

RUSSIAN DIGEST

JANUARY
1962

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Socrates Answers Some Questions

Tables turned on
the Greek sage.

▽ △ ▽

The Changing Ideal of Society

Individual responsi-
bility re-examined.

▽ △ ▽

Francis Bacon Today

His influence in
the modern world.

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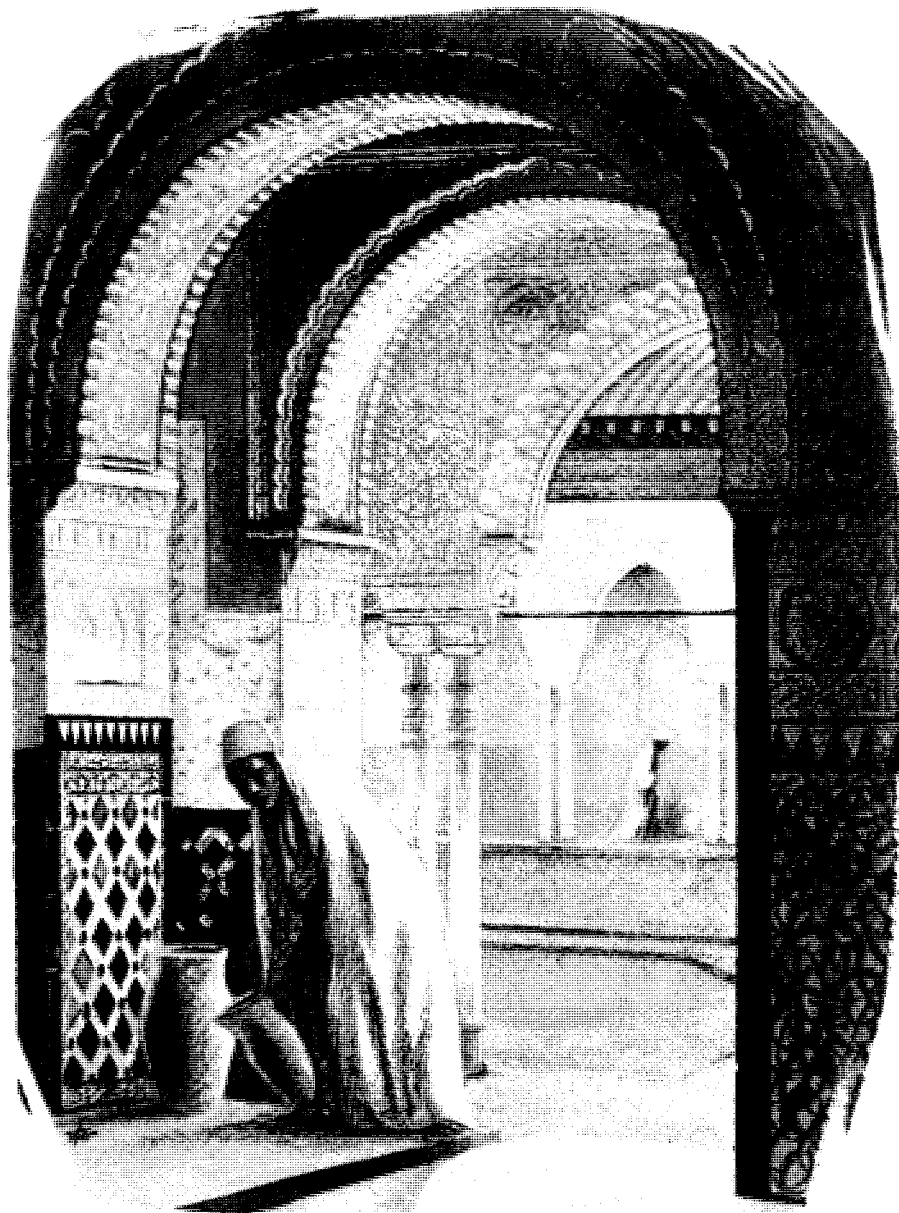
Next Month:

Prisoner of the
White Dwarf

▽ △ ▽

Cover:

*Splendors
of the East*



Good to be home . . .

So say the happy travelers who make their annual trek to Rosicrucian Park to participate in the inspirational courses of Rose-Croix University. Whether it be their first visit or their fiftieth, the sentiment and the words are always the same. It is said with a sigh—with a sort of rapture! It reflects the great charm of the Park and the student's state of mind.

Whatever the cause, Rosicrucian Park is indeed *home* for the Order's thousands of members. For those of us who keep the hearth fires burning—who try to keep the Park the warm, friendly place it is—each annual pilgrimage of members to Rose-Croix University is a special joy, for nothing is cooler than a hearth fire no one ever uses. We try to make those three weeks a veritable proving ground for all that AMORC stands for.

Each subject is presented with the idea of helping the student get the utmost out of it. The instructor tries to help him to understand better the world in which he lives—to show him the relationship between his monographs and the body of knowledge accumulated by man.

The subject of *Art*, for example, takes on a special complexion here. From the hands of people who have never held a brush or who have never touched clay, come forms and images that lend color and excitement to the hallways and display areas of Rose-Croix University.

In a course such as *Philosophy*, another kind of creative outlet is encour-

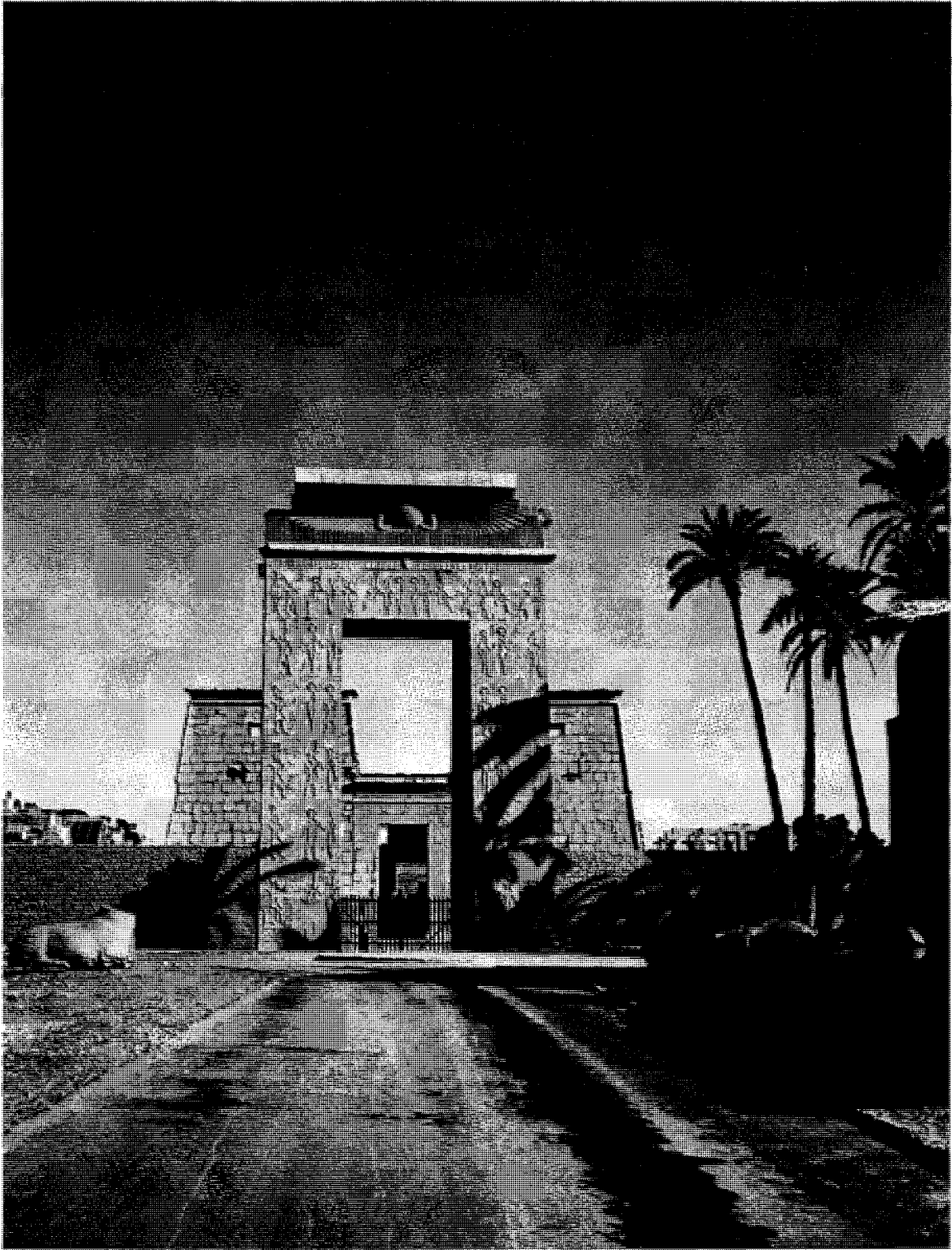


aged. This is a fascinating experience in which the student *tunes in*, as it were, to the thoughts and experiences of the world's most recognized minds; of the men and women—the philosophers—whose words of wisdom have charted the course of human events since time began.

The function of *Science* in a balanced curriculum is to provide students with the all-important *facts* of their existence. In the study of Biology, Physics, or Chemistry, universal laws are demonstrated and comprehended.

These are not complicated courses. Stress is laid on revealing the simplicity of natural structures—on the relationship of every law to the business of everyday living. Attendance at Rose-Croix University requires no special educational background. Any active member of AMORC is eligible to attend, and members will find that the courses of study are as easy to assimilate as are the lessons which they currently receive at home.

We *know* you will enjoy Rose-Croix University, and we *want* you to come! Complete information is available now for next year's term, June 18-July 7, 1962. Write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California, and ask for *The Story of Learning*, a free prospectus on next year's courses.



PORTAL OF THE MOON GOD

The magnificent portal to the Temple of Khonsu, Moon God. The portal and temple are of Karnak Temple, Egypt, which is actually a pantheon, that is, a complex of temples consecrated to serve ancient Egyptian deities. The capital of the Portal shows the winged disk of the solar deity Ra.

(Photo by AMORC)



Can You Explain...

Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings*

mean? Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

Accept This Free Book

Every inclination of *self*, which you sense, has a purpose. Nature is not extravagant. Every faculty you possess was intended to be exercised—to be *used* for the mastery of life. There are no mysteries in life—except those which prejudice, fear and ignorance keep men from understanding. Let the Rosicrucians (not a religion), a world-wide fraternity of men and women, reveal astounding and useful facts about *you*. Write for the free fascinating book, "The Mastery of Life." It tells how you may share in this age-old helpful knowledge. Address SCRIBE: S. P. C.

The ROSICRUCIANS ☆ AMORC ☆ SAN JOSE, CALIFORNIA



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XL

JANUARY, 1962

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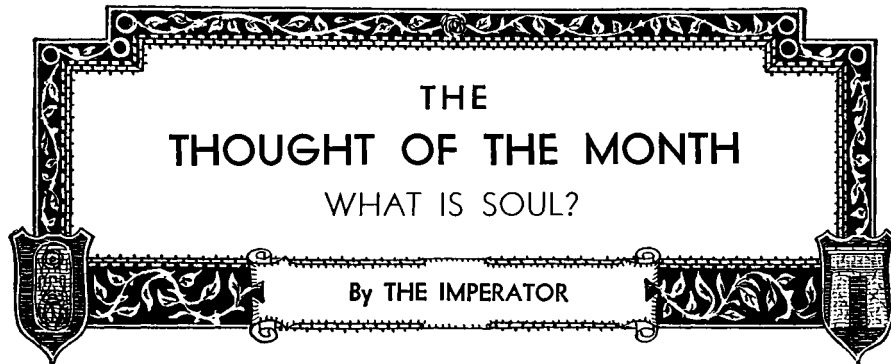
EDITOR: Joel Disher

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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 association, write a letter to the address below, and ask for the free book, **The Mastery of Life**. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE
THOUGHT OF THE MONTH
WHAT IS SOUL?
By THE IMPERATOR

THE conception of soul is subjective in origin. No one has ever perceived a substance or state that could, in itself, be designated as *soul*. There is no objective archetype of the abstract notion that man possesses soul. Man has attributed certain human behavior to the manifestation of soul. But, first, before men observed such conduct in others, they had the personal idea of soul.

Certain psychological impressions and urges which the human experiences gave rise to the conception that man is a dual being. His other intangible self, in contrast to his physical being, was designated spirit. This meant a motivating force or an implanted supernatural entity. In nature many phenomena are inexplicable. Things occur without any discernible physical causes. In the mind of man such causes became associated with the same immaterial and supernatural elements which he attributed to himself. Shadows, reflections, the invisible winds, these were forces and entities which were distinguished from objects having material substance.

