

# ROSIERUCIAN DIGEST

JANUARY 1964 • 35¢

*Featuring:*

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

**A Philosophy for  
Our Times**

Meeting today's  
contingencies.

▽ △ ▽

**Adventures  
in Duality**

The other side  
of everything.

▽ △ ▽

*Next Month:*

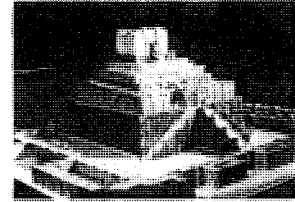
**Are Accidents  
Caused  
Psychically?**



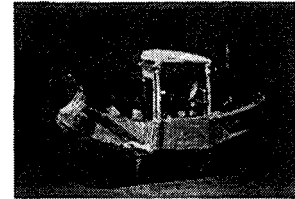
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*Beauty . . .*  
*Information . . .*  
 in 35-mm slides

For the person who has never seen Rosicrucian Park, nor its famed Egyptian, Oriental Museum, nor the results of AMORC's extensive camera expeditions, here is an opportunity to take yourself, *and* your neighbors, *and* your friends on a fascinating, colorful tour. Opposite are some of the scenes from different sets. Below are listed 6 sets of 8 slides each. Sets are \$3.25 (£1/3/9 sterling), postpaid. You will thoroughly enjoy the brilliance and subject matter of the photography.

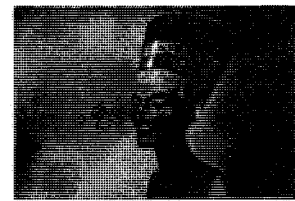
- |   |   |
|---|---|
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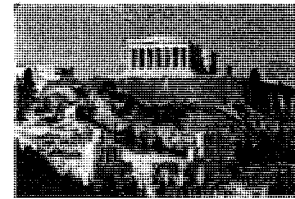
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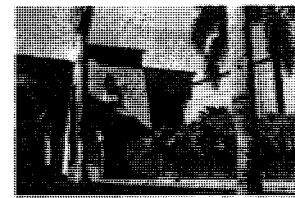
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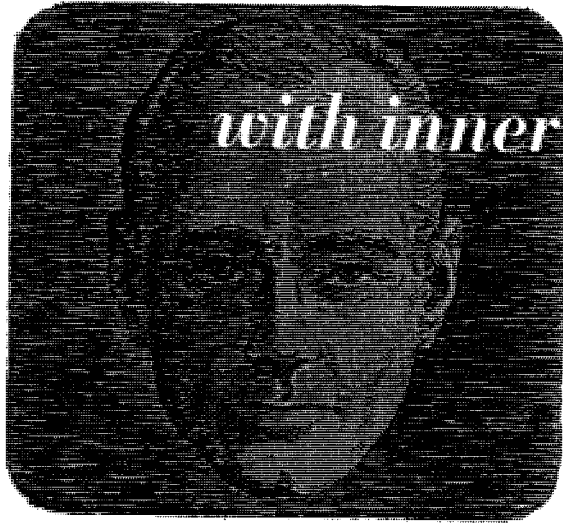
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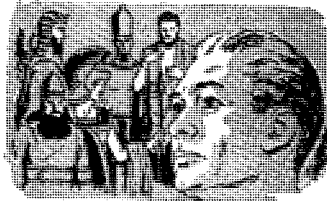
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by inner perception*



*SEARCH FOR  
THE UNKNOWN  
know when you find it*

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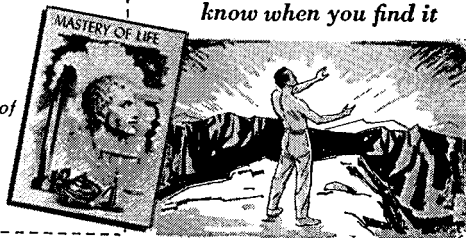
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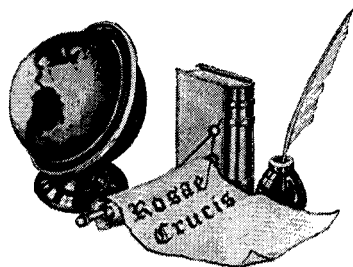


# ROSICRUCIAN DIGEST

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AMORC**

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**COVERS THE WORLD**



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**OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER**

**Joel Disher, Editor**

## ***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**.

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Now the trumpet summons us again, not as a call to bear arms, though arms we need, not as a call to battle, though embattled we are, but a call to bear the burden of a long twilight struggle year in and year out, rejoicing in hope, patient in tribulation, a struggle against the common enemies of man: Tyranny, poverty, disease and war itself.

—From the inaugural address of  
John Fitzgerald Kennedy,  
35th President of the United States of America



**In behalf of its world-wide membership which has shared so completely this nation's recent grief, the Rosicrucian Order, AMORC, expresses its deepest sympathy to the widow, children, and family of the late President of the United States, John Fitzgerald Kennedy.**

# THOUGHT OF THE MONTH

By THE IMPERATOR

## WHY THREE SYMBOLIZES PERFECTION

IN HERMETIC and esoteric philosophy, the numeral *three* is often used to symbolize perfection. The geometrical form of the triangle, in turn, came to represent the figure *three* and inherited its symbolic meaning of perfection as well. In numerous systems of mystical philosophy, from the time of the Neoplatonic philosopher, Plotinus, down through the centuries, three has stood for the number of steps necessary for man's union with God. In some instances, each of the three steps or stages had three subdivisions, making a total of *nine*.

There is every indication that the digit *three* was not arbitrarily selected to represent the state of perfection. It appears that, where perfection follows an order or a progression, the third stage to the intellect constitutes the culmination.

No mysterious power to accomplish perfection is inherent in the numeral *three*. The mind seems to find in the third stage of a process the conclusion which it is seeking. The idea arises from man's psychological reaction to his experiences. It is an excellent example of how our organism, the configuration of our bodies and minds, contrives to cause us to have notions which contribute to our philosophy of life.

### *Opposite Qualities*

Almost every state or condition of which we have knowledge has a contrary. There appears to exist an opposite quality. Light and dark, cold and hot, large and small, up and down, good and evil are but a few of the numerous dual qualities. It is not important for the consideration of this subject whether such a dualism is actual or imagined. However, darkness and evil, for example, are often conceived of as not being positive qualities but mere variations of their opposites. Where man cannot perceive an opposite quality, he will often imagine one with

such clarity that it becomes a reality to him.

For further example, there is no such state as physical space. There is, however, perceptual space. This latter is the consequence of sensations of sight and touch. Space begins to our consciousness where the senses perceive the absence of sensations which are realized as substance. Actually, we know this experience to be false. The revelations of physics prove that so-called *space* is, in fact, a plenum of forces and energies.

A state of equilibrium is to us a balance between two perceived or conceived opposite qualities. Balance is inertia, inactivity. In fact, if things or states were to remain in constant balance, it might make it impossible for man to even imagine their opposites. It is because of the varying qualities of things that we experience their apparent opposites. It would be difficult to imagine darkness if there were no shadows or gradations of light.

As a result of the lack of equilibrium in nature, we either experience or we imagine opposites that have a very positive quality. Upon these, we confer various values; some to our liking and others not, depending upon the advantages they seem to afford us. Not infrequently, contraries may represent themselves to our minds as having equal value. However, neither one of the two may fulfill the purpose had in mind. In such instance, the contraries are insufficient, or they may appear to be alternate unsatisfactory ways of attaining an end.

When the mind conceives two extremes, neither of which satisfies the intellectual desire, then the mental function of synthesis asserts itself. If the reason cannot make a selection as to which is best after putting the two most related experiences or ideas side by side and evaluating them, it almost habitually combines them.

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This synthesis, or combining, as a third stage of a process or development, is an extracting from each quality the elements most acceptable and uniting them into an order that provides an intellectual and emotional approval. The numeral *three* thus depicts a culmination. The mind has conceived the mean, that is, the difference between the opposites, which to it is the acme of its power of analysis.

### A Cycle

The third stage, as a point of conclusion and perfection, is really the mind's attempt to avoid a state of equilibrium in experience. Actual equilibrium would cause mental and physical inactivity. The evaluation of experience causes the impulsion that lowers one side of the scale or raises the other. Often this impulsion is *unconscious*. Because of environment and education, we are inclined to favor one quality over another.

We see in a thing or condition what to our minds and emotional and psychic selves appears as the best or the worst. Where things, states, or ideas have an equal appeal, the process of synthesis is employed, and this, too, is often unconscious. Since the synthesis represents the finality of our powers of judgment as the third condition, it is to the human intellect the perfection of the whole mental process.

The third state, or the synthesis, is in reality a *cycle* which the mind passes through in its judgment of experiences or notions. At this third state, it then arrives momentarily at a monistic concept—that is, at an idea which has a single quality. Whenever the mind can deduce a possible opposite

from the new single idea at which it arrives, then still another cycle has begun. Once again, the mind is obliged to appraise separately and by contrast the two contraries. If it cannot select one having a preferred value, it will again resort to synthesis rather than abandon both and grope for new ones.

The process of synthesis, symbolized by the numeral *three* and representing perfection, may often be unrealized. We may be only aware of one element, or idea. By association, its contrary, its *probable* opposite, becomes combined with it and is registered as a past experience in the subjective mind. The outgrowth of the two ideas then objectifies itself as an intuitive flash in our conscious mind. It assumes the role of an entirely new and separate concept. It appears to have no roots in the idea which was had consciously.

In complex thought, the reason may synthesize in rapid succession, the mind passing through a number of cycles of three—each third element combining with others, until the pyramiding reaches the limitations of the judgment of the individual.

To the credit of the hermetic sages and philosophers of the past, it may be said that they realized the *natural* process which caused the numeral *three* to become the symbol of perfection. Most persons, however, realized three only as the final stage of a progression; there was no knowledge as to *why* it was so. The final stage made it appear to be one of the mysteries of nature.

This is perhaps why those who are inclined to be superstitious believe that three possesses some latent power. It appears to confer illumination upon any problem where it is brought to bear.



### 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



MERRILL C. WORK

# Adventures in Duality

*The other side  
of everything*

AT THIRTEEN, I had my first realization of the nature of duality. It was summer; all the creeks and most of the springs were dry, and I was trudging barefoot along a dusty country road to a spring half a mile away. Mother wanted three gallons of that "clear, cold, delicious Gower Spring water" for the family's use.

The first quarter of a mile, I was trying to understand why she could not be satisfied with the slightly muddy but equally cold and fine-tasting water from our own spring. Then, suddenly, I thought: My walking is a dual process: Walking *toward* Gower Spring, I am walking *away from home*.

Later, I reduced this to a single step: *Going away from* and *going toward* were but two parts of the same process. Each step carried me not only toward the spring, but also away from home!

When my father came home, I immediately plunged into a philosophical discussion with him. I had to take an oblique approach because I wasn't sure how he would respond. Not every parent welcomes small-fry quizzing, even on philosophical subjects.

"Hello, Papa. I'm glad you're home. What did you bring me?"

I took the expected candy bar and made another start.

"How was Grandpa?" And then: "He was your father when you were a little boy, wasn't he?"

"Yes. And he's still my father. I'm his son, just as you're my son."

"I'm your son, but someday I'll be somebody's father!"

*To be a father, you must also be a son.*

It was three years before I again discussed duality, but I thought about

it, in school and out. Plane geometry was easy, but I was always puzzled as to how a plane figure might look to someone on the other side.

This was resolved in a physiology class when the teacher began our first session with the simple statement: "Digestion begins in the mouth with the proper chewing of food." Another time, he said: "Good health begins with the proper care of the feet." And again: "The eyes are the windows of the soul." (Some thirty years later, I discovered that he had presented those laws from the standpoint of a mystic.)

But the lecture which answered my question began with the statement: "Human intelligence finds it impossible to resign itself to the acceptance of any concept with only one side. You cannot imagine a rope's having only one end. If a thing has one end, it must have another. If it has a beginning, it must have an ending. If life begins, it also ends. But where physical life ends, *new* physical life begins. Clinical studies show myriad forms of new life beginning in the deterioration of the old body, and the whole cycle of life continues.

## ***Beginning and Ending***

"Not only the cycle but the circle is characteristic of life. You can mark a beginning on the circumference of a circle and an ending, but the circle began before your 'beginning' and continues beyond your 'ending'.

"Any law can be stated in its obverse form and still hold true. So, if there is *no* end, there is *no* beginning.

"Any serious estimation of human life recognizes that a human being is more than a live human body. There must be a soul! But consideration of a soul without immortality is mere child's play. Now, immortality means life without end. But life without end also means *life without beginning*. So, where has *your* soul been and what has *it* been doing during all past eternity?"

Thus I was introduced to the concept of reincarnation!

Time is an illusory device utilized by the mind to mark periods of consciousness in terms of *longer than* and *less than* in existence in two dimensions and in terms of *future* and *past* in three-dimensional life. But the relative qual-

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ity of time is one that has thrown countless mathematicians and astronomers into despair.

