

ROSIKRUCIAN DIGEST

October 1967 • 40¢

Featuring:

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

▽ △ ▽

**Fear and
Superstition**

**Its prevalence in our
society today**

▽ △ ▽

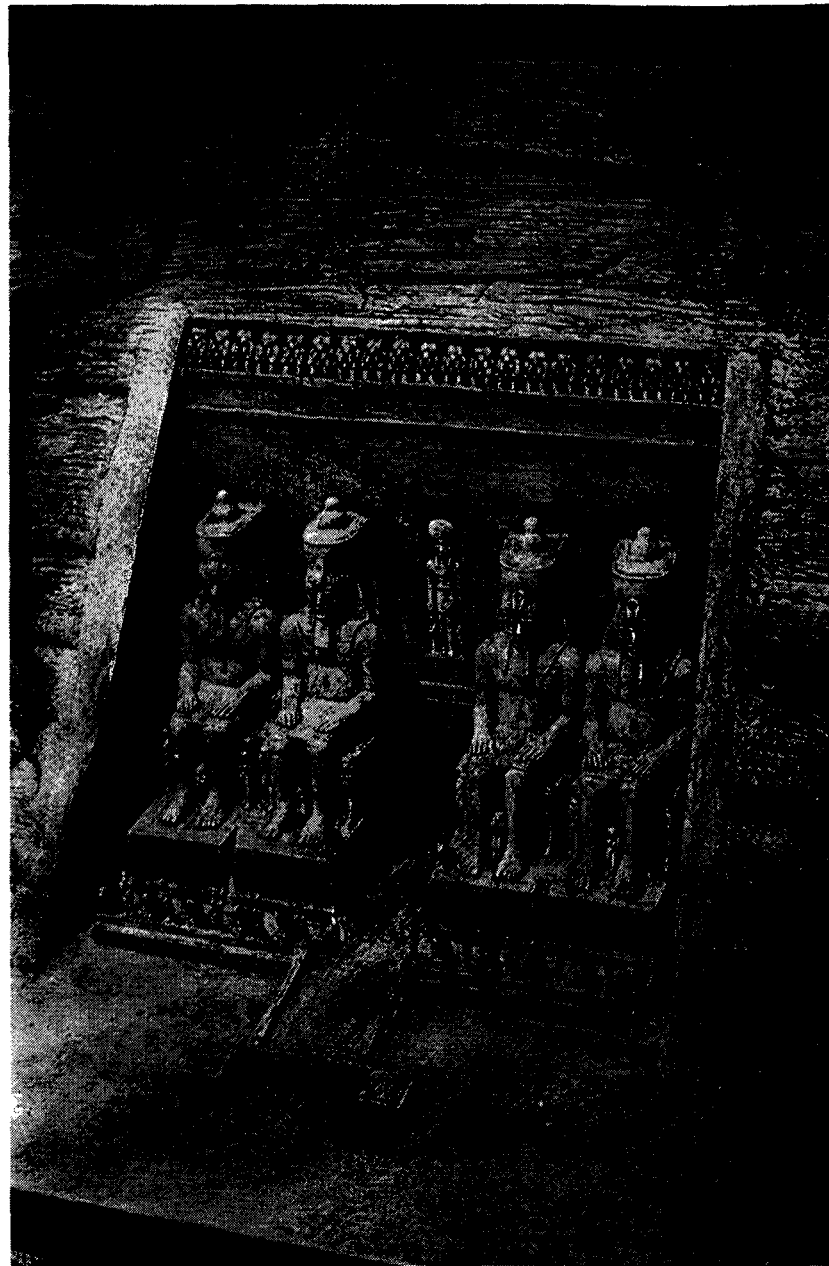
Rovers of the Sea

**Did the Vikings really
discover America?**

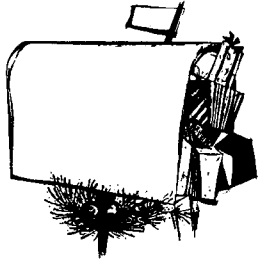
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Next Month:

**Counseling
Young People**



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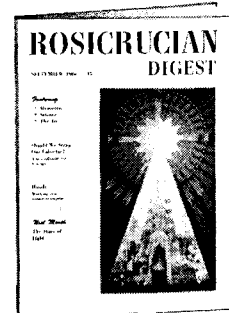
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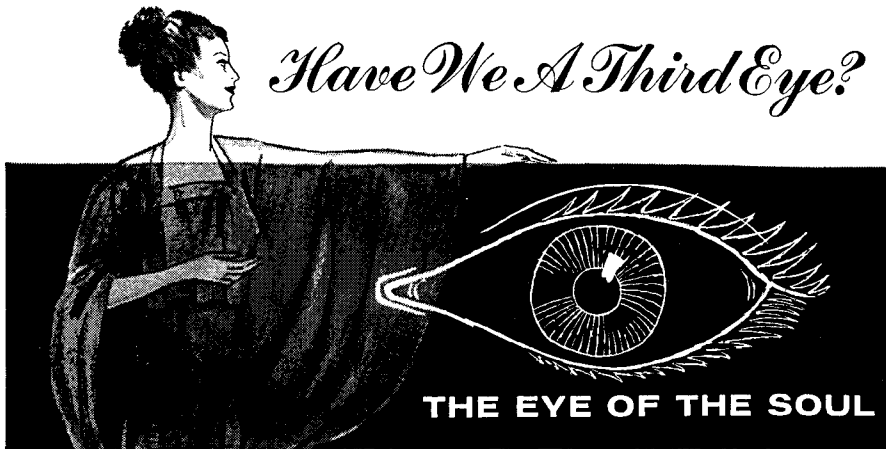
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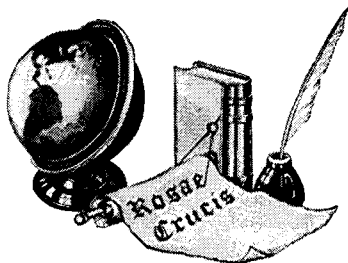
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
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Gerald A. Bailey, 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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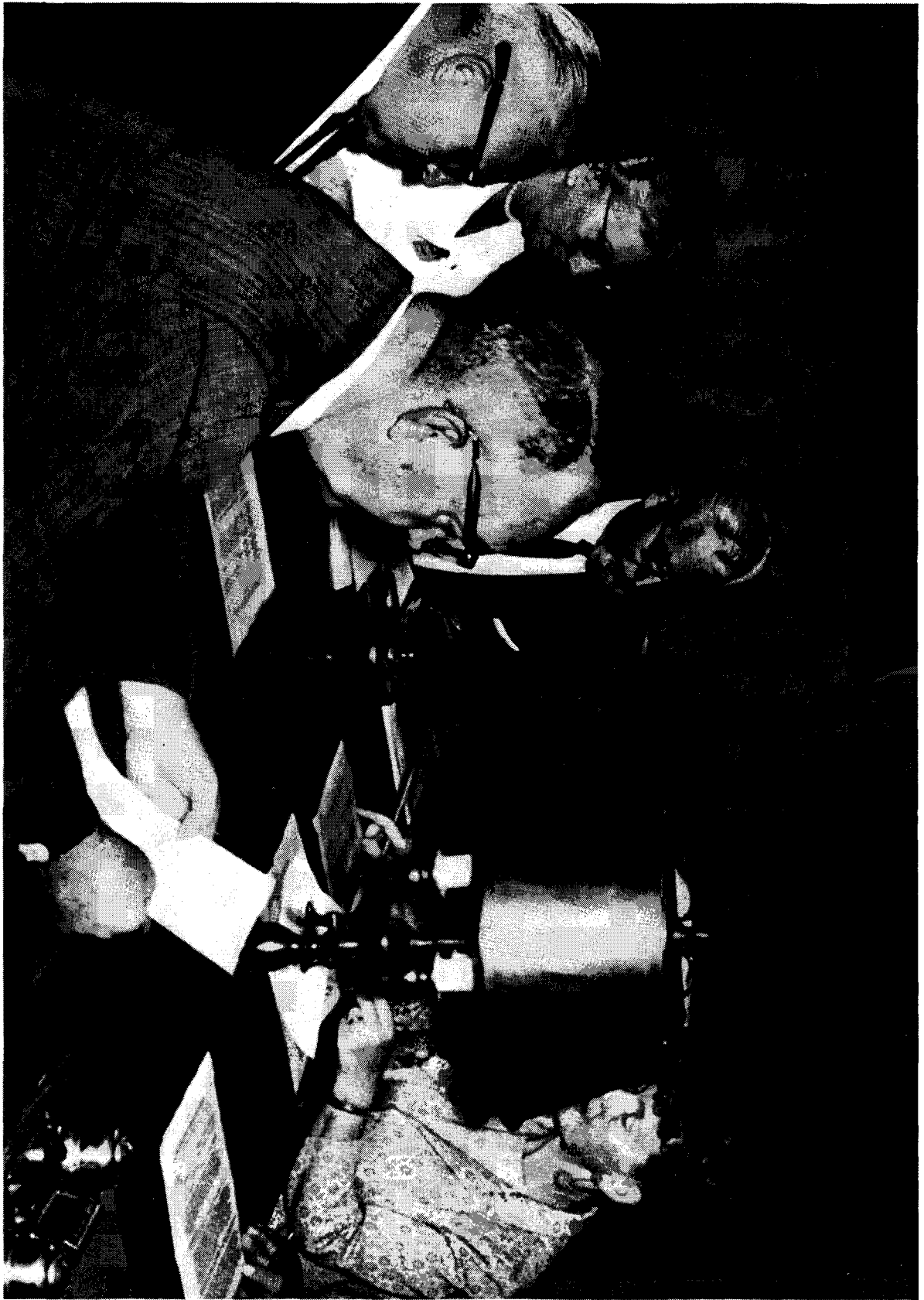
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GRAND COUNCIL MEETS

Members of the Grand Council meet annually to discuss the programs and progress of their respective areas. Here several members are shown going over their agenda during the 1967 International Rosicrucian Convention in San Jose. Seated from left to right are Grand Councilors Harold P. Stevens, J. Leslie Williams, Dolores Chandri (Secretary), Grand Master Rodman R. Clayson, and Frances Holland.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

DO WE LIVE AGAIN?

THE DOCTRINE of reincarnation is centuries old although the conception has been cloaked in various terms in the past. There are even translations of Ancient Egyptian hieroglyphs that express ideas that are only comprehensible when accepted as referring to the soul's return to a mortal body in a future existence. The same belief may be found in writings of the Ancient Greeks. Millions of persons in the Far East, in the past and now, accept reincarnation as sincerely as do the adherents of other religious conceptions and ideas.

Immortality after death in a supernatural realm called Heaven or its various equivalents has been a matter of *faith*. The application of demonstrable experience that is proof of such an idea was considered beyond the realm of physical science. Reincarnation has long been subject to the same disassociation by science. It either scoffed at the notion of rebirth in another physical body of a departed personality or declared that there was no empirical foundation by which science could either accept or reject the age-old belief.

In the last few decades the subject of reincarnation has been placed under the category of a new science termed *parapsychology*. This science itself was at first under question as to the reliability of its methods. Now, it enters into a serious investigation of all so-called *psychic phenomena*. These phenomena are that which appears to be perceived by human senses but is over and beyond that which is perceived by the ordinary receptor senses. The popular term for such phenomena is *Extrasensory Perception*.

Parapsychology is now an established department of several outstanding universities in the world and of private research institutions. Certain phases of

its phenomena have also evoked the serious interest of research departments of governments and their military bureaus, including those of the United States, Russia, and England. No longer is reincarnation to be looked upon by parapsychology as just a religious topic or conjecture. It is not sacrosanct. In other words, it is to be thoroughly analyzed and approached in an empirical manner as are objects of any other science. However, since reincarnation is concerned with relative intangibles, with immaterial factors, the scientific approach is obviously extremely difficult. How and where do you begin to look for *facts*, for realities in the objective sense with such a subject as reincarnation?

The personal conviction, the belief of the individual in reincarnation, the emotional or inner experience which he has had is not sufficient proof from a scientific point of view. A basis must be found, natural laws discovered or revealed that establish a uniformity of phenomena regardless of personal beliefs. Reincarnation must be established as a natural phenomenon from the scientific viewpoint and not just as an abstract conclusion.

Case Histories

Certain so-called case histories relating *proof* of a past life form the basis for a parapsychological investigation of reincarnation. Some of the case histories, as related, are amazing and sensational in their details—but are they true? Are they, perhaps, just a consequence of hallucinations? Are they an example of mental telepathy by which such information was merely received by the individual from the mind of another living person? Or, were the facts gained by consulting public records and memorizing certain facts for publicity purposes to attract

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attention and perhaps acquire financial gain from them? Finally, will such case histories *actually* prove to be true and thus establish a scientific ground or at least a hypothesis for reincarnation?

Professor H. N. Banerjee, head of Rajasthan University's Parapsychology Department in India, is traveling to America and England to investigate the most puzzling of such reported cases of recollection of past life. A few of the cases that are to receive the attention of Dr. Banerjee were related in the *Sunday Indian Express* as recently as this July. Gopal Gupta, an eleven-year-old boy of Delhi, "recalls his previous life very vividly." He relates that he was born in London into an Indian family. He recalls his father's name: a Mr. Raj Coomar. He had two sisters named Prema and Veena.

Young Gupta states that his death occurred due to "vomiting of blood." At that time he was studying in the First Standard of a school in London. He recalls another incident when he fell from a roof and fractured his leg.

"Professor Banerjee also narrated the story of Vishola, a Bhopal girl." The girl at the age of thirteen began recalling incidents of her past life, especially when she was in a semi-awake state. She identified herself in her previous life as a woman physician, a Dr. Jaimini, in a London hospital. At that time she was nearly twenty-three years of age.

