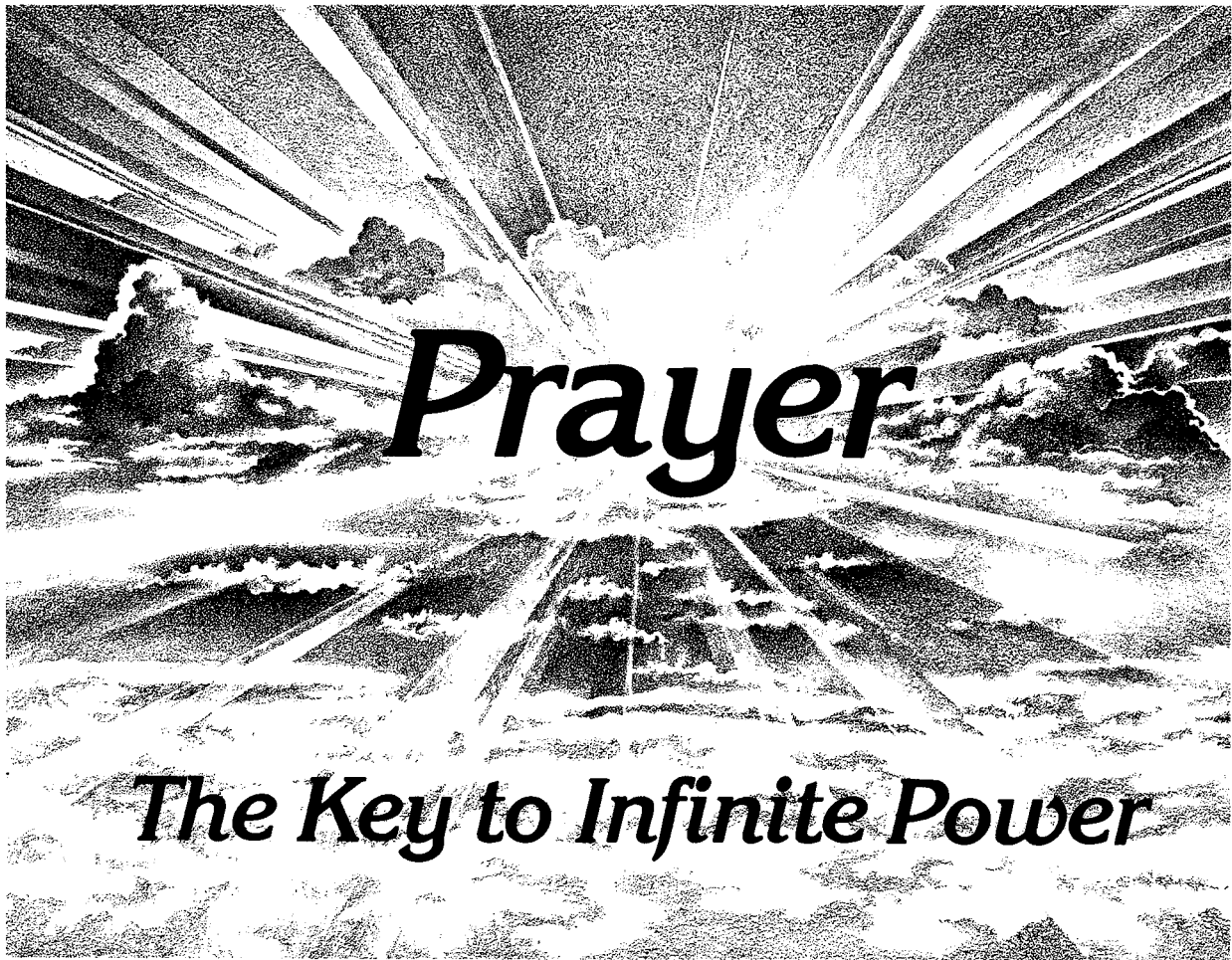


Rosicrucian Digest

November/December 1987 • \$1.50

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A black and white photograph of a snowy winter landscape. The scene is dominated by evergreen trees heavily laden with snow. A path or road winds through the lower portion of the image, also covered in snow. The overall atmosphere is serene and quiet. The text is overlaid on the central part of the image.

*Light
Life and Love*

to our members
and friends
throughout the world

The Staff
Rosicrucian Order, AMORC

Rosicrucian Digest

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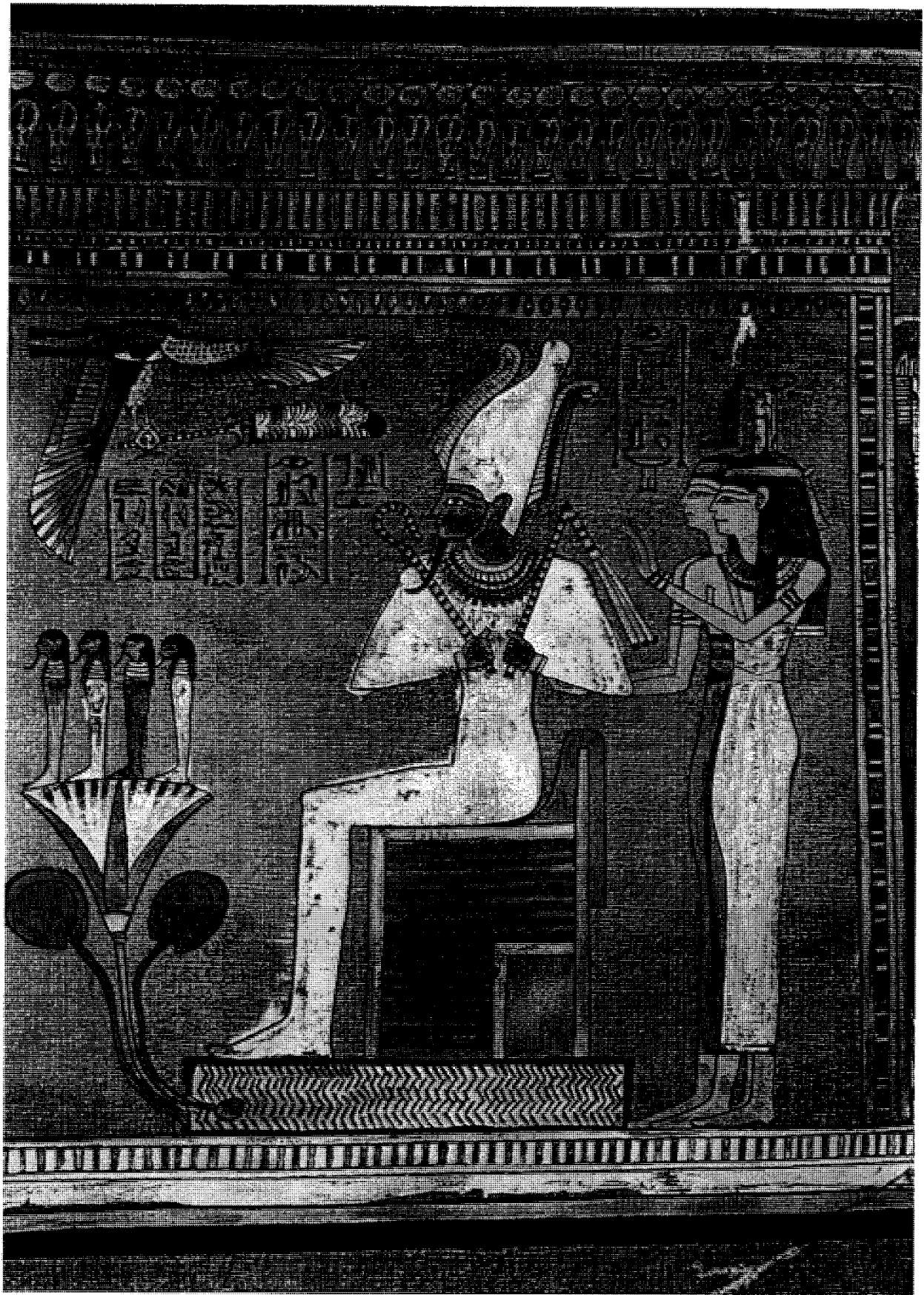
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Symbol of Rebirth ⇨

In this illustration from the Egyptian Book of the Dead, the all-seeing eye of Horus (upper left) watches over powerful Osiris, Isis, and Nefti. Osiris is portrayed as Pharaoh, adorned with the crown of Upper Egypt. From the life-giving Nile rises the beautiful lotus, topped by figures representing the four cardinal directions—all important symbols in the Egyptian cosmology.

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THOUGHT OF THE MONTH

by the Emperor

The Science of Mysticism

TO SPEAK of the science of mysticism may seem like an incongruity. For a long period of time, the two words, *science* and *mysticism*, have been traditionally held to be incompatible. To the nineteenth-century scientist, mysticism was generally a world of illusion and one to be scorned. Many modern scientists likewise do not accept the reality of mysticism. Most mystics, as well, have considered these two subjects—science and mysticism—as realms which are so diverse, so far removed from each other, as to be impossible of reconciliation.

From the rational point of view, no endeavor, no human activity, can remain absolutely free from the influence of science. The general principles of science are actually needed if the individual is to attain success in any field. Contrary to public opinion, science is not the multitude of particulars, the vast technical details, which are ordinarily associated with some phenomenon. Rather, science is the method for understanding the phenomena we experience daily. The scientific method involves the analysis of certain elements of the phenomena of our experience. This method seeks to determine from the phenomena their underlying laws—that which give them existence. Science, then, is the application of reason to experience in place of speculation or sheer conjecture.

If the mystical state is a reality, if it is not a false condition or an illusion, then it must

have a consistency which can be subjected to analysis. Such an examination of the elements of mysticism constitutes its *science*. Even a casual examination of the mystical state discloses that it is not an endowment bestowed upon man. The mystic is not one who has been singled out for a unique experience or to have some especial divine power conferred upon him. Whatever we recognize the achievements of mysticism to be, they are the consequence of one's *personal attainment*. The fundamental basis of the mystical state is the same as that of all other human activities. This fundamental basis consists of the qualities of consciousness and of experience.

Consciousness and Experience

Consciousness is the responsiveness which a living thing exhibits toward itself, toward its own organism, or toward the surroundings in which it exists. We know that life force is an activity. The living organism continually adjusts itself to the requirements of this internal activity. These adjustments of the living organism produce the various sensations of consciousness. The sensations are really, we may say, the reactions of the living thing to all those impulses which act upon it, either from within itself or from outside.

Experience, the other quality forming the basis of the mystical state, is the content of consciousness. It consists of all the sensations which are aroused within the living organism. Experience, then, is the design of our consciousness, the design of its reaction to the impulses it receives. For analogy, and to make this better understood, let us refer to a sheet of blank paper as being consciousness. If we write upon that blank

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Due to the Emperor's very busy travel schedule and numerous administrative duties at present, he has requested that we feature this timely article by former Emperor, Ralph M. Lewis, as this issue's "Thought of the Month."

paper, we may call the marks or characters we make upon it *the sensations*. The pattern or the design of the marks, when taken in their entirety, is what we designate as *experience*.

Not all living things have experience, though they all have consciousness. We refer to man as having experience because he can isolate and evaluate certain sensations in his consciousness. Man is also able to form mental patterns or designs from certain of the impressions in his consciousness. The science of mysticism, therefore, begins with the analysis of particular types of experience. More important, the science of mysticism necessitates the individual's manipulation or the bringing about of a variation of his personal consciousness.

Concentration

The first step in this science of mysticism is an understanding of the function of *concentration*, the most common willful or voluntary application of our consciousness. Concentration is actually the state of attention. It is particularly the focusing of our attention on one particular group or set of vibrations. For analogy, when you focus binoculars, it is for the purpose of adjusting the lens to give distinction to a certain image which you perceive. In concentration we focus consciousness to enable us to be responsive to the impressions of a particular sense—hearing, seeing, tasting, or the like. In doing this, in focusing upon one set of impressions, we generally neglect all other impressions that are being received by our consciousness. Thus we are really attentive, we repeat, to only one set of stimuli. For further analogy, if I were speaking to you and you were concentrating upon the sound of my voice, that would be more dominant in your consciousness than what you might be seeing at the same time.

