

# ROSICRUCIAN DIGEST

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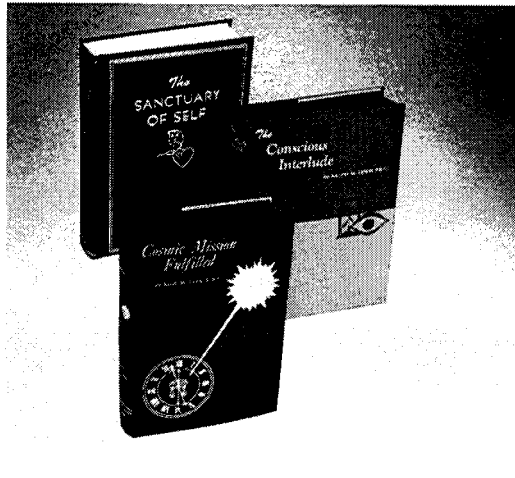
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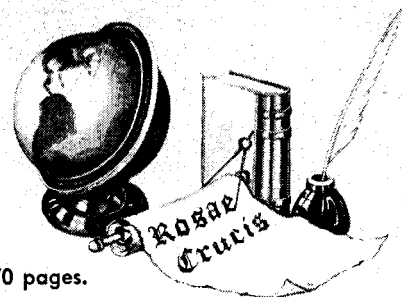
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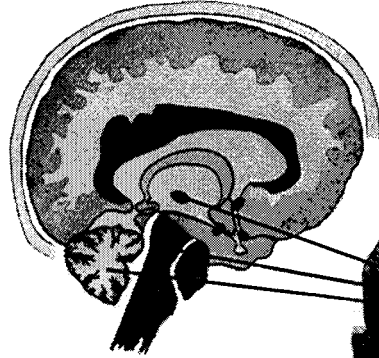
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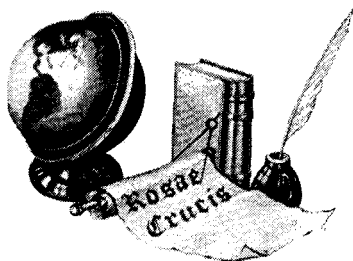
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER

Robin M. Thompson, Editor

## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, which exists throughout the world, 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 everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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 affiliation write a letter to the address below and ask for the free book, *The Mastery of Life*.

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## VISITING EGYPTIAN DIGNITARY » » »

On the right is Dr. Gamal Mokhtar, Chairman of Egyptian Antiquities and First Undersecretary of State, Ministry of Culture, of Egypt. He is here shown on a recent visit to the Rosicrucian Egyptian Museum in San Jose, California, discussing the large collection of the Museum's artifacts with Burnam Schaa, Curator of the Museum.

(Photo by AMORC)

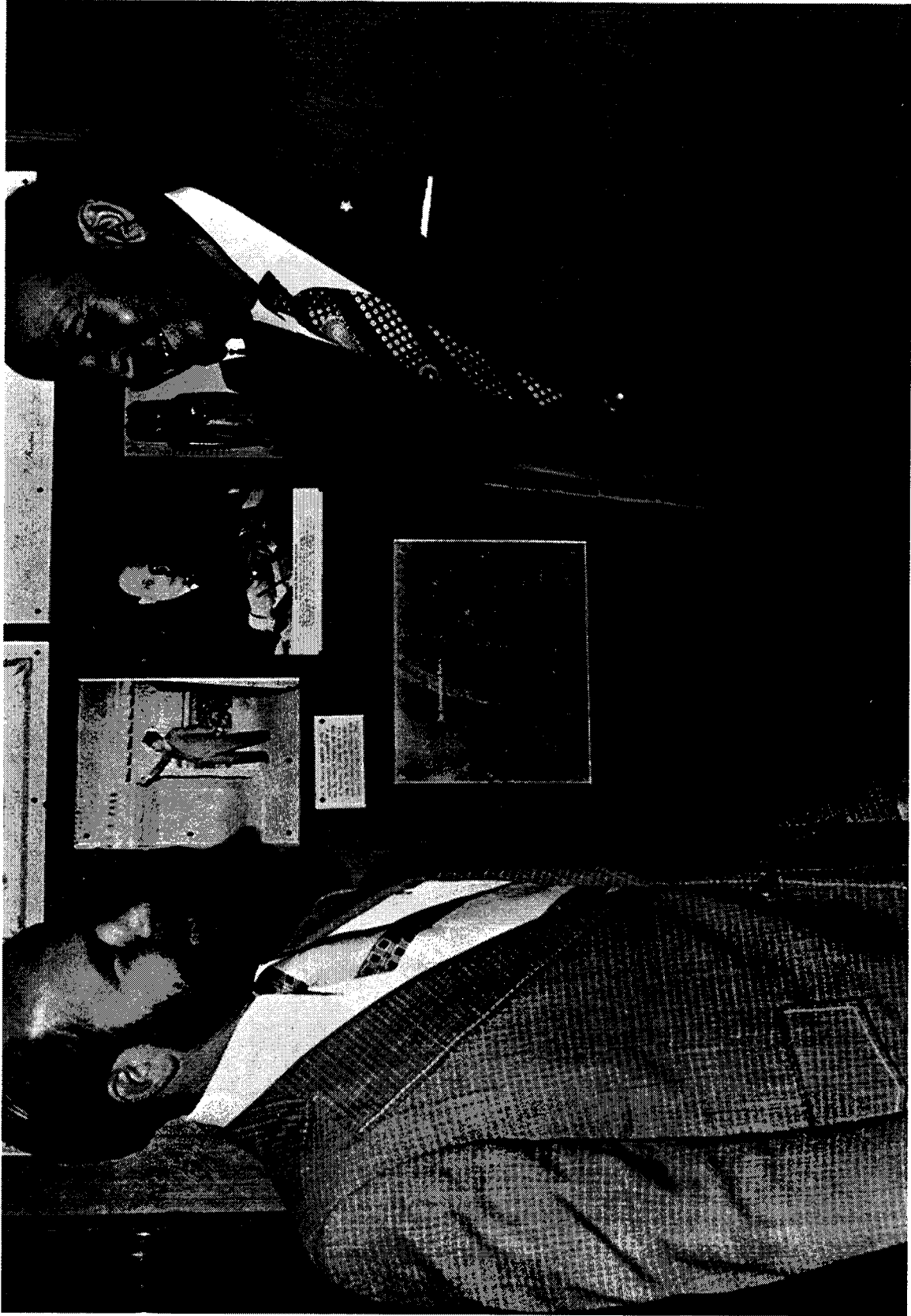
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January, 1975

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## CREATIVITY—ITS MYSTERY AND MECHANISM

THERE ARE two kinds of motivation by which man is compelled to act in life: One we may call *compulsion*, and the other, *self-generated*. This compulsion to act is dual in nature. First there are the instincts, such as the innate urge for survival, the gratification of the appetites, and impelling curiosity. These compulsions arise involuntarily within us; we do not call them forth.