Recently, I viewed a micro-movie of the life of organisms smaller than the head of a pin. The creatures had no brains; yet they lived, learned, remembered, fought, sought food, communicated with one another, and procreated, all in less than an hour. These creatures seemed conscious of themselves and their environment.

Could a conversation be imagined between a father and son among them?

"Pop, what's that up there?"

"The sun."

"How long will it be up there?"

"Forever."

So much for creatures able to adapt to and live in the lesser light we call *the dark*. Twenty generations later, another father-and-son conversation might include matters of night, moon, and stars. Since a generation here means less than an hour of our time, what is *micro* in one situation is *macro* in another. Both are united in one entity.

It is generally accepted that serious study of mathematics develops one into something other than a mystic. On the other hand, many outstanding mathematicians have been mystics. The confusion existing for centuries among students of this so-called exact science led officially to the recognition of mysticism as a component part of mathematical laws. Duality was admitted in the value accorded to "x." It has two values, plus as well as minus.

In all I have read of duality, that of light and darkness has been mentioned, and rightly so since this is a most easily noticed and demonstrated phenomenon.

The actuality of light is measurable. That which falls on a given area at the Equator is ten times as intense as that which falls on a similar area at the North Pole. The converse is also true:

Darkness at the Equator is ten times as intense as that at the North Pole. The realization of light or darkness depends on three things: the intensity, the length of time between the change from one to the other, and the effectiveness of the organs of recognition.

#### **Duality and Direction**

Applied to direction, duality is one of the most tantalizing of subjects. Most of us recognize duality in respect to East and West. If there is one, we realize immediately the existence of the other. And the same in respect to North and South. But how do we realize the first direction?

We say that North is that direction which leads us toward the North Pole, and South is that direction which leads us toward the South Pole from wherever we happen to be. Two persons on opposite sides of the earth, proceeding due North, meet at the North Pole; proceeding South, at the South Pole. But if one stands at the North Pole, all directions become South and vice versa.

Accepting the definition of *East* as that direction which leads toward the rising sun at 6 a.m. during the Equinox from any point on the Equator, two persons starting from opposite points on the earth's surface and proceeding in the same direction, East or West, will never meet although six months later they will be moving in opposite directions because of the earth's orbiting the sun.

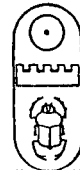
A dictionary defines *duality* as "a state in which anything under consideration may be regarded as divisible into, depending upon . . . two distinct but related parts."

There are four other headings dealing with duality in chemistry, philosophy, biology, physiology, and theology. All branches of thought might as well have been included since duality exists everywhere and in everything.



### **MYSTICAL FESTIVAL IN SAN FRANCISCO, CALIFORNIA**

The Francis Bacon Lodge, AMORC, will sponsor its annual Mystical Festival on Sunday, January 12. This special event will be held at the Odd Fellows Hall, Market and 7th Sts., San Francisco. All active members are invited. For further information, write to Soror Georgina Hanson, Rally Chairman, 3027 26th St., San Francisco.



# Knowledge Is Discovery

I AM A SCHOOLBOY in the second or third "class." But instead of Zeifert's Latin grammar, entirely consisting of exceptions which I sometimes see in my dreams to this day, or Evtushevsky's "Problems," with the peasant who went to town to sell hay, and the cistern to which three pipes lead, I have before me Malinin and Bourenin's "Physics."

I have borrowed this book from one of the older boys and am reading it greedily and enthusiastically, overcome now by rapture, now by terror, at the mysteries which are opening before me. All round me walls are crumbling, and horizons infinitely remote and incredibly beautiful stand revealed.

It is as though threads, previously unknown and unsuspected, begin to reach out and bind things together. For the first time in my life my world emerges from chaos. Everything becomes connected, forming an orderly

and harmonious whole. I understand, I link together, a series of phenomena which were disconnected and appeared to have nothing in common.

But what am I reading?

I am reading the chapter on levers. And all at once a multitude of simple things which I knew as independent and having nothing in common become connected and united into a great whole. A stick pushed under a stone, a penknife, a shovel, a see-saw, all these things are one and the same, they are all "levers."

In this idea there is something both terrifying and alluring. How is it that I did not know it? Why has nobody spoken to me about it? Why am I made to learn a thousand useless things and am not told about "this"? All that I am discovering is so wonderful and so miraculous that I become more and more enraptured, and am gripped by a certain presentiment of further revelations awaiting me. It is as though I already feel the *unity of all* and am overcome with awe at the sensation.

From *A New Model of the Universe* by P. D. Ouspensky, Alfred A. Knopf, Inc., New York (2nd edition, revised, 1934).



Alan McCorkle's  
brown conté drawing  
*Head of A Man*  
shown in the  
Rosicrucian  
Art Gallery  
during December.

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1964*

(Photo by AMORC)



RUGGED individualism seems almost fashionable. Every day, we hear of persons with unique or novel outlooks—perhaps, one who says, “I solved *my* problem because I am an individualist. I don’t believe in a stereotyped solution to anything.” This may be a desirable, even a noble, way to meet the vicissitudes of life—up to a point.

What disturbs is the growing incidence of *complete* nonconformism: the bongo-drum playing, sandal-shod group of beard growers who believe in conforming to nothing—a power greater than themselves, working for a living, or bathing when they’re dirty.

Extreme nonconformism is a sickness of the mind, no less real than physical disease. The etiology of social maladjustment is bewilderingly complex. If there were only one cause, it would be simple to treat. It is conceivable that sociological factors rather than those due to inheritance are responsible for the misfit’s flight from the real, objective world into a subjective world of delusive seclusion.

The flight from reality, *per se*, is not a disease. To believe so would be equivalent to an assumption that everyone is mentally ill. Such is not the case. Everyone indulges in some fantasizing from time to time, but it remains a fact that only when the fantasy becomes real to the individual and upsets his life does it become dangerous.

The neurotic nonconformist isolates and insulates himself from normal society and lives, in effect, in two worlds simultaneously. In the one, he seems to fit into general society. In the warped inner world, he flees from reality and by not conforming to anything tries to convince himself that he is really superior to his peers. That is to say, that he is actually without peer. In a tragic sense, he is right.

Rather than face reality, such a person uselessly attempts to avoid the contributory factors themselves, thereby compounding the unavoidable challenges of life. In short, this nonconformist takes his loneliness with him. He cannot escape from himself or from the reality of isolation.

The obstinate denial of the existence of perceived realities does not alter those realities. Because one can look at white and call it black does not mean a

DAVID A. RANN

## The Problem of Nonconformity

*It may lead to mental illness*

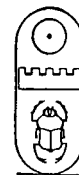
thing unless by mutual consent the color called white will be called black, and the converse. The colors, however, remain what they have always been. The changed labels have not influenced their physical characteristics.

A neurotic person cannot accept himself as he is. He wants to be a different someone, and attempts to convince himself that he is. This inability to accept oneself as one actually is, is tantamount to disaster. Of course, everyone to some extent tries to be the person whom he thinks others believe him to be. We all realize this to be so if we but think a moment.

To mother, we show one face; to father, another; to wife or husband, still another, and so on. Each of us is a composite personality, made up of who we really are, together with the persons others believe us to be (different in each case); and, finally, the person who we would most like to be and believe we are.

If a person knows what he is and likes himself, he finds no reason to be something else; something he is not. But we have had drilled into us an entire battery of morals, beliefs, ideals, and ideas which we are not born with but instead are conditioned to. Thus, conditioning, particularly during the formative years, plays a tremendous role in determining the kind of a person we become.

Conditioning begins at birth when the infant is totally dependent upon his parents for both survival and love. In addition to food, clothing, bathing, and housing, he is further at the mercy of those around him with respect to basic ethics, mores, rules, and limitations which will govern his later life. All of the attitudes and beliefs which the man



believes to be his own are in reality thrust upon him while he is yet a child, before he can really question their veracity or logic.

That built-in censor which we call *conscience*, therefore, does not actually originate from within the particular entity with whom we are concerned. Instead, it is *imposed* in the form of a reflection, as it were, of the moral concepts and precepts of the parents.

As Robert Lindner, psychologist and author of *Rebel Without A Cause*, has said, "Rules, laws, limitations and frustrations are a necessity for man's existence; the educational process itself, with its training in partial self-denial, demonstrates with painful clarity that life cannot be directed only towards pleasure. The child rebels against all these necessary frustrations almost from

the moment of his birth, and if the educational process fails in some way, this rebellion grows into hostility—initially directed against the frustrating parents and eventually the whole world, so that the individual finds himself trapped by his own anger and hate."

The first step in meeting and solving this problem is to admit that such a problem exists. When this has been done, the next step is to understand exactly what the problem is and why it exists. The final step is to gain insight into the causative factors and the basic emotional structure which allowed these factors to create a disturbance in the first place. In other words, "Know Thyself!"

And that leads to a question: Is non-conformity a problem where you yourself are concerned?



## Fuss Budgets

*. . . and three reasons for them*

IF THE END of the month is "tattered temper time" at your house, you're ready for a *simplified* budget plan.

According to the National Consumer Finance Association, many families suffer from one or more budgeting bugaboos:

- (1) An unsystematic way of keeping accounts;
- (2) Dumping the budgeting task all on one member of the family;
- (3) A day-by-day accounting for every penny.

"Budgeting," says the NCFCA, "is a vital ingredient in proper management of money and credit; but a budget plan simple and workable is far better than a system so cumbersome that families are tempted to give up budgeting altogether!"

The NCFCA favors a plan consisting of an easy-to-follow Worksheet and a

cardboard Slide Guide (obtained without charge by writing to the National Consumer Finance Association, 1000 Sixteenth Street, N. W., Washington 6, D.C. Ask for "No-Fuss" Budget Kit).

The plan divides money management responsibilities into "His" and "Hers." The husband watches shelter, transportation, and personal advancement (a catch-all of items ranging from health insurance to newspapers, education, and church and charity contributions).

The wife watches expenses for food, house operation, and clothing. The Slide Guide also has a section labeled "Theirs"—which brings them together to plan those all-important family *savings!*

By using this plan, says NCFCA, strict accounting is necessary for only one or two months; then it may be set aside for as long as one can stay within the total amount allotted. The important thing is to get your family's spending pattern down on the simplified Worksheet. Keep detailed records just long enough to accomplish this; then let the system run itself for as long as the family can stay within its limits.

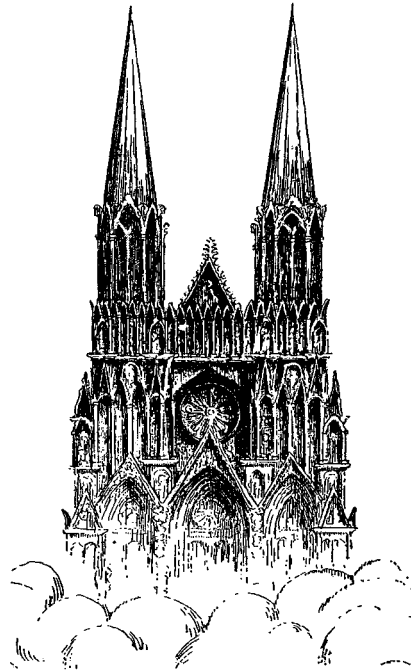
AT THE BEGINNING of a new year, the idea of change is uppermost. Yet many respond with a deep-rooted emotion—fear. Usually, these fears revolve around economic, sociological, and physiological problems. In other words, money, human relations, and health hold the key to most changes and most fears. When we consider these conditions, they are all indicative of fear of change.

Throughout his long history, man has learned more about reason than he has about emotion. When undisturbed, he is usually able to analyze an existing condition purely from the standpoint of reason and reach certain decisions as a result of the analysis. Emotions, however, are not always amenable to reason; they are closely connected with the instinctive drives related to survival. Consequently, they have a certain biological basis that makes them manifest with a degree of force outside the control of reason.

Fear becomes insidious when modern man uses reason to create the objects of fear. Much that he fears is not due to changes beyond his control, but rather to what through reasoning he supposes *might* happen. He fears the atomic bomb; he fears racial uprisings; he fears depression and economic insecurity. All these things may not exist at the moment insofar as to bring about changes in an individual's life. However, if one allows his imagination and reason to create the possibilities of these things within the immediate environment, fear develops. Like termites in wood, it undermines and breaks down consciousness, reason, and judgment. Such fear is insidious; it is destructive, not creative. Emotional responses to fear were given to protect man, to help him get away from actual danger and realize its existence in his environment.

Today, the fears that man develops in his own thinking seldom happen because they are often artificial. They can be reduced to the fear of change and the unknown. He is afraid that he may have to give up his material possessions. He is afraid that he may experience physical pain and suffering and that his family and those for whom he cares may have experiences similar to those he imagines for himself.