There are certain very apparent phenomena that distinguish a dead body from a living one. Primitive man must have observed these for millenniums before he formed any idea about them. A living man is conscious; he feels; he sees; he responds. A dead one does not. Moreover, a live person breathes. With the departure of breath go those responses we call consciousness. Breath, or *pneuma* as the Greeks called it, came to be associated with the intangible animating force of man. It was the

invisible quality, which having entered at birth departed at death.

Among most aborigines there has been a belief in *animism*, the most primitive of all religious concepts. It is the belief that all things are possessed of life. Obviously, such a notion did not arise from the function of breath. Everything to man has its identifying quality. There is something about its appearance or substance which distinguishes it from all else. A rock that rolls down a mountainside is thought to be imbued with the power of mobility. A tree that lashes its limbs is expressing a quality. A flash of lightning in the sky is conceived as an intentional act. The primitive reasoning behind such notions is the distinction made between the existence of the thing as a reality and the particular characteristics which the object displays. Thus such qualities as color, hardness, or even the sound of a rushing stream, are thought of as being the real nature, *the spirit*, of the object.

Everything was thought to be impelled from within so as to be as it appeared. This invisible striving was its force. It must have been when it was discovered that certain realities could no longer exhibit their special functions and characteristics—when they ceased breathing—that breath was identified with the life force and the spirit of animate things. How this evolution of the relation of breath and spirit occurred in primitive society is expounded by anthropologists and ethnologists, such as the noted Sir James George Frazer. He, and others, spent years among the aborigines of many lands.

*The
Rosicrucian
Digest
January
1962*

It is to be noted that, at first, man made no distinction between the supernatural power or spirit of other things and himself. How did he come to confer eminence upon his own spirit? We can only surmise from his customs and beliefs that subsequently follow. It gradually dawned upon man that he was superior to many other forms of life. Notwithstanding their greater strength, he was able by his weapons and cunning to trap and kill them. Further, he was aware that he could accomplish certain feats unequalled by other living things. If, in various ways, he excelled other living things, then, most certainly, a superior status could also be attributed to his indwelling self, his spirit image.

At first it would appear that there was no moral content assigned by man to this inner spirit. It was neither good nor evil. In what we term the dream state, this inner being seemed to leave the body, journey afar, do many things, and return to the body again when man awoke. Some of the things this inner being did, when man was asleep, he did not approve of when he was awake. Yet there was no thought of assigning it a moral character.

How did man arrive at the notion of good in the moral sense? We have seen that man's first conception of his other self was not necessarily as a moral guiding light. Goodness as an abstract notion was not immanent; it was not, as many religionists believe, latent within man from birth. It is most probable that moral values began from objective experience out of human relations. That which evoked personal gratification, pleasurable sensations, was good. What was conducive to man's welfare and his environment was good, and that which was converse was evil. This applied, as well, to natural phenomena.

Rain, lightning, floods, earthquakes, volcanic eruptions, droughts, and abundance of food, these different things and states were evaluated in terms of either good or evil depending upon their effect on man. The terms, *good* and *evil*, appeared in Egyptian literature only after that civilization had been in existence for several centuries. However, the categorical division of favorable and unfavorable experiences is psycholog-

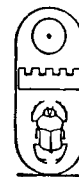
ical and must have had its origin in the first conscious responses of man to his environment.

There were in man evolving emotions, higher sentiments; there was experienced a strange effusion of feelings. Instinctive maternal and filial love became extended into compassion and sympathy. Human conduct itself began to be adjudged in terms of what brought an emotional satisfaction to the individual. What to man seemed as acts of rectitude were now becoming a moral good and, conversely, other acts were evil. Thus to man there were two distinct sentient selves: The one was subject to external impressions and sensations of pain and pleasure; the other was the inner being, the spirit, that found emotional gratification in the pursuit of certain acts.

The Indwelling Spirit

Man, then as now, did not wish to feel isolated from nature but wanted to be an integrated part of it. Consequently, the innate entity, the vital force of his being, was conceived as being related to the great supernatural power which he attributed to nature. There were gods, and the spirit of the gods as an infinite and eternal power dwelt within man. This indwelling spirit became his *psyche*, his *soul*. To the various gods were assigned certain phenomena and powers. In Egypt, for example, Ra was the sun god, Osiris the god of fertility, Ptah the god of physical creation and creative thought. In Greece, Poseidon was the god of the sea; in Rome, Venus was the goddess of love. Man was believed to inherit or be influenced by these powers.

In Judaism, we have *monotheism*, the belief in a single omnipotent and omniscient deity. He is recognized as the divine father, and mankind are his children. He is immanently good. He demands acts of moral rectitude from humanity. He implants within humans a divine substance. This segment is called *soul*. It is potential with divine efficacy and goodness. Man, according to this ancient theology, has it within his capacity to become conscious of this divine essence within him and either abide by it or deny it and thus become lost in evil. In fact, in some of the existing theologies, it lies within the



province of man to corrupt his soul if he gives way to his lower animal appetites.

In subsequent doctrines of *vitalism* there prevails the belief in a universal soul, as, for example, advocated by the Stoics. This consists of a divine essence which imbues all human beings. It constitutes a higher subliminal form of consciousness. It is said to be able to guide man to a conscious spiritual union with the sole God if he responds to its impulses and dictates. Man interprets these inner responses in relation to certain human conduct and from them forms his moral codes. What he experiences as a moral conflict with his behavior he calls his *conscience*. This conscience obviously varies with his interpretation of what he conceives as expressing the good he inwardly feels.

In eventually conceiving himself as a divinely chosen being, a God-preferred creation, according to his own religious experiences and revelations, man—particularly in most of the western religions—has thought of himself alone as possessed of soul. It is easy for man to arrive at such a conclusion. With the evolution of his moral sense and its objective code, he assigned to spiritual behavior acts of which the lower animals were not capable. If, it is reasoned, man can be aware of such distinctions, it is because he alone has the spiritual light or soul within him.

The Concept of Soul

The instinctive urge for survival was extended to include the soul. It was thought to be *immortal*. It must be indestructible and as infinite as the source from which it is thought to emanate. At death, then, it survives; though, according to various religious doctrines, the personality which adheres to the soul may be subject to ordeals, and experience either punishment or reward for its conduct on earth. It is apparent, however, that in Christian theology the soul, before entering a body, is devoid of any identifying personality! After death, the personality or consciousness of self becomes an attachment of the soul.

Is the conception of soul going through a transition as a result of modern psychological investigation into the nature of self? Is there a new combined

metaphysical and psychological notion of soul? A modern conception, from this scientific and rational point of view, discards the substantive theory of soul. Soul is not thought to be a substance, a thing, or an entity implanted within or resident in man.

Further, what man designates as soul is thought to have no more divine quality than any other phenomena of his being or of nature. This postulation relates soul to *self-consciousness*, that is, to man's awareness of his own existence as apart from other realities and the consequent emotional responses he has. It assumes that, with the evolving complexity of the human brain and nervous systems, a *dual function* of consciousness has been engendered.

Man perceives externality on the one hand and has a super-consciousness on the other hand. By means of the latter he comes to be aware of his own realization, that is, he has consciousness of his consciousness. This is the self as distinguished from the organism as a whole and from the world. But man makes a further analysis of self. The disciplinary aspect of self, that which imposes restrictions, dictates a course of conduct which engenders feelings that gratify the higher sentiments, as so-called impersonal love, compassion, mercy, justice, and forbearance. This aspect of self is called *soul*.

This soul, then, is a *function*, which arises out of the vital life force that animates all *living things*. With the involvement of an organism, it acquires that sensitivity to its own nature that constitutes *self-consciousness*. This highly developed *self-consciousness* or realization of self, is soul. This immediately brings to the fore the question, Do all living things possess soul? It can logically be contended, from this hypothesis, that animals also have souls. Soul, we repeat, is a function and development, not a specially endowed essence. It stems from the vital life force and an ascending state of consciousness.

Wherever and in whatever form that degree of consciousness exists, there would be what men term soul. Do we not see in many of the lower animals elementary characteristics of what humans have designated as soul qualities? Certainly, for example, dogs and the

higher anthropoid apes exhibit such states of self-consciousness as shame, guilt, sorrow, and sympathy. These states are the seeds which ripen more fully into the phenomenon called soul in the complex organism of man.

Does such a conception necessarily conflict with and detract from the mystical notion of soul, as for example, expounded by the Rosicrucians? In traditional particulars or details, perhaps, but in the broader sense, it is in harmony in many respects. Certainly, the vital life force has a universal consciousness inherent within it. It is the very law and order of the life force itself.

Further, the function of life is as cosmic in origin as any other phenomenon. The consciousness inherent in life evolves a device, an instrument, such as the brain and nervous system, which, as a mirror, reflect its nature. This reflection, or this consciousness of self, is the quality, the function, of soul in man.

In any and all other organisms that may come to exist on earth or that now exist in other worlds, in other solar systems or galaxies, and which have attained the equivalent or higher state of self-consciousness, there would be that function which humans acknowledge as soul.



Zinten Was My Village

By INGEBOURG NEUBAUER

SUDDENLY the boards gave way under my feet. I screamed and was awake, my own cry still ringing in my ears. For months, this had been the pattern of my dream.

I sat in bed trying to remember where I had been. White moonlight was streaming through the windows, the curtains billowing in the breeze. Slowly I got up and went into the garden. There I sat, looking up to the stars. How often I had looked up like this, reaching out for their peace in those years full of war and fire.

I had dreamed, and I had screamed. Why? This was the first summer after the war. I had come home from Italy some weeks ago. Home? No, not home; *home* was East Prussia—where I grew up, spent my childhood. That was still home in spite of all the years I had been wandering through strange countries.

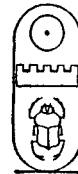
I was a refugee, like millions of my people who had fled when the Russians arrived. So many had died on the snow-drifted roads in the bitter winter of '44 and '45. Those who were old had stayed

behind because they could not tear themselves away from the places familiar for a lifetime; because they could not burden the younger ones in their race for life. These old ones, were they yet alive or had they already died from hunger and cold? Nobody knew—nobody ever would.

Beating against this wall of silence over and over again, my thoughts constantly searched for the old country, for the little village where I had grown up—especially, for the white house of great-grandmother and my aunts, where I had spent so many happy childhood summers.

Great-grandmother had been dead for years—so had Aunt Emily; but Aunt Emma had still been alive when the Russian Army broke over the country. I was still in Italy when the German radio had been filled with news about the battle around Zinten—Zinten, the little village not quite two miles from great-grandmother's house!

Aunt Emma, I thought with a jab of pain. Aunt Emma, that frail little



Francis Bacon Today

By T. D. OLVER

For whatever deserves to exist deserves also to be known, for knowledge is the image of existence and things mean and splendid exist alike.

(*Novum Organum*, 1620)



Container Corporation of America

A SYMBOLIC PORTRAIT OF FRANCIS BACON
BY ABRAM GAMES

SIR FRANCIS BACON, Lord Verulam, Viscount Saint Albans, loved mankind and served the cause of its advancement and enlightenment. His work is like a searchlight as it reveals the depth of the human mind and the height of the human prospect. It casts its beam over man's headway from perspectives of achievement on the oceans and this planet to perspectives of achievement in outer space and the universe. Aptly has he been called "the Philosopher of Industrial Science."

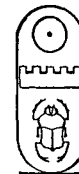
His survey of Man's Estate, "Instauratio Magna" or "Great Instauration," is an act and a plea "towards restoring and cultivating a just and legitimate familiarity betwixt the mind and things." Theory and practice, knowledge and use, the word and the action. It is a reminder to mankind to learn from nature by analyzing the particulars with which she abounds; to extract from this analysis the general, the laws, and the Law; and, by applying these laws, to acquire greater dominion over nature and itself in nature. The survey is intended as "a basis for the service of human nature" upon which men who are moved by the same spirit of purposeful open-mindedness, humility, charity, and love of mankind may build. It is offered as a beginning, as the opening line, not the last word—

it is evergreen, its wisdom is lasting. It is conceived in Six Parts:

1. Survey and Extension of the Sciences; or, the Advancement of Learning.
2. *Novum Organum*; or, Precepts for the Interpretation of Nature.
3. Phenomena of the Universe; or Natural and Experimental History, on which to found the New Philosophy.
4. Ladder of the Intellect.
5. Forerunners, or Anticipations, of the New Philosophy.
6. The New Philosophy, or Active Science.

This magnificent outline and directive could come only from a man whose piercing intellect, whose selfless good will, and whose deep knowledge of the world resolve into an abundance of living ideas. Throughout, he is instructive, constructive, and attentive—a great master. He published his work that after his transition there might remain some tangible outline of the matter his mind had embraced, as well as some mark of his sincere and earnest desire to promote the happiness of mankind.