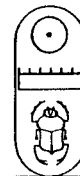
Concentration or the focusing of attention is really a kind of selectivity. You are selecting the particular stimulus which you want to enter your consciousness. Furthermore, you are also selecting the channel, the medium through which you want the vibrations to enter your consciousness—that is, whether you want to hear, see, or feel. Concentration or the focusing of atten-

tion seems to imply that there is a positive or active state on the part of the individual. In fact, concentration is usually said to be a positive state of consciousness. However, such a statement is only partly true. In concentration, we are only *preparing* ourselves to receive certain stimuli. Up to the point of the focusing of our consciousness, whether seeing, hearing, or feeling, we are positive in our active preparation but, eventually, we are passive. We are doing nothing more than receiving—waiting for the impressions to enter our consciousness. It is like preparing to watch television—turning on the set, turning to the right channel, and placing ourselves in a comfortable position for watching the screen. All this is positive, up to the point where we relax and wait for the images to actually appear. Thereafter we are in a *passive state*.

There are times, however, when concentration is an unintentional focusing of our consciousness. A strong stimulus can command our attention without our will. For example, a loud sound, a bright flash of light, a sudden rapid movement of an object, can catch our attention. These intense stimuli attract or draw our consciousness to them, compelling our focus. If someone were to suddenly shoot off a revolver in your room, you would turn instantly and involuntarily in the direction of the report, focusing your consciousness on what you might see or hear in that direction.

When we focus our attention deliberately—that is, when we will ourselves to concentrate—we do so primarily because of certain internal impulses; our interests and desires, our likes and dislikes, impel us to concentrate upon something intentionally. We cannot focus our attention on two things simultaneously, even though it may often seem that we do. We have said that concentration is selection. We select when we concentrate. Therefore, we cannot concentrate on two sets of stimuli at the same time.

However, we can vacillate; that is, we can alternate our attention so rapidly that it is difficult for us to realize that our concentration is not on two things at the same time.



Nevertheless the principal focus is always upon just one set of vibrations. Suppose a light were to be unexpectedly flashed on in your room. You might alternate your consciousness from the light to my voice and it would seem as though it were instantaneous. However, each set of impressions, the light which you saw and my voice to which you were listening, would be dominant and alone in your consciousness at the time you concentrated upon it.

What value has concentration in the attaining of the mystical state? Concentration is limited in usefulness to the objective consciousness, its faculties and certain related functions. Obviously, concentration is highly essential in our everyday life, that is, in our adjustment to our external world. Without concentration, the world of visual images and things felt and heard would be lost to us. The impulses of reality, acting upon our eyes and ears, would not be brought into focus in our consciousness and we would either not realize them at all or only insufficiently. For example, walking along, deep in thought, we may not even be aware of a close friend who is passing by, although our eyes are wide open.

It is necessary again to point out that the mystical state is a condition that is attained within us. It does not consist of conditions or things which we acquire externally from our surroundings. It is not really the focusing of attention so as to hear a sound or perceive a light. Consequently, putting ourselves in a position to become aware of what we think that we should perceive mystically limits us. Many persons believe that they must concentrate upon certain things to assist them mystically; however, in doing so, they are actually limiting themselves by holding their consciousness to certain impressions only.

Concentration can be used only as a preliminary step in the attainment of the mystical state. It does not, as we have said, directly provide any of the elements of the mystical experience. To concentrate upon one set of stimuli continuously, as something seen or heard, is to eventually suppress the objective consciousness. The sense stimulus upon which we continuously concentrate gradually loses its efficacy, its

effect upon our consciousness. The result is that the consciousness is introverted; it is slowly *turned within*. For this reason some Oriental mystics concentrate for a long period of time on a repetitious sound, like the periodic striking of a gong, or upon a single light or flame. The monotony of the stimulus and the exclusion of all other vibrations eventually will dull the responsiveness of that particular sense and aid the individual to enter the subjective state. Such practices of concentration are obviously helpful only in excluding the impulses of the external world, not in producing a mystical experience.

Contemplation

Contemplation is another voluntary use of our consciousness. Like concentration, it is often confused or interchanged with the technique of mysticism. Contemplation is the reflective process of consciousness. It is an act of consciousness *within the mind* rather than a responsiveness to impressions outside the mind. Contemplation is definitely distinguished from the faculty of perceiving. It is not the focusing of our attention on impressions that come to our eyes or other sense organs. When we contemplate, our reflective process of consciousness is very acute and we are aware of nothing else. For analogy, contemplation turns the searchlight of consciousness away from external impressions, away from the outside world, and, introverting it, turns it in on our recollections and reason only.

The advantages of contemplation are tremendous to us. Contemplation permits judgment and the evaluation of experience. Thus we are able to analyze the worth of the impressions which we have received and the value of our particular ideas. It is one thing to perceive something or hear it, as the case may be; it is still quite another to realize the relative worth of these impressions to ourselves.

Our opinions, our conclusions, are the result, figuratively speaking, of turning around and viewing from all different positions within our minds our accumulated experiences or the elements of them. The more we contemplate our perceptions, our ideas, the more significance and use they

have to us. The thinker is one who uses what he has collected through experience, by scrutinizing, analyzing, and evaluating such experience. The possible relationship between our ideas, what one may contribute to another, becomes apparent to us through contemplation. Thus, in fact, contemplation confers a power upon our ideas or allows us to extract from them the full force of their content.

Imagination

Contemplation also stimulates our imagination. The imagination suggests ways in which the ideas may be extended and joined together, so as to become a greater structure of thought. It is one of the creative processes of mind.

Contemplation, the dwelling on inspirational ideas or noble concepts—no matter how pleasing they may be or how true they may appear—is nevertheless not a mystical state. *Holding the thought*, a term one often hears—in fact, it has become a rather trite metaphysical phrase—wrongly implies to many neophytes and beginning students a form of very important mystical procedure. Focusing the attention on a thought, or holding it, is, after all, still a form of concentration. As such, it is nothing more than the method of arresting the consciousness to a single idea. It continues to limit the consciousness to a single phase of activity, to objectivity.

To use an analogy, there is little difference in looking at an object in a closet in your room and looking at an object in the street. In both examples, you are using the same faculty—sight. So, when holding a thought, you are doing nothing more than using concentration. In contemplating, in thinking, in reasoning, we are using subjective aspects of consciousness. We are particularly using those aspects which are closely related to the objective mind and have little value to the mystical state. While it is true that the thinker and the philosopher are not necessarily mystics, every real mystic, however, eventually does become a philosopher. It is incumbent upon the mystic to reduce the elements of his great mystical illumination to human relations, to human values, to a livable knowledge. To do that requires a philosophical method.

Visualization

In the science of mysticism, we cannot avoid the process of visualization, the forming of visual images on the screen of consciousness. This process makes something visible, popularly speaking, to the mind's eye. Now, it is quite apparent that visualization is a function of contemplation. We cannot visualize without also contemplating. Visualization, however, is the focusing of consciousness upon certain ideas

(continued on page 28)

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 Cosmic Dance

by Margaret Hargas, D.C., F.R.C., I.R.C.

A THOUSAND YEARS ago, about A.D. 900, the world was first privileged to see a profound metaphysical concept rendered as an exquisite religious art object. This four-armed figure, referred to as the Nataraja, represents Shiva, the Indian god of creation, the embodiment of the primal creative force, cast as the King of Dancers.

In one hand is held a small drum. This drum represents the primal sound of creation, the Word with whose sounding creation began, the vibratory hum which underlies all of relative existence.

The hand opposite opens to reveal the flame, the Cosmic Fire. The balance of these two hands represent the one constant of creation—change. Creation and destruction, in this relative existence, are ongoing, simultaneous, and integral to each other's function. One does not exist independently of the other.

The third hand upraised, palm outward, gestures, "Fear not!"; while the fourth hand indicates the uplifted foot representing release from Maya, the Cosmic Illusion of relative existence.

Shiva dances upon the body of the conquered demon of human ignorance—ignorance of the true nature of Self, ignorance born of Cosmic Illusion.

The serene countenance of Shiva reflects that state of illumined consciousness from which the Cosmic Dance originates and operates.

Metaphysics

Poetry, art, and metaphysics blend so beautifully in this image, but there is still more represented by the Nataraja. Metaphysics and physics experience fundamental unification.

Metaphysics tells us there are two levels of existence—the absolute field and the rel-

ative field. The relative field contains all the things with which we are so familiar: our bodies, all of our man-made toys, all of nature surrounding us from mountains down to a speck of dust, including the molecules and the atoms that make up these things, including also the light by which we see all of relative existence.

The absolute field of existence is that formless, timeless, dimensionless aspect which underlies the relative field. To the analytical human mind it can be spoken of only in terms of negating the attributes of the relative field. We call it infinite (or not finite), immortal (or not mortal), immutable (not mutable, that is to say, not changing). And although we describe the absolute by negating or denying description, the absolute is not empty—it is the lively state of potentiality.

Further, we can name the absolute, and we can experience the absolute. The experience is most profoundly felt in meditation as silence, and its name we call Being.

Matter and Energy

Physics, more specifically, quantum physics, is the science of matter, motion, physical properties and composition, dealing with the interactions of matter and energy. Physics tells us that at this very refined level of the relative field of existence, matter and energy are ultimately and intimately related, that matter is an expression of energy. We also know that energy expresses itself both in terms of particle behavior and wave behavior—that is to say, energy can behave either as discreet bits of subatomic "matter" or substance, or energy can behave in accordance with the more familiar concepts of electromagnetic vibration.

However, physics also tells us that these "wave particles," which are the basis for the entire relative field of existence, cannot

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be separated from the forces that act upon them. These wave particles are most accurately described as excitations in a field.

This field is referred to as the "vacuum state." Although we think of a vacuum as being empty, the "physical vacuum" of quantum field theory is not empty, for it is here that all energy and therefore all matter arises. The vacuum state is then the state of physical potentiality. It is the absolute. It is Being.

The forces that act upon these particles, and are inseparable from these particles, include gravity, electromagnetism, and the two types of nuclear force.

The search has been on since Einstein began his work on the unified field theory to identify the definitive nature of the laws which permit these forces to act and to find the one field which unifies the behavior of these four known forces. Research indicates that this unifying field may very likely be the field of consciousness itself.

And so, look again at the serene countenance of the Nataraja, reflecting that state of silence and exquisite potentiality. Look again at the drum, setting up the excitation of the vacuum state, calling matter and energy into existence. Look again at the Cosmic Flame consuming matter destined to be reformed.

The other two hands encourage us to have no fear in the face of the upheaval of relative existence and remind us of the goal of self-realization. It is at this point of self-realization that we, too, operate from the source which is Being itself.

To realize self is to realize the source—Being—within and without, as completely



— Nataraja —

inseparable from itself. Remember in the discussion of the wave particles of the vacuum state, that which is in the physical vacuum—Being—is inseparable from the field and inseparable from the forces that act upon it.

It is the human consciousness that may yet indeed be established as the unifying field of all forces that act upon the vacuum state, that call existence into being.

It is in the human consciousness wherein Being comes full circle in the Cosmic Dance to become self, to know self, to realize self.

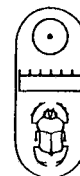
artwork: Shirley Gordon, F.R.C.

This Month's Cover

This month's cover features a picturesque tree growing near Zhalu Monastery, Shigatze, Tibet. This particular monastery, built in A.D. 1087 by the Nyingma sect of Tibetan Buddhism, was destroyed and rebuilt in the 14th century. It is now maintained by members of the Gelugpa sect. Once housing 3000 lamas (monks), Zhalu Monastery now retains only 23 holy men.

(Photo by Gary L. Stewart, F.R.C.)

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The Alchemy of Experience

by Cecil A. Poole, F.R.C.
Executive Vice-President, Retired
Supreme Grand Lodge of AMORC

IN THIS modern age alchemy is considered a science only in the sense that it was a predecessor to a practical scientific series of conclusions existent today. The ancients found in alchemy not only what later proved to be the means toward the development of a modern science, but also an expression of a process, or a series of processes, occurring both in nature and in man. It was obvious to a thinking person with normal powers of observation that constant change existed, and that out of the change, or as a result of change, other circumstances came about. The study of these processes was generally included in the subject matter of alchemy.

Whether or not we agree with the conclusions that the alchemists of the past may have reached, and whether or not we agree that alchemy was or is a sound science, we cannot deny that many basic observations on the part of those who studied in this field were sound. These observations indicated the fact that history and biography show life at all times to be in a process of change, and, at the same time, to have in each age and each period, and, as far as that is concerned, in each human life, periods of particular advantages or disadvantages.

