

ROSICRUCIAN DIGEST

November 1967 • 40¢

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Young People**

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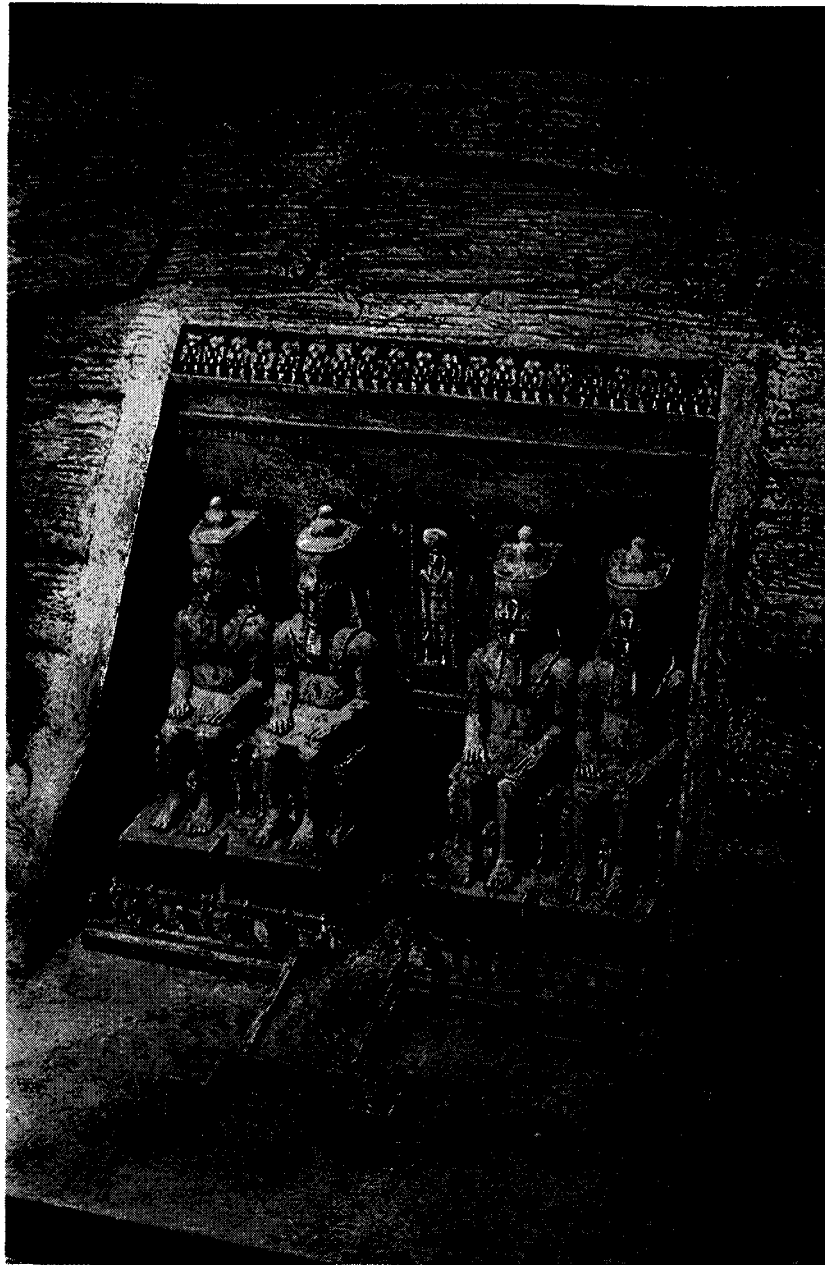
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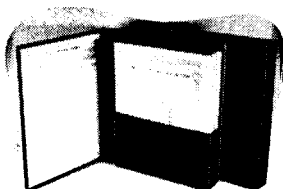
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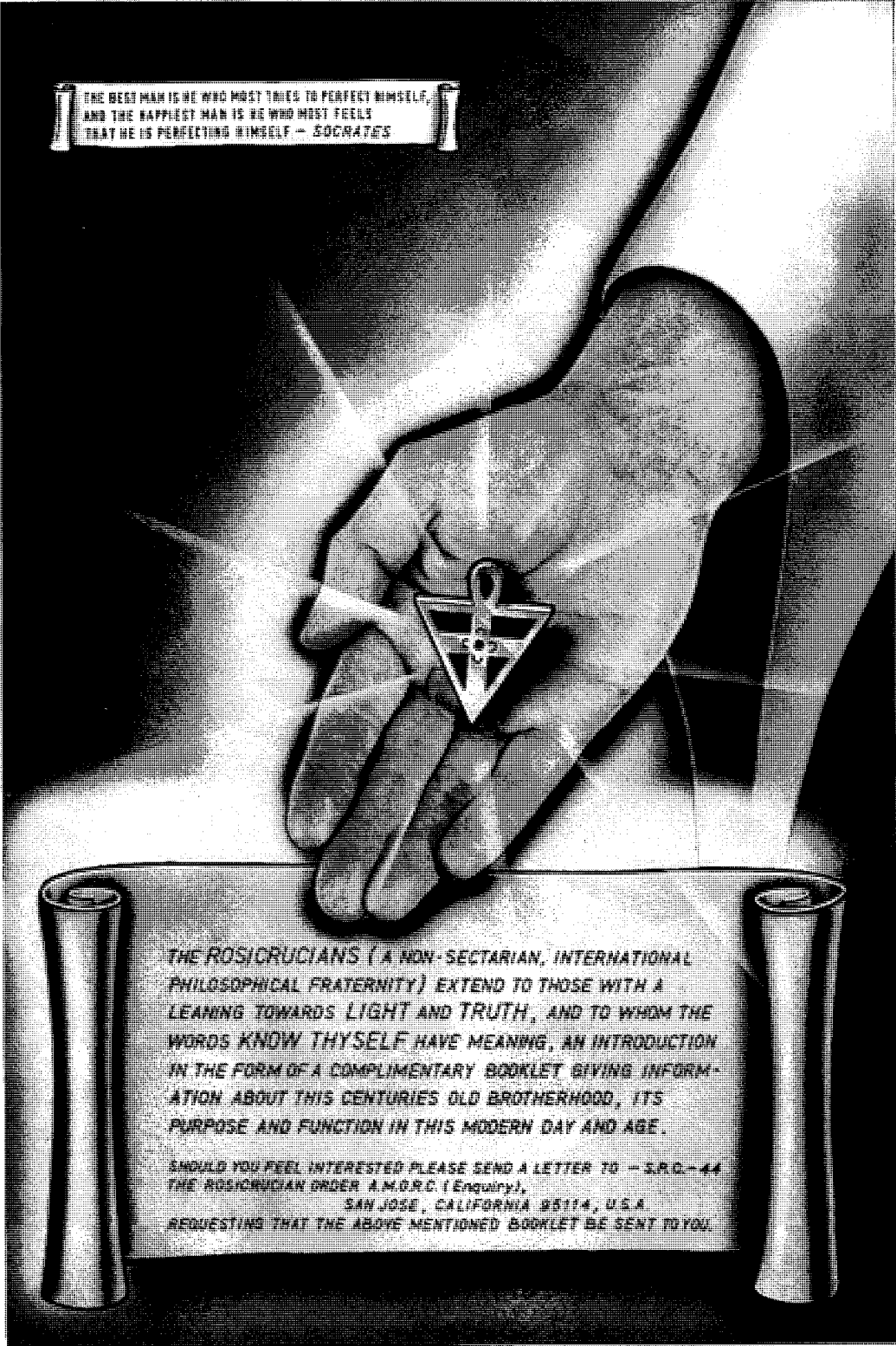
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AND THE HAPPIEST MAN IS HE WHO MOST FEELS
THAT HE IS PERFECTING HIMSELF. — SOCRATES

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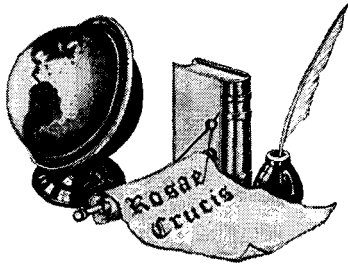
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

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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GRAND LODGE OF AMORC, GERMANY

Situated in the scenic beauty of the foothills of the Black Forest in Baden-Baden is this administrative edifice of the Rosicrucian Grand Lodge in Germany. Its several floors contain modern offices and equipment and a small but handsome temple for fraternal purposes.

(Photo by Werner Kron)



THOUGHT OF THE MONTH

By THE IMPERATOR

INTELLECTUAL FREEDOM

TODAY THERE ARE student protests against the regimentation of thought. This protest is heard from colleges and universities in America and elsewhere. These protesters insist that learning should not be channeled. The mind should be free to inquire and to seek experiences wherever it chooses.

In fact, in an experimental way, several so-called free colleges and universities have recently been established. These are organized by the students themselves. The term *free* has no economic significance. Rather, it means a liberal investigation and discussion of all subjects from which new knowledge or experience may be gained. There are, we are told, no other guidelines for study or learning.

Colleges and universities are institutions of *formal education*. What is formal education? It is an organized systematic presentation of knowledge. Specifically, this means the classification into certain kinds of information such as the sciences and the arts. It means, as well, a particular evaluation of what should be taught. Theoretically, what is taught either has a historic basis, or is demonstrable, or both. Mathematics, for example, is demonstrable. It follows certain rules of evidence. On the other hand, mythology is not demonstrable except in a historical sense.

This formal education has two distinct advantages: first, the preservation and propagation of what is considered the best knowledge of the past; second, it is a timesaver. Formal education makes readily available certain accumulated facts in a period of a few years.

But an institution of higher learning must do more than just regurgitate past learning. This is what was fatally done during the Middle Ages. The Church then declared Aristotle's philosophy to be the acme of learning. No one was

expected or encouraged to look beyond Aristotle. Today, of course, we are quite aware that modern academic institutions have advanced the arts and sciences tremendously. Astronomy, physics, chemistry, and biology, for example, far overshadow their fields of centuries ago.

It is here, however, where the problem and question arises. Should we know more about just the same things? Are we turning out minds that travel broad highways in just one direction? Is specialization keeping minds from turning off highways into totally different intellectual areas? Many of our categories of knowledge today began in the past with original free thought. It was additive thought, that is, something new and added to that which already was. It was a pioneering in virgin thought.

Is the Student Limited?

To learn all the traditional knowledge in an established category of learning is a great task. There is so much to learn in any specific field. Has the student, then, become *time-bound*, that is, limited in the pursuit of personal thought? Many of today's students feel they are being restricted by the demands made upon them, this being the basis for their protests. They learn much of what has been learned and known, but they know little of what they themselves may think.

There are, of course, seminars and discussion groups held today. However, most of these are channeled. The students say that these consist of talking around and about the same subjects. Educators make a defensive reply to these charges. They state that without a background one may unknowingly be pursuing that which was once proven false, or a student may waste time in coming to conclusions that were already

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known centuries ago. This, of course, is true if one were to completely disregard the reservoir of established knowledge, but one should be permitted more freedom to arrive at his own answers. When our minds are challenged by a question, we ordinarily consult an authority. Why not at first labor the question oneself? In other words, what do you personally think about it?

Later, in consulting a reference work, you may be stimulated by finding that you have come to the same conclusion as the authority. Or you may have another point of view that has just as much merit as that of the authority.

The beginning of the great universities were the schools of philosophy of Greece and of the ancient world. In those times the youth went to hear the orations by the great thinkers: Socrates, Plato, Aristotle, Pythagoras, and the Sophists. But nevertheless the original thought of the students remained free. They were permitted to challenge

and to deviate from conventional ideas without jeopardy.

Have we so much to learn today that we cannot take the time to personally think? Thinking is not merely memorizing or reciting what has been read or related to us. Thinking is an intelligent probing into everything that appears on the horizon of the mind as unknown. It matters not whether it has never been expounded by anyone else. Today the Rosicrucian Order can pride itself on encouraging the intellectual freedom of its members as do many other progressive organizations. Rosicrucians seek *truth*; however, it must be the truth of a personal conviction. But if it is a personal conviction, it must stand the test of logic if an abstract subject. If it is an objective subject, the test of personal conviction then must be demonstrability.

As Ralph Waldo Emerson said, "In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty."



An Ancient Parallel of Today

THE CONDUCT of many of today's youth may shock the more conservative modern adults. It may seem to them an *unprecedented* and radical departure from convention. Perhaps, too, many of the youths believe that by their behavior they are instituting a *new social philosophy*.

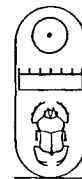
In the 5th century B.C., Antisthenes became the founder of the Cynic school of philosophy. To show his disregard for the conventions of the time he wore a tattered and soiled robe. He carried a wallet and staff as he wandered barefoot and begging.

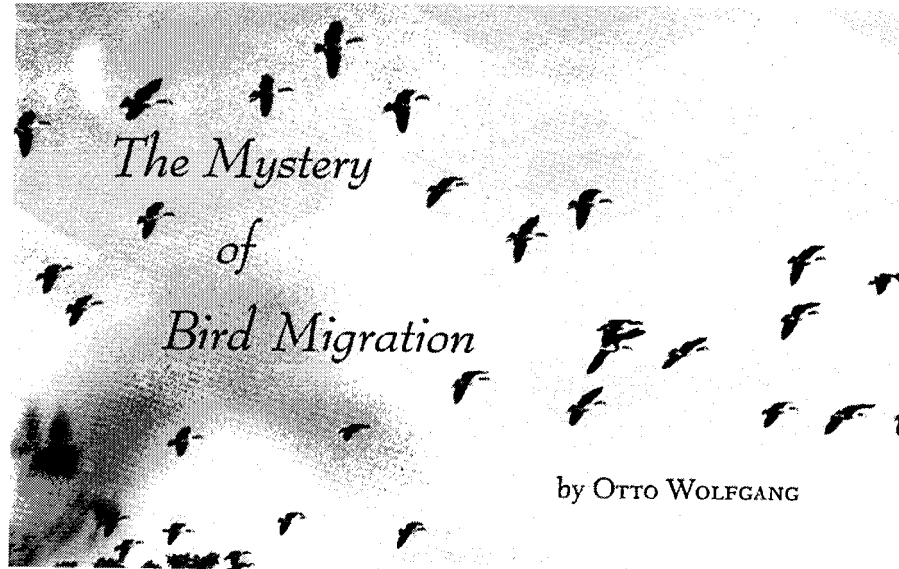
He expounded that virtue is the *good* men should seek. However, this *good* was of individual interpretation. Each person was self-sufficient. One should live as simply as possible and disdain all the appeals of the world. The in-

stitutions and establishments of society, he declared, are a false value to be disregarded. Patriotism and nationalism led men astray, chasing illusions. Money and fame enslaved men by their demands. Such conformities do no more than distract man from his own concept of good which is to be experienced as one desires.

