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DIGEST

November 1969 • 40¢

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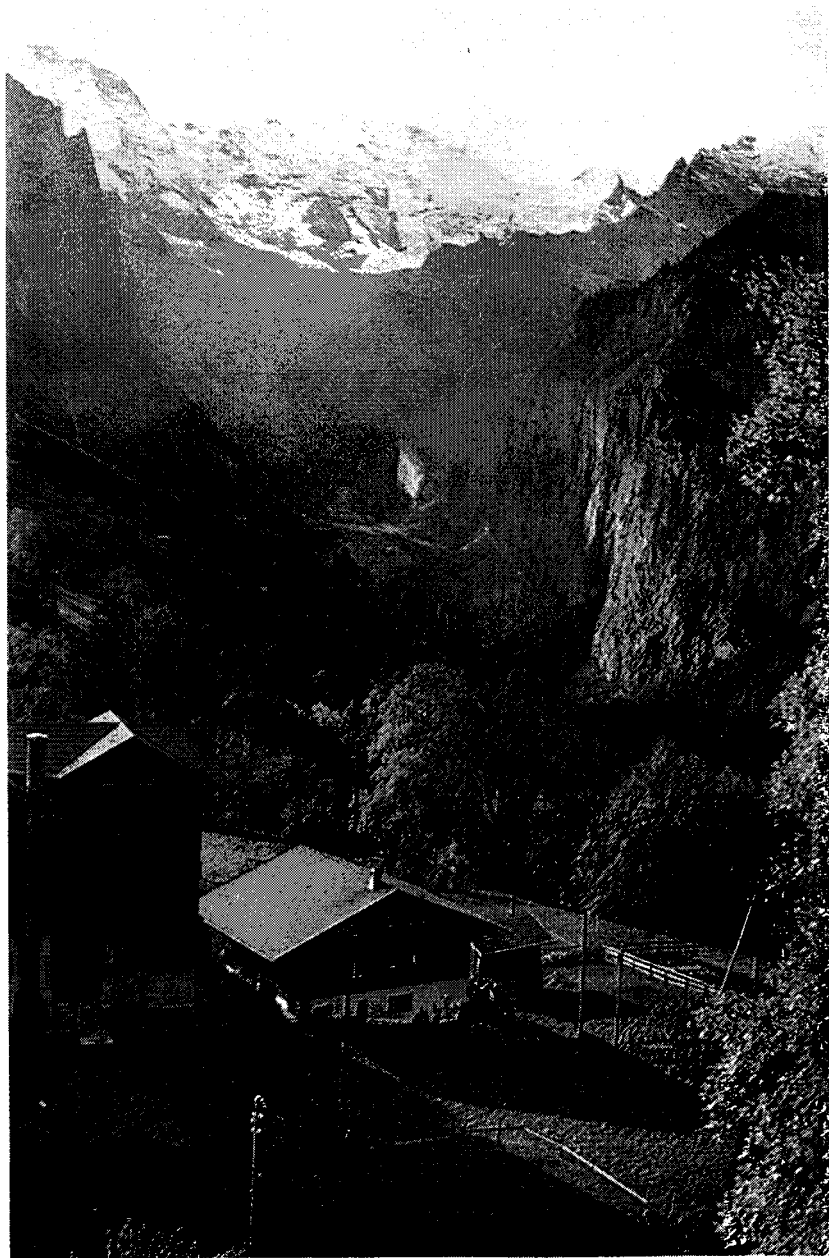
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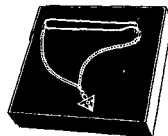
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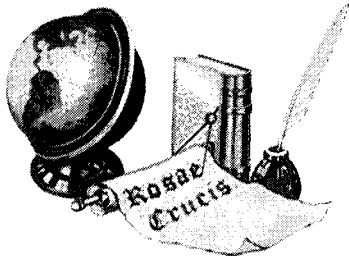


ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE 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 AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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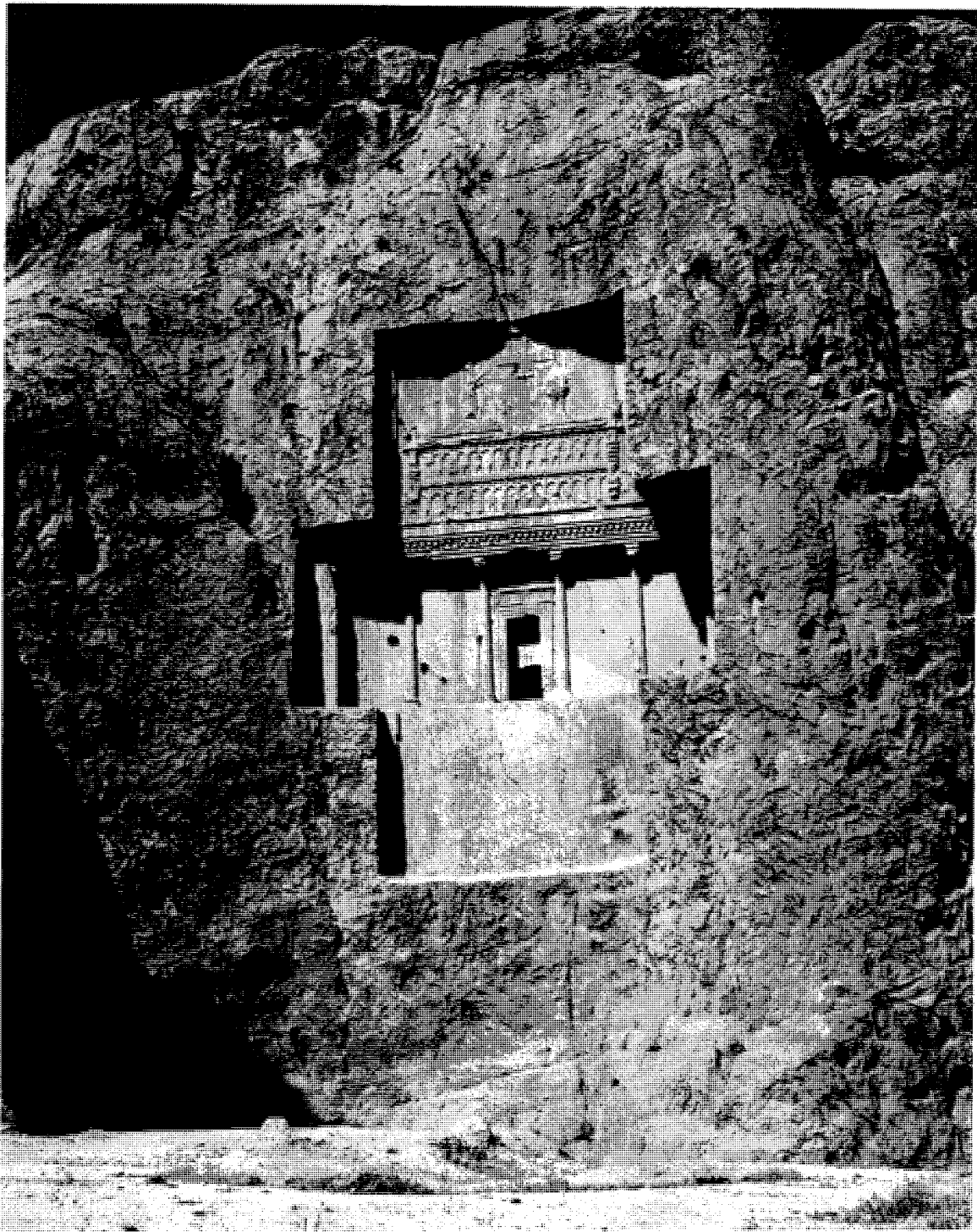
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No. 11

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(Photo by AMORC)

TOMB OF DARIUS I.

Darius I (sixth century B.C.), following the conquest of Cyrus, welded together the segments of the great Persian Empire. He built a series of magnificent palaces at what is now known as Persepolis, Iran. A few miles from Persepolis, at Naqsh-Rustam, in a rugged country of gnarled cliffs he and later kings erected their tombs as shown above. The panel above the entrance depicts the king making an offering to Ahura Mazda, the sole god of goodness and light, before a symbolic fire altar. The tomb was plundered centuries ago.

THOUGHT OF THE MONTH

By THE EMPEROR

THE MOON AND MAN

ASIDE FROM evoking admiration for the intrepid astronauts and the achievements of science, what effects will the moon-landing have upon mankind? The most evident impact is upon dogmatic religion. The attempt to reconcile speculations arising from the space venture and what it presages for the future with religious doctrine is apparent in statements now being made by the clergy and church authorities.

Today religions that subscribe to a literal interpretation of the Bible, for example, are facing a somewhat similar crisis as when Copernicus in the sixteenth century shocked the church by declaring that the earth is not the center of the universe. To the man in the street, in modern times, astronomy has been but a mysterious quest by science. It seemed to touch the life of the average person but slightly or even remotely. He could in a general way comprehend that celestial navigation, a product of astronomy, had a utilitarian advantage for him. The importance of designating a standard for the computation of time derived from the heavens was likewise accepted as a proper function of astronomy.

In the realm of cosmogony, however, an inquiry into interstellar space to determine how the universe was created has generally been considered by most people as an intellectual pastime of science. It was to them a world of theory, of abstraction. Its relation to everyday life and the traditional beliefs by which men govern their living seemed obscure.

Now man has reached the moon. Science has converted theory into demonstrable fact. It now talks in the same enthusiastic terms and assurance of eventually exploring and of probably

landing on the planets. Science has even proposed the extension of its quest in the not-too-distant future to go beyond the solar system into other universes in our galaxy! The means of such transport, it suggests, may no longer be by the use of relatively cumbersome combustible fuels; it proposes using nuclear propulsion and even the gravitational attraction and mass of celestial bodies to accomplish its mission.

Since a lunar landing, once relegated to the fantasy of science fiction, has become an established fact, there is little doubt that science can eventually accomplish whatever it can possibly conceive. Herein, however, lies the disruptive influence upon the whole order of things.

Life on Other Worlds

Men in the various categories of science—biologists, astrophysicists, astronomers, and the like—have in recent times confirmed the possibility of life on other worlds. Moreover they are of the opinion that such life may have acquired a development as intelligent beings equal to or exceeding that of mankind. The law of probability seems to confirm this opinion. If only one percent of all planets of the solar systems of the galaxies which man estimates to exist have life upon them, there would then be millions of such worlds, and it is logical to assume that many would be inhabited by intelligent beings!

It is then within the realm of reason that a rapidly increasing scientific knowledge and technology may eventually make contact with such intelligences. What then becomes of man's presumed supreme position in the

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Cosmos which most of his religions attribute to him? In Genesis 1:1 we have: "In the beginning God created the heaven and the earth." In Chapter 2:3 we find: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The heavens we now know consist of *many worlds* far greater than the earth, and to which in comparison the earth is but a cosmic speck. Even the sun, a star upon which our earth depends for a continuation of life, is exceedingly small compared with the myriad of other stars.

Further, if Genesis is accepted literally as it is by many sects and God rests on the seventh day "from all his work which he had made," then all these other worlds have been in existence for just as long a time as the earth. What then of the creatures, the intelligent beings that science believes may exist in outer space? Are they to be considered of no consequence? Are they devoid of all those divine qualities and soul that man finds comfort in believing he alone possesses?

Once science establishes that such conscious intelligent beings exist—not mere microorganisms—man's concept of his special creation and preferred status in the Cosmos will stand challenged if not refuted.

Beings of the Cosmos

At the present time it could be contended that certainly a Divine Being, with the love man's religions associate with a personal deity, would not discriminate against any of his own creations. In other words, such other living beings of the Cosmos would be equal recipients of a divine egis and charisma. Still further, if it is established as is equally probable that some of these other intelligent entities long antedate man, then human beings would not be the first of such creations and this, too, would require a reinterpretation of Genesis.

The almost absolute assurance of further discoveries and revelations resulting from scientific investigation of other worlds and of their magnitude must engender the question of why would a Divine Intelligence have ex-

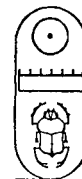
clusively selected the diminutive earth as the abode of a preferred living creation. Copernicus was subjected to severe vilification because he dared to detract from the importance of the earth by revealing that it was not the prime point of the universe. Modern astronomy will further reduce the status of the earth in the cosmological scheme. Man may likewise find himself subordinated to an inferior position in a category consisting of a virtual horde of intelligent beings existing throughout the Cosmos. Some of the achievements of these beings may cause those of man to pale in comparison.

Heaven and Hell

Religious orthodoxy and dogma may be asked, and not with an atheistic scepticism but in view of the findings of science, "Where are Heaven and Hell?" Fundamental Christianity, for example, has deplored any philosophy or religious doctrine which proclaimed that Heaven and Hell are states of mind, that man creates them in his own consciousness. Heaven was given an indefinite locale in space by religion—somewhere out beyond the stars. As man probes further into the depths of space with radio telescopes to such almost infinite distances as 100 million light-years, yet still disclosing a physical universe, more support will be given to the philosophical, metaphysical, and psychological concept that Heaven and Hell are but states of man's mind and are his own creation.

Moral systems will likewise be affected by these forward leaps of science. This must not be construed to mean that rank materialism will necessarily submerge the emergence of any higher form of morality and that man will submit to mechanistic devices entirely. Idealism, aspiration, and the ascent of conscience in man can and will continue to exist *after* the readjustment of world society which we are now beginning to experience. In abandoning some of his religious beliefs as being obsolete and as the heritage of a period of lesser knowledge, man may go through a time of moral retrogression and an inhibiting of his morale.