If he builds up these possible fears



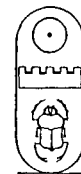
## Cathedral Contacts

### FEAR OF CHANGE

CECIL A. POOLE, F. R. C.

in his mind, he automatically sets off within his body the intense emotional reactions that cause his better judgment and reason to become subordinated to the power of the fear itself. Fear thus becomes a monster created by himself which stands between him and the rest of the world. It becomes a Frankenstein monster in that it is constantly in his thoughts, being ever before him and influencing every movement, decision, and action.

If fear is allowed to continue, reason and good judgment have less and less effect upon it. It becomes the most powerful force within man's being because emotional immaturity—that is, the allowing of any emotion to predominate and control his thinking—creates a condition which is beyond his normal self-control. Emotions were intended to be serviceable to man, just as are all the other biological and psychological attributes with which he is



equipped. When permitted to do so, these emotions may precipitate drastic changes and become the controller rather than a force to be directed intelligently.

The problem of fear is like certain others existing in the many fields of human endeavor. Its ultimate solution may never come within our physical lifetimes, but we can approach and analyze the problem and try to direct our reason and behavior so as to minimize the cause of fear. To be afraid of something new, a change or the unknown, is to set up an object of fear which we do not fully understand.

If anyone intelligently aware of the social and economic conditions of 1920 had been told at that time of the existing economic and social conditions, his alarm would probably have been great. It would have been inconceivable to him for mankind to continue to live happily. Yet, whether or not we agree with the present economic and social status of the world, there still are many happy people who have made a reasonably satisfactory adjustment and live without undue sacrifice or difficulty.

It was believed within the lifetime of many of us that certain inventions of the twentieth century would wreck civilization completely. Yet we still are not faced with utter annihilation although various of these inventions have been developed and have succeeded. In other words, change and the unknown are manifestations of the trend and purpose of the universe. The creative force, the power of the Supreme Being, are not static conditions.

#### *Changes Will Come*

Changes will come. To fear them makes us less practical in making the necessary adaptations to them. To fight fears successfully, there must be an authority in which confidence can be placed. If a timid child is left alone in the dark, the emotion of fear is not controlled if he is told by merely anyone that there is nothing to fear. However, if the child has had the loving care of a parent, one in whom he has placed full confidence and respect, the assurance by the parent that there is nothing to be afraid of can dispel the fear of darkness. Absolute assurance from someone in whom the child has

full confidence will supersede his own feelings, and he will be soothed and satisfied by that assurance.

Man is a child insofar as his fears are concerned. If he can establish confidence in a Supreme Being whom he can come to realize in a mystical sense through conscious effort, appreciation, and understanding, he can banish his fears. He can acquire the assurance that even though the forces of the universe are evolving and changing, he himself is a part of them. He then can rely upon a force greater than his own and attain an understanding of the universe of which he, too, is a part. Confidence will banish fear, and reason will be utilized if based upon the experience of casting aside fear.

To become a slave to any emotion is the most detrimental thing for man in his progress through life. On the other hand, the realization that his consciousness is one with the universal consciousness and that nothing in the universe can function that is contrary or in opposition to it, will lead him to rely upon the growth of his own understanding and ability, to associate himself confidently with universal purposes. With this concept, fear, hesitancy, and many questions are made secondary to the purpose of evolving.

Critics of this theory will say that man does not see the ultimate end of things. This is true, and it will explain why the whole mind can never completely banish fear. However, as man has evolved over thousands of years, so he can continue to evolve, step by step, mentally and psychically. With each change, he approaches a new horizon of understanding that will modify previous questioning, doubt, and fears.



#### *The Cathedral of the Soul*

*is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.*

THERE IS in the mind of the general public a widespread misunderstanding concerning the question of what philosophy is all about. There are so many other words we use every day without a clear idea of what we are talking about, however, that it is not at all surprising to find some confusion about the meaning of the term *philosophy*. I refer to such terms as *freedom*, *democracy*, *communism*, *the free world*, and a host of others with which our daily conversations abound.

The only difference between our confusion over these and that of philosophy is that when we speak about philosophy we are aware of and admit a certain degree of ambiguity; but when we use the other common and familiar terms, we do so without knowing that we are confused.

Just what is meant by the term *philosophy* as used in our present context? One contemporary thinker has defined *philosophy* as "the art of getting along without answers where they are not available." This definition is all right as far as it goes, but it is either too narrow and limited or too patently based upon the questionable assumption that there are no questions for which there are no answers.

While it is the business of philosophy to raise more questions than it answers and then help us live with those unanswered, the philosophy we need is one that will also assist us in dealing with those questions for which we have found satisfactory and well-grounded answers.

One of the great problems of our world today is failure to respond to life situations in a manner commensurate with knowledge possessed. It is often the case that political, social, and religious leaders know the right answers to many of the problems of our time, but in too many instances it appears that they do not have the necessary courage to implement the answers within the context of the perplexities of our political and social processes.

Philosophy is a method of approach in dealing with life's problems. It tries to understand life situations and their meanings—not as isolated phenomena or separate and independent entities but as essential and significant parts of a related whole. Philosophy examines

W. H. CLARK, B.A., M.A., TH.D., F.R.C.  
(MEMBER, ROSE-CROIX UNIVERSITY FACULTY)

## A Philosophy for Our Times

critically the grounds of our basic assumptions and seeks to comprehend and interpret the meaning of the totality of human experience.

Will Durant has expressed this idea very well in the form of a contrast between philosophy and science. "Science," he says, "is analytical description, philosophy is synthetic interpretation."\* If we are moving in the direction of maturity, the answer we give to the question, "What is philosophy?" will have a progressive and a cumulative content as we pursue our study of the universe and man's relation to it.

Philosophy involves a reflective attitude toward life and its problems. One's philosophy of life is clearly reflected in the logical status of his inference, the moral and spiritual nature of his decisions, and the quality of his value judgments.

### False Notions

We need to correct some false notions about philosophy. Some have the mistaken opinion that philosophy is suitable only for a few strange individuals who happen to have a peculiar flair for such things. In fact, however, we are all in this business together. All of us are constantly drawing inferences of some kind, and they are either valid or invalid, depending upon the degree of our consistency.

We all make value judgments relative to our own and other people's conduct. What philosophy attempts to do is to improve our skill in the art of these philosophical techniques and processes. S. E. Frost, in one of his well-known works, declares: "Everyone, whether he be plowman or banker, clerk or captain, citizen or ruler, is, in

\*Will Durant, *The Story of Philosophy*, Garden City Publishing Co., Inc., New York, 1926.



a real sense, a philosopher. Being human, having a highly developed brain and nervous system, he must think; and thinking is the pathway to philosophy."\*\* The question is not, "Am I a philosopher?" but rather, "What kind of a philosophizing job am I doing?"

There are those who would shun philosophy. They stubbornly refuse to think reflectively and critically, especially about their own thinking. They will not take a fair look at their own presuppositions; yet they continue to draw careless inferences and make important decisions.

Wise decisions are not accidental. The rich fruits of rationality do not come by chance. They are the result of vigorous and sustained mental effort. It is regrettable that there are some who seem to be extremely allergic to this cogitative enterprise. A speaker recently reminded his audience of two very effective ways by which those inclined could avoid mental effort. One, by believing everything he reads or hears; and the other, by doubting everything.

Another false notion concerning philosophy holds that it is inimical to religion and destructive of faith. This false belief is held by many despite the fact that some of the most distinguished philosophers of all time have been mature and devoted followers of leading religions of the world, including Christianity.

Some seem to have misinterpreted Paul's warning to the Colossians against being spoiled through philosophy and vain deceit.\*\*\* Paul did *not* suggest in this passage that one could be spoiled through philosophy. It was only when philosophy was combined with vain and empty deceit that it became dangerous. When blended with vain deceit, anything will spoil one. For example, a speaker may employ the best grammar to say a wrong and hurtful thing or one may spend honestly acquired cash in purchasing the wrong kind of merchandise.

An adequate philosophy of life gives

\*\*S. E. Frost, *The Basic Teachings of the Great Philosophers*, The New Home Library, New York, 1942.

\*\*\*Colossians 2:8

one true possession of himself and at the same time makes him extremely rich in other possessions. For example, who really possesses the great masterpieces of the world's art galleries? Not necessarily those who house them or hold their legal title, even though they may have paid a fabulous price for them.

Masterpieces actually belong to those with esthetically disciplined insight who have caught something of the profound meanings expressed through them. Who owns more of any community? Not necessarily the largest taxpayer, but that person, rich or poor, who has the eye to see and the understanding to recognize and appreciate the greatest and richest values the community has to offer.

#### **Explosion of Accomplishments**

It may appear to some that philosophy is lagging behind other disciplines in the present age. Our modern world seems to be a vast explosion of accomplishments; whereas philosophy is notorious for its disagreements, uncertainties, and endless disputations about insolvable conundrums. Be that as it may, we need to be reminded that all the good or evil emerging from the spectacular achievements of this space age will be determined by men's philosophies of life. We need a philosophy to direct and control expression of unprecedented power now in the unsteady hands of men. In short, we need a new sense of values. Our phenomenal advances in natural sciences have greatly increased the liability of our ignorance in the social sciences, the humanities, and philosophy.

On May 9, 1926, soon after his historic flight as the first navigator to fly over the North Pole, Richard Byrd was asked this question: "What were you thinking about when you crossed the North Pole?" "I caught for the first time," Mr. Byrd said, "as in a flash of understanding, the inadequate results of the effort to solve not only the enigmas of space and duration but the problems of mankind."

While speaking of the future status of human exploration, he made this summary and profoundly significant statement: "It is not the geographical but the moral limitations of the world



that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life." In this prophetic observation, Mr. Byrd threw down a challenge that must not be ignored.

The demand of these times is for a philosophy of life that will dare to explore courageously and conduct bold experiments in the uncharted realm of high social ethics. Circumstances have thrust into the lap of our generation a bewildering variety of the most perplexing and explosive problems, each being deeply intensified by rapid growth of the world's population. There is the problem of individual and group fears,

the problem of domestic instability, the problem of race relations, and the deep-seated problem of international hatreds and tensions, to mention but a few. Unless these inflammatory issues are handled with an extraordinary finesse, our world could very easily be plunged into a state of unprecedented disaster.

What is needed is a philosophy not only relevant to the problems of these times but also so deeply rooted in the nature of reality that it does not have to be renovated every time a discovery is made in science or a new satellite launched. Where such a philosophy is manifest in individual lives, it will bear the rich fruitage of a cherished wisdom of which today's world stands in desperate need.



## *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:** António de Oliveira Salazar, Premier of Portugal, is the personality for the month of February.

**The code word is: RECOG**

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



**ANTONIN NOVOTNY**  
*President of Czechoslovakia*

**April:**

The personality for the month of April will be Antonin Novotny, President of Czechoslovakia.

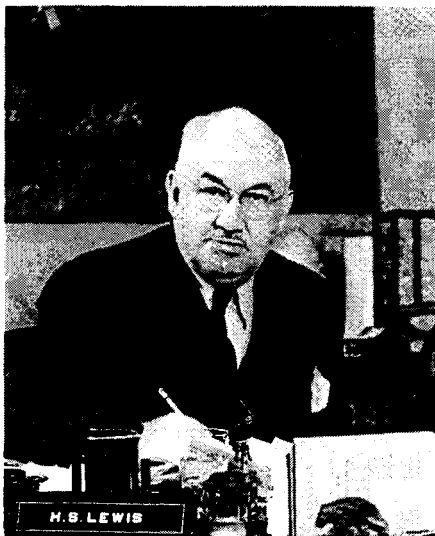
**The code word will be: EXPED**



**ANTÓNIO DE OLIVEIRA SALAZAR**  
*Premier of Portugal*



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



## Starting A New Cycle

IT HAS ALWAYS seemed rather strange to me that individuals throughout the world should look upon the so-called New Year's Day, or the beginning of a new calendar year about the first of January, as the beginning of a new cycle for doing things, making new resolutions, starting things, and making changes. The truth of the matter is that for very very few of us indeed is January 1 the true beginning of a new cycle. With the average individual, his birthday, the anniversary of his birthdate, is really the beginning of a new cycle, and that cycle runs from birthday to birthday.

I can never comprehend why the average sincere mystic or philosopher and every sensible person do not feel that the beginning of each day, with the start of sunrise, is the start of a new cycle. Can there be any greater, more propitious, more pregnant cycle than one of twenty-four hours that is close at hand each day?

Think of waiting from one year to another, or from one birthday to an-

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

other, to make new resolutions, change old habits, and start new ideas, when each sunrise only twenty-four hours away brings the birth of a cycle that is just as full of possibilities as any great mystical cycle can be!

So, if you have not done so, make this year a new year and a new cycle, a new beginning. Forget the fact that you have passed January 1 and probably overlooked the beginning of that calendar cycle—that man-made, arbitrary, indefinite, inconsistent beginning that is not uniform throughout the world—and think only of the cycle that begins tomorrow, the day after you are reading these very lines.

Get up tomorrow morning full of vim, vigor, and the determination that just as surely as the sun begins at the horizon and rises to the mid-heaven before it begins to set, you are going to rise with it to the height of glory. Determine that you will rise inwardly, spiritually, powerfully, and in every possible way to the zenith before noon, and that you are going to conquer the world and be master of all you survey.