Marriage, Antisthenes declared, was not necessary for sexual satisfaction or for procreation. It is useless, he said, to establish a universal code of morals; morals are relative to the views of each human being. Each person's own knowledge of what is good is alone true virtue.

The Athenian citizen's attitude at the time toward Antisthenes and his followers was one of repugnance and derision. All this was 2500 years ago—has it a familiar ring today!





ONE OF THE MOST fascinating of Nature's mysteries is the age-old puzzle of bird migration.

What is the mechanism behind the instinct, which every spring and fall sets millions of birds on dangerous aerial journeys over oceans and continents, operating with such marvelous exactitude that it brings them always to the same spot where they spent the previous summer or winter and often at the very time of their arrival the year before?

Why should birds that have been contentedly feeding all winter in the lush groves and thickets of the Southland suddenly take it into their heads to wing northward? What sixth sense tells them to go one day and not another?

It had long been thought, chiefly on the basis of reports by the Canadian zoologist, William Rowan, that the old mating urge gave the signal for migration. But since the breeding season stretches over a long period, it could not account for the migrants' precise adjustment of their traveling schedules—a timing which rivals the best "on time" records of man-made planes and trains. Year after year, birds flying thousands of miles manage to arrive at their journey's end on the same date.

Recorded observations on the subject date back nearly 3000 years, to the times of Homer and Aristotle. In the Bible there are several references to periodic movements of birds, as in the Book of Job (39:26), where the inquiry is made: "Doth the hawk fly by thy wisdom and stretch her wings toward the south?" Jeremiah (8:7) wrote: "The stork in the heaven knoweth her appointed times; and the turtle [dove], and the crane, and the swallow, observe the time of their coming: . . ."

The tendency of some birds to move southward at the approach of winter is not always due to the seasonal low temperatures, since experiments have demonstrated that many of our summer insect feeders, when confined in outdoor aviaries, comfortably withstand temperatures far below zero.

The main reason is the shortage of food caused either by the disappearance or the hibernation of insects, or by the mantle of snow or ice that prevents access to the seeds and other forms of food found on or close to the ground or submerged in water.

Another theory claims that as the glacial ice fields advanced southward, they forced the birds before them, until finally all bird life was concentrated in southern latitudes. As the ages passed

the ice cap gradually retreated, and each spring the birds whose ancestral home had been in the north tried to return, only to be driven south again at the approach of winter. As the size of the ice-covered area diminished, the journeys made became ever longer, until eventually the climatic conditions of the present age became established and with them the habit of migration.

Thus, this theory supposes that today migratory birds follow the path of a great glacial movement that took place in a distant past and was associated with the advances and recessions of the ice.

Actions of the Birds

The actions of the birds themselves lend some support to this theory, as every bird student has noted the feverish impatience with which certain species push northward in spring, sometimes advancing so rapidly upon the heels of winter that they perish in great numbers when overtaken by late storms.

The opposing theory is simpler and supposes that the ancestral home of all birds was in the tropics and that, as all bird life tends to overpopulation, there was a constant effort to seek breeding grounds where the competition would be less keen. Species that strove for more northern latitudes were kept in check by the ice and were forced to return southward with the recurrence of winter conditions.

Gradually, as the ice retreated, vast areas of virgin country became successively suitable for summer occupancy, but the winter habitat remained the home to which the birds returned after the nesting season. It is a fact that some species spend very little time on their breeding grounds; the orchard oriole, for example, spends only two and one half months in its summer home, arriving in southern Pennsylvania about the first week in May and leaving by the middle of July.

How birds select well-defined flight routes through the trackless wastes of air and follow the same ones year after year is another intriguing mystery. When one recalls that most birds appear to be more or less helpless in the dark, it seems remarkable that many should select the night hours for extended travel. Among those that do,

however, are the great hosts of shore-birds, rails, flycatchers, orioles, most of the great family of sparrows, the warblers, vireos, thrushes, and, in fact, the majority of small birds.

Observations made with telescopes focused on the full moon have shown processions of birds; one observer estimated that birds passed his point of observation at the rate of 9000 an hour, which gives some indication of the numbers of birds that are in the air during some of the nights when migration is at its height.

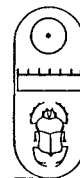
An interesting comparison of the flights of day and night migrants may be made through a consideration of the spring migrations of the blacktail warbler and the cliff swallow. Both spend the winter in South America, at which season they are neighbors. But when the impulse comes to start northward toward their respective breeding grounds, the warblers strike straight across the Caribbean Sea to Florida while the swallows begin their journey by a westward flight of several hundred miles to Panama. Then they move leisurely along the western shore of the Caribbean Sea to Mexico and, continuing to avoid a long trip over water, they go completely around the western end of the Gulf of Mexico.

The Gulf of Mexico

Flying along the insect-teeming shore of the Gulf of Mexico, the 2000 extra miles that are added to the migration route are but a fraction of the distance that these birds cover in pursuit of their daily food.

During the past few years reliable data on the speed of birds have accumulated slowly. It has been found that a common flying speed of ducks and geese is between forty and fifty miles an hour, and that it is much less among the smaller birds. Herons, hawks, horned larks, ravens, and shrikes, timed with the speedometer of an automobile, have been found to fly twenty-two to twenty-eight miles an hour, while some of the flycatchers are such slow fliers that they attain only ten to seventeen miles an hour.

Even such fast-flying birds as the mourning dove rarely exceed thirty-five miles an hour. All these birds can fly faster, but it is to be remembered



that at training camps during World War I airplanes having a maximum speed of about eighty miles an hour easily overtook flocks of ducks that, it may be supposed, were making every effort to escape. An airplane pilot in Mesopotamia reported that swifts easily circled his ship when it was traveling sixty-eight miles an hour. To do this, the birds certainly were flying at a speed as high as 100 miles an hour. Once a hunting duck hawk, timed with a stopwatch, was calculated to have attained a speed between 165 and 180 miles an hour.

Probably the fastest flight over a long distance was one made by a young male teal which traveled 3800 miles from the delta of the Athabaska River, in northern Alberta, Canada, to Maracaibo, Venezuela, in exactly one month. This flight was at an average speed of 125 miles per day. The greatest migration speed thus far recorded for any banded bird is that of a lesser yellowlegs banded at Cape Cod, Massachusetts, and killed six days later, 1900 miles away, at Lamentin, Martinique, French West Indies. This bird traveled an average distance of more than 316 miles daily.

Champion Traveler

Champion traveler is the Arctic tern. Nesting within the Arctic Circle, this slender, gull-like bird flies down along the coast of Labrador, across the Atlantic to European shores, and thence down the African coast to the Antarctic Ocean. The round-trip distance is 25,000 miles!

How high do they fly? It is, of course, obvious that some birds that cross mountain ranges during migration must attain a great altitude. Observers at an altitude of 14,000 feet in the Himalayas have recorded storks and cranes flying so high that they could be seen only through field glasses. Being beyond the range of unaided vision they must have been at least 6000 feet above the observers, or at an actual altitude of 20,000 feet above sea level. Such cases, however, are the exception, as aviators have reported that they rarely meet birds above an altitude of 5000 feet.

Sandpipers, sanderlings, and northern phalaropes, observed in migration on the Pacific oceanic route, have been

noted to fly so low that they were visible only as they topped a wave.

Highflying Birds

During the World Wars, broad areas in the air were under constant surveillance, and among the airplane pilots and observers many took more than a casual interest in birds. Of the several hundred records resulting from their observations, only thirty-six were of birds flying above 5000 feet, and only seven above 8500 feet. Cranes were once recorded at an altitude of 15,000 feet, while the lapwing was the bird most frequently seen at high levels, 8500 feet being its greatest recorded altitude.

There probably is no single aspect of the entire subject of bird migration that challenges our admiration so much as the unerring certainty with which birds cover thousands of miles of land and water to come to rest in exactly the same spot where they spent the previous summer or winter. The records from birds marked with numbered bands offer abundant proof that the same individuals of many species will return again and again to their identical nesting sites, even the same bush or tree.

It is well known that birds possess wonderful vision. If they also have retentive memories, subsequent trips over the route may well be steered in part by recognizable landmarks. The arguments against the theory of vision and memory are chiefly that much migration takes place by night and that great stretches of the open sea are crossed without hesitation.

Some students have leaned strongly toward the possible existence of a *magnetic sense* as being the important factor in the power of geographical orientation. The theory that migratory birds might be responsive to the magnetic field of the earth was conceived as early as 1855, when some experimental work was done in Russia, and nearly sixty years later in France. Recently investigations in this field, however, resulted in opposite findings.

In any case, many gaps still remain in our knowledge of the subject. It must be left to future study to clear away many of the uncertainties that continue to make bird migration one of the most fascinating outdoor subjects.

Emotional Expression

by SOROR AZALEA BERTELS CABRALL

UPON READING in a local publication of the adventures and general philosophy of life of one of our leading ballerinas, I fell to pondering once again the tremendous benefits to be derived from dancing. Ballet, interpretive, and ballroom dancing can afford a release of pent-up emotions and be exhilarating to the spirit. Some people need this more than others—particularly sedentary workers or those inclined to fret and worry. Such emotional outlets should not be denied.

Even modern teen-age dances such as *Rock 'n Roll*, the *Twist*, and other such contortions so misunderstood by some mature minds—when not overdone or vulgarized—provide an excellent outlet for the physical and emotional expression of our youngsters who are full of vibrant life and energy. These young

people will later turn these energies into more stabilized and productive channels.

The same holds true of singing and reciting, well known to the ancients as a means of emotional expression. The mass singing of hymns of praise in a congregation uses our God-given means of self-expression—the voice—in high tribute to our Creator. Secular music, as well, has a vital part to play in the expression of other natural emotions. As long as we do not lose sight of the admonition of St. Paul, *moderation in all things*, we shall keep an even keel.

All this would seem to point to the achievement of a vital and basic philosophy of life conducive to that certain spiritual and physical balance which alone spells out HAPPINESS.

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.

December: The personality for the month of December is Captain Terence O'Neill, Prime Minister of Northern Ireland.

The code word is SUP.

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



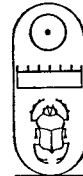
KING HUSSEIN

February: The personality for the month of February will be King Hussein I of Jordan.

The code word will be EXPED.



TERENCE O'NEILL



Thanksgiving

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

IT MUST SEEM odd to the cosmic hosts to look down upon the earth plane and see men attempting to do strange and mysterious things which should be free from any degree of strangeness whatsoever. Man certainly has made his life very complex by attempting to systematize and regulate the affairs of the spirit. If man would restrict his tendencies to regulate things to only the material matters, he would enjoy his life more abundantly than he now does.

Man was given tremendous creative power by God for the purpose of mastering and becoming the master over the material things of life. Man performs wonderful things when he attempts to dam the flow of rivers, span the canyons with bridges, or hold steam in a small container and make it propel an engine or send the energy from a dynamo out into space to spell words at distant places. In all of these things he is a master magician because God gave him the power to do it.

However, when man attempts to regulate the things of the Soul and spirit as he has regulated the flow of water and the movement of the winds, he goes too far and makes a sad mess out of it.

Why should man ever have conceived the idea of setting aside one day out of three hundred and sixty-five to be thankful for the things he enjoys every day of the year? It is merely another attempt to regulate all of his personal and impersonal affairs. He has taken the good old sun calendar and tangled it up into months, weeks, and days, until it is a difficult problem to trace exact dates through antiquity, and now man is proposing again to make some more changes in that calendar. He has divided time into a peculiar arrangement so that two houses adjoining each other may have a difference of one hour in their standard time. And then he creates a daylight saving time to attempt to fool himself into utilizing more of the sunlight and not so much starlight.

Man really has so many things to be



thankful for, that if he took just one important item a day upon which to meditate and give thanks to God, he would need at least the three hundred and sixty-five days in a year to cover the important blessings. How man expects to reduce all of his prayerful attitudes and all of this thankfulness to one day or part of a day is something that we cannot understand.

Culture and Politeness

We have become quite a polite nation here in the Western world, despite the fact that we are still so young that we do not realize what real culture and politeness mean. At least we have put on an outer robe of politeness and find it a regulation of the business world to say "Thank you" for the things we receive, even when we have earned them and paid for them. We say "Thank you" to the telephone operator who gives us the number, and yet our telephone bills at the end of the month really pay for her services. We say "Thank you" to the postman who hands us our letters, even though our taxes pay him for bringing the letters to us.

We say "Thank you" to the grocer, butcher, baker, when they hand the little parcels to us, even though in the next instant we hand them coins to cover their services as well as their materials. We say "Thank you" to the usherette

who escorts us to our seat in the theater, and we say "Thank you" to the conductor on the train or trolley car when he opens the door to let us step out. In fact, we say "Thank you" when we are not thankful at all and don't mean it, but say it because we do not want to appear to be too impolite.

Think of the blessings, the gifts, the voluntary benedictions that are given to us daily, hourly, and every minute of our conscious existence by God and the Heavenly Hosts! Do we say "Thank you" for these? All of these are gifts for which we have paid nothing and really given nothing and, therefore, we should be more ambitious and eager to express appreciation and say thanks for them than we are to say thanks for the things given to us by those who are being paid for their services and their materials.