This decline in morale has happened in the past. In Egyptian history it is



known as the period of *scepticism*. By the year 2000 B.C. the great pyramids of Ancient Egypt were already very old. The things for which they were built and the religious claims for them seemed not to be forthcoming or substantiated. Below we quote fragments from a song engraved on the walls of a tomb of an Eleventh Dynasty king about 2100 B.C.

*Behold the places thereof;
Their walls are dismantled,
Their places are no more,
As if they had never been.*

*None cometh from thence
That he may tell us how they fare;
That he may tell us
of their fortunes,
That he may content our heart,
Until we too depart
To the place whither they
have gone.*

• • •

*Celebrate the glad day,
Be not weary therein.
Lo, no man taketh his
goods with him,
Yea, none returneth again
that is gone thither.*

Yet, for all this skepticism, there was a few centuries hence a renewal in the belief of human destiny and immortality. Man may become as a result of planetary exploration and its revelations more morally dependent upon himself. He may not look to a supernatural, external determinant for what is good or evil in human behavior. He may realize that such motivation lies primarily within himself in relation to his environment and to the kind of society that is best for him in every sense. He will generally accept the precept that good and evil are not positive but *relative*. They are always relative to the kind of dignity, welfare, and general development that man expects of mankind.

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Paintings by Marian Gabriel and Frederick Ryan were displayed in the Rosicrucian Museum Art Gallery during October. Both of these artists studied in the United States and in Paris. Mr. Ryan is a Canadian and has been instrumental in the development of many fine artists. Marian Gabriel was a free-lance commercial artist for twenty-six years and has exhibited her paintings throughout the United States. Shown above is Mr. Ryan's work *The Haley Sisters*. Also see page 423.

D. C. MacDONALD, M.D., F.R.C.

The Challenge of Youth

THROUGHOUT recorded human history adults have been alarmed by the attitudes and seeming excesses of youth. An ancient writer, Hesiod, approximately 800 B.C., stated, "I see no hope for the future of our people if they are dependent on the frivolous youth of today, for certainly all youth are reckless beyond words. When I was a boy, we were taught to be discreet and respectful of elders, but the present youth are exceedingly wise and impatient of restraint." History tends to repeat itself, and we note that many of the older generation of our time have a similar viewpoint of youth.

The continuing attention of the radio, the press, and TV draws our attention to each disturbance or fad involving modern-day youth. This may cause fear, rejection, and even a state of outrage among parents, educators, and leaders of governments. We are confronted with multiple explanations as to the present state of unrest among many present-day youth.

It is of course necessary to adopt a multidimensional viewpoint if one is going to try to understand the generation gap that exists at this time, a gap that is probably more pronounced than at any previous time in the history of man. Only a small percentage of modern youth, perhaps between five and ten percent is involved in the "hippie subculture," the illegal use of drugs such as marijuana and hashish and the psychedelics or student activism. On the other hand, juvenile delinquency is continuing to increase at a rate that is greater in comparison with the rise in the juvenile population.

Most of the activists, drug users, and "hippies" are not from skid row areas of our towns and cities but come from

reasonably affluent middle-class homes. One of the problems we of the older generation have to face is, How much tolerance can we extend to youth who are seemingly so unorthodox in their dress, manner, and opinions? How much shall we encourage the development of individuality in youth?

Let us consider briefly a few of the reasons why an increasing number of youth are discontented. *First*, it is important to realize that within the next two years fifty percent of the present Canadian population will be under the age of twenty-five. This is partly due to the relatively high birth rate after World War II, and to at least a seventy percent reduction in the mortality rate of those under twenty in the last thirty to thirty-five years due to the advance in medical knowledge and its application.

Today's Youth

Second, the actual period of adolescence has been extended. Puberty is occurring approximately four to six months earlier each decade, while at the far end of adolescence (nineteen to twenty years) more time is needed to technically and academically train youth to fit them for an age in which technology and automation are the order of the day. Furthermore, the current crop of youth is—generally speaking—heavier, taller, better nourished, and more intelligent than past generations. They are also much better informed on social, political, and economic problems of the world. We also must be aware that for the first time in history the present generation of youth has been exposed to TV and other mass media practically from their childhood or infancy. They have rapidly acquired viewpoints that are at



variance with what their parents and teachers have been taught to believe.

The state of "youth" is glorified and magnified through the mass media of our time, and this often creates in the mind of youth a question as to whether they should strive to attain an adjustment in a world where heretofore the older generation has held sway, and whether youth should tolerate the many frustrations and disciplines of adolescence for the envisioned benefits, the amenities, and privileges of the older adult world.

Restlessness among a growing minority of youth is not at all surprising. In the field of academic education with lack of meaningful communication between teachers and adolescent youth there is much to be desired. There appears to be a carry-over from ten to fifteen years ago of undue, excessive permissiveness in the area of child training that is reflecting itself in the activism that is observed in high schools and colleges, particularly—in practically all nations. Many students become confused. More than ever before young humanity is confronted with a confusion of ethical values in a world of strife and excessive competitiveness—a glaring example of man's mass immaturity, and often of man's inhumanity to man.

Living in the Present

The period of adolescence in some youth extends occasionally beyond the chronological age of nineteen or twenty years. Youth is concerned chiefly with living in the present, as compared to the Puritan ethic which stressed the value of saving one's money, the postponement of desires, and the following or pursuit of long-range rather than short-term goals.

The search for thrills and kicks has taken many youth into the field of exploration with dangerous drugs and chemicals. Although it is true that the employment of drugs is a central theme in the "hippie" philosophy of life, it is an error to assume that the majority of drug users is to be found among the "hippie" groups. The use of chemicals among youth is a symptom of a deep-rooted social problem within human society as a whole just as it is often a

symptom of an emotional problem within the individual. Of course the same reasoning applies to the excessive use of alcohol, tobacco, and tranquilizing agents among the older generation.

The real "hippie" might be considered to be devoted to a simple life far removed from the North American scene which is associated with excessive competitiveness, racial violence, inequality, and materialism. He is often not a drug user and he presents no threat to society. In fact, he may portray what is out of order in our present society. Perhaps he or she is part of a growing fringe of human society that will in time develop or play a constructive role in a new renaissance where man will begin to perceive that LOVE is better than war and where we will evolve into the possession of a new and fresher concept of liberty, equality, and fraternity.

Communication

Thus we are faced with failures in meaningful communication between students and the so-called Establishment, and the riotous demands of the Activists indicate that more dialogue is needed if the values we see inherent in our schools and colleges are not going to fall.

Many of the few phenomena mentioned in this article are reflections of our own adult failures and excesses. We have helped to create a society whose lawmakers state it is illegal to possess marijuana, but by a strange paradox say that it is all right to indulge in alcohol, which in excess is physically harmful to the brain, heart, and liver. Just as a teenager must sooner or later challenge the principles and value systems of his parents, if he wishes to grow up and become an autonomous human being, so likewise groups of youths in the larger family of human society tend to reflect the central issues and problems of its culture.

The present use of drugs among many of the youth of today is a definite reflection—one writer calls it a parody—on the very widespread dependence of adults on tobacco, alcohol, caffeine (coffee), tranquilizers, and other stimu-

lants. Dissident youth holds up a mirror to us, especially when it reflects our own imperfections. We must begin to sort out the aspects of youth behavior which have value and which can motivate us to prevent the inequalities in our system of values before it is too late. If our attitude towards youth develops into one of intolerance, impatience, authoritarianism, we may drive a good many of them into withdrawal from society. Through greater communication and dialogue we can influence youth into activities that are socially valuable to the community.

Part of this business of growing up is to evolve out of the selfishness and narcissism of childhood to a mature adulthood whose motto and living ideal will be the promotion of a true brotherhood, where the higher development and adjustment of the growing self may occur in all its positive aspects. To meet the challenge of dissident youth we must avoid the error of being overly critical. On the other hand, it would indeed be unfortunate if fanatical activists were to have their way and take over the reins of government. There is a pressing need for dialogue and communication between men of all ages. Access, through effort, to the inner wisdom of the mind is open to all. That portion or element of youth that can find a purpose in life, that can be associated with a more *enlightened* purpose for the good of all men, is destined to be our future leaders.

The world that youth looks out on today is one where there is at least fifty times as much spent on scientific research—much of it for destruction—as the amount spent on human, social problems. Simple withdrawal or retreat of youth from society is a manifestation of a defeatist approach to life. Student youth who protest loudly that they have the right to be heard must not prevent others from being heard. As one speaker remarked in a recent press report, youth has the right to protest but not to disrupt.

In conclusion, our thoughts should be with youth who rebel against the very things that should be changed; for example, the needless mass slaughter of fellow human beings, inequalities associated with racial prejudices, despotism and any other condition in this planet that enslaves man and prevents him from self-discovery.

Youth is to be encouraged when it takes on this type of assignment. Regardless of the rebelliousness of much of modern youth I believe that it indicates and reflects some of the birth pangs of a new society that is now emerging. I would like to think and believe that we of the older generation have sufficient wisdom to aid in its development—by helping youth put the accent on what needs to be changed.

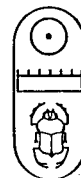
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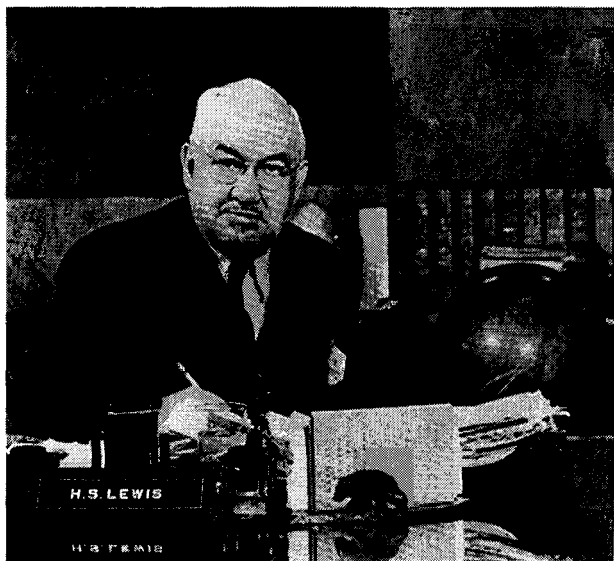


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DR. H. SPENCER LEWIS, F. R. C.

OUR NEED FOR THANKSGIVING

*The gift of life and
consciousness*

ning; it is a thing that we cannot control in the end. It is something that is given to all of us alike, regardless of creed, religion, social position or education.

RIGHT NOW while the world seems to be disturbed with destructive thoughts and restlessness over our worldly possessions, our worldly blessings, and anxiety over the things we think we need and should have, there is one thing we should not overlook, and that is the blessing which we enjoy in the form of life and consciousness. Therefore, our greatest need at the present time, is for a deeper appreciation of what we have had and what we still enjoy.

If we stop and think for a moment, we will realize that there is one great thing in life that cannot be purchased, that cannot be artificially manufactured, that cannot be decreed by any dictatorship, that cannot be legislated or humanly supplied. That one great thing is life itself. We may improve our health, we may do those things that will extend the length of our life, we may be able to acquire things or create things that will make that life temporarily more happy, but all of these things depend upon the first great fundamental requisite—life itself.

Without life there is no need to seek for health; without life there is no need to seek for happiness or peace; without life there is no need for any of the things that man has created or empires have organized or that man can imagine. And yet life itself is given to us abundantly by the God of our Hearts, the Father of all of us. It is a thing we do not ask for in the begin-

The humblest, little, ignorant Pygmy of the countries of the Southern Hemisphere enjoys life in all of its vital essence, just as freely as do those of great power and material accomplishment and attainment. And yet, those who have the most of worldly things find these worldly possessions of absolutely no value as the time comes when life seems about to ebb away, and to be withdrawn as freely as it was given to us.

Of the two great mysteries that should hold the attention of man more than anything else in the world, the first is that of the beginning and gift of life to us, and the second is the withdrawal of it and its ultimate existence. In between these two events—the creation of life and the transition of it from this earthly body—are all the minor unimportant excitements and fascinations to which mankind gives pre-eminence, to which he gives greater thought, and for the attainment of which he even sacrifices himself and his life.

And when I speak of life that is given to us as human beings, I should include and will include also the life that is given to flowers and to trees and to grass and to wheat and rye and all of the crops, and to all of the living things and growing things that give us sustenance and give us abundant nourishment. Not one of these things, or any of these bounties of God, is controllable by man. Yet each and every

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one of them is an astonishing, miraculous gift, for which we seldom give proper appreciation and thankfulness.

So let us not forget in the coming days when a particular American holiday represents the spirit of thanksgiving to be thankful for the most abundant gift of all—the gift of life and all that lives. And let us express that thankfulness not only in church or religious services or ceremonial service. Let us express it not only on one day of the year but throughout our lives. Let us express it in less ritualistic manner, less ceremonial form, but with real sincerity in our hearts and in a manner that will pass on to others a note of cheerfulness, a note of appreciation, and a note of gratitude. A kind word or a kind smile given to another in the midst of our own abundant life is one of the better ways of expressing our appreciation. To make others feel that we are so happy that we have life, that we want them to be happy about and with the same life, is a truly proper way to express our thankfulness; to assist others in solving their problems or meeting the things that make them unhappy is another way; but certainly the most definite way is to feel in our own hearts, and to allow to escape through our own lips, an occasional

word of thanks and appreciation to the God and Father of all creation.