The process of existence is the manifestation of a continual flux or change. There is a tendency for every individual to isolate certain events in his own life or in history and look upon them as being particularly pleasurable or unpleasant, or to analyze life into its advantageous and disadvantageous circumstances. When we look back and select those particular conditions, we isolate them. These selected events appear to be as islands by themselves, and seem to lack direct relationship or bearing upon other circumstances that existed at the same time. That is why events in the past that were pleasant take on an exaggerated meaning. We may look at a period of time that seemed to be much better than today and

believe that if we could live in that time and in those circumstances again, we would be happier than we are now because of what we remember as being more pleasant circumstances.

Many things that we do not like today—whether our dislikes be based upon personal affairs or international politics—we believe to be conditions of the present, and that there was a time when life had fewer difficulties. Actually, if we could return to a period in the past that seems to us ideal, we would probably be greatly disappointed and would find that circumstances existed then, as they do today, which would irritate and annoy us.

Golden Ages

In history there seem to be periods of time when man was better off than he is now. There have been periods referred to as *golden ages*, to which we now look back as if no particular problems existed, or we may select the life of a particular individual, and, in considering the brilliance and idealism of that life, we fail to realize the circumstances in which the individual lived.

Among the great of all times, for example, was Socrates of ancient Greece. We read of his life in historical and philosophical textbooks, and are intrigued and inspired by his philosophy and his teachings. The ideals which he taught have benefited mankind, and, throughout the development of Western civilization, they have served as a basis for constructive thought. We today, if not completely familiar with the historical period in which he lived, fail to realize that he too had problems, just as you and I. Actually, the historical circumstances in which he lived were not particularly conducive to his philosophy and to the teachings which he formulated.

Socrates in his younger years lived in what may have been the golden age of

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Athens—the age of Pericles. This was the Athenian civilization at its height, but Socrates lived to see that civilization fall. In fact, he participated in the wars which brought about its end and led to the period known as the age of tyrants, when Athens was no longer the democratic, cultural city-state that it had been in the past. People were oppressed and restricted in thought and action. Finally, Socrates himself was executed because of his convictions, which had been the product of the ideal age in which he lived during his younger days. Yet Socrates devised a philosophy of life which is still practical today, and in considering his ideals, it is hard to realize that the circumstances under which he lived did not necessarily contribute to the production of his philosophy.

An Enduring Philosophy

The same principle can apply to the lives of many great men. Jesus lived in a period of turmoil. He lived in a nation which was under the heel of a conqueror, and every individual, whether citizen or not of that country, was under restrictions. Amenhotep IV (Akhnaton) of Egypt, the traditional founder of the Rosicrucian philosophy, lived under another kind of tension. During his reign, his country was not involved in serious campaigns of war or physical action, but there was an ideological war, in a sense, a constant struggle between him as an idealist and a strongly entrenched priesthood, which was determined to use all events and all resources to achieve their personal and private ends. The life of Amenhotep was, therefore, a life of conflict, yet he evolved what might have been one of the greatest religions of all times, had it contained a popular appeal to the minds of people who followed.

Evolution

The stream of life is a continual flow. It goes on, and out of it come the lives of individuals who participate in this stream and their history, which is a composite biography of all who ever lived. We cannot as individuals stand and merely watch that stream go by. We either have to work with it or we are tossed about by its force. Life and being are expressions, in a sense, of a

force that is continuous in its functioning, and we are caught in the whirlpool of its manifestation. Whether we like it or not, or whether or not we can control it, our evolution and growth must take place in terms of that existence.

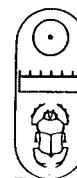
Evolution is a phase of the stream of life. It goes on, physically, mentally, or spiritually. Evolution is always taking place. Biological forms did not become what they are today in a few years. The change came about over periods of millions of years; and for millions of years in the future, the process will still be going on in some manner and at some place.

The achievements of man are therefore the result of his life in comparison with environment, and not merely an analysis of himself as an isolated entity. Man reflects his environment, and environment in turn becomes a background through which man is expressed. One may overshadow the other.

Amenhotep, Socrates, and Jesus stand out as individuals who formed philosophies and ways of life which have affected millions of individuals who have lived since. In remembering their lives as individuals, we forget—or may never have known—the circumstances of their environment, their problems, disappointments, suffering, or their bitterness, which resulted from their contact with environment.

We know only the results of their lives, but we should also know that such results come about in spite of the environment and not necessarily because of it. A man who lived much later than these three, Ralph Waldo Emerson, once pointed out that *now* is a very good time, if we know what to do with it. He was trying to tell us that the great men who have contributed the most to mankind have been those who used their environment, whether or not it was conducive to what they intend to do.

Man certainly has the privilege of altering his environment and using it to the best of his ability, but environment was not made easily flexible. It takes effort and determination to mold environment, but it takes even more effort and determination to mold character, which is developed out of the



background of environment. This process constitutes the alchemy of experience. Individual growth depends upon what man decides within himself to undertake. The ideals which a good individual upholds, the ideals which he or she creates and uses for the inspiration of other human beings, provide an impetus for others to evolve and

attain a degree of contentment and happiness. The ability of a great individual to inspire others is the result of those efforts which he directs toward growth of himself, in spite of the surrounding circumstances which may not necessarily be conducive to that effort. △

Special Communication to all Rosicrucians



You will soon be receiving a very special supplement entitled, *Rosicrucians and the Financial Arena*.^{*} The fundamental purpose for publishing this booklet is to assist members to plan, develop, and maintain their personal financial strategy in order to achieve their short, intermediate, and long-term security needs.

This booklet is not a "how-to-guide," but an introductory guide as to how financial matters connect in relation to each other. These connections bring a sense of order to what would otherwise be a series of chaotic events.

As with the teachings of the Rosicrucian Order, this is a simple program, but it isn't easy. It requires discipline. We cannot take the principles we learn and possess them as if we were taking a class. We need to live them. We can only receive this program by participating with others who are also in some cycle of the journey. Gradually we absorb what is necessary, given our individual circumstances.

With this in mind, I've authorized the development of an extensive and continuous seminar program that will be available in the near future. I will personally control future publications and seminar engagements, and the course leader will be my personal representative wherever these financial seminars are conducted.

This program will be adjusted and continuously modified in order to meet the needs of our members.

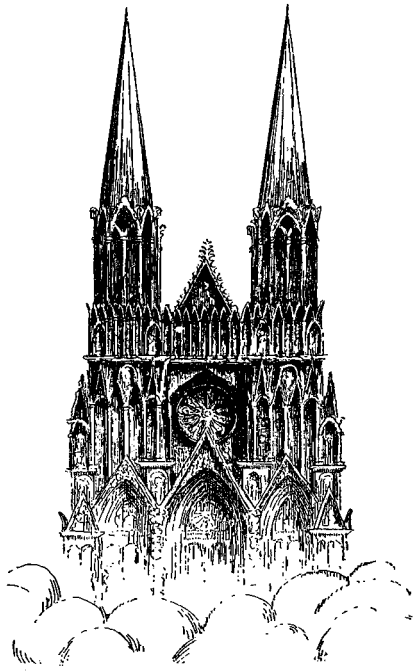
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With all good wishes


IMPERATOR

^{*}Presently available only in the United States.

**The
Rosicrucian
Digest
November
1987**



The Celestial Sanctum

The Fraternal Spirit

by Dennis Kwiatkowski, F.R.C.

ANYONE who has had the privilege of becoming actively involved in an AMORC affiliated body sooner or later becomes aware of the importance of our Lodge, Chapter, and Pronaos work. Some time back, our past Imperator, Ralph M. Lewis, discussed the subject of affiliated body membership, and it is most appropriate to share his comments with you at this time:

"Most things have a medium, a combination of things or of circumstances best

suited to their function. Sound requires the medium of air; electricity, especially that of the lower voltages, requires certain conditions for its conduction or transmission. Human life requires favorable conditions for its continuation on Earth, such as atmospheric insulation against the harmful ultraviolet rays of the Sun, moderate temperatures, oxygen, and the like.

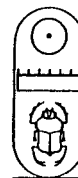
"To be fully in accord with the traditional purposes of the Order, Rosicrucian membership, likewise, must have its medium. The study of the doctrines of AMORC which descend to us from the venerables of antiquity are not wholly sufficient for the *fullness* of Rosicrucian membership. We must always be cognizant of the fact that *we are a fraternal Order*. We must manifest the fraternal or brotherhood spirit.

"This spirit of brotherhood can be neither understood nor expressed in a mere study of abstract principles, such as time, space, consciousness, matter, and similar important knowledge. The manifestation of brotherhood requires *an understanding and a meeting of the problems of human relationship*.

"We can never display tolerance if we are isolated from other persons or from contrary ideas. We can never render service to humanity by merely reading of the virtues of such magnanimous conduct. We can never extend sympathy unless confronted with suffering. We can never know the frailties of human nature—hatred, jealousy, fear, etc.—except through association with others.

"Further, we must realize that no man or woman has ever been tried who has not first been sorely tempted. How can we be certain of our self-restraint and mental and moral discipline if our intelligence has not been challenged, or if we have not been forced to exercise patience and perseverance? Personal growth is dependent upon exposure to stimulating elements. We must put ourselves in an intimate relationship with people whereby the *best*, not the worst, is cultivated within us.

"Our ordinary contacts in the daily walk of life do not permit us always to know the



“We are a brotherhood, not just a school. We should seek to derive the most from our membership. Our affiliated bodies provide a medium to do so.”

types of people that we should. In fact, our daily contacts may cause us to acquire an acrimonious, that is, hostile, attitude toward our fellow humans, which may eventually reach a point where we feel that the whole of life is futile, and we may even come to execrate society. By placing ourselves in circles where there are persons who are trying to conform to noble principles, we are able to observe the effect of such principles. Some persons, we can see, have the intention but not the strength to attain what they wish; others are in various stages of unfoldment and attainment. There are some, though, who actually have become fortified by realizing that we are studying in an actual crucible of human nature. We find these persons undergoing a process from which there slowly emerges the pure metal of developed soul personality.

Benefits of Affiliation

“Rosicrucian affiliated body membership provides this necessary aspect of brotherhood. It places one in the laboratory of human relations. You can study others and yourself by being subject to contact with persons sincere in purpose who are still struggling with their natures for the supremacy of self. You are called upon not to be just a spectator at such gatherings, but to also *participate*. You share in the manifold benefits, take part in the rituals and ceremonies, and formulate questions. You learn to transform words, extended to you in the monographs, into causes of *action*.

“Aside from the mystical and spiritual aspects of associating with others of like mind, there are definite psychological and utilitarian benefits in such Lodge, Chapter, and Pronaos membership as well. To some extent, most of us are escapists and procrastinators. We put off doing, of our own volition, that which might cultivate such latent talents as we really have. Consequently, in the course of events, we often fail to discover our resources when we need these potentialities the most. Since Rosi-

crucian Lodges and Chapters and Pronaoi are principally cooperative—each member doing something to further its ends—we find ourselves calling upon unused, if not *unrealized*, talents to perform some voluntary duty. We learn to awaken our potentialities.

“Some fratres and sorores in these Lodges, Chapters, and Pronaoi take part in decorating affiliated body quarters; they design or paint or help others with such work. Some find new joy in discovering an artistic sense. Others serve on the ritual teams, helping with the music or repeating the memorable words or perambulating in the Temple. Their ritualistic participation becomes to them a personal, a very intimate initiation which they live over and over again—yet, they are always *servicing others*.

“The Forums or open discussions conducted in many of the affiliated bodies are intellectually stimulating. You listen to others making an approach to a subject from a direction which you may not have conceived. The emotional impetus derived from the exciting thought of those with whom you are in sympathy is a challenge. It engenders a flood of *new ideas* and you feel yourself moved to rise to your feet to make your own thoughts vocative. Many have literally *found their voices*—discovered the ability to speak in public groups for the first time in their lives because of their Rosicrucian affiliated body association.

“One is not obliged to speak at an affiliated body, but it can afford an excellent opportunity for self-expression. It encourages the organization of one’s own thoughts. It brings about the confidence that comes from moving others with our own words.

Collective Attunement

“Remember, too, that there is strength in the unity of good works! The collective attunement and harmony of purpose of a Rosicrucian Convocation has tremendous merit in itself. Such Convocations, such

assemblies of minds in accord, become a focal point for an effusion of the Cosmic Mind.

“Active participation in an affiliated body may mean a little sacrifice of time and effort. It also requires effort to lift a spoon to one’s mouth in order to provide sustenance. It also requires effort to prepare our food or to go to a restaurant, but the effort is worthwhile, is it not? Attending and giving of oneself in attention and service provides pleasure and instruction which more than mitigates the little time or inconvenience that may be necessary.