Think of the one great gift of *life* itself and of consciousness and of power to *think* and *do!* Only when we look upon the lifeless body of someone near and dear to us and realize that it can no longer do the things it has been accustomed to doing and no longer expresses itself as it has in the past, do we realize what a marvelous, supreme gift life is; and only when we are face to face with the possibility of losing life do we put a true valuation upon it. I have heard hundreds who, in their illness or approach to transition, tearfully promised that if life and health were given to them they would ever after be thankful for these blessings and do everything they could for others and, for the glory of God, to express such thankfulness. It is rather late to think of the opportunities that life affords us when we are about to lose life itself.

The time to think of this is each morning when we arise and find, upon coming out of the darkness of sleep, that we are conscious not only of life itself but of our own being and of everything around us, and that we still have the power and creative ability to accomplish great things in life. Then is the moment

to rise up in our spiritual expression and give profound thanks.

Throughout the day whenever a cheerful thing, an enjoyable thing, and especially a spiritual thing is realized by us, we should then and there give thanks sincerely and reverently.

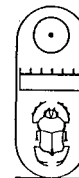
Make each day of life a day of thanksgiving, and then you will not need to review the year's benedictions on a designated holiday and try to express in some formal way the appreciation that should have been expressed informally and privately so many times during the year.

Everyone of us, no matter what our station in life may be, has many things for which to give thanks. Even our sufferings, if understood rightly, are valued lessons which many others in the world would be glad to have. I know those in foreign lands who would look upon some of our modern inconveniences and problems as valued lessons, if they could have them, whereas we look upon them as restrictions and annoyances cast in our path by the hand of fate. If we still retain the ability to think and can still move our bodies and retain consciousness in the being of God and the spirit of Christ, we have more than we probably deserve, and we should be thankful and continually appreciative of these gifts.

Start out tomorrow by making each day a day of appreciation for what you have, instead of a day of regret for what you do not have, and you will find that the gates of Heaven and the benedictions of the Cosmic will flow more freely to you than they have in the past.

Give thanks unto the Lord—give thanks every day.

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



In Search of Excellence

A person of quality

EVERYONE'S LIFE is spent in the pursuit of self-fulfilment, but not everyone reaches his objective. The man or woman who succeeds is a person who has realized in time that satisfaction does not arise merely from being good at something, but also from being a certain kind of person.

Such a person is not content to dedicate his life to small purposes. He has quality in his ambition. He does not strive to amass stuff to feed his vanity, but does his best to become somebody who is esteemed. He wishes to be, not merely to appear, the best, for this is the mark of quality.

The person of quality realizes that there is something beyond success: it is excellence. One may be successful in the eyes of the world without touching the Golden Fleece of excellence, for excellence is in the person and is not conferred by the greatness of the office he holds. It is typified in what the goddess Athene said of Ulysses, that in him "deed and word notably marched together to their deliberate end."

It is people of excellence who build greatly and lastingly. Egypt had millions of people living on the world's most fertile soil and Athens had 200,000 living on a rocky plain, yet the Egypt of that day is remembered for Cleopatra while Athens is imperishable in the minds of men.

Our idea of excellence cannot be limited to this, that, or the other area of human activity. Excellence is a thing in itself, embracing many kinds of achievement at many levels. There is excellence in abstract intellectual activity, in art, in music, in managerial functions, in craftsmanship at the workbench, in technical skill, and in human relations.

Only by being a person of the highest quality that it is possible for him

to become can a man attain happiness, because happiness lies in the active exercise of his vital powers along the lines of excellence in a life affording scope for their development. He must, of course, be competent, but excellence rises above that.

Character

We mass-produce almost everything, but we cannot mass-produce character, because that is a matter of personal identity. It belongs to those who have found the part they are to play; who are doing the work for which they are best endowed; who are satisfied that they are filling a vital need; who are meeting their obligations and standing up to their tasks.

Such people willingly learn whatever they need to know to perform their role; they discipline their passing impulses so as to keep them from getting in the way of proper performance, and they do their jobs better than is needed just to "get by".

Character is a positive thing. It is not protected innocence, but practiced virtue; it is not fear of vice, but love of excellence.

Character takes no account of what you are thought to be, but what you are. You have your own laws and court to judge you, and these persuade you to be what you would like to seem. Character is having an inner light and the courage to follow its dictates: as Shakespeare put it:

*. . . to thine own self be true,
And it must follow, as the night
the day,
Thou canst not then be false
to any man.*

People need something to believe in. Scientific discoveries may shake the world, but principles of behaviour give it stability.

To have a set of principles is not at all to become a starry-eyed dreamer, but a person who knows simply and convincingly what he is here for. There are certain things one has to believe in, or civilization will die—permanent truths which, though they have their roots in the far past, are important for the present.

Finally, in this array of the components of quality, consider great-mindedness. Here is the ornament of all the other virtues. It makes them better, and it cannot exist without them. A person who has once perceived, however temporarily and however fleetingly, what makes greatness of spirit, cannot be happy if he allows himself to be petty or self-centered, or to fall short of the best that he has in him to be.

Craftsmanship

There are sound standards of craftsmanship in every calling—artists have to meet them, as do carpenters, lawyers, stenographers, operators of bulldozers, surgeons, business managers and stonemasons. Every honest calling, every walk of life, has its own elite, its own aristocracy, based upon excellence of performance.

The person of quality will take delight in craftsmanship, whether he be building a bird house or writing a novel or planning a business deal. He is impelled by his principles to do well habitually what it is his job to do. That means patient thoroughness.

This is not, as some avant-garde people would have us believe, antipathetic to expressive individuality. Craftsmanship is a means toward competent expression rather than a brake upon it. It does not imply a sophisticated as opposed to an imaginative approach, nor slick work as opposed to clumsy work. It does mean that there is attention to details, fundamental integrity in the work, and evidence that the workman knew what he was doing and carefully brought his skill to bear on the task.

Motive and Ambition

To seek quality in his work and his life a person must have a substantial motive. One pities the man or woman whose obsessive dream is not improvement toward excellence but escape from actualities and responsibilities. Such

people must feel unwanted, unused, and purposeless, and that is one of life's greatest sufferings.

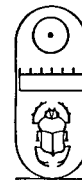
It is the anguish of empty and sterile lives, far more than any economic condition or political injustice, that drives men and women to demonstrate and demand instead of studying and earning.

The man of quality will wish to have his journey through life leave some traces. Captain James Cook, whose voyage of discovery carried him to Canada's West Coast in 1778, said: "I had ambition not only to go farther than any man had ever been before, but as far as it was possible for a man to go." John Milton said he was prompted to "leave something so written to after-times as they should not willingly let it die." Charles Darwin wrote in his autobiography that he had made up his mind to make a contribution to his subject.

These men sought and found problems to be solved. They were positive. It isn't enough to be against error and ignorance: that leaves the impression that error and ignorance are the active forces in the world while we are a formless mass opposing them. Instead of denouncing or denying what others bring forth as the truth, great men offer their own truth.

A motive needs to be a sincere, deeply felt, urge to find meaning in life—relevance, significance and usefulness. Without such a goal, life becomes drab and humdrum. The man of quality lifts his head above the crowd to see a horizon fitting his abilities. He teaches his imagination to play with future possibilities, and bends his back to the immediate task that will contribute toward their coming true. There is nothing paltry about the man who is struggling, not to be great or to hobnob with the great, but to be greater than he is.

Some people are misled from their search for personal quality by scepticism. They encourage themselves to say: "Why should I do any more work than is necessary to get a pass mark or the going rate of pay?" People are not roused to seek excellence by ease or pleasure or any other sugar-plum. Perhaps there are some who are content



to try for nothing more than being units in an assembly line, but even they must have moments of uneasiness in which they regret the opportunities they have spurned to become something better.

To push up from colourless mediocrity toward superiority is the way of the person of quality. All satisfying human life proceeds along this line of action—from below up, from minus to plus. To be successfully what we are, and to become what we are capable of becoming, is true ambition.

In choosing an aim, we should make sure that the ultimate value of it will offset the inevitable discomfort and trouble that go along with the accomplishment of anything worth while. Success has terms which must be met. It demands that we sacrifice secondary things, however delightful they may appear, and that we are prepared to get some splinters in our hands while climbing the ladder.

Sense of Values

This, of course, requires that we develop a sense of the values of things. Every thoughtful person who has reached the age of twenty-five will realize that his mind has produced for him a certain set of views as to the conditions of life and the purpose of his existence. These should be reviewed from time to time, and revised upward in the light of experience.

A sense of values is a personal thing, not to be measured by a yardstick common to all humanity. In applying it to our special cases we learn to tell truth from falsehood, fact from opinion, the real from the phoney, and the beautiful from the tawdry. We develop consciousness, enabling us to discriminate the quality of things. We learn that everything is worth what its purchaser will pay for it, and we ask before making a choice: "What is the price?" . . .

Look for the major characteristics, without being misled by the unlimited number of peripheral and secondary features. If you are weighing the value to you of a colour television set against that of a chrome-encrusted car, that is simple and there are few factors; but if you are measuring the value of an extended education against the immedi-

ate attractiveness of a job, you can reach a reasonable decision only after considering the conditions under which you wish to live far in the future. What is the paramount thing? To elevate your thinking above the immediate and consider what is best in the long run. . . .

Things Needed

Among the things needed by the person in search of excellence are these: a wide view, curiosity, courage, self-discipline, enthusiasm and energy.

Having a wide view does not only include seeing things near and far in proper perspective, though that is very important. It requires broad training in fundamental principles. Specialization is vitally important in the modern world, but it is unfortunately true that for many individuals specialization is a dead end rather than an avenue to deeper and broader understanding. The person seeking excellence will realize that this need not be so, and he will respond to the challenge to prevent its happening to him.

The key positions in all walks of life will go to those who are educated broadly, in a balanced way. Only they have the depth of judgment, the sense of proportion and the large-minded comprehension to handle big affairs.

One needs the curiosity to look below the surface of things. It is curiosity that has led to every scientific advance, and through it man has risen to the high level of philosophy and the meaning of things.

Curiosity is followed by research. You get hold of an idea and nurse it to life with persistent patience. You separate your key thoughts from a hundred and one irrelevancies. . . .

This process gives you faith in the validity of your judgment, which is the backbone of courage. What do Commencement speakers mean when they repeat, year after year: "education is a life-long process"? Every youth already knows, as he walks down the platform steps with his diploma in hand, that he must keep on learning.

What the speakers mean is something beyond keeping up with the techniques of one's profession, business or craft. They have in mind the attributes needed

(continued on page 432)

Herbal Remedies

by ANNE V. GALLAGHER, F. R. C.

Treatments throughout history

WHY ARE some of the herbs first prescribed (according to written records) by Egyptian medicos five thousand years ago still in daily use to this day? In 1873 an Egyptologist by the name of Georg Moritz Ebers translated a papyrus discovered in a tomb in Thebes and now known as the *papyrus Ebers*. This amazing document, dating back some 3500 years ago, discloses how well versed physicians of that period were in the use of herbs. For example it describes the use and benefits of juniper berries, which are still highly esteemed as a kidney tonic. Other herbs prescribed by these ancient doctors include senna, caraway, wormwood, elderberries, myrrh. Olive oil, honey, and sea salt were also highly esteemed.

Cleopatra's beauty secret was ascribed to senna—for cleansing the system and clearing the skin. The Kaffirs of Africa who worked as beasts of burden chewed buchu leaves, which are still used with juniper berries as a formula for kidney trouble. In Tibet, the guides who laboured used seaweed to give them strength and energy.

The Incas of Peru used bark of a tree which they called *Sacred Bark*. This is known to botanists as *casca* *sagrada*, a valuable aid for chronic constipation. According to Carl Crow (an American newsman who lived thirty years in China), the medical profession there was well set up, for more than a thousand years before Christ, with case histories and many books—including many botanical drawings—on the value of research and the virtues of plants.

The great modern Chinese scholar, Lin Yutang, said "the Chinese do not draw a sharp dividing line between food and medicine," and the ancient Greek physician, Hippocrates, stated that your



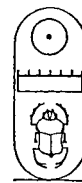
food shall be your medicine and your medicine shall be your food. Herbs were to be supplemental food, used for nutritive and corrective effects upon body chemistry.

Ancient history relates a story of Gentius, an Illyrian king, who was given medicine from the root of an herb still used today for relief of stomach disorders and named after him—*gentian* root. King Solomon declared in one of his books, *Wisdom of Solomon*, VII:20-21: "the diversities of plants, and the virtues of roots: . . . them I know," and it was no idle boast. Historians claim that King Solomon did compile a book of herbal recipes and that it contained the most valued secrets of the various uses of herbs known in his time. This book, according to tradition, tells us it was kept in the Great Temple at Jerusalem and was lost when the temple was destroyed by the Romans in A.D. 70.

Garlic to Insure Health

Another ancient King, Herod, spent large sums of money to grow garlic to insure the health and stamina of the thousands of slaves employed in building the temple of Jerusalem and erecting other vast structures in Judea.

The Anglo-Saxons and the ancient Druids made a great study of herbs and had a great knowledge of plants. We are told in the surviving records that they knew of at least 500 kinds. Dr.



J. F. Payne went so far as to say that the Anglo-Saxons had a much wider knowledge of herbs than the doctors of Salerno in Italy. From the days of the ancient Druids to the present, the British people have shown intense interest and deep respect for the benefits of herbs.

Sir Walter Raleigh, when in prison in the Tower of London, was allowed to set up a primitive laboratory for his experiments with herbs.

Queen Elizabeth I employed the services of an herbalist, and King Henry VIII signed the famous Herbalists Charter. King Edward VII consulted with Father Sebastian Kneipp of Bavaria, a renowned herbalist in the nineteenth century whose fame as a healer, during the later years of his life, was so great that royalty and people of high standing consulted him. He earned a lasting place in the Hall of Fame, and his

work is still being carried on at Wöris-hofen, Bavaria. He summarized his work in these words: "It is not enough for man to beg his Creator for health and long life, he should also use his intelligence to discover and to bring to light the treasures graciously hidden by God in nature as a means of healing the ills of this human life."

