrange two chairs face to face. Sit in one and pretend the person you want to talk to is sitting opposite you. Practice the conversation you would like to have with that person, saying the things you would like that person to know, and asking the questions you want to ask. Next, switch seats and answer as if you were that person. Through this exercise, you can realistically simulate the "dreaded conversation," obtaining research material that can carry over into future interactions that will give you added strength and confidence.

Coping With Stressful Situations

Getting through an upcoming stressful situation can be much easier if you are as prepared as possible. Practice beforehand. Imagine the entire scene, with every detail. If possible, relax your body or meditate before the event. While relaxing, focus on a comfortable scene, such as a rippling creek or an ocean shore, allowing yourself to smell, hear and see it, and feeling its soothing effect on your body. Next, visualize yourself handling the upcoming stressful situation calmly and with self-assurance. When the situation actually occurs, return to your relaxing scene and positive visualization, allowing them to give you strength and encouragement.

Shyness *can* be overcome. With time and dedicated effort, change is definitely possible! By building a series of successful interactions with others, your self-confidence will increase, your shyness diminish, and your relationships lengthen and deepen in trust.

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Architecture of Dreams

by A. E. (George William Russell)

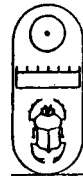
I WAS meditating, about twenty-one years ago, and my meditation was suddenly broken by a series of pictures which flashed before me with the swiftness of moving pictures in a theatre. They had no relation I could discover to the subject of my meditation, and were interpolated into it then perhaps because in a tense state of concentration when the brain becomes luminous it is easier to bring to consciousness what has to be brought. I was at the time much more interested in the politics of eternity than in the politics of my own country, and would not have missed an hour of my passionate meditation on the spirit to have witnessed the most dramatic spectacle in any of our national movements. In this meditation I was brought to a wooded valley beyond which was a mountain, and between heaven and earth over the valley was a vast figure aureoled with light, and it descended from that circle of light and assumed human shape, and stood before me and looked at me.

The face of this figure was broad and noble in type, beardless and dark-haired. It was in its breadth akin to the face of the young Napoleon, and I would refer both to a common archetype. This being looked at me and vanished, and was instantly replaced by another vision, and this second vision was of a woman with a blue cloak around her shoulders, who came into a room and lifted a young child upon her lap, and from all Ireland rays of light converged on that child. Then this disappeared and was on the instant followed by another picture in the series; and here I was brought from Ireland to look on the coronation throne at Westminster, and there sat on it a figure of empire which grew weary and let fall the sceptre from its fingers, and itself then drooped and fell and disappeared from the famous seat.

And after that in swift succession came another scene, and a gigantic figure, wild and distraught, beating a drum, stalked up and down, and wherever its feet fell there were sparks and the swirling of flame and black smoke upward from burning cities. It was like the Red Swineherd of legend which beat men into an insane frenzy; and when that distraught figure vanished I saw the whole of Ireland lit up from mountain to sea, spreading its rays to the heavens as in the vision which Brigid the seeress saw and told to Patrick. All I could make of that sequence was that some child of destiny, around whom the future of Ireland was to pivot, was born then or to be born, and that it was to be an avatar was symbolised by the descent of the first figure from the sky, and that before that high destiny was to be accomplished the power of empire was to be weakened, and there was to be one more tragic episode in Irish history.

Whether this is truth or fantasy time alone can tell. No drums that have since been beaten in this land seem to me to be mad enough to be foretold of in that wild drumming. What can I say of such a vision but that it impressed me to forgetfulness of analysis, for what it said was more important than any philosophy of its manner. I have tried to reason over it with myself, as I would with a sequence of another character, to deduce from a sequence better than could be done from a single vision, valid reasons for believing that there must be a conscious intellect somewhere behind the sequence. But I cannot reason over it. I only know that I look everywhere in the face of youth, in the aspect of every new notability, hoping before I die to recognise the broad-browed avatar of my vision.

—From *The Candle of Vision*,
by A. E. pp. 98-101. 1918





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Beginnings of All Things

MODERN MAN is often reluctant to accept that his remote ancestors were endowed with keen intelligence and acute powers of observation. As a consequence, we tend to dismiss as mere nonsense accounts that have come down to us regarding the beginning of all things. Therefore, like wayward children who refuse to acknowledge the legacy of wisdom accumulated by our parents, we often find ourselves adrift upon a sea of uncertainty. But the laws which operate within the human psyche continue to function, undisturbed by our periodic ignorance of their existence.

Sir Francis Bacon, past Imperator of the Rosicrucian Order and one of the founders of the scientific method, recognized a harmony between ancient legends and the scientific knowledge of his time. Among his extensive writings is found the following: "The poets relate that Coelum [Uranus] was the most ancient of all the gods; that his powers of generation were . . . [usurped] by his son Saturn; that Saturn had numerous offspring, but devoured all his sons as soon as they were born; that Jupiter at length escaped the common fate; and when grown up Jupiter drove his father, Saturn, into Tartarus, usurped the kingdom and . . . [likewise] his father's powers of generation; following . . . [these actions], Venus was born."¹

This fable, entitled *Coelum or Beginnings*, was interpreted by Sir Francis Bacon as follows: "1) Coelum denotes the concave space, or vaulted roof that incloses all matter; 2) Saturn is matter itself, which . . . [eliminates] all power of generation from his father, Coelum, [since] the quantity of matter in the uni-

verse is constant; 3) The agitations and struggling motions of matter first produced certain imperfect and ill-joined compositions which, on account of their short duration, were [said to have been] devoured by Saturn; 4) [Eventually,] Jupiter [symbolic of stable compositions] escaped the common fate, and drove [the] frequent and transitory states [symbolized by Saturn] into Tartarus—the generative powers of Saturn [may therefore be said to have been] usurped by Jupiter; 5) Following the . . . [banishment] of Saturn, there appeared a perfect and established harmony of things [as symbolized] by Venus."²

Creation

The above interpretation, first published almost 400 years ago, is an apt description of what modern scientists have discovered regarding the creation and organization of matter. Modern scientists have developed a theoretical framework by which they can account for the spontaneous creation of "matter" (Saturn) in a vacuum or space (Coelum).³ Numerous experimental results demonstrating the fleeting existence of a bewildering number of subatomic particles truly reflect the contention that "Saturn devoured his children." The stability symbolized by Jupiter finds expression in the "chemical atom"⁴ while the "perfect and established harmony of things," symbolized by Venus, is reflected in the beauty and symmetry of form which arises through the operations of the laws of chemistry and physics.

In another legend, also interpreted by Sir Francis Bacon, the ancients relate

***The
Rosicrucian
Digest
April
1981***

that "Proteus, matter, was the oldest of all things next to God himself"; that he resides in a cave and is represented as a servant of Neptune "because the various operations and modifications of matter are principally wrought in a fluid state."⁵

This legend brings to mind the axiom of modern science which states that "matter can neither be created nor destroyed"—matter is immortal. And since immortality is an attribute of God and the Cosmic, then matter *is* "the oldest of all things." Further, modern theories accounting for the origin and evolution of our solar system, and presumably the entire physical universe as well, are based on the existence of a sort of cosmic "plasma." Plasma is a state of matter that is neither gas, liquid, nor solid, but a sort of fourth, "fluid," state in which there are only free electrons and free atomic nuclei. From this "plasma" the ions, atoms, and molecules that compose our physical universe are born.

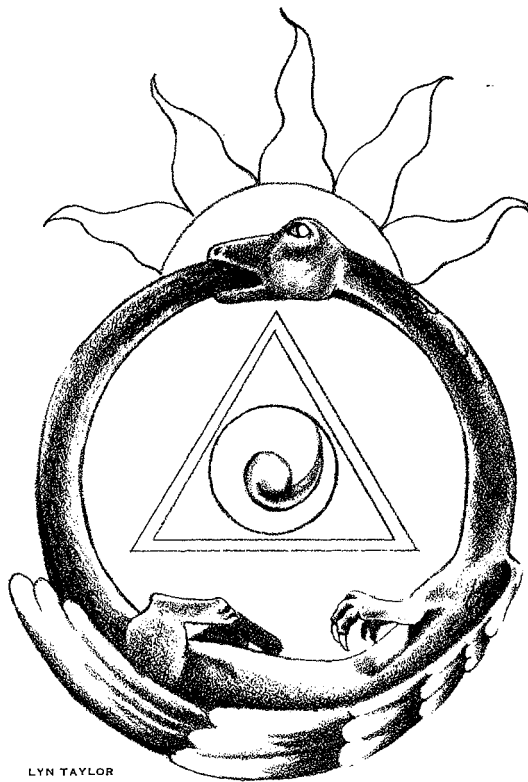
The Big Bang

The most widely accepted theory accounting for the origin or creation of our physical universe is that referred to as the *Big Bang Theory*. According to this theory, put forward by the Belgian astronomer, George Lemaitre, the universe began in a giant explosion. Current estimates suggest that 20,000 million light years⁶ have elapsed since the Big Bang occurred. Because of the original explosion, our universe continues to expand and, according to some scientists, will continue to do so until it "runs down" much as does a wound spring in a clock. However, this theory does not attempt to account for how our universe became "wound up" in the first place.