The Advancement of Learning was first published in 1605, when he was 44 years old. It appeared again in



Latin, *De Augmentis Scientiarum*, in fuller form, in 1623.

Novum Organum was published in 1620.

Sylva Sylvarum, a contribution to the Third Part, was published by his Secretary and Chaplain, Dr. William Rawley, in 1627. It was, however, dedicated in 1623 to King Charles I, then Prince of Wales.

The Announcement of the author in the *Great Instauration* states that "he determined to publish whatever he found time to perfect." The Fourth Part, the *Ladder of the Intellect*, was to contain perfect models which represent to the eye the whole progress of the mind. In 1623, the First Folio of the Works of William Shakespeare was published. Strong evidence connects these Works with the Fourth Part of the *Great Instauration*. The actor, Shaksper, had died in 1616.

The Fifth Part, the Forerunners, or Anticipations, of the New Philosophy, is designed to collect those inspirations and pointers which are revealed with a fair degree of certainty in the course of study and experiment on the lines which Francis of Verulam sets out in the earlier parts. These gleanings are not to be despised nor yet mistaken for the more complete wisdom which the New Philosophy will unfold. They are of a passing, temporary character, but serve a useful and helpful purpose on the way.

The New Philosophy

The Sixth Part, the New Philosophy, or Active Science, flows from the just, pure, and strict enquiry proposed in its myriad forms in the five preceding Parts. In the words of the author: "But to perfect this last part is a thing both above my strength and beyond my expectation. What I have been able to do is to give it, as I hope, a not contemptible start.

"The destiny of the human race will supply the issue, and that issue will perhaps be such as men in the present state of their fortunes and of their understanding cannot easily grasp or measure. For what is at stake is not merely a mental satisfaction but the very reality of man's well-being, and all his power of action.

"Man is the helper and interpreter of Nature. He can only act and understand in so far as, by working upon her, he has come to perceive her order. Beyond this he has neither knowledge nor power. For there is no strength that can break the causal chain; Nature cannot be conquered but by obeying her. Accordingly, these twin goals, human science and human power, come in the end to one. To be ignorant of causes is to be frustrated in action."

This broad and noble view of man and his activity springs directly from the author's own active participation in the affairs of men. It is not the work of a man who is isolated in his ivory tower. It is born out of intercourse with the arts and crafts of the period.

Its appeal is to the rising section of the population fashioning a new superstructure to deal with the new evolving methods of production, the new economy. They *harken*, those guildsmen and merchants, the forefathers of the men who will make a small island for a time "the workshop of the world."

This great survey for the reshaping of human thought, human activity, and human society on rational scientific lines was published in 1620. In 1621 the Lord Chancellor, Lord Verulam, had fallen. He was the subject of a political charge of corruption in his high office.

That there was no real substance to the charge is obvious since not one of his judgments was reversed after his fall. His intention to defend and clear himself was altered only after King James I had sent for him and instructed him to plead guilty.

The House of Lords condemned him in his absence, for he was ill at the time. Once again, it seemed, mankind rejected a great and inspired teacher.

*Blow, blow, thou winter's wind,
Thou art not so unkind
As man's ingratitude.*

Yet, gently and persuasively, his mark in symbols and cypher lies on major works of enlightenment in several languages and various spheres of creative art and thought, which appeared during the seventeenth and eighteenth centuries. To quote Macaulay: "He moved the intellects that move the world."

He proved a guiding spirit in forging a language which has spread far and wide to serve as one instrument for achieving unity in the world. His influence is seen in the opening up of the New World. In the United Kingdom, his spirit lives on in the Athenian Order, which he founded in honor of Pallas Athena.

It is devoted to philosophy and philanthropy, for its sacred traditions are handed down in certain families with a record of noble and outstanding service—particularly in times of stress and sacrifice. A great living memorial to his work is *The Royal Society of London for Promoting Natural Knowledge*.

He was the Emperor of the Rosicrucian Order, a great master, and a great servant. His spirit is with mankind as it ventures into space and with the man who is whirled round the world in little over an hour, for he was moved by love for mankind and was ever conscious of the brotherhood of man.

Let mankind join him in this prayer:

We, therefore, humbly beseech Thee to strengthen our purpose, that Thou mayst be willing to endow Thy family of mankind with new gifts, through our hands, and the hands of those in whom Thou shalt implant the same spirit.

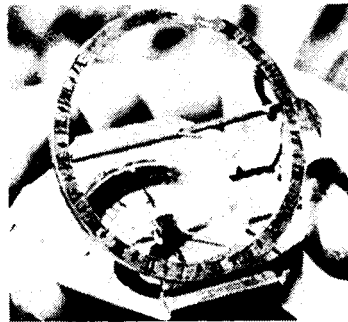


Have You the Time?

EVER forget your wrist watch and feel "lost" without it? Ladies used to wear "mush-apples"—delicate watchworks fashioned to fit inside perfume bottles and hinged to open—suspended from elegant chains.

In early timepieces, the hour hand was chiseled from steel, and had to be pushed to the proper hour to set the watch. Elizabethans had to wait for a sunny day to set their watches although many early watches had built-in sundials as a guide for re-setting. Minute hands weren't even added until around 1670.

Looked upon as jewels, art masterpieces, and toys, historical watches weren't *expected* to be accurate. Automation watches shot tiny pistols, sprayed perfume, displayed moving "waterfalls" of twisting glass rods, showed cavaliers dueling and lovers kissing. A treasured



Hamilton Watch Company

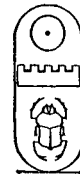
The sensible Elizabethan carried a pocket sundial by which to set his inaccurate watch.

timepiece of ex-King Farouk contained mechanical birds that popped out to chime the hours.

Each century improved upon the design and versatility of the watch but the first major breakthrough in 450 years occurred with the introduction of the world's first electric watch by Lancaster, Pennsylvania's Hamilton Watch Company in 1957. Eliminating the mainspring, it substituted a tiny 1.5 volt battery, which runs a watch for a minimum of twelve months with accuracy and dependability.

Modern-day accurate watches are still enjoyed for their beauty, and as a necessity. In sharp contrast to the days when few people could afford to own a watch, most people today couldn't afford to be without one!—*Central Feature News*.

Modern-day accurate watches are still enjoyed for their beauty, and as a necessity. In sharp contrast to the days when few people could afford to own a watch, most people today couldn't afford to be without one!—*Central Feature News*.



The Changing Ideal of Society

By MARTHA PINGEL, Ph.D., F. R. C.

(Member, Rose-Croix University Faculty)

The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.—Ecclesiastes 1:9

As we explore the social order of all the nations and the ideals that have shaped and altered society as the ages have passed, we come in the twentieth century to a sample of every previous theory of social evolution. This is the keynote of our examination.

Philosophers have identified these ideals of society with: (a) the family unit, (b) the herd instinct, (c) natural law, and (d) co-agency. Before discussing these in regard to our image of society, we should realize that most of us are still somewhat provincial in our notions of the way people in other lands live. How much more likely, then, are we to be confused regarding the social ideal upon which nations have built their history!

Many of us today may think the word *society* is another word for “togetherness”—that slightly peculiar notion that somehow all the social ills of the world could be solved if *we were more and more alike*.

Writers such as George Orwell in *1984*, David Karp in *One*, and Aldous Huxley in *Brave New World*, and its sequel, *Brave New World Re-Visited*—have done much to alert us to the danger of “togetherness”: that comfortable, secure world of conformity, where, like the ants, we crowd together, doing our assigned jobs, indulging in our group pleasures, and sleeping our group sleep.

They have warned us, as did Mencius many years before the Christian Era, that too much identity with one another can destroy our being. In *The Tao of Science*, the Chinese writer Siu, says, “Thinking of man as a machine cannot help quickening the atrophy of his human capacities. There must be a return to human-heartedness, wholeness, and balance.”

The oversystematization of our technologically hypnotized generation leads inevitably to the degeneration of individual differences and the consequent degeneration of the very factors of in-

dividuality (enthusiasm, creativity, originality), which strengthen, nourish, and invigorate the society of which the individual is a member.

The novelist Ayn Rand in *Atlas Shrugged* examined—as only the fiction writer can—the consequences of a world where the social ideal is the midpoint, the statistical average. She asks her readers to consider what would happen if Atlas, holding the world on his back, were to shrug his shoulders and let go.

She answers her own question in terms of our present-day distrust of the Atlases of the world, who are different from the mass, and different from each other. In such a society, no matter how democratic, evolution would stop, and the tyranny of the majority would create social deterioration or decay.

Philosopher Alfred North Whitehead in *Symbolism* said, “A social system is kept together by the blind force of instinctive actions and of instinctive emotions clustered around habits and prejudices. It is therefore not true that any advance in the scale of culture inevitably tends to the preservation of society.

“On the whole, the contrary is more often the case. . . . Advances in the art of civilization are apt to be destructive of the social system.” Any examination of history will soon bear out the truth of his statement, for new ideas create a ferment in the minds of men, and they become critical and rebellious toward the bottles and containers in which they have to live.

New Wine, Old Bottles

The saying that “you can’t put new wine into old bottles” has a deep symbolic significance in regard to social structure. During the Constitutional Convention, Benjamin Franklin continually urged the drafters to consider a document that would grow with the nation and adapt itself to changing conditions and customs.

Not to make allowances for such changes by protecting the individual differences that give rise to change, would, he knew, prove fatal to the continuance of the democratic system of government. Failure to recognize that ideals of society undergo the same evolutionary changes that all forms in nature undergo fosters in society the condition of rebellion, revolution, even anarchy.

Whitehead sums this up quite well: "Those societies which cannot combine reverence to their symbols with freedom of revision must ultimately decay, whether from anarchy or from the slow atrophy of a life stifled by useless shadows."

Henri Bergson, dividing his concept of the social ideal into the duality of the closed and the open society, has this to say: "The closed society is that whose members hold together, caring nothing for the rest of humanity, on the alert for an attack or defence, bound in fact to a perpetual readiness for battle. . . . The open society is the society which is deemed in principle to embrace all humanity."

George Bernard Shaw, in the Don Juan in Hell sequence of *Man and Superman*, warns us through the words of the Devil himself, that man is at his best *only* when he is concocting instruments of death. Heroes are made *only* through war; medical discoveries and technical advancement are possible *only* when man is geared to do battle with his fellow man.

Shaw, too, has interpreted our social ideal on the basis of the closed society, the rigid conformity to the past, the unholy reverence we pay to precedent, and the fear with which we regard anything, however minute, that departs (in the words of the psychologist) from the norm.

Jacob Bronowski, sociologist, has said, "A society which values dissent must provide safeguards for those who express it." And from Bergson we add the warning: "Men do not sufficiently realize that their future is in their own hands. Theirs is the task of determining first of all whether they want to go on living or not.

"Theirs is the responsibility then for deciding if they want merely to live or

intend to make just the extra effort required for fulfilling even on their refractory planet the essential function of the universe, which is a machine for the making of gods." We should consider these words as we review the past burning of so-called heretics; the execution of so-called traitors and revolutionaries, and the present tendency to submit our individuality to the group—"Step in line or get out."

Original Concept of Society

Originally, man's concept of society was no larger than his concept of his own family. Society was considered in terms of blood relationship, and from it grew the idea of the clan and finally the tribe. The ideal of society resembled the family structure in every way.

The leader was either the spiritual or natural father or mother of the unit; the government was either a patriarchy or a matriarchy. Laws were based on obedience to the decisions of the father or the mother-figure—sometimes extended to the ancestor-figure.

These laws were geared entirely to the procreation of the clan or tribe, to its accumulation of wealth or power through size or number. And, as a matter of course, to self-protection and eventual aggression against nonmembers of the clan or tribe.

There was little opportunity for self-development since the welfare of the family group was considered of primary importance. Members other than blood relations were made by conquest, marriage, or adoption. In some parts of Australia, North and South America, Africa, and Asia, are still to be found societies that live by this ideal and are indeed willing to die for it.

Yet, the civilization we know and tend to think of as our own, would be impossible under such a social structure. Margaret Mead, who needs no introduction to those interested in the cultural patterns of primitive societies, has pointed out that the technology of the twentieth century and its distribution all over the face of the globe has created quite suddenly changes in the patterns of culture of such communities.

The resulting threat, to such established patterns, and the fear of the disintegration of the values, by which



these societies have lived for centuries, have created considerable hatred and unrest. We are a world population in the throes of transition, she says, but it is felt perhaps most strongly in those areas of the world where this social ideal is uppermost.

The second basic ideal upon which society has been, and still is being, built is what Nietzsche called the "herd instinct." In a sense, it is an outgrowth of the family-unit idea, but on a larger scale. Here, humanity is looked upon in terms of "the ins and the outs," the common and the elite, the followers and the leader.