In this greater appreciation of life, we would become less anxious to destroy life, to injure life, or to make life more sorrowful to others. For this reason, too, all thoughts of war would cease and all thoughts of unnecessary destructiveness would come to an end. But we supplant our thankfulness and appreciation with envy and materialistic desires, and the wish for material power.

If a large portion of the world and its peoples could truly enter into a spirit of thankfulness for life itself during the month of November or at any other time, then the unrest in a major portion of the world and a desire for the attainment of things that can be secured only through destruction of life would end and cease to be. May all of us make the month of November a truly great month of thanksgiving throughout the world.

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



Human beings habitually think of themselves as *the* people, and their country as *the* country, and their religion as *the* religion. Whether the attitude is ethnic, religious, political, sociological, economic, artistic, or what, it is dangerous. The more technology advances, the more dangerous it becomes.

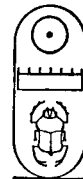
The best way to overcome it is by realizing the essential oneness of mankind and the essential multiplicity of the expressions of human nature. This is the practical application of mystical philosophy.

—RUTH PHELPS, F. R. C.

To Our Members in Australia

We take this opportunity to thank those members who so kindly contributed to the Grand Lodge Administration Building Fund through the special efforts of Sydney Lodge. This generous effort will be of significant assistance, and we hope that members from Australia can someday pay a visit to this beautiful edifice.

The Supreme Grand Lodge of A.M.O.R.C.



Imagination — the Creative Faculty

by MILLIE I. IRWIN, F. R. C.

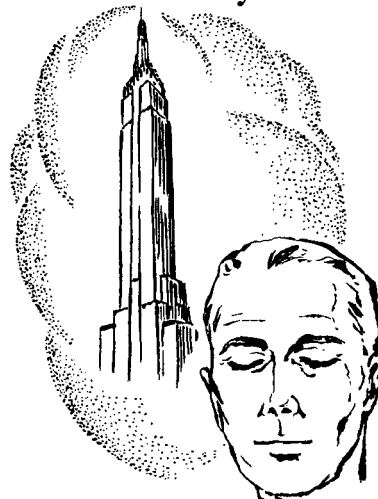
MARIE CORELLI, an early psychological writer of profound novels, boldly stated, "Imagination is the advanced perception of truth." Webster further defines it as "the picturing power, or art of the mind; the constructive, or creative faculty."

Imagination has been the principal working tool used by those outstanding characters, throughout the long annals of history, whose basic ideas have furnished the means for civilization's steady climb to progress and expansion.

Sir Isaac Newton, in 1666, through his fertile imagination and "advanced perception of truth," calculated ninety minutes as the period of time an astronaut would take to fall once around the earth. Today this truth has been confirmed by our space-exploring astronauts. The many mental explorations of the French author, Jules Verne, sparked the inspiration for his scientific fantasy, *Twenty Thousand Leagues Under The Sea*, a work which then presaged and today accurately describes our modern submarines.

As one dwells upon the limitless creative resources residing within the Universal Mind, one is forced to accept the powerful motivating influence that imagination plays in today's scientific developments. Without it no architect could possibly draft his plans, no writer create his story, nor could our scientists working in the various creative fields develop their modern inventions without these first having been discovered and drawn forth from the nebulous recesses of the primordial Mind.

A noted heart surgeon in a radio interview stated, "Whatever man can imagine, man can do." An interesting radio advertisement by a prominent metallurgical company used as its slogan, "Today's imaginative industries



become tomorrow's welcomed products." These specific references all point to the important role imagination exerts in our scientific world of today and also in retrospect confirm what it has accomplished through the ages in accelerating man's evolutionary progress.

ESP, in which creative imagination functions, is fast moving into its rightful place of scientific recognition. The sixth sense of man is no longer questioned, nor are his sudden flashes of intuition and psychic abilities ignored by progressive educators and scientists. An article by Chris. R. Warnken in the November, 1967, *Rosicrucian Digest* reveals the following fact: "It [the Rosicrucian fraternity] was the home of parapsychology [ESP] long before that fascinating study of the mind received such an ostentatious appellation It recognizes the natural urge within . . . seekers to find answers to the unusual questions that issue from deep within them"

Many are the channels through which creative imagination may operate. An important one is in the field of healing, both physical and mental. Alexis Carrel, famous surgeon, in his masterpiece, *Man, the Unknown*, points out that certain states of consciousness such as prayer determine real pathological changes and are often followed

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by a new rhythm in bodily functioning which displaces the previous physical inharmony. This is why the Rosicrucian member, being made aware of his psychic abilities, can more readily establish a state of bodily harmonium when needed.

Carrel further explains that surgeons have no influence on the healing mechanisms, contenting themselves with guiding the spontaneous activity of those mechanisms. Bodily organisms by natural laws make their own repairs, indicating that some greater unseen activity within the human body is responsible for the healing processes. In the words of Sir Oliver Lodge, "We belong both to the physical and the unphysical world here and now; we cannot afford to separate and keep them in water-tight compartments."

Mind is definitely essential to both organization and/or reorganization, and these are the natural result of mental activity consciously directed to a foreseen end. Life, or Mind, ever acts as

an organizing, directing, and guiding power. As greater numbers of individuals learn the constructive use of the creative imagination, a final link with the higher planes of being may well become an established fact.

In view of the general surge of discontent, lawlessness, and disruptive conditions engulfing the world, never has there been a more urgent need for an influx of constructive ideas to counteract and overcome the disintegrating influences. Those who are dedicated to help restore worldly conditions to a state of balance may be heartened and encouraged by the words of Dr. H. Spencer Lewis, the former Emperor of the Rosicrucian Order, AMORC, "God has given you the same creative power that He possesses and He has made you equal with Him in making this world beautiful and happy for all living creatures. This great gift is your birthright, and you alone determine whether you shall use the power or ignore it."



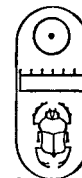
PRIMITIVE MAN was utterly dependent on nature for survival. He was as helpless as a fragile leaf in a violent storm, blown about by unfathomable processes which he had to obey to live.

Civilized man . . . has been patting himself on the back because he thought he had escaped this total dependence on his environment. After all, our water comes from a tap, not a spring; our food from the supermarket, not the earth; we warm ourselves with machines, not the sun; and we ride, not walk.

Such man-made miracles have made it easy for us to believe that we have created our *own* environment, and now can ignore nature. The sober truth is that our modern technology has come at a high price: The unwitting but insidious deterioration of our physical world. And, unless we immediately zero in on this problem with our most powerful technological guns, we run the risk of destroying this earth as a desirable place for life and pursuit of happiness.

True, modern technology has given us much of the good life, but we're beginning to realize there's a serpent in our paradise. We dimly understand that because of our selfishness and ignorance, the so-called "good life" is robbing us of our clean air and pure water, abundant minerals and fertile soil, diverse wildlife and green forests.

Reprinted from *National Wildlife*. Excerpt from "Our National E. Q." by Thomas L. Kimball, Executive Director, National Wildlife Federation.

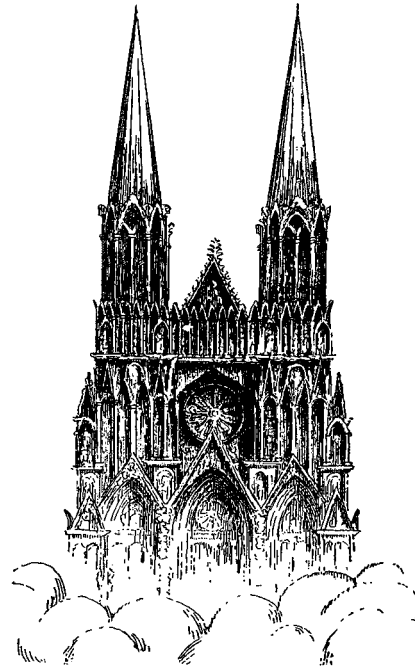


MYSTICISM has been related to the concept of mystery for so long that few can understand it as a system of thought having a rational basis. The mistaken impression that mysticism is associated with mysterious processes has caused mysticism to be relegated to a position of secondary importance in the thinking of the people who pride themselves in being citizens of a practical civilization. There is little in most individuals' thinking that relates the concept of mysticism to the practical business of day-to-day living. This misunderstanding of the scope of mysticism has developed from the restrictive influence of religious interpretation of mysticism.

Man can relate himself without any intermediary directly with the infinite. When man realizes that he has value superseding that of his own individual self, or entity, he can be aware of the existence of a power or force which supersedes any other power or force that normally manifests in the physical universe. Mysticism manifests when the earthly, or temporal, and the Cosmic, or eternal, have been transcended in consciousness. A mystical concept allows true value to be placed outside the realm of the physical universe on a different level. An individual with this concept at all times perceives cosmic values as being paramount in all experience. He recognizes that while he physically exists on a level of the earthly, or the temporal, he actually belongs to, and is a part of, the Cosmic, the Divine, and the Eternal.

The concept of mysticism might be classified into two forms: elementary and evolved. The elementary form is the outgrowth of the original or primitive form. The evolved form of mysticism has come about as a result of man's realization of his own potentialities and his conscious comprehension of the existence of a divine force resident within the same environment that he himself lives in, and yet at the same time transcending that environment.

Elementary mysticism has not yet risen to a level of correlation with the universal concept of being. It is directly related to one's material experience and indirectly related to a more or less



The Celestial Sanctum

RATIONAL MYSTICISM

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

naïve concept of the Eternal. Originally, elementary mysticism was brought about by a process that impressed upon the individual a concept of deity and the Eternal of which he previously may not have been aware. In this way forms and procedures developed, and in some cases these procedures later became initiatory in their nature, becoming more important insofar as the process was concerned than the actual meaning conveyed by the process. The elementary mystical concept was therefore associated in some cases with a mysterious or magical act. This association

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probably is the foundation by which the idea was developed and carried into modern times that mysticism is in some way a mysterious philosophy or a composite of magical and mysterious acts or events having no place in the practical existence of human beings, particularly as they live today.

Nevertheless, even if these acts or procedures did have a mysterious or magical overtone, this was not inherently an error in the act itself. Many times this particular emphasis or overtone served a purpose. By means of certain processes the participant was able to sense a supernatural mode of existence. In other words, the act itself, if it were initiatory or ritualistic, provided the impetus that opened the eyes and the mind of the individual who had not previously conceived the concept of mysticism.

Many people today may consider ritualistic procedure as being a crude way of approaching mysticism. This belief is based on an erroneous idea of the meaning and purpose of ritual. Ritual or initiation is a means by which man can comprehend a concept that cannot be brought to his consciousness in any other way, a concept of union with divinity. Not only is initiation the basis of the mystical approach, but it was the foundation for the development of many primitive religions which—as they shed their superstitious or magical concepts—became the basis of the ethical and moral philosophies that have been the foundation of many phases of human civilization.

The ritual today should impress upon our consciousness that we as individuals can humbly come before the Cosmic and by carrying out a simple act place ourselves in the proper mental attitude to enter into communion with the Divine. Regardless of the development of our abilities to reason, regardless of the development of our intelligence and our mastery over the physical world, we must still impress upon our consciousness by reason and by action the necessity of approaching the Cosmic itself as humble entities still in the process of evolving. Through the use of ritual we can grasp or become aware of Cosmic Illumination and are able to realize that by proper prepara-

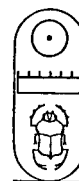
tion and performance of our obligations we will be able to rise farther up the scale of that Illumination.

When man is able to conceive the Universal, or the Cosmic—in other words, to expand his consciousness from the limitations of the material world to include a cosmic concept—he then is able to conceive his relation to the totality of all Being and to Divinity itself. The emotional effects or phases of the initiatory processes, which may have been crude or elaborate, are augmented by man's exercising his own reason.

Such a conscious act raises the personality above the illusion of physical senses and makes man realize himself as a being in bondage in the physical body to the earthly, or the temporal. The individual who is aspiring to mystical realization thereby attains the power to distinguish between appearance and reality. He is able to comprehend the material as a form of the manifestation of the Cosmic or the Divine. The individual gaining this evolved mystical concept also gains awareness of the eternal as existing in the transient, or the temporal. He recognizes the unity of all things in God and thereby passes beyond the irritations of living a physical life into a realization of the peace of timeless being. He is conscious of man as being in God and aware of every moment as being eternal. He lives in one world and functions at the same time in another.

Rational mysticism is therefore synonymous with evolved mysticism. It is a step beyond the elementary process by which man comes to a realization of the Divine through an act or procedure; yet the procedure we know today as ritual and initiation is still necessary. It is both important and inspiring. It is a step by which man lifts himself from the realm of being merely a man to an area where he may be conscious of the Divine.

The ultimate purpose of evolved or rational mysticism is to be able to see reality, to be completely aware of truth, to function on a cosmic plane in contrast to an earthly plane, to transcend the limitations, the irritations, as well as the suffering and happiness that are



experienced on a material level. We shall then be able to be aware of a transcended area of existence to which we can direct our consciousness at any time regardless of the physical circumstances with which we are restricted, or limited. At the same time we can project ourselves to another plane and dwell there with the realization that we have found our true home, that we have arrived at our real place of being. This is transcendent awareness, the awareness of being, the awareness of Divinity and reality.

The Celestial Sanctum

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 Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.