A second theory, proposed by three British astronomers, Gold, Bondi and Hoyle, holds that "there has never been a beginning." Instead of a single instance of creation, the proponents of this theory envision a universe in which new matter continually comes into being to fill the space created by the observed expansion of the universe. According to this theory, the appearance of the universe remains reasonably constant from age to age. However, most scientific observations indicate that the appearance of the universe constantly changes.

An intriguing variant of the Big Bang is the *theory of the Oscillating Universe* first proposed by cosmologist George Gamow. According to this theory, the universe is continually blowing up and contracting in cycles. An oscillating universe would have neither beginning nor end, but would go through cycles of expansion and contraction. Presumably it would "come into" and "go out of" existence in a rhythmic manner much like the out-breathing and in-breathing of Brahma as described in Hindu philosophy.

(continued overleaf)



The serpent shown here represents earthly creation made manifest, with the power to perpetuate its own body and existence. The head is the focal point. The symbol of the uroboros or serpent surrounding the triangle combines some of the earliest mystical and philosophical concepts of creation; hence the 3 prime powers divide their action and permit, through attraction and repulsion, the extension of the dot in 3 straight movements.

Like Sir Francis Bacon in his time, present-day Rosicrucians find a harmony between ancient legends and current scientific knowledge. In face of the rejection of ancient knowledge by many people today, we need to account for the unmistakable correspondence existing between ancient and modern views. Many people today also dismiss the idea of psyche or soul. Could the correspondence between ancient myths and modern science be in some way related to the nature of psyche or soul?

The Subconscious

Whenever man begins to explore an aspect of nature that lies beyond his current knowledge, he experiences the subconscious mind. Being unaware that he is experiencing the subconscious, man then projects the unbidden images arising from his inner experience onto the outer object under his investigation. Dr. C. G. Jung has said, "Such projections repeat themselves whenever man tries to explore an empty darkness and involuntarily fills it with living form."⁷ Jung described "living form" as the constantly changing images of the archetypes which function within the subconscious.

While the classical Greeks projected such images onto the heavens and called them the gods of the zodiac, the modern scientist projects them into his mental constructs and calls them theories. Thus, like the *divine ideas* of Plato, such images are constantly renewed whenever we theorize about the origins of the universe. And, perhaps it is for this reason that much of our current scientific terminology continues to be borrowed from Greek or Latin mythology.

Although the archetypes functioning within the subconscious are the same in both ancient and modern man, the philosophical framework in which these archetypes are experienced continually differs. A notable difference between ancient and modern accounts of creation relates to the fact that the ancients attempted to represent the forces or principles which guide, or call into being, the various expressions of the creative act. Thus, in the Proteus legend, we are told that the creation of species of things occurred at noon—that is, "the time best fitted and disposed for the produc-

tion of species from a matter duly prepared beforehand and now lying in the middle state."⁸ When matter was "between its first rudiments and decline" was the time at which, through "the efficacy of divine command, matter directly came together without any transformations or intermediate changes, instantly obeyed the order and appeared in the form of creatures."⁹

Life

Whereas the ancients subscribed to the view that the forms and expressions that energy assumes are reflections of the force of life and intelligence infusing all matter, most people hold that matter is primarily lifeless and unintelligent. Most scientists contend that in some unaccountable way, "life is a logical consequence of known chemical principles operating in the atomic compositions of the universe."¹⁰ Such a view reflects the prevailing doctrine that intelligence sprang from non-intelligence or, in other words, we have obtained something from nothing. But the Rosicrucian student knows that "nothing" cannot give rise to "something." Further, the concept of the "lifelessness" of matter precludes any logical consideration of the statement "matter instantly obeyed the order and appeared in the form of creatures." Modern scientists therefore feel obliged to subscribe to a theory which asserts: 1) that life is the result of a chance combination of chemical elements; 2) that the life forms now in existence are but the fittest to survive in a blind struggle sustained through the caprice of chance mutations. Nevertheless, evidence accumulated in recent years has given some scientists cause to question the validity of this theory.¹¹

Our present level of understanding owes much to the knowledge gleaned by those brave men and women of past ages who dared to harness the creative power that ensouls our universe and characterizes the human psyche. As we stand in awe of this creative force, we may seek comfort in the wisdom of the ancients who assure us that true knowledge is always rediscovered. Our spiritual ancestors discovered that the laws and principles which operate in our world and within the psyche are eternal and ageless. They also sensed that the secret to expe-

riencing creation involves a *turning within*. Ancient myths and legends down through the ages point to the maxim: "know thyself." Through meditation we can each discover whether creation is a chance occurrence of the past, or whether creation is eternally present. Through meditation each of us can come to witness creation.

—Onslow H. Wilson, Ph.D., F. R. C.;
June Schaa, F. R. C.; & George F.
Buletza, Jr., Ph.D., F. R. C.

Footnotes:

¹Bacon Sir Francis (1597) *The Essays or Counsels, Civil and Moral, of Francis Bacon*. Reprinted 1883 by the Chesterfield Society, London & New York, pp. 315-320.

²Ibid.

³Wald R. (1977) Particle creation near black holes *American Scientist* 65(5):585-589; Fulcher L. P.,

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⁴Wilson O. H. (1979) *Mindquest: Energy: Spirit of the universe, part I, The unity of matter and energy Rosicrucian Digest* 57(4):17-19; (1979) *Mindquest: Part II, Elementary particles and the electron Rosicrucian Digest* 57(5):17-19; Albersheim W. J. (1979) *Mindquest: Ancient and modern physics Rosicrucian Digest* 57(6):22-24.

⁵Bacon, *op. cit.*

⁶A light year is the distance traveled by light in one year. The velocity of light is approximately 186,000 miles per second.

⁷Jung C. G. (1974) *Psychology and Alchemy*. Collected Works Vol. 12, Princeton University Press, NJ, p. 245.

⁸Bacon, *op. cit.*

⁹Wald et al., *op. cit.*

¹⁰Calvin Melvin (1975) Chemical evolution *American Scientist* 62(2):169-177.

¹¹Cleary C. (1980) Evolution: a riemannian approach to biology, *Fusion* 3(6):48-59; Bonner J. (1980) and Cleary C. (1980) Riemann vs. darwin: Evolution not random (a rebuttal and reply) *Fusion* 3(6):6-7 & 8-9.

~ Spanish ~
Summer RCU Courses

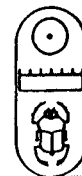
This year our Spanish courses will be held following the English R. C. U. session and the International Convention. The dates are Aug. 3-21, 1981. The courses are as follows:

**First Week: La Sabiduria Eterna
Dr. Jesus A. Ortega
Parapsicologia
Dr. Patricio Bermudez**

**Second Week: La Psicologia de la Creacion Mental
Prof. Luis F. Solares**

**Third Week: Salud Fisica y Mental
Dr. Soils Camara
Del Cosmico al Hombre
Prof. Pedro Morales**

To receive an application, course tuition charge, and descriptions, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U. S. A.



Labor's Lovely Face



"HELLO DAD," I said as I looked down at his mudstained boots. He had scraped them on the mat outside the door, but in the way of farmers, the boots retained the marks of his work. He washed his hands and face at the kitchen sink, splashing water on his soiled jeans and blue cotton shirt, which were spattered with the dirt of his labor. He's never clean, I thought, even though Mother uses the tub and washboard every day.

I went away in my immaculate wool skirt, white middie with a navy bow at the throat, climbed into my Model T and drove fourteen miles to high school. Why did he have to continue this lousy farming, getting up at 4:00 A.M. to feed and harness the plow horses in the fall? Why, indeed? The year brought endless milking of cows, along with dust, flies, sweaty men by the droves during harvesting and hay baling. I'm sick of it all, my sixteen-year-old mind thought, glad to arrive at school with its polished floors, clean classrooms, and disciplined teachers.