The second aspect of compulsion is environmental influences, as for example natural catastrophes—floods, fire, drought—and flight from danger. The acts that follow are not the result of any previous cogitation which initiates them.

Self-generation, as the other kind of human motivation, is that which has advanced man to the status we call *civilized*. The self-generated acts are those which are initiated by the voluntary conscious direction of man's mental powers. Man's mental processes are numerous and complex. However, one word best sums up those acts by which man willfully directs his motivation. That word is *creativity*.

For an understanding of creativity, we can approach it by three related viewpoints. These are the philosophical, psychological, and their application. Ordinarily, when we think of the word *create* in the broad semantic sense, we mean to bring something into existence. But is it a substance or just form that man creates? Or can an original idea itself be a creation regardless of whether it acquires substance or form? Let us look at these words separately and see whether either one closely approximates the general idea of creating.

Is there a primary underlying substance in the universe? In other words, at the bottom, is all reality of one kind? Or, are there myriad kinds of substances in the universe having no basic relationship to each other? If all the substances we

perceive were as singly different as they appear to our perceptions, there would be no nexus, no bond existing between them. Such a concept then would presume a vacuum between the different kinds of realities, a state of nonbeing. And *no* thing can give rise to *some* thing. It could not be a condition out of which anything could be created.

On the other hand, suppose we presume that all reality in the Cosmos may be reduced to a single primary substance; it is isotropic, that is, of the same material everywhere. If that were so, then nothing could be absolutely created, because in essence all things would be fundamentally related. Certainly no thing could be brought into existence outside of the primary substance of the universe.

### Form

Let us now consider *form* and see whether that represents an act of creating. What is form? It is anything producing sensations having the qualities that affect our receptor senses. In other words, forms have, for example, either color, weight, taste, sound, dimension, or are hot or cold, hard or soft, and so on. No thing said to have form is devoid of all of these qualities. If it were, we could not experience it.

However, we can so manipulate the natural forces of the primary substance that a form *seems* to be a creation. But no matter what its appearance, it does possess one or more of the basic qualities that all forms have. Therefore, from the philosophical point of view, man cannot create anything which does not have root in the primary substance of the universe.

Yet man does create forms which in their entirety do assume a difference from anything previously experienced. From the psychological aspect of this subject, this merely constitutes a *change* in the

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order of things and a new arrangement of that which already exists. The automobile, airplane, telephone, television, numerous devices—they are not absolute creations; they are extensions and developments of existing factors—elements, forces, and phenomena. What is new, then, is the *idea* by which things or conditions may assume to us a new appearance or state.

### **Objective Phase**

The creative idea can arise either objectively or subjectively. Objectively the creative idea is principally caused by the demand of a need. It is the realization of some insufficiency, inadequacy, or imperfection that incites the individual to remedy the condition. Psychologically, we can say that it is a dissatisfaction with an existing state that provides the motivation to create that which will satisfy.

To further elucidate, for example, what exists to us may be satisfactory in quality but seem insufficient in its quantity. The desire to increase the quantity becomes the motivation for the creative idea. However, the need for something does not always bring forth an idea for its fulfillment. A man may have a sum of money yet need more for a specific reason. It does not necessarily follow that there will then flood into consciousness an idea for obtaining it.

In this objective form of creating, *reason* plays a paramount part. One must cogitate upon the probability of causes that will provide the need.

In the reasoning there should be an attempt to find an affinity between what is and what is sought; more succinctly, how can what exists be extended so as to provide that which is desired? There cannot remain great extremes between what one is or has and the end sought. One must think how he can use his potential, things, or abilities as active causes from which the desired effects may follow. It is at this time that the unconscious association takes place in the subconscious. An idea comes forth that in its content bridges the present knowledge and circumstances with the end being sought. It flashes into consciousness with a self-evident clarity. The creative idea suggests how elements of the *known*, of experience, may be used to arrive at the goal sought.

The original idea may not be infallible. However, a failure causes a critical analysis of one's existing conditions or thoughts. It causes the selection of a new starting point for the mind to focus attention upon.

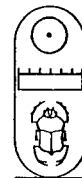
One does not begin by merely *wanting* to create. It is necessary to have a general idea with the hope of converting it into a reality. It is often preferable to first dissect the idea of that which is desired; in other words, to discover the elements of which the mental image is composed. In this process there is the possibility that there exists in the mind an affinitive idea, one that is in harmony with existing knowledge and the goal desired. The affinitive idea, therefore, is an *intermediary* one. It is creative in having the power to make the known materialize the imagined and sought.

To summarize, there are therefore two approaches to the objective method of creating with the faculty of reason. One, as said, is the analysis of the individual's personal potentials to discover that which may close the gap between actuality and his conceived objective. The other way is to try to find in the desired end some connection with one's experiences and knowledge, thus giving rise to the affinitive creative idea by which attainment is had.

### **Subjective Phase**

We must now consider the *subjective* phase of creativity. There are those ideas which flash into consciousness and are rightly called *creative* and are self-sufficient. They embody the content, the originality, and the method by which they are to be transformed into reality. Such creative ideas are not labored; that is, they are spontaneous. There is, in other words, no previous conscious thought about them. Such creative ideas must be credited to the subjective, that is, the subconscious processes of *intuition*. Mystics and metaphysicians refer to this as an influx of Cosmic, or Divine, Intelligence; that implies a process quite contrary to, if not independent of, the common mental functions. Psychologists, on the other hand, use the term *insight* for the phenomenon of intuition. Both definitions imply a kind of superintelligence.

The intuitive idea that may suddenly come into consciousness is a composite



of various sensations of previous experiences, no matter how original it may seem at the time. The form the idea assumes may appear new. However, it is composed of the qualities and elements of past experiences. An idea whose elements would be entirely new would be incomprehensible to us. We would be unable to identify it with any known reality and therefore it would be valueless to us.

### ***Dormant Ideas***

In the memory of the subconscious there are myriad ideas derived from past experiences. The registration of such impressions and their sensations were not intense enough at the time for one to be conscious of receiving them. These relatively dormant ideas cannot be voluntarily recalled, for we do not know of their existence; they are polarized; that is, they can be attracted to or drawn to more dynamic ideas which form in the mind.