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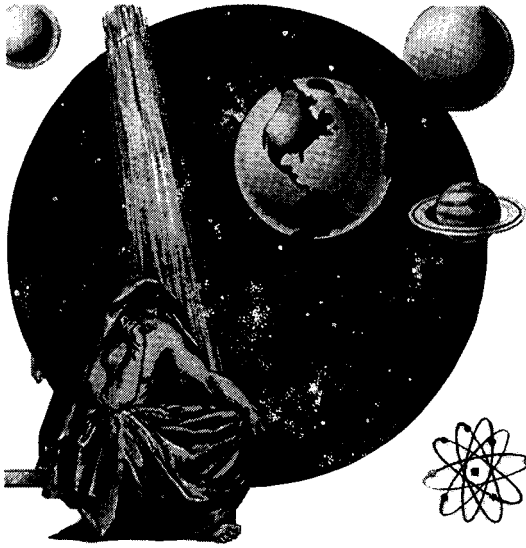
In this beautiful land, Holland, all active members of AMORC can participate in a unique demonstration of international togetherness. Films, demonstrations, lectures, and forums on mystical thought will highlight the sessions. Ritualistic convocations and initiations will be conducted in all their beauty and splendor.

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Under the Spell of the Zodiac

by MARK GRAUBARD

*An ancient, emotion-laden
science, astrology, still gratifies
man's appetite for worship
of celestial bodies*

THE UPPER STRATA of the earth's rocks are full of diverse traces of plant and animal forms whose existence was terminated by the turbulent cross-currents of evolution. Similarly, the history of man's efforts at objective, verifiable, and communicable knowledge of the workings of the world about him is replete with dead theories, and even dead goals and values.

And just as the botanist, zoologist, and geologist honor the dead and study their fossil remnants to gain broader and deeper knowledge, so must the student of science honor the past to better understand the scientific thought processes and their operator, man. The history of science being young, many of its laborers are not fully aware of the vast possibilities that an objective study of the past can offer toward the understanding of man and his frequently wayward conduct in the pursuit of scientific knowledge.

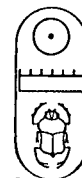
Ancient man lived literally in the womb of nature, tied to its tissues and bloodstream not only with bonds of respiration and nutrition but also with chains of deep emotions: fear, hope, pleasure, and horror.

Foremost in his natural environment were the heavens, particularly the moon with her cyclical changes from invisibility to fullness, from a crescent with tusks pointing west to the reverse position, from a path high in the sky

to one above the horizon. Then there was the sun, shifting almost daily its points of rising and setting and its elevation at noon. Next there were the stars that remained fixed among themselves, clearly distinguished from the five wanderers—the planets seen with the naked eye—that roamed up and down the zodiac belt even more strangely than the sun and moon. In addition, there were occasional shooting stars, comets, and eclipses. One had to be exceptionally witless not to feel the awesomeness of those events and a desire to learn their meaning.

Man is primarily a feeling, responsive animal. His deep emotional reactions to celestial phenomena have traditionally manifested themselves in the form of religion—man's rationalized conceptions of his relation to nature, to the purpose of life, to death and disease, to sin and virtue, to other men and women, and even to proper food and conduct. The celestial bodies came to be regarded as symbols of powers and were honored everywhere because their strangeness or divinity, and their impact on man, were universally recognized. However, in ancient Babylon, during its varied growth from Sumer through Akkad to Chaldea, the feeling toward the heavens became inflated and evolved into the very hub of its religion, hence, the entire nation's life and outlook.

There is much in the records of ancient Babylon to tell us how star



worship evolved. Already in the *Epic of Creation* of Sumer-Akkad, or Early Babylon (ca. 2200-1900 B.C.), we read:

The Star-Jupiter who brings prophecies to all

Is my Lord, My Lord be at peace.

The Star-Mercury allows rain to fall.

The Star-Saturn, the star of Law and Justice

The sophisticated myth of Tammuz, the sun, describes his capture by winter and his release in the spring, thus generating the recurrence of the seasons, the cycle of growth, death, and resurrection. Venus, or Ishtar, was portrayed as the self-sacrificing mother, a virgin queen, a goddess of the harvests, and in other roles.

The Babylonian priests were men of thought and wisdom, the leaders in worship; they lived and worked in temple-towers erected to the gods who represented the planets and ruled the earth. Some priests excelled in poetry and spun beautiful tales of the planets as gods symbolizing significant forces and events. Animals were also honored, and each planet was linked with a favored animal, which in turn gave rise to a rich crop of joined symbolic lore.

Other priests were more concerned with the technical aspects of planetary positions and recorded as accurately as possible their devious movements, thus laying the foundations of the science of astronomy. Still others were socially conscious, and these gave rise to astrology. All three branches apparently evolved side by side as befits the multifaceted nature of man and the process of cultural enrichment. Since a field once opened up can grow and grow, astrological speculations and interpretations expanded and deepened. Each planet, or god, came to have a specific meaning in its every position, and so did each celestial event.

There was much travel in ancient times, especially among scholars. Consequently, astrological lore soon reached Greece where astronomy had prospered greatly due to progress in geometry, Euclid's collection appearing around 300 B.C. Astrological theories were welcomed there and as a result, the

omens and prognostications that the experts read from the sky became more systematized. The basic beliefs were hardly questioned by the enthusiastic astronomers who were stimulated by the romance and scope astrology added to their geometric labors. Horoscopes, or readings of the sky's layout at births, won wide popularity, and because Greece was a democracy, they came to be applied to individuals, not only to kings as in autocratic Babylon.

By the second century A.D. astrology had become so rich and standardized that the great Claudius Ptolemy issued his *Tetrabiblos*, which remains astrology's bible to this day. Ptolemy had previously written the *Almagest*, an ingenious mathematical elaboration that united all known astronomical data into a most coherent and logical theory, with the earth as an observation platform and the celestial events as seen from it—a reality that could not be denied at the time. Ptolemy lived and taught at Alexandria, Egypt, which remained for about eight centuries the center for the world's pursuit of scientific studies.

The backdrop of astrology was the effect of celestial events upon life on earth. There are such effects. The sun's action is known to all, and the moon's effect on tides, as well as on the habits and breeding patterns of many marine animals, has been known since earliest antiquity. Just as an inspired lover of nature can be swayed to dream and act by its enchanting and enslaving power over him, so a lover of stars could be moved to visualize and submit to the dictates of his idol, the celestial powers.

To him, glaring Venus, bright-beamed Jupiter, morose and distant Saturn were as real as the class struggle is to a Marxist, racial equality to an egalitarian, behaviorism to a Pavlovian, or psychoanalysis to a Freudian. The action of the sky was real, but limited, but its devotees would not recognize any limits. They extrapolated, as most believers do: what was true for a segment was true for all.

The Horoscope

At the center of astrology lay the horoscope. The year was one revolution of the sun, shifting eastward from a

given position against the stars, all the way back again to the very same spot. Today, we say it is one revolution of the earth around the sun.

The horoscope is based on an interpretation of the northern half of earth's enveloping sphere of sky, cut along the celestial equator, and divided vertically into twelve equal segments. The base of each segment is an arc of 30 degrees along the equator; upon each arc rests a triangular sky segment with its apex at the North Star. Laid out flat, these segments of the sky-dome are called houses. In addition, there are the twelve constellations of the zodiacal belt, the circle of sky against which the sun is viewed.

The houses merely serve to form a grid of the sky for each horizon, while the signs of the zodiac designate the stars, which shift to make a full circuit in the course of the year against the fixed grid of houses. The same house at any given horizon will have different signs of the zodiac at different times, and on occasion two signs in one house. Thus, by taking into account the place of birth, hence the sky at that horizon, plus the signs in that sky and the positions of the planets in the signs, quite a diversity of combinations can be obtained.

A Complex Story

Assign meanings or powers to these variables. Then if you find the region of House One to contain Jupiter at 10°20' in the constellation Sagittarius, as well as Uranus at 6°15' in the same sign, Saturn in another house in the same or a different zodiacal sign, the moon at 12°6' in Taurus in House Five, etc., you can obviously have a complex story unfolding as a result. It can be an exciting game, far more so than other games of chance and design, because it has a façade of seemingly scientific determinants, plus a strong involvement of the ego and its emotional tensions. Moreover, details can be spelled out in ways that make verification difficult. In fact, all prediction in human affairs can be made so as not to permit it to be decisively adjudged right or wrong.

How the various astrological elements were assigned their specific meanings remains a mystery. It seems that in

antiquity everybody took it for granted that the Chaldean (Babylonian) experts had accumulated data for thousands of years and that they therefore based all qualities and powers on a strong, empirical foundation.

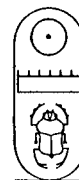
There is, however, no evidence whatever for this, any more than for the belief that medicinal powers attributed in ancient and medieval times to various herbs were derived from agelong observation. It is far more reasonable to assert that all powers assigned to houses, signs, and planets were products of the imagination, as were the amazing medicinal properties ascribed to the mandrake, garlic, cabbage, or cinnamon. Occasionally an actual power of a plant crept in as a true cause, but that happened in only a small number of cases.

And so it transpired that House One, for example, was believed to rule personal appearance, especially the head and face of the client, who was called the "native." House Two governed wealth, personal liberty, ears, neck, and throat. House Three covered relatives, journeys, education, arms, shoulders, and lungs; and so on. Among the signs, Aries controlled life, energy, vigor, and leadership. Taurus involved conservation of energy, secretiveness, and greed. Planets had their home houses in which their special powers were strongest; when in other houses, their powers varied and were more subject to the astrologer's whim in interpretation. Also positions, or aspects, in relation to other planets were significant. Clearly, the thorough reading and interpreting of a horoscope was no mean task and was subject to the performer's personal judgment.

In Greece and Rome

Just as the Chaldean astrologers found their ideas avidly received in Greece, with the rise of Roman domination, Rome too took to astrology with fervor. The Stoic philosophy, which honored the laws of nature and believed in man's inevitable submission to them, found in astrology their most ideal expression. No amount of zeal and propaganda can, as a rule, achieve what can be accomplished by a fortuitous com-

(continued on page 432)



CLARENCE G. SCHOLTZ

You Too Can Make Suggestions

YOU CAN make suggestions. They do not have to be earth-shaking ones; just a simple little suggestion often pays off. Remember the ones that sometimes become headlines and receive plenty of publicity and for which large rewards are published are very few and far apart; unseen and unsung are thousands of other suggestions which do not get publicity but which are acceptable and have produced many excellent results in all our large corporations and institutions. For anyone to think that his suggestions would be minor and have little importance is sheer nonsense.

Have you ever stopped to think that maybe your small and unglamorized suggestion may be the trigger which sets off a chain of other successive suggestions until the final one is earth-shaking, and when that happens, it is just as important that the first suggestion started the chain as it is the last suggestion completed the chain?

Remember that suggestions are being made by all classifications of employees from the president of the company who makes the suggestions to his Board of Directors down to the new office boy who has only been in the organization one week and makes a suggestion to his supervisor. Your momentary status in the organization has absolutely nothing to do with whether you can make suggestions, for almost all large organizations have suggestion systems for just one purpose—to enable every employee to make all kinds of suggestions at any time and under any conditions.

Known facts prove that some of the most acceptable suggestions have not come from the president of the company nor from the managers, but have come from the junior clerks and apprentices. I always like to tell the story of a large manufacturing company that



conducted a campaign to get ideas from everyone, from the office boy up to the president. Their publicity department, advertising boys, worked hard at putting the campaign across. There were hundreds of suggestions made, some good, some unacceptable, and some on the borderline between, but the earth-shaking one in the entire contest came from a so-called lowly worker, whose only job was to tend a machine out in the factory.

This particular company had been advertising under a well-known name and doing a successful business, so it was rather shocking to find that this particular individual, practically unknown, had a solution which saved \$50,000 a year. It all came about when the officials toured the plant talking to each employee and endeavoring to learn if they had any suggestions. When they reached this man he was asked the standard question, "Had he turned in a suggestion?" The answer was no; he was asked if he had any that he felt might be used. He hesitated for a while and then said yes, he had one he thought would be pretty good.

A Word Made A Difference

He told them all they had to do was to take one word out of the name of the product and it would throw them into another tax category, and sure enough, when the experts looked into it, they found that they could save \$50,000 a year!

There you have a very excellent and acceptable idea, not coming from the president, not coming from the Board of Directors, not coming from the managers and department heads, but from a simple workman whose only duty

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was to operate a machine out in the plant. So you say you do not have any ideas? How do you know you don't? Have you tried?

Just think for a moment what you are required to do each day by your organization. Are any of those duties and moves and work functions unnecessary? Could any of them be eliminated? Could any of them be changed so as to cause less work or speed up the handling of the item in question and save money? If you think you have improvement in mind, by all means turn it in to the company. Even if it's turned down, you haven't lost anything. As a matter of fact, you have proven you have been a valuable employee because you made a suggestion. Supposing the idea is accepted? And even if your idea is not acceptable and has to be added to by someone else, won't you feel somewhat rewarded for having started the train of events finally culminating in an acceptable change or improvement?

What Would You Do?

Stop for a moment and ask yourself what would you do if you were the president or the general manager? What would you do differently from what your company has now done? You might find in just asking yourself that one question you have a dozen ideas in mind, each one of which could be a separate suggestion or even might be compiled into one over-all suggestion.