How unobservant I was! Communities depend on farmers for food, business, progress, responsibilities. The same is true of any job. Although college educated, my father turned to the soil for expediency.

White collar work was hard for Dad to come by because his education was in French, but he still had a family to support. He chose farming, working at first as a laborer, then as a renter of land, and finally as owner of his own farm. Dad learned as he went along. Not only did he support us, but he learned to love the land. In his small way he contributed to the development and progress of an industry that saw a change from horse to tractor. It thrilled him to be one of the first to convert.

Looking back today, I wonder how many of our college-trained youth have had to face similar changes of vocation.

I recently shopped at a supermarket where a student whom I had taught in junior college checked my groceries. "What are you doing here?" I asked in astonishment. He had been an "A" student. "Did you quit?"

"No. I finished an M.A. and had a high school position in the Midwest. I loved the teaching, but the rough storms and snow got to my wife and me. We decided to move back to our native California and take our chances."

We have only to review the decreasing birth rate, the closing of schools for lack of enrollment, and the inevitable competition of low-salaried recent graduates to understand why my former student took a job as cashier. He continued to apply for a teaching position and eventually succeeded in obtaining a job teaching in night school. But the pay was insufficient to keep his family in comfort.

"I've learned to adjust," he said, "and mostly I meet a lot of pleasant people here. After all, I chose teaching because I like people." The last time I saw him he was still a cashier, dressed in his simple uniform.

The matter of dirt is another thing.

One summer day I was riding in mountain country with two friends. Fresh green grass, the smell of pine, and a clear blue sky made our ride enjoyable. Rounding a turn in the road, we came upon a tar-stained and grease-smearing crew of working men patching the damages of a recent rain. Our driver looked down at the laborers. "What dirty men!" Ann exclaimed, wrinkling her nose. Jody replied, "If it weren't for those dirty men,

you wouldn't be riding so well on this nice paved highway." I said nothing, but I remembered my father and wondered how many of these "dirty men" were college graduates working this job either to support a family or to enjoy the clean air, free of city smog. Inwardly I thought, the dirt and the air are cleaner.

That kind of dirt comes from the soil. Like others I had learned to love the earth. My brother and I know many farmers. One of them, Mike, a bomber pilot, had been trapped in a vicious bout of fighting in World War II. Reviewing his experiences, he told us, "Facing death I prayed and I promised if ever I saw home again, I'd kneel and kiss the land." He did. A graduate engineer, he remained on the family ranch to grow alfalfa and to milk cows. He became an accomplished agronomist.

Mike's experience reminded me of Lazarus as described in *I, Judas*, by Janet Taylor Caldwell and Jess Stearns: "Lazarus is a good man for he knows that the laborer is worthy of his hire, and he allows his hirelings to share with him the profits that ensue from the sweat of their brows. He is an example for others, and he will one day find an easy road to heaven on the arms of the many he has helped."

Mr. Finney, my brother's eighth grade teacher, exerted as great an influence on

my brother's life. In the classroom Mr. Finney taught, "An honest peanut vendor has dignity in his lowly labor." To this day I have never known my brother to belittle or discredit any man, no matter how dirty his clothes. He's known many laborers, road men, hay balers, cow hands, construction men, garbage men.

Some years ago in San Jose, California, a colorful garbage collector held a unique job. Employed by the city, Jake walked the streets pushing a brown garbage can mounted on wheels. Hanging on its side was a dust pan and a small broom. He picked up the trash and kept the streets and sidewalks clean. Jake dressed in blue jeans and a blue shirt, and always wore a colorful flower cocked jauntily on his hat. Lean, friendly, and smiling, he talked with anyone who chose to converse with him. Jake added color to life. Unfortunately, the tradition was not continued.

One of the greatest compliments I ever received occurred when I retired from teaching. The custodian who serviced our department kissed me good-bye. I felt honored.

From a 16-year-old who disliked dirt, I feel that I have now succeeded in learning one of life's greatest lessons: honest labor does indeed bear a lovely face.

—Laurine Seguin

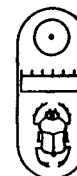
ROSICRUCIAN CONCLAVES

PENNSYLVANIA, ALLENTOWN—Middle Atlantic Regional Conclave—May 1-3, Masonic Temple Building, 1524 Linden Street, Allentown. Grand Lodge will be represented by Frater Harry Kellem, Grand Chaplain, AMORC. For more information, please contact Ms. Joan Campagna, c/o Allentown Chapter, AMORC, P.O. Box 1394, Allentown, PA 18105.

FLORIDA, ORLANDO—Southeastern Regional Conclave—May 14-16, Hilton Inn Florida Center, Orlando. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Mr. James Edwards, Conclave Secretary, 5196 41st Street, S., St. Petersburg, FL 33711.

PENNSYLVANIA, CORAOPOLIS—Penn-Ohio Regional Conclave—May 15-17, Holiday Inn-Airport, 1406 Beers School Road, Coraopolis. Grand Lodge will be represented by Frater Edward Fisher, Grand Treasurer of AMORC. For more information, please contact Miss Diana Galuska, Conclave Secretary, R.D. #2, Box 285, Irwin, PA 15642.

CANADA, ALBERTA, CALGARY—Alberta Regional Conclave—May 23-24, Odd-fellows Hall, 421 - 12 Street, N.W., Calgary. Grand Lodge will be represented by Frater Burnam Schaa, Supreme Treasurer of AMORC. For more information, please contact Secretary, Calgary Chapter, AMORC, P.O. Box 1642, Calgary, Alberta, Canada, T2P 2L7.



Realizing Actual Religion

by George E. Meeker, Jr., F. R. C.

HAS SOMEONE ever approached you and asked if you are religious? Or has someone ever inquired: What is your religion? I have been asked these questions and it perplexes me when I try to answer them.

Possibly one of the most difficult questions for the Rosicrucian student to answer is: What is religion, how can it be defined in terms that we may easily understand, and yet which retain a universality of meaning? Each culture, each society, yes, virtually each individual, has his own concept of religion. To some, this concept of religion may take the form of rites or practices. To others, it may take the form of thoughts, as in certain forms of yoga. But the Rosicrucian student will come to understand religion in a way that is vastly different from those of the uninitiated.

If you ask the uninitiated what religion is, they will immediately try to put personal values, personal morals, and personal codes of ethics into some orderly fashion. For example, ask a person with a Christian background to define religion and he will tell you that it is a belief—first, in God, and second, that the Master Jesus was God's son and man's savior. Ask a Jew to define religion and he will probably answer that religion is first, a belief in Yahweh; second, that Yahweh has made a covenant with his people that must not be broken, ignored, or forgotten. If we each think a little, we shall recall other cultural concepts of religion. The Buddhist, the Muslim, the Aztec, the Roman and Greek—all have attempted to define their concept of religion. But,

generally speaking, these are personal concepts of religion and therefore not universally understood.

There must be a more basic and universal meaning in religion than the individual idea of each person. Perhaps restating an old law and its meaning would help. "All that man *is* is infinite. All that man *has* is finite." Or, further, "All that man *is* is spiritual, infinite, and cosmic. All that man *has* is material, objective, and finite." Man has a body of earthly elements, but man is both matter and soul; of man there are two parts—earthly and cosmic.

On the surface, man tries to define religion in an earthly manner, or, as I have been saying, by defining religion in terms of his own beliefs and prejudices. But what of the universal definition of religion? Is it possible to define an infinite concept with finite terminology?

Perhaps the key to a universal definition of religion would be to combine the dictionary definition of religion with the mystical explanation of harmony and consciousness that we Rosicrucian students study.

The Cosmic View

Classically, religion is defined as service and worship; commitment or devotion; a personal set or institutionalized system of attitudes, beliefs, and practices; a cause, principle, or system of beliefs held to with ardor and faith. Here again the definition is of religion and of man in his earthly, finite personal beliefs that he has been taught from childhood. But the Rosicrucian student would add the cosmic side of religion to this personal earthly definition, thus inviting a universal meaning of religion.

Let us review the subjects of consciousness and harmony for a moment. Perhaps we shall begin to see how religion comes into being and how each being reacts to religion as individually and differently as we each manifest.

We have learned from our studies that what is above must also be below; and that for each negative there must be an equal and opposite positive. Therefore, a macrocosmic realization of consciousness, such as man can have, must have an equal realization of consciousness in the microcosm. Does this mean that micro-

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cosmic entities should also fit into our definition of religion? If we were to answer this without understanding what realization of consciousness is, it would sound rather silly to say that an atom is religious, or possesses religion. Or would it? In the macrocosm, consciousness is a harmonious vibration of the *vital life force* which infuses every living being.