“We are a *brotherhood*, not just a school. We should seek to derive the most from our membership. Our affiliated bodies provide a medium to do so.”

In connection with our past Emperor’s comments, it is of course understood that some of our members’ situations do not provide the easy opportunity to become actively involved in attending an affiliated body in their areas. However, some members find that they can aid a Lodge, Chapter, or Pronaos in other ways. Perhaps they can contribute in accordance with the Law of AMRA. Others are able to help occasionally in special projects or to do research or work at home which may be of benefit. Still others find they are able to attend Convocations occasionally and thus assist in the important esoteric work accomplished there.

Once a member of our Order desires to really be of service in the work of the Order,

an affiliated body frequently proves to be the medium through which this noble desire may find manifestation. And, although this means contributing a certain amount of one’s time, it is also true that one always manages to find time for those things which one truly wants to do.

For those members who *are* able to become involved, the benefits of affiliated body membership are manifold. The member not only gains knowledge and insight; he is also given the opportunity to be of real help to his fellowman. This uniting of noble efforts and the advancement of one’s development on every level far outweigh the output of one’s time and energy. Such work is among the greatest service we can provide in assisting in the work of our beloved Order.

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.

ATTENTION, HIERARCHY MEMBERS

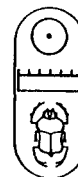
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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

Thursday, February 18, 1988
8:00 p.m. (your time)

Thursday, May 19, 1988
8:00 p.m. (your time)

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



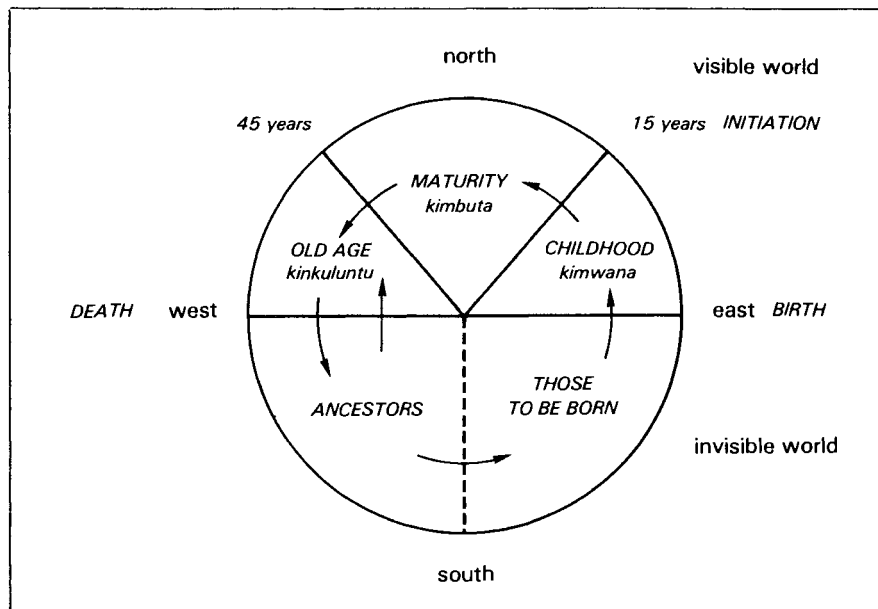
The Aged in Traditional and Changing Africa

by Nsang O'Khan Kabwasa

IN THE AFRICAN society from which I come—an ethnic group called the Ambuns, who live in the Kwilu region of Zaire—old age is not determined by precise chronological factors. People become old when their hair turns grey and their grandchildren are born, at which point they are treated with respect and given honorary titles. They are often called *tata* (father), *mbuta* (elder), or *nkuluntu* (literally: old head). In that society, which like most others in Africa has an oral tradition, the old are the pillars of the village community. Indeed, there is an African saying that a village without old people is like a hut that has been eaten away by termites.

The respect with which elders are treated is the result not only of their achievement in attaining a ripe old age (a rare phenomenon in Africa), but of the Africans' view of life as an eternal stream carried over by man from one generation to the next. The African is already part of the process before he is born, belongs indissolubly to the group, and cannot be severed from those who came before him, or who will come after him. Traditional values will protect him from abandonment and loneliness.

Old people are thought to be the link between the living and their dead ancestors, and therefore occupy a privileged position



The circle of life in the African cosmogony

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in a society that believes human life to be one continuous process. This eternity of life is visualized as a circular movement from birth to death, and from death to birth. Just as a child is destined to become an adult, an adult an old person, and an old person an ancestor, so the ancestral life-spirit will be born again to continue the universal circle of life.

In the Ambuns' view of the world, the life of ancestral spirits begins after death. This invisible world contains the supreme life force that the ancestors communicate to the old. Each age of man has its own function. Childhood is a highly physical period of apprenticeship, during which the individual's spiritual development is, so to speak, in gestation. The prime of life is a period of production, when man finds physical and spiritual equilibrium. Old age is the time of wisdom and teaching. Retirement, as it is generally understood, is out of the question, for, as we say, "even if the old are weak in body, their minds never retire." On the contrary, this is the time when their minds become more active than ever.

The old still occupy important positions in society, where use can be made of their knowledge in various fields—law, religion, medicine/magic, education, and the economy. They pass on their fund of traditional knowledge orally to the younger generation during initiation into adulthood.

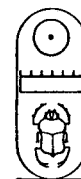
The older an African becomes, the more he or she is surrounded with honor and respect. The elder has the right of precedence during ritual ceremonies, and is the first to perform at village dances. Such an individual is seated in the center of festivities, next to the tom-toms.

The old are not only respected, but sometimes feared. If an old person is not on very good terms with the other members of his family, the magic powers he enjoys may prove a liability, for occasionally he is regarded as a *ndoki* (fetish man, or caster of evil spells). In such cases, he may be exiled from the village. But on the whole he can be appeased with gifts and persuaded to withdraw his evil spells and to give his blessing to the activities of his juniors.



An old person becomes dependent as he or she gets older and physical powers begin to wane. The task of looking after the elder falls on the youngest member of the family. This explains why every man seeks to have as many children as possible so that his family can provide him and his wife with a form of social security. This system only works, of course, when all its members live in the traditional manner and in the same village.

Today, however, as more and more African children move to the cities or emigrate, old people are in danger of being forgotten or isolated. With the erosion of traditions, the introduction of modern schools, and the increasingly individualistic values of urban life, the blight of old people's homes



has made its appearance in some African cities.

A recent survey by Nana Apt and Patrick Twumasi, two sociologists from the University of Ghana, shows that a certain percentage of retired people on very low incomes suffer from social isolation, poverty, and inactivity. They have become old people in need.

The Intrinsic Worth of the Elderly

What, then, can be done? There must first be an increased awareness of the way cultural values are being eroded. Then welfare activities must be made to harmonize with family traditions. For instance, rather than building old people's homes, would it not be better to create a type of pension that would enable families to keep their old folk at home? But above all something must be done to make the younger generation more aware of old people's great intrinsic worth.

The reassertion of the value of African traditions and cultural identity could encourage young Africans to build a modern continent not based solely on imported values ill-suited to its socioeconomic conditions. That would once and for all get rid of the kind of individualistic ethos which pushes people, once they have reached a certain age and are no longer physically productive, into forced retirement on the fringes of society, and which overlooks the great spiritual contribution they can make.

As I have already said, an old person's mind never retires; and a good way of maintaining contact between the generations would be to encourage the old to play an active part in the schooling of the young.

They could, for example, visit schools and make a unique oral contribution by recounting the story of their lives and passing on their historical traditions.

In this way, their wisdom and experience would usefully complement the science and technology of Western civilization.

Old people could also help to set up traditional data banks. The Center of African Culture and Civilization in Kikwit, Zaire, is planning to launch such a scheme. There are other plans to set up intergeneration centers in schools where the old can pass on their knowledge to the young.

It is only by playing an active role in modern African society that old people can remain fully integrated with other generations. One of the conclusions of a regional African meeting on youth organized recently under the aegis of UNESCO was: "Our ancestors still have something to say, and the respect conferred on them by traditional society should not be regarded as anachronistic." The current system based on an age hierarchy and on ancestor worship should be preserved and readjusted to the conditions obtaining in modern Africa, where African and Western values coexist. One can only hope that the prayer of the Ugandan poet Okot P'Bitek will come true:

O Lord!
Please open the ears of our
African leaders
So they can appreciate
The music of the tom-toms
And the poetry of their ancestors.

—UNESCO Features

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Mysticism is an *experience*, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience.

—Ralph M. Lewis, F.R.C.

Lamar Kilgore

Vice-President, ex officio

The Supreme Grand Lodge of AMORC recently elected Frater Lamar Kilgore to the position of Vice-President, ex officio. Frater Kilgore brings to his new position many years of administrative experience with the Rosicrucian Order, AMORC. He originally served the Order very successfully as a Regional Monitor in Colorado. In 1977, Frater Kilgore joined the AMORC staff as Director of the Order's printing operations. His expertise in that area led to his appointment in 1982 to the position of AMORC Grand Treasurer, and in 1985 Frater Kilgore also took on the duties of AMORC Grand Secretary. He now brings valuable Grand Lodge experience to his new position, and we wish him well in his new administrative capacity and responsibilities.



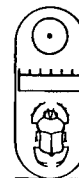
Estelle R. Gow

Grand Secretary-Treasurer

On August 25, 1987, Estelle R. Gow was elected by the Supreme Grand Lodge of AMORC to the position of Grand Secretary-Treasurer. Soror Gow, born and raised in Waterbury, Connecticut, was an avid reader as a child, and in her early teens delved into her father's Rosicrucian books, as well as his copies of the *Rosicrucian Digest*. At the age of 20, while in college, she became a member of the Rosicrucian Order. In 1974 she received her B.A. in Psychology from the University of Connecticut, and later that summer attended classes at Rose-Croix University. In August, 1974, she accepted a position in AMORC's Printing Department. In the years that followed, Soror Gow advanced steadily within the organization to her most recent position as Director of Printing and Publishing. In that capacity she was responsible for overseeing the operations of the Printing Office, the Publications and Editorial Departments, Typesetting, Copy Center, and Bindery. Her duties also involved writing, editing, graphic design, and layout. For several years prior to her appointment as Grand Secretary-Treasurer, Soror Gow worked closely with her predecessor in that post, Frater Lamar Kilgore. Her most recent undertaking was the publication of paperback editions of Rosicrucian books, as part of a program to market AMORC books to the general public.



Cecil A. Poole remains in his position of AMORC Executive Vice-President, Retired. Frater Poole's extensive knowledge and administrative experience, representing over 50 years of service to the Order, are invaluable and appreciated by all.



Save the Trees

The Plight of the World's Forests

by Jean McGill, F.R.C.

MANKIND is engaged in a war with trees throughout the world. The struggle is an uneven one. Chainsaws and hatchets are rapidly chopping down whole forests, and only the intervention of concerned men and women will prevent the remaining stands of trees from disappearing for good. Should mankind destroy all the world's forests, he will have gained a Pyrrhic victory, for the consequences of this action could very well result in environmental disaster that would jeopardize mankind's existence.

One battle has been waged on the Queen Charlotte Islands of British Columbia since 1982. An ancient forest of giant trees on Lyell Island has been threatened by a logging company with a timber lease to clearcut—the most devastating form of logging. Cutting would destroy hemlock and cedar estimated to be more than 600 years old. With the giants' demise, a remnant of ancient Haida Indian culture would also disappear, for in the lush forest habitat are totem poles and an ancient Haida village declared by UNESCO as a World Heritage Site. And not only would the human habitat be affected—for flourishing in and around the rain forest are the world's largest concentration of the rare Peale's peregrine falcon, more than one half of Canada's Steller's sea lions, and the world's largest black bears.

All of this would go for the sake of 150 temporary logging jobs.

Naturalists, citizen groups, and the Haida Indians have actively pursued wilderness status for the rain forest at Windy Bay, despite resistance from logging interests and the provincial government. International attention was aroused over the fate of this small stand of rainforest trees surrounded by clear-cut slopes. An International Committee to Save South Moresby was formed to work out a solution.

[20]

Today, as a result of all these efforts, the Canadian federal and the British Columbia provincial governments have agreed to preserve this area as a national park. Although it will cost the federal government "a fearful lot of money" as some have said, it is a healthy sign that ordinary people are taking steps to preserve and protect natural heritage or unique sites, for only with such cooperation can the planet's balance be maintained.

The Importance of Trees to Life

Modern man presupposes that trees exist on the planet for his use.