Think of it as being the only day, the last day in your life in which you have the opportunity, the consciousness, and the vitality to do anything; and make every minute of it not only a golden minute but a cosmic, vital one to accomplish something, whether that something is a period of relaxation that will benefit your health, a kind deed for someone else, an hour or two for study, a few acts of charity, or all of these combined.

When the day is ended and the sun has already set below the horizon, lay your head upon the pillow and be able to say to yourself that it has been—this one day—the biggest cycle of achievement and accomplishment in your life. And do this every day!

Do not wait for some other "special" day. That is just as foolish as those

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WE NEED A NEW approach to the age-old problem of man-in-relation-ship, man as the creator and the creature of society. We cannot deal with society in abstraction, with the plural without the singular. While the interrelation between man and society varies from age to age and from place to place, there is always an evolution in man's understanding of society and its purpose. The emergence of the concept of the rights of the individual is the end of a long evolutionary process and the beginning of a new one.

The free society will take many shapes in many countries. We must be able to recognize it when we see it, for the outer forms need not be everywhere the same.

Every civilisation must reach a state of harmony and balance, of maturity, when contradictions and disturbances are at their minimum. The sign of maturity is equality, which not only means an equal access to the necessities of life and mind, but also a well developed system of physical and emotional compensations for any form of accidental inferiority.

Neither man nor society can be reduced to a single pattern and governed by a single system. A single guiding idea is invariably misleading. An idea is only a tool and cannot perform every kind of work. Every system, by being narrow and rigid, invites its own corruption. A system fits a certain situa-

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#### STARTING A NEW CYCLE

who wait for Sunday to go to their place of worship and kneel on a prayer bench in a pew or at the railing and then forget about God all the rest of the week.

You can raise your thoughts and consciousness to God in prayer any minute, any hour of the day, wherever you may be—in a temple, at the office, at home, in the country, or in an automobile; and you can make each day the beginning of a new cycle.

So, if you can combine each day of this year along with the seasonable spirit of a new month, near the beginning of a new year, do so, and make it the greatest year, the greatest cycle, in your life.

MAURICE FRYDMAN

## The Free Society

*A new approach needed*

tion and does not fit another; no system fits everywhere and at all times. A system gives a sense of security, but it is false security, misleading and betraying. No doubt, it has pragmatic value, for it gives a sense of clarity and vigour. But unless it is constantly corrected by insight born of love for the whole of life, it is bound to grow destructive in the end. Therefore our thinking must not degenerate into an economic or political system. We need intensity of thought and acuteness of sensitivity. We must not be ideologists, we must be thoughtful friends.

#### *Every Solution Different*

As we can see everywhere in the world, in the service of an ideology or doctrine, life is disregarded. For life cannot be reduced to a system; the more stubbornly one adheres to pattern the more violence one does to life. Life is organic and therefore complex; no single formulation will meet its needs. Every situation contains its own solution; every solution must be different.

Those who want to live free in a free world must not become a sect with its shibboleths and dogmas, with its ideologies and creeds. A sect is always out of tune with the very realities it wants to influence.

In the race between the welfare state and freedom, victory will be with freedom, only when it can offer a more scientifically sound and more emotionally acceptable way of life.

By itself freedom is an ocean of potentialities. There are endless alternatives to every form it may take. It must be free from the fixations and rigidities, the narrow choices of the existing economic, political and social patterns.

Freedom is not a system of morality, it is the source of all morality, the justification of all religions. It is balanced by the sense of solidarity and responsi-



bility which lies deep in the human heart. This sense is a part of our human heritage. Because of it, we are willing to control and constrain ourselves for the good of others. It is love in action. Love is the nurture of life, it is the opening of ways for life and more life. It starts with those we know, it goes to those we do not know. Our first concern is with our nearest neighbours for the sole reason that they are nearest. When there is no choosing whom to love and help, when the man in front is the nearest and the dearest, then we have reached true universality.

We must be able to prove that fear is not needed, that plenty is compatible with equality and order with non-violence . . . In a free society people are at war against themselves, their own narrowness, fearfulness and greed, which make them refuse to be their brothers' keepers.

Man must grow physically, emotionally, mentally and spiritually. This is

the basic fact. The full acceptance of this fact is the foundation of freedom. It is the friendship that radiates from each man that forms the true society. In friendship there is both diversity and mutuality, which result in equality, not in the false equality of the ration card, but in the equality of respect and consideration due to man as a human being. Such equality is spiritual, but it must be built on material foundations.

The free society should not be identified with some glorious period in the past. We must be under no illusion; there was no approximation to it in the history of mankind. It is definitely a new departure, a plunge into the unknown. Such society is man-centered and man-serving, yet it reaches out beyond man to what humanity can be. It cannot be imposed, it must be discovered deep within one's own heart.

—*Courtesy, Chetana, Bombay, India*



*Third . . .*

## European Rosicrucian Convention

*Paris - September 4, 5, 6, 1964*

Lectures, demonstrations, conferences.

The Emperor together with other dignitaries from England and the Continent will be in attendance.

Ceremonies will be concluded with a banquet and Colombes' Ball.

For information and reservations, address:

M. Marcel Cetran  
56 Rue Gambetta  
Villeneuve-St. Georges  
(S. & O.), France

Registration, banquet, and ball 100F (\$20.53)

Registration and ball 65F (\$13.35)

Banquet alone 35F (\$7.18)

Registration, which is open until May 31, 1964, must be accompanied by fee.

*The  
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January  
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CAN THERE BE events truly contrary to natural law? The question is impossible to answer because we do not know all about natural law: Whether we call certain experiences *miracles* depends upon our frame of reference. If we knew more about natural law, we might be able to say whether any particular event was contrary to it. If we knew *all* about natural law, there would be no exceptions—no miracles; so any contrary event, we would be inclined to believe, is a manifestation of some law or principle which we do not yet know.

Meanwhile, we formulate rules to represent what we do know or can surmise about natural law. These are man-made, and many violations of them occur in actual natural events. Much of our knowledge about natural law is presumptive: We adopt various “common sense” assumptions along with our experimental knowledge. These assumptions seem to be common sense; but that, perhaps, is simply because we cannot yet imagine how things could be otherwise.

#### ***The New Pattern***

For a time, many believed that the human world could be ultimately fathomed by human reason alone, that natural law could be discovered by deliberate rational process. That is not today's pattern for exploration of the human world. The new pattern, illustrated in anthropology, includes the study of primitive societies.

The aim is to observe most comprehensively and intimately what goes on, without trying to construe it according to our own ideas based on our own way of life. It is not a question of what this behavior means to us but what it means to the people engaged in it. Empathy with the motives and wants of a group of people can disclose some sort of overall pattern.

Certain general principles *emerge* by a process as much intuitive as rational. Meanwhile, technical terms evolve to identify specific elements of behavior; but naming things is only a slow, cautious approach toward understanding the principles that may be discovered.

In formulating rules, scientists and thinkers often have to disregard some of the evidence. There may be a tendency to discredit evidence that cannot

EDGAR WIRT, Ph.D., F. R. C.

## Are Miracles Unknown Energies?

*More complete knowledge may  
bring a definitive answer*

be fitted into current rules, and sometimes evidence previously discredited or neglected is revived and embraced in new ones.

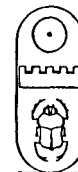
The process of framing and revising rules for natural law has been likened to rebuilding bookshelves in order to accommodate the various shapes and sizes of books that are accumulating. These books are like the facts, feelings, and experiences we collect. The bookcase is the framework of our hypotheses, our tentative sets of rules. Some books do not fit the old shelves so they are left out or kept aside.

Sooner or later, we have to redesign the bookshelves to incorporate more of this variety of evidence. Then we rearrange the shelves and expand them to contain as many as possible of all the varied and disproportionate books. The new structure leaves many gaps to be filled in by future books. The process goes on again and again.

What we know about natural law precludes some traditional miracles, such as the sun's standing still. (Many ancient legends and myths, when their symbolic meaning is searched for rather than their literal form, have deep significance for human understanding in all eras.)

What we know does not preclude physical phenomena and human experiences yet unexplained: mysterious deaths and cures, intuitions and insights, precognition and other forms of clairvoyance, as well as uncharted forms of energy and their possible effects on us.

There are areas where the *scientific method* has become well established and



fits very well the problems being investigated. Some other areas may be excluded or neglected because the methods do not fit them so well. In each, methods have to be developed suitable to the kinds of evidence and the most important problems. What are suitable methods must be determined by the best minds and the most experienced.

In studies concerned with the behavior of people, there are areas where the methods are not yet well developed, where some kinds of evidence are neglected because all investigators do not respect methods which seem far removed from the precise and impersonal approach of science in its investigation of the physical world.

In the study of the unconscious contents and energies of our minds and personalities, for example, the area now referred to as "depth psychology," how can such things be investigated *impersonally* when the investigators are studying functions operating as part of themselves and very *personal*? Yet the progress in this field has been substantial although it is divided into a number of different points of view that compete with each other. Here we may expect the tentative rules to be subject to considerable debate and to be changed frequently.

Some students of psychology prefer areas and problems where the rules seem more permanent, where there is more general agreement and respect among scholars, and where investigations can be conducted without involving the self of the investigator so deeply. They, in turn, are criticized for studying "psychology without a psyche." Different again is the investigation of so-called "psychic experiences," greatly neglected because it is difficult to develop evidence that will have the respect of other psychologists.

In any field, it is well to remember that *knowledge* is a hazy and unsubstantial thing. What we see, hear, and smell is really experience that takes place entirely within ourselves. The "messages" of light, sound, and odor that reach us from the outside world are not the same as the things from which these signals come. We are not aware of all the signals, maybe only a small portion of them, and our response may be something quite different from

what the signals themselves were intended to evoke.

Out of such responses, we shape our ideas as to what is actually outside ourselves. This is an indirect way of attaining knowledge of the world; yet it is considered our most real and primary tool! No wonder physical scientists, concerned with what actually is "out there," rely on the evidence of instruments and laboratory techniques rather than on the evidence or testimony that we ourselves contribute. In the study of our inner selves, we are more dependent upon our own evidence and testimony; but even in this field there are more rigidly disciplined methods of observing and innumerable devices to corroborate and expand our observations.

### **Knowledge**

The rules we evolve to express what we think we know about natural law represent in fact what we have found to be ways of thinking useful for improving our understanding, for correcting our expectations, and for basing our additional investigations. Even in scientific circles these change as the need, the style, and the evidence change.

Present ways will surely be replaced by others; at the same time it might be said that superstition and old wives' tales are useful—useful, that is, for those who find personal satisfaction in that kind of lore and who do not engage in objective testing of their assumptions.

For each of us, *knowledge* is a matter of conviction; for those who have studied any subject with dispassion, it is an "educated" conviction. For one person, a happening may be considered an exception or a miracle if it does not fit into the system of his own convictions and expectations. For another, the same happening may be easily acceptable within the framework of his convictions. For still another, the happening may be so foreign to his rigid convictions that he has to repudiate the evidence and deny the reality of the event.

Among many who admire science more than they understand it, the expectation may have been growing that science will someday provide ultimate answers to questions about the nature of the universe; that it will also provide answers to the questions of individual

destiny, of courage and morals, and of our connection with that "something more" which we feel is divine.

Among scientists and thinkers who have ventured furthest into the frontier of a science, a conviction seems to be developing that the scientific method will never produce ultimate or definitive answers—least of all the kind that can be communicated for our personal guidance. Rather, each new breakthrough leads into another realm of concepts even more indeterminate than the last. Already, ordinary language is helpless in those domains; so the more advanced thinking is ever further out of touch with our daily lives.

Such investigations have to be pursued to the ultimate with both fervor and integrity because they are an essential part of our present culture and our spiritual need. Meanwhile, we have to face our own problems, deal with our own lives and destinies—and solve our own mysteries and miracles. We cannot declare a moratorium on our own responsibility while we wait for *science* to develop rational programs of living for us and interpret all our experiences.

We have to generate our own framework of understanding and conviction, broad enough to take into account some of those uncharted areas of experience which it is easier but perhaps more costly to disregard. We cannot depend entirely on reason and on rational systems because, above all, our *feelings* are involved and they are not governed by our rational thinking. On the contrary, they can threaten us or even make us ill.

### *The Unconscious*

One of the disclosures of modern depth psychology is that the greater portion of our minds and personalities is unconscious. The conscious part is like that portion of an iceberg above water; the much greater portion is submerged in the "ocean of unknowing." Like the whole iceberg, we move not so much in response to the winds blowing on the surface as to the tides and currents impelling from below. To a great extent, these currents are universal—similar in all of us (as in all our ancestors).

Dr. Sigmund Freud's first steps in scientific exploration of the unconscious

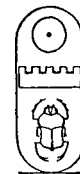
personality disclosed an area sometimes referred to as the "personal unconscious," close enough to conscious thought to affect it by words and word concepts, yet strangely walled off or veiled from us.