In Rev. 22:2 we read, "and the leaves of the trees were for the healing of the nations;" in Ezek. 47:12, "and the fruit thereof shall be for meat and the leaf thereof for medicine;" then in Gen. 1:29, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed. To you it shall be for meat."

"The History of Herbs stretches far back into the past," writes William Cole, a celebrated divine. It is a subject as ancient as Creation itself.



INITIATIONS IN SOUTH AFRICA IN 1968

FIRST TEMPLE DEGREE (Part I, 3:30; Part II, 7:30 p.m.)	February 25
SECOND TEMPLE DEGREE	April 22
THIRD TEMPLE DEGREE	May 27
FOURTH TEMPLE DEGREE	June 24
FIFTH TEMPLE DEGREE	July 29
SIXTH TEMPLE DEGREE	August 26
SEVENTH TEMPLE DEGREE	September 23
EIGHTH TEMPLE DEGREE	October 28
NINTH TEMPLE DEGREE	November 25

PLACE and TIME: Southern Cross Chapter Temple, Johannesburg; 8:00 p.m., except for First Degree (see above).

FOR ELIGIBILITY one must meet the following requirements:

FIRST: Only members of AMORC who have reached or who have studied beyond the degree for which an initiation is being given may participate.

SECOND: Reservations must be received two weeks in advance. Address Secretary, Southern Cross Chapter (AMORC), P.O. Box 2417, Johannesburg, South Africa. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)

THIRD: The nominal fee of Two Rands must accompany your reservation.

FOURTH: IMPORTANT—For admission into the temple quarters the day of the initiation, you MUST present:

- 1) your membership card;
- 2) the last monograph you have received.

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Counseling Young People

by STANLEY SPEARS

Challenges in a changing world



WE HEAR a great deal these days about the credibility gap, the economic gap, the cultural gap, and the communication gap between nations, but not much about the chasm which is widening between adults and young people. Today, in the United States, the young population is rapidly increasing to the point that over fifty percent of all persons are under twenty-nine years of age.

As the pace of life quickens and the demands of outside interests challenge the pull of the family circle, it is imperative that mature adults learn how to communicate with and even counsel the younger people. These people while growing up are being bombarded daily, through the various media of communication, with the demands, burdens, and tensions of a chaotic world. Is it any wonder they are disturbed and confused?

It is not possible or even desirable that there be any cleavage of responsibility or involvement between the younger and older adults. We are all part and parcel of the current conditions. We all contribute to the problem, and we must all bear our share of the solution. Somehow we must attain a certain detachment so we can see the whole picture and discern our proper role in the current drama of life.

Many young people appear to be not only skeptical but even cynical. To a generation born during World War II and to thousands who have participated or are participating in seemingly endless conflicts today, we cannot merely say, "don't worry, everything will turn out all right." They no longer follow blindly the old marching bands; they can hear amid the martial music the death rattles of thousands of young

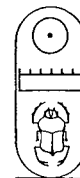
men. They are asking searching questions and demanding truthful answers.

Our young men and women no longer take our wisdom for granted; young eyes can often see clearly through hypocrisy and deceit. They are tired of worn-out clichés, pious platitudes, and slick slogans. If it appears that they are going off on blind alleys it may be because they want to explore new trails, because the old roads followed have often led to death and destruction in the past. They are still able to give their life in a worthy cause, but they have the right to know if the cause is truly worth their sacrifice.

Before we can counsel young people we must first of all be able to see clearly ourselves. We must be able to recognize and acknowledge our mistakes before we can give them satisfactory advice. We must be on the level. Seniority does not mean superiority; wisdom does *not* come automatically with grey hair. Communication does not mean condescension. Counseling requires a two-way cooperation; we must be willing to learn as well as to teach. Some techniques and customs were not adequate for yesterday; why should they work today?

Old Familiar Paths

History can provide us with old familiar paths, but we cannot follow them blindly—they may become roads to ruin. As the world seems to shrink due to rapid transportation and swift communication, we must all grow in understanding and compassion. Differences of color, race, creed, and customs must be recognized for the trifles they really are and *not* be allowed to become stumbling blocks in our search for understanding. There is no place to hide today, not even in the memory-mel-



lowed past. Life is like a chain; one link leads to another. Nothing stands alone and separate; everything is related and integrated in one way or another.

The first law of life is *change*; status quo must always *yield* in the march of time and progress. If we want to erect a new building, the first thing we have to do is to demolish the old structure. Of course, there is resistance and conflict. As we grow older, there is this human tendency to cling to the commonplace and familiar; we fear that which is new and strange to us. But time has a way of helping us to adjust; the radical of yesterday becomes the conservative of tomorrow. Of course, just because a thing appears to be new and exciting does not mean it is right and proper! There needs to be a balance between mature judgment, on the one hand, and idealism and enthusiasm, on the other. We must be able to blend our maturity with youth's vitality.

Young people lack either the guidance or the restrictions of the past. It is an inherent characteristic of the young that they will not submit willingly to the past but embrace their own opportunities of testing themselves. They are not satisfied with others' experiences—they must discover for themselves.

Experimentation

We cannot stifle this experimentation, nor should we even try, but we can offer certain guidelines and counsel for a certain discretion. Young people are like high-spirited horses; we can try to guide them, but we must not attempt to hamstring or cripple them. We must not be shocked if they are radical according to our standards; life itself is a series of deviations from the familiar and commonplace. Life is not concerned with uniformity or conformity but experimentation and manifestation. There are no built-in common denominators in nature; only when man becomes stale, dull, and fearful does he try to build ceilings over his heart, mind, and soul.

Many older people are disturbed and fearful because of the many rapid changes all over the world. This is due largely to a limited perspective; they can see only the local and surface result

instead of feeling and sensing the deep unrest and demand for adjustment. Many problems have lain dormant and underground; with the winds of change sweeping the world, hopes and desires have risen and are now blooming, often with the red stain of death and destruction. It is regrettable that man cannot channel the same dedication, courage, and sacrifice in peaceful solutions instead of violence.

Thousands of young men and women have responded to this challenge by trying to run away—some of them to foreign countries to evade their obligations. Others have tried to “drop out” from the social scene and have tried to establish some kind of classless, faceless, and hopeless society of their own.

A Vegetating Existence

They have gone beyond pacific to passive, from nonviolent to noninvolved; they want “peace at any price” but instead find some sort of vegetating, nonhuman existence. “Stop the world, I want to get off,” seems to be their rallying cry. But the world keeps right on turning and making its demands on the body, mind, and soul. “You may run but you cannot hide” is a truism they seem to want to forget or ignore. If there are no longer any physical sanctuaries, no havens of peace and security, then we must, as citizens of the world, begin to establish spiritual forces that will assure every man and woman the right to find and build his or her own creative sanctuary of the soul.

One of the most encouraging signs of this turbulent time is that most of the spiritual and truly religious activities have come from laymen and laywomen all around the world. No one church or even group of religious institutions leads this dynamic force. This is what the politicians would call a “grass roots” movement. We may not always agree with the expressions of different individuals or groups, but we must be able to recognize and honor the motivations. The Peace Corps, Job Corps, Vista, and thousands of similar activities all around the world are expressions of this widespread sense of concern and involvement. Many young men and women in college are refusing easy, well-paid corporation positions and dedicating them-

selves to social service, with lower pay and great hardships.

If I seem to digress from the central point of counseling young people it is because I want to point out what they are doing now, so we can appreciate their contributions. We must be able to understand where they are today before we can answer the question: "Where do we go from here?"

If they seem to rudely reject our norms and values, it may be that they can see that material affluence is not the answer. If material possessions automatically brought happiness, why should there be so much alcoholism, drug addiction, divorce, and suicide in the wealthy nations of the world? There is not only a hunger for possessing but of being possessed by a desire to serve, to contribute, to create, and to share with others. Sometimes, when we are very hungry, we do not always use good judgment in satisfying this desire. We often consume unwholesome food and become sick as a result.

Young people do not always discover the proper channels for their fulfillment. We must not try to deny or stifle this hunger; we should be willing and able to offer them constructive challenges and channels of creative contribution. We must learn to stand by their side, not in front to obstruct nor behind to pull them back. We may admire and respect people for their virtues but we must learn to love people because of their shortcomings, their failures. Love restricted is love denied.

Our young people are not awed by personalities or positions of authority.

This attitude can be a healthy symptom if it does not degenerate into contempt for all law and order; this is the sharp razor's edge.

Rebels With A Cause

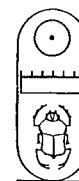
"Rebels with a cause" have contributed greatly to the advancement of humanity, but rebels without a cause leave only destruction and anarchy in their wake. Older adults can help these young rebels to clarify their thinking and to pinpoint their objectives. The brave men and women who led the break for freedom, when the United States resolved to create its own destiny without interference, were not merely motivated by a desire for a *change* but a definite improvement. Change just for the sake of change has no value; new is not necessarily better.

No man can ever see the end, but we have a right to demand that young people at least take a clear look at the possible consequences of their activity. We cannot expect them to long remain satisfied with what we have established; they must, as each generation has done, strike out on their own. We all cry for peace, but this does not mean a passive resignation to the status quo. True peace is positive in nature and constructive in expression. The so-called peace demonstrations are often futile and fruitless because they try to stifle the results instead of attacking the causes. Personalities do not create wars. Conditioned thinking can lead to either war or peace. Each one of us makes a daily contribution one way or another; no one is without influence on the total society.



CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-second edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/- sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.





The Role of the Rosicrucians

by CHRIS. R. WARNKEN, Grand Treasurer

OFTEN, when in the company of business or professional acquaintances, I am asked, "What is there special about the Rosicrucians; isn't that some kind of religion?" My answer to the second part of the question is immediate and direct. "No, it is neither a religious sect or denomination nor any kind of religion." This cools the interest of some of my questioners, for they were anxious only to have their erroneous suspicions confirmed. Oddly enough, further conversation often reveals a doleful deficiency in their knowledge of the history and principles of religion, in general, and even their own system of faith and worship.

Religions, as we understand them, are systems of faith and worship set forth within the confines of certain creeds and dogmas and created or inspired by the teachings of an enlightened leader. Many great religions share several basic principles of morals and ethics. This common ground provides an opportunity for mutual respect and could encourage conducive dialogue. However, on other points, there exists between religions total incompatibility. We may cite, for example, dualism, karma, reincarnation, and, for want of a better word, zealotry, to describe that religious position which demands that "our way is the ONLY way!"

Each religion sincerely offers truth to its faithful through its tenets; at least it is truth as conceived by its founder and leaders. But since some of this revered truth is found to be

diametrically opposed to some equally revered truth, there must exist error on one or both sides, for truth is *one* and cannot manifest a duality. Truth cannot be both black and white at one and the same time.

It is at this point that most religions retreat to dogmatic faith. When a religious concept can no longer endure the uncovering white glare of objective critical analysis, it must fall back to stand, untouchable and sacrosanct, on the unquestionable dogma of the faith. This constitutes a religious mystery, unknowable and not subject to question, for otherwise the loyal follower would soon realize that the foundation of his faith was built upon shifting sands.

The above does not intend to portray religions as false or deceitful. It simply dares to say what must be said. It believes that all great religions are sincere in their desire to teach truth. Their problem, if not their mistake, is their own self-imposed human limitations. However divinely or cosmically inspired, their dogmas and creeds are made by human beings—finite, imperfect human beings—with limited capacity for understanding universal truth.

Human Zeal

Human zeal has caused them to close the door on the influx of truth following the ecstatic revelation of a glimpse of truth by their great Master Teacher. They fail to realize that that glimpse was of a new horizon never before experienced, but that the horizon is *al-*

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ways new and ever-changing. It is never static. Truth is ever on the horizon. The more we search the horizon, the more we will come to know truth, for it always was and always will be there for us to seek and find. If we lock our minds on the present or the past, we will cease our acquisition of truth.

The splintering of each major religion into numerous sects is paradoxical proof of existing error in their constitution. On one hand, the faithful are tenacious in their advocacy of the basic concepts of their religion, but they cannot reconcile themselves with certain details or interpretations. Thus, on the other hand, they create certain variances of interpretation of the basic concepts and separate themselves from other adherents through many sects or denominations. Each group is convinced that it alone possesses *the* truth as originally intended, otherwise it would have no justification for existence. Fortunately, we are beginning to witness the breakdown, however reluctant, of these many dissembling splinters.

So—what is there special about the Rosicrucians? This question, as often asked, implies redundancy. It is as if to say, "Since it is like other organizations, why does it have to exist?" Such an attitude is not only unfair, it is also mistaken. The public does not normally ask this question about the churches, secret orders, and other societies. One might fairly ask the same question about any organized group of people.

We believe that the principal cause of this attitude toward the Rosicrucians is the mystery that shrouds the fraternity, or at least appears to do so. It does not seem to matter that the complete history of the Rosicrucian Order is given freely to all public libraries, and to many others that will place the book upon their shelves. Few indeed have failed to see its announcements for many years in most magazines and newspapers of the world. Yet the very persons who ask our subject-question are those who fail to learn about the Order through the above-mentioned, freely available literature, or who, having read it, reject it simply because it does not confirm their erroneous suspicions.

A narrow or closed mind is one of the truly great dangers to mankind. The saddest chapters of history most often result from the actions of one person, or group of persons, ensnared, consciously or unconsciously, by narrow-mindedness. How audacious to assume omniscience in the midst of the misery and imperfection of mankind!

The Questioning Approach

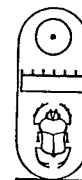
A constant questioning approach to everything is one of the aspects of the Rosicrucian fraternity that makes it very special. It has no ordained dogma to circumscribe its investigations. It honors and respects all knowledge evolved, gathered, and preserved by man. It repudiates no potential source of truth, regardless of its unpopularity with others. There is no tone or codex, no doctrine or lore too hallowed or sacred for submission to question in the search for truth. The Rosicrucians have learned in ages past that TRUTH can withstand, *untainted*, any test for purity of which man is capable.