It is based on the desire of men to band together under a "hero-image"; someone to be worshipped, followed, respected, and feared. Bolstered by man's inherent laziness, this type of society in its earliest forms was a privateering society, strong, fighting for survival, for profit, for glory.

In the *Bhagavad Gita* we find an expression of the type of personal ideal of this society: "Seer, the leader, provider, and server, each has his duty ordained by his nature. . . . The leader's duty is to be bold, unflinching, and fearless."

Tyrants and dictators are the natural products of this ideal, which, in the final analysis, embodies the precept that most people desire others to do their thinking for them, and refuse any form of personal responsibility for what they do.

At its worst, this form of society is akin to the lynch mob; at its best, the kind of governments led by the Hitlers, Mussolinis, and Stalins of the world. Theoretical examples of this ideal are to be found in Machiavelli's *The Prince*, and in Nietzsche's discussions of the *Superman versus the herd*.

The State As the Greater Self

In some respects, this concept of society bears a relationship to the aristocracies of ancient times; even to the rule of the philosopher-kings described by Plato. We find in it the idea of the state as the greater self of the individual. Therefore, the ruler, or rulers, as personifications of the state, hold absolute power over their subjects, allowing for no dissenting opinions that

might threaten their position or disrupt the orderly functioning of the system.

This concept could be called the "ant-colony" concept of society. It is efficient, ruthless in carrying out its aims, and long lasting—if the leader is careful to surround himself with the strongest segments of society.

A word of warning in regard to this ideal of society is also appropriate: Francis Bacon, in the *Novum Organum*, stated that "the lame man who keeps the right road outstrips the runner who takes the wrong one." As applied to this type of society, we might add, as Melvin Radar did, "A society, like a runner headed in the wrong direction, may be efficient and yet damned."

The third ideal upon which society has been built, has often been likened to natural law as discussed by Charles Darwin: The third point in the evolution of the social ideal stems from the instinct for self-preservation. Many theoretical philosophers have believed, along with Hobbes, that man's essential selfishness would lead him to destruction if he did not organize himself and others voluntarily in a common bond.

This ideal based on protection against either man or nature is a workable ideal, but it restricts its membership to those who can contribute constructively to the group. Altruism is a luxury that self-preservation will not support; unless the society has advanced to a position where physical protection against other social groups is not a problem, and the motivation for "togetherness" is profit, or enhancement of national position and prestige.

Perhaps it is one of the faults of our present century that we still regard ourselves somewhat in this light: The individual is encouraged to develop his own interests; but only if they conform to the needs of the whole, or at least do not disturb the functioning of the whole.

For example, our attitude, toward nations not so technically advanced as we, is, "Why don't they do thus and so"; and we fail to understand that a machine for harvesting grain may be a curse in a land where hand labor is used. Though the hold be a slight one, we still cling to the nationalistic ideal that our way is the right one.

It is the fundamental concept of a society self-satisfied, motivated by self-interest, and growing more anxious by the year to extend the same ideal to greater and greater numbers of people. If we examine Communism—particularly as it is in action in Russia—we will discover there, too, a spoken attack against this type of social ideal and a direct living of it.

Thus, it might actually be said that at the present time in the major nations of the world there is very little realization of the great gap between the functioning ideal and the theoretical ideal, which we would like to believe is the one by which we live. Henry David Thoreau was aware of this discrepancy a hundred years ago.

In "Civil Disobedience," he warned that no society set up on such an ideal, could ever be representative of all the elements that compose it. If it were, it would soon stop operating. Therefore, the social structure resists in one way or another the individual who does not voluntarily conform, and, in the interests of the majority, will impose its will on all.

David Riesman, author of *The Lonely Crowd*, has also pointed out that our "other-directedness" is not the sign of a developing interest in the welfare of other people, but rather the sign of more and more fear lest we lose our identity as a nation. The strength of a nation is not dependent on conformity, but on cooperation, intelligent cooperation; on a return to inner direction, inner conviction.

If we really accept the basis of natural law, we must remember its corollary: We may *use* what is supplied to us, but we may not *possess* it. In Melvin Radar's book, *Ethics and Society*, we find an admonition to the society based on self-preservation: "In every country and in the interior of every mind, the struggle is continuing between the forces of chaos and the forces which may eventually produce a far better civilization."

If Emerson spoke of an institution as but the lengthened shadow of a single man, we should take to heart that a society is but the projection of the individual in this ideal, and that one of the surest ways of destroying it is by

the very conformity which such a society has taught itself to utilize.

The fourth point in our examination of the ideals of society is what Ernest Hocking called co-agency. His book, *The Last Elements of Individualism*, deals in part with the problems raised by our complex social structure and by the pressures which this complexity has forced upon us.

In using his term, we find at once the ideal of society considered as a duality. Unlike the duality of the herd versus the superman, we find the suggestion of man and man, agency and agency, with neither directing nor following, but with both cooperating in a common cause.

At first glance, it may seem that co-agency is a more liberal and more workable ideal for the social structure, but let us examine it briefly. In a society in which there are neither leaders nor followers, but in which these positions shift with the needs of the moment, we have a problem that does not arise under any one of the other social structures.

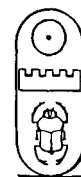
That problem is where to find the leadership necessary at a particular moment, and how to allow it to express itself efficiently in light of the fact that it will form only one part of the entire contribution of the group. An analogy to describe this form of society may assist us in comprehending the nature of this problem.

Twelve Writers, One Novel

Let us imagine a group of twelve talented writers, each gifted in a particular way: One is good at description, another at narration, a third at character development, a fourth at plot, and so on. Let us assume that one of the twelve alone could produce a great novel, and that each has the desire to do so.

Now let us imagine them, sitting in a room to discuss their problem, and reaching the decision to write the novel collectively. Unless each is willing to do his best according to the direction of the coordinator of the novel, and to submit to his decision regarding the work, the project will disintegrate before the end of the first day.

(Continued Overleaf)



Secondly, the end-product, never certain anyway, may just as well turn out to be a dismal failure if the coordinator is not himself the soul of integrity, able to accept direction when needed and to stand firm when his inner conviction is challenged.

Bergson has pointed out, rather clearly, the problem to be faced in this type of social ideal: "The extreme scarcity of political leaders of any calibre is owing to the fact that they are called upon to decide at any moment, and in detail, problems which the increased size of societies may well have rendered impossible."

Secondly, in the words of Radar, "What impresses me about the modern world is not merely the uncertainty and trouble, but the immense hope that thrusts itself up through human suffering. Even the huge scale of modern calamities gives us grounds for hope; it is an indication of an immense tide of change which has been gathering force for more than one hundred years and has been rushing toward a climax. . . . (a) clear announcement . . . of a profound alteration in human life." We need the ideal of co-agency, but we find here that many are called but few are chosen.

Before examining a possible fifth point, which will break away from the constant repetitive movement of man's four basic ideals of society, let us look for a moment at an interesting but little considered by-product of all four theories. Man in thinking of himself and in conceiving of his societies, has always been *negative* in his thinking.

He has "organized his societies on the assumption that the human being has no natural willingness to obey social laws and conventions and is moved only by self-interest." Whether his ideal has been based on the earliest conception of society, the family unit, or, on the most advanced conception of society as co-agent existence, there has always been as one point of the concept the belief that man must be forced (harshly or gently, according to the basic dictates of the civilization in which he lives) to cooperate with or to conform to his social group.

Nowhere, except in the most mystical and visionary utopias, is man considered in his full stature, a being endowed

with intelligence and emotion, endowed with the capacity for love rather than for hate, a being driven by his heritage as *man*, to seek for light rather than for darkness.

If man were truly as negative as the social theorists picture him, there would be no police force in the world large enough or strong enough to maintain order or to allow for any growth or maturity in social development. World-mindedness, which we are so conscious of, and need so greatly today, can never occur so long as man looks upon himself with a self-debasing or a self-inflating eye.

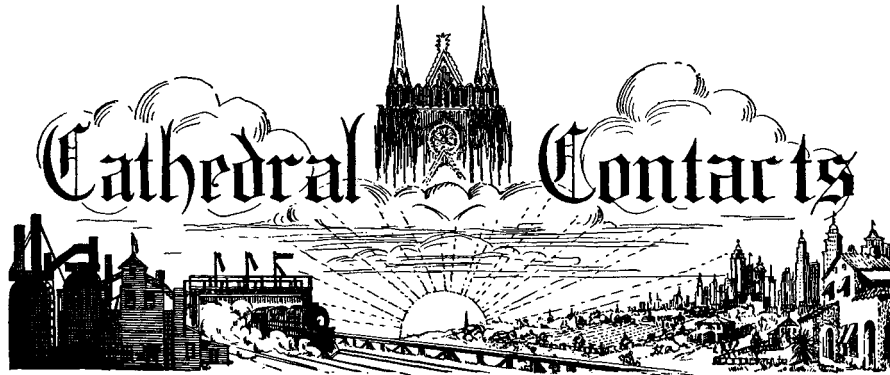
Perhaps it is no wonder that the practices of society have never been in keeping with its ideals. Perhaps it is no wonder, either, that man has traveled the four cardinal points of social development over and over, each time on a greater scale, and each time with more at stake.

A Perfect Society

The visualization of a perfect society cannot occur until all men reach a stage in their evolution where they become aware of their potential, where they cease to fear one another's differences. In a letter to Joseph Priestley, back in 1780, Benjamin Franklin said, "It is impossible to imagine the height to which may be carried in a thousand years the power of man over matter. . . ."

"O that moral science were in as fair a way of improvement! That men would cease to be wolves to one another and that human beings would at length learn what they now improperly call humanity!" In other words, the fifth point lies, not with society or the pattern on which society is based, but with the individual's conscience, with the individual's understanding that the whole of history is *his* burden alone, and that the evolution of society depends, not on theories or ideals, but on the degree to which each individual can attain self-mastery.

"Thoughts that come with dove's footsteps guide the world," said Nietzsche. And the dove is *not* the symbol of peace as the world generally interprets it, but the symbol of Cosmic Consciousness.



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TOMORROW'S ANXIETIES

By CECIL A. POOLE, *Supreme Secretary*

WE have been reminded repeatedly in many philosophies that the best way to take care of the future is to give attention and concern to the present. Beyond the control of man lies the past and the future. Man is given the privilege of looking backward but rarely does he have the privilege of looking ahead. It is probably wise that he does not have this latter sense because in actual practice he does not take full advantage of his ability to look backward and benefit by experience.

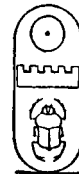
The future is to a degree carved out of the events of the present. Current events contribute just as cause contributes to an eventual effect. According to the calendar most men use today, this is the time when a new year begins. Many individuals look toward this new year with anxiety rather than with hope and anticipation.

These individuals in a sense fear the

future, and if we examine their anxieties for the future, we shall usually find them to be the same that affect such individuals in the present. Their concern for the future is not so much a projection in time as it is a fear of the fulfillment that they dread in the present.

Many people fear destruction by events beyond their control. Those who are concerned and really suffer because of their anticipation of total destruction are anxious for themselves, for their property, and for those they love. Their anxiety exists now, and since nothing of a catastrophic nature is happening now—at least nothing of the nature the daily newspapers have told us to anticipate has happened at the time of this writing—these individuals conceive the next moment to be the one when such an event may take place.

There are even those who argue on



the basis of history that the ultimate destruction of man is inevitable; that civilizations have risen and fallen, and that in many cases the higher the development of the civilization, the greater its fall. At the same time, history tells us that the fall of civilizations and cultures has not been due so much to the material achievements of a civilization as to the attitude evidenced by the individuals composing it.

The fall of Rome occurred when progress stopped. I mean by progress, concentrated effort to develop better conditions, better circumstances of environment, and better use of the materials of the world. When serious advancement in the material sciences and philosophical speculation ceased, and the Roman Empire gave itself over to the enjoyment of the booty gained from its conquests, the decay of its civilization set in.

Parallels Suggested

There are many parallels between the fall of the Roman Empire and the possible impending doom of today's culture; but there are also differences. Much of the wealth of the world today is used in scientific investigation and research. Man has not decided to rest entirely upon his laurels, as did those in the final days of the Roman Empire who believed they had conquered the world. Each moment thousands of dollars are spent on research in this country, and probably this is duplicated in many of the civilized centers of the world.

We have learned in recent years to improve communication and transportation, and to investigate the secrets of the atom—the powerhouse of the universe itself. It is true that many of these discoveries and applications have not been devoted exclusively to man's benefit, and much of the anxiety of today is based upon the fear that they will actually be used for the detriment rather than for the help of man. But there is still one hope.