The prime purpose of trees on this planet is not to supply man with wood for whatever purpose he chooses. The necessity of maintaining extensive tree cover on the planet goes far beyond man's personal needs and involves all forms of life.

Trees hold the soil and prevent deserts; their roots bring up minerals from deep in the earth to create a rich topsoil as a habitat for many species of plants, invertebrates, reptiles, birds, and mammals. Trees absorb moisture from the earth and release it through leaves, cooling the air. They provide shade from the heat of the sun, shelter from rain and snow. They modify temperature and contribute to human health by purifying the air, absorbing the carbon dioxide exhaled by man and giving out the oxygen which man needs.

Until recent years little attention was paid to what was happening to the world's forests. Suddenly the rapid expansion of deserts in Africa and elsewhere, floods in new places, and widespread soil erosion alerted resource and agricultural people to how the ongoing depredation was escalating in most countries of the world as new demands for wood, or other economic pressures, resulted in widespread cutting of forests.

Of the world's forests, the state of the rain forest is today the most critical. Following its annual meeting in Madrid in 1984, the International Union for the Conservation of Nature (IUCN), with a membership comprising most large countries of the world, stated it had been estimated that tree-cutting and overgrazing was turning six million hectares of land into unredeemable desert each year, and that preservation of forests all over the world was its major concern. Of these, clearing of rain forests in South America for ranching or agricultural use was particularly crucial.

Tropical Forests and the Survival of Man

Tropical forests are the richest source of life forms on this planet. They contain up to half of the world's estimated ten million species of plants and animals, some still unknown. Yet the interrelationship of plant and animal found in the rain forest constitutes a surprisingly delicate ecological system. Nutrients necessary for each species present are rapidly recycled within the closed system to maintain forest survival. With the cutting of trees, the life-supporting cycle is broken and not only the trees go, but millions of plant and animal species, as well as the mineral nutrients previously present in the soil. Thus attempts to use tropical rain forest land for agricultural purposes prove futile in the long run.

The world's largest tropical forest lies in the Amazon region, and here is found the biggest reservoir of native plants from which our food crops derive. This is the gene pool for scientists seeking to improve crop yields and develop disease-resistant strains. It has been said that survival of man could well depend on the genetic diversity found in the rain forest—not only for food but for pharmaceuticals to heal disease.

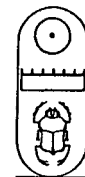
Equally important is the rain forest's role in planet Earth's climate. The effect of mass deforestation in the tropics is to reduce available oxygen and increase atmospheric carbon dioxide, resulting in increased temperature that produces what has been called "the greenhouse effect." The resultant worldwide climatic changes would be disastrous for agriculture—enhancing damage of rot and fungus to food crops. In



Brazil the vast rain forest has already been reduced to a fraction of its original size, despite planting of two million eucalyptus and pine trees over a period of thirty years. The newly planted trees, of course, require time to grow to maturity in order to provide ultimate benefit to the biosphere.

Destruction of rain forests in Latin America has aroused the concern of scientists throughout the world. Unless local government and non-governmental groups, as well as individuals, can work together to control this destruction, the effect of the passing of the rain forest will be felt all over the world, for tropical rain forests are necessary to the carbon, oxygen, and nitrogen cycles taking place in the world's water supply.

The rain forest, as Nature developed it, is a vital part of the entire global ecosystem and requires preservation to play its part in the planet's total ecosystem for health and maintenance of all species, including man.



The internationally renowned forester Richard St. Barbe Baker, in his book *Dance of the Trees*, wrote: "If man loses one-third of his skin, usually he dies; if a tree loses one-third of its bark, it dies; and if the earth loses one-third of its tree and plant covering, it will assuredly die."

Primitive and sophisticated societies alike have been busily destroying the "Earth's skin" for decades with sparse replacement through tree planting. Industrialized countries such as Canada and the United States have not compelled logging companies to replace felled trees by reforestation.

To save the planet's skin everyone needs to pitch in, and it is remarkable what can be accomplished by ordinary people dedicated to the purpose.

Group Efforts

Due to the concerted efforts of conservation organizations and individuals working together, the small stand of ancient trees on Lyell Island, British Columbia, is still intact. The archipelago of the Queen Charlotte Islands (of which Lyell Island is a part) escaped glaciation during the last ice age, and ancient pollen found there indicates the island's forest cover to be 11,000 years old. Scientists have found ancient plants on Lyell Island distinct from any others in the world. The twelve square miles on Windy Bay, Lyell Island, stands as the last unlogged watershed on the east coast of the Queen Charlottes. Although logging roads have approached the area in preparation to clear-cut, a solution to the plight of the forest has now been found. The logging company has been compensated for its loss of timber and Windy Bay's ancient rain forest has been set aside as a national park, protected from cutting in perpetuity.

In 1985 the United Nations launched a tree-planting program, "The Tree Project," as part of International Youth Year. It was suggested that interested groups contact similar groups in other countries of the world for cooperation and sharing of resources and information linking young people with a common goal. An office at the U.N. provided liaison. Several hundred citizens' organizations around the world participated, including Canada, the United States, Vietnam, China, Guatemala, Nepal, [22]

and Ethiopia, to name a few. In such tree-planting programs small-scale reforestation has to rely on dedicated local groups or landowners, for it is not enough to simply plant seedlings. They must be protected and nurtured until they reach a certain height and are protected from destruction.

The Food and Agriculture Organization (FAO) with headquarters in Rome has been conducting its own investigation in areas where deserts have been advancing as forests have been leveled with consequent food shortage and starvation—a situation prevalent in Africa. The FAO declared 1985 the International Year of the Forest, and again citizens' organizations worked with them on tree-planting projects.

You Can Help!

One way to draw attention to the importance of living trees is to establish an Honor Roll of Trees. In the province of Ontario, Canada, the Ontario Forestry Association established this designation over ten years ago. Points are given for girth, height, average crown spread, and diameter at breast height—as well as age. Additional trees are added to the list annually. One of the trees on the list, a Comfort Maple on the Niagara Peninsula, is estimated to be 400 to 500 years old. Amazingly it stands in a highly industrialized part of the province.

Urban dwellers can help save the trees just as well as country folk. In the 1950s a naturalist of Toronto, Canada, worked with his outing club to introduce an annual tree-planting day. On land behind the Ontario Science Centre a grove of tall trees today rises from the adjacent ravine as a result of his efforts. A small pine plantation is the more recent result of the annual tree-planting ceremony where Boy Scouts, the outing club, naturalists, and anyone at all interested, may participate in planting seedling pines.

The Role of Education

In New York State an environmental action group and the New York State Department of Environment have, over several years, worked together to draw up a curriculum for teachers entitled "City Trees, Country Trees." Teachers in state schools

can use this curriculum to coincide with annual Arbor Day in April. Knowledge of trees and their care is imparted through field trips, films, books, games, and contests planned to give children a healthy respect for trees and the important part they play in our lives.

As a forester St. Barbe Baker cut across international boundaries when as a forestry consultant he advised governments of countries throughout the world. He tells of these experiences in his autobiography, *My Life, My Trees*. In his words, living trees "protect watersheds and regulate rainfall, keep the banks of streams moist and soft and prevent floods. They act as a sponge storing water for future use. Trees absorb moisture from the clouds and fogs and allow it to drip from their leaves to the ground thus feeding streams. They shade streams from the rays of the sun and prevent evaporation. The roots of trees tap subterranean supplies of water and bring it up to the surface. . . . Trees are the essential link where we want

to bring back rain to the land. . . . Trees have fulfilled their vital function ever since the creative spirit moved upon the face of the waters."

Most people appreciate trees for their shade and beauty. Many people like trees, many people love trees, but probably few recognize their total importance as senior statesmen of this planet and cherish them as living denizens.

St. Barbe Baker called them "our elder brothers."

"Has any one of us really seen a Tree?" he wrote. "When we become aware of trees we may catch glimpses of them in moments of spiritual vision and, identifying ourselves with trees, become conscious of the . . . upward thrust of life We may share their passionately boisterous exuberance of life in the height of the storm, and their tranquility when at rest; with them we will enjoy the glad murmur of the ripening seed

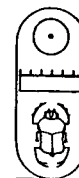
The Banyan Tree

A Fascinating Symbol

A BANYAN TREE, symbolizing longevity, self-reliance, continuing growth, and *community*, was chosen as the logo for the World Assembly on Aging, held in Vienna, Austria, in 1982. The logo was designed by Oscar Berger, an 80-year-old artist from the United States.

The banyan tree is native to tropical areas of Asia, and is also found in Africa and South America. In many communities the canopy of the banyan provides shelter for marketplaces, social gatherings, community meetings, and councils of village elders. In some societies the tree has religious and mystical significance, and is also a focal point for political and social ceremonies.

From its main branches, the banyan tree drops aerial roots which establish themselves in the ground to form additional trunks. These trunks also send out aerial roots, and thus the tree can grow to cover an immense area. One tree is said to have reached 1968 ft. (600 m) in circumference, providing shelter for 20,000 people. The banyan can grow to a height of 100 ft. (30.5 m).



clusters when after weeks of drought the steady warm rain brings relief to thirst; and we will know that these creatures, our elder brethren, are intimately related to us in their love and hunger for life."

St. Barbe Baker spent his life trying to preserve trees and restore land all over the world which had been deforested. To carry on his work calls for many willing hands and hearts. Naturalist clubs, conservation organizations, cities, towns, villages, individual land owners, farmers with woodlots—all can participate in tree stewardship. And those who have neither the opportunity nor the ability to help directly can help

to preserve living trees through conservation—curtailing use of paper and paper products with the thought in mind of the source of so many "things" we all use daily. We can all seek ways to protect and preserve trees and tree cover in our environment, wherever we live.

The role of trees on this planet went much beyond the functional in the view of St. Barbe Baker. His often quoted *Message of the Trees* is inspirational:

*Stand firm, hold fast
Reach upward to the skies,
Bend to the winds of Heaven,
And learn tranquility.*

When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.

*The
Rosicrucian
Digest
November
1987*

The Voyage of the Beagle

by Otto Wolfgang

ONE OF THE great sailing adventures in history, and certainly the most momentous in that or any era, was the voyage of the *Beagle*—the ship that carried the young naturalist Charles Darwin on a five-year cruise to explore the Earth's flora and fauna, and resulting in a new history for mankind.

Only a good ship and a great captain could have pulled Darwin through this notable exploring mission successfully. We owe a lot to Darwin, but Darwin owed a lot to the *Beagle* and the superb seamanship and character of the staunch religionist, Captain Robert FitzRoy.

Since he was a small boy Charles Darwin had always been interested in nature and life—on the land, in the sea, and in the skies above. But his school days seemed disappointing to both Charles and his father.

Following high school, Charles Darwin, a middling student more interested in the great outdoors than the classroom, was sent to Edinburgh University to study medicine. However at Edinburgh, dull lectures disgusted him and bloodletting made him queasy. Young Charles spent much of his time wandering the seashores examining life in the tidepools, watching for birds, and talking with fishermen about the sea and distant shores. Abandoning medicine and Edinburgh, he was next sent by his anxious father to Cambridge to prepare for the ministry. But again at Cambridge he found natural history to be far more fascinating than holy orders.

In 1831 the twenty-two-year-old Charles Darwin received a letter from his former botany professor at Cambridge, John S. Henslow, telling him of a position as naturalist on a naval ship. This ship was to survey the coastlines of Argentina, Chile, and Peru, and complete a chronometrical measurement around the world as a basis for establishing the exact longitudes. Would Darwin be interested—without pay?

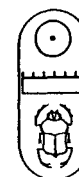
Charles, who had once written in his youthful diary of his "passion for collecting which leads a man to be a systematic naturalist, a virtuoso, or a miser," was excited. But would Father approve?

"Certainly not!" his giant 325-pound father exploded. Fortunately, however, Darwin's uncle, the potter Josiah Wedgwood II—whose daughter, Emma, Charles would eventually wed—persuaded the father that Charles must go.



First Darwin would have to meet Captain Robert FitzRoy for approval.

After the meeting, Captain FitzRoy wrote to the Admiralty: "I like what I see of him . . . and request that you apply for him to accompany me as naturalist." Darwin too, liked the captain, his manners, his confidence, his quiet courage: "I would sooner go with the Captain and 10 men than with anyone else with 20 men . . . he is so resolutely brave when pushed."



Although close in age—FitzRoy was 26, Darwin but 22—the two men could not have been more disparate. Darwin was the son and grandson of country doctors, Whig decidedly liberal. FitzRoy was Tory and aristocratic by birth, being descended from King Charles II and the Duchess of Cleveland.