The Rosicrucians are therefore special in their dedication to aiding mankind to rid itself of enslaving ignorance, superstition, and fear. Within the limits of a law-abiding citizen, there are no taboos in the fraternity, and the member is encouraged to ignore them elsewhere.

Through a graded system of study and education—especially concerning the so-called mysteries—he progressively overcomes ignorance. With his questioning approach and a guided objective analysis of all he experiences and beholds, he removes the veil of superstition from what he thought was supernatural but now realizes is perfectly natural, even if not thoroughly comprehended at the moment.

With increased knowledge and the friendly atmosphere of a natural world, it is logical to expose fear as merely dread of the unknown. Since the world is natural and constructive, positive and good, the Rosicrucian transmutes his fear into anticipation of an adventurous exploration of the unknown in search of more of the eternal truth.

The Rosicrucians are special in their tenacious defense of natural laws which, although not yet subject to empirical



proof, are, nevertheless, demonstrable. The fraternity has been the principal source of knowledge of the psychic laws long before they were acceptable to the academic community.

It was the home of parapsychology long before that fascinating study of the mind received such an ostentatious appellation. It welcomes the inquiries of the hundreds of thousands of seekers

who appeal to it for guidance. It recognizes the natural urge within these seekers to find answers to the unusual questions that issue from deep within them. Their fraternal brothers and sisters have trod the Path before them and now know the source of the urge that drives them to seek solutions to the mysteries, to search on the mystical horizon for the beginning of TRUTH.



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During October the Rosicrucian Art Gallery exhibited some of the typical, meticulous works of the outstanding artist, Marjorie Close, who is proficient in portrait, landscape, and still life painting, and in sculpture. She has won many awards for her trompe l'oeil work in still life and considers painting in this style "the most challenging and most enjoyable experience" of her painting career. At left is *Once Upon A Tree*.

Increasing the Value of Beauty

by ARNOLD CILOS

THE CONCEPTS of beauty are as varied as the fishes in the sea. Nothing is beauty until we recognize it; and until we assent to ourselves that it is, it simply is not, no matter how much some one else says that it is. Of course, as in everything else, there are the exceptions—for example, when something is so outstandingly beautiful that a great number of people will instantly attest to its beauty without much question. But always, we recognize it individually, first, and according to our conception of it.

Man sees beauty, recognizes it, partakes of it, and grows from the experience. This is the primitive stage, so to speak, or *step one*. It is the stage where hoarding is most prevalent. This is understandable in that man tastes of the fruit of the earth and, finding it good, naturally wants more. He then builds larders and begins to stock the fruit. This becomes somewhat of a habit and soon, without much thought, he automatically begins carting to his place of abode everything that suits his fancy, irrespective of whether it is a necessity or not. To prove this, all we have to do is to walk to our closet and review the array of articles accumulated over the years. This, too, is understandable in that man simply will not stand for limitations or mere necessities—he wants abundance. The inconsistency lies not in the hoarding itself, but in failing to redistribute the hoarded goods. And the hoarding of beauty is no exception.

Step two is a bit harder to attain. It is the *sharing of beauty*. Beauty tends to expand when someone else enjoys it with us. This leads us to a very important observation: *that all things, regardless of their nature, have a much greater meaning to us when we share them with someone else.*

In sharing lies one of the great principles of creation. For example, the soil is shared with the seed, and the result

is a plant. The seed could not have become seed without the soil, and the soil could not have produced without the seed. It may prove interesting to note that in all of this process the result is multiplication. Even though we may not be aware of it, this type of multiplication is going on every minute. It is fortunate for us that this is so; if it were not, there would not be replacements for those things that are expiring and changing into other things. A plant must bear fruit and seed in order to multiply; all is possible because of sharing.

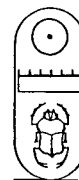
Beauty Multiplied

This is why beauty, as we conceive it, individually or collectively, automatically multiplies when we share it with others. It is more or less like saying, my beauty multiplied by your beauty equals a great deal more than what we started out with. This is only logical and may bear some relation to the instruction, “bring forth . . . , and multiply. . . .”

When we analyze this principle in a material sense, we find that it is manifesting there too. Capital goods, when shared with raw material and labor, will result in production. This should be conclusive evidence that the principle of multiplication is dormant in everything under the sun—ready, willing, and able to multiply into abundance the moment the proper conditions are brought together—*shared*.

We may have a beautiful garden in our back yard and spend hours enjoying the beauty and fragrance of all the flowers. But, as long as we keep them solely to ourselves, there will be no multiplication and our conception of this beauty will remain at one level. On the other hand, if we brought a friend into our garden and shared with him or her the beauty of our roses, the principle of multiplication would immediately go into action. The conception we had of the beauty of the roses would expand to new heights at that moment.

The story of Scrooge is a classic example, but the real meaning behind it often escapes us. While some people will agree wholeheartedly that stinginess is an undesirable trait, they do not



really know why. Most of us, I am sure, were told at one time or another that stinginess is not good, that it is selfish, or that it is better to give than to receive or some other general explanation; but that was the extent of it.

Law of Multiplication

Nothing was said about the spiritual law of multiplication and how it can be triggered off by the simple act of sharing. The fact that there are universal laws right here before us *now*, ready to be used for the evolverment of mankind, was very vaguely covered, if at all. We were definitely not told that stinginess is not good because it limits and prevents multiplication, that it throws a monkey wrench into the machinery and prevents the law from operating. Possessing or controlling a thing merely for the sake of possessing and controlling it keeps its growth in check and introduces limitation. On

the other hand, sharing tends to release this power that lies everywhere in potential.

So, when we discover that things do not seem to have the meaning or beauty that they used to have, it may well be the signal to check our multiplier. Inadvertently, we may be veiling our inner qualities to the point where multiplication is impossible. By reacquainting ourselves with the meaning and beauty of things and placing them back into circulation (sharing and releasing them), we are, in truth, starting the multiplication system working. It is then that we begin to see beauty and harmony where we did not see it before, and our awareness we see growing and expanding to unimaginable limits. In this fashion, beauty, as well as any other quality that we wish to acquire or replenish, will begin making its return journey, and we shall begin to experience the abundance we envisioned.



BITS OF INFORMATION

THE TERMS DUALITY, BINARY, OPPOSITE, and POLARITY are related and sometimes used similarly. There are, however, differences in their meanings.

Duality denotes that which is made up of two basic factors or elements. Philosophically, dualism is the belief that man and the cosmos are dual in nature.

Binary means consisting of two parts, elements, or sections such as a binary star.

Opposites consist of two related but contrary elements.

Polarity refers to opposite or contrary properties in one body such as the polarity of a magnet. This is extended to the uses of the terms positive and negative discussed in the "Bits of Information" for the *Rosicrucian Digest* of December, 1966. Duality does not necessarily mean contrary properties or attributes. Opposites are contrary, but they may exist in one body or function in two. Polarity exists only within a single thing.

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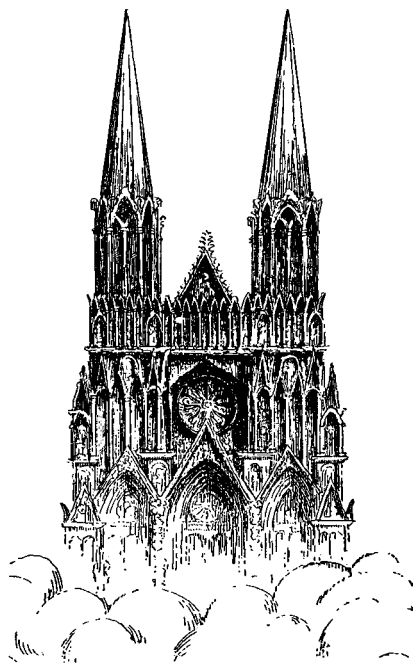
MANY YEARS AGO—I believe it was in the late 1920's—there was a non-fictional book that made the best-seller lists for a number of weeks. That was somewhat of a novelty in those days, as, generally speaking, serious non-fictional material was not overly popular. The title of the book was *Why We Behave Like Human Beings*. I do not remember the author, and I do not remember in detail the concepts presented in the book, but I have always remembered the title. I frequently think of this phrase in trying to analyze the attitudes and activities of human beings, regardless of what those activities or allover behavior may be at any particular time.

Why do we behave like human beings may not be an answerable question, because we do not know exactly—or at least not all of humanity has agreed upon—what ideal human behavior should be. Nevertheless, we know that human beings will behave. In other words, their conduct will be of a certain nature as long as they live, because behavior is synonymous with life. We cannot separate one from the other.

If we analyze the behavior of contemporary human beings, we may feel that no great progress has been made by man's civilization in dealing with this very fundamental characteristic of life. While we have advanced in many ways, materially speaking, human behavior is substantially influenced by the same fundamental biological drives that affected the first living creature that ever inhabited this planet.

Greed, desire to possess, desire to take what someone else has, desire for power, control, wealth have been the basis of much behavior throughout history. These factors still are paramount, and in analyzing the trends of social unrest today that exist among countries, among people, and within societies, we find that a lot of the behavior that is not ideal is traceable to the same fundamental urges of man that he has not been able to completely control and make into a more productive form.

Some have called such behavior *animal nature*, and it is a good term because it is a manifestation of the primitive nature of life. Theoretically, civilization should be able to convert



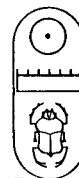
Cathedral Contacts

TRENDS IN SOCIAL UNREST

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

all of the animal drives with which we are born into constructive and beneficial ends. To the degree that we have achieved a culture and have become civilized, this has been done, but still there is much lacking. To read today of social unrest, of strife and conflict, and disregard of law and order is to make one wonder why, after all, we cannot behave as intelligent human beings; why we cannot adopt behavioral patterns that will be constructive rather than destructive, that will be based upon the application of the human virtues rather than the animal drives with which we were born.

Is a civilization, after all, only a polish or veneer that cannot stand the stress of actual time and circumstances? Or are we building a culture which will show that man is able to divert his basic animal instincts into purposes and ideals that will serve mankind individually and collectively, and cause each to



respect the rights of other men; to be tolerant of others' opinions; and not to establish any material barriers based upon race, creed, sex, social or economic status? In other words, each individual, regardless of his source or his eventual end, has the same rights while he is passing through this earthly experience, provided he is sufficiently tolerant to grant everyone else equal rights to those he wishes to exercise.

To arrive at an assessment of the circumstances of the present day, it is well that we sometimes examine the environment in which we live to see if it is conducive to what the highest ideals of men, who really want to attain something, are expressing in their efforts to achieve. A recent article in a periodical of one of our large cities brought forcibly to my attention a fact which is important to consider here. It pointed out that everyone below the age of twenty-five, living in the United States—and this is probably true of some other countries—has had during his life a series of demonstrations in the form of television programs in his home that has brought about a concept of strife, crime, and the degenerate processes of man that is probably more so than that to which any previous generation has been exposed.

Children through young adulthood have had the opportunity, and, to the best of my knowledge in accordance with the statistics that I have read, have taken good advantage of the opportunity to watch television programs such as have existed in the past and still exist; for example, *Naked City*, *Line-Up*, *Badge 714*, *Gunsmoke*, and many, many other similar programs, each of which is centered about a degenerate concept of man.

I shall qualify what I am saying here. I do not intend to criticize television or motion pictures or other types of entertainment at this particular time. I am simply pointing out that, any evening, anyone who wishes to turn on television can witness the most depraved forms of human existence that exist. They can be eyewitnesses to murder. They can see all other forms of crime in the process. They find all kinds of examples of those who have enjoyed the fruits of their crime.

Although in this country we require that the criminal in the dramatization eventually be caught, the catching of the criminal is frequently not the work of a brilliant mind but rather a piece of good luck on the part of the policeman or law-enforcement officer. Or the criminal will technically be caught and presumably punished in a simple two- or three-minute conclusion to an hour's program of fifty-five minutes of gunsmoke, murder, destruction of property—all running riot in every lawless way conceivable and finally brought together and concluded in five minutes or less.

The thought that is important to me is that in the programs of the type I have mentioned we know that their events represent a minority view and a minority of people. "Naked City" was a program on the air a number of years which devoted itself exclusively to crime in New York City. May I ask this pointed question: Have you ever seen a program of equal length, given equal coverage, devoted to the culture of New York City? Have you seen a program presented weekly that shows that ninety percent or more of the inhabitants of that city are normal, law-abiding people? Yet the concept in the mind of an impressionable child who saw this program is that every citizen of New York, as exemplified in the program *Naked City*, was a criminal, or at least in violation of the law.

There is no doubt that detective stories and Westerns can be entertaining. I enjoy them myself from time to time, but to blanket an important entertainment medium with this continual dramatization of crime and wrongdoing is to emphasize the wrong side of the picture. If we show a city to be nothing but crime, let us have another program to show what else takes place. There are situation comedies and other programs on television that do not have to depend upon criminal activities.

If men are to behave like human beings, let us presume that human beings should behave something like the prototype from which we are created. If man, as many religions would tell us, is created in the image of God, certainly man should aspire to virtue rather than to crime, and to live in

harmony with his fellow human beings. We need to teach that man is a complex creature, that he has many attributes and many potentialities—one of which is to live in harmony with the laws of the universe and of the Cosmic.

Certainly, our attempts to attain a culture, to make the world better, more peaceful, and a more satisfactory place to develop our experiences should be given consideration. It is to be hoped that pressure will be brought on advertisers to cause them to realize that, while there is a minority of criminal types in the world, there is a majority of reasonably well-behaved people who would like to have a part of their entertainment periods filled with entertainment and with being able to see the

fruits of the efforts of those who devote themselves to uplifting, rather than tearing down, the social structure of the modern age.



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.



The Gift of Love

AS WE PAUSE to look down the long vista of time, we ask ourselves where humanity is heading. What of the future? Are the needs of the present sufficient to sustain us in the battle of life?