For instance, an idea that drew the focus of attention by its perplexity and upon which one may have dwelt consciously for some time will be released into the subconscious as an unfinished work by the reason and perhaps objectively forgotten. The transcendent intelligence, or subconscious, begins an analysis of the idea which the objective mind has put aside. There is by the subconscious a superior evaluation and judgment. This employs also the appendix of previous ideas and impressions already stored in the subconscious from the past. A combining and a relating take place between them and the rejected idea of the objective mind.

It would seem that the rejected idea is more dynamic because of the previous thought given to it. There is then a sorting and selection that takes place, and finally a harmonious relationship is established. This results in a *new* mental image, an idea with intensity. This new idea has sufficient stimulus to force itself into the conscious mind with convincing self-evidence.

The definition of *insight* for intuition, therefore, seems appropriate. There is, it would appear, a penetrating subconscious review of the incomplete and restless idea transferred to the subconscious by the objective consciousness. The time lapse before the new intuitive idea enters objective consciousness varies. It may be hours after the conscious mind has ceased laboring with a chain of thought, or weeks, even years, later. In fact, one may have forgotten the original idea which stimulated the subconscious processes so that the intuitive idea when realized seems to be unrelated to any previous thought that can be recollected.

The more one cogitates upon the subject of particular interest to him, the more intense the power of the idea when transferred into memory. It is therefore better able by association to attract from the memory in the subconscious those elements that will coordinate with it.

According to modern neurological and psychological research, the right hemisphere of the brain contains the processes by which the intuition occurs. In some individuals this psychic phenomenon of consciousness is more responsive than in others. It is said to be more responsive with women than with men.

Creativity, however, must be fed objectively if it is to become a frequent aid. Observation must be cultivated. Observations produce the stuff out of which experience and its ideas are composed. One should try to attribute as much as possible *meaning* and *identity* to what he perceives. From observation challenges arise in the mind as to the validity, the contraries, and the differences of ideas. These stimulate the mind and by association give rise to the creative ideas and deeper insight, or the *intuitive* motivation.

Meditation, of which much is being said today, is the practice of making the conscious mind more receptive to the release of impressions from the workings of the subconscious. It is a closing of one set of doors and the opening of others in the mind. △

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1975  
January***

### **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*.



# How Do Animals Sleep?

by Irwin Ross, Ph.D.

THE sleeping habits of animals is a comparatively neglected subject of science, because of the practical difficulties in the way of making the necessary observations. Nevertheless, enough observations have been made by various workers to give us an idea of how the wild folk go to bed.

The first thing that strikes the investigator is the extraordinary variety of sleeping habits. The ringed snake, for example, starts its day at noon, is asleep again by two o'clock, and sleeps around until the next midday. A rabbit has sixteen or so fairly regularly spaced naps spread over the twenty-four hours.

Some birds are light sleepers, "exploding" from their sleeping quarters as soon as danger approaches, but the Australian frogmouth is such a sound sleeper that it can be lifted from its perch without being awakened.

In an amusing contrast, a covey of quail passes the night sleeping in a circle with heads turned *outward*, but a sounder of wild swine, also sleeping in a circle, point all heads *inward*.

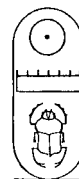
Another great difference about the sleeping habits of animals is in the construction (or lack of it) of beds. On the whole, there is little bedmaking among birds, and many mammals just smooth down a small area and then go to sleep.

Gorillas, on the other hand, not only go to considerable trouble to make their beds, but they seldom sleep in the same shelter two nights running. This is because their appetite is so great that they quickly eat up all the available young shoots and have to move on to fresh feeding grounds several times a week.



A gorilla family sleeps together in an open-air dormitory. Frequently a moss or vine canopy acts as a tent. Several young branches are bent together to make a platform on which are placed sticks and leaves. More than twenty-four complete "knots" have been counted in the creepers and saplings used in the construction.

Orangutans invariably make their beds in the treetops, sometimes twelve meters (forty feet) above the ground. The animal takes up its position in a fork well screened by foliage, snaps off leafy branches, and lays them down with the broken ends sticking outward. When finished, its bed may be 122 cm. (four feet) in diameter and is usually quite flat on top. When comfortably settled, the orang stretches out its arms, and its fingers automatically lock on the nearby branches. Thus it can sleep securely and, although the winds blow strongly and



rock it in its treetop cradle, it cannot fall out of bed.

Particular care is taken in the best zoological gardens to see that the sleeping arrangements of animals are suitable. In one zoo, blinds are put up outside the sleeping-boxes of the apes and monkeys to make sure they sleep the full twelve hours to which they were accustomed in their dark home jungles. Each ape is supplied with its own blanket, which is sent the laundry every week to be washed for him.

### *Elephants*

Elephants are sometimes seen tightly chained. This is supposed to give them a feeling of security, and in India their keepers sometimes fashion a chain of straw. This is intended to enable their charges to pass the night in peace without fear that their beds may be destroyed by other elephants.

After a nap on the ground, an elephant sometimes rises by slowly rocking its body from side to side until sufficient momentum is achieved for it to roll up on its feet. When there are ant hills in a district, an elephant will often rest at the base of one and make use of this to help it to get up.

A study of the elephants employed in the Barnum circuses revealed that the herd always posts a few sentries. Of thirty-four bull elephants in one of the circuses, twenty-nine slept peacefully on the ground but five remained standing. As two of those standing dropped to the ground, two others arose and took their places. This changing of the elephant guard went on as regularly as if it were part of the big-top performing routine.

Elephants snore loudly and appear to suffer from nightmares, which cause them to trumpet and bellow uproariously. But such accompaniments of sleep are not the prerogative of elephants and humans alone. Dreams seem to come to most of the higher mammals also. Sleeping dogs, apes, cats, horses, and other mammals utter sounds and make movements that, in man, would be regarded as indicative of dreaming. And anyone who has ever kept a dog knows he can snore!

Every mammal with a comparatively highly developed brain needs a fair amount of sleep. A dog that cannot get

sleep dies in five days; lack of sleep kills it more quickly than lack of food. And there is considerable evidence that enforced wakefulness can be fatal to other mammals of high intelligence.

The popular idea that birds sleep on branches of trees with their heads tucked under their wings does not hold true for many species of birds. In regions of abundant snow, the ruffed grouse has the habit of plunging into a snowdrift from the wing and spending the night in a ready-made igloo.

The bat parakeet sleeps hanging head down and clinging to its perch by one foot. Some species of swifts sleep clinging to each other in a great ball, looking very much like honeybees that are swarming.

Nearly all birds dislike sleeping in the wind. If compelled to do so, they like to face it. This keeps their feathers down. Normally, a bird puffs out its plumage when going to sleep. This action helps to retain the warmth of its body as, by interspersing air (a bad conductor of heat) between its feathers, it prevents natural heat from escaping.