Again, take for example this small idea or suggestion; it may be simple compared to some of the complicated ones that quite often attract attention. Take a look at the lowly paper clip. Originally it was a smooth article until one day along came a suggestion to corrugate it. Immediately that made the paper clip item a much better product and revolutionized the use of that little but very important article in the daily handling of papers in all types of business.

Maybe *you* won't remember, but your dad probably *would* remember that when automobiles first came out they had smooth rubber tires, particularly on the front wheels, until one day along came someone to suggest that the tires would skid a lot less if they had a tread design on them. Now today you probably never would find a smooth tire unless it is in some museum. All tires are made with the so-called nonskid tread of one type or another.

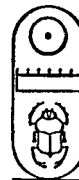
If you work in a certain department or branch or plant and have ideas about operations in another department, office, or branch, that doesn't mean you should keep it to yourself just because you don't work in those locations or are not experts with the functions in those locations. Oftentimes people working on a system or procedure or the manufacturing end of the work get so embroiled in the workings of that particular unit they simply fail to see the forest because of the trees, and the individual who knows practically nothing about those operations can stand to one side and ask the simple question, Why don't you do it this way? Why do you do it that way? What would happen if you did it this way? Many a successful idea has come out of curiosity about other persons' work, other companies' operations, or just watching everyday life.

It is a serious mistake to feel that you do not know enough about a certain activity to warrant your making a suggestion. The experts oftentimes are the ones least likely to have thought of your idea. You have often heard of the statement: "A new broom sweeps clean." That same thing can be said about business. A new manager oftentimes makes changes for the better, because he has a new outlook on the problem and is not tied down by what he knows—he just doesn't know it can't be done and therefore goes ahead and does it. You do the same and see what happens.



The nature of Self is only mysterious to the extent that our ignorance of its full capabilities makes it so.

—VALIDIVAR



The Dreaded Army Ant

by OTTO WOLFGANG

SOME of the most destructive creatures in existence are meat-eating army ants who march in long military columns and devour everything in their path. They inhabit Asia, Africa, and South America.

"We are only beginning to appreciate the cleverness and ruthless order in their society," says D. T. Schneirla, one of the world's leading experts on ant behavior. "If they were larger, they would rule the world."

This ant expert studied the fascinating lives of the army ants on Barro Colorado Island, a tropical life preserve of the Smithsonian Institute in the Panama Canal Zone. Dr. Schneirla even imported an army of 60,000 ants for his laboratory in the American Museum of Natural History in New York.

We now know that each army ant has a service and duty to perform and is built for that work. The eyeless queen is about two inches long and constantly bloated in procreation. Her duty is to breed. Oddly, the male is not an ant but a hornet—two inches long, with wings and eyes. All the rest of the huge army are blind virgin females, divided into three classes. The *soldier* (about half an inch long, with a head and terrifying pinchers as big as her body) organizes marches, keeps discipline, and leads attacks. The smaller workers are about a quarter of an inch long and are known as *butchers*; their duty is to tear meat from prey. Other workers are *porters* who carry larvae, loot, and other baggage on the marches.

When they march, each class has a certain duty to perform. Soldier officers will be stationed on the flanks to guard and direct the procession, sometimes astride a brother officer. These ants also act as lookouts for the dreaded ant bird who may dive-bomb their ranks, pirating whatever prey they may be carting. The biggest workers march on the outside of the columns, the smaller ones inside. The width of the

column may vary according to the type of ant. One type may march in a column six to fifteen inches wide. Another species always marches in fifteen-foot widths.

The army ant carries out with precision such military maneuvers as wheeling, flanking, and enveloping. If you lived in their environment, scouts would reconnoiter around your homestead and bring back such information as how much meat is stored in your kitchen and what delectable insects infest your house and yard. When the report is given, you will be visited the next morning by the entire army of about 200,000 ants who will devour all meat—including your relatives if they linger. Such tidbits as honey, bread, cheese, sugar, or butter will be ignored; they want flesh!

Defenses

"There are only two defenses against these marauders," says Dr. Schneirla, "either run, or burn a ring of gasoline around your camp." Sometimes their strategy is to split into two columns and later re-form into a circle like a raiding Indian party. Snakes, rats, sick elephants—in fact, anything in their path that cannot move fast enough—is torn apart and eaten. A trapped leopard was picked clean to the bone overnight. Disabled men who could not run have met the same fate.

It is the duty of some worker ants to prostrate themselves to form bridges and planks over crevices. When one falls, another will take her place or reinforce the bridge with her own body. Advance scouts choose routes and mark camping spots. Shady spots are chosen because too much sunlight is fatal to an ant. When camping, the army ant may be completely hidden. But if a march is ordered, the earth will suddenly shoot forth a black horde of ants, flowing along like a living stream of death and destruction.

Dr. Schneirla has found that the army ants wander neither aimlessly

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nor constantly. They operate in cycles. Usually they will raid for about sixteen days and camp for twenty days to lay and hatch eggs. If the marchers are left without leaders, scouts, and officers, the very instinct of marching can lead them to mass destruction. Apparently, the army marches by smell; the leaders leave an odor for the rest of the group to follow.

"If a group should be detached from the main body," Dr. Schneirla says, "They may organize themselves in a circular column and actually march themselves to death!"

"Without either active digging or using fallen material," says Dr. Schneirla, "colonies form a house with their own bodies by hanging to the ground from the underside of some projecting surface. Typical spots are logs, spaces between buttressed tree roots, masses of brush, or even the undercut banks of stream beds or the overhanging edge of a rock." The bodies of these ingenious ants are actually grown to fit the pieces of this jigsaw "house" like slotted planks or eye hooks of a vest. Each of the worker ant's legs has opposed, recurved hooks.

Man hasn't learned who gives the orders for bivouac each night, but bivouac is formed at the end of each day of raiding.

"The first ants to settle in a new place," Dr. Schneirla explains, "catch into a rough or soft surface by means

of their tarsal hooks. Other ants then begin to hook onto each other. As the traffic continues to grow, the small mass spreads to a single columnar mass. At first, this mass is small in diameter, but as more and more ants pour into it, the wall spreads into a cylinder." Within these structures the queen is sheltered, eggs are laid, young ants are hatched and reared, and the worker population is offered a central resting place. When food is needed, the entire army will move while the porter ants carry along on their backs all larvae and young.

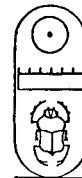
"The hanging cluster traps air neither as hot nor dry as the forest itself," says Dr. Schneirla. "To preserve heat, the workers cluster together more closely at night when the temperatures are lower. After dawn, when increasing light excites growing numbers of ants to leave the walls, small openings develop.

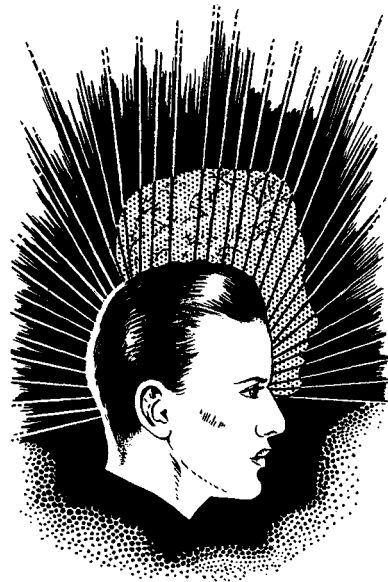
"The effect is to increase the internal air circulation as well as to cool the interior through evaporation. This prevents the inside temperatures from rising to the height reached at midday outside. Only under such conditions could the brood hatch."

The ingenuity of this incredible species is astonishing, but it's not entirely unexpected. As Darwin said, "The brain of the ant is one of the most marvelous atoms of matter in the world



HAPPY PLACE
by Marian Gabriel





The Power Within

by CHRIS. R. WARNKEN

Grand Master

A REASONABLY enlightened world is much concerned with the plight of millions of human beings who are poverty stricken, illiterate, diseased, or endure untold other problems. Life to them is far from beautiful; it is a struggle to survive in an atmosphere of dejection and despondency. For those who suffer, it seems to be a curse and an inescapable trap. They are convinced that there is nothing they can do, for they are victims of circumstances not of their own creation. They never expect the situation to change and are reconciled to a continuing life of sorrow and unhappiness.

In hopelessness they turn to those who apparently have no such problems and who seem to have been blessed as richly as they have been cursed malevolently. It is assumed that those who enjoy the good life acquired it in the same accidental manner as they, in turn, inherited their life of misery. They view government as the infinite source of plenty, as the keeper of all wealth—their wealth! Since they have been deprived of life's bounty through no fault of their own, those who have everything and especially the government should, or *must*, supply them with their needs and more.

Eventually, deprivation and suffering stir within them an emotional spark

of stamina, but unfortunately this usually emerges as negative reaction. While the self-generated force is good and what is needed, it would be better applied as a positive and corrective determination. Too often this new-found energy is wasted in rebellion against "the haves" and the government—a rebellion which has for its prime goal merely the tearing down, or destruction, of the only present source of relief and reconstruction. Should such a plan be permitted to continue, it is possible that eventually all would be reduced to one level—the level of total suffering and total misery for *all!* In what way could such a victory help those *now* suffering and rebelling?

The Question of Equality

Whether admitted or not, all human beings are created equal. They arrive on this earth with only their body and they depart from it in the same way. During the interlude on earth, each has the same struggle for survival, the same basic body to train and develop, the same brain to think and reason. But—each does not have the same opportunities. This is the great philosophical problem or question! Why?

The Orient has for ages offered its answer to this question. It is called the *Law of Compensation*, or *Karma*. Briefly, this law holds that the Creator, or source, has made life eternal and has ordained that Man, His manifestation, shall earn and bestow his own rewards and punishments or adjustments—not only within the span of a lifetime, but more justly from one lifetime into another lifetime through reincarnation.

In this manner, God in His infinite justice does not favor one and punish another, like a stern but emotional father, but rather permits each human to compensate for his own errors. Thus one who cruelly oppresses others in one

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lifetime may suffer the same oppression in another lifetime to realize the immensity of his error. While the thinking man does not recall the past and the relationship, the soul does. The thinking man has simply observed and recorded that "man grows through suffering!"

The earth might become a happier place if all men could understand that they "get away with" nothing; that eventually they will indeed suffer the same cruelty and suffering they inflict upon others. More important, the law also works in the opposite direction; good works prepare the way for good rewards!

Since the world has always had and will always have those who do not seem to suffer the same degree of suffering and misfortune as the majority, what is their secret? What do these people have? They have the power within and have realized their possession.

What is the power within? It is the creative spark of God or the Creator, our ultimate source, implanted in man with his first breath of life. His body is a creation of God, but that spark within is an unseparated part of the Creator with the potential power to create all things. It is the realization and recognition of that power within which makes the difference in individual personalities. With the use of that power man can change his life and his world in accordance with his ability to desire, to dream, and to imagine.

The use of the power within is not dependent upon man's environment or education. Actually, man's environment and education are results of the power within! Both are merely examples of what man has accomplished through the use of the power within.

From our position of relative enlightenment, we may view some aborigine people as deprived and miserable, but they have created, without our standards of education or civilization, a definite culture quite complete and satisfactory from their viewpoint. That culture was developed from the application of their power within. They have not depended upon the outside world but are very self-sustaining. By comparison with ourselves, we may consider them primitive, but we may learn

someday that by comparison we have little to boast about as concerns our accomplishment and perfection.

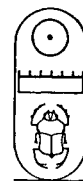
The mechanics of applying the power within are first the awareness of its presence, the spark of Creative God within. This reveals itself as self-reliance, the conviction that we do not have to depend entirely upon others but that we can change ourselves and our circumstances. Second is the use of mental creation, the building in the mind's eye of that which we need or want. The most illiterate pauper can do this. Millions do it in a negative, passive manner called *daydreaming*. This is an escape into a world of fantasy.

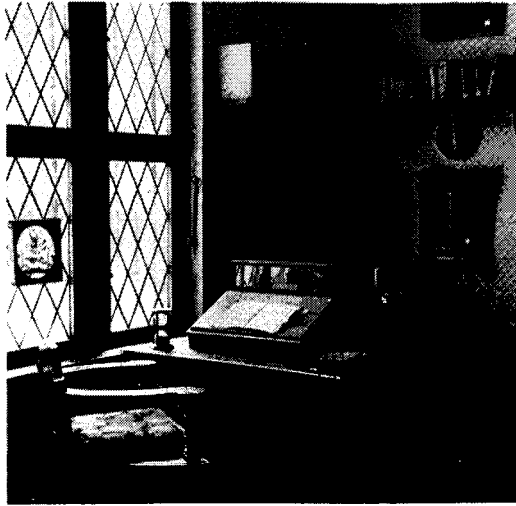
Mental creation is the positive, aggressive manner of visualizing our goal from the beginning, step by step. Some call this "planning." The third and crucial step is action, or simply *work*.

Whatever the "have nots" look upon enviously and with desire has come about through the foregoing formula. Somebody has been self-reliant, has mentally created the desire, and then has set about manifesting it by work—hard work. Mother Nature does not build cities, rich governments, or personal fortunes; man does these things by using the power within. Mother Nature provides only the ingredients and tools.

There is an exhilarating joy which accompanies each success following the use of the power within that can be experienced in no other way. It, alone, is worth the struggle. Pride of accomplishment permits man to know in a small way the joy of creation. Such joy provides the increasing inspiration to do even more; "success breeds success." But ANYONE can start with modest goals!