As we analyze what the needs are generally, we find the average man or woman looking for the gratification of desires and the wherewithal to provide them. Then, too, there is the grasp for power—not for the well-being of the nations but for self-gratification.

And yet, mankind is still seeking, as it always has done and always will do, even to a greater extent in the future. Among the thinkers of our generation and those of past ages, it has been stated in varying ways that *love* is the secret need of all men.

Saint Paul speaks of *Charity*. He uses the word *Charity* not as we know it, or rather what it has become, but defines it from the Greek word *Charis*, a gift, the gift of love. The world of the future will need this gift as never before.

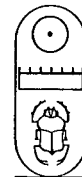
— M. G. Newcombe, F.R.C.

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The Mystic Brotherhood—The Essenes

by MAXIME QUINTAL, F. R. C.

THERE WAS eager anticipation in the years following the Second World War when the Scrolls from the Dead Sea were discovered. It was a discovery which engendered a growing consciousness of a unique order shrouded in mystery for centuries. Who were the Essenes who referred to themselves as "the sons of Zadok?" How did this mystical fraternity evolve and why?

The etymology of the word *Essene* (a moot topic) is Egyptian. Truly it is derived from the word *Kashai* which means *secret*. Also meaning *secret* and *silent* is a Jewish word of similar sound, *chsahi*, which is translated *Essene*.

The true origin of the Essenes is in the strange land of Egypt. Egypt, where initiates of the ancient mystery schools enacted the Osirian mysteries in their temples; where "a secret gnosis" or "superiority of knowledge," was transmitted by word of mouth to neophytes who were tested and found worthy, thus perpetuating an ancient tradition. In strict secrecy and confidence the *Kheri-Hebs* (Masters) imparted to the seekers after truth the esoteric wisdom, which they received upon oath never to reveal to the profane masses nor to set down on papyri scrolls.

From far lands students came to study philosophy at Thebes, Heliopolis, and Alexandria where the mystery schools had established branches. Many profound thinkers journeyed to Egypt; among them were Solomon, Pythagoras, Thales, Plato, and Democritus. From Egypt this gnosis or esoteric knowledge spread to other lands during the centuries anterior to the Christian era; in Greece were found the Orders of the Therapeutae and the Pythagoreans, and, in Palestine, the Brotherhood of the Essenes.

In the period between the Old and New Testament the Essenes of Palestine (there was an Essene organization at Alexandria) had already established a branch north of Engedi on the western shore of the Dead Sea. Flavius Josephus, the Jewish historian, states that Essenes were to be found in every

city. They were not a splinter sect of Judaism as scholarship presupposes and did not identify themselves with any definitive aspect of Jewish customs and beliefs. Rather, they were Gentiles. In 103 B.C., they, like other Gentiles, were forced by the Jewish King and High Priest Aristobulus I to adopt the Mosaic law and circumcision. They were not a religious sect as it is often said. However, the Pharisees and Sadducees would have regarded them as such, since Essenic doctrines differed considerably from those of the former.

Their spiritual head was referred to as the *Teacher of Righteousness* and the Community looked upon him as a Messiah (Mâshiah) or "Anointed One." Essene commentators in their exegesis interpreted the Suffering Servant passages of Isaiah to refer to their own Teacher of Righteousness. The passage from the Book of Habakkuk 2:4 which reads, "the just shall live by his faith" which theologians interpret to mean Jesus, is in the Qumran manuscript interpreted as "the just shall live by their faith in the Teacher Righteousness."

Of these Essene saints the ancient historians—Philo of Alexandria, Pliny the Elder, and Josephus—wrote in their histories. Their writings reflect the deep admiration and respect they felt for the associates of the Brotherhood. Indeed the Essenes were a wonder of the ancient world, and have been called the Brethren in White Clothing, the Silent Ones, the Puritans, and the Physicians.

Community Living

The Essenes practiced a form of community living wherein their property was jointly owned by the community, a system which was adopted by the early Church. In this community there was a Second Chamber, or a Hierarchy, which comprised twelve men and three priests. Their initiates were required to serve a probationary period of two years. They were allowed to partake neither of the Pure Meal of the Congregation until the completion of their first year nor of the Drink of the Congrega-

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tion until completion of their second year. The candidates accepted by the Council of the Community would then enjoy the privileges of the Brotherhood and their personal possessions would form part of the common pool.

Their community was self-sufficient. They pursued agriculture though they were not exclusively vegetarians. They kept no slaves, and each member was required to do his share of menial work. They offered no sacrifices. They did not swear to any oath, for their word was their bond. The populace of the day knew this, for even King Herod the Great (37-34 B.C.) exempted them from taking the oath of allegiance to the crown. Nor did they participate in disputes concerning religion or politics. The Essenes built hospices (the forerunner of modern hospitals) in many districts to assist the poor and needy and for the shelter of tired travelers. This formed a part of their humanitarian activities. Philo says that the aged among them were regarded with reverence and honor.

The Manual of Discipline

The Community of the New Covenant had its statutes which maintained strict discipline among its members. Its code and precepts are published under the titles *The Manual of Discipline* and *The Damascus Document*. A copy of *The Damascus Document* was found in a genizah at Cairo early in this century and was published in 1910 by Solomon Schechter under the title *Fragments of a Zadokite Work*, while the *Manual of Discipline* has also been published as *The Rule for all the Congregation of Israel in the Last Days* and *The Community Rule*.

In their communal life they were particularly severe on those members who lied deliberately in matters of personal possessions or bore a grudge against another or transgressed any of the Mosaic laws or spoke in anger against Priest or companion. In such cases, the member would be excluded from the Assembly for a period of time and do penance. In a few cases the member could be suspended but reinstated upon probation for consideration of his case by the "Many." For slandering or murmuring against the Community, the penalty was excommunication

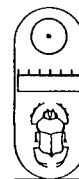
for life. During an assembly of the congregation they sat in ranks, and they were to speak in accordance with the degree of their advancement. They frowned upon foolish speech or foolish laughter, talking out of turn, or interrupting another while he spoke. These transgressions met with due punishment, as did sleeping, or unnecessary exposure during a session. For any of these offenses the member would do penance and be temporarily excluded from the "Purity of the Many."

Though the Essenes, as a secret organization, went about their work quietly, from time to time certain members would go out and teach in public. The famous Essene, Menahem, became popular for his prophecy that Herod would one day reign as King of the Jews. Another Essene was John the Baptist, who Jesus said was Elijah returned. John heralded the news of the advent of the expected Savior. He urged repentance and practised the Essenic rite of baptism. So close is the similarity between Essenic thought and the theology of Jesus that modern scholars are saying Jesus was a member of the Essene Order. The Essenes, not unlike the many Jewish sects that flourished in Palestine, had anticipated that the Messiah would be born within their fold.

The mysterious disappearance of the Essenes has often led to the belief that they merged into and became part of the Christian movement. This seems unlikely, for the Essenes were not a missionary group. Their members constituted an esoteric school, and membership was limited to the few sincere and worthy seekers. There can be no doubt, however, that they enthusiastically supported the early Christian Church. Indeed, Essenic influence upon Christianity has often brought about the statement that Essenism is "the mother of Christianity."

Zend-Avesta Scriptures

They were students of the Zend-Avesta scriptures; also of the books and prophetic writings of the Old Testament. These included the Apocrypha and the Pseudepigrapha. In their Qumran library, fragments of every book of the Old Testament, except the Book of Esther, have been found. Preserved in



its entirety is a text of the Book of Isaiah. Some of the books found in the Qumran caves at one time formed part of the Biblical canon but were eventually discarded—the Book of Enoch, the Shepherd of Hermas, the Epistle of Barnabas, the Psalms of Solomon, and the Testament of the Twelve Patriarchs. The Dead Sea Scrolls antedate the hitherto oldest extant manuscripts of the Old Testament—the Hebrew Masoretic Text—by almost a thousand years.

What happened to the Essenes? It is believed that they fled their Dead Sea Community during the First Jewish War (A.D. 66-70) when the Roman Tenth Legion was in the vicinity. The Essenes somehow anticipated this, for they carefully prepared themselves to

depart. A serious problem, however, had to do with the transportation of their manuscripts. It is now known that they hid part of their library in the neighboring Qumran caves. Then they trekked to Mt. Carmel in Palestine where they established their headquarters.

As mystical students, the Essenes sought the *summum bonum* of existence—the evolution of their spiritual being. They pursued a study and quest for at-one-ment with the God-self, and the illumination gained from their experiences was to enhance the moral fiber of their existence and their humanitarian services to the world. They lived in simplicity and humility, in temperance and equity, and in purity and truth.



Cobwebs of Life

by FRATER HAROLD KRYGSMAN

AN OLD MUSTY cupboard stood neglected in the corner of a room, full of dust and cobwebs. Lonely and forlorn, it was one day taken out by some needy person who took possession of it. After the cobwebs had been dusted away, it received a good cleaning, airing, and polishing; the project concluded, a new—but the same old—cupboard was brought to light and made useful again.

Likewise in human life; when it is wasted it stands in the corner of passiveness. As much as the cupboard had as its companions, the insects, so too the human being will have vices as his associates. The stench of the cupboard in its unclean condition could be likened to the illnesses of one's wasted life. Also, the needy and helpful person who took possession of and cleaned the cupboard could be compared to the call and voice of awareness.

Most people fail to notice the abundance of goodness all around them and lack the true sight to even glimpse Nature in her wonderful ways. Present-day mode of living and tiredness have

reduced man to a state of near automation, if not near to a robot-like mutation. Artificiality seems to be the dominating influence today.

However, a little glimpse of goodness appeared to me when vacationing—all thoughts of slavery and security were left behind. It happened in a flash, when a little child's happy sparkling smile was noticed. All of a sudden, Nature's wonderful ways seemed to appear in abundance and colours. The playing breeze, the warm sunshine, the grey clouds, and the blue waters, combined with green foliage, surprisingly soothed the nerves, and the body felt alive and vibrant. The eyes seemed to lose their dullness, and the other senses increased their receptivity.

Instantly realization dawned that the body had been spring-cleaned, just like the cupboard, and the cobwebs removed through the joy and love beamed from the face of the innocent, smiling child. Goodness is *everywhere*, and it is only for us to awaken, appreciate, grasp, and continue in being fully aware of its presence.

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Film Inventor

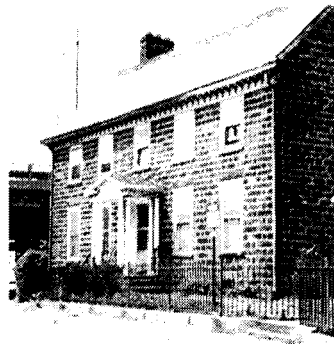
by CHARLES E. WADE

Hannibal Goodwin and the celluloid film

MANY OF OUR MODERN inventions were brought about because someone was not satisfied with the method used and, often without any previous knowledge of the subject, worked until he discovered a better way. Hannibal Goodwin, the inventor of celluloid film, was one of those men.

Hannibal Goodwin was born in Taughannock, New York, on April 30, 1822. He graduated from Union College, Schenectady, New York, in 1848; he also attended Yale Law School and graduated from the General Theological Seminary of the Episcopal Church in New York City, in 1854. He served as rector in several churches in New Jersey but, because of ill health, moved to San Francisco, California, in 1860 where he served as rector of Grace Church.

When he recovered his health, Goodwin returned east in 1867 and accepted the rectorship of the "House of Prayer" at 409 Broad Street, Newark, New Jersey. Goodwin was always an advocate of religious education of the young through the use of pictures which illustrated the Bible stories he told about. During the time Goodwin



PLUME HOUSE

Built about 1710 by the Plume Family. In 1850 it became the "House of Prayer" Rectory where, in 1887, The Reverend Hannibal Goodwin invented celluloid film.

was rector at the "House of Prayer," he used stereoptican slides which were placed in frames to be projected upon a screen. These slides were made of glass and very easily broken, which made Goodwin impatient. He began to study photography in an attempt to find a substitute for the fragile slides. Although he was without any previous experience in this field, he experimented in the attic of the rectory which adjoined the Church (known as the Plume House, a stone building, which still stands there). After many explosions, accidents, and disappointments, Goodwin at last succeeded in making a flexible photographic film which was to revolutionize the picture industry.

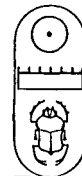


ROSICRUCIAN DIRECTORY

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*.



IN SEARCH OF EXCELLENCE

(continued from page 414)

to survive errors, to keep marching on a road that seems to be without end, to rise above disappointment and distress, to lie awake at night staring at broken hopes and frustrated plans and at a future that seems wholly dark—and to get up in the morning and go about their business with determination. All of these are part of education.

To pursue his course with success a man needs a strong sense of personal stability, and part of the process of maturing into excellence is that of substituting inner discipline for outer. Tolstoy wrote in one of his letters: "There never has been, and cannot be, a good life without self-control."

Nothing will protect us from external pressures and compulsions so much as the control of ourselves, based upon ideals formulated by ourselves. Much is said in praise of endurance, and indeed much should be said, because being able to bear up manfully under stress and hardship is a great accomplishment. But self-control is different: it is not continued resistance but actual mastery. It enables us to say "yes" and "no" to other men, not prompted by blind obedience to a code, but with the assurance derived from a conscious evaluation of relevant alternatives.

Only an imaginary line separates those who long for excellence and those who attain it, and enthusiasm is the quality needed to carry one over the border. This means having interest, zeal, and a strong feeling of the desirability of success. Enthusiasm provides the perseverance that overcomes impediments both real and imaginary.

One obstacle in the way of progress is resistance to change. We must develop a sense of the pulse-beat of this changing life. We need to observe what's going on around us and filter through a layer of common sense so as to decide in what direction and to what extent we have to alter course.

At the beginning of the century the only people needing advanced education were those who were going in for medicine, the ministry, law, and the scholarly domain. Today, everyone needs all the relevant education he can absorb

so as to be able to cope with the complexities of life and of his job.