Many bird-lovers must have wondered why a sleeping bird does not topple off its perch. Attached to the cords that operate a bird's toes is a long tendon. It runs nearly the whole length of the leg and broadens into a muscle on the front of the thigh. When the bird sits down, its knees and ankles bend and automatically tighten the tendon. The taut tendon contracts the bird's toes which thus grip tightly. The bird is then virtually locked to its perch.

### *Sea Birds*

Birds whose home is the sea or inland waters sleep in various ways. Gulls seem to take naps while floating on the waves, and, according to some observers, these birds can sleep on the wing. The same has been asserted of the albatross.

Ducks and swans frequently sleep upon the water, and instances are on record of their being found frozen in by a sudden cold snap and unable to extricate themselves from the ice.

Although it is questionable whether fish sleep at all in the same sense as mammals and birds, some species exhibit

changes in behavior that appear to be related to sleep. One of the mouth-breeders tucks its young into its mouth when night approaches.

As soon as the lights are turned out in an aquarium the marine wrasses cease swimming and, turning over on their sides, rest on the bottom of their tanks.

Dr. William Beebe has described several hundred puffers sleeping on the sand in the shallows near shore. "Two or three were piled half over one another," he reported, "while five or six would sometimes be lying head to tail or side by side. At one place we counted sixty within range of the light. They were sleeping right side up, not buried, but nearly all with a thin coating of sand thrown over their backs. This in no way disguised them."

Several mammals have developed the ability to sleep on water. One of these is the hippopotamus. Instead of coming out on to dry land hippos frequently bask in the sun on the surface of the great African rivers, with their huge heads pillowed on their neighbors' backs. The same thing happens when they sleep on the banks, except that the big fellows have an unpleasant habit of using the youngsters as pillows.

### *Insects*

Insect sleep is closer to what we would call the sleepwalker's state of mind. Proof of this notion is found in the behavior of a butterfly when disturbed at night. A sleeping butterfly can be picked off its blade of grass, and when replaced its feet will grasp firmly.

A butterfly can be plucked from its resting place and tossed into the air, and it will slant down until it touches a blade of grass and then fasten itself once more. Yet it has apparently not awakened; its actions are purely automatic—or like a sleepwalker's.

Wasps appear to sleep well. Their choice of bed varies greatly. Sometimes they cluster in scores on a beam in an old barn; others choose a flower head or leaf, while others crawl inside a hole they have been digging during the day and close the bedroom door by kicking dirt against the entrance.

Some species of wasps seek out the cavities of old stone walls and go to

sleep lying on their backs like humans. Bumblebees are also good sleepers. One scientist found, by marking, that a bumblebee returned on successive nights to sleep in the identical hollyhock bloom.

Dawn and twilight compose the "day" among some species of moths. They become active during twilight and conduct their business until darkness descends. They then sleep until dawn. Just before sunrise these moths are once more on the wing, but when broad daylight appears they sleep again until twilight.

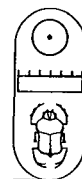
Ants often choose a depression on the soil as bed and there lay themselves down, with legs drawn close to the body. When waking (after some three hours' rest) they behave in a way startlingly like that of man. The head and then the six legs are stretched to their fullest extent and then often shaken; the jaws are strained open in a way that looks just like a yawn.

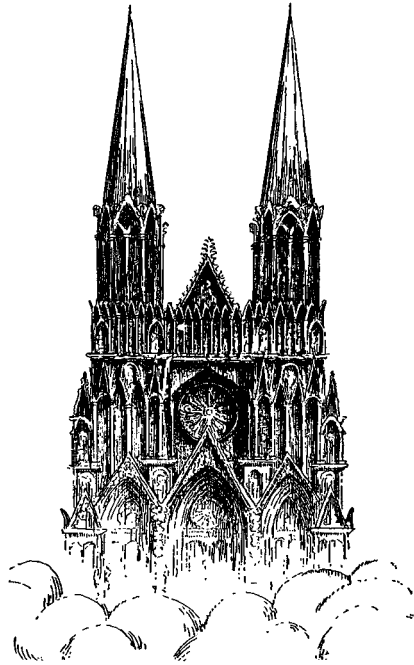
The most wonderful sleeping habit of any creature of which I am aware is that of the brown seal. I once noticed a pair of brown seals sink slowly to the bottom of their tank in six feet of water. The female closed her eyes first and was soon so fast asleep that a current of water made by her companion rolled her over on to her back without waking her.

Just as the bull began to doze off at the surface and gradually to sink with his eyes shut, I saw the cow rise, lifting herself with a scarcely perceptible flick of her "tail" and foreflippers. *But her eyes were fast shut* when she slowly breached the surface and began to blow audibly.

After some sixteen deep "breaths," she closed her nostrils and sank again to the floor. Her eyes had been closed throughout this breathing interval of about one minute, and there is not the smallest doubt in my mind but that she was fast asleep throughout. She sank down and remained for five and a quarter minutes before rising and breathing (twelve times) again, still without opening her eyes.

Her companion then commenced the same process, sleeping on the bottom for several minutes, then coming up for fresh air. The two seals continued their sleep, bobbing up and down every few minutes, for about half an hour, until a loud noise spoiled their watery slumbers. △





## The Celestial Sanctum

### TRY LOVE

by Chris. R. Warnken, F. R. C.

"GETTING along with people" seems to be one of life's most nagging problems for those who admit to having any problems. Happy and harmonious human relations are indeed a commendable goal for all persons. It is normal to differ with others in our everyday contacts, but it is neither normal nor necessary to become an antagonist of every person who differs with us. Progress is made and truth is found only by encouraging the freedom to think differently from others.

We are usually drawn toward other persons when we discover that we share something in common, or we delight in something unique about them. Our acquaintances blossom into friendship; there is joy in the company of one an-

other. Then we discover, as we learn more of their personality, that our friends manifest some characteristic that is foreign to our way of life and philosophy. Immediately, a wall of doubt, suspicion, or mistrust begins to grow, marring our beautiful friendship. We find our feelings divided between two attitudes toward our friends. What to do? Try love!

From time to time we suddenly find ourselves to be "the hit of the party," or the center of attention, and, let's be honest, we feed on it! We are flattered and delighted to gain so much adulation. In our human vanity we begin to feel that we are perhaps a little special, a bit better or more attractive than those who surround us. And then, just as we are beginning to gloat over our stardom, our fickle friends turn their adoration toward another. We are stunned! The very friends who realized our superb qualities and placed us upon a pinnacle of popularity have now abandoned us without a word of explanation or regret. We are crushed and lonely. What can we do to recover? Try love!