Of course, opportunities are little for the most underprivileged, but even they can begin with equally little goals and succeed, for the power works for all. From little successes they can move on to larger goals and from them to great and famous goals. This is the history of man! Once upon a time, all men were underprivileged and suffering by today's standards, but to their everlasting glory some used the power within.





SANCTUM MUSINGS



IS PERSONAL INITIATION POSSIBLE?

honor to be bestowed. This readiness consisted of moral purity, a mental capacity to comprehend, and often certain physical qualifications, such as a fair degree of health.

Psychologically, the elements of initiation, so far as the individual is concerned, are:

(a) A resort to introspection, the function of honestly analyzing oneself and his life and coming to a conclusion as to one's insufficiencies and need, whether they be spiritual, moral, or intellectual.

(b) The engendering within the individual of the aspiration to attain the ideal which to his mind will surmount the inadequacies which he has realized within his own nature.

(c) The exacting from the individual of sacred obligations, a formal promise, either made to himself or to others, that he will strive to realize his aspirations, notwithstanding any sacrifices that may have to be made.

The structure of all true initiatory ceremonies, wherein one is to be introduced to the mysteries or exceptional knowledge, consists of four elements. The first of these elements or basic rites is known as *separation*. This consists of a ritual by which it is impressed upon the candidate that a transition in consciousness is to occur.

There is to be a change in his order of thinking and living. He is to depart from the old regime of thought and action. This separation from the old order is often dramatically effected by blindfolding the candidate or having him enter a darkened chamber which may even be intentionally quite noisy,

THE WORD *initiation* has its origin in the Latin word *initia*, which is a generic term for mysteries. However, long before the Romans the mysteries were extant in the Oriental world. The mysteries, generally, meant not something which is weird or awesome, but esoteric or private knowledge.

The mysteries were, in fact, a gnosis or higher wisdom. By higher we mean a knowledge which transcends the usual profane information of the day. It consists of uncommon knowledge about man, nature, and the gods which was considered of a sacred nature and, consequently, exalted.

Because knowledge, such as the early sciences of mathematics, astronomy, and the religious ideas of immortality, was the result of great study and mental labor, it was treasured and not to be contaminated by profane discussion. Only worthy persons were to be the recipients of the mysteries.

To receive initiation, the candidate must display the proper qualifications. He must show dissatisfaction with the prosaic order of life. He must desire to come into a new power, to bring about a transition in his thinking and in the affairs of his life. His purpose must be in accord with the great value attached to the knowledge and powers he would receive from his initiation.

He must, by tests and preparation, show a readiness to receive the great

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so as to represent the chaos of change from one state of mind and living to another.

The second element is the rite of *admission*. The candidate, by various fascinating acts, is made to realize that he is now entering upon a higher plane of thought, that he is in consciousness being *reborn*. He must come to know that he has left behind him his past concepts and erroneous ways and has risen to a more lofty perception and apperception of existence. He may, during this ceremony, actually be lifted from a sarcophagus or coffin which is symbolical of the rebirth to a plane of advanced thought.

The third rite is that of *exhibition*. There are revealed to the initiate the sacred signs and symbols, precepts and truths, of the new gnosis with which he is intrusted. Such signs are often indicative of the learning that is to be imparted to him as he progresses through the mysteries.

Obligations

The fourth fundamental rite of initiation is *re-entry*. It is a preparation for the actual return of the initiate once again to the profane world from whence he came. There are first exacted from him solemn obligations, in which he must promise to keep his experience secret. Also he is told to apply his experiences to his living, for, although he returns to the world after being reborn, in his spiritual and mental image he has undergone a transition and he must live according to his new enlightened status.

Thus it can be seen that fundamentally initiation *begins within the mind* and emotional nature of the individual. He must be critical of himself. He cannot be smug or self-satisfied. He must have the aspiration to rise above his present moral and intellectual status. He must desire *improvement of self*. He must seek those conditions, those things, which will contribute to his moral, intellectual, and psychic satisfaction.

True initiation is fundamentally of a mystical nature. It is the elevation of the consciousness by which a transformation of the manifest personality occurs. The self must be illumined, endowed with a new gnosis, by which

new horizons of understanding and accomplishment are revealed to him. Unless there is that psychic, intellectual, and emotional gratification, the individual has *not* been initiated.

The external formalities, the ritual consisting of acts such as genuflection, circumambulation, music, incense, chanting, and the like, are principally symbolic. They depict the significance of aspects of the initiation. They suggest states of mind through which the consciousness of the candidate should pass.

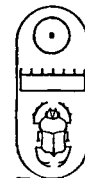
In fact, these external features are intended to aid psychologically in inducing the proper conscious state or psychic experience by which the candidate is *actually* and *inwardly* initiated. Unless this state of consciousness prevails and is an intimate, immanent experience, there has been no real initiation, regardless of any elaborate ceremony.

Initiation must be more than a noetic or intellectual experience. A logical presentation of symbolism and the elucidating of philosophical principles are not sufficient. There must be an esoteric experience and emotional uplift, a kind of spiritual regeneration by which the individual feels a change occurring within himself, not just in his environment.

Assistance

It is, therefore, absurd for anyone to claim that initiation is not possible except in pretentious surroundings and with a number of persons officiating. Such perhaps would be conducive to *assisting* the candidate to initiate his own consciousness—but initiate himself he must. No one can initiate another. He can act only in the capacity of a preceptor or guide.

Since esoteric initiation is, therefore, of a mystical nature, producing a transition in the consciousness of the self, the ceremony can be accomplished by the candidate in privacy. One can arrange his own sanctum within the confines of his own home whereby he can experience that exalted state, which is the end of initiation, without others being present. A candidate alone within the privacy of his own home can, in performing the proper ceremony, come to



realize the rites of separation, admission, exhibition, and re-entry or the return to the daily world. He can exhibit to himself the sacred signs and symbols and contemplate their explanation as given him in the ritual.

After all, one who in the depths of a forest seeks communion with nature or the Cosmic or who, within the silence of himself and with great humility and sincerity, prays for enlightenment and a resurgence of cosmic power and receives them, has been initiated in the mystical sense. Consciously or unconsciously, he has employed the necessary elements of initiation by which its effects are induced.

In fact, initiation ceremonies, in which many persons participate and which include many external functions, must be very studiously prepared by those who know the *technique of initiation*. If such is not done, the ritual it-

self may defeat its purpose. It may become so objective, through its appeal to the reason and to curiosity, that it prevents the candidate from entering even momentarily into the subjective state by which initiation is accomplished.

As to whether an initiation ritual, sent through the mail, can be effective, the answer, of course, is *yes*. If the ritual is prepared in such manner that, in performing it, the psychic conditions and state of consciousness necessary to initiation are induced within the candidate, then that is all that matters. Whether the ritual is introduced to the individual in a printed form and he performs it by personal acts, or whether it is revealed to him orally by others, is of little consequence. We repeat: it is first essential that the individual truly seek initiation in the mystical sense.—X



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 Major James Chichester-Clark, Prime Minister of Northern Ireland.

The code word is **LOOK**.

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



February: The personality for the month of February will be Nicolae Ceausescu, President of Romania.

The code word will be **NAT**.



NICOLAE CEAUSESCU

JAMES CHICHESTER-CLARK

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MADELINE ANGELL

The Human Touch

THE ESSENCE of certain individuals comes down through the ages wrapped in the mantle of human warmth. Abraham Lincoln is such a one. We picture him walking down the street in Springfield with one child on his shoulder and another tugging at his coattails. We see him with a circle of his cronies, swapping anecdotes in the village store. We have an image of him, tired and pale, as President of the United States, waiting through the long hours of the night beside the telegraph operator for news from the battlefield.

The human touch is not a matter of passion, though emotion does play a part in it. It is perfectly possible to go passionately and impulsively through life without even coming close to possessing the human touch. The cold, inhibited person is not very likely to have the human touch, but occasionally such a person will reach forth to another with a gesture that is touchingly human, and this gesture is all the more precious because it has burst through a heavy barrier.

What does it mean to be human? In this age of technological sophistication, machines sometimes appear close—even frighteningly close—to human. Robots can perform mechanical tasks, and computers are much speedier at solving certain problems than humans are. Yet the human mind is superior to the computer in very significant ways.

Dr. Hubert L. Dreyfus of the Massachusetts Institute of Technology points out three ways in which human thinking is superior to that of the computer:

The computer does not have “fringe consciousness,” as humans do. A stock

comedy situation is that of the man who sees something strange, goes straight ahead without reacting to the strangeness, then suddenly registers shock and takes a second look. Something noted on the fringe of his consciousness has claimed belated attention. The computer does not have this ability to see things “out of the corner of the eye.”

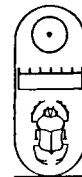
Insight, seeing into the heart of a problem and grasping its essence, is a second ability that man has and the machine has not.

The third big difference is that man can cope with ambiguity while the machine cannot. You may be able to understand a sentence even though you are a bit vague about the meaning of several words it contains. The machine needs a precise definition of every ingredient before it can combine the ingredients into a meaningful whole.

The selection of goals, the posing of a problem, and the rating of values are all things a man can do and a machine cannot. Selecting suitable goals and choosing between such values as expediency and integrity require good judgment. Asking the right question takes curiosity and imagination. A machine is not capable of developing these qualities, nor does such development appear likely in the future.

Staff members of various institutions are keenly conscious of the need to avoid *dehumanization*. At one such institution it was decided that in order to know how to avoid dehumanization the word *human* must be defined. It was defined as including self-awareness, dignity, one's sense of his own values, and the capacity for personal growth.

The capacity to reach out to others is one characteristic we might wish to add. To feel sympathy for others and to act upon this sympathy is certainly human nature at its best. When sym-



pathy is expressed tactfully and imaginatively, it is superbly human. For example, Clara Schumann was once hampered in her concert program by the fact that she was having severe pains in her right arm. Brahms sympathized with her and found a way of aiding her unobtrusively. He arranged a famous piano composition of Bach's into a number that depended primarily on brilliant performance with the left hand. He sent this to Clara Schumann, explaining that he had made the arrangement simply for the fun of it. Clara used it in the middle of the concert, resting her sore arm at the same time she was dazzling her audience with a brilliant performance.

One of the qualities that most distinguishes man from other animals is flexibility. At his best, man responds to the challenge of a problem with resourcefulness. It is this resourcefulness which has brought us the marvels of space exploration and all of the automatic devices of home and industry.

Contrast this with the behavior of a mother bird that saw one of her young teetering on the edge of the nest. With no instinct to guide her in this situation, she let the chick teeter there, hungry and unfed, until he fell to his death.

Or contrast human resourcefulness with the stereotyped behavior of frogs that had to cope with a road's being built over their spawning grounds. In spite of the fact that there were nu-

merous ponds nearby which would have served well, the frogs insisted on crawling about on the busy highway, where they were squashed by the onrush of traffic.

Last but not most important of all the characteristics that set man apart from other animals and from machines as well is a religious orientation to life. A reverent attitude toward life, an awareness of God, and a desire to obey divine will give a purpose to the life of man that is totally lacking among other living creatures. People with the human touch are people who see others in the glow of brotherly love—the natural consequence of a love for God.

For Further Reading:

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HAVE YOU VISITED YOUR LODGE OR CHAPTER LATELY?

If there is a local Lodge, Chapter, or Pronaos in your locality, why not pay a visit this month and become acquainted with those supporting your local subordinate body and enjoy the many worthwhile activities being promoted?

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



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Modern Life's Complexities

by W. N. SCOTT

A need for a unifying factor

IN THE *Phenomenon of Man*, Teilhard de Chardin wrote: "Nowadays, over and above the bread which to simple Neolithic man symbolized food, each man demands his daily ration of iron, copper, and cotton, of electricity, oil and radium, of discoveries, of the cinema and of international news. It is no longer a simple field, however big, but the whole earth which is required to nourish each one of us."

True it is that our daily fare is a variegated diet of the complex and the intricate. Though much of our modern manner and methods is taken for granted, much there remains that confuses, causes tensions, creates difficulties. The seemingly endless interplay of the political, the industrial, the social calls upon a light and facile, yet broad and profound, understanding. The whole earth which is required to feed us demands of us a system capable of proper and proficient digestion. Otherwise, confusion will be the inevitable result.

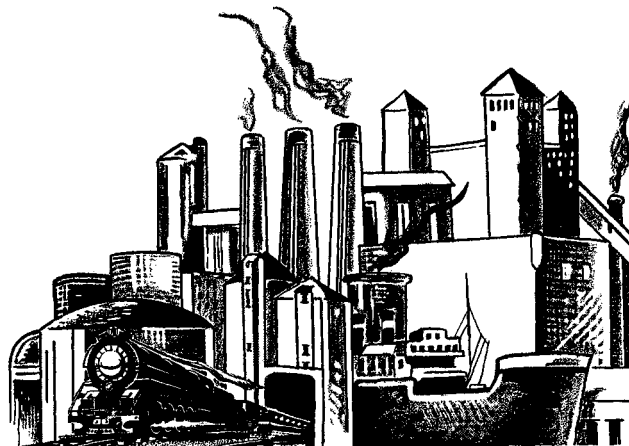
It is common to Western man to rely on his head for understanding. The rush toward logic and the intellectual seems the Western way. And yet it may well be an obstacle to the Western man's satisfactory digestion of the nourishment that Teilhard de Chardin describes. For with his head he does indeed say yes or no, right or wrong, and satisfies himself with laws to cover that which he does not comprehend.