Her transition occurred in "an accident on a stormy night." She stated her "father had left for Africa on the day of the accident." She recalled the name of a friend (Niani) and a lover (Mr. Abraham). The father at the time, according to the girl, was a judge and about sixty years of age. She too recalled "a friend of her mother named Sairiya." Vishola will journey to London to meet the people she claimed to be members of her family in her past life.

Professor Banerjee cited two other interesting cases. One was of an uneducated weaver "who speaks pure Sanskrit in his sleep." The utterances have been recorded in four consecutive volumes. It is admitted, however, that they are different from any previous Sanskrit work.

The other case cited is of a Korean boy who speaks excellent English and who is qualified to be admitted into the highest standard school in America. But he is only three years of age!

Professor Banerjee has been in communication with an AMORC member in India. He has expressed a desire to visit AMORC on his return from England to discuss with its officers the studies and research the Rosicrucian Order has carried on in the realm of parapsychology. Technically, parapsychology does not refer to the phenomenon of the recall of past lives as reincarnation, but rather as Extracerebral Memory.

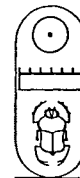


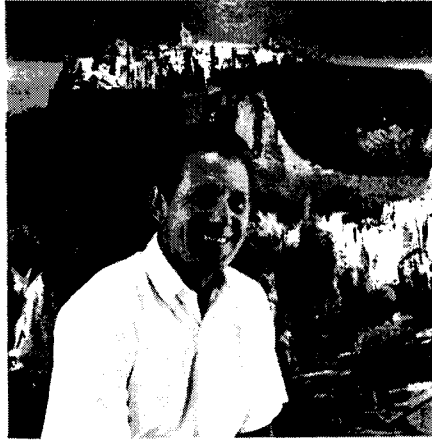
ROSICRUCIAN DIRECTORY

of the

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

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





Val Samuelson, imaginative and versatile Palm Springs painter, whose works were presented in the Rosicrucian Art Gallery in September.

PAINTING A PICTURE is an adventure—exploring and searching ideas in order to form a visual thought. It is a creation, an invention from experience, perception, and emotions. Faces, figures, or regional characteristics of a painting emanate more from a way of thinking rather than from any tangible place, person, or thing. Imagination executed in any form of art should be a revelation of the inner self, a discovery, a determination.

UNITY means oneness, a combining of separate parts to make a whole. We find the principle of unity demonstrated in countless groups of planets and nebulae held together by a cohesive, balanced condition. It seems that no real unity is complete without the balance of opposites, the reconciling of extremes, the binding of opposites into oneness. The act of painting a picture is creating unity out of chaos. In the laws of nature we compare positive and negative elements, such as male and female, good and bad, sweet and sour, night and day, harmony and discord, horizontal and vertical, black and white. The great pendulum of opposites provides unlimited challenges in the artistic experience.

Intuition, sometimes known as the sixth sense, is a part of the artist's painting process. Materializing thought

Unity, the Universal Law in Art

by VAL A. SAMUELSON

images originating from nature in its multiple variations help the artist to motivate and crystallize the elements of time, space, rhythm, and repetition. One cannot forget, also, the challenge of organizing unity in painting from the basic elements of design, tone, color, pattern, texture, and form, which is the continual objective in creating. Each element affects the other. In all art forms, this apparition becomes ostensible. A musical instrument being played in a room causes currents of vibrating forces to be picked up, faintly, by another instrument in tune yet without a musician playing it. Music becomes a harmonizer. A person can be carried into ecstasy by music, experiencing one of the great harmonies of nature.

Inner feelings caused from sound, light, color, and perceptions are impressions kindled in our minds since childhood. Profound visual sensations which are nourished by the subconscious become exteriorly noticeable in the form of symbols inspiring an artist to create a painting, a sculpture, or a musical composition. It is from this vast source, the unexplored territory of the inner mind, that imaginative discoveries are made. Dreams and speculation, realism and idealism flourish side by side; thus, some of the most unexpected reminiscences of nature occur in the works of an artist. All visual experiences prompt a fertile imagination: a square is a house; a wavy line is a river; a circle is the sun or moon; a cluster of dots becomes the stars.

One art influences another art, such as certain colors are associated with sounds. Wagner believed in musical tone-color. He said, "My compositions must have beauty, color and light." Much of Wagner's music was color-translated into sound. His *Fire* music, for example, is an interpretation of vivid color-sounds.

Beethoven is said to have called B Minor the black key.

Rimski-Korsakov said, "Surely, for everybody sunlight is C Major, and cold colors are minors and F sharp is decidedly strawberry red."

Whether we wish it or not, any optical difference of a picture surface generates a feeling of space. Like a magnetic field, the attraction and repulsion of space-force creates a sense of energy. Color, value, texture, line, and area radiate different amounts of energy. One speaks of white with implied reference to black, grey, or other colors. "Yes" implies a latent meaning of "No." Every image depends upon a dynamic dualism, a unity of opposites. For example, stare at a brilliant area of red for several seconds. Turn away from this stimulation and an after-image of green will occur. Green, of course, is the opposite of red on the color spectrum.

Advances in science and technology have emanated a new dimension, a new language of vision. Within the range of creative art there are many possible ways of working. Realism conveys the outward appearances of nature. Abstract art does not eliminate nature, but expresses it in a different manner. Semiabstraction moderately diverts from natural appearances for purposes of design and expression. In impressionism, expressionism, nonobjectivism, and many other styles yet to be invented, the universal law of UNITY will prevail.

The gauges for quality in art follow universal laws, as well. There is ever-present a spirit language with universal human meanings which cross the superficial boundaries of communication, nationality, and time. The individualistic approach to fine art evolves from the theory that all forms of art, ancient or modern, have a common denominator, UNITY.



The fine arts stand ready to help man achieve peace of mind, poise in personal reaction in relation to the distracting and disturbing conditions of his existence, and power to cope with the challenge of life. The fine arts offer man an opportunity to express and enshrine forever his noblest thoughts, ideals, and aspirations.

—H. A. CODY

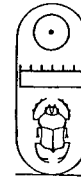
BITS OF INFORMATION

ASSOCIATION, SUGGESTION, AND CORRESPONDENCE are part of the basis of psychological functions such as memory, symbolizing, and perceiving.

To **associate** means to join or connect. Psychologically this means to connect ideas, concepts, emotions, and percepts. Things may be associated because they happen in the same place or at the same time, and because of resemblance or similarity, or because of difference or dissimilarity.

Suggestion is giving an idea or emotion to or accepting it from either another person or oneself. Both association and suggestion can be either conscious or unconscious.

To **correspond** means to conform or agree, to be similar. Mystically, correspondence is related to the Hermetic axiom, *As above, so below*. In the hierarchy of creation symbolized by a chain, one series of links corresponds to another, and one individual or category in one series corresponds to the individual or category in a similar class in another series. The heart in man and the sun in the universe correspond in this sense.





The Materialistic Web

by DANIEL P. HOFFMAN

THE CITIZEN of an undeveloped country has little concept of the problems of life in a highly centralized industrial nation such as America. The United States has to train its citizens to be technicians in a multitude of fields in order to keep the industrial wheels turning. Education which is principally controlled by the State has always sought to promote the centralized industrial complex. The *church* and *state* are separate in America; so most educational institutions emphasize the technical education, whether it be law, medicine or engineering. The average American student has thought very little about philosophic ideas, such as: why he exists, his purpose in life, and how truly satisfying goals can be achieved.

The technical revolution since World War II has changed completely the duties of a college president and the professor. A recent report entitled, *How Colleges Have Changed* was published in the January 1967 *Reader's Digest*. Until the 1940's, college presidents often taught a course or two, wrote papers and books, and knew most of the faculty. The following excerpts from the above report show how all of this has changed.

"Now at many schools, they (College Presidents) are above all else fundraisers. Much of the rest of their time is spent in economic planning and in personal recruitment of faculty and staff. What was once 'Old President Doe' is now 'The Administration'. In the classroom they are seldom the professors of the past: the witty, cultured scholars who know Greek, Latin, French, literature, art, music and history fairly well. They are now earnest, expert specialists who know algebraic geometry or international monetary economics—and not much more than that—*exceedingly* well. They have to narrow their interests chiefly because knowledge has advanced to a point where it is no longer possible to master more than a tiny portion of it. In such a situation fragmentation seems inevitable".

The professor has a problem as to whether he should emphasize teaching or research. Many schools in America have the unwritten rule that a professor must publish books on his specialty which demands research or he loses his job. The phrase "publish or perish" is well known to American professors.

If a young graduate is a philosopher

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who abhors the impersonal monotony of a technical life, he seldom realizes how to escape the web of a materialistic existence. The Peace Corps is one of the ways that a young American can appreciate a life of service.

If the young student knows about Gandhi and Bhava and desires to live a more fulfilling nonviolent life, he can join one of the old minority sects, such as, the Hutterites or the Mennonites; however in this case, he must accept their religious beliefs. He can refuse to be employed in a city jungle, discard his technical training and try what might be called "basic living" by buying some land. Land and interest costs are high in America. Unless he were reasonably well to do, he could not have much more than a hermit existence. In a mechanized farm economy, an individual cannot compete; communities, such as the Hutterites, can compete if debt free and the sect grows its basic needs.

There are efforts to establish agricultural communities in America, at present, but they are definitely in the experimental stage. Between 1800 and 1860 there were about 130 ventures of this kind, but most of them failed because their primary goal was not based on spiritual beliefs or motivations. Three books, originally published about 100 years ago, have recently been reprinted. All these books illustrate the necessity for spiritual cement in an agricultural community. (*The Communitistic Societies of the United States* by Nordhoff; *Socialism in America* by Noyes; and another). In order to succeed in communal life, American his-

tory shows that a high degree of spiritual uniformity must exist.

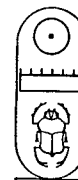
The technical material society actually strangles the nonviolent, independent and free society. This is the meaning of the Greek mythological story known as *Pandora's Box*. The evil spirits escape from the box and multiply. Materialistic desires have polluted the air and water to a degree little realized in a country such as India. Material goals have also given birth to degenerative habits such as gambling, smoking and drinking. The pressure to keep the public enslaved by these bad habits from Tobacco Companies, breweries among others, is fantastic. There are few Americans who do not earn their livelihood directly or indirectly in industries which help create degenerative conditions; so by far the majority of the people are wedded to a lackadaisical acceptance of the "status quo." The individual who protests is still pretty much a "voice in the wilderness", contra propaganda for materialistic desires is so loud and vocal, the protestor can hardly be heard. American art, music, drama, and movies illustrate the cultural degeneration. At present the spy, murder, sex plot, is the most popular movie attraction. It has a weird materialistic unnaturalness about it. The example set by the "paragon of industrialism" will teach the world its greatest lesson. Gandhi realized this when he said, "If India becomes the slave of the machine, then, I say heaven save the world."

(Reprinted from *Bhavan's Journal*, April 23, 1967 issue.)



MILWAUKEE ROSICRUCIAN CONCLAVE

WISCONSIN, MILWAUKEE: November 4-5. Karnak Chapter, AMORC. At Plankinton House Hotel. Special visitors will include Grand Councilors George Fenzke and Harry L. Gubbins, and Inspectors General Dr. Hugh Brooks and Marcelle Schoeneman. Contact Otto Mueller, 216 E. Smith Street, Milwaukee, Wisconsin 53207.



Solitude

by FRITJOF JONASSEN, F. R. C.

*Achieving independence and
freedom in thought*

WE THINK of wind-swept beaches at low tide or high-mountain terrain with vast snow fields when this word is used in a wide sense. But this is not how I would like to employ it now. Rather it should be related to words like strength, patience, and mental activity. In fact, for each person this word has a different meaning, depending upon how he views life and the world around him. For a thoughtful, contemplative individual, it signifies perhaps a goal to be sought after, while, for an average individual, it means being alone or removed from daily living. Since the extended meaning also implies not belonging, the modern attitude is to reject this condition.

Solitude, however, is a desirable state if you have a purpose in mind or a plan. History has reports of many who learned to improve themselves during periods of silence and isolation, but it is wrong to ascribe any special power or perfection just to being alone. It is what you can do when *alone* that matters.

In solitude one's own thoughts and ideas can be tested and minutely examined, and a rigorous analysis of old concepts can be undertaken. This can result in changes in our beliefs, and changes we support ourselves are also acceptable to us. We are better critics of ourselves than anyone else, with the reservation that we must allow this inward commentary to grow and develop if it is to become convincing.

Solitude invites periods of privacy where we can take stock of ourselves and see ourselves as we really are. It can help to relax and relieve tensions so common to the modern fast pace of our work and play.

Our own participation in life gives us freedom to accept or reject new plans



and ideas, but it is still difficult to know what to discard and what to believe. We have endless need for clear thinking and firm attitudes to solve our pressing wants, yet the frenetic speed of modern life does not give us a vehicle to aid us in developing a temperate outlook. We alternate between energetic bursts of activity and periods of lassitude and inactivity.

Shouldn't life take on a more moderate pace as we mature and grow? Perhaps this can be achieved by utilizing leisure to develop some of our natural instincts. Acumen and native insight can help a person at times when he has no other signposts to aid him. During emergencies, and there are many of them, we need to scrape up every faculty to survive.

While we may have little use for visionary aspects of life, we do respect naturally intelligent people. They seem to succeed somehow where ordinary mortals cannot even compete. Can one achieve this native capacity to understand knotty problems without having access to stores of written information? By necessity we make many decisions which, upon later examination, we

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realize were simply based on instinct and past experience. Is it not possible to develop such instincts for sound thinking through personal examination?

Privacy and seclusion play a very strong part in the learning process, and for the person able to exercise this right, development can begin at once. Reading is required, but retention of what you read and freedom to analyze and examine for yourself the facts presented is a necessary ingredient. And, in solitude, this is possible to a greater degree than in any other situation.