We know this vibrating vital life force infuses man. We know it infuses everything that we consider to live. But does the vital life force also infuse everything microcosmic as well? If it does, would a rock, or even a cup of water be religious? It *would* appear ridiculous to say that a rock is religious. But both men and rocks are material manifestations, or expressions, of the Cosmic. Rocks and water, however, do not contain that vital life force that all living things possess. Therefore, vital life force, or the word "alive," appears to have some bearing on this definition of religion as well as the basic dictionary definition.

Harmony

Perhaps at this point it would be appropriate to discuss *harmony*, and see whether it helps us to understand more clearly. Harmony, a congruent arrangement of vibratory energy, implies that there is energy vibrating at differing frequencies, combining concordantly into one, such as an interweaving of different accounts into a single narrative. This particular combination of harmonious vibrations then comes into reality as a material expression. Here we have atoms, electrons—all forms of material expression. As the frequency rate increases, a pulsation, or a patterned differing of intensity, develops in the rate of frequencies. With this pulsation of harmonic frequencies a vital life force develops, thus producing life in all material expressions of the spectrum of pulsating, harmonious energy. As this pulsating frequency rises or increases, a progressive consciousness develops—a progressive awareness of the state of being, characterized by sensation, emotion, volition, and lastly, thought. This thought, or developed intention or plan, then becomes realized, brought into concrete existence, through the material expression.

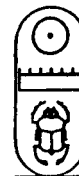
Existence, or reality, can then be said to have a concrete intention, or thought,



and thus a conscious realization of being. Both the very thought and existence of being have intention or purpose. The *reaction* to this thought or realization of the existence of being can be called religion.

At what point in this harmonious, pulsating blend of energy does reality, or this reaction to existence, begin? Does religion begin with reality, existence, or thought? It begins with the material expression reflecting on itself and its harmonium with the total pattern of the Cosmic and its expressions. Man or any other expression of the Cosmic has religion if it reflects upon its being and *realizes* that act of being, whether symbolically, as in a ritual, or in thought, as in meditation. And, since all that man has is finite, religion in man (humanistic religion) then becomes finite, earthly, and personal, not infinite or universal. But the essence and source of religion is infinite.

Thus, there are really two concepts or definitions of religion: one in which man expresses symbolically or meditatively his existence, and one which the Cosmic expresses through material expressions

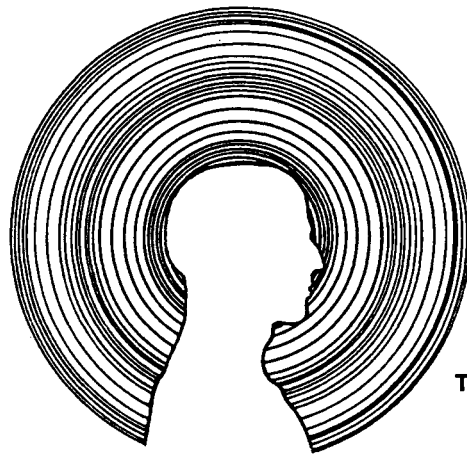


such as man. Accordingly, if out of ignorance, someone asks you if you are religious, or worse yet, asks you to what religion you adhere, you can immediately reply that you are truly religious because you are what you are, thoughtful of your existence in this material manifestation. To label the religion to which you adhere would bring the infinite, divine, cosmic, universal meaning of religion into earthly,

finite, personal values, morals, and codes of ethics, and lastly, personal prejudices, millenia old. Think twice about answering the question of what religion you embrace, because if you answer it, you have failed to understand religion's true meaning—the act of reflecting upon one's own being, whether it be in a church, or a synagogue, in meditation, prayer, or just in living. △

When the human race reaches the level of evolvment where it truly understands the meaning of love, compassion, and brotherhood, then the salvation of mankind will have come to pass.

—George Petavine, F. R. C.



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

Witnesses of the Soul

IN THE LIVES of men and women, the outer selves, in their moments of inspired thought and action, are witnesses of the soul. The eyes may be windows through which we may glimpse, at times, a picture of the self within, and the lips may be ambassadors of the subconscious self speaking golden words of wisdom when the impulse is stronger than the flesh; but in the thoughts and actions of the outer self, the individual may discover the truest witnesses bearing the most dependable testimony regarding the soul and its evolution.

Man is prone to look backward and in retrospection discover halos and glories, victories and palms that strengthen his vanity. In turning our vision forward, however, in contemplation of the vast future that lies before us, and scanning the distant horizon for some sign to indicate what may be the ultimate in the evolution of man, each of us finds little, indeed, to support our vanities or our glorified positions.

One of our writers in the *Rosicrucian Digest* once beautifully expressed the true position of man in his relationship to the things of the world. He has called man, *glorified dust*. In the ultimate analysis, all there is of the worldly man is that which has ascended from the earthly elements, while within this body of dust there is that which has descended from the sublime heights of God's kingdom. When the physical self attempts, in its vanity, to glorify its existence, it can rise no higher than the ascendancy of its own elements and is never more than glorified dust. It is only when this outer self bears witness to the goodness and the



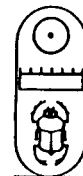
greatness of the inner self that the real self is given any reason or opportunity to be glorified justly and truly.

The Evolution of Man

In the beginning man was made of the dust of the earth and all of the centuries and cycles of time have not modified the very earthly nature of man's physical existence. Time has afforded opportunity for personal effort to square the corners and round off the rough edges of man's physical body and worldly nature, but the changes thus made are so slight and so difficult to discern in the great scheme of evolution that man may still look upon himself as being in the early stages of the most elementary form of evolution. Whatever mastership he attains is but a fraction of a degree of the mastership that is possible eventually. Whatever perfection he may demonstrate now in his worldly nature is but a very mild modification of his primitive qualities. Man does not know yet what he is to be and cannot conceive of the greater possibilities that lie before him.

Lord Bulwer-Lytton, the eminent Rosicrucian, once wrote, "The easiest person to deceive is one's own self." Man has deceived himself into believing that he is a god in the universe and most certainly a god of the earth.

(continued overleaf)



Pride and Glory

In a review of his past evolution he finds glory in the thought that he has reached a high degree of perfection and almost the ultimate in the scheme of evolution. He looks with pride and self-satisfaction upon his attainments, his achievements and accomplishments. He is quite satisfied with his abilities and with the great power of his mind. He will frankly admit only a few weaknesses and occasional errors. He looks across the seas at those who are in truth but a slight degree beneath him in evolution and imagines that there are vast and extensive canyons and a great abyss lying between them and himself. He visualizes his children as requiring only the development of a few points of perfection to make them just a little greater than himself, and, therefore, the ultimate representation of God's living image. In such viewpoints man reveals the inner self as still greatly unevolved and thus bears witness to his soul's sad plight.

We are reminded also of the truth expressed by Lowell in the words, "What man calls treasure and the gods call dross." Man is far more dross than refined. He is more dominated by the primitive, uncultured animal instincts than by the higher and sublime inspirations that crave for expression in his soul. The inner self as a representative of God and the living image of his Creator is ever seeking to carry the outer self onward to greater heights and there is ever the struggle within and without. Walt Whitman expressed this idea in his *Song of the Universal* wherein he says:

*In this broad earth of ours,
Amid the measureless grossness and
the slag,
Inclosed and safe within its central
heart,
Nestles the seed perfection.*

In the soul of man there is all that man requires to become the living image of God and the perfect being which God intended man to be. But no prisoner was ever enclosed in any of the dungeons of the days of the Inquisition nor secluded in any white tower equal to the imprisonment that is forced upon the soul of man through the ignorance and vanity of the outer self. Intuition and inspiration, the subtle urges and voice of the inner self,

are suppressed, denied, and silenced. The falsely educated and unreal reasoning of the outer self is given a position of prowess and power that is unwarranted and undeserved.

Only when the outer self is made the servant, or the pupil of the teacher and master within can evolution really begin and progress on the Path actually be made. It is only through training the outer self to realize and comprehend its true position in the universe and its true relationship to the soul within that it can present itself as a truthful witness. It is for this reason that those who comprehend and understand rightly seek greater illumination and guidance in the unfolding of the inner self and the training of the outer self. In this wise man becomes a living soul and advanced on the Path toward perfection.