Capability must be changed by application and work into indubitable performance. As one of the earliest Greek poets said: "Before the gates of excellence the high gods have placed sweat." All executive work, all research, all intelligent work of every sort, is based on directed diligence, on lively movement, on getting one idea on the rails and springing another.

Sources of Inspiration

There are several sources from which the person seeking quality in life draws inspiration: school, home, the church, and experience.

Intelligence needs information on which to work and the tools with which to work. Everywhere in the world there is emphasis on education. The underdeveloped countries need elementary education urgently. . . .

Every child's home should provide a stimulating and instructive environment. Young people need to be exposed there to a context of values in which high performance is encouraged. When a prominent business man was complimented by a fellow-commuter on the scholarships won by his two sons, and was asked for the secret, he replied: "We just show them that we expect it of them."

The child has an advantage when his parents qualify themselves and exert themselves to make him familiar with books, ideas and conversations—these are the ways and means of intellectual life—so that he feels at home in the House of Intellect.

To succeed, parents need to pull themselves into the mainstream of current knowledge. They may do so by reading, by attending lectures, by taking correspondence courses, or by forming community or neighbourhood study groups. Only so can they fulfil adequately their children's need for an awareness of intellectual values and educational goals.

Parents are assisted by the churches. All of the great religions have enunciated principles of conduct, and have

established congregations in which these principles are taught.

Practical experience is more harsh than school and home. It is ruthless, but effective. We need not merely to learn things by chance or under compulsion but to develop the ability to extract the broadest meaning from our observation of the how and the why of things. One of the most valuable human rights available to the person seeking excellence is the right to correct errors revealed by experience.

This is a good time to scrutinize the virtues taken for granted in our society. Do they need to be restated, revived and encouraged?

William James told students of Stanford University in 1906: "The world . . . is only beginning to see that the wealth of a nation consists more than in anything else in the number of superior men that it harbors."

The obligation is to honour the qualities in men and women which are most necessary to the continued vitality of our country. A democratic, equalitarian society does not find it easy to applaud the superior individual. It fears that by praising one it belittles another, and that somehow seems to be undemocratic.

Every person of quality gives something of advantage to his country, but before the country can appreciate these gifts it must learn this: a society only produces great men in those fields in which it understands greatness. Quality and excellence must be inspired by people who expect high performance of themselves as well as others.

There are five million young people in Canada's schools and universities. Among them are several future prime ministers, a governor general or two, many provincial premiers, hundreds of members of parliament—all the men and women who will be governing Canada far into the 21st century. There are also the industrialists, financiers, and business people who will manage

the country's business. There are the professional people who will look after health, education, law and religion.

The Best Thing

The best thing to give an undergraduate is encouragement toward development of quality and inspiration in his search for it. The best wish we can give the graduate is capacity for continued growth.

Inability to appreciate the need for personal devotion to the idea of excellence, either individually or through those we might stimulate toward it, may bring on that saddest state of intelligent beings: regret for what might have been, when it is too late to take another path. The question is relevant to every person: "What is my contribution toward quality going to be?"

There is no need to become cast down if we do not at once attain the superbest. It is a good thing to strive for excellence, but we must realize that the best possible is not too bad.

Most of life is lived by batting averages, not by perfect scores. The research scientist does not expect that every hypothesis he sets up will prove out. The financier does not expect that every investment will return a maximum dividend. People live by making plans and by putting forth efforts that are, so far as they can see, in line with the results they want. Then they revise their plans and improve their performance as experience dictates. We need fear only one failure in life: not to be true to the best quality we know.

There is a certain satisfaction in trying, even if we do not succeed perfectly. As Robert Browning put it in "Rabbi Ben Ezra":

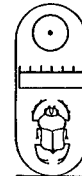
*What I aspired to be
And was not, comforts me.*

Reprinted from the *Royal Bank of Canada Monthly Letter*, April, 1967.



We are all of us fellow passengers on the same planet, and we are all of us equally responsible for the happiness and well-being of the world in which we happen to live.

—HENDRIK WILLEM VAN LOON



Rosicrucian Activities Around the World

ON AUGUST 22 the Emperor of the Rosicrucian Order (AMORC), Frater Ralph M. Lewis, and his wife, Soror Gladys Lewis, were greeted at Orly Airport, Paris, France, by a French delegation—the Grand Master and the Grand Secretary of AMORC of France, Frater Raymond Bernard and Serge Wahart, accompanied by their wives and many other members.

On August 23 the Emperor and Soror Lewis visited the "Domaine de la Rose-Croix" (AMORC's French headquarters) at Villeneuve-Saint-Georges. Important matters were discussed there and, on August 24, Frater and Soror Lewis flew to Cannes for a week's visit. Following this they toured Southern France with Frater Bernard and Wahart and Grand Councilor for that area, Soror Marie Sola.

First they stopped at Marseilles where they were greeted by an enthusiastic delegation from La Provence Mystique Lodge. Under sunny skies they visited many interesting sights. An official reception was given in their honor by Monsieur Claussen, representing the United States General Consul in Marseilles, and Monsieur Amaudric, representing the French Municipality of Marseilles, who presented the silver medal of the city's foundation to the Emperor and the French Grand Master. This impressive ceremony was followed by a convocation attended by members from all over Southern France, as well as Paris, and during which the Emperor performed a mystical demonstration.

On September 2 the traveling party arrived at Nîmes where they received a royal welcome and were shown the most famous points of interest. An inspirational convocation followed, and the beautiful speech delivered by the Emperor will long be remembered by all present. Then the Grand Secretary

presented a ritual cross to the Master of the Claude Debussy Lodge.

Afterward en route for Toulouse where the same warm and fraternal welcome awaited them, they made it a point to visit *first* the famous "Donjon" where Dr. H. Spencer Lewis was traditionally vested with authority to reactivate the Ancient and Mystical Order Rosae Crucis in America. The Emperor delivered an enlightening lecture during a convocation held at Raymond VI Lodge. He reminded the members present that it was at Toulouse that Dr. H. Spencer Lewis had received the light necessary to the fulfillment of his mission and that this light had come back to where it had originated.

On September 6 they left Toulouse for Pau, and, on the morning of September 7, a moving and impressive ceremony took place on the site of the new temple being built in the commune of Limendous. A scroll was signed by the high representatives of AMORC, in the presence of the Mayor of Limendous, and then sealed by the Emperor within the first building stone of the edifice. In Jurançon, the Emperor delivered another inspiring message and conducted a mystical experiment. In the afternoon, Monsieur Sallenave, a representative of the City of Pau, presented to Frater Lewis and Frater Bernard the silver medal of the city, and a page of the Gold Book—special record kept by French cities—exclusively reserved for the reception of the Emperor of the Rosicrucian Order (AMORC), was signed by all participants, in the presence of the local newspaper reporters.

On September 8, Monsieur Naychent, Editor of *La République des Pyrénées*, greeted the Rosicrucian Officials and, after exchanging a few ideas upon which both parties agreed, a mutual bond of understanding and interest was created. Pau marked the last stop in the Southern France tour.

The Emperor and Soror Lewis then flew to Germany. There they met Dr. Werner Kron, Grand Master, and Wilhelm Raab, Grand Secretary, and conferred about the activities of the Order in Germany. The Emperor was very much impressed with the Grand Lodge quarters and facilities in Baden-Baden and the activities under way by the

Grand Lodge officers. (See page 403)

The Emperor and Soror Lewis then went by plane behind the Iron Curtain to Poland. There, in Warsaw and Krakow, they met with Rosicrucians and conferred about the possibility of re-establishing the organization in that country. They were very graciously received and met members who had been actively affiliated with the Order for many years.

From Germany they flew to England, and the Emperor was able to participate in one of the two days' activities of the London Conclave of Francis Bacon Chapter. This conclave was attended by several hundred members of the Order from throughout the British Isles and from foreign countries as well. The program was excellently arranged and the Emperor was privileged to address the members several times.

Subsequently, the Emperor and Soror Lewis journeyed to Bognor Regis in Southern England where the Commonwealth Administration offices are located. He was taken on a tour of the enlarged facilities of the offices, which are under the capable direction of Frater Robert Daniels, and met several of the staff. He was especially impressed with the new permanent temple of the Order in Bognor Regis and had the pleasure and honor of addressing a conclave of members in that new temple. After conferences dealing with the administrative affairs the following day, the Emperor and Soror Lewis returned to the United States from London.

Details of his many experiences and accounts related to him by the officers and members in the countries visited were given in an address by the Emperor to the membership in the Supreme Temple on October 17.

September and October are months for Rosicrucian conclaves and for officers of the Order to visit local groups. As this issue goes to press, Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, is scheduled to visit the Indianapolis Chapter, the Rochester (New York) Pronaos, and the H. Spencer Lewis Chapter in Newark, New Jersey. He will also take part in three conclaves—the Penn-Ohio Conclave in Pittsburgh, the Great Lakes Conclave

sponsored by Thebes Lodge, in Detroit, Michigan, and the New York City Lodge Annual Conclave.

Soror Margaret McGowan of the Instruction Department is to visit the Bakersfield Pronaos in California, the Phoenix Chapter in Arizona, the Las Vegas Pronaos in Nevada, and the Southern California Conclave in Los Angeles.

Our Grand Treasurer, Frater Chris. R. Warnken, is to take part in the conclave at the Johannes Kelpius Lodge in Boston; the regional conclave in Washington, D.C., sponsored by Atlantis Chapter, Benjamin Franklin Lodge, Philadelphia (Pennsylvania), John O'Donnell Lodge, Baltimore (Maryland); and the Eastern Canadian Conclave in Toronto. He will also visit the Mount Royal Chapter in Montreal and the Sunrise Chapter in Long Island.

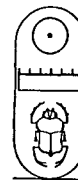
▽ △ ▽



Lady Grace Morrison is shown above receiving the Humanist Award presented by AMORC's Grand Councilor for Great Britain, William G. Bailey, on the occasion of a well-attended banquet of the Rosicrucian Conclave held in September in London, England. Lady Morrison is well known for outstanding humanitarian activities too numerous to list here.

▽ △ ▽

Mr. R. H. Clyne of Grenada, West Indies, Editor of *The West Indian*, was presented with the Rosicrucian Humanist Award, following a career of 35 years that has been devoted to the intellectual, moral, and racial upliftment of his people in both the United States and his native homeland. Mr. Clyne expressed his appreciation for the honor, saying that he felt he had now "reached



the most pleasant and significant milestone of his long career.”

He was recommended for this Award by Frater Oswald T. Buxo of Grenada. The presentation was made at St. George's Pronaos, Grenada, with representatives from various societies, service clubs, and fraternities attending.

Shown at right is His Excellency The Governor, Mr. I. G. Turbott, making the presentation to Mr. Clyne; Frater Harold Baptiste, Master of the Pronaos, and Mrs. Clyne (seated) look on.



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UNIQUE MAYAN PYRAMID →

This Mayan Pyramid, known as "The Temple of the Inscriptions," is located in the heart of the jungles of Central America. It was originally thought to be of solid masonry as are the classic Mayan Pyramids. The archeologist Alberto Ruz made the unprecedented discovery of a secret entrance to an elaborate temple. This entrance was found below the paving stones of the temple located at the summit of the Pyramid.

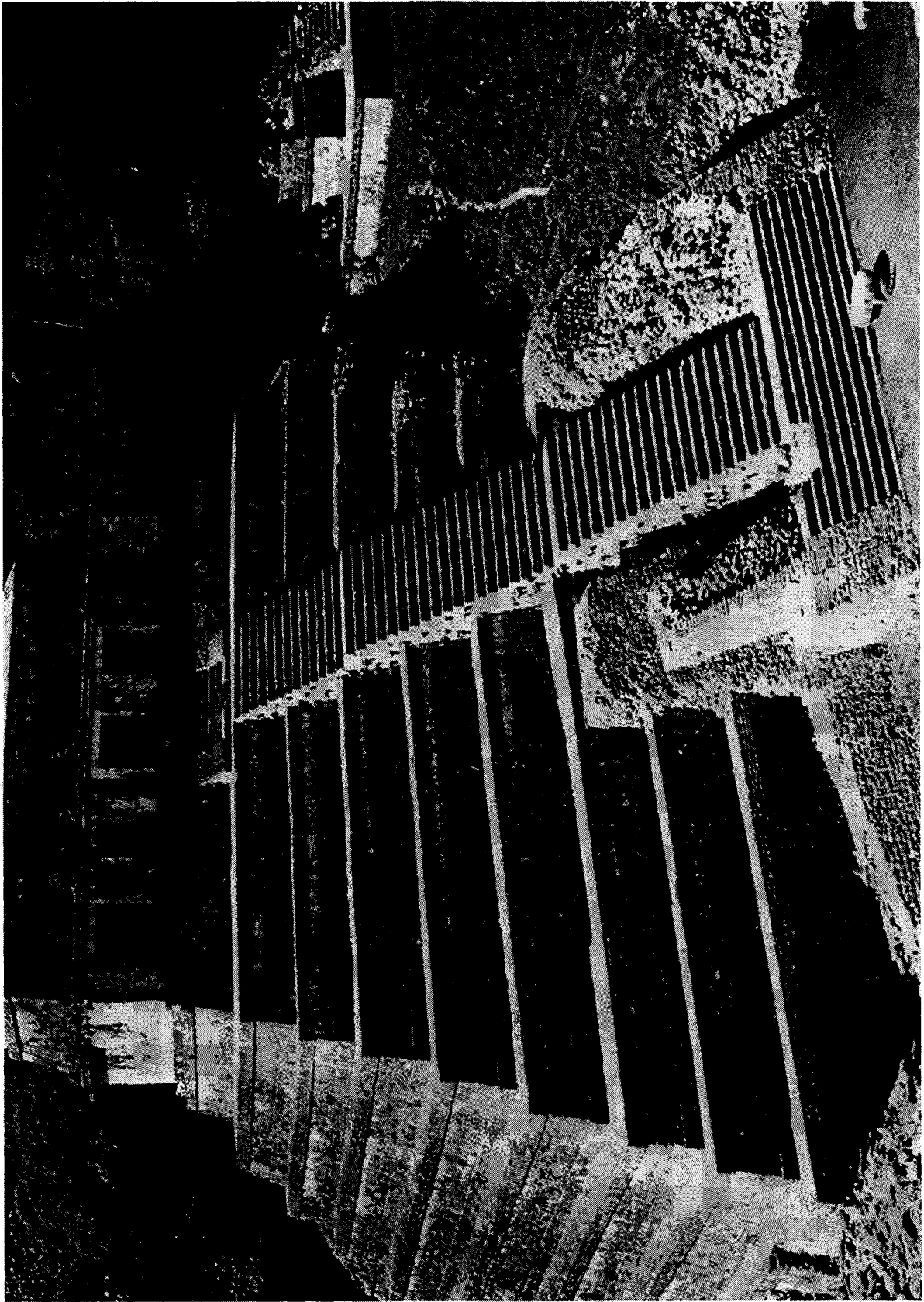
(Photo by John Mee)