These achievements and discoveries do not have to be used *against* man. They can be used *for* his benefit. Intelligence can still persist. There is good and light in the universe, and they can be made apparent. The test of civilization, or today's culture, is not

whether man is going to destroy himself by the machinery of his own manipulation, but whether he has advanced during the period of almost two thousand years from the fall of Rome and will use his intelligence to harness and direct the powers which he has discovered. This is a new year, and we need not fear the new any more now than at any other time.

One of the greatest inventions of all time was that of the wheel, and there must have been those who stood by and predicted that it would be a curse instead of a blessing. If they could have seen the modern automobile, possibly they would have felt themselves right to a certain extent; yet, the wheel has brought great comfort and convenience to mankind. So has the breaking up of the atom, the breaking of the sound barrier, and the many electronic achievements of today.

The question revolves around one fact that I have repeated many times: Where will man choose to select value? If we, like the leaders in ancient civilizations that fell, place value solely on the satisfaction of the physical appetites brought about by the wealth we have amassed, then our civilization, too, is doomed, and the anxieties of the moment are well-founded.

But if there are enough human beings who decide that true value lies in the world of the mind and the spirit, and that the guiding light of reason, intelligence, and the inspiration of a higher source can direct us; then the problems of today can be subordinated to the greater possibilities that lie ahead.

What the decision will be, we cannot say because our eyes are closed to the future. If we judge by the present, we can find much to make us pessimistic, but at the same time, we can find evidences of brotherhood and love still existing in this troubled world. Since the future is not known and a new period is upon us, it will do us no harm to look literally toward the brighter side. We can try to inculcate in our own thinking and in the thinking of those about us a sense of permanent and worth-while values so that man's culture will be based upon what will endure and not upon what may be destroyed by other men.

REDEEM THOSE BROKEN PLEDGES

By JOHN FIX

IN today's complex world, many of us tend to become jumpy and irritable. We lose patience easily. We no longer have any real zest for doing and being.

What is behind this almost universal malady? Science has suggested that if we can discover the underlying cause of a psychological disorder, we have gone far toward effecting its cure. Is the present state of our nervous system due solely to modern-day pressures? Or must we look within ourselves for that which will provide a clue?

Sigmund Freud defined a neurotic as a person suffering from an exaggerated feeling of guilt. "Who . . . ME?" You wax indignant. "Exaggerated feeling of guilt! How could that apply in MY case?"

The answer is that it could apply in *any* case.

"Well, not in mine," you snap. "To be sure, I have led no exemplary life; but on the other hand, I have done no real harm to anyone. I have robbed no widows or orphans; I have outraged no husbands; I have murdered no one in cold blood!" Wait, granting what you say is true, what makes you so certain Dr. Freud was referring to your relationship with *others*? Could not the guilt feeling concern your relationship with *yourself*?

Indeed it could; what is more, the odds are that it does. Our deepest feelings of guilt stem from behavior with which only we are concerned. Think back to those promises you have made to yourself through the years. For example, the rules of healthful living you set up so long ago you scarcely remember them.

Your subconscious remembers. Those rules were good; they conformed to natural laws. The vast Storehouse of Memory accepted them without question. Every time you broke one, you were subjected to a twinge of conscience, a feeling of very real guilt—often without your being aware of the cause.

And the financial success you were going to share with your friends and family. How proud of you they were going to be. What happened? Only you know how many times you lacked the courage to persevere in what was necessary for that success—until finally it eluded you altogether. But your subconscious knows, remembers, and unceasingly chides you for your neglect.

There is the multitude of petty things so inconsequential as to be no more than vaguely recalled: the little half-lies; the cheatings and evasions; the feeble and foolish excuses offered for laxity and omission. "Rationalizations" Dr. Freud would have termed them.

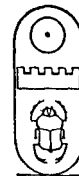
Are not these possibly what is meant by the feeling of guilt at the bottom of our nervous states? Not a feeling of guilt toward others or society in general, but a latent and deeply-rooted feeling of guilt toward ourselves.

What can we do about it now? Is it too late?

No, it is never too late. There is much we can do. We can start now and determine exactly wherein we failed in our responsibility to ourselves. We can pick up those lost threads; redeem those broken pledges. We can face each situation squarely and honestly, resorting to no evasions, making no excuses.



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Socrates Answers Some Questions

By SURENDER LAL BERRY, D. F. C.

EVERYONE acquainted with the method of questioning developed by Socrates must wonder at times whether the method would have worked on Socrates himself—if it would have been possible to question him as he questioned others. I have often amused myself by thinking of questions I should have liked to ask him.

One day circumstances took an odd turn. Whether I was asleep or not seemed not so important as the fact that Socrates himself sat opposite me, apparently ready to answer my questions. Seizing on that admonition of his, "Go among the people and ask questions," I immediately opened the conversation.

"Socrates," I said, "are these remarks properly credited to you?"

"Well," he smiled, running a finger through his white beard, "I said something like that—when or where, I can't remember. Even though I may not have originated the idea, I did put it to use."

"Then you did probe into a person until he frankly admitted that he was *not* sure of anything—knew absolutely nothing, and agreed to the possibly illusory nature of everything he had considered true?"

"Yes, for at that moment the person became capable of tapping the wisdom of the universe. Only a wise man ever admits that he is a fool."

"Forgive the question, but were you ever a fool?"

"Without a doubt. A penetrating mind and a capacity to ask questions are gifts. My tongue was as sharp as a rapier. Only a rare personality sure of its inner foundations could withstand its thrusts; but my passion for truth, and my zeal to unmask hypocrisy carried me away. I had compassion, but I needed greater understanding of people. I lacked the wisdom to realize that evolution can come only by progressive steps. Now I see that my trial and death were inevitable."

"Why inevitable?"

"People failed to understand that I was not exposing their weaknesses and inadequacies out of sheer cleverness. They failed to see the constructive point beyond that. It was the price I had to pay, I suppose, for being ahead of my time; yet the world gained much from my experience, even if at my cost."

"You think people would understand that now?"

"They have a better chance to be- cause of the things that have happened. In this day, thought extracts wisdom more quickly from experience."

"How would you help people understand themselves today?"

"By continuing to ask questions. The value of my method remains. It has only to be remembered that silly questions draw out silly answers. For profound answers, you have to ask the right questions."

"How can we know whether our questions are profound or silly?"

Thought and Habit Patterns

"People think the way they do be- cause of habit patterns. The cells of the body contain memory of past be- havior. As long as people think in harmony with their habit patterns, they are conforming to inherited codes of behavior, modified by their upbringing. As a child grows, his ideas should har- monize with universal rhythms."

"I agree; but how can that be ac- complished?"

"By awakening the intuition."

"Then the intuition can be awakened, Socrates?"

"In time, yes, but those impatient ones who try to accomplish it too quick- ly risk complete breakdowns. Awaken- ing the intuition is like training the inner eye. In my day, the secret schools where such things were taught were so exclusive that one knew about them on- ly by word of mouth."

After a thoughtful pause, Socrates added, "Today, with better methods of

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communication, there is scarcely any excuse for not knowing about them. The secret tradition may never be broken, though; it is still as immutable as the law of the cell which turns an acorn into an oak."

"How does this apply to man?"

"He has to seek before he can find. It is impossible to comprehend the wisdom of Soul except by patience. Understanding is a matter of living. That is why I was happy to take the hemlock."

"Happy? Is that really the right word?"

"For those who *know*, it is. I was an old man in any case, but I *knew* I was immortal."

"If we could know that, Socrates, we would have proof of the existence of God."

"It is beyond words to describe. It must be experienced. There is no other way of knowing."

"And how do we experience it?"

"By making ourselves worthy to receive it."

"The world today seems to have more problems than in your day." I suppose I intended to imply that things had been easier then.

"That is inevitable. As the capacity of the human brain increases, life becomes more complex, but the complexity is really an illusion. Basic knowledge escapes us because of its surprising simplicity."

"How could that simplicity be found in this situation: Community Red and Community Green are ideologically at war. It is a cold war, for they fight only on rare occasions. Give Red an opportunity for striking a blow and escaping the consequences, and he doesn't hesitate to plot, scheme, murder.

"Green, on the other hand, believes in passive resistance, and sometimes deliberately creates situations to demonstrate this passivity. Green wants a broader acceptance of the ideology of freedom. Red makes the same claim, but reverses the meaning of words by action. What is the answer?"

The Highest Answer

"Love is the highest answer, for the Creator loves Red and Green equally. He is the essence of light: The white Light of Creation can be realized by combining the three primary colors—green, blue, and red. Let both Green and Red realize that the combination of their lights on the same point produce only the color of caution—yellow. Both must increase their common ground by adding to their color additional blue."

"Blue light, how do we find it?"

"By means of the intuition."

"Intuition seems to be a basic."

"*It is.* Also basic is the matter of premise: If there is a mistake in the foundation of reasoning, it is carried into all the conclusions which follow. In your example, it is a mistake to assume that all Reds think alike and that all the Greens do the same. In times of strife, people for mutual self-protection bury their differences, but the differences show up again when the crisis is past."

"Then there was a basic mistake in my questions?"

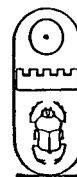
"Your questions implied that it is *possible* to escape the consequences of one's thoughts and actions. It is not. The laws of Universal Justice are not only infallible but also inevitable."

"That's rather frightening, Socrates."

"The inexorable Laws of Life can be, but you soon learn to be grateful, for the innate qualities of a human being are God-given virtues. Transgression is not a cause, but it is a result. The cause of the trouble is that the habit patterns of thought have developed in ignorance. They may not be easy to change, but when a man becomes willing to change, the tide turns and the good, the true, and the beautiful begin to become living realities."

"And this can be related to the matter of the Red and the Green?"

"Certainly. We could say that within man the red impulse is the self-assertive, aggressive, the giving tendency; and the green is the passive, the perceptible tendency. A man grows by learning to reconcile these two. Using our color analogy, the blue impulse is man's attempt at reconciliation with himself. (Continued Overleaf)



"In the ideal state, man would achieve the pure white light of illumination and be one with his source at all times. For the present, though, we have to be practical and be content with brief glimpses of such a dazzling light until we grow more accustomed to better ways of thinking and living."

"Is strife necessary to make life on earth livable?"

"It is only when we *don't* strive that things become hopeless. Nothing can stop an individual from advancing while he has desire; but his progress is slow or rapid according to his evolution. The fast runner can cast aside the illusion of false loyalties and yet be loyal to the things that matter. Toler-

ance and good humor make life livable. It may take you a long time to understand it. The enlightened ones in my day knew the secret though, and I can give it to you in a word."

"Please do."

"It will take a long time to understand it."

"The word?"

"*Comedy.*"

And with that, Socrates was gone.

What did he mean by comedy? In its highest sense it often suggests real-life situations where there is *no sense of tragedy in the making*. As he said, though, it would take a long time to understand it.



Medifocus

Medifocus is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

February: The personality for the month of February is Osvaldo Dorticós, President of Cuba.

The code word is: **LOOK**

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



April:

The personality for the month of April will be U. Thang, Secretary-General of the United Nations.

The code word will be: **JOLE**

U. THANG
Secretary-General
of the
United Nations



OSVALDO DORTICÓS
President of Cuba

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Cosmic Unity and Science

By WALTER J. ALBERSHEIM, D. Sc., F. R. C.

THE sense of Cosmic Unity is inherent in the most primitive state of human consciousness and regained in its most exalted development. To animals and savages, every sense object is presumed to be alive. The world is provider, lover, destroyer, devourer, or food—reacted upon, but not thought about.

With emergent self-consciousness, distinction, fear, and reflection isolate man from the enveloping universe. The ego, the clan, the tribe, and the nation become accepted centers; all else is strange, barbarian, and monstrous. In medieval maps, the known lands are shown surrounded by weird sea monsters, dragons, boiling seas, and an abyss of nothingness.

Eventually, the maturing mind recognizes law and order behind the varied outer experiences. Ultimately, mind may experience the supreme intuition of one life, one energy, one law, one consciousness that pervades and harmonizes the Cosmos.

Such intuition is an intimate, mystical experience for the individual alone. Strangely enough, it finds itself in agreement with its mental antipode—with the impersonal, detached attitude of science; or, to be specific, with the attitude of modern western science.

The claim is limited to modern science because it does not apply to all earlier bodies of collective knowledge. *Magic* science of antiquity attempted to dominate nature, to coerce deities and spirits by spells. *Scholastic* science of the Middle Ages strove to approach the essence of the created world by hair-splitting analysis of Bible texts and authoritative writings by the Church Fathers and by Aristotle.

Western science, however, is based on causality, consistency, and determinism. It believes that equal conditions must produce equal results and that any law of nature, once established, remains valid throughout space and time. Such a viewpoint has no place for a personal God, or for a plurality of gods or demons, that could rule or influence the world from the outside.