We need the strength and assurance that solitude imparts to our thinking, for we feel secure in our own power when problems are resolved alone. The joy and hope that a person can attain, when he observes his own ideas flourish, give renewed courage and faith for the daily struggle.

These are rapidly moving times, and we must approach them with vigor and fresh attitudes. The simple stereotypes we have assembled over the years in our mind, about life in general, will not support a person any more as he tries to adjust to recent events and happenings from near and far.

The impact of news media, or instant history, as the popular expression goes, does not eliminate the need for study and reflection on our part to keep abreast of what is occurring. In fact, with the enormous mass of materials being spewed out over the airwaves or delivered at his doorstep, the average person finds it difficult to eliminate the useless from the useful. The effect of studying this mountain

of detail and information is like trying to digest five portions of noodles at one sitting. The material is enjoyable, but there is too much of it at one time!

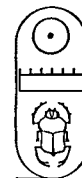
We need to have discrimination for what can be discarded and what should be retained for further use, whether it be old or new history, a record, a newspaper, a magazine, or a book, or even a TV program that has just been taped. The task of developing this sense can be greatly assisted by analyzing our own thought processes. This brainwashing may sound rather fatuous; however, the attempt is not easy, for basic to any improvement is a disciplined mind.

It requires courage and strength to sit with our own thoughts *alone*, without any other companion than self-revealed feelings. We are all weak vessels, not designed to live alone or even think alone. How often do we really accomplish a task in solitude, besides the morning ablutions? It is self-evident that we are quite dependent upon one another.

At the same time, an individual can be praised for having an independent spirit and being reliable in his attitude toward his fellowman. Thus, somehow, he must blend two contrary thoughts and solve for himself the problem of expressing vigorous external views with an active inner life. Most persons are satisfied with one or the other. But, with time and patience and using the power of solitude, he can achieve such a great measure of self-assurance that this will outweigh all previous misgivings, making the effort in attaining independence and freedom worthwhile.



Men are not worried by things, but by their ideas about things. When we meet with difficulties, become anxious or troubled, let us not blame others, but rather ourselves, that is: our ideas about things.—EPICTETUS



The Divinity of Man

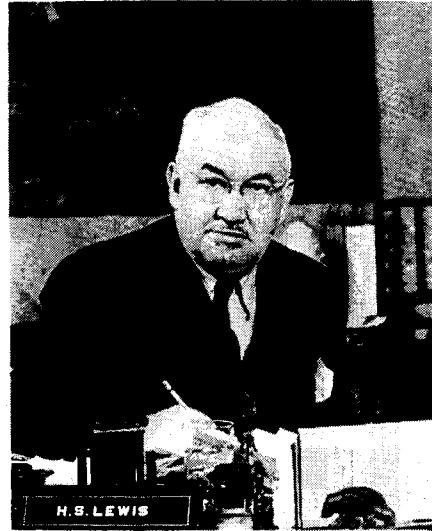
by DR. H. SPENCER LEWIS, F. R. C.

WE, AS HUMAN BEINGS, should not develop—either consciously or unconsciously—that strange attitude and that strange mental idea that we are superior to all other beings on the face of the earth. There is nothing that will interfere with the progress in life of the average individual so much as a degree of the superiority complex, unless perhaps it is the development of the inferiority complex.

But there is no reason why we should not understand, frankly and honestly, the real facts. Man is the highest form and highest development of the creative forces of the universe. Man was gradually evolved and created to be “the living image of God.” This does not mean the image of a personal God, and it does not mean having the form and figure and body of a God, but having the spiritual image, the spiritual qualities, the spiritual properties of the God Consciousness in our own physical organisms and in our minds and souls.

Man possesses by birth and by divine right and divine gift more highly evolved abilities and powers than any other of God’s creatures on earth. The fact that he can talk, think, analyze, and do things with his fingers and hands and with his body that other animal creatures cannot do easily demonstrates man’s highest development. But there are many other qualities possessed by man that are lying dormant, are not fully awakened, and are not often used, so that the average individual is not more than forty-five per cent efficient as compared with what he could be if he wanted to be.

All of us are often surprised with the strange abilities, powers, and antics of my little pet dog. We casually remark, sometimes, that the things he does and the way in which he does them would indicate that he is “almost human.” And yet that is not a fair statement because that dog, with all of



his wonderful abilities, or the best trained dog and the most developed dog or cat or horse or other animal that ever lived, could not begin to approach a human being in the special faculties and special abilities which human beings possess.

Animal Sensitivity

It is true that all animals, all living creatures, have some degree of an unevolved soul. Man is not the only living creature that has a soul, but he is the only living creature that has a soul associated with the utmost of divine wisdom and intelligence. My little dog has learned to do things which a child might do, with the same understanding and the same joy of doing them, and with the same good motives and purposes. And he has some faculties that the average human being has not even tried to develop.

This dog senses very quickly and very efficiently when anyone in the home is worried or deeply concerned about something or is perplexed or tired. He can quickly show his sympathy and reveal that he senses a strange condition. If anyone in my home were to be stricken with some illness and would be lying in bed, with transition very close at hand, I know that the little dog would quickly sense the approach of transition and be-

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gin to cry and wail. He would sense a gradual reduction in the aura of the sick person and know instinctively and intuitively that a strange cosmic and physical condition was manifesting.

Very few human beings have developed that degree of sensitivity. And of course the dog can sense many other things which we might sense also if we took the time or the trouble to develop the faculties with which we were born. But with all of his intellect, and with all of his cooperation in being trained and developed by me, he still is far from possessing even the slightest degree of the divine intelligence and understanding that a human being possesses.

It is just as though every human being owned and possessed one of the largest libraries of knowledge and wisdom in the world but kept this library of books and information closed in a vault beneath the cellar of his home and never entered it, never allowed anyone to look at or consult it in any way.

Each one of us is born with such a library, with such a storehouse of divine wisdom, and each is born with certain abilities and powers that are like sparks waiting to be fanned into flames. But we go our way through life without developing these abilities, or awakening these qualities, and without consulting the great storehouse of wisdom, until someday we find a necessity for doing so. Then we join some movement or come under some instructor and start an intense campaign of serious study and practice.

We try to do in eight or ten years what we should have been doing for twenty or twenty-five years previously. We try to crowd into a few years of life all of the development and study that should have been gradual and helpful in our progress.

It is this divine quality, this God Consciousness in us, that distinguishes human beings from all other creatures of the animal kingdom. It is what God intended in the beginning, when, after He created all the other things in the universe and all the living creatures, He decided that man should be created in His own divine image. Man was the last, the highest product of the creative consciousness of God, and throughout

all the ages he has continued to be the special concern of God in His processes of evolution.

No matter what else God may do, and what else He may create in the universe, whatever is good and helpful and powerful, He has reserved for man and continues to confer upon him His most beneficent and most bountiful blessings. That is why man has evolved and brought about what we call *civilization*. Man may attribute to himself, to his thinking, and to his mental capacity many of the great improvements in his life, but back of his own ability lies the divine inspiration which God has placed there and continues to place there.

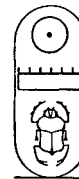
Man today has attained only a small degree of what he will become through the passage of eons of time. But, right now, our highly evolved race of man represents the most learned, the most powerful, the most developed qualities of the God consciousness. Yet, it requires man's cooperation, understanding, and willingness to complete what God has started.

Man's Greatest Exploration

As long as man continues to ignore the divine side of himself and the divine wisdom and highly specialized faculties and abilities he has, as long as he refuses to use them or exercise them, he remains in all of his mental and worldly affairs nothing more than a creature of the animal kingdom.

Man can raise himself consciously to the degree of development that he has inwardly. He must strive to do so, and he must understand and comprehend his own being. With all the worlds that man is trying to explore, in the heavens and throughout the universe, with all of the unknown lands of the sea that he seeks to explore and excavate, with all of the planets and starry clusters that he wants to investigate and become familiar with, he continues to ignore the greatest field, the greatest world of exploration, and that is the inner self and the divine self.

Throughout the world today the changing conditions in the material world are forcing upon men and women the necessity of finding relief and protection, of finding salvation and strength and power in something that is not of





Paul L. Deputy, F. R. C.
1895 - 1967

IN MEMORIAM

Frater Deputy affiliated with the Rosicrucian Order, AMORC, over thirty years ago. He became a close friend of Dr. H. Spencer Lewis. During the following years he served the Rosicrucian Order as Master of Hermes Lodge in Los Angeles and Abdiel Lodge in Long Beach and was of considerable assistance to the Order in the Southern California area. He held a Bachelor of Laws Degree, specializing in medical jurisprudence, and for a number of years practiced his profession as an insurance adjuster in Southern California.

In 1948 he joined the Grand Lodge Staff at Rosicrucian Park, serving in the Department of Instruction and as Supreme Chaplain. He enjoyed lodge and ritual work and also served as ritualistic director for the Grand Lodge until his retirement in 1964. After his retirement Frater Deputy continued as Supreme Chaplain

and was chairman of the local Welfare Committee.

His interests were varied. He was a member of the Masonic Order. Music was one of his hobbies and he enjoyed playing the piano. He was interested in psychology and psychiatry. Though of a serious nature he had about him a warmth and graciousness plus a delightful sense of humor, which those who knew him will long remember. He passed on to the higher initiation the morning of August 29, 1967.



THE DIVINITY OF MAN

the earthly element. More and more the advanced and evolved human being is turning his thoughts inwardly and, as he develops his divine consciousness, he becomes a better master of his own affairs and of his life. For too many centuries man has pinned his faith in the material things of life. The religion of the churches says that man should put faith in God, but we as Rosicrucians say that man should put his faith in the God consciousness, the God wisdom and the God-given powers that he possesses within himself and which remain more or less undeveloped in all human beings.

We have seen the worldly elements and the worldly qualities and valu-

ations depleted, ruined, destroyed, and made of no value. But the one thing that survives and comes to the rescue of man is his spiritual and mental powers and abilities. Until man comes to recognize this to a greater degree and makes himself in every sense "a living image of God" he will be a slave to the worldly elements and a victim of worldly circumstances.

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

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Rovers of the Sea

by OTTO WOLFGANG

*Did the Vikings really
discover America?*

THE ENIGMA of the Vikings' visit to America has been the subject of controversy for over 300 years. Could these fearless marauders, who at one time surrounded and pillaged the Christian world from the Arctic to Arabia, from Russia to the Atlantic, have sailed their crude giant rowboats completely across the Atlantic to wander over our continent 500 years before Columbus?

Most scientists today agree that the Vikings undoubtedly did land in America, but exactly where no one seems to know. Interest in Viking expeditions was again aroused last year when Norwegian explorers tried aerial reconnaissance in an attempt to locate the landmarks mentioned in the Viking legends. A Norwegian scientist, Helge Ingstad, last year claimed to have excavated a Viking camp site on Newfoundland at L'anse au Meadow. He found the layered turf foundations of nine long-abandoned buildings.

Radiocarbon studies dated traces of the dwellings back 500 years before Columbus discovered America. A spindle whorl was also found there similar to those found in Scandinavia and Greenland dating from Viking times in the Middle Ages. The site closely fits the description given in Scandinavian sagas of "Vinland," the community founded by Leif Ericson.

A long-lost map published by Yale University last year, showing a Viking version of "Vinland" far west of Greenland, caused a furor in educational circles.

But why should we insist that there were not any pre-Columbus voyages to America without record? If the "civilized" people before 1492 thought the earth was flat and did not venture too

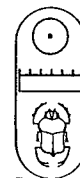


far out to sea for fear of falling off the edge, this does not mean that all of the uncivilized and fearless Northmen even contemplated such ideas (although some did). They simply pushed out to sea in their crude boats whenever they wanted adventure and more land to invade. In fact, Rafn, in his *Antiquitates Americanae*, suggested that Columbus derived his first hints of a new world from an account of these old Icelandic expeditions.

Early Voyages to America

We do know that Eric the Red reached Greenland in A.D. 1000. It is not too fantastic then to believe that the colonists on the western coast of Greenland undertook voyages to North America. Certainly, the prevailing winds and currents could have easily taken their ships west, from Greenland to Baffin Bay, Canada—a distance of about 300 miles. Even a trip to Newfoundland was only 736 miles from the southern tip of Greenland.

Perhaps the simplest evidence we need of their possible adventure in America can be garnered from their bold and explorative history. The Vikings, or Norsemen, were once the



scourge of Europe, invading every nook and inlet of the continent. Besides the sword, axe, spear, and bow, they were armed with the most indomitable weapon of all—an unconquerable fighting spirit. In battle they were a screaming whirlwind, a spirit so intense that their word for it—BERSERK—is used today to denote a mad ungovernable ferocity.

The Viking Age, from 800 to 1050, was a period of great expansion for Scandinavian people. They poured out of the North as if in overpopulation. They drove into Germany as far as the Rhine. They laid siege to Paris in 845 and overflowed France. They conquered a great deal of England (invading with 250 ships) and settled there until driven out.

Plunder and Terror

They plundered Spain, Italy, and part of the Arab world. Many pressed into Russia. In fact, they so terrorized the Christian world that a special prayer, "Liberate us from the mad Northmen," was inserted into church services. Historically and biologically, the Viking raids were of some purpose: They instilled the races and countries they invaded with new and fresh blood.

But could they really have come as far as America? From time to time, various Viking relics have supposedly been found in America, but they have all been proven false. The Kensington rune stone supposedly left in Minnesota in 1362 has been suspected of being a hoax. Some say the man who carved the runes in it did not realize that he was using a mixture of 13th century and much later script. Other historians upheld the authenticity of the stone. The Viking shield, sword, and axe found in Port Arthur, Canada, were proven false.