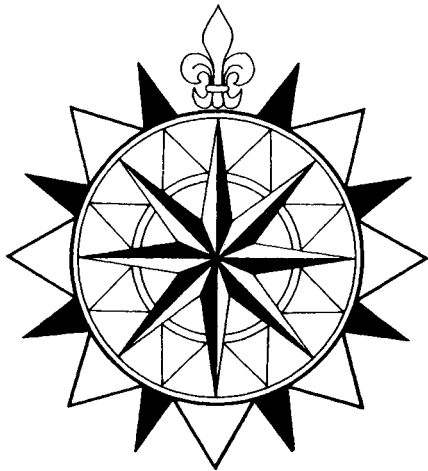
A Universal Brotherhood

In this great work many are united and they constitute a universal brotherhood, unlimited by the physical and material restrictions of life and united by the divine essence in the fatherhood of God that makes all beings equal except for their weaknesses and their undeveloped and unevolved qualities. Men can, therefore, more easily distinguish themselves by their weaknesses than by their greatness. And in this they should find no cause for vanity and no worldly glory.

It is only as we approach the heights of the mountaintop that we realize our smallness in the universe and with this realization comes the nearest approach to greatness that man will ever find, for to the same degree as his physical existence becomes dethroned in its false position of aggrandizement, the inner self expands and becomes truly attuned with the real oversoul which is as great and as extensive as the universe itself.

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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Rose-Croix University Travels the U.S.

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NOW, in addition to R.C.U. in San Jose, you can attend R.C.U. classes at two other locations in the United States.

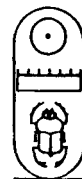
In 1980 we initiated R.C.U. in Loretto, Pennsylvania, and called it *R.C.U. East*. We are presently investigating several additional areas in the United States and have reserved the charming Sheraton History Village in Athens, Georgia, as our newest location. This beautiful park-like facility offers the unique combination of modern classrooms and excellent accommodations, along with nearby points of historical interest. It is now available for our use so that Rosicrucians in the Southeast can be immersed in mystical and metaphysical advancement at a convenient distance from home. The courses being offered this year for R.C.U. Southeast are:

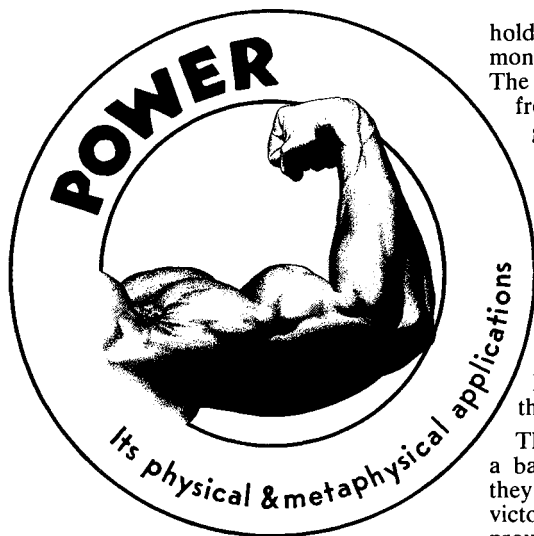
First Week: Aug. 3-7, *Kabala*

Second Week: Aug. 10-14, *Color and Everyday Living*

Either one or both courses may be attended. For course descriptions, fee schedules, and accommodation information, write to the Dean, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.

For information on the R.C.U. East program for 1981, see the February 1981 issue of the *Rosicrucian Digest*; and for information on our regular Summer Program in San Jose, see the January 1981 issue. Information on these programs may also be obtained from the above address.





OF ALL THE trends we find in human life today the love of power seems to be the most important. Most of the energy and resources of modern nations is spent in gaining and enjoying more and more power. Any nation that tries to challenge the power of another must be subdued and conquered, by one means or another! So, the build-up of power forms the basis of nations today. Can we not say, then, that nations are built on power-consciousness?

All the mechanisms of modern national life exist because power is behind them. Various types of machines, commercial aircraft, satellites, outerspacecraft, powerful bombers, many types of modern weapons, battle-ships, submarines, and all such mechanisms, exist (and are being multiplied) because of the power that is at man's disposal.

Aside from nations, we all enjoy having power in our life. Mechanical power brings us such comforts as electric lights, fans, refrigerators, air-conditioners, radios, television, and many office and household machines and gadgets that make life easier for us. The possession of these has become a symbol of success in life.

It is not only mechanical power that people want. They want other powers also. The student wants to gain power by hard study, so that he may pass his examinations successfully. The house-

holder wants power (in the form of money) in order to provide for his family. The scholar wants the power that comes from developing the intellect. And, generally, we all would like to have the power that comes from education and travel. Anything that expands our minds makes us feel more powerful. We feel less cramped. If we possess power we feel strong and secure.

We talk a lot about power, and we know something about how power is generated. But, do we ever wonder *what power really is*? In one of our ancient Upanishads there is a story about this:

The gods and the demons once fought a battle. The gods were victorious and they were very happy over their glorious victory. They felt very puffed up and proud of their power. Just at that time a stranger happened to come that way. The gods did not know who the stranger was. They asked Agni, "Go and find out who it is."

Agni went up to the stranger, but before he could say a word the stranger asked him, "Who are you?" "I am the famous Agni," replied the god.

"What power do you have that you are called famous?" asked the stranger. Agni quickly replied, "Why, I can burn whatever there is on earth!"

"Very good," said the stranger. He then put a little piece of straw in front of Agni and said, "Burn this." Agni tried with all his might, but he could do nothing. The great god of fire, Agni, could not burn that tiny piece of straw!

Agni felt very embarrassed. He went back to the other gods and reported what had happened. They turned to Vayu and said, "Vayu, you go and find out who this stranger is." Vayu approached the unknown man, who quickly asked him, "Who are you?" Now, Vayu was the god of air, and he replied with great dignity, "I am the famous Vayu!"

"What power do you have?" the stranger asked him. "I can lift up everything there is on earth!" said Vayu proudly.

"Very well," said the stranger, "then lift this up." He put the little piece of straw in front of Vayu. Vayu tried and tried, he puffed and puffed, but the

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famous god of air could not lift up that little piece of straw! He felt angry and went back to the other gods. "This is very strange," he replied. "My power is gone! And I could not find out who that stranger is."

The gods became excited. They had sent two of their greatest colleagues, but neither of them could find out who the stranger was. Not only that, in his presence they seemed to have no power at all! They then turned to Indra, the chief of the gods, and requested him to go.

Indra went up to the stranger, but he at once disappeared into thin air. Then, suddenly, in the sky Indra saw a woman of great beauty, described as an "adorable spirit." Indra asked her, "Who is this stranger who has taken away all our Power? We are gods, and we do not like being treated like this! Can you tell me who he is?"

The adorable spirit replied, "Oh, you want to know who *he* is? First let me ask you a question. You gods won the battle with the demons and are full of pride because of your power. But, *whose* power did you use?"

"Whose power!" exclaimed Indra. "Why, we used our *own* power!" The adorable spirit asked, "But what is the source of your power?" Indra did not reply.

Brahman

"If you do not know, I shall tell you," she said. "That stranger is the source of all your power! And who is he? He is *Brahman*, he is God. It is only by his power that you were successful in the battle with the demons. He gives you all your power. Did you not see that the gods could do nothing to a little piece of straw in his presence? Without the power of *Brahman* the gods are nothing at all. *Brahman* came in the form of that stranger to teach the gods a lesson." The adorable spirit then disappeared.

When we think that we, ourselves, are powerful we are like those gods who felt proud of their power, but did not know where it came from. We have to learn that the course of all the power in the world—physical, mechanical, mental and spiritual—is one great Power. And that is the power of *Brahman*, or God.

The Power Behind All Powers

Without that power everything would be dead. Take away that power behind the greatest and most complex machine, and it is lifeless and useless. The marvel of modern machines, the computer, without the power of electricity flowing into it, would be a silent structure of metal, buttons, knobs and gadgets.

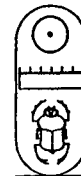
Strangely enough, we forget the Power that is behind all the powers in the world. We are busy admiring powerful machines and people, but we fail to discover the source of their power. We are fascinated only by personalities, and we almost worship machines!

A funny story has been told about some scientists who are "worshippers" of machines. They had built what they thought was a super-computer. They thought it would be a master-brain that would solve all the riddles in the world. The scientists fed the first question into their precious computer. It was a vital question and they waited hopefully for the answer.

"How did the world begin?" was the question. Wheels turned round and round, lights blinked on and off, and finally the wonder machine replied "Consult the Vedas."