FitzRoy accepted the precepts of established religion. Darwin was pragmatic. Darwin took delight in the mysteries of the denizens and plants beneath his feet, which he collected and studied as though this were some preordained mission. While his literary friends in school watched the heavens for inspiration, Darwin watched the lowly life beneath him.

The Voyage Begins

Shortly after they sailed from Devonport harbor on December 27, 1831, the exuberant captain said, "I wish to say, Master Darwin, that I propose this trip to prove the book of Genesis, and if you find evidence of the Flood you would please me no little." He hoped too that Darwin would "find evidence of the first appearance of all animals on earth." Darwin nodded; he would be glad to do so if such proof were found.

Crossing the Atlantic, the *Beagle* eventually reached the coast of South America, the least explored of the world's continents up to that time. Everywhere Darwin went he collected insects, birds, sea shells, rocks, and bones. After taking notes, he packed them and shipped them to England.

Darwin's Collecting

He filtered the earth through his fingers, his mind analyzing every crumb as it tumbled back. What a surprise to find sea shells 10,000 feet high in the Andes!

As he collected rocks, shells, plants, and fossils and perused the wildlife past and present, his ideas began to jell into theories. Certainly the Earth was far older than anyone had ever realized, perhaps billions of years old.

Charles must have had some inkling of the evolutionary theory before he sailed. After all, his grandfather was a staunch proponent of evolutionary theories and [26]

surely young Darwin had been exposed to them.

Little known to our modern generation, grandfather Erasmus Darwin, besides being a physician at the court of King George III, was a poet, inventor, and scientist. On the subject of evolution he had published a book entitled *Zoomania* which dealt with the very theory of evolution. He wrote:

*Organic life beneath the shoreless waves
Was born and nursed in Ocean's pearly caves;
First forms minute, unseen by spheric glass,
Move on the mud, or pierce the watery mass;
There as successive generations bloom,
New powers acquire, and large limbs assume;
Where countless group of vegetation spring,
And breathing realms of fin, and feet, and wing.*

From study in two colleges Charles Darwin should have also come across the theories of Lucretius and Empedocles which cited nature's experiment with species and their survival. And there were even earlier writers, such as Thales six centuries before Christ who preached that all life emanated from the sea, and Anaximander who taught that man arose from a fish-like form.

The secret of Darwin's extraordinary accomplishment was his intense industry, to do what he must to compose and outline this great fact of nature in its evolving and constantly changing scheme. Others may have speculated, but only Charles, who went out into the fields in far-flung places, could have verified it.

Punta Alta, in Argentina, was the place of some of Darwin's greatest discoveries.* Here on a low bank near shore he found fossilized bones of giant prehistoric mammals, "a perfect catacomb of monsters of extinct races." As he chipped away, Darwin gasped in excitement. "What giant creatures," he wrote his sister Susan, "it is truly wonderful and inexplicable." He found extinct llamas as large as elephants; the giant sloths Glyptodon and Mylodon that could reach treetops; a Toxodon twice as big as a hippo.

Yet, he conjectured, these animals resembled smaller species that exist today.

*For more information on Charles Darwin in South America, see *Tierra del Fuego*, this issue's *World Of Wonder* feature on the back cover.

Could they all have come from the same family tree?

Darwin and FitzRoy had plenty to discuss during evening hours. "How did such huge animals fit into the Ark?" Darwin asked. FitzRoy replied that they had not, and thus had perished. It was the beginning of a debate that would pull the men apart. Many nights now they would debate statements of the Bible and the unfolding book of nature as Darwin saw it through his botanical, geological, and zoological eyes. FitzRoy paced up and down with the Bible open while Darwin waved rock, plant, and bone in the air.

The Galapagos

It was in the Galapagos Islands that Darwin's seething brain came to conceive of a grand scheme that underlay all that he had observed and collected.

The islands are like no other on Earth, full of contorted lava, shattered rocks resembling moon landscapes, volcanic cones, and dwarfed vegetation, huge turtles and ugly iguanas.

When he stopped to stare and listen in this primordial land he could almost hear the unraveling of the ages, like pages in a giant book of geology and zoology unfolding before him and the recitation of its story in stone and plant and bone.

Darwin was impressed most of all by the fact that the specimens of birds, fish, reptiles, insects, and plants resembled those of South America, some 600 miles away, although they were somewhat different. And this wasn't all—most of the specimens differed from island to island, which were generally only 50 miles apart. For instance, on one island the birds would develop larger and more powerful beaks to crack nuts; and on another island the beaks of the same birds would be smaller and thinner in order to catch insects. New species had actually adapted according to the environment!

"Both in space and time, we seem to be brought somewhat nearer to that great fact—the mystery of mysteries—the first appearance of new beings on earth."



Mylodon robustus

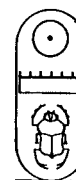
At this point Darwin's mind was beginning to brew all the facts in relation to others, and if this theory of evolution had not yet evolved, it was certainly in the process of doing so. Upon returning to the ship, he would have plenty to discuss with FitzRoy!

The voyage of the *Beagle*, with FitzRoy at the helm and Darwin wielding the pickaxe, had been a momentous trip contributing to the intellectual growth of mankind.

* * *

Thirty years after the voyage, and after publication of Darwin's *Origin of Species* in 1859, at an anti-Darwin gathering a gray-haired aristocratic person stood up, his face contorted with anger, waving a Bible over his head. "Here," he shouted, "here is the truth and nowhere else!" He went on to say that if he had known he was carrying such a madman on his ship, he would have scuttled it. It was Vice-Admiral FitzRoy.

But Darwin had read the Book of Nature and he could not do otherwise. He would never force his theories upon anyone. And if anyone suggested that this was not to preclude the possibility of a divine hand behind the processes of evolution and selectivity and survival, this was fine with Darwin so long as the obvious facts of geology, biology, and anthropology were not denied.



As Darwin wrote in *Origin of Species*: "There is a grandeur in this law of life, with its several powers having been originally breathed into a few forms or into one; and that whilst this planet has gone cycling on

according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved." Δ

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The Science of Mysticism

(From page 7)

which can assume visual forms in our mind. If visualization did nothing more than cause forms to appear upon the screen of consciousness it would have no greater value to mysticism than does contemplation.

The mystic visualizes, not with the desire to analyze, not just to hold something in consciousness so that he may carefully examine it, but for the purpose of creating a condition. He hopes to create a condition, that is, to actualize a reality. What a mystic sees upon the screen of his consciousness is real to him. It is a reality. But a mystic wants to actualize that image; that is, he wants to cause it to produce other conditions than itself. He wants it to affect others as well as himself. The mystic, therefore, uses his faculty of visualization as a means of awakening his psychic attributes. The visualized idea is intended merely to create a proper emotional or psychic state.

In mysticism, visualizing may be compared to setting a stage for a play, to create a certain atmosphere; or we may say that it is like decorating a room for a certain esthetic feeling. The things which one visualizes for the mystical state should be symbolic only. They should be held in consciousness only until we experience the effect of the mental picture itself. Once we realize the effect, psychic or otherwise, of the visualized image, then it should be dismissed from the mind in its entirety because its purpose has been fulfilled. To continue to visualize is but to resort to contemplation and the arresting of our consciousness.

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Meditation

Meditation is the most important application of our consciousness to mysticism. We have intentionally left it to the last in our consideration. We did so because [28]

meditation is commonly confused with concentration and contemplation. It is necessary first to correct the misapprehension that meditation is the negation or doing away with all of the manifestations of our consciousness. We could not dispense entirely with consciousness and yet have the *self* experience the mystical ecstasy, because *self* and experience are of consciousness. Lucretius, the Roman Epicurean philosopher, said: "Where we are, death is not yet and where death comes, there we are not." Consequently, if meditation were to do away with our consciousness, there would be no experience of any kind, mystical or otherwise.

Consciousness is a stream of responsivity to innumerable vibrations. It is like a scale of music. Each part of the scale of consciousness has an octave; that is, it has its particular manifestation, just as notes compose the scale of music. The human ego, the *self*, can play on various parts of this scale of consciousness. We mean by this that the *self*, the *you*, can have realizations on different levels of this scale of consciousness. As one Hindu mystic said: "There are two conditions of a person, the condition of being in this world and the condition of being in the other world." The other world contains the other levels of consciousness which we all have.

Consciousness reaches beyond objectivity, beyond our ordinary daily world of mortal existence. Consciousness goes far beyond the mental world, far beyond the realms of thought, of contemplation and reason. Another mystic has said: "Meditation is the joining of consciousness with the higher intellect of forces to make manifest sensations which do not exist to the lower con-

sciousness." The human consciousness is an effluence, a pouring forth from the Cosmic Mind. The objective consciousness, however, does not directly touch upon the Cosmic Mind. It is only in the deeper river of the subconscious that self can experience the more infinite manifestations of the Cosmic.

One cannot leap to a unity with the Cosmic. The student cannot plunge into Cosmic Consciousness. The student must progress to it, like one swimming from shallow to deep water. Meditation, then, is a shifting of the field of perception. It is the looking or perceiving far beyond our immediate finite world. To arrive at this greater perception requires a *transition of consciousness*.

A seventeenth-century German mystic said: "It is in the supreme part of the soul that the mystical operation takes place. It is that portion of the soul which no passion can reach." He meant by this that we cannot expect to perceive the higher vibrations of the depth of our being, of the greater consciousness, by means of our objective senses.

As explained, when we contemplate we are using experiences which originally had come through our objective faculties—our reasoning, etc. There is a certain unity of those two phases of mind. So, too, meditation integrates the consciousness. It unites the lower forms of common consciousness with those of the higher. If it did not bring about this unity, then the psychic, the cosmic, impressions which we have in the higher levels of consciousness could never be recalled. There would be no way in which they could be removed and brought back to the lower, the objective state. Until the self can bring back into daily life—as inspiration and illumination—the results, the experience of those cosmic contacts, the mystical state is not complete.

The traditional objective of all mystics is the union of self with God or the Cosmic. Since every part of our being—our whole organic structure and our mental processes—is of cosmic law, obviously this union exists in fact. However, until the self, until the *you*, realizes this union, we do not experience and divine pleasure from it. Without this experience, it is like giving a man a key

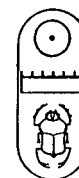
and saying to him: "This is for a treasure chest." Until he finds that treasure and can realize it, it provides him no satisfaction.

Meditation, then, is a way of changing the consciousness. It is the evolvement from one level of consciousness to another. It is the personal knowing of the plethora, the fullness, of our being.

Again we may say, it is like climbing to a mountaintop. There we look over the vast reaches of space which could not be perceived at the foot of the mountain. Saint Augustine said, in referring to meditation, that it is "the mystic eye of the soul." Many mystics have said of meditation that it is an escape from the world of everyday and even an escape from self. In their doctrines they have spoken of diminishing the self through meditation, until eventually it has no reality. It no longer exists. Dionysius the Areopagite said: "Leave behind both thy senses, intellectual operations and all things known by senses and intellect."

Actually, however, we know differently. *We can never retreat from self*. We cannot escape it. If we were successful in doing so, we would not experience mystical union. Self must exist to be united with the Cosmic. Through meditation, self takes on different aspects or characteristics as it moves step by step, level by level, through the scale of consciousness. Self sheds the sensations, the usual determinate qualities which are associated with it objectively, as time, space, and any other such notions. Self becomes a state of being for which we have objectively no explicable terms. That is why some of the ancient mystics thought that meditation suppressed the self—only because self lost its familiar character.

Self changes in its ascent, in its upward climb through the levels of consciousness, just as an acorn changes to become the mighty oak. However, the essence of the acorn is in the oak, and so the essence of the self is in every stage of consciousness that we attain in meditation. The self drops behind all of those old characteristics in its new-found freedom. One early mystic said of this: "A spider mounting up by means of his thread obtains free space. Thus assuredly does meditation obtain independence." Each level of consciousness produces a phenom-



enon, an experience, which is peculiar to the vibratory state into which we enter. On one level of consciousness we experience aloneness; on another, mystical silence; and on still another, a great harmony. Each of these experiences, the result of meditation, has a lasting effect upon our whole being. Thus self, in moving forward, brings one phase of consciousness into harmony with another, weaving them together as with a silver thread. This relationship results in a rejuvenation of the whole human organism.