Our best source of information is the Viking sagas, the legends left by the scribes of olden days. But first, let us look at their ships to see if they were capable of such a voyage.

Caulked with spun cow's hair, a typical Viking ship was of oak, 75 feet long with the widest part about 15 feet. The depth from the upper part of the bulwark to the bottom of the keel was 3½ feet. The prow was usually carved as a dragon's head. It carried sixteen seats and oars and was steered by a

huge oar at the right side. The round shields of the warriors hung over the bulwarks.

When the ships went against the wind, they probably had to be rowed both night and day, which means the crews were probably divided into three shifts, giving two-thirds of the crew a chance to fight during battle.

If you think the ships were feebly put together, listen to a Roman historian, Tacitus, A.D. 100:

"The vessels were built wholly of oak so as to bear any violence or shock; the cross-benches a foot thick were fastened by iron spikes, the thickness of a thumb . . . neither could our ships damage them by ramming them so strongly were they built . . . when the wind had become strong they could better weather the storm, and more safely anchor among shallows, and when left by the tide, need in no respect fear rocks and reefs because of their semi-flat bottom.

"The shape of their ships is different, in that, having a prow at each end, they are always ready for running onto the beach. They are not worked by sails, nor are the oars fastened to the sides in regular order, but left loose . . . so that they can be shifted here or there as required."

Improvement to Navigation

That was back in A.D. 100. By the year 1000 considerable progress had been made in improving the navigability of these ships. A sail had been added to take advantage of the wind when available, and the oars probably had a definite fastened place.

If we have any doubts about these ships really being able to sail the Atlantic, we should know then that an exact replica of such a ship did sail the ocean just 71 years ago. In the olden days the Vikings used to bury their royalty in ships with full provisions, thinking that they would live in these tombs. Excavations in Norway in 1880 uncovered the Gokstad ship near Sandefjord. This ship dated from A.D. 900 and was found in almost perfect condition since it had been buried in green clay. It was 80 feet long, 16 feet wide, and had a mast and 16 pairs of oars.

Whether the Vikings could really cross the Atlantic in their crude dragon ships was demonstrated in 1893. That year the Chicago World's Fair was held to commemorate the 400th anniversary of the discovery of America by Columbus. The Norwegians, however, are mindful of the adventures of their forbears, and proposed sailing an exact copy of the Gokstad ship as a reminder of the old Norse expeditions to America.

The ship was built, according to the excavated ship, entirely of Norwegian oak, except for the keel which was in one piece. An oak plank of that size could not be found in Norway but had to be imported from Canada.

Captain Magnus Anderson, a skillful, experienced sailor who had every reason to examine the ship carefully while preparing for his expedition to America in 1893, wrote at that time: "It is amazing to see the degree of precision arrived at by our ancestors in constructing a ship of this nature, and no less admirable is the solidity and meticulousness with which the work was executed and the different materials joined. One is tempted to say that the construction of the ship equals the work of our modern shipyards in every respect, especially when the relatively primitive tools of the time are taken into account."

The Gokstad left Bergen, Norway, on April 30 and arrived on May 27 without any serious trouble. It now stands in a park in Duluth, Minnesota.

The Viking Sagas

The Norsemen did leave some record of their expeditions, but they were mostly in legend form later written down by Norse historians and completed by A.D. 1263. The *Viking Sagas*, as they are known, tell of five expeditions to Vinland, two of which are most reliable. It would have been impossible to invent, nor would there be any reason to, the descriptions and experiences related there.

Leif Ericson sailed in A.D. 1000 to a land called Helluland—Land of Flat Stones—which we think was Baffin Island, Canada. Leif then sailed south and came to land that was "level and wooded, with extensive stretches of white sand." He called it Markland. It

may have been Newfoundland. He went farther south until he came to country with grass and grapes which he called Vinland. Some detractors say that grapes could not have been found so far north, but the sagas also mention "mild winters," and scientists confirm that this area could have been a lot warmer 1000 years ago. Perhaps he was farther south than we suppose.

The Skraelings

With ideas of colonizing the land, Karlsevne then followed in 1004 or 1007 with a larger expedition which included three ships and 160 men and women. He stayed about three years and fled when Skraelings ("dwarf size, black hair, dark big eyes, broad across the cheeks,") as he called the natives, attacked mercilessly. The unwarlike Eskimos of Greenland certainly would not have attacked the Vikings.

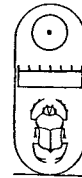
Karlsevne's expedition also mentions an incident in which they stumbled upon savages sleeping, three under each canoe. If they were Eskimos they surely would have had only a kayak which held one person and under which no one could sleep. It was a known habit of Indians to invert their canoe to form a shelter.

In another instance, when sleeping Skraelings were discovered and slain by Karlsevne, they found cases containing animal marrow mixed with blood. This was the "moose-butter" which the explorers Denys and Father Le Clerc spoke of in the 17th century as a habit of the Nova Scotia Indians who used it as their provision for living while on hunting expeditions.

And still another point to consider is this: the favorite game of the Algonquin Indians of the St. Lawrence Valley was *lacrosse* which they learned, some historians say, from the Norsemen who, we know, also taught the Greenland Eskimos how to play.

Karlsevne's Saga tells of "low hills and forests" past Greenland. This description of an inlet sounds very much like Chesterfield Inlet on the northwestern shore of Hudson's Bay. The Department of Mines and Resources at Ottawa confirms that the country is low, with rounded hills of granite and gneiss.

(continued overleaf)



Karlsevne described the *ballista*, a catapult-type weapon in which a huge stone wrapped in skin was slung from a pole. A history of Indian tribes recounts the fact that the Algonquin Indians used to sew large boulders in skin and tie them to a long handle from which it was thrown as an attacking weapon. This was a known mode of fighting among the Algonquin Indians of the St. Lawrence Valley and New England. How else could the Norsemen have known this?

When they came to an island surrounded by strong currents, they found so many birds on the island that a man's feet could hardly come down between the eggs. This sounds remarkably like the islands near Nova Scotia or the Gulf of St. Lawrence when other explorers have described the same intensive bird population. Jacques Cartier wrote once of the St. Lawrence islands: "They are as full of birds as a field of grass." Champlain also wrote of Cape

Sable, Nova Scotia: "At the . . . islands . . . there is such an abundance of birds . . . that one could not imagine it, if he had not seen them."

Could they have gone farther south than New England, perhaps the Carolinas? Incredible, say some historians. But why not? They came clear across the ocean, so why is it so incredible that they sailed in relative safety along the coast southward where the winters were really mild?

There are also references in old Norse manuscripts to lands called *New Ireland* which resemble in description the St. Lawrence River territory. It is apparent from the sagas that the whole of the northern coast of America was called by the ancient Icelandic geographers *Great Helluland* while the island of Newfoundland was called *Little Helluland*.

Perhaps we shall really know all the answers when more suspected Viking settlements are unearthed in the future.

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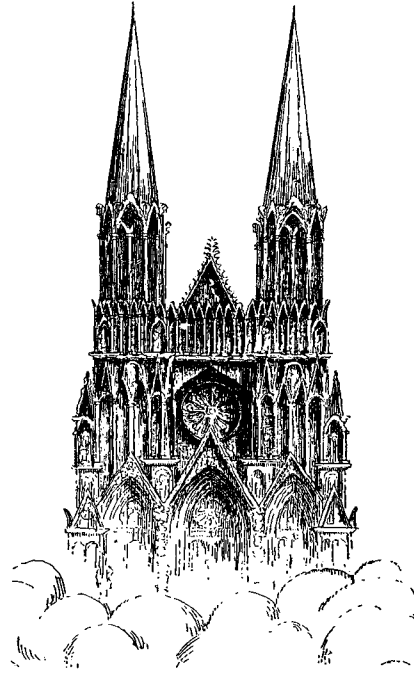
THINKING men and women are aware that fear and superstition bind many people to what we might call a condition of mental slavery. Why is it that, in an otherwise advanced form of civilization, superstition can have such a hold and power over people? Almost anyone that we would approach with a direct question today would deny that he is affected by superstition. He would claim that his thoughts and activities are based primarily upon reason.

While it may be true that most of us do not become too much concerned about Friday the thirteenth, or black cats crossing our path, still there are other superstitions more or less prevalent in the thinking of a larger number of people than one would ordinarily believe to be true. Although reason is upheld as an ideal guide and a worthwhile utilization of our own mental faculties, we, more than we realize, fall back upon misconceptions and ideas which are not founded on facts.

The study of universal laws and principles, as well as a sincere, unselfish desire for self-improvement and development, makes the individual more dependent upon the results of his own thoughts and on the analyses and constructive philosophies that have been handed down through the ages. Rational analyzing frees mankind from the slavery of ideas and thoughts. Reasoning is one of the greatest foes of superstition.

A philosophic viewpoint comes from examining ideas and dismissing thoughts based upon fallacies. A fallacy of thought is the seed of superstition. If we examine these fallacies, we shall see that they are usually errors created in man's thought, usually because of his being too gullible or too lazy to reason or listen to the voice within for the correct solution.

For example, one fallacy of thought is to reach a conclusion merely because we have observed two events follow each other. This process leads to the false conclusion that the event which follows is the effect of the first event. This is illustrated by the superstition that the breaking of a mirror causes bad luck. Someone, at some time or other, had a period of bad luck which occurred after the breaking of a mirror. But this shallow thinking did not permit



Cathedral Contacts

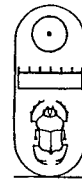
FEAR AND SUPERSTITION

by CECIL A. POOLE, F. R. C.

a reasonable analysis of the cause-and-effect relationship. If I heard a bell ring and at the same time cut my finger, it would be ridiculous to conclude that every time a bell would ring my finger would get cut.

Another error in thinking is the tendency on the part of unreasoning human beings to refuse to take into consideration what we might call negative instances, that is, to refuse to look for the final proof of what has seemed to develop as a cause-and-effect relationship. How many mirrors have been broken without anyone having bad luck? Most of us could think of illustrations of this kind in our own experiences. But the individual who would rather jump at conclusions or follow a fallacy in thinking would sooner accept an intangible relationship of cause and effect than to go out to prove that the relationship actually does not exist.

Many people have their lives bound by superstition. Their whole existence



is made miserable by their dependence upon even the smallest and most unimportant actions of day-to-day living to determine whether or not good luck will follow their actions.

Closely related to superstition is fear. A person who permits superstition to enter his mind and control a good many of his actions has superstition reinforced in his consciousness through fear. However, if we did not have a degree of fear, we would become more reckless in our habits of living. Fear can restrain us to protect ourselves against bodily harm and not to take unnecessary risks that would endanger our own being or those whom we hold in high esteem.

On the other hand, fear may have manipulated our early lives to the extent that many children develop fear complexes. As adults, they will be targets for those who wish to control them and may do so through superstition and false premises. Fear cannot be entirely eliminated from consciousness. It is a part of the innate responses with which we are born. However, it need not dominate life.

The hold of many religions is maintained through fear and superstition. Certain forms of religion demand absolute compliance with the regulations governing their particular doctrine, claiming that by doing so the individual can avoid future punishment. Those who did not conform to the ideals and principles of a religious doctrine were threatened with fire and brimstone. Religious founders would be surprised to know what man has done to try to make men follow the religious precepts they founded.

Many religions are not far removed from superstition. This is not a criticism of religion as a whole, or of theology and the high moral, ethical, and spiritual values found in religion, but it is a criticism of the individuals who, through their man-made creeds, direct and try to regiment and control the lives of other men through fear. These individuals set up a standard of action which usually includes the contributing of worldly goods in substantial quantities to their cause. To enforce their principles, they inject the minds of their followers with all kinds of ideas for behavior, reinforced by fear of eternal

punishment if any of the injunctions are overlooked.

Anyone who has examined to any degree a sane philosophy of life is first impressed with the fact that the consequences of man's actions, right or wrong, are primarily his own problem. What we sow, we reap. If our behavior, thinking, and ideals do not fit into the all-over constructive, purposeful plan of the Creator, if we refuse to abide by the higher laws of man and God, we are going to have to learn, through experience, the penalty of ignoring such injunctions. But to implant in man's mind the idea that punishment will be the result of his not agreeing with other men, that he is bound to suffer eternal torment unless he agrees with a religion, or theology, or a doctrine of yesterday, a hundred years ago, or a thousand years ago, is to utilize superstition and fear in the same form as a criminal utilizes blackmail.

To teach man to realize that the relationship of God is the final, most satisfactory relationship man can have in his life, with his environment and with the universe, is to fight superstition and fear based upon false premises. Therefore every movement—religious, philosophical, metaphysical, or mystical—that has come out for the primary purpose of denying superstition and to declare that man is a segment of God and can develop his innate potentialities is immediately blamed as being ungodly or a heresy. However, superstition and unnecessary fear cannot survive where individual human beings think for themselves and know their God-given rights and individual relationship to their Creator.

The clash of ideologies in the world today causes us to realize that there are still many people bound by unnecessary fear and false beliefs. This condition cannot be changed overnight. But possibly in future centuries thinking men and women will continue to strive toward the utilization of the full potentialities of the individual, and the time will come when man can stand free of unnecessary fear, unbound by superstition, and at peace with God and man, conscious that he fully realizes and appreciates his position of relationship to both.

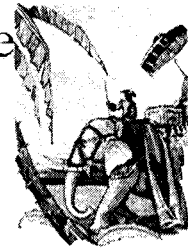
(see page 396)



Rabindranath Tagore

by WILLIAM C. SMITH

A message for East and West



IN THE SPRING of 1929 I had the rare privilege of hearing Tagore give an address in Honolulu, an occasion I can never forget. I have not yet after thirty-five years forgotten nor do I think that I ever will forget Tagore. His was the most benign countenance I have seen.