That technology has multiplied conveniences makes life no easier to fathom. The growing tide of mental illness, social unrest, crime, and criminality attests to the increased incidence of confusion. And what is lacking seems to be a broad-based understanding that accommodates change as it arrives and confronts difficulties as they appear.

Disregard for the importance and need of this kind of understanding has led to the adoption of values incommensurate with psychological well-being. So problems emerge as a matter of course as individuals, groups, and nations vie to gain, to possess, to own, to appropriate. The reigning emotions become envy, avarice, jealousy—the feelings, in short, in opposition to an atmosphere of love and kindness.

The point is that the nourishment we all require need not be transformed into excess and degeneracy, and the only way to avoid such a trend is for individuals to come to a realization of the folly of it all. There must be something more important to life and in life than obsessions with the artifacts of man. To find the deeper meaning of life might well be the start toward a responsible reappraisal of ourselves and the world around us; then the artifacts and the tendency toward excess can be seen for what they are and can be handled more appropriately.

Understanding is critical to good government, and its lack is the precursor of problems. Good government begins with self-governing, self-discipline, self-control. An individual's efforts must be toward deepening his own understanding so that his actions will then be a reflection of something more than transitory rights and wrongs, yeses and noes. Such a course is vital to each one of us. And such a course, adopted by many, could lead to a revitalizing of the society in which we live.



UNDER THE SPELL OF THE ZODIAC

(continued from page 419)

bination of the current fashion and the right set of man's internal needs.

Rome's loose religious outlook, which tolerated all faiths and incorporated many foreign gods into its own divine tribe, quite naturally weakened faith in general and prepared the stage for astrology's strong footing. The astrological belief web was not a religion but a way of life—the very acceptance of Mother Nature, the rule of science, the workings of natural law. So strong was its appeal that its spread was not at all hampered by the several legislative acts introduced against it in an effort to subdue plotters and lawbreakers who consulted astrologers to help them in their antisocial acts.

Opposition

In spite of its rapid spread, the astrological belief pattern met with tough though isolated opposition in Greece and Rome from the very beginning. The criticism stemmed from logical, moral, social, and religious grounds. Those who advanced it believed, nevertheless, in some aspects of the star lore.

Greece had produced a firm skeptic in Carneades, the founder of the New Academy, a man whom Cicero (106-43 B.C.), the greatest skeptic among the Romans, greatly admired and often cited. Carneades' original works are lost. Fortunately, Cicero's book *On Divination* forms an excellent summary of all previous criticism mustered against astrology and is, besides, much fortified by his own critical mind and vast erudition.

Ptolemy himself duly listed and weighed all the weaknesses of astrology and answered them pleadingly, apologetically, and quite fairly. The two most popular writers on science, Pliny the Elder (A.D. 23-79) and Seneca (ca. A.D. 1-65) also criticized astrology and yet they retained their general beliefs in stellar powers. And in Christian Rome, St. Augustine (A.D. 354-430) added many strong religious objections.

The New Astronomy

Yet astrology survived them all and parried all attacks with wondrous skill. It retained both its glamour and status from the days of academic-minded Athens, erudite Alexandria, and imperial Rome, to salvation-oriented Christendom, until around the middle of the eighteenth century. Only after the new astronomy—founded by Copernicus, Kepler, and Newton, and equipped by Galileo with the power of the telescope—spread into public awareness did the fantastic vistas of a new era brush astrology aside. The eyes of the moderns were fixed on more exciting, more fashionable horizons, which revealed new thrills by the day. Astrology was left friendless as the new generation of astronomers mocked and derided her and wondered how she could ever have attracted men of scientific genius.

The arguments against astrology read like this: How come that at exactly the same location and moment, with the same signs in the same houses, and with planets in the same aspects, three boys are born and destiny renders one a poet, one a prince, and one a pauper? A foolish question, replied the astrologer. Stars do not act by magic, any more than fire, an arrow, or a flood. These infants came from different drops and grew in different wombs. Their seeds (or genes) were different. So was their environment—social, climatic, and cultural. Hence their ideas, energies, ambitions, and powers evolved differently. How about twins, born three hours apart and yet identical? Clearly, came the riposte, this indicates that the infants were conceived at different times.

Laughable logic? Not really. Surely, today we think and reason along similar lines. In order to save a theory, every believer justifies any situation that may seem contradictory by suggesting all kinds of reasons for devia-

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tions from the rule, and at times this procedure is fully justified. Next, what about twins born half an hour apart and nonetheless different in sex and fate? Answer: Half an hour means $7\frac{1}{2}$ degrees motion of the sky, which can make a big difference.

"Persons born with certain congenital defects have been restored . . . by nature herself," says Cicero, and "men who were so tongue-tied that they could hardly utter a word have been liberated by the surgeon's lancet."

This same argument was advanced in many forms. Its intent was to say that astrology preached a fatalism that was a danger to the individual and to society. Men will not endeavor to improve or fight adversity if they believe that their fate is set and sealed, it was claimed. Moreover, a man can argue in court: "Your honor, how can I be punished for having killed my mother-in-law when I was born under Gemini with Jupiter in Taurus . . . My fate dictated my deed." St. Augustine added to the case against astrology: "Has God created the planets and placed them in their orbits so that they should run the world while He in His wisdom is retired forever, dormant and useless? What then is the use of prayer and sacrifice?"

But the astrologers answered these arguments. The wise man rules the stars, was their slogan. Knowledge of what the stars presage is valuable precisely because man can then know how to modify their predicted course and be truly master of his fate. The principle of free will, upon which the Christian faith rested, was thus spared, and the stars were declared to act in harmony with God's will, never against it.

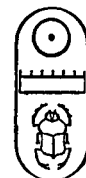
With the collapse of the Roman Empire, schools and commerce ceased, while Christianity remained the common bond of the West. Men who desired learning and wisdom entered the Church and studied the Bible and the saints, rather than ancient science, because the new ideas of faith and salvation were more attractive and fashionable. In the meantime, however, science began to prosper in areas under Moslem rule, and by the eighth and ninth centuries A.D., ancient scientific works, translated into Arabic, had found their way into the great Moslem houses

of learning from Cairo to Cordova. Later, once the Christian West became stabilized, its scholars learned Arabic and revived the neglected ancient science.

Astrology thus came back to the West. And in the thirteenth century Roger Bacon in his encyclopedic *Opus Majus* indicated, amidst much criticism of astrology, how coexistence between Church dogma and astrology had been attained. The formula was simple enough. True astrologers "know that the divine rule can change all things according to its will." But astrology must not be condemned outright, because "the forces of the heavenly bodies and the strong species [action, power] of the stars [are] able to affect the body and its organs . . . The skillful astronomer is able not only in the things of nature, but also in human affairs to consider many things regarding the present and the future and the past . . ."

And all through the Middle Ages this working compromise persisted. The love of science of the skies and the love of God and Christ got along famously together. Every now and then a skeptic issued forth his critical call, but it never amounted to much because the basic notion that celestial bodies influence events on earth persevered through thick and thin.

Astrology was never defeated; it declined from desuetude, hence fatal



neglect. The new was too dazzling, too absorbing, and too productive for the true lovers of the skies. Strangely enough, the very men who laid the foundations for the new science that spelled astrology's doom were believers in astrology and even practitioners to various degrees.

Ancient astrology is derided to this day by all scientists. Yet history has hidden vengeance in store, at times. Medieval alchemists were viewed as charlatans, defying and denying the concept of an unchangeable element, until 1918, the year Rutherford proved the reality of transmutation by obtaining oxygen from nitrogen bombarded by helium. After that discovery man, looking back at the medieval alchemists, viewed them as visionaries.

Will astrologers, too, like the alchemists, someday be given the title of visionaries? Astrology possessed all the qualities of a young, naïve, emotion-laden science and catered in the past to man's sense of awe, to his sense of insecurity and wishfulness before the forces of nature, to his love of lore and poetry about nature, and to his desire to be specific with a bewildering multitude of unknowns. Today its services are limited. However, those who are in earnest about the study of man and the nature of science must peer deeply into the astrological era—its rise, its struggles, its decline—and into the resurgence of interest that is occurring today.

Why is astrology currently staging a remarkable comeback among the general public? My answer is speculative, but I believe, tenable. Ours is an age in which romance, sentiment, patriotism, religion, and moral values have either been banished or are derided. To some, life seems to be an oppressive vacuum, frustrating and tormenting man's spiritual needs. This has apparently resulted in a need for faith and a desire to speculate about life's purpose and man's fate, as in affluent, decaying Rome.

If we look at science as the interaction of man's mind with the forces of nature, we find that at one end of the process is the height of science reached through objectivity and the formulation of concepts, while at the other, emotionalism often wins the upper hand and comes to dominate one scientific horizon or another. Astrology, then, seems to satisfy the desire for science as well as the need for faith, for belief in powers that rule and manipulate. Moreover, the triumphs in the exploration of space and the new discoveries of astronomy increase man's appetite for renewed worship of unknown powers.

Astrology will stay on and probably prosper. The times and the vast advances in space and stellar realms favor it. But its reign will be outside the observatory, outside the society of astronomers. Its revival is a social, not a scientific, phenomenon.

Reprinted from *Natural History*, May 1969



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A Distinguished Artist

From London, England, Frater Albert Ferber will come to **Toronto, Canada**, to delight convention delegates with his artistry at the piano. As a foremost concert pianist, his work can only be described as *brilliant*. This makes the 1970 Convention even more inviting, so get your reservation in—NOW! See your September *Digest*, or write to the Convention Secretary, AMORC, San Jose, California 95114, U. S. A.

A 1970 ROSICRUCIAN CONVENTION EVENT

Rosicrucian Activities Around the World



A FAMOUS personality in history once said: "Friends, Romans, countrymen, lend me your ears." In effect many sightless persons in the Sacramento area are saying: "Members of the Rosicrucian Order, lend me your eyes."

Reading for the Blind, an activity conducted by the Clement B. Le Brun Chapter of Sacramento, California, has been in effect for the past several months and is a noteworthy service in keeping with the Rosicrucian principles of serving Mankind. It has been received with high enthusiasm by the less fortunate. Many members of the Clement B. Le Brun Chapter have made themselves available for this service, donating any spare time to fulfill the many requests for reading. The most unique feature about this service is that the recipients are free to choose whatever kind of reading matter they wish, and the choice is varied: Magazines, current events publications, novels, technical writings of all kinds, and various phases of educational matter for the helping of students in their school work. Credit for this service—Reading for the Blind—goes to its co-founders, Frater Sherman S. Reinius and Soror Marilyn Grant.



In France, as in many countries of the world, there are annual contests for the development and promotion of new beautiful species of roses; the winning rose receives an award and publicity. The winning rose in France has been given the name *Imperator* by the person who cultivated it. We believe that this is not a mere coincidence.

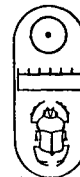
Mrs. Mary Asher of Durban, South Africa, was presented the Rosicrucian Humanitarian Award as a tribute to her many services in behalf of the less privileged. These services have been lovingly and unselfishly carried out, irrespective of race, color, or creed, and in a long list of organizations to which Mrs. Asher has affiliated. In recognition of this, a home for the elderly and a township have been named in her honor.

Presenting the award to Mrs. Asher is Mrs. Linda Richardson (left), Master of the Natalia Chapter, Durban. Looking on is Mrs. Mary Dunn, Secretary of the Chapter.



We extend our congratulations to Soror Rita Kirshner of Salisbury, Rhodesia, and member of the Salisbury Chapter, AMORC, on her achievement in creating the scenario for the ballet *Zimbabwe* recently performed by the National Ballet of Rhodesia.

The mystery and romance of Zimbabwe (site of ancient ruins in Rhodesia) have long intrigued Soror Kirshner, and she has spent much time in research before finally basing the ballet on an ancient theory together with "Ulali's Story" from *Psychic Episodes of Great Zimbabwe* by H. Clarkson Fletcher. The spirit of mysticism pervades the ballet, enhanced by the subtle movement and the colorful and beautifully designed costumes against the stark and realistic background of Great Zimbabwe. The choreography and production are by Joan Turner. The climax of the ballet is a dramatic triumph of the warmth of compassion and love over superstition and evil.