Here are forgotten experiences, repressed desires, unresolved problems from our earlier development. It is not just an inactive graveyard for the debris from our conscious lives. Up through this area come the fundamental life forces which give us our vital energies and motives. Stresses in this area disturb or distort our behavior so that what we do may not be what we truly want to do.

Dr. Carl Jung's further study disclosed an unconscious area seemingly deeper, more primitive, more universal, and therefore more difficult to formulate. In it are the slow mutations of great forces. In wordless ways, it reflects what is lacking in our conscious personality development—the direction and the healing that could make us whole. This direction filters up into our consciousness as best it can, transformed into images, dreams, and fantasies whose import may easily be disregarded or misunderstood.

It is as though we lived landbound on an inlet from a great ocean, where we can explore the *near* reaches and sense the greater movement and expanse beyond. From time to time, we see things cast up from the deep and washed into our purview, some mysterious, some vaguely recognizable. Where the *farther* reaches go we cannot imagine. (The insight of many teachers has indicated that all of our oceans and their branches are really one and that we are not separate from it, not just a part of it, but *it*.)

As Hamlet remarked, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Most of these "more things" are within ourselves, like a heritage we have not fully claimed. It may be the special work and destiny of our era to claim more of this heritage, to come to terms with these unconscious elements and recover some of their energies for conscious living. The opposite, of course, may happen: We may commit more and more of our energies to the unconscious—certainly,



if we divorce our feelings and intuitions from their outlet in our daily lives or if we adopt patterns of group behavior in which our responses become channeled or stereotyped.

When we "tune in" to any of the wisdom of this heritage or recover any of these energies, they come into our conscious lives from an unknown area—as though from outside ourselves—as discovery, revelation, the gift of grace. Such experiences are naturally dramatized as miracles or as interventions in our lives. Here, then, is a key to some of the significance of myths and miracles dramatized by primitive man and by poets and artists.

### *Primitive Man's Cosmology*

Primitive man did not differentiate between experiences from outside and those that came from within himself. All seemed to come from somewhere beyond his own knowledge and volition. He attributed or "projected" them to forces outside himself and peopled the earth, the sky, the air with potent beings of such nature as to account for his experiences.

The sages and poets refined this cosmology so that their myths and legends reflect with true insight and drama most of the deep experiences of mankind although the characters and the settings of their dramas may leave us baffled and disdainful.

Today, we do not always make a clear distinction between outer and inner forces. Through science, we have identified the forces that reach us from the outside physical world; but the inner forces, especially those that cause us distress, we sometimes still blame on the outside world or on others. For instance, pressures to conform to the desires of a group.

Each person in the group may feel that he is in some respects different and

opposed to the group. The group is nothing more than all of us, and our unconscious urges have had a part in developing that pattern and expectation to which we now object. *We may be in conflict with our own unconscious personalities.*

To pattern our understanding adequately, we have to leave room for expansion, for what is unaccountable, for our miracles if we choose to call them that. It is too limiting to presume that we will accept only the interpretations which are compatible with our previous notions as to what rational thinking is and to default in all other directions. That we are defaulting is indicated by the derogatory terms with which we stigmatize what we reject: emotional, archaic, occult, sissy, square, and so on.

Fortunately, for thousands of years minds have struggled to understand and to evolve larger *bookcases* for us into which we may expand and fit our varied experiences in order to understand them. Some of these frames of reference we know as literature, the arts, religious mysticism. We deal with the contents in these different frameworks by different combinations of human faculties: sensing, feeling, intuition, thinking (to use Jung's classification).

The new framework of scientific thinking embraces much of the world outside ourselves. That of depth psychology covers much of our inner world and in ways yet to be fully explored relates deeply to some of those older frames of reference such as myth and religion. Education, if it is to mean much for individual understanding and self-knowledge, must introduce personalities to these large frames of reference. Thereafter, it should be easier to accept them and to assimilate new experiences and new encounters with the mysterious, powerful forces of human nature.

*The  
Rosicrucian  
Digest  
January  
1964*

### ROSICRUCIAN RALLY IN SYDNEY, AUSTRALIA

Members in Australia are extended a cordial invitation to attend the 1964 AMORC Rally sponsored by the Sydney Lodge. The Rally, scheduled for March 27-29, will be held in the State Ballroom, 49 Market Street, Sydney.

For further information, write to Frater J. S. Keating, Rally Chairman, c/o Sydney Lodge, AMORC, Box 3145, G. P. O., Sydney, N. S. W., Australia.



## Armchair Bird Watching

ATTRACTING colorful wild birds, watching them and learning their habits, has become a growing source of enjoyment for all members of a family. In the United States, fledgling watchers during the next few months are most likely to see finches, cardinals, and juncos.

Goldfinches are found mostly in the south this time of year although northern areas will have occasional visits from them. Their yellow bodies, black foreheads and wings, rollercoaster flight, and clear song make them easy to spot.

Purple finches have a short, heavy bill, a pale yellowish line over the eyes, and a sharp forked tail. Tail and wings are mostly brown and muddy purple with pale yellowish markings, the belly a lighter brown or even a whitish color. They are found on the west coast and from the Mississippi River to the east coast.

House finches, similar to the purple finch but deeper brown, are found mostly in the western United States. They are found of inhabited areas.

Cardinals are a brilliant red and can be easily identified by their crests. About eight or nine inches long, they inhabit the United States from East Texas to the east coast and from New York to Florida. In some southwestern areas, a gray cardinal with red face, breast, and tail may also be found.

Slate colored juncos have head, wings, and back of even gray but clear white outer tail feathers and white belly. Some western breeds are darker gray than their eastern cousins and have a rusty streak on their sides. A white-



—Central Feature News

### A BIRD ON YOUR WINDOWSILL

winged junco inhabits the plains states and has a white bar on each wing.

So, all that's needed to become an armchair bird watcher is a little food, water, and patience. Even at other times of the year they will enjoy an easily accessible addition to their natural food supply. Birds are always hungry, particularly during the winter and early spring when their natural food supply is depleted.

Most serious bird watchers use various types of bird feeders, from a shallow tray to more elaborate tree boxes. A specially packaged food, such as Purina Wild Bird Chow or Purina Sunflower Seed, will attract a wide variety of colorful and unusual wild birds.

A shallow bird bath, not more than two or three inches deep with a rough bottom sloping from the outer edges toward the center, should provide fresh water daily.

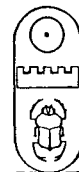
The best time to attract wild birds is early fall. Fed regularly, they will depend on you for food throughout the winter and early spring.

### 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.)



# Rosicrucian Activities

## Around the World

ABOUT the middle of November, the Emperor, Ralph M. Lewis, then Grand Regional Administrator, Arthur C. Piepenbrink, and former member of the AMORC International Lecture Board, Gerald A. Bailey, flew to New Zealand. Plans are underway to enlarge the Order's benefits to members in the Australia-New Zealand area.

Frater Erwin W. E. Watermeyer of the Technical Department was the guest of Salt Lake City Chapter at its convocation of November 7. Much enthusiasm was engendered by Frater Watermeyer's special demonstration lecture. Over fifty were in attendance.

Clement B. Le Brun Chapter of AMORC in Sacramento, California, in August witnessed its first Rosicrucian Wedding Ceremony. Performed by Frater H. Kier Merkley, Chapter Master, the ceremony celebrated the union of Frater Robert Papon and Soror Diana E. Dowd.

On the October agenda was an appellation rite for Sarah McCall Pavitt, infant daughter of Frater Steven and Soror Virginia Pavitt, chapter members. Master Merkley officiated.

The October 24 convocation of Barstow Pronaos duly commemorated the sixth anniversary of this dedicated pronaos in the Mohave Valley region of California. A detailed account of six years of progress given by Past Master John L. Riggs was enjoyed by those present.

In Pretoria, South Africa, members and friends of the local pronaos enjoyed a showing of colored slides with a commentary, "Man Views the Cosmos," by the Emperor. The slide showing was presented by Southern Cross Chapter

of Johannesburg, whose members journeyed to Pretoria for the occasion.

The Cleveland, Ohio, Chapter Bulletin for November-December arrived with a (to us) brand new cover. Most attractive—gold Rosy Cross centered in a gray triangle on a purple background. Inside information useful, too.

A year ago, mention was made of Sydney, Australia's, Doll Project. That exhibition, sponsored by Sydney Lodge of AMORC, took place on Monday, October 7, Labor Day in New South Wales. During the week previous, the show was announced by both radio and television. In addition, notice was sent to all schools in the Sydney area and placards were placed in shopkeepers' windows.

As a result, 800 adults and 500 children came. More than 1,000 dolls were on display, some 200 having been donated by subordinate bodies of AMORC throughout the world. Mrs. Edna Trigg of Darlinghurst, president and founder of Sydney's Platypus International Doll Club, loaned her large collection of dolls for the occasion.

According to Frater L. Higgins, Master of Sydney Lodge, the project was a complete success. Aside from the substantial sum garnered for the lodge treasury, the Order was favorably presented to the Sydney public.

The Southern California Rally opened in spectacular fashion, according to a report in the November *Abdiel Lodge Messenger*: "Trying to outdo the dramatic opening of the 1962 event, this year's Rally began with a beautifully designed and executed Colombes' *March* in which the girls, robed and carrying tapers, glided to *Secreto Eterno* in two files which commingled and formed into a living Crux Ansata; then disappeared one by one into a luminous golden Crux Ansata upon the stage."

Looking a little bit ahead, Allentown, Pennsylvania, Chapter wants everyone to know that it is not too early to plan to attend its Annual Rally on April 19, 1964.

At its annual Outdoor Fete in September in Hackett Park, Easton, Pennsylvania, the members and friends of

Allentown Chapter built a symbolic pyramid. Afterwards, all ten-year members were feted at a picnic dinner. Seventeen members were in the 10-36-year bracket, with the average 18.3 years. Of the five who have been members longer than 18 years, the average was 29.4 years.

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Thebes Lodge of Detroit, Michigan, held a "Feather Party" in November. Fun, of course, with games, etc., and plenty of "feathers" for the lodge's Building Fund.

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For some years now, Soror Lettie Fleet has been furthering the cause of art in Vancouver, British Columbia. Benefitting most have been the members of Vancouver Lodge who have been in her classes. Early in November, she gave a slide lecture, "Art and Its Times," which was much appreciated.

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In October, as a part of the new First Baptist Church's dedication in Shreveport, Louisiana, *Romans by Saint Paul* was presented. Orlin and Irene Corey of the faculty of Centenary College staged this dramatic rendering of the Biblical account and designed the costumes. An original musical score was composed by Frater Johan Franco of Virginia Beach, Virginia.

William Hoskins, surveying the work of Frater Franco, once wrote: "He founds no schools, blazes no trails likely to be followed by anyone but himself, has few if any compositional siblings; but there is always room in music for the good stylist, and Franco is a stylist of the very best sort. . . ."

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Fifty-two drawings of Alan McCorkle in varied media—pencil, ink, charcoal—were on display in the Rosicrucian Art Gallery during December. They comprised landscapes, figure work, plant studies, and anatomical parts. Mr. McCorkle has studied at the Los Angeles Art Center and with Thomas Leighton of San Francisco. His first one-man show evoked a lively interest in a talent of exceptional promise. One of his studies is reproduced on page 8 of this issue.

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News is when you receive it! Back in February of 1962, the magazine *This*

*Week on Okinawa* carried on its cover a picture of Civilian Service employees of the year named at the Civil Service Anniversary Celebration. They were two—James O. Leeper, United States citizen, and Tetsuo Akamine, Ryukyuan—or as they appeared to the judges, #6214 and #6209. They were presented their awards before a gathering of 4800 of their fellow Civilian Service employees. James O. Leeper, stationed at Camp Smedley D. Butler, has another number that he is proud of—his Rosicrucian Key number.

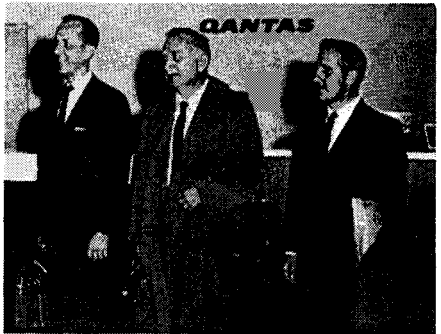
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Soror Fern L. Stevenson journeyed from Marshalltown, Iowa, to Chicago last April for Nefertiti Lodge's rally. Of an experiment performed on that occasion, she writes:

The lights were dimmed and the musical background drew me into the region of subjectivity. Suddenly, an impression as sharp and clear as a well-focused photograph flashed on the screen of my consciousness: Four Roman Centurions were marching abreast along a smooth, white pavement. I do not know where they were or what they had been doing. The picture was gone in an instant, but I *knew* that one of those Roman soldiers was I and one of the others was a woman sitting in the front of the room—a woman whom, before this moment, I had never seen before in my life.