When I saw Tagore, was I simply carried away by the graceful simplicity of his foreign costume and his distinctive appearance or was I unduly impressionable at that particular time? That, most assuredly, is not the answer, for I have found others have been equally, or even more impressed by him than I was.

A woman in England, after describing his appearance in quite glowing terms, concluded: "Above all, the stately simplicity of his bearing struck me, for it implied a spiritual quality that diffused itself about his person."

The Manchester Guardian of England had these words about Tagore: "Those who saw him will never forget his noble presence."

Sir William Rothenstein wrote of a visit with Tagore: "I felt an immediate attraction and asked whether I might draw him, for I discovered an inner charm, as well as great physical beauty, which I tried to set down with my pencil."

In 1941, Jawaharlal Nehru wrote after the death of Tagore: "His death came as a grievous shock to me and the thought that I would never see his beautiful face and hear his gentle voice again oppressed me terribly." Nehru commented further: "However . . . instead of sorrow, let us rather congratulate ourselves that we were privileged to come in contact with his great and magnificent person."

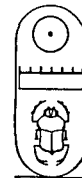
Basanta Koomer Roy wrote of him: "His youthful portraits bear a striking

resemblance to the best pictures of the poet of Galilee, who wrote not a single verse, but who hallowed the world with the majestic poetry of his life and sayings."

As a young man, Tagore became manager of his father's lands. In this capacity he came in contact with farmers living under deplorable conditions. This might have created a revulsion in him who had lived under better conditions. Instead, however, he became deeply interested in them and endeavored to improve their lot. He learned to love them and he came to understand their helplessness.

This experience turned a more or less theoretical sympathy into a deep desire to raise these underprivileged beings, as they were, into the full stature of humanity. He encouraged these lowly people to improve their condition by growing better crops. He even studied medicine so that he could help them in times of sickness, and he served them at any hour, by day or night.

Tagore was a patriot; he dearly loved his native land. He wrote patriotic stories, but they were not intended to incite hatred against the foreigner. He was more concerned with rousing in his people a sense of their own dignity rather than with finding fault with the foreigner. He was a patriot but not a nationalist. "My country, right or wrong" was no part of his creed. The ideal which he set for his country was also his ideal for all other countries. This was an ideal that would be proclaimed by patriots in all parts of the world, no matter what their race, nationality, or creed. In an early patriotic song, he had exhorted his fellow countrymen "to set fire, not to foreign cloth, but to the inertia of centuries, the accumulated rubbish which the human



spirit collects in its march through history."

When Tagore received the Nobel Prize for Poetry, he became a world citizen rather than an Indian. He was a world citizen, however, not because he had won fame for his poetry, but because he felt with the world. Tagore, however, made the world's destiny his own. If there was injustice or suffering anywhere in the world, he felt that keenly. Surely the whole world has ample reason to be grateful to the man who wholeheartedly dedicated his talents to the good of all humanity.

Tagore was respected and loved by his own people. At one time he conducted divine service in a Brahma Samaj church in Calcutta. It was a large sanctuary and not only was it crowded but even the streets were all but impassable because of the throng outside. Whenever he was announced as a speaker, large numbers would assemble to hear the sound of his voice.

It was not, however, merely personal charm that drew people to him. His poetry was read and his songs were sung through the length and breadth of India. If he had been only a poet, he would have been remembered as one of the world's great immortals. But he was more. His life was as noble as his poetry was beautiful. He lived as he wrote, not for profit nor for pleasure, but out of pure joy. His writings were dedicated to the service of others. He was ever conscious of the fact that his genius was a gift from the Divine, to be used not for selfish purposes but that the lives of his fellowmen might be enriched thereby. Mahatma Gandhi called him the Great Sentinel, the conscience of his people whose voice never failed to protest against any injustice or wrong.

Reforms

Tagore wielded his pen and tongue in the interest of social, political, and religious reform. One of the first problems to which he gave his attention was that of elevating the status of women; he did not believe in assigning them to a position of inferiority.

His sympathies extended far beyond the boundary lines of his own country as he voiced the wrongs to humanity

wherever perpetrated. He published an incisive article, "Death Traffic in China," in which he condemned the opium trade in that country.

His address in Honolulu revealed great tenderness and sympathy with Western civilization, but deep disappointment with its failure to manifest greater moral and spiritual idealism. He stated that too many people substituted cleverness for wisdom. He pleaded with his hearers to spare a few minutes from their busy lives at the feet of the great masters.

Ideals Differ

In the pages of his book, *Sādhanā*,* Rabindranath tells us clearly where the ideals of east and west differ, and where they may complete one another. In the west, he says, the soul of man is mainly concerned with extending and externising its powers. It would leave aside that field of inner consciousness where its true fulfilment lies. There is no rest in the process of its material development. Its politics talk of progress, meaning a new stretch of sensation; its science talks of a restless never-ending evolution; its metaphysic has now begun to talk of the evolution of God Himself. Because of this insistence on the doing and the becoming, the Indian seers of today perceive the dangers in the western world of the tyranny of the material side of civilisation and the intoxication of power. 'They know not the beauty of completion,' says Rabindranath. In India the danger comes from the want of outward activity. Her thinkers despise the fields of power and of extension. Their intellect in its attempt to realise Brahma 'works itself stonedry,' and their heart, seeking to confine him within its own outpourings, turns to emotion and neglects the stern bonds of law and the discipline of the real. These are the extremes on either side; for the truer philosophy of the east, as we find it in the Vedas and the Upanishads, does not neglect the natural fulfilment of the activity of nature. 'Knowledge, power, and action are of his nature,' says the Upanishads, and again, 'By his many-sided activity, which radiates in all directions, does he fulfil the

*From *Rabindranath Tagore* by Ernest Rhys—pp. 126-127

inherent wants of all his different creatures.' Rabindranath, coming as a true intermediary between east and west, sees in the life of meditation and in the life of action the two principles at work which are as the poles of our being. * * *

It is fitting to close with an excerpt from Tagore's poem *Gitanjali*. This gives an insight into the innermost life of this noble man. It reads:

*This is my prayer to thee, my lord—
strike, strike at the root of penury
in my heart.*

*Give me the strength lightly to bear
my joys and sorrows.*

*Give me the strength to make my
love fruitful in service.*

*Give me the strength never to disown
the poor or bend my knees before
insolent might.*

*Give me the strength to raise my
mind high above daily trifles.*

*And give me the strength to
surrender my strength to thy
will with love.*



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.

November: The personality for November is Lyndon O. Pindling, Prime Minister of the Bahamas.

The code word is TOLL.

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



MOHAMED AHMED MAHGOUB

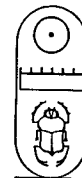
January:

The personality for the month of January will be Mohamed Ahmed Mahgoub, Prime Minister of Sudan.

The code word will be LOOK.



LYNDON O. PINDLING



Only the Seed Remains A Mystery

by BRUCE HUTCHISON

THE OLD GARDENER was out today, in a chilly coastal spring, to plant . . . possibly his last vegetable garden . . . His doctor had recommended the gentle exercise of gardening but the gardener . . . was not planting for exercise. He was not planting for reasons of economy, either, to obtain cheap food. He was not even planting for reasons of pleasure exactly.

He was planting for other reasons . . . that only a philosopher, or a child, would be likely to understand.

What interested him as he crouched over the damp earth with aching back was the seed in his numb fingers. The seed interested him because it was one of the few reliable things left in the contemporary world.

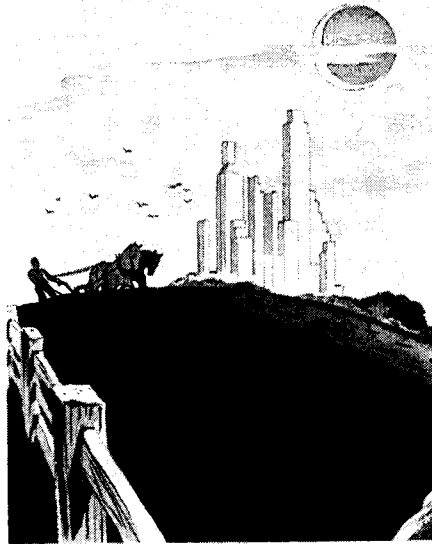
All the reformers of the Great Society, he reflected, have been unable to change the seed. It alone defied the general revolution and stubbornly remained itself, sprouting infallibly into life and growth by its own changeless methods. This he found reassuring and, at his age, he needed all the reassurance he could get.

For about five dollars he had purchased a lot of reassurance, enough to plant half an acre.

It now cost twice as much as in his early days but was still the best bargain on the market, each package holding ten cents worth of mystery beyond price. At the cost of a bottle of whisky, soon consumed, he would reap enough food to nourish his household for an entire year.

That was the least part of the bargain. With a handful of seeds he had purchased admission to a spectacle more astonishing than Expo 67, to the greatest wonder in creation, to the act of creation itself, the genuine article.

From seed the most ignorant man like himself could learn the only things worth knowing without turning on the television or reading the newspaper.



Newspapers, of course, never reported these vital matters. There was no news in the sprouting of seeds. They had sprouted regularly eons before the invention of printing . . .

No news in seeds and yet the most case-hardened reporter, he guessed, would have the biggest scoop of all time to write if, in some future spring, the seeds refused to sprout. The black headlines were easily imagined—Nature Goes on Strike. Mankind to Starve within a Week.

Century after century all men and animals lived on the ability of a dry, inert globule to surge instantly into life at the touch of earth and moisture and they could live on nothing else.

Yet the public seldom gave a thought to this one essential business while concentrating its attention on such minor concerns as war and politics, careless of the unending, decisive war inside the soil, the ruthless struggle, realpolitik of survival.

Men debated their superficial affairs with pathetic anxiety, though there would be nothing at all to debate if the seed failed for a single season.

In some countries they debated their national identities but the seed had solved that problem in the first dawn of life . . . no radish seed ever turned into a lettuce, no pumpkin ever became

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a cabbage, since the first living cell appeared on the planet.

Only among men was there any question of identity.

It seemed odd to the old gardener that men took so little interest in seeds when every man began as a seed himself, germinating and taking his . . . shape like the humblest vegetable. Admittedly, however, there was a difference between a human and vegetable seed more profound than shape and this difference of itself made gardening worth all the time and trouble.

A radish remained a radish through countless generations, no matter how you cultivated, fertilized and pampered it; whereas the most innocent human baby might turn into a monster . . . who probably was delightful in infancy.

The healthy, carefree boy became a broken old gardener at last.

With human seed you never knew what might happen, for better or worse, but with any vegetable seed you always knew precisely what to expect. You could bet all your savings on the unvarying cycle of the radish but no such bet could be safely placed even on your own son or daughter, no matter how well you fed, housed and educated them.

So the gardener held the lifeless-looking globules in his fingers for a moment and sprinkled them slowly on the earth, knowing that each contained its sure explosion of life which, in combination with all the other seeds now

sprouting across the northern hemisphere, was more powerful than the hydrogen bomb, man's explosion of death.

Evidently man preferred his poor parody of nature since he spent so much work and money on it.

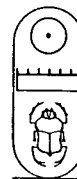
He sought the meaning of things in empty space when he could find the answer much more clearly in a square foot of garden if he looked closely enough. Doubtless he would shortly alight on the barren moon before he had truly explored the rich, teeming substance under his feet.

He could invent almost anything and might carry himself past the remote stars but with all his cunning he had never made even the most primitive sort of seed.

Well, the gardener hoped he never would. For if he did, if seeds ever came out of the laboratory, then the fun of gardening would be finished and question of a purposeful, intelligent universe would be answered in the negative. So long as seeds alone could make other seeds there was still some hope of a positive answer.

Anyway, the old gardener had found a cheap, simple way to survey the whole complex process reduced, for quick reading and plain demonstration, to a sphere no larger than a pin's head but more extraordinary than all human achievements—a speck of immortality for ten cents and a little digging . . .

(Reprinted from *The Vancouver Sun*, May 29, 1967, edition.)



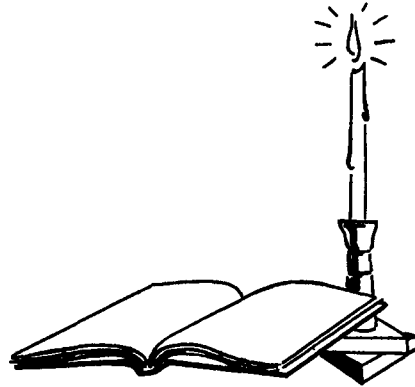
The Mystic Philosopher

by RODMAN R. CLAYSON,
Grand Master

THE MYSTIC has no uncertain purposes, values, or goals. He brings unto himself total perspective. He finds significance in the unity of life. To understand a person, we should know his philosophy of life. To understand a nation, we should understand its philosophy. A philosophy of life helps to remove uncertainty. A proper philosophy and sincere philosophic understanding prepare one for rich rewards of life.

The mystic, realizing that life has become highly complex, bases his knowledge of human nature on personal experience. As a result of his philosophical thinking and effort, he often brings fruition to his endeavors. A truly philosophical person is open-minded to the future. He is informed and endeavors to make life finer than he found it. He does not philosophize with empty words. Enough philosophically minded people can do much to improve human relations and social issues. Today's problem is to convert vague, narrow opinions into real philosophical expressions. Such an attitude helps the thinking person in his adaptation to the varied aspects of civilization.

Like the philosopher, the mystic seeks knowledge because he desires a complete picture of life. He has a working knowledge of scientific conclusions and developments. He considers the relationship of these developments with other branches of knowledge. He analyzes the emotions, the purpose of the home, and the community. He synthesizes factual knowledge to determine the kind of universe in which we live. He speculates upon the destiny of human life and upon the value and meaning of life. He is skeptical of dogmatic assertions. He considers the purpose of life with reverence and humility. A mystic is not one who has forsaken the world in



search of truth. He is very much a part of the world. He is a thinker and lives a practical life with no fear of the practical tasks of life.