The highest and last stage of this consciousness is known as *Cosmic Conscious-*

ness. It is attained when man realizes his oneness with the Absolute, with all being, and yet nothing has a singleness of nature to him. All things are realized, but no one thing in particular.

Thus the science of mysticism is truly an analysis of the various applications of our personal consciousness. The science of mysticism reveals what is necessary for us in attaining the fullness of our Divine nature. In the Rosicrucian teachings this science is presented in all of its practical and useful aspects. The mystical experience is practical because it results in the enlargement of the scope of living. △



Experience the Tradition— Live the Vision



The 1988 International English Convention will vividly reflect a colorful mystical heritage from many nations, cultures, and peoples. Among the dignitaries representing the cultural spectrum that is truly the Rosicrucian Order will be Grand Master Christian Bernard, Supreme Legate; and Frater Kenneth Idioidi, Grand Regional Administrator for Nigeria. From the European tradition of the French Rose-Croix to the Rosicrucian experience in Africa and Australia, North and South America, rich and diverse cultures converge to proclaim a magnificent fraternal symphony of love, tolerance, and understanding. Dauntlessly linking past with present, we stride with hope and spiritual renewal into a future of unlimited possibility. Come share the tradition and the vision.

**International English Convention
Rosicrucian Order, AMORC
July 7-8-9, 1988 • San Jose**

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In Memoriam

Chief Awolowo, F.R.C.

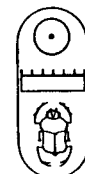
AN illustrious Nigerian leader, humanitarian, and Rosicrucian passed through transition on May 9, 1987. Chief Jeremiah Oyeniyi Obafemi Awolowo was such an outstanding personality, internationally and locally, that his life, his lifestyle, and his personal philosophy became public property. He was admired throughout Nigeria and the world for his vision, his leadership, and his philosophy.

Born March 6, 1909, in Ikenne, Ogun State of Nigeria, young Obafemi Awolowo lost his dear father when he was only eleven years old. This unpleasant experience left him with no option besides an early adoption of the philosophy of positive thinking and self-reliance as the path to success. Through part-time work, part-time study, and correspondence courses, he diligently laid the foundation in formal and general education for a cosmic mission to be fulfilled. The Rosicrucian publication entitled "*Unto Thee I Grant*" was particularly inspiring to him. It dawned upon him that in order to cope effectively with the unending vicissitudes of life, a balanced knowledge of the modus operandi of natural and spiritual laws was necessary.

On December 26, 1937, Obafemi Awolowo married lovely Hannah Idowu Dideolu Adelana whom he cherished as "a jewel of inestimable value." The following year he formally applied for AMORC membership and was accepted as a Rosicrucian student on March 15, 1938. With his dear wife as a companion member, he progressed through the various degrees of study, eventually attaining the status of a Hierarchy Life Member of AMORC.

Chief Awolowo treasured his Rosicrucian membership for forty-nine years as the most fundamental and intimate factor in his development of a personal philosophy of life and the attainment of a high degree of self-mastery for a dedicated service to God and humanity. In his characteristic style of absolute commitment to a worthy cause, he conscientiously practiced the Rosicrucian principles with consistency, and he always emphasized the Order's *educational, cultural, and philosophical* contributions. Chief Awolowo was active in local and national Rosicrucian activities, and he participated in a number of local and world Rosicrucian conventions. Moreover, his contribution to the rapid growth of the Nigerian Rosicrucian membership was invaluable.

Frater Obafemi Awolowo passed through transition, experiencing the Higher Initiation on May 9, 1987, at the age of seventy-eight years. As a philosopher, author, legal practitioner, statesman, social and management scientist, he understood life as an eternal continuum, and his gallant transition is one more demonstration that we all live forever.



GRAND COUNCILORS OF AMORC 1987-1988

At the meeting of the Grand Council held at San Jose, California, on July 4-5, 1987, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

CENTRAL CALIFORNIA	Mr. Edwin M. Massey Stockton, California
SOUTHERN CALIFORNIA and ARIZONA.....	Mr. Edley Watson Altadena, California
WASHINGTON and OREGON.....	Mr. Wesley O. Bramhall Puyallup, Washington
BRITISH COLUMBIA	Mr. Hans D. Ehrenlechner Vancouver, British Columbia
ALBERTA	Mr. John C. Blazina Calgary, Alberta
COLORADO, UTAH, and NEW MEXICO	Mr. David Schloegel Englewood, Colorado
TEXAS, OKLAHOMA, and LOUISIANA	Mr. Dennis Raney Dallas, Texas
MISSISSIPPI, TENNESSEE, GEORGIA,	Ms. Marybeth Beeson
ALABAMA, NORTH CAROLINA, and SOUTH CAROLINA	Norcross, Georgia
FLORIDA	Mr. Andrew Chomick Sarasota, Florida
WEST CENTRAL STATES.....	Mrs. June Horwitz Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and.....	Mr. Daniel Navin
KENTUCKY	Columbus, Ohio
EAST PENNSYLVANIA, EAST MARYLAND,	Mrs. Dorothy Pinkett
DELAWARE, WASHINGTON D.C., and NORTHWEST VIRGINIA	Philadelphia, Pennsylvania
NORTHWESTERN NEW YORK	Mrs. Alberta Patterson Angola, New York
EASTERN NEW YORK and.....	Mr. Bernard J. Sopko
NEW JERSEY	West Orange, New Jersey
NEW ENGLAND and NOVA SCOTIA	Mr. Clarence C. Brown Monroe, Connecticut
MIDLANDS and NORTHERN ENGLAND	Miss Mary E. Anderton Mossley, England
SOUTHERN ENGLAND	Mr. George Farquharson Croydon, England
SOUTHERN ENGLAND, WALES, and	Mr. Jack Hurst
IRELAND	Ilford, England
SOUTH AFRICA	Mrs. Fay Jeffery Brentwood Park, South Africa
SINGAPORE, HONG KONG, and MALAYSIA.....	Mr. Richard Fook Sang Ng Republic of Singapore
AUSTRALIA.....	Mr. George S. Pappas Parkdale, Australia
NEW ZEALAND	Mr. Frank Brookfield Auckland, New Zealand

Continued on next page

GRAND COUNCILORS (continued)

BENDEL STATE - NIGERIA	Mr. M. Osezua Ovonen Benin City, Nigeria
LAGOS, OGUN, ONDO STATES, and F.C.T. - NIGERIA	Mr. Iretunde Olopade Surulere, Nigeria
KADUNA, KANO, SOKOTO, BAUCHI, and BORNO STATES - NIGERIA	Mr. T.K.O. Okpapi Zaria, Nigeria
CROSS RIVER STATE - NIGERIA	Mr. Samuel C. Akpan Calabar, Nigeria
RIVERS and IMO STATES - NIGERIA	Dr. J.C. Nwigwe Umuahia, Nigeria
OYO, KWARA, and NIGER STATES NIGERIA	Mr. E.A. Egbedeyi Ibadan, Nigeria
ANAMBRA, BENUE, and PLATEAU STATES - NIGERIA	Mr. Eugene Onwunyi Enugu, Nigeria
SOUTHERN GHANA	Mr. John Folsom, Jr. Accra, Ghana
NORTHERN GHANA	Mr. John Yeboah Kumasi, Ghana

Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS:

Mon. - Fri., 9:00 A.M. - Noon
12:45 P.M. - 4:00 P.M.

SUPREME TEMPLE:

Convocation every Tuesday, 8:00 P.M.
Sept. 15 — May 10
(for members only)

RESEARCH LIBRARY:

Tues., 3:30 - 7:30 P.M.
Wed - Fri., 3:30 - 7:00 P.M.
Sat., 1:00 - 5:00 P.M.
(for members only)

EGYPTIAN MUSEUM:

Mon - Fri., 9:00 A.M. - 4:45 P.M.
Sat. - Mon., Noon - 4:45 P.M.

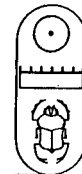
PLANETARIUM:

June - Aug.
Tues - Fri., 10:00 A.M. - 4:30 P.M.
Sat. - Mon., Noon - 4:30 P.M.

Sept. - May

Mon. - Fri., 1:00 - 4:30 P.M.
Sat. - Sun., Noon - 4:30 P.M.

Appointments If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



Rosicrucian Activities



Rosicrucian Humanitarian Award presented on Rosicrucian Day in Ottawa, Canada. In the above photo (left to right), AMORC Grand Councilor Alberta Patterson presents the Rosicrucian Humanitarian Award to Mrs. Liliane Moloughney, while Chapter Master Ruth Hall-McMillan holds the Rosicrucian Day Proclamation presented by Ottawa City Hall representative Ms. Lois Skinkle.

OTTAWA, CANADA—the first weekend in May marked the coming of spring, with the tulips beginning their annual bloom and *Rosicrucian Day* being officially proclaimed throughout the city. In recognition of the Rosicrucian Order and its good work, Ottawa's Mayor, the Honorable James Durrell, proclaimed May 2 as *Rosicrucian Day* in the Capital City. This was the setting for a beautiful weekend event arranged by Trillium Chapter of Ottawa, and Chapitre Rose de l'Est of Hull, Quebec, to celebrate spring and the Rosicrucian Order, and to recognize the important humanitarian work of Mrs. Liliane L. Moloughney, Executive Director of the Lung Association, Ottawa-Carleton Region.

A highlight of the weekend was the presentation of the Rosicrucian Humanitarian Award to Mrs. Moloughney, who surely exemplifies a true humanitarian in her valuable work for others. In addition to her full-time job, she founded a club for persons with severe lung problems. For the

past five years Mrs. Moloughney has used her three-week vacation to take approximately 20 patients, plus nurses and support staff, to Florida for a vacation. Every facet of the trip is arranged by Mrs. Moloughney, and once in Florida, several local doctors and nurses have volunteered to be on call day and night. Though these patients can afford the vacation, it's no easy task to find a hotel that will accept severely incapacitated persons—at any price! But overcoming all hurdles, Mrs. Moloughney has succeeded in her goal to provide these deserving individuals with a holiday. She also founded the "Loved One" group—a support group for relatives and spouses of handicapped persons.

Besides the Humanitarian Award presentation, Rosicrucian public workshops were successfully conducted by Grand Councilor Alberta Patterson, Regional Monitor Christopher Eriksson, and Past Master Gerald Saper. A special Rosicrucian Convocation completed the weekend.

IN July, 1987, over 300 Martinists from throughout the world gathered at Rosicrucian Park to witness four days of initiations, lectures, and special sessions designed to stimulate the mind and elevate the consciousness. The convention began with an impressive opening ceremony on Sunday evening, July 5. On the following evening, Martinists were treated to a dynamic original play entitled *Cameo of Louis Claude de Saint-Martin*—hailed by all as one of the highlights of the convention. The members were also entertained one evening by the Almaden String Quartet, a group of local musicians who presented a rare treat of classical, semi-classical, and popular favorites.

The Martinist Convention climaxed with a special Installation ceremony on July 8, in which the Sovereign Grand Master, members of the Sovereign Council, and the newly appointed Grand Archivist were officially installed in a most impressive ceremony. These newly installed Officers will carry forward the work of the Traditional Martinist Order as it continues its growth.

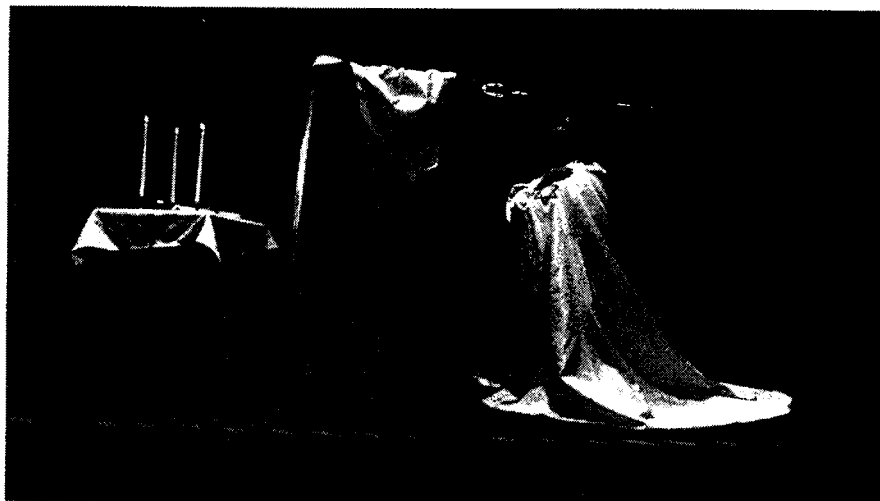
Olive L. Asher, retiring Grand Recorder, delivered her farewell speech at the Installation ceremony, then proceeded to install



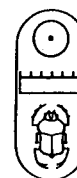
Matthew W. Miller, Grand Archivist for the Traditional Martinist Order, administers the worldwide English- and Spanish-speaking Martinist membership.

the Sovereign Grand Master, who, in turn, continued the Installation ceremony.