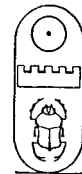
She was asked to tell her feelings during the experiment: "I got the impression that I was a Roman soldier marching on a white pavement," she said.

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(Photo by AMORC)

**THREE FOR NEW ZEALAND**



MERLE A. ALLISON, F. R. C.

## A Tree Is A Symbol

THE PLANTING of a tree is an event worthy of notice. The fact that in Rosicrucian Park recently one was planted, *not* cut down, attracted comment. When trees are being ruthlessly uprooted to speed the flow of traffic, it was almost an anomaly to see space being set aside for a tree.

"Men and trees, water and trees, men and water," wrote Richard St Barbe Baker, "are inseparable. This is the trinity of life." Mr. St Barbe Baker is one to know, too, since he has identified himself with trees for a long time. In 1922, he formed a forestry society in Africa among the tribesmen of Kenya in an effort to combat erosion and barrenness of land resulting from the destruction of its forest.

"Trees above all," Mr. St Barbe Baker has emphasized, "are the beings which attract the waters of the firmament, conserve them in their shade, govern the whole vegetable kingdom in its great economy of water, leading it gently into springs, streams and rivers and maintaining the fertile potency in the soil of a region."

Almost two and a half centuries ago, Benjamin Franklin observed the dangerous effect on the climate of denuding New England of its forests. He would have been the first to concur with Mr.

St Barbe Baker and to work for the spread of his Men of the Trees organization.

Yet Franklin's remarks went largely unheeded by his countrymen, who went their pioneering way from Atlantic to Pacific, leaving felled forests in their wake. Even the "Dust Bowl," grim as its experience was to countless midwesterners of the North American continent, taught only a temporary lesson.

That seventeen thousand acres of magnificent redwoods are still standing is due to the untiring efforts of those who know that both practically and esthetically man needs trees and commits a crime against himself when he destroys them.

In the midst of a forest, a sense of oneness and infinity engulfs one as the eye travels up and up toward the meeting of the branches and the sky. The sunlight filters through the leaves, making a mystic fairyland of the forest paths. A thousand indescribable lights mingle with the voices of chirping birds, chattering squirrels, and skirmishing ground creatures.

For a moment, imagination makes one part of a natural symphony of praise which ties man and the universe to their source. This is the renewal man finds in trees. And that is why even the planting of one tree is symbolic. It is a step toward renewal—a reaffirmation of one's part in the trinity of water, trees, and man.



### 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 20, 1964  
8:00 p.m. (your time)

Thursday, May 21, 1964  
8:00 p.m. (your time)

*The  
Rosicrucian  
Digest  
January  
1964*

# SANCTUM MUSINGS



## PATRIOTISM VERSUS PROPAGANDA

**P**ATRIOTISM is an admixture of affection and moral obligation. The affectionate aspect is the same emotion one feels for anything which contributes directly to his personal satisfaction. From the psychological point of view, the nation, as far as the individual is concerned, is a collection of environmental factors. First, it is his immediate surroundings, the climate, scenery, and associations in his community—the afforded conveniences or the lack of them. Second, it is his way of living, such as the opportunities provided by the government, freedom or restrictions imposed, and the traditions inherited.

The moral aspect of patriotism is a natural consequence of any devotion for those factors which he terms *my country*. It is a sense of duty that constitutes loyalty toward whatever makes possible his personal gratification. This duty is, in fact, a desire to secure what he conceives as a *good* intimately related to himself. It is an enlargement of the consciousness of self to include those elements he understands to be of his nation. Certainly, each individual feels an instinctive obligation to himself and to whatever he considers his.

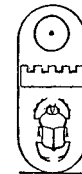
Patriotism does not stem from pure intellectualism although it frequently employs reason to substantiate it. An emotional necessity causing patriotism and a sense of moral obligation presupposes a sense of "ought to" in relation to it, as Kant says in his treatise on morals. In other words, one who finds enjoyment in his physical surroundings, social relationships, and national traditions is conscious that he "ought to" do something to preserve them. He thereupon seeks to hypostatize his feelings; that is, he seeks to find logical grounds to support them. A strong emotional attraction to any idea may



often cause reason to build a fairly logical case in its behalf. The emotional stimulus provides inspiration which, in turn, gives a cogency to the patriot's arguments that makes any inherent weakness in his claims seem inconsequential.

Is patriotism a social ill or a necessity in modern times? Unless man again becomes wholly savage, he cannot escape the need for a society and the patriotism which may follow from it. Society is the outgrowth of man's realization of the need for mutual dependence. The state is a form of *organized society*. If the society is representative of a mass ideal, conforming to what men want and what they believe furthers their interests, the feeling of patriotism is inescapable. It is a psychological consequence as previously stated. No society can stand for any time without the emotional support of its respective members, their affection for it, and their sense of moral duty to defend it, which is patriotism.

Since the basis of patriotism is an emotional attraction to organized society which seeks to express itself on logical grounds, it must be spontaneous on the part of the individual. It cannot be imposed by governmental compulsion as enforced allegiance. Such attempts produce a counter emotional reaction. One hates what one fears or that which causes pain, either mental or physical. The emotional stimulus of hate is equally intense as that of love. By such stimuli the reason is incited, as in love or devotion, to postulate grounds for the feelings—and in the in-



stance of hate may result in the overthrow of society. The crusade *against* a cause has as much zeal or fanatical fervor as the crusade *for* a cause.

Every society is aware that it has enemies, or—to put it more considerately—those who oppose its major political policies. The state realizes that it often institutes practices which will have a disagreeable effect upon the individual even though it may consider such to be for his ultimate welfare. Since patriotism is an affection for the good that the individual conceives he is deriving from society, any objectionable circumstances arising from the same source are likely to change his emotions toward it. The reasoning of the opposition forces then becomes more and more plausible.

In desperation, society has to offset the exhortations of those who differ with its unpleasant policies. The government or state must then resort to *propaganda*. This consists of statements, oral or written, designed to induce the acceptance of certain propositions. In effect, propaganda is intended to engender interest in certain subjects exclusively, to emphasize particular topics.

Some people profess to abhor any type of propaganda; they take a violent dislike to that which obviously attracts their attention. Such an attitude of mind is logically unsound. It is usually the result of social customs and prejudice.

#### *Curiosity Is An Instinct*

It is a psychological fact that we all respond to that which appeals to our receptor senses. *Curiosity* is an instinct. We cannot avoid having it aroused. A certain stimulus, visual or auditory, such as a loud sound or a sudden bright light, will attract our attention. One of the commonest means of arresting attention is to impart *motion* to something—a blinking electric sign or a swinging object.

Propaganda is nothing more than resorting to psychological appeals designed to arouse interest and cause people to act in accordance with them. Those who reject obvious propaganda are, nevertheless, found to respond to other forms not quite so apparent to them.

It is natural that we should want others to further our interests. The very

basis of society is a mutual dependence. To get others to cooperate and avail themselves of what we offer, we must extol the merits of our propositions. The only danger that lies in propaganda, therefore, is *misrepresentation*. It is, however, not a fault inherent in propaganda; rather it is the corruption of its power. Such misrepresentation may be deliberate, having as its purpose the deception of a people, or it may be the exaggeration of enthusiasm. In either instance, it is damaging not only to those who accept it, but eventually to the propagandist as well. Once confidence is gone, the goal sought is lost, also.

#### *Exaggerated Propaganda*

To stir up emotionalism and keep patriotism at a high pitch so that the individual may become impervious to restrictive policies which the state feels it is necessary to impose, extensive propaganda campaigns are conducted. Millions of words, issued in printed form by the state or uttered by its representatives on the air or from the platform, do contain much factual matter. Unfortunately, however, the reality of such statements, the *truth*, is often colored by overemphasis or by deliberately withholding other qualifying facts.

What is the psychological effect, to use an analogy, of a continual stressing of the color blue in relation to certain objects which people need or think they need? It gives them the impression that, in relation to those certain things, blue, as a color, is the *ideal* to be attained. Eventually, yellow objects, in every other way equal to the blue ones, are considered inferior or lacking a necessary quality. The yellow objects are rejected and perhaps even referred to in derogatory terms.

Let us suppose, to continue our analogy, that you are the manufacturer of a yellow product in every way as fine as the blue one. You are not, however, afforded the same opportunity to propagandize your yellow product. As a result, you are put to a tremendous disadvantage and suffer loss of prestige as well as material resources.

It is the same adverse effect that the governments of the world are having upon each other with propaganda. In endeavoring to intensify their respec-

tive patriotism, exaggerated propaganda is issued. Purely local customs and preferences are lauded to the extreme. The implication is that the practices of other peoples or nations are false or ludicrous by reason of their difference. The fact that others do differently by necessity or preference is omitted as a qualifying explanation. Propaganda catering to the patriotic spirit appeals to the natural vanity of the individual. It extols the supremacy of his standard of living, his ideals, beliefs, religious views, and his way of doing things. By comparison, it subordinates the achievements, ambitions, and heritages of all other peoples.

These nationalistic propaganda campaigns, now at their greatest height in history, even expound racial prejudice and tolerate the vilification of a people on the part of individual enterprises. Newspaper cartoonists and publishers, hoping to capitalize on the spirit of sectionalism and chauvinism, caricature races in a most abusive way without objection from their respective governments. During World War II—even as at the present time—Asiatic people, for

example, were drawn by cartoonists in such a way as to appear almost bestial. Their racial physical characteristics were emphasized to a point of hideous distortion. All this idealizes one set of nationals at the expense of another.

The sum total of this activity is an offense to a people that is not forgotten when the ink is dry on a peace treaty or on an armistice agreement. It is an insult to a race and to its customs of which the people are an intimate part.

We cannot expect world peace and understanding when our patriotism and our love for self-interests become offensive to millions. It is actually a weak form of patriotism that endures only by fraudulently representing the status of other peoples. There is little difference morally between suppressing knowledge about others and presenting untruth about them which inculcates hatred.

Patriotism should thrive upon first-hand experience with one's social and political conditions. It should not need the inflation of propaganda—at least, not for its own people.—X



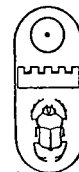
## FISH ARE PSYCHIC, TOO

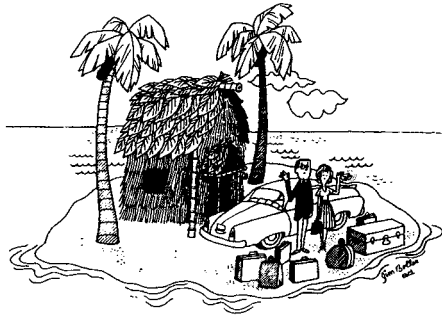
IT HAS LONG been suspected that humans possess extrasensory perception (ESP), much like bats that see with sound or porpoises that maneuver by "echo location." Mesmer believed that the nerve energy in man was electrical in nature and that this energy could be detected by sensitive instruments.

Thanks to an electrical sense organ in its tail, *Gymnarchus Niloticus*, a fish commonly found in Africa, actually has a type of sixth sense which enables it to swim backwards or forwards without bumping into things.

Everyone has tried the old trick of running a comb through the hair and watching it pick up salt held several inches away. Put the same comb into a container of water holding *Gymnarchus Niloticus* and the fish's actions become violent.

*Gymnarchus* has eyes, too, but its most important sense organ is electrical. Like a sensitive radio, it changes its field of frequency and cuts out the radiations of other fish. This may not be recognized as ESP, but it serves the purpose just as well.—E. T. Bruce





## Are You Moving to faraway places?

EVERY DAY, businessmen and their families have to relocate, sometimes for years, in a foreign country. Delighted, scared, overjoyed, apprehensive, or disappointed, they have one thing in common: a thousand questions to be answered before they go.

"Does Alaska have TV?" "Is baby food obtainable in New Zealand?" "Is the current in Rhodesia AC or DC—or is there any electricity at all?" Day in and day out, *Routed Thru-Pac, Inc.*—a firm that deals exclusively in moving people and their possessions to virtually every country in the free world—answers these and similar questions.

"It's almost as if we started out to be an international moving firm and ended up becoming a family answering service," says Don Hilliard, Executive Vice President. But *Routed Thru-Pac, Inc.*, doesn't mind. It advises an Ohio housewife on taking china and silverware to Rio de Janeiro as readily as it reminds another that taking a pet to a foreign country may mean meeting quarantine requirements.

If some items out of a shipment are wanted sooner than others—baby's equipment or even clothes—special tags will keep them "up front" in the van. And if there is a need for some possessions to reach their destination sooner than others, air express is the answer.