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TOMB OF CYRUS THE GREAT

(Photo by AMORC)

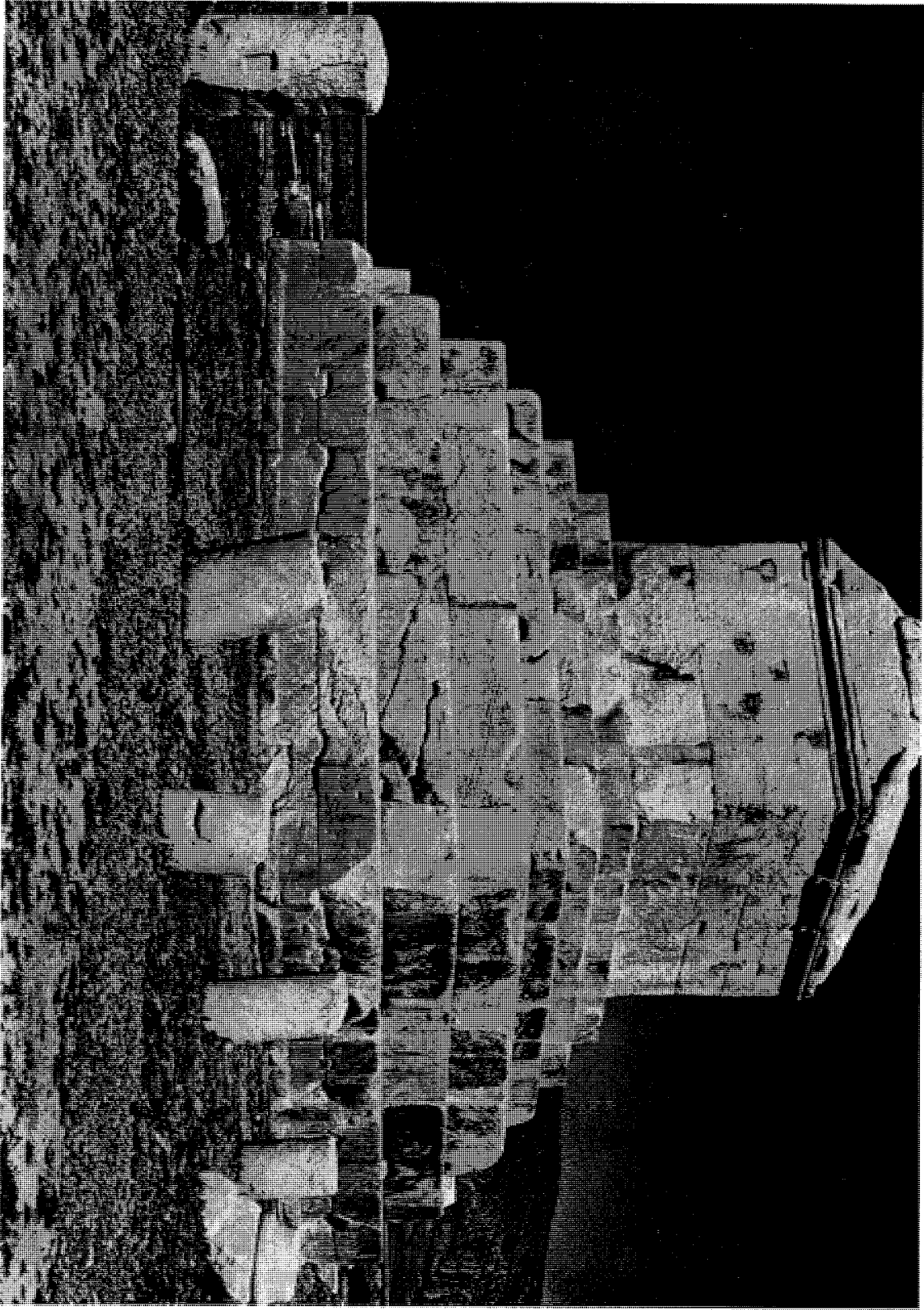
On the remote plain of Pasargadae, Iran, is a stone tomb of the great Persian King, Cyrus (sixth century B.C.). In the foreground are remnants of three great palaces. It was in this area where Cyrus defeated the Medes and began one of the world's greatest empires. Subsequently he brought into this empire the Medes, Elamites, Assyrians, Chaldeans, Lydians, Phoenicians, Egyptians, Arabs, Indians, and Greeks of Asia Minor.

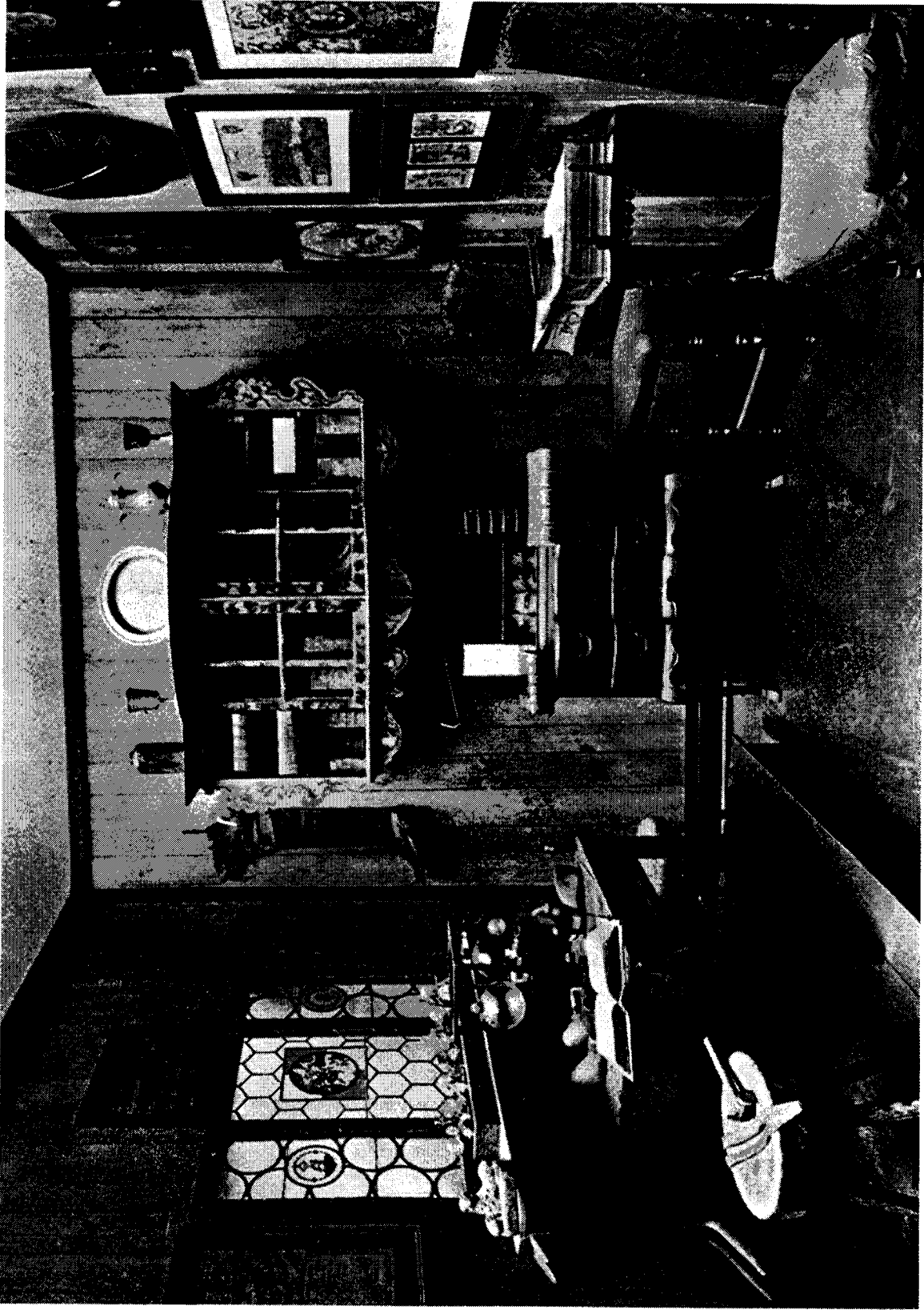


HOME OF JACOB BOEHME (Overleaf)

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The famed German mystic Jacob Boehme (1575-1624) was a humble shoemaker. Above is a view of the interior of the museum dedicated to him, situated at Königsberg, Germany. On the left is a bench where he worked as a shoemaker. He was subjected to persecution by a high official of the orthodox clergy because of his mystical pronouncements and interpretation of the Bible. His writings are representative of the finest inspired mystical precepts.







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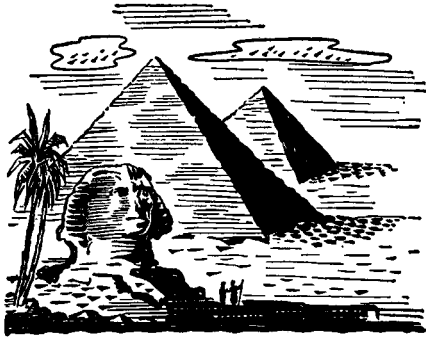
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By Dr. H. Spencer Lewis, F. R. C.

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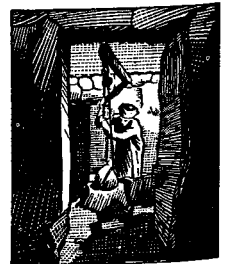
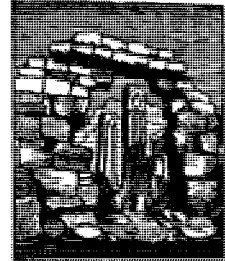
To the early initiates, the King's Chamber was the culmination of their mystical rites. According to modern interpreters of the pyramid's measurements and prophecies, civilization symbolically has now entered into the King's Chamber. Does this mean the culmination of civilization's existence—of its progress and advancement? Where do we go from here?

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BRAVE NEW ERA

The ever-increasing concern of health authorities everywhere regarding the toxic effects of some mounting pesticide residues, such as the ones left by DDT, on the ecology of great areas has caused that strict laws be passed, regulating more and more—and in some instances forbidding—the use of certain chemical pesticides. This has alarmed many farmers who, in order to protect their crops, have been demanding that more potent chemicals be developed to cope with the natural immunity which many insects have been able to develop through the years. This has brought on a confrontation between health authorities and farmers which would seemingly have no solution.

Insect pests are responsible for the consumption or destruction of roughly one third of everything man grows or stores, and for about half of all human deaths and deformities due to disease. This is reason enough to justify the search for stronger and more efficient means of pest control; unfortunately, stronger pesticides tend to leave stronger and more toxic residues which can then affect other forms of life in an adverse manner.

Clearly, another, more efficient—and cleaner—manner of controlling such harmful pests is needed.

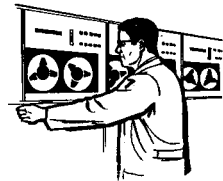
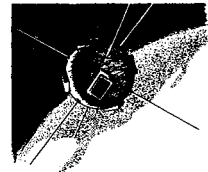
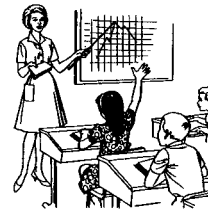
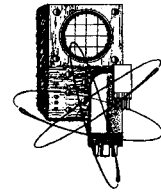
Entomologists have known for many years that insects are attracted or repelled by certain smells. These smells, generated by various chemical substances, often play very important parts in these animals' life cycles, since in many instances through them the male is able to locate the female of its species during mating time, and they allow the female to lay her eggs in the proper places for the species to continue.

Studies made by chemists of these insect attractants have now reached a point of development at which it is possible to reproduce these smells artificially. The motivating idea behind this scheme for insect control is, of course, to get to the male before it can get to the female and get a future generation started. Experiments carried out with attractants of this type were of great success in eradicating the Mediterranean fruit fly from a million infested acres in Florida and other areas of the world.

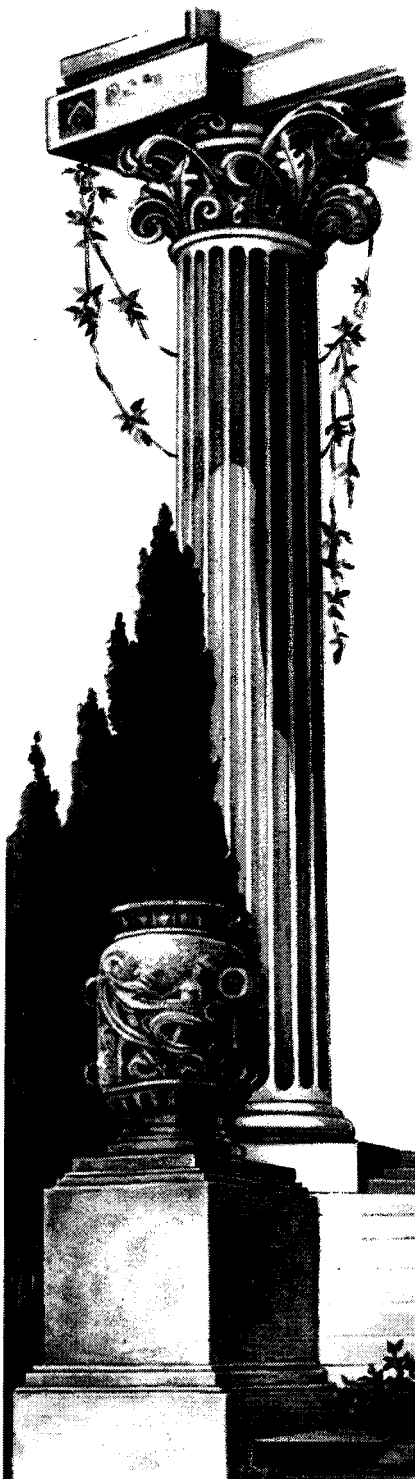
Sometimes, however, due to various reasons, it is not possible to get to the male of a species; but then, it may be possible to get to the female. Certain female insects locate the proper places on, or in, which to lay their eggs only through the smell which these places give out. It is a fairly simple process to prepare proper surfaces which will make destroying the eggs an easy process, and then douse them with chemicals that will give out the exact smell that the female of the species which one wishes to control or eradicate is searching for.

Of course, for this method to become fully effective, it is necessary to carry a full-scale study of the life cycles of all the insects that man wants to control. When one considers that, in number of species, insects constitute four-fifths of the animals inhabiting the Earth, this seems like a tall order; but progress is rapidly being made in that direction all the time, and the outlook for this method looks extremely hopeful.

Thus, it would seem that in that respect, at least, we are well on the road to avoiding and ending the continued pollution of our environment, making it a better and healthier place in which to live during this, our brave new era.—AEB



Adventures In Reading



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