Most of us, at one time or another, find ourselves to be the innocent victim of petty gossip. For a thousand reasons, those who are enslaved by envy, jealousy, or insecurity try to offset their own problems by attacking those who seem to be free of the same complaints. Rather than search out the reason for the peace enjoyed by others, they will strive to destroy that peace and make others as miserable as themselves. A common and cowardly way to accomplish this is to spread gossip, carefully and subtly. Unfortunately, due again to human weakness, gossip is often very successful in hurting people even though it may not contain a fragment of truth. If we know in our hearts that we have been sincere and faithful in our relationships with others, and we find them becoming polite with us rather than friendly, always in a hurry or too busy to be with us, or to be seen with us, we are probably the victims of gossip. If more and more of our former friends appear to be avoiding us, watch out for gossip! How can we cause them to open their spiritual eyes and perceive the truth? Try love!

All human beings experience periods of dejection or melancholy. It is as common and necessary as breathing, but none of

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us has to like it. Only a few peculiarly enjoy it. We can identify and appreciate our greater periods of joy and happiness only if we are acquainted with the other side of the cycle which is sadness and gloom. When we are low in spirit we tend to feel that we are alone and that others really do not care about us. We can easily find a negative explanation for everything we see and hear, and we suspect everybody of being our enemies. Common sense and objective reasoning would promptly tell us that we are creating this condition which we want to blame on others, but then we are feeling, not reasoning. How can we overcome such periods of depression? Try love!

What is love? It is the glue that holds the universe together. It is the purest of positives. It is the unconquerable conqueror! Love is not blind; it sees most clearly, but it inspires sympathy, patience, and tolerance. Love refuses to recognize hopelessness and despair. Love detects something good or salvageable in all negative situations. Love cannot be swayed from its goal or deterred. Love is ever loyal and never failing. Love is indomitable!

Can there be such an ultimate force, or is love simply the ultimate of potent charmers that cause us to see all things "through rose-colored glasses?" Only those who have experienced love in its many facets can answer authoritatively. And they have spoken! Love constitutes the most prevalent subject of all literary effort. In the Judaeo-Christian *Song of Solomon* we find, "Many waters cannot quench love, neither can the floods drown it." The great Chinese Lao-tse said, "By the accident of fortune a man may rule the world for a time, but by virtue of Love he may rule the world forever." Emanuel Swedenborg wrote, "Love in its essence is spiritual fire." The Master Giordano Bruno wrote, "We are surrounded by eternity and by the uniting of love. There is but one center from which all species issue, as rays from a sun, and to which all species return." Love is indeed all and everything that

has been said and written about it, but we cannot know its marvelous power until we try love.

Love is unselfish and selfless; it seeks to gain nothing. Love makes us a part of the invisible radiating center referred to by Bruno. Then, we live only to give; give love, give happiness, give peace, and give of ourselves abundantly!

If your friend is different from you, be thankful. Learn to appreciate the diversity in all things, even people. Begin to understand infinity! Love every individual expression for being unique. When our star of popularity falls, be grateful for being brought back into the "family of man." No one is apart from others; we are all one, even when we are momentarily raised above the crowd. We need everyone, just as they need us. Love them and they will love us. Let us not be concerned over our popularity but rather whether we are showing enough admiration and love for the best efforts of all others.

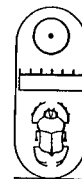
If some poor unhappy persons feel it necessary to spread gossip about you, don't turn on them. Try to help them solve their problem in order that they, too, may be happy. Give them special attention and love for, in all probability, that is precisely their trouble. Feeling down? Find lots of people to love and appreciate, and become too busy to be sad. When all else fails, try love!

### ***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 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.*

The earth gives its fruits but once a year; friendship gives its fruits at each moment of life.

—Pythagoras



# Nature's Communals

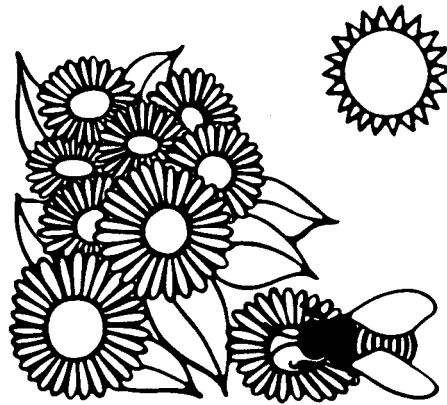
by Beverly June Schaa, F.R.C.

"TO CONSIDER ourselves, the insects and all life as many species living in a single body may seem strange, yet our own individual bodies include more than one species. These are not just the different cellular forms, such as round blood cells and elongated nerve cells, but also such diverse life as the fungi and bacteria which control each other's populations in our intestines and help digest food. In the same way, when we observe a formidable creature such as the yellow jacket and then realize that it depends on life in a colony to survive, it can help us to understand life on earth as the colonial existence of what we may someday consider one single organism."

The above quote comes from an article published recently by the magazine, *Smithsonian*. This nature study on insect colonies which exist by living cooperatively as one organism confirms in a graphic manner the principle lying behind an experiment of major importance introduced to the neophyte in the early degrees of the Rosicrucian Order, AMORC. From a human point of view, the biological and psychological analogies that can be drawn from a pursuit of ants and bees are fascinating indeed!

From a metaphysical standpoint we can concur with the statement that the bodies of all higher animals are "communities" of individual cells, whose ancestors were able to live independently more than a billion years ago. The same developmental process is continuing on the next level. Can you visualize a spiral? A hive of honeybees is more than a community of individual bees. On a higher point along the spiral, it is in many ways like a single body.

The glands of a honeybee are acutely responsive to the needs of his colony,



even causing him to revert to functions of a previous stage if necessary. The individual bee ages and dies, but the beehive lives on!

In our studies we are taught that our cells age and die. Although the average person probably gives it little thought, we humans too are upon that evolutionary spiral!

The termite queen, like the honeybee queen, is not an autonomous ruler, but unlike other social insects her consort lives to help establish the colony. He remains by her side for years and witnesses the startling changes in her originally slim figure.

The latest findings are that insect communities are governed by the circulation of "social hormones." The individuals are not only analogous to the round cells in a bloodstream that nourishes and balances the organism it supports, but they are also analogous to the elongated nerve cells which transmit messages throughout the system. Through the highly evolved senses of taste and smell, the chemical reactions which take place in the glandular system of a single member will also have an effect upon the whole group.

Much of the social behavior of insects has been scientifically explained as "pre-programmed," and because of this it is said that the individual insect queen does not learn her different agricultural techniques by direct observation or imitation of other queens.