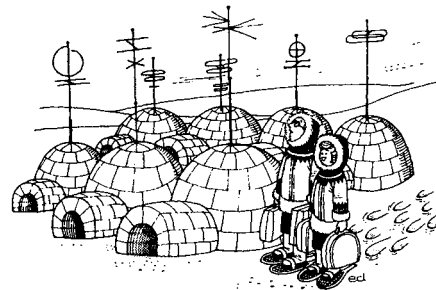
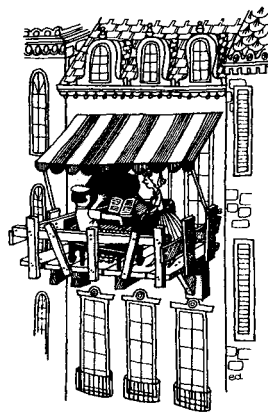
Complexities not usually found in domestic moves crop up constantly for the specialist in overseas relocation

operations. Like these, for instance: If a piano is to be taken to Paris, measurements of halls and stairways in the new quarters should be made to insure getting the piano inside.

Or in taking a car to Spain, one must be prepared for poorer mileage due to less refined gasoline there. *Routed Thru-Pac, Inc.*, further reminds that the duty to be paid on an automobile in some countries can be one to two times the initial cost of the car.

The paper from the home area may not be found in the new place of residence but, on the other hand, you'll be pleasantly surprised to discover that a number of language newspapers—perhaps your own among them—are to be found throughout Europe and South America.

Finally, these international moving specialists say, don't be like the businessman who was well on his way to Madagascar before he discovered he'd left his briefcase in his office. It contained two things dearest to his heart—his checkbook and a box of cigars!



*The  
Rosicrucian  
Digest  
January  
1964*



MANY A YOUTH has been lured from school with only a part education. In terms of immediate physical satisfactions the importance of getting promptly on a payroll seemed compelling.

After a few months the youth learned that his was a dead-end job, making use of only one skill, without opportunity to flex his mental sinews. His knowledge fell short of what was needed when the test came for promotion. He learned with some shock that no escape route has so far been found from the established discipline of education.

An eminent business man may not be able to put into capsule form the secret of his progress. He may say that it is the over-energetic operation of a gland, or his competitive spirit, or some sort of second sight or sixth sense. Behind all that speculation there is one fact easily seen and understood: he knew things when the knowledge was needed. . . .

The personal qualities required in business, in addition to wide general knowledge, include these: an objective personality by which a man is enabled to work well with other people; accounting aptitude; creative imagination; structural visualization, by which a man thinks in three dimensions; reasoning ability, which enables him to form a logical conclusion from scattered facts; the power of observation, and a desire to do things.

These are not developed by a man who is content to operate a comptometer or interpret a statement of affairs, important though these skills are. Something more is needed: something to liven and keep the whole mind alive. . . .

Mere knowledge of techniques makes no contribution to the mastery of problems of human attitudes and human behavior which so dominate the waking hours and thoughts of business men these days. A business man has to relate himself to other business men and to people in all sorts of occupations. He has to know the purposes and motivations of the society of which he is a part. . . .

No one will learn all he needs to know, or become all he wishes to be, merely by reading the twenty-six volumes of the Alexander Hamilton Insti-

## Education for Success in Business

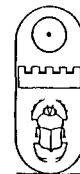
tute *Modern Business* library, or taking a course in business administration, but he will have a better chance to learn and become than the man who does not read or study.

Some people depreciate reading biographies. They say "you have your own life to live: what possible use can it be to you in business to learn how somebody did things fifty or twenty years ago?" But men in business in all times, whether in Babylon the Great or Victorian London or today's St. James Street, have been first of all men. The techniques of business handling may have changed, but the basic problems of business are human problems, unchanged by the passage of years.

Would it not be useful to the man of today to read how Andrew Carnegie solved the problem of a balky associate? How Donald Smith, one of the builders of the Canadian Pacific Railway, won over a hostile trapper? How Edward Bok, editor and builder of the *Ladies' Home Journal*, made his first impact on the business world by the letters he wrote? How Gerard Swope as a salesman, later to become President of the General Electric Company, learned by a mistake how to write a report? How Rockefeller, Marshall Field and John Wanamaker boosted business by tuning in on the people, listening to them talk? How Timothy Eaton learned practical public relations by standing at his store door? How George Westinghouse rescued his company from receivership by putting up a bold front?

The young man starting business and the executive directing business may learn by the experience of others with far less pain and travail than by their own experience. They need not, if they will study case histories, walk down the blind alleys of the past. The skill they must cultivate is that of applying other cases to their own.

No one can climb by staying on the same level. We need to rub shoulders with the elite in thought and expression, and though we do not grasp all of it, some will cling to us, and by that much we are the better. . . .



### More Than Useful

The sort of education needed by the person in business is more than merely useful. Some people are carried away by a utilitarian philosophy which regards the sole purpose of knowledge and education as contributing to some "useful" purpose.

"Men are men," said John Stuart Mill, "before they are lawyers or physicians or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians or manufacturers." . . .

There must be something more behind principles than mere knowledge. Like the shepherd in Shakespeare's *As You Like It*, we all know that it is the property of rain to be wet, and fire to burn, and that a great cause of the night is lack of the sun. Sooner or later we must progress beyond acceptance of bare facts and observations, and learn to extract ideas from two or more widely separated places or sources and cross-fertilize them. Then the simple shepherd will know that fire brightens the night, but if rain threatens he had better build his fire in a cave. . . .

The young man preparing for business should not regard his high school matriculation certificate or his university degree as a ticket to a job, but as evidence of education completed to the best of his ability and resources. Mere training for a job ticket does not produce a full man, ready for opportunity; it may, in fact, produce little more than a mechanical, unthinking man, doomed to stagnate in routine.

When he walks out of the school door for the last time, a young man should carry with him knowledge that enables him to stand up in life without a fence around him.

He should know the answers to these three questions, and be prepared to go on from there: 1. Where am I? What sort of world have I got into? 2. Where am I going? What is my ambition for betterment of my material, intellectual and social state? 3. What had I better do under these circumstances? What special faculties have I to develop?

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RUTH CAMP

## A Little Caution Helps

SOMETIMES a word haunts the thinking mind in search of a definition—*fools*, for instance. It is almost defined in the old adage: Fools rush in where angels fear to tread. Only *almost*. The fool indeed does rush in; but does the angel truly fear to tread? The saying ought to read: Fools rush in where those wiser pause to evaluate *before* they tread.

The first step is not action but thought, thought divided into survey, evaluation, and constructive organization of the situation.

Suppose we consider the physical and the spiritual as the two sides of any matter; then both must be understood as fully as possible before acting.

Some argue that a spiritual side cannot be predicated because it does not appear to the naked eye. Yet no one would say a box has only three surfaces because only three are visible.

It is obvious, then, that the spiritual side exists in any human situation. If you say to your skeptic, "This is just a box," he will take exception. If it is on a supermarket shelf, he will be almost sure there is something in it. If you say, "I am going to throw it away," he will object. "Do nothing until you know," he will urge, "nothing, that is, except open it to see what may be in it."

He is right; and so it is with a situation. When you have been given a problem to deal with, no matter what, you will do well to pause and think about it. Let the voice of your own spirit speak. It will usually give the best answer, and you can go forward with confidence rather than foolish brashness. Thus you will live creatively and possibly be less a fool.

▽ △ ▽

More firm and sure the hand of courage strikes, when it obeys the watchful eye of caution.

—JAMES THOMSON

MOST PEOPLE desire more freedom than they now enjoy. They may not realize that the freedom they desire revolves around personal growth and understanding. Everyone is hindered to some degree by limitations which may or may not be self-imposed but which can be overcome. To go about this matter intelligently, the first to be overcome are *ignorance* and any prevailing superstitious ideas. Fetters such as these still hold many in bondage.

To be shown the way to be helped out of many of our difficulties, we must, of course, be persistent in our desires. If we courageously attack our limitations, many of them will yield. We may have to change our way of thinking and acting.

An established pattern of thinking and acting is more restrictive than may be thought. Our attitude toward life is important. We must beware of letting an attitude of mind influence our thinking to the point of forming habit patterns that continually restrict us. Those who manifest self-pity must come to realize that they cannot have everything. None of us—no matter how wealthy—achieves, possesses, or enjoys everything that he would desire. Life does provide limitations, and there are inequalities.

Not everyone has access to the necessities and comforts of existence. Not everyone enjoys the best of health or even the full use of his physical faculties; furthermore, not everyone possesses an acceptable education or even the opportunity of obtaining one. Much of this can change if there is sufficient desire and drive. It is possible for most people to achieve good health, happiness, success, and peace of mind.

The desire as an objective becomes an ideal. Everyone should have a worthwhile ideal to which he adheres, and what better ideal than that of improving ourselves, our environment, and our opportunities through personal growth? The worthy ideal becomes a philosophy. It acts as a steadying force, a stabilizer for us. If we seek not to be bound by limitations, we must not build *fences* around ourselves which do not allow for growth and expansion.

How does one start? For a moment, let us give our attention to the early development of language. Early man,

RODMAN R. CLAYSON, Grand Master

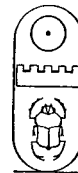
## Mastering Our Limitations

in his growth, evolution, and development, found that language was of immense importance; communication was involved. Ideas were vague until they were spoken or written down. This required mental effort and concentration. It stimulated the concept-making part of the brain. The more concepts man acquired, the better able he was to conceive abstract ideas; and the more victories he achieved in the field of communication, the more confidence he gained in himself and the fewer limitations and restrictions there were.

The importance of this fact was even more amplified with the development of written symbols or signs for words, and eventually the written language was developed. This required thought. Nearly everyone has more of a tendency to action than to thought, but if one is not to experience limitation, he must fight mental inertia.

Personal development is an individual's own responsibility. One's worth and value must be recognized, but this does not mean primarily social standing, business rank, or cultural eminence. It hinges on thought, knowledge, and direction of the ideal or objective. It is only because man has thrown aside the limitations of his early evolution that he has grown in knowledge and application and has been able to control the untamed forces of nature and to utilize at will the elements of the earth. There must be willful purpose and determination as a result of serious thinking. Such developments are not alone for scientists; they are for everyone.

Because we are individual personalities, we are aware of separateness, apartness, and limitation, even confinement. We are alone, and yet we are not alone. If we are in need, and if we find it hard to communicate, if we cannot always be understood by others; then we must act and decide for our-



selves. As we make right decisions, we have a sense of freedom. This strengthens the individual and lessens his dependence on others.

While there is a bond that unites all of us, there must be for each of us from time to time necessary self-appraisal, self-inventory, self-knowledge. Thus we will not underestimate our powers, nor will we expect too much from ourselves. Self-examination was what Socrates was talking about when he exhorted the Greeks to *Know Thyself*.

#### **Human Progress**

It has been said that the source of human progress must be attributed to human behavior and the use of the mind. There can be no morality or character until the laws of behavior are understood; and it is appallingly obvious to thoughtful observers today that our progress in civilization is not what it should be. It is true that morality and character have been sacrificed by too many who have sought things of less fundamental importance than education, knowledge, and noble ideals.

When we think of ourselves as individuals, we must realize that we are a part of the totality of our environment. It is said that when we travel or attain a certain amount of education, we open a door to a new world for ourselves. The fact of the matter is that all through life we will find that our progress is determined by learning how to open new doors, how to keep from fencing ourselves in.

Before we bought our first bicycle, our world was limited. It was also quite limited before we purchased our first automobile. With the acquisition of such things, we felt less restricted. We could go places faster and oftener. We could visit our friends more frequently. We had opened doors which helped us to experience a new kind of freedom.

In scientific progress, man can now go almost any place he wants to unhindered. He has explored nearly the whole of the earth, even both of the poles; he is now exploring space. He has climbed the highest mountains and has descended to the depths of the sea. He flies freely over the earth's surface. He is doing away with restrictions and limitations.

There have remained hindrances, however, which are not associated with ever-present taxes. The time has not yet come when a person may triumphantly do everything he wants to do; and perhaps it will be just as well if it never does. It is the middle ground that is to be cultivated.

We all know some rather special people. There are certain ones we admire. We feel that they do not have the limitations we have. We observe that they choose the right when they could have chosen the more attractive wrong. Sometimes in their decisions they seem to choose the harder thing to do. Such people have fortitude and courage; and with their knowledge they have had tremendous experience.

All of us are acquainted with those strong, splendid personalities who have reached such development that they actually seem to dominate their environment and dictate to circumstances. They seem to bend their surroundings to their will, as it were. Time and tide seem to serve them. They make a decision to achieve something and ultimately they do so. Some call this luck; the credulous call it a miracle. They are respected and admired by everyone. Theirs is a greater degree of development, and they have a flair for applying their knowledge.

Because we work with others and because we have many friends, we must know how to make the most of these associations. To be sure, our relations with others will have an influence upon us, but we soon learn to determine how much we will permit them to influence our life. Economic circumstances beyond our control may make our life hard; but for a time they will only interrupt the achievement of our ideal or goal, which we must hold before us.

#### **Personality Potentials**

A man's personality deepens and expands in proportion to the number and variety of experiences and problems which he meets intelligently and solves satisfactorily. The attempt to bring these various experiences into line with those previously undergone requires the development of strong character. No one has experienced the fullest of personal growth. Even the best and the greatest of men recognize

in themselves more possibilities than they have accomplished.