It has been said that philosophy is the science of values, of spiritual things, and a system devoid of contradictions. To Descartes, philosophy was complete knowledge of all things derived from first causes. Schopenhauer argued that "It is the function of philosophy to restate the essentials of the world in terms of concepts." Aristotle identified philosophy with knowledge. Fundamentally, philosophy is the enduring search for ultimate standards of life. As a science, philosophy combines general truths, many of which affect the human emotions.

Meaningful Life

A practical philosophy is the assertion and practice of life ideals. With the passing of centuries, man has learned that he lives in a universe of causes and consequences. Philosophy teaches how to avoid mental contradictions and the circumstances of error. It helps to awaken powers heretofore unknown. It may also be said to mean to become alive and alert to the nature of things and to finding one's place among them. It gives life meaning. It involves reflection upon life and nature.

William James felt that the function of philosophy is to enlarge man's world perception and free his mind from prejudices. Philosophy searches for the existence of a transcendent absolute or inner reality. One of its tasks is to clarify man's ideas of social and moral strife.

In its methods, it promotes individual independence of thought and individual initiative. It involves analysis of the fundamental factors of life. The philosophic search for truth brings with it a wealth of knowledge but philosophy does not seek to take the place of science or religion. It encourages systematic thought and constructive thinking. It considers the ultimate of life, which can be defined only in terms of experience. It seeks to enforce the power of self-expression. It seeks freedom for creative living.

Being a philosopher, the mystic looks upon himself as a personality, a separate entity, the center of experience while at the same time a spectator of the world. He refreshes himself with reference to eternal things. He encourages the good life, the abundant life in which the potentialities of the individual are made numerous and rich with maximum effectiveness. He knows that philosophy is not just a matter of abstractions but rather provides for the needs and possibilities of life itself. He does not discover new truths. He confirms them and throws the light of understanding upon them. He contemplates man and nature. The contemplation has great depth.

A Sense of Unity

Through the ideals of a philosophy, he gains some comprehension not only of eternity but of the infinite. He finds that his life is committed to possibilities which can have far-reaching effects. In his reflections, he knows that his philosophy is useful, practical, valuable. He is concerned with the mental attributes of the human mind. He believes in the unity of the universe. He perceives that certain natural laws and certain existing phenomena do not seem to be related. The various sciences consider the various units which form the fabric of the Cosmic, but the mystic philosopher knows that there is a *connecting* link between all of these units. He seeks to comprehend the cosmic scheme in all that exists and the relationship between the units. He seeks to confirm the inter-relatedness.

In his search for truth, the mystic finds speculative thought the definite highway by which he can travel on his

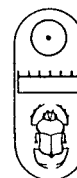
journey into the unknown. In his journey, he may help to determine his destiny and also that of the universe. The mystic philosopher is a scientist to the extent that he desires to examine into the phenomenon of the world of reality to determine the natural processes by which it exists. This is a study based upon the observation of fact to determine the laws which account for various manifestations.

Inquiring Mind

The hallmark of the philosopher is his inquiry into the nature of causes. In his explorations, he finds that his experience gives him a keener sense of appreciation of the laws of nature, of the human entity, and its place in the scheme of things. He is adventurous. He enters the realm of the unknown with no fixed objective in mind. His motives are of a very high level. He does not look with indifference upon that which is known, or consider it to be inconsequential or erroneous, but rather as being perhaps insufficient. He proceeds usually from the known through deductive reasoning to the particular, the absolute and probable cause. In life, we experience many effects, the causes of which are not obvious. The causes may be beyond objective perception.

The mystic philosopher, like the ancient Sophists, is in search of reality. He looks upon man as the measure of all things. His inner convictions add to his total knowledge. He is continually looking for that which will amplify his views and give credence to his inquiries. He is an individual who recognizes his imperfection in the cosmic plan. He seeks order in all things. He anticipates the unperceived. If that which is before him does not conform to known causes, he seeks a logical answer.

In his journey, he travels along the road which has been somewhat prepared by his emotions. His journey is upon a highway of thought—thought which inquires into the nature of knowledge, the nature of the physical universe and all that it encompasses—and he also explores into the psychic or inner nature of man. He speculates upon the primary cause of pure being, of the physical universe, and of nature. To the mystic philosopher, the universe is a world of profundity and fascination. His enthu-



siasm is sharpened as he inquires into the complexity of things. He analyzes virtue and the content of good.

First and foremost, he is a humanist, and he sees the universe revolving around the human being. One of the first steps of the mystic philosopher is to ascertain how we know what we know and what constitutes knowledge. Thus, he contributes much to the advancement of thought. He does not simply endeavor to acquire a philosophic attitude of mind, but he prepares his mind for philosophic thought. The study of philosophy encourages profound thinking and logical reasoning. This establishes the objective of increasing knowledge and understanding with greater development of perception and higher levels of consciousness. It culminates in insight or intuition.

The mystic philosopher believes that life will go on and increase in beauty and meaning. He seeks for the highest good of man which is happiness, rational self-control, justice, responsibility, love, and beauty. He thinks courageously and seeks amicable human relationships, the beauty and grandeur of nature, and the ultimate good to result from all joys, sorrows, defeats, and problems of the

common human lot. The human being seems powered with forces that are apparently blind and indifferent. The philosopher is concerned with these forces and with life and its spiritual creativeness. He is concerned with the highest level of thought that can benefit man and help him have a realization of deep satisfaction and rich harmony by provoking further development of insight, reason, and understanding.

Once one understands natural laws, he works with them and utilizes them for personal good as well as for the good of humanity. There is a complete adjustment to life, and life is lived to its fullest. The mystic philosopher knows that he is launched upon a journey which will bring into the realm of the known that which is unknown. As a result of all this, he achieves a better understanding of himself, of his fellowman, and of the cosmic universe in which it is his privilege to live.

The Rosicrucian is a mystic. He is also a philosopher and lives in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace, because he adheres to the Rosicrucian philosophy of life.



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1967**

The Family— Bulwark of Society

by VADA RUTHERFORD

THE CLOSE-KNIT GROUP which, in happier times, gathered about the hearthstone, focal point of domestic and social activities, was known as the *family circle*. And, when life was a reciprocal affair, this graphic phrase was entirely apropos, describing, as it did, a cooperative and interdependent body, each member of which contributed his own particular talents to the general welfare of all. This compatible aggregation consisted of the mother and father, several of their progeny, and one or more of the grandparents. Moreover, they were all welded into a stable and law-abiding unit by mutual respect and loyalty, love of home and each other, adherence to a morally motivated, yet practical and workable code of ethics, as well as by a reasonable exercise and acceptance of discipline.

Today, however, the term *family circle*, though still popular with speakers and writers, seems to be becoming outmoded, as it no longer depicts accurately the conditions which now exist in the vast majority of our homes. Indeed, one might venture to state that this once meaningful cliché sounds overly sentimental, even mawkish, to our sophisticated ears, which are attuned to the clamor and roar of modern-day civilization.

Currently, apart from the many wonderful homes today, there are sad gaps in the ideal fireside scene of yesterday, gaps which have been created by various factors, namely: the outside activities of career-minded mothers who unfortunately abandon, daily, their domestic and maternal responsibilities, and the oftentimes unnecessary tragedy of divorce; these undesirable developments often lead to another—the misguided behavior of many discontented young people who drop out of high



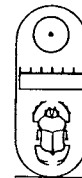
school and leave the home-nest while still unprepared mentally, morally, and financially to face an indifferent, competitive world.

Further, the foregoing circumstances are accentuated in most cases by the conspicuous absence of any representative of the older generation. Whenever this latter situation exists, a discerning analyst cannot fail to bemoan the fact, inasmuch as the influence of these seasoned students of life might have contributed greatly to the welfare of the family, particularly as regards the youth within their orbit.

Humanizing Influence

Consequently, the typical home of today houses a mere segment of yesterday's integrated whole, a segment which is composed of self-engrossed individualists who go their separate ways, intent upon their own pursuits and pleasures, and seemingly inconsiderate, irresponsible, and oblivious of the well-being of the others. Thus, a modern domestic setup is evolving. Apparently, we are closing our eyes to an unalterable truism, to wit: the family is, and always will be, the bulwark of society. Without its *humanizing* influence, mankind would revert to a barbaric condition in which innocent children would be fatherless, nameless, and oftentimes homeless. These pathetic nonentities would be herded together in institutions and supported by the State.

What are the reasons, we ask, for these distressing and ominous changes in our Twentieth-Century civilization? As we analyze the connection between cause and effect, it would seem that the above-mentioned developments could have their origin in one basic, irrefut-



able fact—our shortsighted, almost universal preoccupation with materialism. We overrate the value of our tangible assets while failing to nurture and strengthen the fragile ties that bind us to family and friends. We are excessively attached to the inanimate adjuncts to our social order, employing them sometimes as an escape mechanism. Thus, we are apt to live vicariously and selfishly maintaining a superficial, cynical posture toward human relationships.

This attitude, together with our passion for the accumulation of material possessions, could lead to moral deterioration en masse. Marriage, formerly a sacred and permanent institution, is often lightly espoused and as lightly discarded. Today, the word “friendship” seems to have lost most of the beautiful connotations it once bore. We actually imagine that we can achieve contentment and fulfillment without forming any deep and lasting alliances with each other. The old-fashioned virtues—self-discipline, integrity, sobriety, family loyalty, and solidarity—no longer appear to be prerequisites for a happy and successful life.

Moral Climate

This, then, is the moral climate in which our children are born and reared. How can we, in the midst of consistent negativism, prepare them for the pressures and temptations they will encounter at every turn? Specifically, our responsibility, as parents, is to mold the behavior patterns of the young along positive, constructive lines, beginning in earliest childhood, if we would have them develop into well-adjusted, right-thinking adults. Inasmuch as every youngster is like an unbroken colt, our first task is to teach him self-control, consideration for the rights of others, and respect for all constituted authority. And, if he is not taught to overcome his antisocial tendencies and to abide by the laws of God and man, he will flout these fundamental principles in later years and thus pay the bitter penalty for so doing.

Since many young parents, because of immaturity, find it difficult to carry out this essential training program, their psychological errors are adversely affecting our overall social picture. The

logical, inevitable outcome: juvenile delinquency, a term which has become so hackneyed that the average citizen is inclined to regard the problem casually, refusing to be overly alarmed.

Nevertheless, this widespread scourge is bringing tragedy into the lives of thousands every year. Moreover, the situation is rendered even more complex by the refusal of most modern parents to draw upon the accumulated knowledge of a potentially valuable component of the family, the grandparents. These experienced oldsters, if allowed to, could play an important, if subsidiary, role in solving this national dilemma. Why, then, are their good offices so frequently spurned?

The Grandparents

Grandparents, it seems, have gone out of style. Their self-sufficient offspring regarded them as liabilities, requiring nothing from them save that they remain as passive and unobtrusive as possible, foregoing all claims to dignity and individuality. This second generation, unconsciously unthoughtful, does not realize that a sense of one's intrinsic worth is built up slowly, throughout the long years, nor that this mantle of self-respect cannot be discarded at will. Indeed, if one is not permitted to achieve and contribute, his sunset days will be shadowed and shortened by futility and despair.

The popularity and success of the “baby-sitter” (a term that was unheard of a generation ago) is predicated upon the aforementioned developments. A couple, planning an evening's diversion, is very likely to engage a baby-sitter, preferring her impersonal, sometimes incompetent assistance to that of a conscientious and devoted grandmother or grandfather. And it is not always necessary that they should dwell in the homes of their children in order to perform these labors of love. Actually, they can live across the street or across town and still participate in family affairs. Ultimately, however, one mate must survive the other; often it is Grandmother who will be bereft. Alone, what does the future hold for her?

We all know that the life span of the human race has been greatly

lengthened in recent years. Therefore, we will assume that our hypothetical Grandmother—along with many of her contemporaries—is moderately healthy and active. Further, we will proceed on the premise that she is solvent, thanks to her own thrifty practices throughout the years, the life insurance of a far-sighted spouse, and the blessing of Social Security. Let us say that Grandmother decides, in the light of these circumstances, to maintain her own residence as long as her health will permit. In fact, she has no choice, when she considers the crowded conditions that prevail in the compact homes of her children.

Declining Years

Consequently, we will find her established in an efficiency apartment, a trailer, or, perhaps, in a modest family hotel. It may be, of course, that she is unusually fortunate in that she possesses a comfortable home. Thus, she is economically secure and emotionally insecure, as she may enjoy only sporadic contacts with her family. How is she to spend the long, desolate days that lie ahead? After a barren, protracted interval, illness may strike and be followed by an indefinite period of invalidism. How is she to solve this new problem? The solution: a nursing home. Here, in the impersonal, clinical atmosphere of a modern haven, Grandmother awaits the Dark Angel's coming.

Grandfather's declining years, should he survive his mate, will follow the same general pattern.

We must grant, in all fairness, that the nursing home, when properly operated and supervised, is providing adequate, if not ideal, accommodations for many elderly citizens who may actually prefer this lonely course. Self-sufficient, independent, they do not wish to be a burden on anyone. Others, emotionally different, will need more consideration as they approach the end of life's journey.

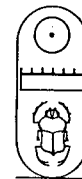
The nationwide tendency to discount and disparage the talents of our oldsters is not confined to the domestic level, but it has become a routine prac-

tice in commercial and industrial areas as well. When a worker reaches the age of sixty-five, he is automatically retired, despite the fact that his mental and physical resources may be far from exhausted.