Hence science finds itself in opposition to narrow religious dogmatism, but not to the mystical belief that the divine expresses itself through cosmic order. Admittedly, some scientists carry to an extreme their opposition to the idea of arbitrary intervention into the play of natural forces. Such scientists would deny the reality of all consciousness or will or would regard their manifestations as side effects of organic chemistry.

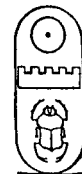
These "behaviorists" might be said to deny all thought except their own radical philosophizing. Disregarding the foibles of individual scientists, one finds that mystical insight and illumination concerning cosmic unity receive ever increasing support from the vast accretion of scientific knowledge through the last three centuries.

The very term *Science*, in the singular, is a tribute to unity. In the past, geometry, mechanics, acoustics, optics, and so forth were separate sciences. Perhaps the oldest was astronomy, born of the observation of ancient herdsmen.

Imagine the triumph of the human mind when Newton showed that the force that holds the moon in its celestial orbit is the same as that which makes an apple fall to the ground! To moderns who watch engineers shoot rockets into orbit, this may seem trivial. In Newton's day, it was a daring intuition; and in the days of Galileo—only one generation before him—similar thoughts were a heresy, punished by the dungeon or the stake.

Soon after Newton, astronomy was wedded to optics and chemistry. Fraunhofer's lines in the solar spectrum corresponded to the spectral signature of earthly elements. One unknown pattern was christened helium, the sun element, in honor of the Greek sun god's name. Later, this element was found on earth and now inflates our balloons.

Spectral analysis proved that the planets did not consist of pure metal such as mercury, silver, or lead, as ancient astrologers believed, but of impure earthly mixtures. The Milky Way



was resolved into stars like our own sun.

The entire giant spinning disk within our Milky Way is one among billions of galaxies, fiery rocket pinwheels that strew serpentine arms around as they revolve in recoil. As if to demonstrate its unity, the entire observable universe appears to be spreading from a common point of origin, like an exploding sunburst of Fourth-of-July fireworks.

New Analogies Disclosed

Every new tool and method of observation discloses new analogies to earthly conditions. The polarization of light in our telescopes proves that, spread throughout space and concentrated in galaxies, stars, and planets, there are magnetic fields similar to the one that makes our compass needles seek the north.

Radio antennae attune us to the vibration of hydrogen molecules in the empty reaches between galaxies, far beyond the reach of optical telescopes. *No matter how far out we probe, the building blocks and the laws of nature remain consistent.*

And when we turn from the infinitely large world outside to the infinitely small one inside living cells, molecules and atoms—here, too, there is consistency, regularity, and law. The nuclear protein molecules, carriers of heredity and of organic self-propagation, align their delicate network of amino acids and other building blocks with the intricate symmetry of snowflakes and with the reproducing rigor of dies and templates.

To sum up: A small and decreasing number of basic laws in endless variety of application, governs the entire universe observable by our senses and sensing instruments. It is not improbable that some day science may be able to describe the entire interplay of material forces and vibrations by one single, unified law.

Yet, within that law, science overwhelms us with the vastness of sizes and quantities. The number of molecules in a grain of sand; the number of grains in one planet or star; the number of stars in one galaxy; the number of galaxies in the field of our telescopes, all are equally incomprehensible.

As vast as the number of particles are the distances and the time intervals between them. How can we feel at one across immensities and eons? It is only possible if we rise above all dimensions. And strangely enough, science is beginning to do just that: In quantum (or wave) mechanics an "event" that is the transfer of a quantum of energy or action cannot be localized in time or in space, and the seemingly discrete particles lose their separate identities.

It is no longer meaningful in physics to say that two electrons interchange their positions and velocities. The "two" states corresponding to such an exchange are not only indistinguishable but identical, so that in statistics and in probability summations, they are counted as one.

We have, so far, not mentioned life and consciousness. These are inherently inaccessible to physical science, for whether the search be in galaxies or in organic cells—as long as it is confined to physical tools and physical measurements, only physical phenomena will be encountered.

Fortunately, the spirit of modern science is not limited to its physical branches. Psychology and other life studies are as scientific as physics: They, too, are trying to find law and order within the variety of observations; and they, too, are confronted with the enigma of vast numbers.

How can we feel at one with three billions of earthly human beings now alive—not counting those dead and yet unborn, and the innumerable animals, bacteria, and presumably inhabitants of outer worlds?

Strangely enough, modern parapsychology and depth psychology are beginning to break down the barriers between individual personalities, just as wave mechanics is breaking down the barriers between individual electrons, photons, and atoms.

In parapsychology, the experimental proof of extrasensory perception indicates that interchange of information from mind to mind does not require material connection. It seems even possible to obtain knowledge of distant, past, or future events by clairvoyance, without the intervention of any individual mind. The barriers of time and space have lost their rigidity.

Psychoanalysis in depth, as pioneered by the recently deceased, renowned Dr. C. G. Jung, teaches that certain typical mental states express themselves in symbolic dreams and visions. These are repeated through all ages and races, even among children and uneducated persons without knowledge of ancient myths.

Such common ground beneath our individual conscious surface states seems to negate the separate identity of living beings. Perhaps psychological science is telling us that we are not only brothers under the skin, but also visible surface branches of one great underlying common life.

Truly, science, that in some of its representatives fancies itself as the *antagonist* of mystery and mysticism, is becoming the great *protagonist* of mystical unity.

But what price must man pay for this unity? If human beings lose their identity and melt into another like interchangeable electrons, does this not

mean death to individual striving—chaos, and despair?

The quantum physicist realizes that an energy configuration, a timeless pattern in the “static” four-dimensional, space-time continuum, is eternal, and thus more real than the former concept of an atom that, by definition, was indestructible and hence everlasting. The hope and solace of the mystic is the same. As a pattern, a facet, an aspect of the timeless Universal Mind, a human life may be more truly eternal than an everlasting, angelic survival in a heavenly choir.

If, in our earthly aspect, we are co-weavers as well as shuttles and threads in this eternal web, let us make our little patch worthy of divine cognizance. Thus, in the midst of turmoil, pleasure and pain, life and death, we may rest safely in the bosom of the Cosmic Unity, the unity proclaimed by mystics of old and increasingly revealed by modern science.



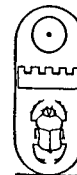
ATTENTION, HIERARCHY MEMBERS

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 material as a part of your Hierarchy report.

Thursday, February 15, 1962
8:00 p.m., (your time)

Thursday, May 24, 1962
8:00 p.m., (your time)



"Soup's On!"

THE discovery that fire could cook food made a gourmet out of a savage. Meat too tough to eat raw was made palatable in the fire—roots and berries added nuances of flavor hitherto undreamed of. Burying food in hot ashes was the last word in kitchen arts, prehistorically speaking!

Some savage tribes wove baskets from fire-resistant reeds and suspended them on thick poles over the "stove." What a joy, when a whole meal could be heated at once—in a container!

With the advent of metallurgy, iron bowls and pots were devised for cookery. Open fires gave way to bricked-in ovens indoors, and life for the woman in the kitchen became easier every century. Indoor brick ovens—with chimneys—used to be lighted once a week, and the housewife cooked as much as she could at one time.

The first cookstoves ever marketed appeared about 1830.

They used wood for fuel. Coal, kerosene, gas stoves paraded into view, each to be replaced by something better, with refinement in cooking utensils matching the development step by step.

Then came the electric oven, and copper, aluminum, stainless steel, heat-proof glass and the latest innovation—*boilable plastic bags* for heating frozen food.

These special bags serve as a pressure cooker to poach the food. Drop a bag

into boiling water and in minutes its contents are ready to be served. To millions of hurry-up cooks who like gourmet foods, this rapid method is as welcome as the first hot entree was to the caveman.

In 1956, Seabrook Farms, Inc., began enclosing exotic dishes in ready-to-heat packages. The recipes—involving delicate herbs and tempting wine sauces—were gathered from such nationally known restaurants as Luchow's in New York and Antoine's in New Orleans.

When ready for serving, the boil-in-bag is removed from the boiling water, the top torn off, the food dispensed, and the bag disposed of. No clean-up problem. Over 100 million of these foods—the bags manufactured by Minnesota Mining and Manufacturing Co.—were marketed in 1960, and the line of foods has extended to include such hearty meals as Hungarian goulash and



Minnesota Mining and Manufacturing Co.

Cooking was a chore

Welsh rarebit.

The cavewoman may have been attached to her forest fire, and may even have liked what she cooked. Grandma, too, accomplished culinary wonders with her pot-au-feu, brick-oven, and nickel-plated cookstove. But both would have jumped at the modern housewife's chance to prepare a meal by dunking a plastic boil-in-bag of exotic food, pre-cooked and frozen, into boiling water!

—Central Feature News.

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ROSICRUCIAN INITIATION, LONG BEACH

Abdiel Lodge, 2455 Atlantic Avenue, Long Beach, California
Ninth Temple Degree, January 10 at 8:00 p.m.

How to Pray

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

(From *Rosicrucian Digest*, January, 1931)

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

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

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

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

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

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

the beings He created, He is still ignorant of their wants and needs, and completely unacquainted with what they require in life!

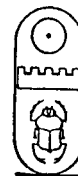
Here is the great mistake. To go into prayer with the belief or the feeling that God does not know what we need, or what is best for us, and that we must tell Him and explain what it is we want, is to make a serious mistake.

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

If the person has been injured and is about to die, and God does not prevent it, why should we assume that God will change His mind about the transition and allow the person to live just because we have petitioned to save his life. Think of two persons on opposite sides, each praying God for strength to be the victor in a war between them.

If God is to decide the war, is it not better to assume that His judgment of conditions and principles involved will be sufficient to pick the proper one to win? The prayer of both sides cannot be answered satisfactorily, for both cannot be victors.

The mystic knows that any prayer or petition based upon the assumption that God or the Cosmic does not know what is best and must be advised, or receive recommendations or suggestions, *is wasted and futile*. In fact, it is a reflection upon the divine intelligence, and reaches no higher than the level of our personal ambitions. Certainly, such



a prayer cannot be uttered in sincerity and cannot find Cosmic approval. It is doomed to die or lack response from the very moment it is conceived.

A Meeting of the Minds

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

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

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

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

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

Not one of us would think of petitioning for specific blessings without

first having expressed a profound thankfulness for what we have already enjoyed, and without stating that although we still desired to have a continuance of royal gifts, we had no right to ask for more.

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

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

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

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

Our sinfulness may principally consist of omissions. The gift and blessing of life, with consciousness and the full activity of all our faculties, carries with it an obligation of service in the name of God to the benefit of humanity. If we have enjoyed blessings without having returned some service or devoted some of our powers and faculties to the benefit of others, we are sinful, even though we may have committed no

overt act nor violated any Cosmic command.

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

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

The vainglorious one who has concluded that he above others should be victorious, should not pray for victory but that God should grant victory to the one most deserving and most worthy. Not only should the will of God be the determining factor, but also all others should be granted that which they deserve and truly need whether they have prayed or neglected to do so. Prayer should never be selfish and personal to the degree that it excludes

others, especially those more in sorrow and need than the petitioner.

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

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

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

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

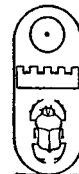


WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their warm and thoughtful greetings of the Season.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF



Books Are for Reading

(Reprinted with permission from *The Royal Bank of Canada Monthly Letter*
For November, 1958.)

THERE are many different motives for reading. We may seek knowledge, relaxation, comfort, background, inspiration, or something that will enable us to compose all these into a way of life. In earlier days mankind flourished with merely barbaric flashes of thought, but in this period of civilization we need a co-ordinating philosophy built upon and making use of all the experiences of the past.

The accumulated factual knowledge of the past few hundred generations of human beings is too great to be acquired through experience in a man's lifetime. He must take it vicariously from books. Books push out the boundaries of our ignorance, factually into the past and speculatively into the future.

Consider this: we have only three ways of evaluating human existence: the study of self, which is the most dangerous and most difficult method, though often the most fruitful; the observation of our fellow men, who may hide their most revealing secrets from us; and books, which, with all their errors of perspective and judgment, are constant, detailed and always at our beck and call.

It is interesting and useful to read how crises similar to our own in form, though perhaps not in magnitude, were handled by our predecessors. Books unroll the great scroll of history so that things that are remote in time and place help us to judge things that are near at hand today.

Perhaps the highest use of books is not as sources of information about nations, people, or foreign lands, but as friends. Reading is one of the most effective means of getting away from disturbing and unalterable circumstances. Intimate association with noble works, literary, philosophic, artistic, is a promoter of thought, a refuge from almost all the miseries of life.