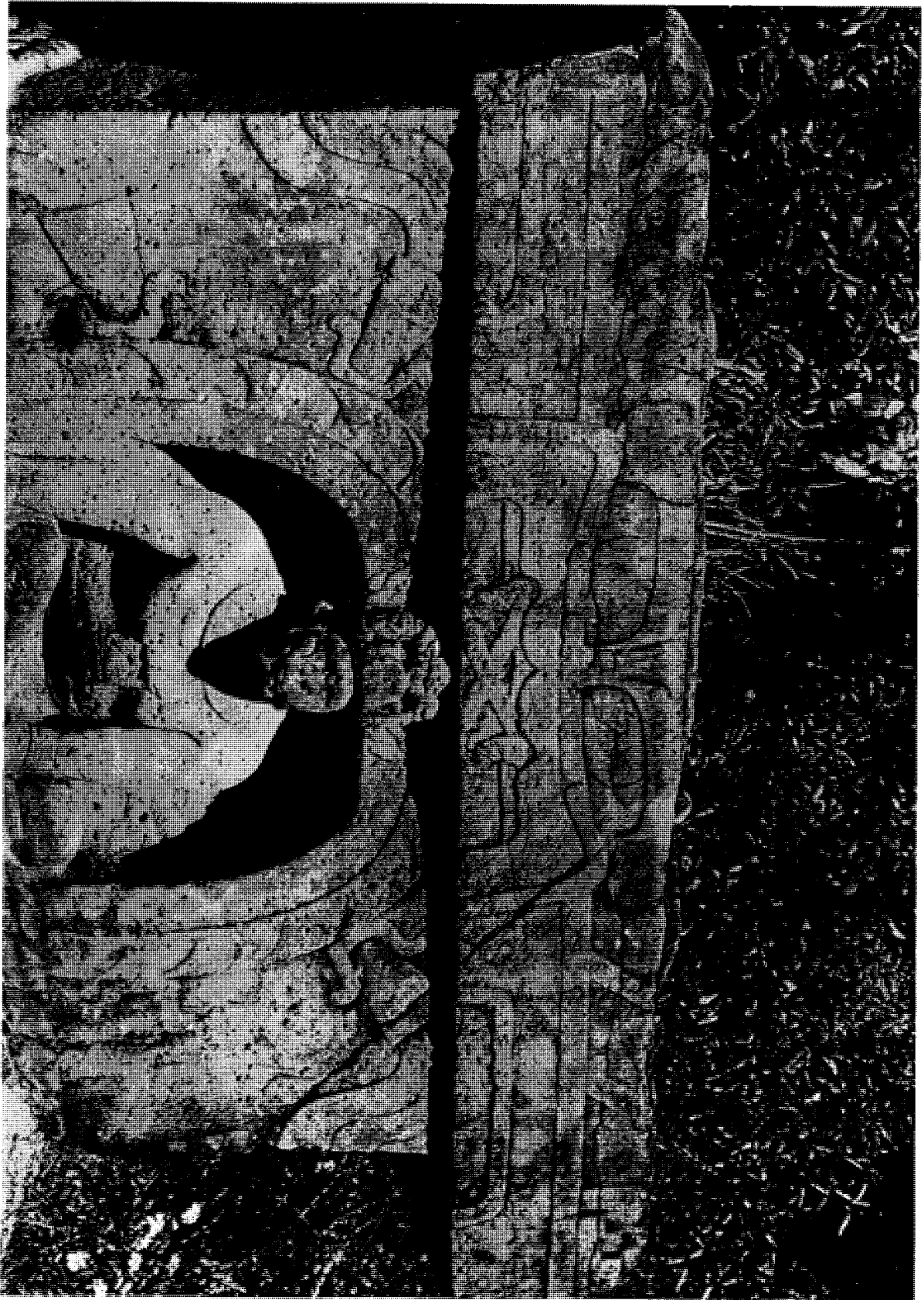
ALTAR OF AN UNKNOWN CULTURE (Overleaf)

Altars served an important purpose in the little-known religious rites of the Olmec culture and the later culture of Ancient Mexico. Olmec mythology attributes the founding of their nation to the union of man and jaguar that produced a race of cat-men. This sculptured piece in the jungles of Southern Mexico is typical of their concept.

(Photo by John Mee)

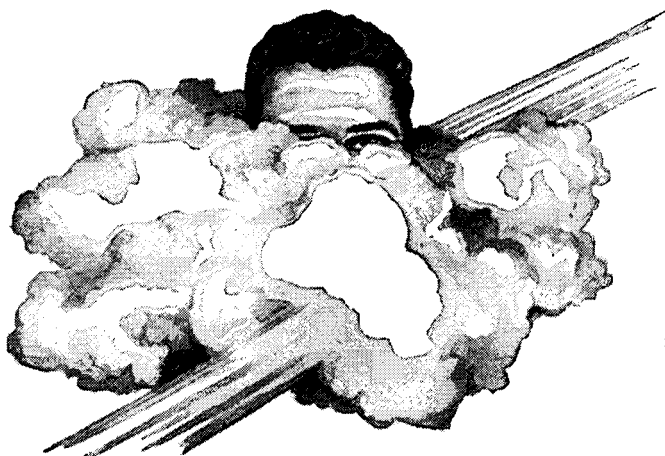
**The
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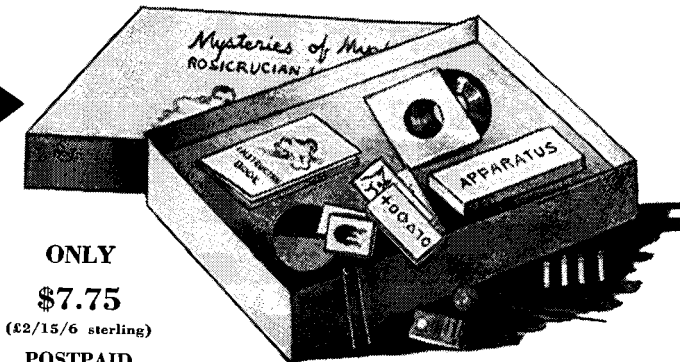
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BRAVE NEW ERA

A new breakthrough in observation instrumentation has astronomers happily preparing to review many of their outlooks and theories about the universe.

Called a multiplex interferometric Fourier spectrometer—MIFS for short—this new device enables astronomers to obtain in one night of work data which ordinarily would have required 150 years to gather. The MIFS system is sensitive to infrared radiation, and its extraordinary performance is possibly due to the sophistication of the components, which have enabled it to scan parts of space in the infrared frequencies with a previously unattainable detail.

The light, or spectrum, originating from a star or planet, carries tremendous amounts of information on how the light has been produced and what alterations it may have suffered on its way here. This is true of the whole electromagnetic spectrum, so that it applies equally to ultraviolet radiation, visible light, infrared radiation, as well as to radio waves.

A spectrograph, which operates much in the manner of a prism, is capable of dispersing or breaking up into its basic components the visible part of the spectrum, and this allows each wavelength to be focused onto a separate portion of a photographic plate. Unfortunately, this cannot be done with a very revealing and important part of the spectrum—the infrared region—because there are no photographic plates, as yet, sensitive to such long wavelengths.

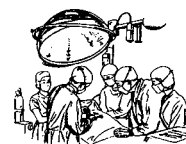
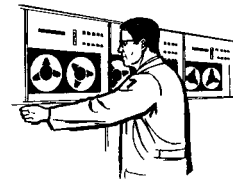
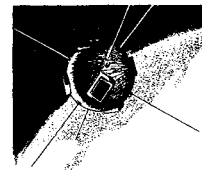
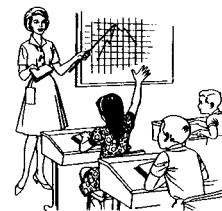
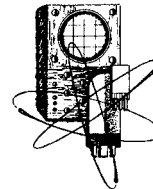
Conventional infrared spectrometers select elements of the spectrum one at a time, focusing them successively on a detector. This process causes a loss in sensitivity, because each wavelength can be observed only for a very short while. This disadvantage was overcome by a

method known as “multiplexing.” This method, as used in stereophonic radio receivers for example, has the transmitting source sending out a set of separate signals, coding or modulating each with a particular pattern. These patterns then enable the different signals to be separated at the receiving end.

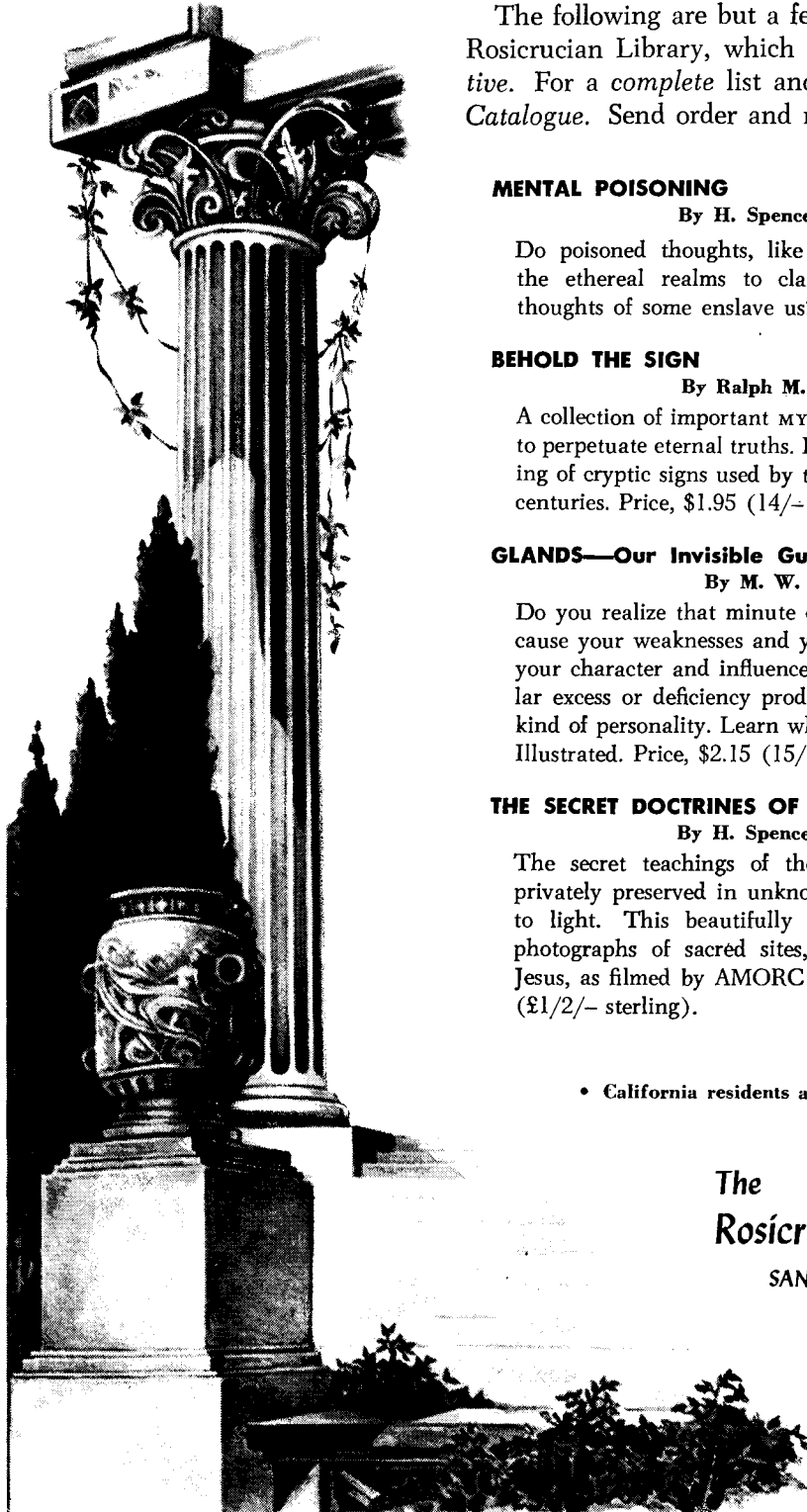
The MIFS uses this technique, only that it also splits the beam of incoming radiation, causing it to interfere with itself, and then makes the complex information thus obtained go through a computer which decodes it. Already Venus and Mars have been scanned, and the results obtained have been 100% more revealing than any others previously taken.

Scientists using the MIFS already predict that they will be able to tell, through better and more accurate studies of planetary atmospheres, whether or not a planet has life thriving on it. Already several new stars have been discovered, too faint to be detected visually or photographically, and indications of what appears to be a stellar planetary system in the process of formation are now under study.

The scientists involved in this project, when asked, declared that although the results and information gained through this new window into space are only a promise of much more to come, MIFS observations can in no way be a substitute for spaceship methods, but rather will complement and aid those who will eventually journey to our closest neighbors in the solar system. Thus, future explorers will have vast amounts of data and studies to back and prepare them for what is to come, as they leave Earth to navigate the greatest of all fathomless oceans during this, our brave new era.
—AEB



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