For instance, each spring a young paper wasp queen will perfectly construct the first dozen or so hexagonal cells of her papier-mâché communal nest without

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any help or instruction. She is a born expert at chewing wood!

The average insect's response to its environment is to a large degree dependent upon the use of the senses of taste and smell, but through the use of sight (or is it vibration sensitivity?) the individual has a greater degree of freedom for independent adaptation to his surroundings.

Beyond this specialized use of the senses lie indications that certain behavior, especially among bees and ants, can only be ascribed to an intelligence that is not preprogrammed or glandular in nature. Recently scientists have demonstrated that some ants have memories and can learn to find their way through mazes, avoiding false turns on subsequent trips. Long ago this would flatly be labeled as preconditioning, but ants in a natural state have been observed to work out a complicated solution to a single problem. This, then, cannot fall into the preconditioning category. Ants are very long-lived individuals, as are certain of the bee family. Perhaps this would naturally contribute to the development of memory.

#### ***Alert Individuals***

In honeybee and ant communities there are certain individuals who are far more alert than others about what needs to be done. These alert ones are not considered to be leaders. Instead they lead by example. An alert honeybee or ant will exercise independent behavior in unusual situations where she does use ingenuity to overcome obstacles or achieve the best interests of her group. This spirit of Davy Crocket, the pioneer, is especially noticeable in the search for food or in the relocating of hive and colony. What is most interesting here is that the alert ones have "reverted," so to speak, to the prehistoric ancestral ability to survive alone.

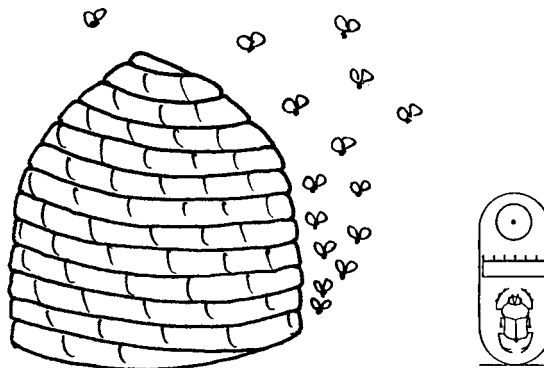
This independent intelligence is communicated to others in the social group of bees through the medium of a highly complex "waggle dance" language, which uses a fat figure eight in charade movements that form clockwise and counterclockwise configurations along a straight line. Distances are conveyed by the number of figure eights executed and by the speed at which they are danced. Of great interest here is the accumulating evidence that honeybees in different areas

have their own "dialects" and often misunderstand each other's dances!

It is now considered a scientific misconception that there is a totalitarian bee society where the individual has no voice. When a swarm of bees is deciding on a site for a new hive, the returning scouts give precise directions to a recommended site by dancing on the cluster. Enthusiastically the dancers infect others with a desire to inspect the proposed site. Upon their return, if they also approve the new site, the dance will be repeated with increased tempo and buzzing. The dancers who publicize less worthy sites switch their votes after inspecting the popular site, because all scouts must agree by dancing the same dance before the swarm will leave for the selected location. It is these advanced and alert scouts who know the way and will lead the whole swarm safely to its new environment.

Let us turn our attention now to the insect kingdom from the psychological point of view. A prominent Jungian psychologist feels that when we have reached a hopeless impasse in one of our particular life situations, an ant stage—metaphorically speaking—can be said to take us over. This can be the beginning of what she refers to as "faith in God." We, as students of mysticism, might refer to this as trust in Cosmic Law.

According to the encyclopedia there is an astronomical variety of ants and bees. The average person is only familiar with the more highly evolved of the species. Any study of these little members of our planet cannot help but astound us with favorable comparison to our own human society—and with some pretty embarrassing similarities! Not accidentally did



biologists label the caste system of social bees and ants with names such as queen, king, nurse, warriors, slaves, carpenters, scouts, and workers. These insects also have indigent members and parasites who live off the community or close relatives in the community.

There are vices such as deliberate, unnecessary murder; i.e., when a parasite queen murders her hostess and jeopardizes her own food supply in the bargain! Much stealing and greed is found in insect society. Each colony has its own alert soldiers and policemen to help combat this problem.

Not all insect societies have members who are able to switch to whatever role the group needs as in the case of the honeybees. Most society insects become utterly fixed in their own social roles. In these cases the individuals are unable to survive alone.

#### *Western Attitude*

People in the Western countries display a negative attitude about ants when they use clichés such as, “if we go on like this we shall soon be an ant heap.” Such a negative symbol stands for the blotting out of the individual. But in the Eastern world the ant is considered to be positive! In fact, in Indian mythology it is an ant which helps to carry the sun in its night journey under the earth. In Egypt the scarab does that, but in certain other Indian variations it is the ant which is a symbol for the secret orderliness of the collective unconscious, as against our red-tape state organization.

Remember the termite queen who—unlike other insects—does not kill her mate? It seems that this cousin of the ant has other more mysterious and largely unexplored qualities.

You know that hundreds and hundreds of termites will build a complete architectural structure. In an effort to try to find out whether they signal to each other when building, a lead plate has been put through the center of a termite building at its beginning, but the termites on the left built their passages for the whole building which those on the right half met exactly. When the plate was removed, the two halves coincided perfectly. How can they synchronize in a complete organization? It has not been found that they have a telegraphic signal, so

this remains one of the mysteries science has yet to explain.

Very similar things also happen to the human being in the area of the unconscious or subconscious in Rosicrucian terminology. Dr. von Franz tells a story about an artist who gave a guest lecture at the C. G. Jung Institute in Zurich, Switzerland. This story is so appropriate and exciting that we will quote it here. The artist had lived a long time in Bali and he described the same process there.

“A temple had fallen into ruins, and for some reason the villagers decided to build a new and bigger one. To his amazement there was no organizer, no plan, and no architect, and practically not even a stone mason to organize. One villager sat in one corner and made a column, another sat in another corner preparing stones. No communication went on but everybody worked and worked. In the end they put the temple together, and every stone fit.” The artist could not figure out how they did it. They just collaborated within themselves. That temple lived in their inner vision, and that was all. Where there is loyalty of feeling—faith—it calls forth the secret order which is in the seeming chaos of the unconscious.