Books are good for us because they tend to shake us up. Our environment is confusing because it is made up of a

tangle of complicated notions, in the midst of which individuals are inclined to sit apathetically. Greek philosophy, we recall, leaped to heights unreached again, while Greek science limped behind. Our danger is precisely the opposite: scientific data fall upon us every day until we suffocate with uncoordinated facts; our minds are overwhelmed with discoveries which we do not understand, and therefore fear.

What we find in books can make us look again at things we have taken for granted, and question them; it can arouse us to appreciate once more the ideas and ideals that are being stifled under the lava flow of technical marvels. If a book moves us to thought, even to angry thought, the chances are that it is doing us a good turn. . . .

The business man who never, in spite of good resolutions, gets around to reading books that are not directly associated with his trade, is depriving himself of the habits, the skills, the understanding, and the increased freedom of thought which a well balanced pattern of reading would give him.

Reading in technical books, learned journals and trade magazines is necessary according to a man's way of making a living, but this reading should not be the end. A person who has to fit his life into a groove in his daily work may become a unique individual in his reading. He may have a dual life: as a business man among scholars and as a scholar among business men.

A skilled artisan, extremely wise in matters of his own art, is cheating himself of the greatness in life that might be his if he reads nothing else but technical books and light magazines and newspapers.

Reading furnishes the tools and material to take us out of blind-alley conversation. But it goes further. It advances our prospect of getting out of the routine of our profession, business or art. . . .

Fires stirred by the writings of Malthus, Adam Smith and Tom Paine have

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never died down. Controversies continue to rage. Some two-thirds of the world's rapidly increasing population suffer from malnutrition. This makes the issues raised by Malthus in 1798 as vital today as they were then. When Paine wrote in 1775 that oft-quoted line: "These are the times that try men's souls," he wrote for our time also. It was a half century ago that Einstein published his article on the use of atomic energy, giving the world the most celebrated equation in history: $E=mc^2$. Where the atomic age, then born, will lead mankind, no one knows. . . .

Great Books

The "great" books are not made great because someone names them so, but because they contain lessons for all times. In them we find the accumulated thought of mankind, a rich inheritance, a transcription of a distinguished conversation across the ages. A great book does not speak to a lonely and sympathetic figure here and there, but to a whole world.

One cannot pose as a scholar because he has read so-and-so many great books, but he feels more of a scholar than if he had not read them. His understanding is deepened and his insight clarified by what the authors have to say. Their principles and their solutions have an astounding relevance to today's problems of the business man and the housewife, the politician and the school teacher, the tool maker and the clerk.

What is the attribute that binds these books together as being worthy of the term "great"? It is sincerity. They have nothing to do with the sham, the fraudulent, the frivolous.

No one who reads the great books will learn from them the way to make better atomic bombs, but many will find that the problems of war and peace are problems that deal with men, and that these problems are much the same whether wars are fought with clubs, swords, gunpowder or plutonium. The real problems of good and evil, of love and hate, of happiness and misery, have not changed very much over the centuries.

Some of the great books are classics, a word that stands for the books that

have worn best. They appeal to the minds of men of all sorts, and they remain significant, or acquire a new significance, in new ages.

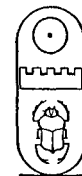
It is true that Aristotle's science has little relevance to science as we know it today, and that his logic is challenged by semanticists of a new order, but his philosophy remains illuminating and profound. There is no writer who would not benefit by reading Aristotle's *Poetics*. It is true that Homer sometimes nods and Shakespeare on occasion wrote passages of empty rhetoric, but the gold far outweighs the dross. . . .

Every good book leads, if you let it have its way, to another book. The trails in bookland cross and recross. When you lay down Wells' *Outline of History* or Durant's *Story of Philosophy* after reading the last page you are, like a graduating university scholar, at "commencement." These two books, typical of many, point the way to enough reading to keep a reader busy for the rest of his life.

Another way to start is by selecting four departments of reading, such as history, poetry, philosophy and science. Get a book that appeals to you in each department, and read according to your mood. Change from one to another: we are told that Oliver Wendell Holmes laughed heartily at a musical comedy for half an hour, and then, tired of laughing, read the *Thoughts* of Marcus Aurelius.

Every department of literature has its own contribution to make to our welfare and happiness. Poetry sets down in winged words the things we think and feel but cannot say. When you read poetry you are broadening your facility in the use of language and increasing your ability to say things in different and more attractive ways.

Prose fills more books, and it is the common way of communicating ideas. We lose something if we do not go back to some of its earlier forms, like letters and essays, for both interest and entertainment. Essays are important sources of idea-starters, whether they are gentle, witty and seductive, or rude and quarrelsome. *The Letters of Lady Mary Montagu* have contributed quotable quotes to our language, as Cicero's *Let-*



ters have given us priceless snatches of philosophy still usable.

There is no need for us, in seeking a profitable pattern of reading, to allow ourselves to be bullied by publishers' advertisements into reading books that are second-rate. The feeling of hopeless or helpless indignation into which we are plunged by roughneck prose does not contribute in the way we seek to our mental stature or our peace of mind. . . .

All wise thoughts have been written already thousands of times, but to make them truly ours we must think about them as we read. How does the opinion or belief expressed by the author square with ours? Even a statement that seems to offend our common sense may be worth thinking about. Indeed, it may be worth more than the sum of many notions with which we agree.

One of the big advantages of having books of our own is that we may mark them as we read. We may talk to our friend the author as well as listen, adding our own reflections in the margin or in footnotes.

As we read, we should ask questions. It is questions, not answers, that keep

the mind alive. Our questions will start trains of thought, awaken our reasoning, bring our judgment into play, and make our experience of life fuller and more interesting.

There Is No Finality

One is never at the end of reading. What we know is still infinitely less than all that still remains unknown. We continue to welcome information and ideas, always wondering as we climb successive hills "What lies beyond?"

Edison said towards the end of his fruitful life that he had no conclusions to give: "I am just learning about things myself." Confucius remained tireless in his search after knowledge and learning. Socrates was famed for wisdom not because he was omniscient but because he realized at the age of seventy that he still knew nothing.

Reading is not an exercise or an act of penance, but something that holds for us the assurance of a better way of life. There are no formal educational requirements for admission to the reading elite. You just start reading; reserve the time necessary, and go on from book to book.



How many a man has dated a new era in his life from the reading of a book. The book exists for us perchance which will explain our miracles and reveal new ones. The at present unutterable things we may find somewhere uttered. These same questions that disturb and puzzle and confound us have in their turn occurred to all the wise men; not one has been omitted; and each has answered them according to his ability, by his word, and his life.—HENRY DAVID THOREAU



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *November* issue for a complete listing—the next listing will be in *February*.



(International Jurisdiction of The Americas, British Commonwealth,
France, Germany, Switzerland, Sweden, and Africa.)

*The
Rosicrucian
Digest
January
1962*



Rosicrucian Activities

*Around the
World*

During the month of November the Rosicrucian Art Gallery presented an exhibit devoted to the life of Charles Darwin. Called "The Evolution of An Evolutionist," the exhibit was designed to commemorate the 100th anniversary of the great naturalist. By a series of poster-size charts, photographs, and maps, the whole of Dr. Darwin's serious and well-spent life is presented. It puts in perspective, too, the changing ideas which have reshaped the world in the past 100 years.

▽ △ ▽

The Matre of Isis Chapter, Lagos, Nigeria, was among the first-time visitors to the Supreme Temple at its November 7 convocation. Soror Priscilla Eka Adewale, a teacher and the mother of six, is touring the United States with a party of Nigerian educators. Brief though her contact was, she will carry happy memories of the occasion with her, as will those who had the opportunity of meeting her.

▽ △ ▽

Nine fratres and sorores from San Diego visited Cosmos Chapter in Tijuana, B.C., Mexico, on October 10. Past Master Tom Harris carried official greetings of the present Master, Gene Shapley, to Frater Ismael Vilaplana, Master of Cosmos Chapter.

▽ △ ▽

Van Nuys Chapter is now a Lodge! A special dedication ceremony and formal presentation of the Lodge Charter by the Imperator, Ralph M. Lewis, began a new cycle for this growing body of enthusiastic members. Approximately 350 Southern California members attended the evening convocation and the reception honoring Frater and Soror Lewis and other Grand Lodge dignitaries.

On January 6 and 7, the new Van Nuys Lodge will present the First Temple Initiation: Part One, Saturday at 8:00 p.m., and Part Two, Sunday at 9:00 a.m. For information write Master Ken Laurence, 7257 Woodman, Van Nuys, California.

▽ △ ▽

Triangle Chapter Bulletin of Dallas, Texas, reports that Frater A. A. Taliaferro of the Rose-Croix University faculty has been granted a four-months leave for travel and study in England and on the Continent. Rector of St. Michael and All Angels Episcopal Church in Dallas, Frater Taliaferro will spend his time in England at Christ Church College, Oxford.

▽ △ ▽

Barstow Pronaos, Barstow, California, celebrated its fourth anniversary in October.

* * *

Toronto Lodge now has an organization called "Temple Hands" to assist wherever willing hands are needed. *The Rite of Demeter*, given at Toronto's recent rally, showed not only the spirit but the quality of their work.

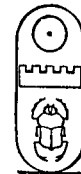
* * *

Vancouver, B.C., Lodge gave itself a party earlier in November whereby the lodge benefited to the extent of several new and useful items—in the kitchen and elsewhere.

▽ △ ▽

Pretoria, South Africa, Pronaos welcomed officers and members of Southern Cross Chapter of Johannesburg when they visited Pretoria to conduct a chapter convocation.

It also staged a Beetle Drive in August at the home of Soror Krop. If we had ever driven a beetle, we could tell you more. Sounds exciting, though. We



learned all this from the very fine Pretoria Pronaos Bulletin, edited by Frater T. E. Buitendag.

* * *

Southern Cross Chapter has moved to new quarters on De Villiers Street, Johannesburg. The opening ceremony was attended by Frater Roland Ehrmann, Grand Councilor of the Order for South Africa.

▽ △ ▽

Sicilian born Cero Tomasello, one-time Willow Glen orchardist, was for many years on the gardening staff of Rosicrucian Park. A familiar figure to thousands of visitors, always genial, always busy, Cero will be long remembered by visitors and staff. His transition occurred as he so often wished it would—while he was on the job.

Are you listening, Jimmie Smith? If so, hear this: You have a reader in New Zealand, and he is Kenneth W. MacKenzie. He thinks your "Moon Mapping" in the October *Digest* quite possibly correct, but your earth geography all wrong. You see, Jimmie, you said the *kiwi* was an Australian bird—and its home is 1,200 miles from there across the Tasman Sea in New Zealand. Since the kiwi can't fly, it couldn't get to Australia even if it wanted to—which K. W. M. thinks unlikely, for it's too happy where it is. Jimmie, please be more careful. We both might want to visit the kiwi sometime and we'd be embarrassed in Australia to be told we had 1,200 miles farther to go, wouldn't we?

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Deadly Daisy

THIS flower, one of nature's loveliest, cultivated on the remote slopes of Mt. Kenya and the Mountains of the Moon, is the bug-killing daisy and contains *pyrethrum*.

The story of this strange yellow and white flower began 400 years ago in Persia where farmers ground the flower to powder and protected their granaries, animals, and houses against insects with its dust.

Through the years, knowledge of the fragile blossoms spread from country to country. Japan, at the beginning of the 20th century, began growing pyrethrum for export, but due to domestic demands and the relatively low quality of pyrethrins—the bug-killing agent in the flower—she began to lose her customers.

Then Kenya, backed by chemical talents of the United States and Europe,

picked up the ball in an effort to boost her agricultural economy.

Pyrethrum demands a cool, frost-free country, a great amount of moisture comparable with tropical rainfall, warm and frequent sunshine, and the care of a skilled gardener. Few regions meet these requirements but the equatorial mountains of East Africa are ideal. This crop year produced 20 million pounds of pyrethrum. The farmer realizes about 40 cents per pound on his flowers.

Five years ago, fewer than 500 African farmers had the know-how to cultivate the tricky pyrethrum; today, more than 40 cooperatives train them to produce and market the valuable crop.

This is world development by enterprise as opposed to charitable programs. The Kenya farmers contribute to others' welfare, and do so while standing on their own feet!—*Central Feature News*.

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ROSICRUCIAN INITIATION, OAKLAND

Oakland Lodge, 263 - 12th Street, Oakland, California
Ninth Temple Degree, January 20 at 8:00 p.m.

The Mystic and Modern Education

By RALPH M. LEWIS, F. R. C.

WHAT is the place of the mystic in modern education? Can the realm of mysticism actually be reconciled with the subject of present-day education?