Why not assess each individual separately, on the basis of ability to perform the required task rather than on age? It is reasonable to conclude that one who has had years of experience in a particular line of work can be invaluable to an employer, as long as his judgment remains sound; his knowledge of human nature and psychology, gained through past associations, can be relied upon, as well as his decisive qualities. Realistically, however, we must admit that there are fields of endeavor in which the elderly aspirant can no longer compete successfully, such as strenuous manual labor and activities which must be conducted under pressure.

In today's streamlined era of electronic marvels and apparent spiritual destitution, many are forced to conclude, regretfully, that the idealistic phrase, *family circle*, is becoming a meaningless cliché in the opinion of our protesting generation, one that reflects the strait-laced standards of another era. The fundamental rock of civilization, the family, is being eroded daily by the moral revolution that is perverting the thought processes and behaviorisms of a large segment of our population, a segment that is comprised, primarily, of youthful offenders. However, their elders, also, are contributing to international decadence, if only by a passive inertia, a refusal to function conscientiously and responsibly in family and community life.

Now, as we struggle in the vortex of the seething Sixties, we could do well to reexamine the position of the family unit in the world today. We should take note of its strengths and weaknesses and attempt to reestablish in our *own family circles* those values which have proved to be sound in the past and upon which we can build at present—an ideal beginning in strengthening the fabric of our social life.



Is There Infinite Purpose?

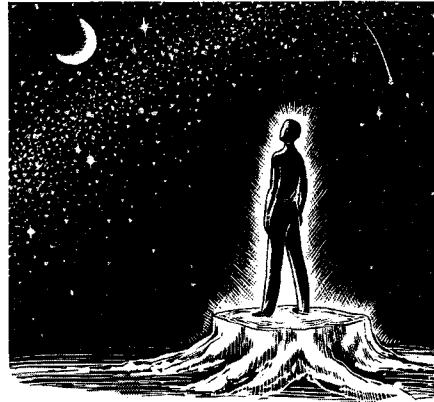
by SAMUEL RITTENHOUSE

THIS BRINGS UP the old philosophical problem of *purpose* versus *necessity*. Man conceives himself as purposeful. This is evident in his visualizing of ends or objectives for himself that he wishes to attain. These become his purpose. But what is the psychological origin of purpose? It is *desire*. We have urges or inclinations which physically or mentally aggravate us. We desire to acquire those things or conditions that remove the aggravation. For example, we desire food to remove the pangs of hunger. We then have a purpose in seeking food.

Man's evaluation of the things of his environment in relation to himself gives objects a value that is not inherent in the things themselves. Gold is just another ore. It has no value—only as man has found a particular use for it. In desiring gold, man has established a purpose. Philosophically, we can say that the motivation behind purpose is a consciousness of insufficiency or inadequacy which we strive to surmount in some manner. In other words, purpose is a plan by which we expect to attain ends we establish for ourselves.

Because purpose is so dominant a factor in the human mental processes, man transfers it to nature as well. He often considers, for example, that nature has provided rain so that vegetation will nurture. The spring season is designed, he thinks, planned if you will, so that there can be a period of regeneration. Man has, for further example, been given fingers, he believes, so that he can have the advantage of the prehensile power of his hands. The sun is given so as to provide heat and light for life.

Actually, these things may occur completely devoid of purpose. Nature does not need plant life to fulfill a conceived end for itself. Therefore,



rain comes as a natural phenomenon, and plant life follows as an inescapable necessity of such a circumstance. Further, the spring season is not a purposeful cause of fertility and regeneration. Rather, these things follow as a necessity of the event of spring. Man's fingers were not planned to serve him in the manner in which he uses them. His evolution causes him to use his hands more, and he and the primates gradually acquired the versatility of fingers for grasping. Eyes, too, were not a purposeful intent. The eyes of man and of living things are different. Eyes in their primitive state were light-sensitive cells that through centuries of time evolved into visual organs and structures varying with and depending upon environmental conditions.

Earth and the Human Ego

More and more, man is confronted with the fact that the old theological theory of the earth's being especially created to be his habitat is an erroneous assumption. The earth was not devised to compliment the human ego, that is, that man is the supreme creation in the greater universe. We know now that the earth is a mere planet of a sun; the latter is a relatively small star in a galaxy of millions and millions of stars. In fact, some of the "red giants" in the constellations (so named because of their brilliant red glow) are stars that in size are even larger than the whole orbit of the earth around the sun!

To further approach the problem of *necessity*, let us consider *being*, or abso-

lute reality, in the abstract. Being is that which *is*. That which *is* must have some nature, state, or condition, or, logically, it would not be. What it appears to be is then what it is by the necessity of its nature. Hydrogen is such by the necessity of its molecular structure—not because it was determined to be that as a purpose instead of being oxygen.

Of course, it could be contended that basically the causes of all things were predetermined, conceived—and what follows them by necessity was, after all, purposeful. Actually, that kind of infinite determination as a notion, so prevalent in orthodox religion, is primitive thinking. It is endeavoring to place the Divine in a category paralleling functions of the human mind. If the Divine is accepted as self-sufficient and perfect, it is, in other words, complete both in *quantity* and *quality*; and therefore it would not need to be purposeful. What *could* infinite intelligence need? What would it need to aspire to—that would not already be contained within its nature?

Further, if it is insufficient, from what would the infinite intelligence create that which it needed? To provide a source from which it would seek its requirements would be to establish an equal or a supreme being or substance to itself! If *A* has to turn to *B* to complete itself, then *B* is independent of *A* and, at least, it has that much superiority to it. Such reasoning subordinates the superiority of an infinite intelligence. Certainly, it is no longer *infinite* if it is insufficient.

Is it not a more complimentary view to think of man as just part of a cosmic

function, man being part of a vast universal development? Is it not more complimentary to think of man as having come to express on earth at least a greater manifestation of cosmic and natural laws than any other development that follows from the *necessity* of the internal substance of the Cosmic? There is no special purpose for man *except* what man makes for himself. In realizing his cosmic nature and relationship, the Cosmic has self-consciousness; that is, it realizes itself through man. Of course, this function would not exist alone for man but for any being having developed the same intelligence and degree of self-realization that man has.

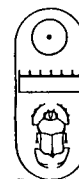
The idea of purpose is a strong and primitive impulsion in *Homo sapiens*. It is difficult for the average human, in abstraction and because of his traditional beliefs, to think of reality, of absolute being, as always having been. It seems, from the limitations of our mental categories, there must have been a time when being did not exist as a substance or even as an energy.

In such primitive thinking, it is then thought that the greater universe was created not just in terms of galaxies, island universes, and stars, but that even a basic vibratory energy was created. If a thing is believed to have once been created, then it is just another simple step in human thinking to imagine that it likewise must have been *desired*—that there was a *purpose* for it. The next step in such a concatenation of reasoning is to wonder what is the particular purpose of each phenomenon or reality experienced by man—including man himself.



You are yourselves the Philosopher's Stone; your own heart is the raw material which must be transcribed into pure gold.

—FRANCIS BACON



Rosicrucian Activities

Around the World

Visitors to Rosicrucian Park recently were Dr. Naoharu Fujii of Japan and Senhor Maruílio Leite de Araújo, Jr., of Brazil. Both were in California to attend a Vocational Training Seminar at Stanford University. Frater Fujii is a prominent psychiatrist who is pioneering in the field of psychosomatic medicine in Japan. He is making a tour of several Canadian and United States centers where seminars in this work are being held. Frater Araújo is the National Director of the Vocational Training Institute of Brazil.



In the October issue of *Railroad Magazine* appears an interesting and personal story of Frater Stephen D. Maguire of Belmar, New Jersey. Frater Maguire, although a Judge in the Municipal Courts of Belmar and Avon, New Jersey, is noted for a variety of interests, but especially rail transportation. This article is a fine tribute to one who, through keen knowledge and practical experience, has contributed much to the advancement of this field.



*The
Rosicrucian
Digest
October
1967*



AMORC's Humanist Awards which are presented to men and women of exceptional character, and whose words and deeds extend beyond the small world of self, have recently been awarded to citizens who exemplify these principles consistently in their daily lives.

Shown above is the Award being presented to Mrs. L. T. Burns, of Wichita Falls, Texas, in recognition of exceptional service performed in furtherance of humanitarian activities, especially in regard to vocational workshops and children's centres. Presenting the Award is George L. Lemon, member of the Board of Directors of Opportunity Workshop of Wichita Falls.

Dr. Samuel Eldridge of Crockett, California, is shown below receiving the Award from Mrs. Maria G. Saumell. Dr. Eldridge is noted for the particular personal interest he shows in his patients and his devotion to helping others even during his leisure time. On the right is Mrs. Eldridge.

Another recent recipient of the Award is Mrs. Hugh John Fleming of Fredericton, New Brunswick, Canada. Mrs. Fleming in 1959 launched the Kindness Club—an idea which grew swiftly into an international movement. In 1964 Mrs. Fleming was named "Woman of the Year" by the Humane Society of the United States.

Beyond the chores and routine of each day's personal activities, they find time to unselfishly serve others. These persons are humanists—the hope of the world!

The Salisbury Chapter in Southern Rhodesia has been engaged in many activities during the year. The first event was a dinner dance at the Ambassador Hotel in honor of the new Chapter officers. Another pleasant evening for members was a gathering at the home of Frater and Soror Wohmar to hear a recorded performance of the opera *Tannhäuser*. Other events have included an Extension meeting combined with a social evening and a lecture on the Order, and slides of Egypt and AMORC. A film evening in Shell House was held for members and friends. A gathering with AMORC members from Bulawayo and Umtali was another enjoyable function. Salisbury Chapter continues to display its wonderful Rosicrucian spirit.



Rosicrucian Park and the Egyptian Museum were visited by two international groups of college women on the Ambassadors for Friendship Program jointly sponsored by Macalester College of St. Paul, Minnesota, and the American Motors Corporation. Ambassadors for Friendship, a people-to-people program, was created to acquaint foreign students with American life. Each summer forty-eight students from all over the world as well as American students, who act as tour coordinators, travel in groups of six through the United States west of the Mississippi, staying with families and camping out. The two groups that visited the Park and new museum came from Denmark, Japan, Nicaragua, and West Germany. The tour coordinators were from Minnesota, Wisconsin, and Iowa.



Elbert Hubbard

Mrs. Ruth Flynn of San Jose has kindly donated to the Rosicrucian Order a portrait of Elbert Hubbard, who was a friend of her father's and was at times a guest at their home in San Francisco.

Elbert Hubbard, of the famous Roycrofters, was deeply interested in Rosicrucian work and, in the early part of this century, held an active position as an officer in the Rosicrucian Research Society.

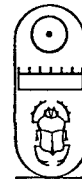
YOUR MEMBERSHIP KEY NUMBER:

Please note that your membership key number now includes seven digits. Some numbers always had seven digits, but others have had new digits added to bring the total up to seven.

We ask that, from now on, you please use your **complete seven-digit** number on all correspondence to us.

Thank you.

AMORC RECORDING DEPARTMENT



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., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.



WHEN SOUL AND BODY PART IS SELF EXTINGUISHED LIKE A SNUFFED-OUT CANDLE FLAME?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

An extremely illuminating discourse analyzing all of the above questions has been prepared, and is now available to subscribers of the ROSICRUCIAN DIGEST *without cost*. You need only subscribe—or resubscribe—to the ROSICRUCIAN DIGEST for six months at the regular rate of \$2.20 (16/- sterling). Be sure to ask for your **FREE** copy of the above discourse.*

The ROSICRUCIAN DIGEST • San Jose • California 95114 • U.S.A.*

*This offer does not apply to members of AMORC, who already receive the Rosicrucian Digest as part of their membership.

RARE BOOKS →

One of the highlights of a Rosicrucian Convention is the display of original books dating back to the time of such celebrated mystics as Thomas Vaughan and Michael Maier. Here the AMORC Librarian, Ruth Phelps, explains the origin of one of these books to Convention delegates.