On behalf of the new Grand Archivist, Matthew W. Miller, the Sovereign Council, and the retiring Grand Recorder, we wish to express our sincere appreciation to all who gave so much of their time to make this convention a success.



Initiation scene from the inspiring original play by Francoise Beaudoin, Cameo of Louis Claude de Saint-Martin, performed at the Martinist World Convention.





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Nijo Castle



Kyoto, Japan

Nijo Castle, once the Imperial Palace of Japan, is located in the centuries-old historical city of Kyoto. Nijo, originally built in 1603, is the most famous castle of the Tokugawa Shogunate era. In the upper section of the gable, a large gold inlay design of a chrysanthemum is visible. The chrysanthemum is the ancient symbol of the Japanese Imperial Family.

(Photo by AMORC)

Agapanthus Bloom

(overleaf)

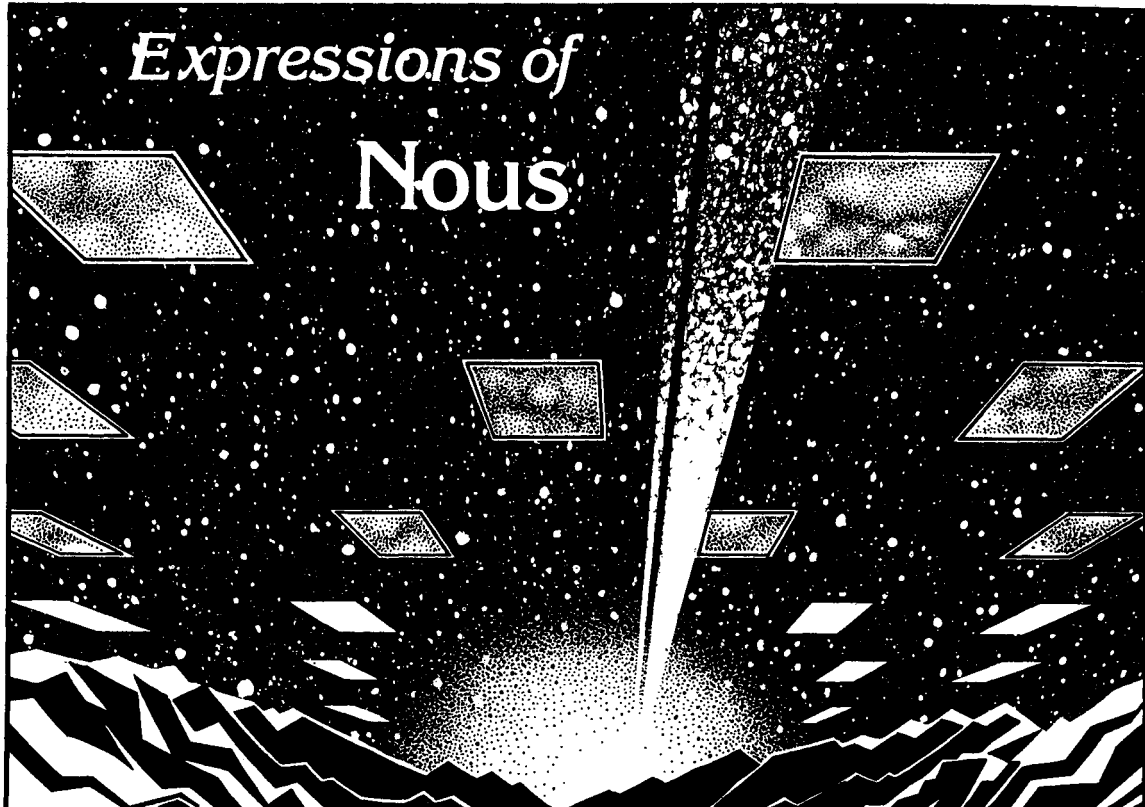
**The
Rosicrucian
Digest
November
1987**

This beautiful agapanthus (Lily of the Nile), just opening its blooms to the morning sun, is only one of many varieties of flowers and decorative plants found in the beautiful grounds of Rosicrucian Park, San Jose, California.

(Photo by Jerry Chapman, F.R.C.)







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As a Rosicrucian student, you will find this program an inspiring addition to your home studies and you will want to view it over and over again to ever increase your understanding of NOUS. **For Members Only**

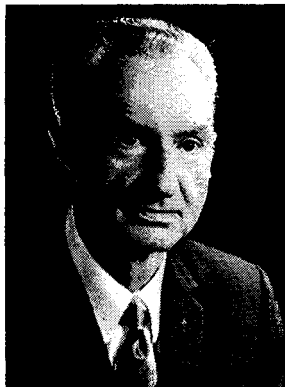
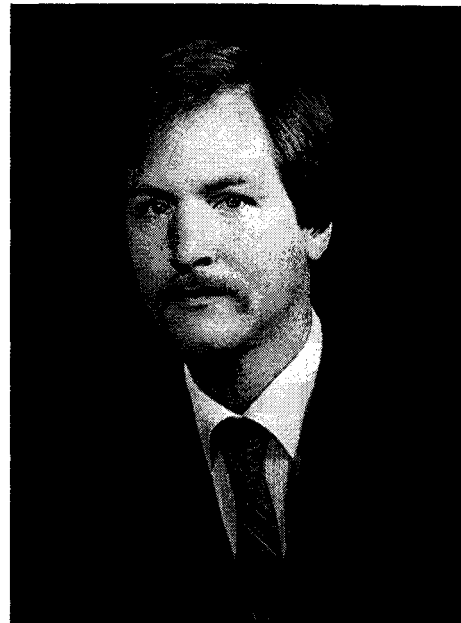
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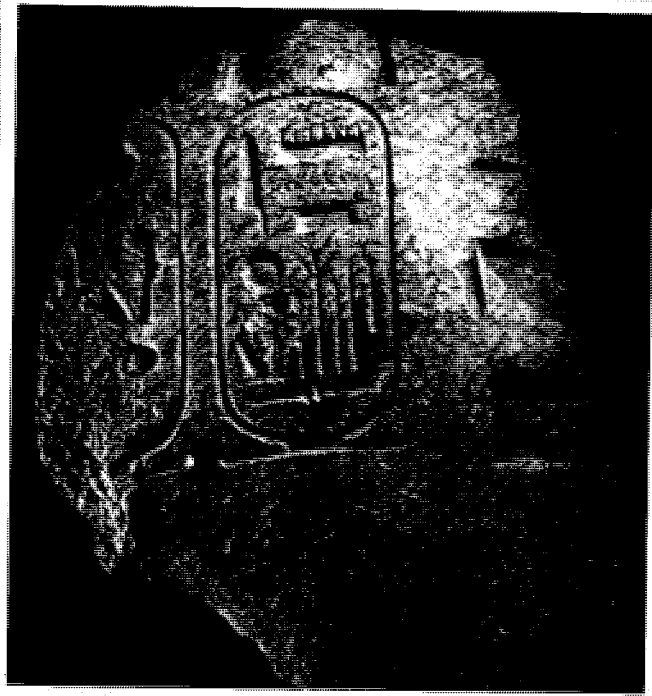
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TREASURES FROM OUR MUSEUM



Rameses II

Inscribed on this red granite statue fragment are two cartouches. The partially defaced cartouche on the left contains the first name or prenomen (User-Maat-setep-n-Ra) of Rameses II which designated him as king of Upper and Lower Egypt. The other cartouche contains his birth name or nomen which is preceded by the designation "Son of Ra." The cartouches of Rameses II are repeated everywhere in Egypt, and an abbreviated list of the remaining traces of his reign could easily fill 400 pages of a good-sized book.

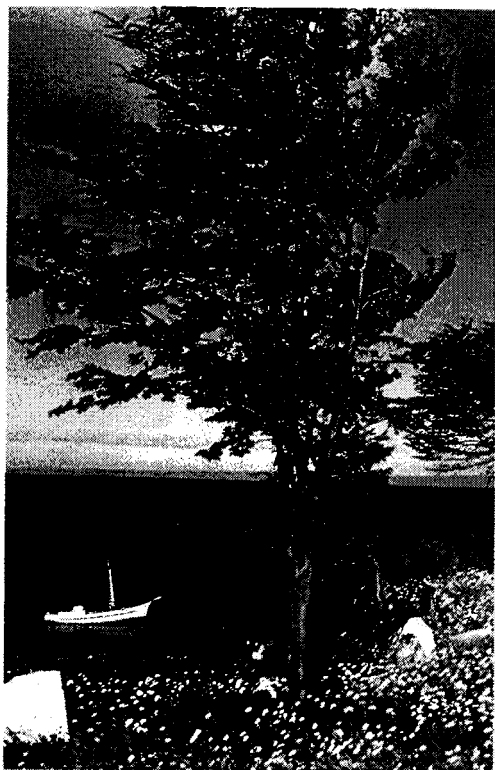
The cartouche, which enclosed royal names, actually represents a length of rope formed into a loop by tying the ends together. Originally it was in the form of a circle called a *shen*, which stood for infinity, and was elongated to enclose the name of the Pharaoh. Hence it presents the king as ruler of all that the sun encircles.

Rameses II, who ruled Egypt for over 66 years (1250-1224 B.C.) during the 19th Dynasty, erected more buildings and colossal statues than any other Egyptian king. He also had his name carved or cut in relief on many older monuments—the Great Temple at Abu Simbel and the Ramasseum being two of the more famous.

Rameses II was deified in his lifetime and the force of his personality made his name synonymous with kingship for centuries. Almost 100 years old when he died, this Pharaoh survived many in his enormous family and was succeeded by his thirteenth son, Merneptah, during whose reign the exodus of the Jews may have taken place.

—The Museum Staff

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



Alva Essex Carter Rubin, F.R.C.

View from Punta Arenas area, Chile, across the Strait of Magellan toward distant Tierra del Fuego.

World Of Wonder

Tierra del Fuego

Inhospitable as this land appears to our feelings, evergreen trees flourish luxuriantly under it. Humming-birds may be seen sucking the flowers, and parrots feeding on the seeds of the Winter's Bark, in lat. 55° S. I have already remarked to what a degree the sea swarms with living creatures; and the shells . . . are of a much larger size and of a more vigorous growth, than the analogous species in the northern hemisphere.

—Charles Darwin, *Voyage of the Beagle*

“LAND OF FIRE” early explorers called this wildly beautiful and stormy archipelago at the south end of South America. Indian bonfires spied through the gloom by Ferdinand Magellan in 1520 gave the region its name. And the intrepid explorer Magellan gave his name to Tierra del Fuego's most famous strait connecting the Atlantic and Pacific Oceans. For several centuries the harrowing passage around Cape Horn and through Tierra del Fuego, the only sea passage between the two oceans, struck fear in the hearts of both seamen and travelers. Then in 1914 the Panama Canal was completed in a far more serene climate, and today the straits and passages of Tierra del Fuego see a fraction of their former traffic.

Among the more famous travelers was Charles Darwin, who ventured into these waters aboard the *Beagle* in the 1830s, noting that “the distant channels between the mountains appeared from their gloominess to lead beyond the confines of this world.”

Despite its reputation of treacherous seas, capricious weather, and isolation, Tierra del Fuego presents a strikingly beautiful landscape full of contrasts. Located at the southern end of the mighty Andean Cordillera, this unusual region features rugged snow-clad mountains, massive glaciers dropping from high peaks into narrow fjord-like straits, and earthquake-fault-created lakes. Tall luxuriant forests thrive in some areas, protected from the incessant wind by ridges or mountains, while nearby, dwarf forests stretch along the edges of windswept pampas. Mountains, forests, and moors harbor some unusual plant varieties, along with rare and nearly extinct animal species, such as the Andean Condor and the llama-like Guanaco. Thousands of birds nest in offshore rookeries, and whales and dolphins are found in abundance in the sea.

Portions of this remarkable scenery and wildlife are preserved forever in two national parks—in Argentina and Chile, the two nations which share Tierra del Fuego. The southernmost Rosicrucian affiliated body in the world is also located here—Punta Arenas Pronaos, AMORC, on the Strait of Magellan, Chile.

—Robin M. Thompson, F.R.C.