In the first place, mysticism constitutes an abstract idealism in contrast to absolute science. The convictions of the mystic are wholly personal ones, and they cannot be successfully communicated. The mystic, of course, is not alone; that is, there may be many who have concepts similar to his.

However, the intimate assurance and self-evidence which they have cannot be conveyed to others. The reason is that the mystic's idealism is principally concerned with the intangible. He conceives a single ultimate cause in the cosmos.

To him, that cause is a Supreme Mind, an Intelligence, a God. From this God, as cause, there then follows all the concrete particulars of the phenomenal world, the substances, forces, and things. The mystic believes that he can separate self from the phenomenal world and by means of it directly experience its cause, namely God, or the Cosmic.

Consequently, in effect the mystic draws a line through the center of all reality. To him, one half is the phenomenal world, the world of our senses—that which is objectively perceived. The other half is the one of sensibilities and of feelings that cannot be related directly to the physical world and to the receptor senses.

To the mystic, these particular psychic feelings or impressions seem to reach out or extend beyond human limitations. To him, the self has a consciousness of a unity with all reality. The intermingling emotions of awe, humility, reverence, and the surges of moral strength he experiences, suggest a transcendent source of power. This source, to him, is the Divine, the Supreme Mind, or Cosmic. These experiences are as realistic as the sounds he hears, or the colors he sees with his eyes. These sensations, the mystic in-

terprets. He rationalizes them into understandable ideas just as he would interpret any sensations he perceives objectively.

Objectively, we may perceive certain impressions alike, yet we know that commonly we arrive at different ideas of our experiences. The mystic not only interprets personally, but his interpretations are also founded upon a completely *personal experience* which he had wholly within himself.

To the mystic there are both outer and inner worlds. The outer world he shares more or less alike with every other human being. The outer world acts upon humanity collectively. In other words, humans respond basically in the same way to the external world.

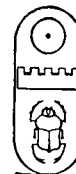
The inner world, however, acts upon human beings singly. This inner world man can talk about. He can write and draw pictures about it, but he can never cause another to have experiences of it identical to his.

In essence, the worlds of the true religionist and of the mystic are the same. They are both subjective worlds. We use the term "subjective" here to mean "inner response." However, the interpretation of the religionist and the mystic, the abstract idealism of their experiences, may differ quite widely.

For analogy, think of reality or pure being as a molten substance such as hot wax. Then, think of men, their inner selves, and their personal interpretations, as being like various separate molds. Wax, on being poured into these molds, assumes different forms. The wax in each mold may be identical and from the same original source.

Each of these molds, these human minds, might think that the shape of the wax within it was the true form. They would neither be right nor would they be entirely wrong. The form could only be as they experienced it.

The advanced mystic is not certain that the images the Cosmic impressions assume within his consciousness are perfect—absolute. With each different notion, he can change the mold, his



mind. That is, he can raise his consciousness so that the image he has of the Cosmic may be even more perfect.

The true mystic is not ascetic. He does not oppose worldly knowledge and modern education. He knows that the arts and the sciences can inspire him. They can show him the magnificence of the Cosmic and of natural phenomena. They can challenge his imagination and compel him to observe the workings of nature in and around him.

He knows that education can rid the aspirant of enslaving notions and consequent fears that prevent a profound inquiry into self. He also knows that education provides an excellent frame-

work into which to place the subtleties of his Cosmic impressions.

Thus, the real mystic cannot be converted to materialism, even though he may be an astute scientist. The phenomena of self which he experiences are neither reducible to terms of the absolute physical, nor can they be refuted. There are two certainties which we all have: One is the certainty of *knowledge*; the other is the certainty of *feeling*.

Knowledge has the quality of certainty to us or we would not accept it. Feeling is a certainty to us also, but unlike knowledge, it is always personal. It is in this realm of feeling that mysticism first manifests.



*I*s yours a surface life? Are you continuously caught up in a whirl of objectivity—of material demands and obligations? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

Adapt your *real* capabilities to life. You can be shown how to bring forth inspiration and *mental rejuvenation*. Learn to transform inner silent words into *dynamic* thoughts and actions.



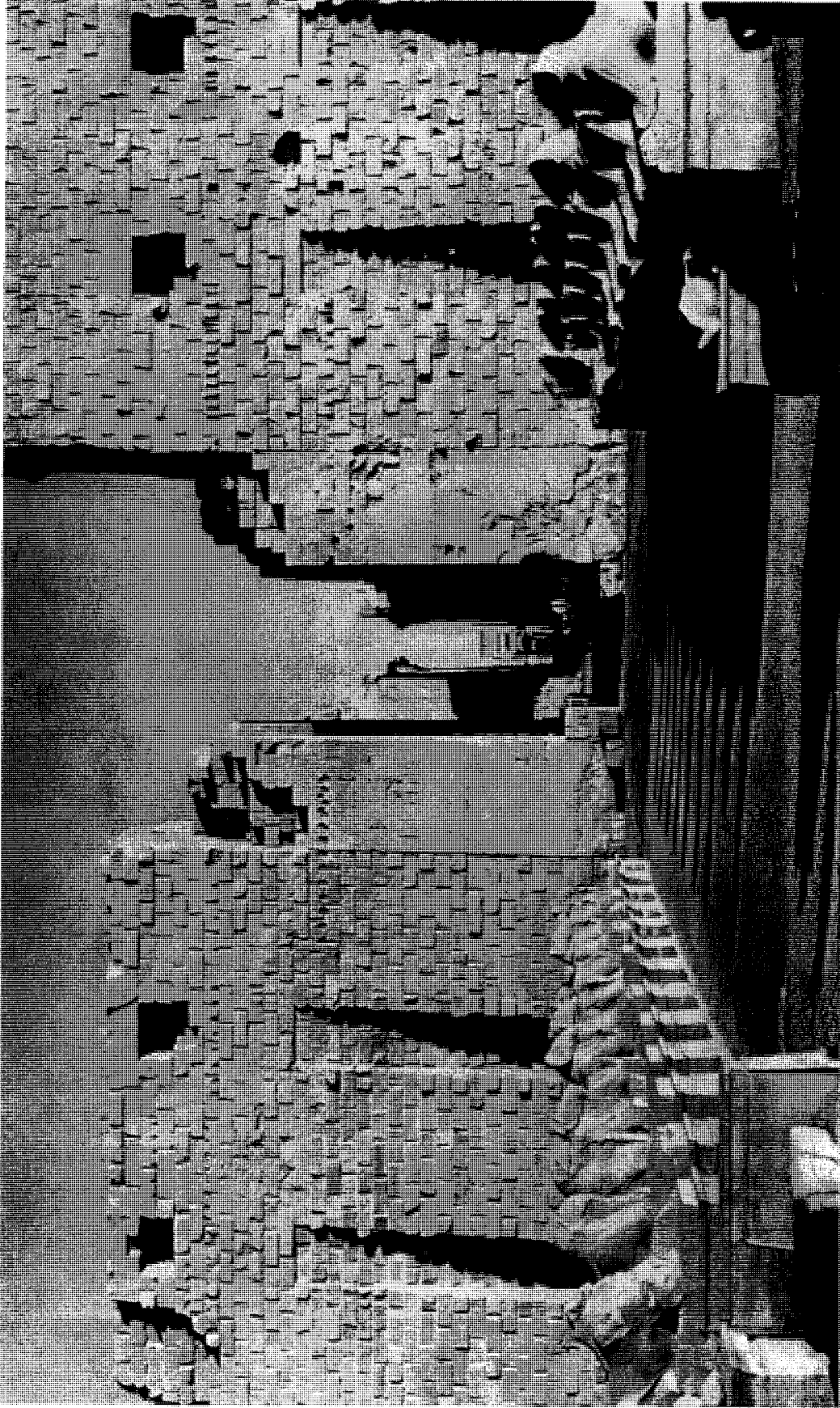
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AVENUE OF RAMS

This Avenue of the Sacred Rams flanks a portal to the magnificent hypostyle of Karnak Temple, Egypt. The Avenue of Rams once led to Luxor Temple some distance away along the banks of the Nile. The remainder of the statues have not yet been excavated. *(Photo by AMORC)*



ROMAN COLONIAL RUINS

The shafts of marble columns are the principal evidence of what was once the Roman Colonial town of Volubilis in Morocco. The ruins were discovered by archaeologists in 1874 but excavation and reconstruction were not begun until 1915. In the distance is Mulay Idriss, a Moslem holy city founded in 788 A D. All infidels are required to leave its sacred precincts at sunset.

(Photo by AMORC)



Supernatural!

The World of Mysterious Phenomena

WHAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

The word SUPERNATURAL rings throughout the world today as it has for centuries. But in this age an impartial investigation and a serious study of the unusual can be had. What greater fascination is there than that of the unknown? What greater enjoyment can be had than an inquiry into the mysterious? The greatest minds of all ages have put themselves to this task of investigation. Some oppose and contradict each other, but their findings constitute a wealth of knowledge.

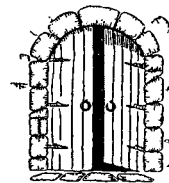
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THE MYSTERY OF LIFE



Whither . . . Where . . . Whence?

FROM WHENCE arises the idea of self, of immortality, of everlasting life? Can we prove by logic that life continues after death? Or is the concept but a foible of mankind? Have you ever stood in solitude upon the brink of a yawning chasm, a deep canyon, in the dead of night? Do you realize that each hour of your life you stand upon the brink of just such a chasm . . . the chasm of eternity? Is the span of your life suspended between a vast mystery preceding your birth and a great mystery still to come? Are you satisfied to endure years of conscious life in ignorance of the purpose of life . . . the end toward which life is moving? If these subjects appeal to you, if they present a challenge to your thinking, then one of the following series of discourses will particularly interest you. They are profound in thought, but *simply* and forcefully written. Do not miss reading them.

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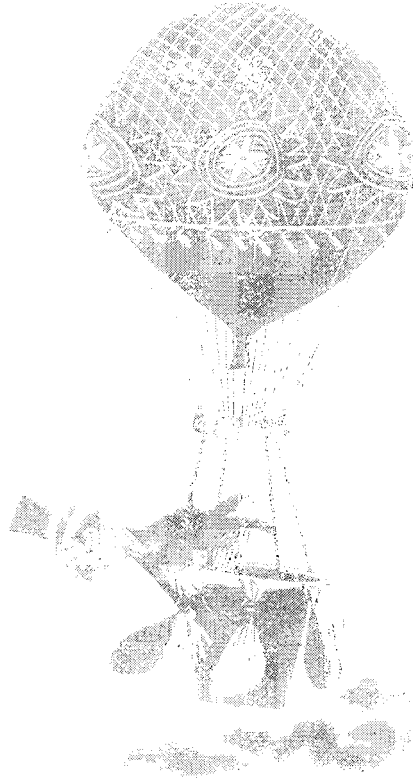
Along Civilization's Trail

NO ROOM FOR ERROR—The puritanical disciplines of a century and more ago were the scourge of kingdoms and homes alike. The inhuman treatment of adults and children was commonplace. Whippings, beatings, absolute torture were often the fate of those who erred—of those who strayed from the then perverted rules of society.

It was an era in which the *wrath of God* was uppermost in the minds of men—an era in which men copied the theme of their religious beliefs, and literally impelled others into submission. Rules were so rigid and so particular in their application that anyone with any get-up-and-go or imagination could not help but sin. These restrictive measures brought in an era of thought-stagnation during which few people dared to move or breathe for fear they would sin.

There was no room for error. Mistakes were inexcusable. There was a fanatical adherence to an image of Divine law which was absolutely inflexible. It was a show of mental and spiritual strength to be able to dispense judgment and righteous punishment to family, friend, and foe alike.

Although man slowly groped his way out of this abominable situation, its ugly scars still inhibit the life, liberty, and pursuit of happiness of people today. Heads of families still often rule by fear and force. Rather than chance error, children from such families will do nothing; or because of the fear of error they will err all the more.



Hovering over society, too, like ghosts of bygone days are the rules of social institutions which similarly allow no room for error. Marriages *made in heaven* are part of an unrealistic approach to human affairs. The idea is still a carry-over from a notorious era, and even though divorce is allowable, the parting of ways is met with as much shaking of the heads and wagging of the tongues as in olden days. Result: Mismatched couples existing in a half-world where tortuous mental anguish robs them of *the fullness of life*.

Heads of business firms, or supervisory personnel still often rule by fear or force. Threats and reprisals are their weapons, and in this rigid framework where mistakes are inexcusable, employees diminish their output in order to diminish their chance of error. The wheels of enterprise grind to as near a halt as possible with the resulting deterioration of staff and business.

If not for decency, or progress, or enlightenment, then at least for survival today, mankind must allow a margin for error, in policy and in fact. Any alternative is hardly tenable.

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