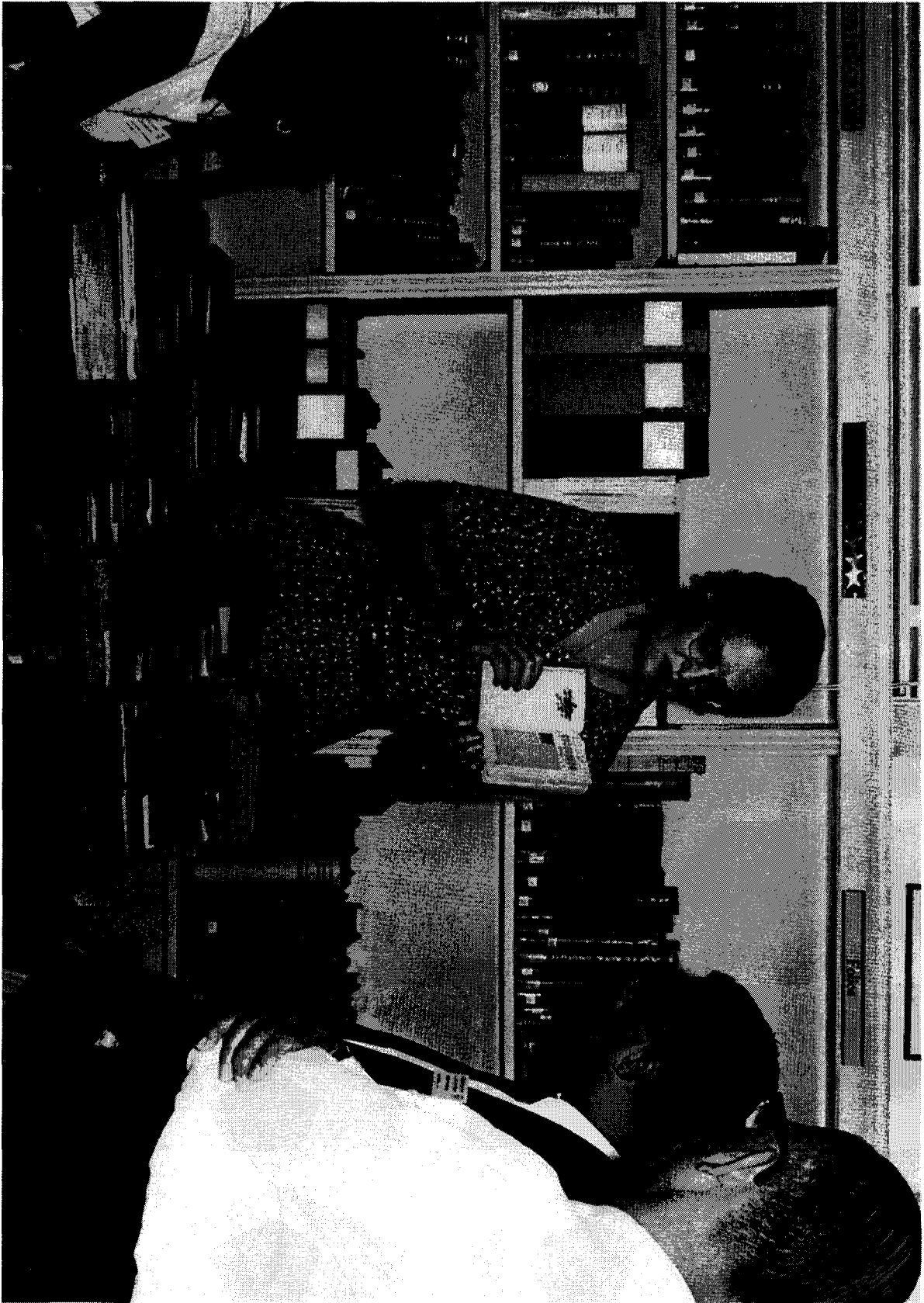
(Photo by AMORC)

**The
Rosicrucian
Digest
October
1967**

GIRLS WHO SERVE (Overleaf)

All of these lovely young girls had opportunities to serve in the Rosicrucian Supreme Temple during the 1967 Rosicrucian Convention. As Colombes, they perform a vital ritualistic function in the Rosicrucian program. The above group represents several countries and many cities throughout the United States. At the extreme right are the Supreme Colombe and the Colombe Counselor, Josephine Warnken.

(Photo by AMORC)





INDIA

Incense

Mystical Aroma of the East

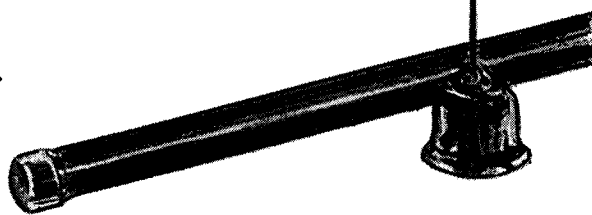
LIKE ancient pageantry the fragrant aroma of this incense seems to capture the mystical spirit of the Far East. It has been especially selected and imported from India by the Rosicrucian Supply Bureau. The name of this unique incense is *Alankar* . . . it means *spiritual ornaments* or the inner jewels of virtue such as charity, humanity, devotion, noble heart, and love.

Long Lasting

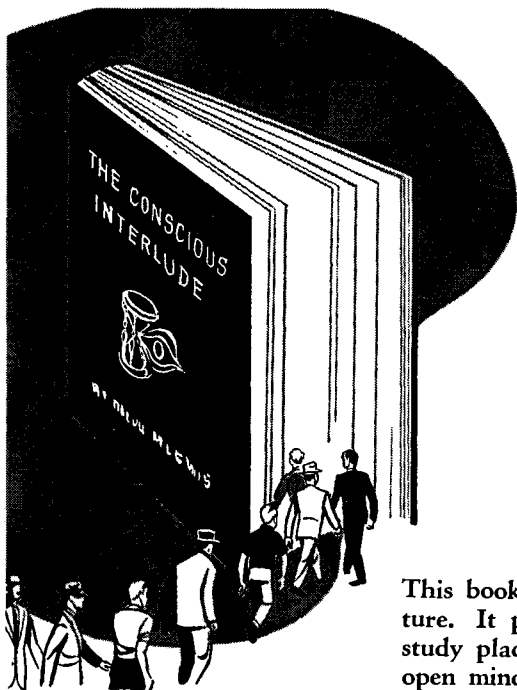
Most economical—the package of 20 sticks will last for hours of burning. Each stick need only be used a few moments at a time. The twenty sticks are sealed in a *metal tube*, as shown below, assuring preservation of their enchanting scent.

20 Ten-Inch Special Sticks

(If desired, an attractive chrome finished \$1.75 holder, as shown below, can be had for but 50 cents additional.)



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This book, *The Conscious Interlude*, provides stimulating adventure. It presents a liberal philosophy of life. Figuratively, this study places you on the threshold of reality—surveying with an open mind all that you experience. The book opens a world of radical thought—radical only in that the author has succeeded in freeing himself of all traditional ideas and honestly reappraises what we have been told and are accustomed to believe.

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PREFACE	IX Mysteries of Time and Space
INTRODUCTION	X Fourth Dimension
I Inquiry into Consciousness	XI Conscience and Morals
II Adventure into Self	XII Immortality
III Inquiry into Knowledge	XIII The Dilemma of Religion
IV Nature of Truth	XIV The Mystical Consciousness
V Will	XV The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI Psychology of Conflict
VII Illusions of Law and Order	XVII The Human Incentive
VIII Causality	XVIII Conclusion
	Index

THE AUTHOR

Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

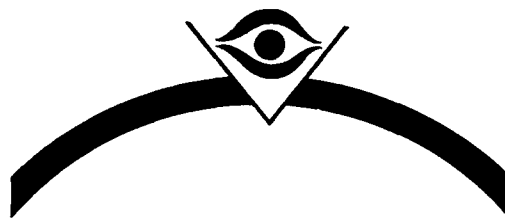
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To Our Commonwealth Friends

Our friends in the *British Isles* are permitted by their Government regulations to obtain this book direct from the U. S. A. But it may also be purchased from the Rosicrucian Supply Bureau, AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

\$3.75

Man's Moment In Eternity



We stand between two great eternities—the one behind, and the one ahead of us. Our whole span of life is but a *conscious interlude*—literally an infinitesimal moment of existence. How we live this split second of existence depends upon our consciousness—our view, our interpretation of life's experience. The purpose of this unusual book, *The Conscious Interlude*, is how to make the most of this interval of life.

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Gentlemen:

Please send me a copy of *The Conscious Interlude* as advertised, postpaid. I am enclosing \$3.75 or (£1/7/3 sterling).

YOUR NAME
(Write or print carefully)

ADDRESS

BRAVE NEW ERA

There is no doubt that the times in which we are now living are exciting ones. But then, it would seem that for all past generations of history, theirs have also been exciting times. However, perspectives change as time passes, and as those things which cause excitement become commonplace, their lure and glamour fade and they turn into background fixtures.

Still, it gives one a wider viewpoint of the way in which history flows, to go back once in a while and search for the beginnings of something that today is considered commonplace and taken for granted to see what was its status not so very long ago. Take the airplane, for instance. We often read—usually as fillers in the back pages of our newspapers—stories about new supersonic transports soon to be put into service that are capable of carrying hundreds of passengers and incredible loads, and just small enough to fit into a football field.

With the complex instruments and many details to take into account, pilots flying these ships have rule books which tell them what to verify before takeoff. These check lists very often have over one hundred items in them, and to the uninitiated into the art of flying, they would soon become dull reading. However, time can play odd tricks and endow something even as boring as a rule book with a bit of glamour and a great deal of melancholy. Consider, for instance, these rules for pilots handed out by the Royal Flying Corps over forty years ago before it became today's Royal Air Force:

- Do not take the machine into the air unless you are satisfied it will fly.
- Riding on the steps, wings, or tail of a machine is prohibited.
- Do not turn sharply when taxiing. Instead of turning short, have someone lift the tail around.
- Never leave the ground with the motor leaking.
- If the engine fails on takeoff, land straight ahead regardless of obstacles.
- Do not trust altitude instruments. Learn to gauge altitude, especially in landing.

- Pilots should carry handkerchiefs in a handy position to wipe off goggles.

Finally, there was a strong admonition which, in passing, shows the advance of progress, reflected by the passing away of a service and the birth of another, when it ordered:

- Aviators will not wear spurs while flying.

The tendency is, of course, to smile condescendingly at this; nevertheless, while it is true that this was over forty years ago and that at that time the airplane was regarded as little more than a toy, myopic viewpoints have always and will always exist. One need only consider the opinion given by an expert on jet propulsion, while the Third Reich was launching its V-2 rocket weapons, the parents of today's ICBM's, at London, after reviewing the results of the test of an English jet fighter:

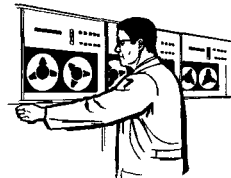
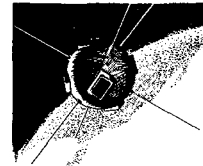
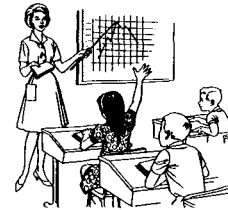
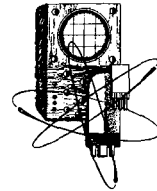
- Present experience indicates that such jet-propelled planes are likely to be very useful as interceptors. But the high fuel consumption makes the use of jet-propelled planes for long-distance flights very doubtful. As far as can be judged at the present time, jet-propelled planes are unlikely to have a commercial future. They seem to be as exclusively military as any other interceptor and fighter design.

Those of us living close to an airport should feel relieved by this.

A few days before October 4, 1957, I gave a talk on the future exploration and exploitation of the Solar System and was told that it had been "Nice, but pure science fiction . . ."

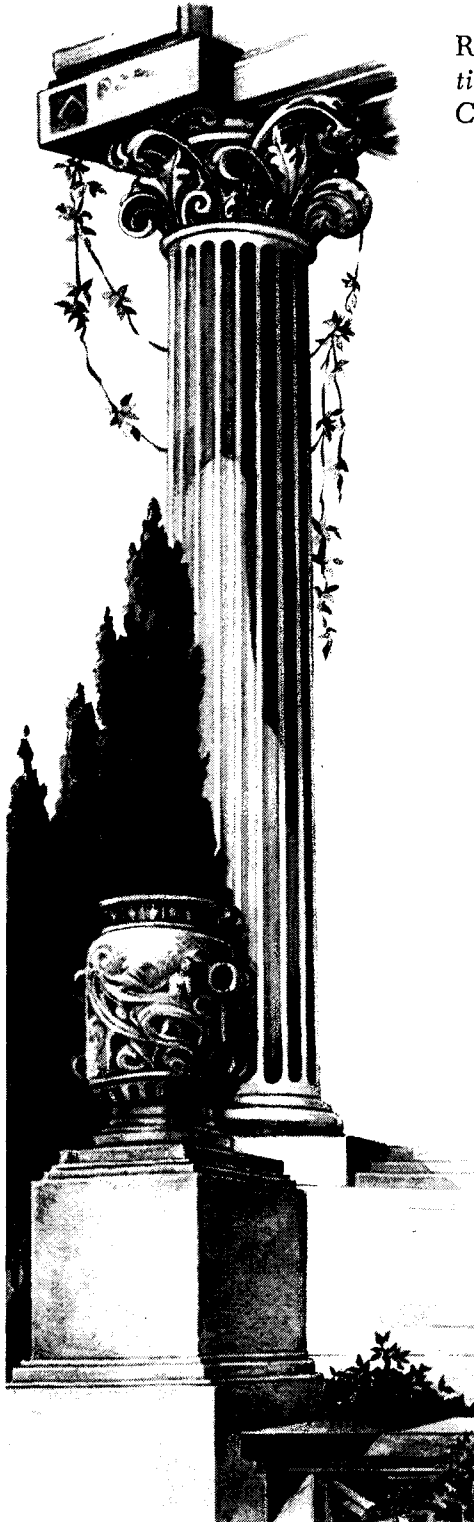
Soon afterward, the word "sputnik" was added to the world's vocabulary, proving once again that being an unimaginative skeptic is a risky business, for it entails putting a boundary to something which knows no borders or limitations—the mind of man.

In these days of Mars and Venus probes, orbital flights and space walks, and soft Lunar landings and communications satellites, we begin to question so-called limitations as we advance into our brave new era.—AEB



Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library, which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send order and request to address below.



THE CONSCIOUS INTERLUDE

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

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/7/3 sterling).

SYMBOLIC PROPHECY OF THE GREAT PYRAMID

By H. Spencer Lewis, Ph. D.

Who built the Great Pyramid? Why was it built? What is the meaning of its code of measurements and its hidden prophecies? Illustrated. Price, \$2.75 (£1/-/- sterling).

LEMURIA—The Lost Continent of the Pacific

By W. S. Cervé

Beneath the restless seas lie the mysteries of forgotten civilizations. Where the mighty Pacific now rolls in a majestic sweep, there was once a vast continent known as Lemuria. Price, \$3.00 (£1/2/- sterling).

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE

By H. Spencer Lewis, Ph. D.

This book reveals how we may take advantage of certain periods for success, happiness, and health. It points out those periods which are favorable or unfavorable for certain activities. Charts; diagrams. Price, \$2.95 (£1/1/3 sterling).

WHAT TO EAT—AND WHEN

By Stanley K. Clark, M. D., C. M., F. R. C.

Are you overweight, allergic, or suffering from indigestion? Dr. Clark, a noted specialist on stomach disorders, gives the effects of mind on digestion. Food charts; sample menus. Price, \$2.30 (16/9 sterling).

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