If computers have to refer us back to the scriptures, are they things to be "worshipped"? And, the question may be asked, "Can machines, made by man, go beyond the knowledge possessed by man himself?" Can they go further than the limitation of man's own knowledge? Of course, the answer would be, no. Man may build any number of machines, but the information that they produce cannot be greater than what the human mind itself is capable of developing. The power behind man is as great as, if not greater than, the power behind all machines. Man is nearer to the source of all Power than machines are. Yet, even man is not powerful by himself.

When the life-energy operating in a human being leaves it, at the death of the body, the body can no longer show any power. Why? Because it, itself, never had any power! It was an "instrument" for the expression of God's power. The body, when alive, is like a machine with a tremendous power flowing through it. That makes it seem to be alive. We become attached to the individual body be-



cause we think it is powerful. But without God's power behind it, it is like a silent machine.

We should try to think of the Source of all power as not being separated from the things it works through. Power works behind every kind of life. The butterfly, the elephant, birds, plants, fish—and we ourselves—all live, think, and act because

that Source of power is behind all. Without it, we all are nothing but some particles of matter. But the truth is, *we are It.*

This is for meditation.

—PRAHLADA

Courtesy, *The Vedanta Kesari*, Sri Ramakrishna Math, Madras

How can we ask the right question if we don't know what we don't know?

—Barbara Schild, F. R. C.

Take Advantage of this Benefit!

If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
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For a visit, it is only necessary that you present your active membership credentials.

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The Dog of Legend

by Dean Lipton



SOME YEARS AGO, as Sputnik with its single canine inhabitant whirled in space, one more legend was added to the thousands concerning dogs since the first wolf-dog crawled out of the dark forest to crouch at the bare feet of primitive man.

To most people, cats have always been a symbol of the mysterious and unknown, but the dog has been the warm and selfless friend and companion of man. The truth is that to entire races of men, from ancient times to the present, the dog has been regarded with awe. Men have never quite made up their minds whether to fear or revere him.

Not long after their exodus from Egypt, the Jews condemned dogs as unclean animals. This can be explained as a revulsion against things Egyptian, for dogs were deified there as gods and doubtless the Israelites felt that this form of idolatry should be denounced.

On the other hand, the popular old Biblical name, Caleb, means "dog" and signified faithfulness—certainly, not a quality or trait of contempt. Further, while other races regarded as a bad omen the barking of a dog at night, the early Jews considered it a good sign, saying, "Dwell not in a town where no barking dog is heard."

The dog is the only animal that man did not put into easily identifiable categories of "good" or "bad." However, a white dog did come to symbolize a benign influence, and a black one was regarded as an instrument of evil. In the Middle Ages, people went so far as to say that when Satan visited earth he took the form of a coal black hound with eyes of burning fire. The dog, then, according to legend, is both the bringer of life and the omen of death.

From the steppes of Russia to the pastures of Germany, Belgium, and France, farmers even today believe that the spirit of a dog lives in the fields of ripening crops. This dog makes the corn ripple and the rye wave as he runs and jumps and plays in the fields. He is basically a good-natured animal unless stepped on, and then he is likely to bite.

If a worker becomes ill while working in the harvest fields, German and French farmers are inclined to believe that he has stumbled over the dog and been punished for it. Each year, the "dog of the harvest" dies, to be reborn at harvest time the following year: The last stroke of the scythe kills him, and from Austria comes the saying of the reapers as they near the end of their work, "We are going to kill the dog."

Friend and Protector

To many, the dog is a friend and protector, and legends the world over connect him with the miracle of creation. The Hindus believe that after the first man and woman were created herds of wild horses from the mountains chased them over the plains, trying to trample them to death. At this point, a huge dog sprang from the heavens and so frightened the horses that they sped back to the mountains.

According to the wise men of a tribe of savages on the coast of New Guinea, the dog was not only the protector of the first man and woman but was responsible for their creation as well. In the earliest days, earth was peopled only by spirits, and among them lived a dog. The dog was lonely for the companionship of man although, at this time, he did not sense the reason for his loneliness. One day, while wandering on the beach,



he caught a strange scent and began to dig wildly in the dirt at his feet. He dug all day and far into the night until, finally, there emerged the heads of a man and a woman.

Dogs and the Flood

Curiously enough, the early Jews were not the only ones who believed that the world was once engulfed by water, for this idea is found among people as far apart as the American Indians and the Dyaks of Borneo. A host of dog legends concern the flood.

The Cherokees give credit to the dog for saving the human race from drowning. Long ago, they say, except for one small mound of land, the whole world was submerged beneath water. On this mound lived the sole surviving family and their dog. For years, the water remained stationary; and because of this, the man was lulled into a false sense of security. He thought he was safe, but the dog knew better.

Each day, the dog would go to the edge of the water and let forth an anguished howl. Finally, the man told the dog to be quiet. Then a miracle happened. The dog spoke to him. He warned the man that soon the water would rise over the little remaining earth. If he wanted to save himself and his family, he must build a boat and take provisions enough for a long voyage until the water receded. This, according to the Cherokees, is how man escaped the flood.

The natives of Borneo claim that the dog not only saved man—in this instance, woman—from the flood but also invented fire. The flood had covered every part of the world except a high mountain. Every man and animal had been drowned except for a woman who had managed to reach the peak with her dog. As they cowered together, cold and miserable, the dog noticed that a jungle

vine brushing against a piece of wood produced a spark. He pointed this out to the woman, who immediately rubbed the vine and the wood together and was able to start a fire.

In spite of the fact that dogs seem to have been earthbound until Sputnik, the legends of many people filled the heavens with them. The Chinese believed in a demon they called the "heavenly dog"—a celestial beast with few, if any, desirable qualities. In the sky, he looked like a burning star; but often he would grow restless, descend to earth, and take the form of a large red dog. The Chinese believed he would devour their babies, steal the livers of man, and, if there were a war, defeat entire armies all by himself.

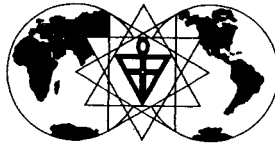
American Indians and Eskimos from Greenland to Peru shared a belief in the relationship of dogs and the moon. In the sky, they said, lived a huge dog named Sama, who with a pack of other dogs chased the moon. When the moon turned red, it was because the dogs had caught up with it. The redness was the blood from its wounds.

The Indians of Peru explained the eclipse of the moon by saying that it was due to a large dog's swallowing the moon. They believed that the only way to save the moon was to beat the dogs on earth until they howled and cried. When the big dogs in the sky would hear his smaller brothers and sisters crying, he would let the moon go.

Legends and old wives' tales have always associated dogs with death. The messengers of the god of death, according to some, were two sleek and swift dogs, and the god himself changed into a dog at will.

During the Salem witch trials in early Massachusetts, a magistrate may have had these legends in mind when he sentenced two dogs to be hanged as witches for possessing the evil eye and carrying invisible devils on their backs! △

Rosicrucian Activities



SCOTLAND'S Edinburgh and Glasgow Pronaoi joined efforts to present the first Rosicrucian Humanitarian Award ever in Scotland. The honored recipient is quite remarkable herself—ninety-five-year-old psychologist Mrs. Winifred Rushforth. A pioneer in her field, Mrs. Rushforth conducted group discussions and therapy at a time when, as she said, "Psychology was an unknown word. . . Really, one knew scarcely how to spell it." She began medical missionary work in India in 1908, after completing her education. She later married, and eventually returned to Edinburgh, began psychoanalytical training, and set up practice in 1923. Her many years' experience in group and private therapy is still used, as Mrs. Rushforth conducts one group daily. Her optimism and love of people highlights her life's work.



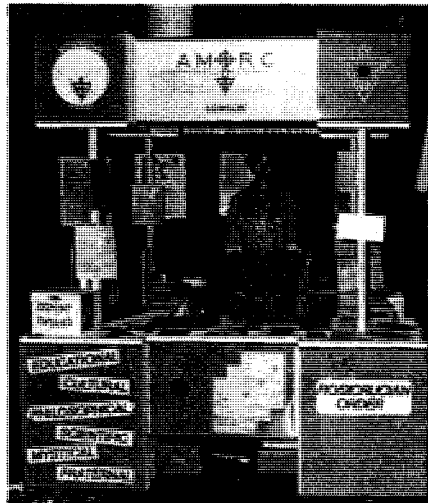
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FRATER Salim C. Saad, former Grand Master of Egypt for several years, passed through transition on Dec. 17, 1980. Frater Saad was an invaluable member and officer of the Order, serving in many capacities. Due to his influence in Egypt, he was of great assistance to the Emperor and AMORC's professional Film Expedition in gaining government help in producing color-and-sound

motion pictures. He was also very helpful to many members of the Order who visited Egypt and who wished to participate in certain ceremonies in places where the public is not generally allowed. During his stay in San Jose, Frater Saad was a great help in connection with the astronomical lectures given in the Rosicrucian Planetarium. May the Cosmic abide with him!