Man seeks release from inadequacy and frustration. He continually seeks to escape from his limitations. He is always on the search for something or some way that will enlarge his scope of activity. He is everlastingly experimenting to discover some new tool or formula which will give him greater opportunity. This is a search for a kind of power, for greater self-expression and less personal limitation. It is the motive behind education and science.

Growth comes to the individual as he solves problems, reconciles contradictions, extends the range of his thinking. In so doing, he adds to his potentialities and subtracts from his limitations. Most of us need inspiration, stimulation, and a challenge to bring the best out of us. We prepare to meet our difficulties instead of to avoid them.

Full self-development of the individual comes by courageously facing all sorts of environment life has to offer. The highest development comes to those who incorporate in their own personalities the results of contact with the rough as well as the smooth, by knowing one's strength as well as his weakness. From such recognition, he can boldly begin to eliminate or sublimate the weaknesses and increase and develop the strong points, at all times holding to the ideal which he has established for himself.

Most limitations restrict us because we look upon them as permanent realities. Their hold on us may be broken when we realize they can be surmounted. Too many are limited by attitude and perspective. If they wish to overcome restrictions, however, and enjoy the freedom they desire, they will find that it is possible to grow beyond most seemingly gripping limitations.

One of the limitations may be environment. We must learn to improve our environment, better our lives, and redirect them and our talents to more worthwhile ends. Obstacles of environment, education, and health can be overcome. If we allow them to be so, limitations will be like fences around our best efforts and cut us off from opportunities which might be ours.

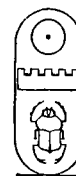
### ***Everyone Has Limitations***

Only the foolish person refuses to recognize his limitations. Everyone has them. Only the unwise or ill-advised will believe that there is a secret magic formula for overcoming them. One must be completely objective in his endeavor to overcome his limitations in life. He must never accept the idea that there is no way to overcome them. All of us know of or have read about handicapped people who have actually made a success of life. Many people of middle age or even among the elderly have renewed an active interest in education and gone on to acquire college diplomas.

Such people have recognized whatever deficiencies they have had. We may refer to these as limitations. But they were bound and determined that they were going to overcome them, and they did. Many limitations and difficulties, as so-called handicaps, have become rungs of a ladder upon which the individual could climb to success.

We must use our knowledge and our minds to control the conditions of life and overcome its obstacles. If we do this thoughtfully and with intelligence, we will find ourselves overcoming our limitations and mastering the problems of life. We look about us and see all kinds of limitations—lack of health, lack of education, lack of money, inharmonious environment, unfavorable location, unprofitable employment. Actually, many of these things are our own creation. In one way or another, we have brought them about. But they do not need to dominate our lives. A change of attitude can bring a change of environment, for instance.

Good or bad, many of these things are attracted by ourselves, depending upon our attitude, thought, and action. In some ways, we are somewhat like magnets. If we are tired of attracting only unfortunate circumstances, then it is time that we change the pattern and begin working on attracting to ourselves some of the good things of life; and, in many ways, this is possible. We must always face the effects of the causes which we ourselves have set into motion. We can establish new causes so that we can experience more fruitful



effects. It is like sowing seed in a garden: Whatever the nature of the seed, it is certain that that will be the kind of crop harvested.

We can improve our personal views and traits of character. We can improve our environment. We can establish conditions that will be more conducive to bringing about those things which we desire. We can make the necessary effort to overcome and master our limitations by dissipating much of the pettiness and confusion

which may be hampering conditions surrounding us.

If we are responsible for most of our limitations—and most of us are—it is we who must overcome them. If we continue to accept them, we cannot expect improvement and success. Rosicrucians firmly believe and have proved many times that restrictions can be overcome and that they can be masters of their lives. They do not *fence themselves in*. They hold to the ideal of personal growth and freedom.



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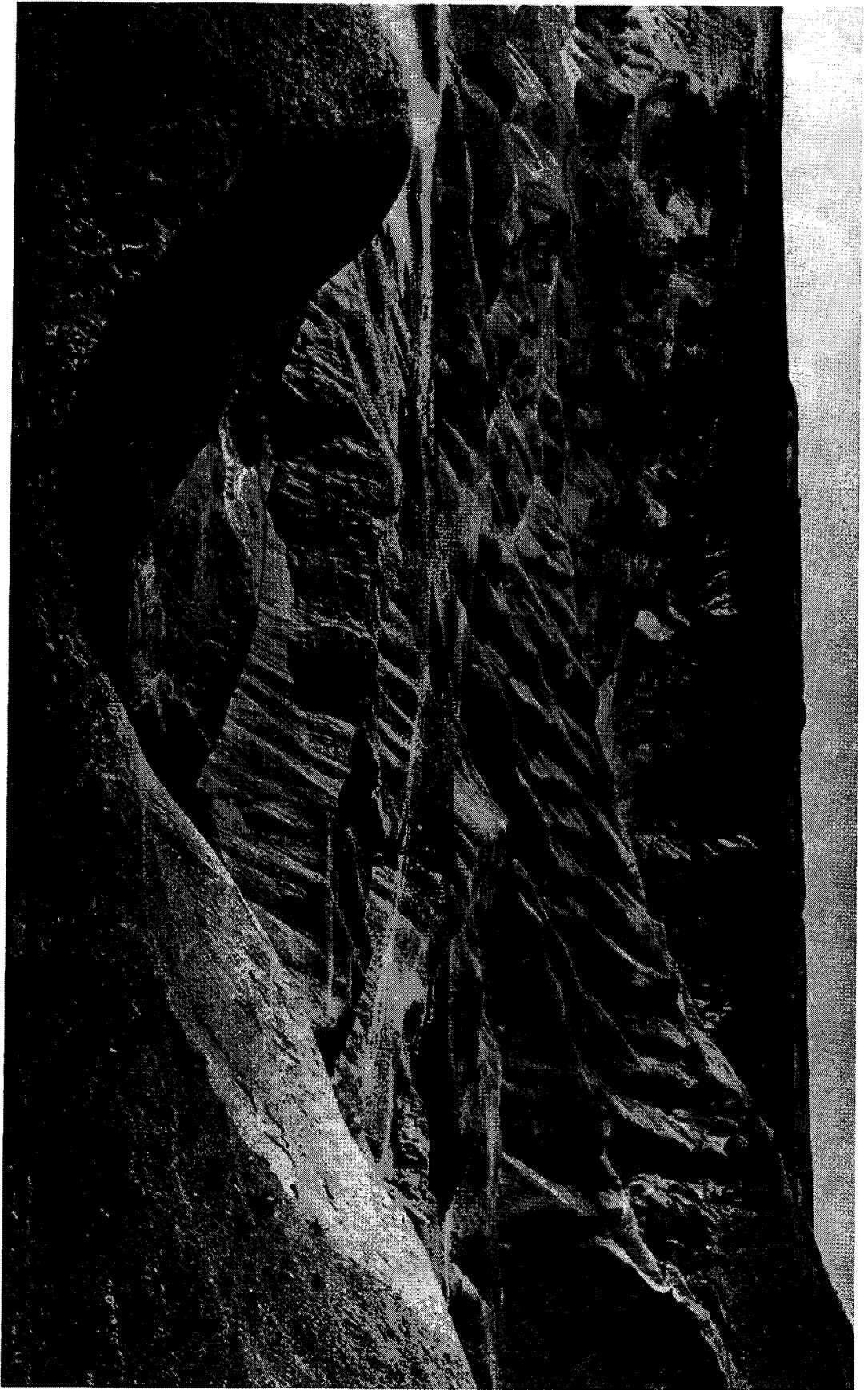
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(Photo by AMORC)

### NEW SUPREME SECRETARY

Mr. Cecil A. Poole, on left, outlines the duties of the office of Supreme Secretary to Mr. Arthur C. Piepenbrink, who has been newly appointed to that office by the Supreme Grand Lodge of AMORC. Mr. Piepenbrink formerly held the office of Grand Regional Administrator of AMORC. Mr. Poole, in relinquishing his title of Supreme Secretary, continues in the responsible office of Vice-President of the Board of Directors and as Supreme Treasurer.



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Where the tribes of Israel wandered over 3000 years ago on their way from Egypt to the Land of Canaan. The Hebrew Torah states: "And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month . . . and there was no water for the congregation. . . ."

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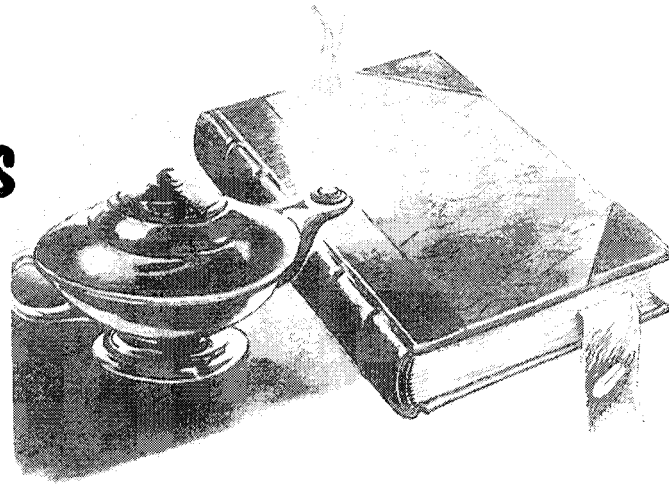
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# As Rosicrucians See It



## Wealth

Wealth is generally considered to mean an *abundance of things desired*; having more than the normal requirements for life. It indeed has an extremely relative value and is entirely determined by what is considered *normal* in any given group or society. If the normal requirements for life in one group consist of a mud hut, a single garment, and simple food; then wealth might consist of a better than ordinary mud hut, more garments, and a greater variety of foods. In a different society wealth might be measured in terms of money, in terms of land, or in terms of mobility or power.

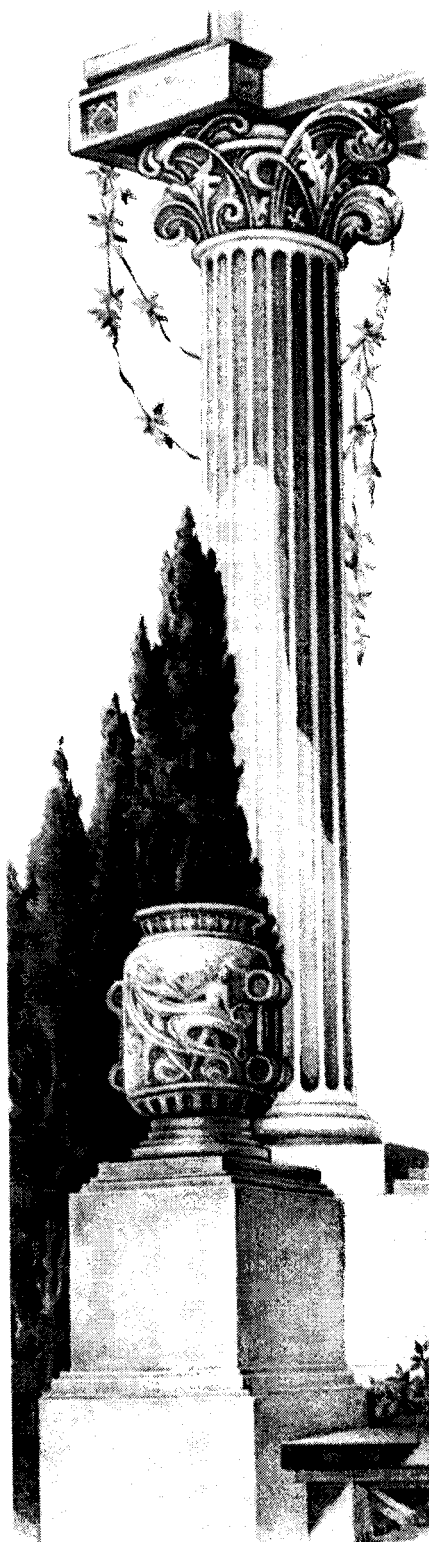
The accumulation of wealth is perennially a subject of deep controversy. On either side of the norm in society there are the *haves* and the *have nots*. The facts are so intermingled with emotions that it is difficult ever to arrive at a satisfactory answer. Again, what is sufficient? What is abundance? Is it wrong to have abundance? Is it bad not to

have it? Peoples' needs and desires vary greatly from individual to individual. Some live from day to day—others save for tomorrow—still others accumulate wealth for power. None of these insures happiness, the *summum bonum* of life.

Behind these drives is the instinct for survival, or the extension of *self*. Accumulation of wealth—building up reserves—is one of the most basic behavior patterns of living things. Therefore the strong and the industrious will always seek to have an abundance; the weak and the indolent will likely never get around to it.

Points to ponder: The weak and the indolent should neither demand nor expect the fruits of others' labors. The strong and the industrious should be equitable in compensating those who helped them acquire abundance. There is little enjoyment in wealth accumulated at the expense of others.—B

# Adventures In Reading



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