An enterprising student will not have to stretch his imagination very far to see other exciting analogies to this in his membership. It matters little after all whether or not science finds that these little understood processes really do correlate between insect and man. The geometrical harmonies that abound in nature are enough to boggle man’s inquiring mind for many a moon to come! △

#### References:

- Franz, Dr. Marie-Louise von, *A Psychological Interpretation of the Golden Ass of Apuleius*, Spring Publications, 1970  
Zimmer, Heinrich, *Symbols in Indian Art and Mythology*, Bollinger





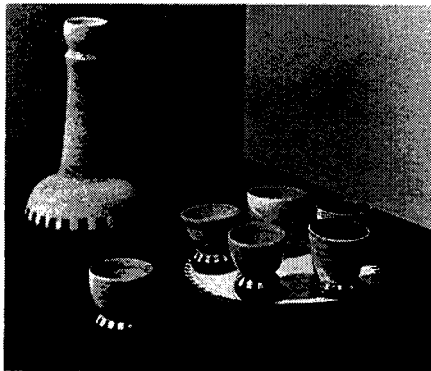
# Paintings and Ceramics

During November the Art Gallery of the Rosicrucian Egyptian Museum hosted an exhibition of paintings and ceramics by the Allied Artists of Santa Clara County. The group, consisting of twenty-six professional local artists, was founded in 1960. The artists exhibit in the representational style and desire to give the public an opportunity to view and enjoy this classical type of expression.



**DUNE GRASSES**  
Pat Smoot

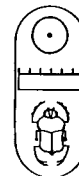
**DECANTER SET**  
Marie G. Hutton



The examples shown here are just two of the many fine works on display. In **Dune Grasses**, artist Pat Smoot achieves a definite seashore feeling through use of colors. The oil painting is a patchwork of colors with distinct lines and an atmospheric background. The decanter set is a good example of the ceramic work of Marie G. Hutton. She describes her twenty-year work with clay and pottery as "a way of life." Most artists would readily agree.



**Cover** Marie Antoinette, Queen of France (1774-1793), was known for her extravagance which contributed to national unrest and the revolution which resulted in her execution by guillotine. Besides having a miniature play palace erected for her, there was a little farm upon which a mill was constructed. She and the ladies of her court, when tired of the boredom of festivities, would go to the farm and play at milking, churning butter, and other such activities. Our cover depicts the mill on the farm, both of which are now preserved as a historic monument.



# To Try To Dream Again\*

by J. Duncan Edmonds

Chairman, Planetary Citizens

IT IS both a pleasure and a very great privilege to be here today and to have this opportunity of opening your Third World Conference.

This is an important conference. The issues which we will be discussing during the next several days are among the most critical issues of our age. In fact, whether we like it or not, whether we understand it or not, our age will be judged in history largely in terms of the resolution of the issues of this conference.

The world today urgently requires men and women able to see the world as a whole and committed to the welfare of the entire family of man. The ideals of many of the great philosophers and theologians throughout history regarding the brotherhood of man will demand implementation in our lifetime on this planet.

The aims of the United World College are very relevant to these requirements. Indeed, the following paragraphs outlining the aims of your College in many ways describe the major need of our time:

"To promote international understanding through education; and to provide a pattern of education adapted to meet the special needs of our age.

"At no time in human history has there been a greater need for drawing together the races and nations of the world so that their energies and many-sided genius can be combined in peace instead of being wasted in conflict. At no time in human history has it been more important to guide the thoughts and activities of the rising generation into constructive channels."

The philosophy which is implicit in the United World College movement contains many of the essential principles and ingredients of the philosophy which the whole world will need to adopt in the next few decades if we are to come to grips with the very character of our civilization.

The philosopher, Alfred North Whitehead, in his book, *Adventures of Ideas*, put it this way:

"Every age has its character, determined by the way its populations react to the material events which they encounter. This reaction is determined by their basic beliefs—by their hopes, their fears, their judgments of what is worthwhile. They may rise to the greatness of an opportunity, seizing its drama, perfecting its art, exploiting its adventure, mastering intellectually and physically the network of relations that constitutes the very being of the age. On the other hand, they may collapse before the perplexities confronting them. How they act depends partly on their courage, partly on their intellectual grasp; . . ."

Our world today is in the process of rapid, almost revolutionary change. The two factors which throughout history have most profoundly limited man and society, the dimensions of time and space, have been completely altered in one generation. Man and science have begun to conquer space, have established communications systems that allow instantaneous communication anywhere in the world, have established transportation systems that allow you to get from here to the remotest corner of the earth in forty hours, have created Telstar, have men orbiting the earth and walking in space, have created nuclear warheads and supersonic planes.

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\*Address given on April 16, 1973, by J. Duncan Edmonds at the United World College of the Atlantic, "Third World Conference," St. Donat's Castle, Llantwit Major, Glamorgan, Wales.

### **One World**

We are living in a global village. The whole planet earth is now understood by many people to really be an interdependent system. This is the profound message which came out of the Stockholm Conference last year and which was so beautifully articulated in the theme book of that conference, *Only One Earth*, by Barbara Ward and René Dubos.

It is a shrinking, increasingly interdependent world in which the factors of science and technology are all pushing us toward unity, while the attitudes of men and nations still cause tensions and conflicts pushing toward disunity. We are presented with the supreme choice between human destruction or human development.

What a strange and paradoxical world it is! A world in which a small group of privileged nations, comprising less than twenty percent of the world's population, control more than seventy percent of the world's wealth; a world in which two out of every three people live in the less developed areas . . . . while in 1970 the per capita GNP of developing countries was \$210.00 per year and the per capita GNP of the developed western countries was \$2600.00 a year . . . . where the gap between these two figures is increasing rapidly rather than diminishing; a world where for the majority of mankind life expectancy is under thirty years . . . . where nearly three-quarters of the people are illiterate . . . . where one out of every two persons does not have enough food; a world in which no schooling whatsoever is available for over 200 million children between the ages of five and fourteen . . . . where the population growth is exploding at a rate unknown at any time in the past; a world where the nations annually spend 210 billion dollars in preparation for war and defense, and where they spend 10 billion dollars in preparation for peace and development. That is a ratio of five percent for peace, ninety-five percent for war.

And yet, it is a world which for the first time in history has the opportunity and the resources to dramatically improve the human condition. As Arnold Toynbee has stated: "Our age will be remembered because it is the first generation since the dawn of history to believe it

practical to make the benefits of civilization available to the whole human race."

### **Our Fellowmen**

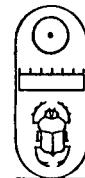
It is a world in which, if only men could have the faith and the concern for their fellowman, they would have the capacity to turn their swords into ploughshares, to farm the oceans, to harness nuclear energy for peaceful purposes, and to allow a decent life for people everywhere. It is a world in which we are all involved with everyman, where the problems and tensions between rich and poor, black and white, slave and free, which have been with us throughout history as essentially moral problems, are now very practical problems of economics, politics, self-interest, and even survival.