THE Rosicrucian Order was well-publicized recently at a fair in London, Ontario, Canada. Members of London Pronaos manned a booth for ten days and distributed a great amount of AMORC literature: 300 *Rosicrucian Digests*, 160 *Mastery of Life* booklets, and approximately 500 other pamphlets and booklets were passed out to those who showed interest. A continuous slide program featuring Rosicrucian Park and the Egyptian Museum drew the fair-goers' attention. Many also responded to a free drawing that offered paid subscriptions to the *Rosicrucian Digest*. The success of the project is already being felt through an influx of new members who contribute their vitality to the Pronaos as it grows towards becoming a Chapter. Soror Ingrid Hutchinson is pictured with the booth.





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CALIFORNIA GHOST TOWN 

During the last century, thousands of Chinese were brought to the United States to labor in the construction of the first transcontinental railroad in this country. Later, these men worked in gold and silver mines throughout the West. Eventually, they came to set up their private businesses, such as this laundry—one of the few remaining buildings dating from the earlier California gold rush of 1849.

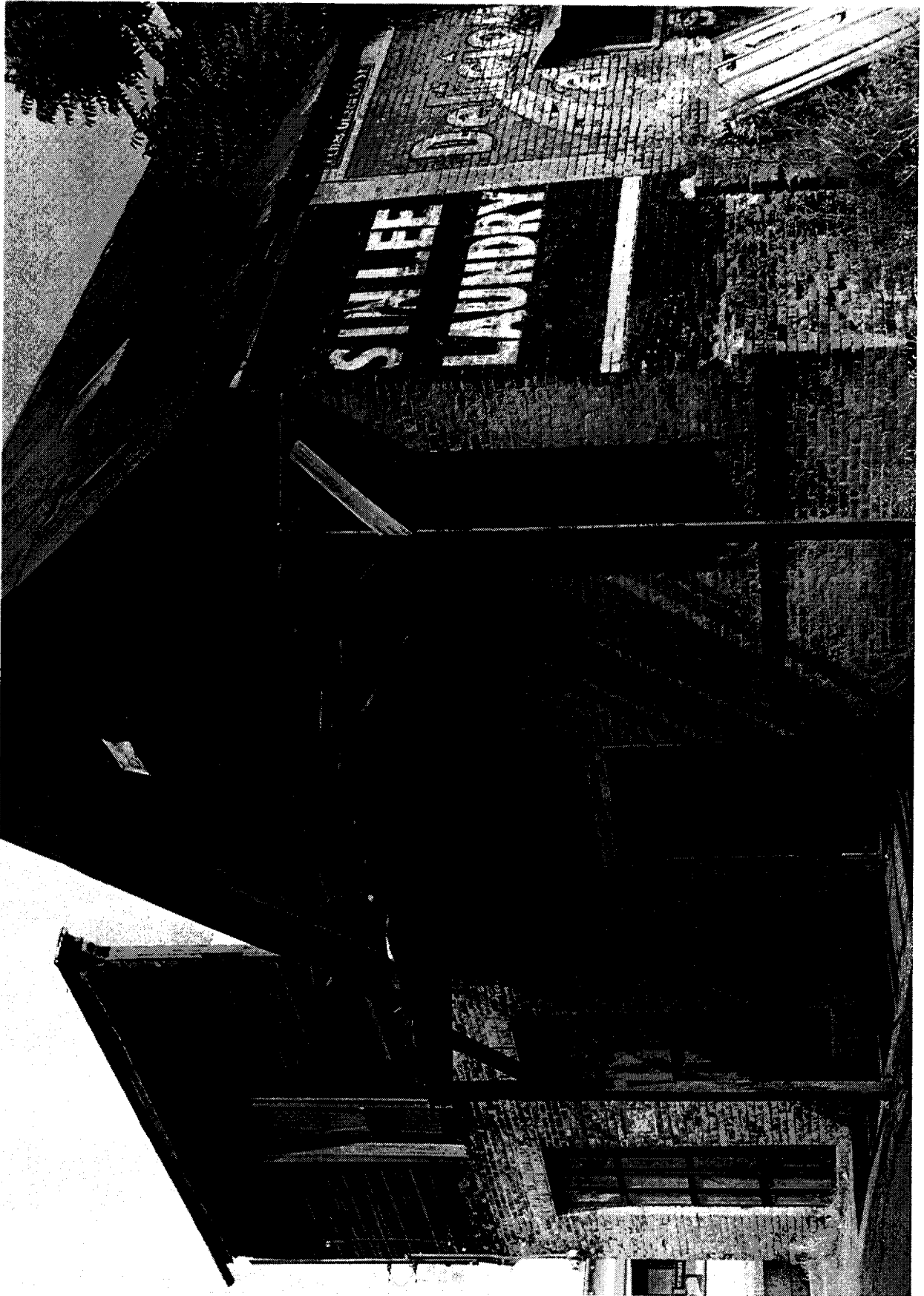
(Photo by AMORC)

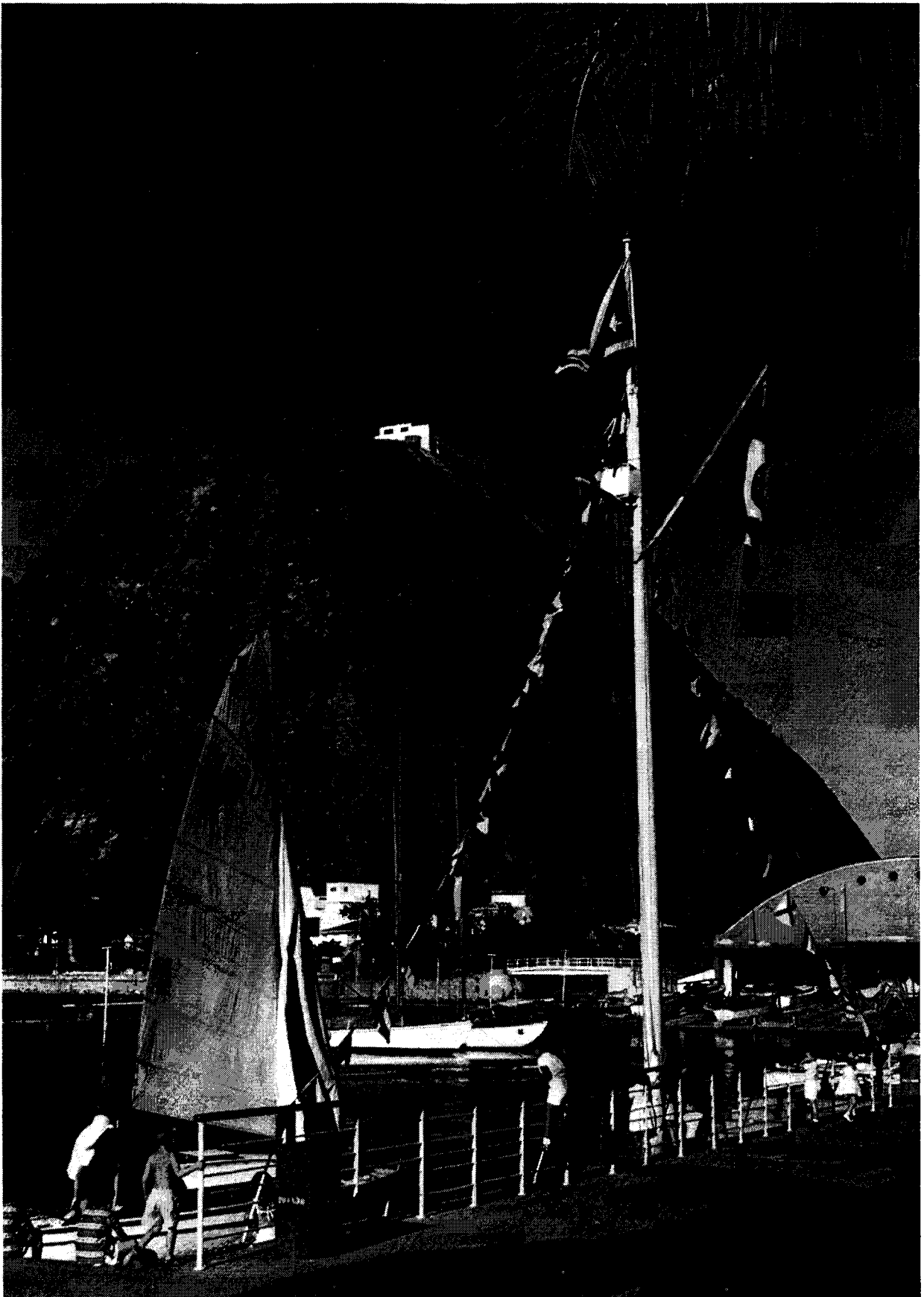
**The
Rosicrucian
Digest
April
1981**

THE SUGAR LOAF OF RIO (overleaf)

This eminent rock jutting out of the famous and beautiful Bay of Guanabara at Rio de Janeiro is known as the *Sugar Loaf*. It is the symbol of Rio, as the Eiffel Tower is of Paris, and the Statue of Liberty of New York City. Cable cars transport tourists to the top of Sugar Loaf for an excellent vista of the bay and Rio's famous Copacabana Beach area.

(Photo by AMORC)





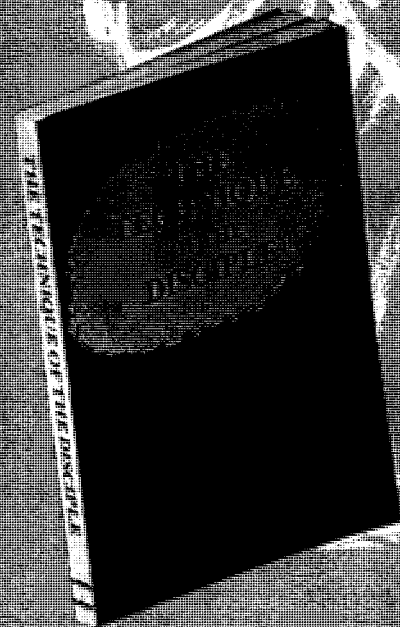
The Path the Masters Trod



A modern description of the ancient, esoteric path to spiritual illumination, trod by the masters and avatars of yore. It has long been said that Christ left, as a great heritage to members of His secret council, a private method for guidance in life. This method has been preserved until today in the occult mystery schools. This method parallels the private instructions of Christ to members of His council. There is a way to the higher life we seek!

The Technique of the Disciple is enlightening, inspiring, and beautifully written. Its author was Raymond Andrea, eminent English writer on mystical subjects. He was also the author of *The Technique of the Master*, which has been splendidly received. This work, *The Technique of the Disciple*, is its companion book.

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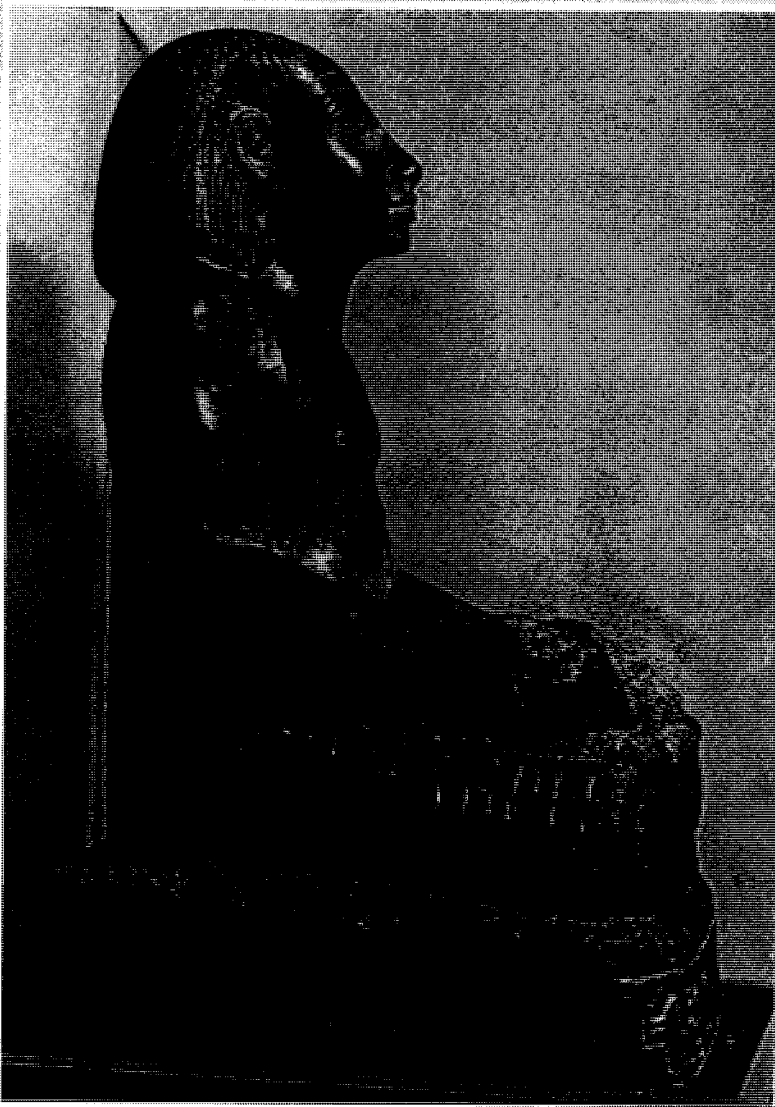
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TREASURES FROM OUR MUSEUM



Royal Scribe

Amun-Em-Isfet, royal scribe and high official of the god Amun, is from the Temple of Karnak. This seated scribe, made of granite and dating from the 19th Dynasty (1230 B.C.), holds a papyrus scroll on his lap. The text faces the scribe so that he can read the inscription throughout eternity. The only other monument of this man can be found in the Cairo Museum.

The scribe was Egypt's most indispensable man. The ancient Egyptians developed three kinds of writing: the demotic script of the people; the hieratic, the writing of the priests; and, the most beautiful of all, the hieroglyphs, the writing of the gods. All of these scripts, however, were written by the scribes. Such individuals were highly respected in Egyptian society. As one ancient Egyptian papyrus dating from approximately 1200 B.C. states: "The Scribes are the Taskmasters of Everyone."

—JP & DF

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Francis Bacon
The Great Renewal

HAVE YOU ever felt deep down inside that you are living in the wrong time—the wrong age? Francis Bacon, eminent English statesman, philosopher, and Rosicrucian, faced this problem throughout much of his life. Born in 1561, the youngest son of Sir Nicholas Bacon, Lord Keeper to Elizabeth I, young Francis grew up in the lively center of the Elizabethan Age. During his life he was knighted and held a series of high government offices under his king, James I. Close to the throne for most of his adult years, he was surrounded by the often wicked court intrigue and political maneuverings of the day. He had access to great power, and yet he felt strangely removed from all this.

Perhaps Francis Bacon is remembered best as a philosopher. To expound his philosophy he planned a great project, a six-volume work to be called the **Great Renewal—Instauratio Magna**. It was to be a compilation of all knowledge, to replace the antiquated educational system of the times. His student days at Cambridge had convinced him that in education there was far too much emphasis on the past—the ideas of Greece and Rome. To educated men of Bacon's day the wonders of Classical Civilization seemed to far outshine anything of their own making. His problem: To somehow force a backward-oriented society into thinking about and planning its own future.

Francis Bacon was helped in solving this problem by a strange sense of time and undaunted faith in man's evolution. Through personal experience he was fully aware of the constricting limitations of his own age, and yet he seemed to be able to "see through time" into some future age where a more favorable society would put his ideas to work.

In an age of unquestioned authority, Bacon clearly saw the value of free inquiry into the processes of nature. In a remark that sums up the very basis of modern science, he wrote: "This is the foundation of all, for we are not to imagine or suppose, but to **discover**, what nature does or may do." Bacon was convinced that man's mind, cleansed of unnecessary prejudices, would open to an expanded awareness—a new, more complete image of the world. This opening mind is definitely a part of man "becoming"—a concept alive with exciting possibilities for the future. Anthropologist Loren Eiseley points out: "Thus Bacon strives to make of man an actively anticipatory, rather than reminiscent or 'present,' creature."

Francis Bacon was initiated into the Rosicrucian Order in England, eventually attaining the high office of Imperator. His work **The New Atlantis** reveals his connection with Rosicrucian work on the Continent. Bacon's encouragement for the development of man's higher nature lives on with us today.—RMT