If, in our lifetime, our generation has not been able to create viable international institutions, establish methods for the peaceful settlement of international disputes, and made substantial progress in international economic development around the world, we will have failed to come to grips with the character of our age. A future Toynbee may then say of us that our civilization suffered the fate of other civilizations before us that have declined and fallen because they could not come to grips with the character of their age.

Many of the facts and problems which I have stated are known to all of you. The problem is not in knowing the facts; it is in getting them in perspective, in responding to them, and in trying to cope with their implications, both for each of us as individuals and collectively as citizens of the world.

Somehow, both as individuals and as societies, we must begin to think about the unthinkable. I suppose it is possible for a rational individual, as many have done, to conclude that there is nothing that he can do about the great problems facing the world and, therefore, that he is better off to lead his own life and not worry about them. This is an attitude which largely denies the role of the individual in history, and it leads to the cynical "I could not care less" comment that is so prevalent today. How often have you heard this expressed in one form or another?

I am saying to you, in effect, that some individuals have a greater obligation than



others to be engaged in their times. I am suggesting to you that all of us here today, surely among the most privileged people in the world, have very great personal obligations to come to grips with the character of our age.

To quote from your own College pamphlet again:

"The heart of the matter is the need to demonstrate that self-discipline, devotion, imagination, courage, and response to challenge can be developed in materially prosperous societies. Our civilization has many roots. One is that sense of obligation to the community which overrides self-interest when the issue is important. The instinct to helpfulness is present in every youth; it can either be fostered and flourish, or it can be neglected and fade away. It is not enough to preach the virtue. Young people must be encouraged to achieve physical fitness and to learn the necessary techniques which will permit them to work for others."

#### *Faith in Future*

While we are facing gigantic problems on a world scale, and while sometimes we may have cause to doubt the future, there are a great many positive factors operating in today's world. I want to emphasize these positive forces. There are substantial reasons for a much greater faith in the future than is often exhibited by many people today. During the last few years, there is abundant evidence that we have finally come as a world to contemplate the entirety of the human family on this planet. The spectacle of man in space, orbiting this earth every hour, has had a profound, if not yet perhaps fully conscious, impact upon our thinking and our very being.

In his report to the World Bank on the future of international development, the Honorable Lester B. Pearson stated it well when he said: "International development is a great challenge of our age. Our response to it will show whether we understand the implications of interdependence or whether we prefer to delude ourselves that the poverty and deprivation of the great majority of mankind can be ignored without tragic consequences for all."

If you will allow me a personal observation, I know from discussions with him before his death how much Mr. Pearson was inspired by his visit to this magnificent place, and you all, of course, know of his leadership in the development of your sister institution on the west coast of Canada, to be known as Pearson College of the Pacific.

#### *Internationalism*

As the United World College Movement spreads from the Atlantic to the Pacific to Southeast Asia to India and to other parts of the world, it provides a great source of hope and a great crucible for the development of dreams of a new sense of internationalism for our times.

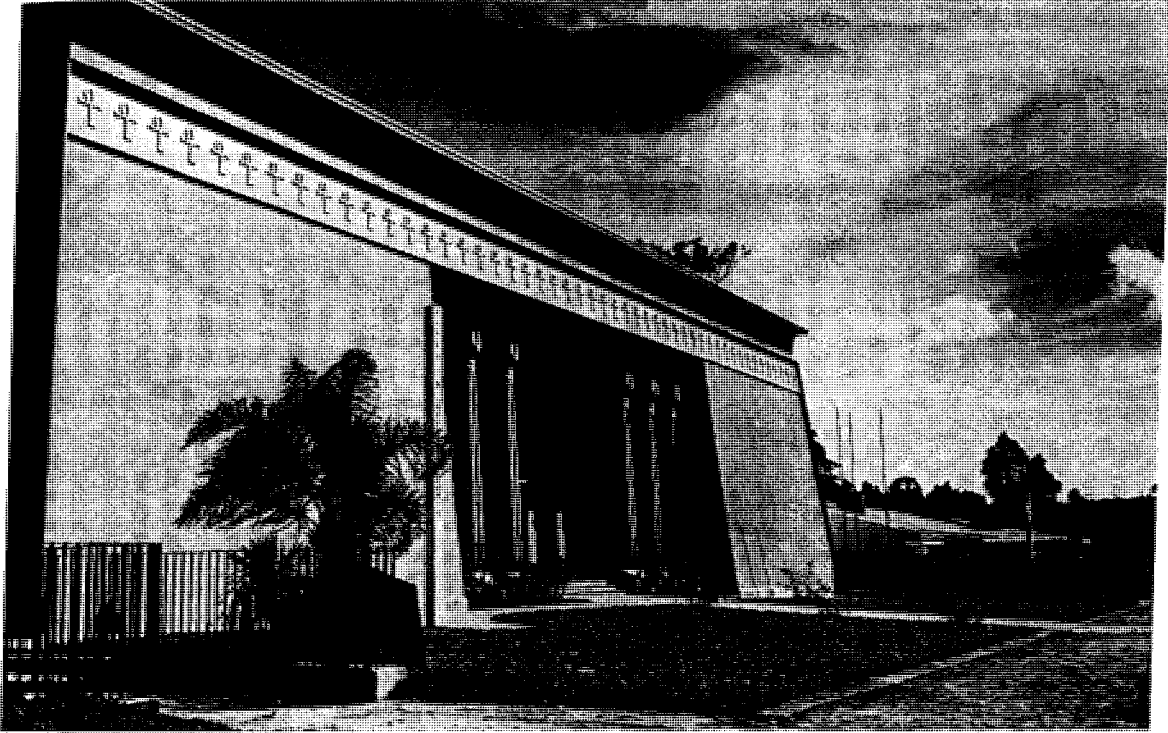
The very topics that you have chosen for discussion at this conference testify to both the complexities and the harshness of international issues today. Your program uses such words as exploitation, humiliation, revolution, and phrases such as "the damned of this earth."

During our discussions in the next day or so, and for the rest of your lives, you will be wrestling with the complexities and the harshness of these issues. Let us not forget the need for a simple, clear message of what the world can become. Let us not, in our attempts to intellectually understand our age, fail to realize the need for a commitment to basic human values of love and compassion and understanding the attitudes of other human beings.

The development of the concept of world citizenship will not be an easy or a straightforward task. It will require agony and suffering, courage and heroism, and an enormous sense of dedication. Above all it will require leadership from men and women who can stretch their vision and their imagination to comprehend the incredible challenges facing mankind in the next few decades. The next few years will be a time to begin to dream again about the improvement of the condition of man, but the dreamers and the leaders will need to combine hardheadedness with compassion, and a sense of idealism with a lively appreciation of reality. I invite you to try and dream again.

*(continued on page 32)*

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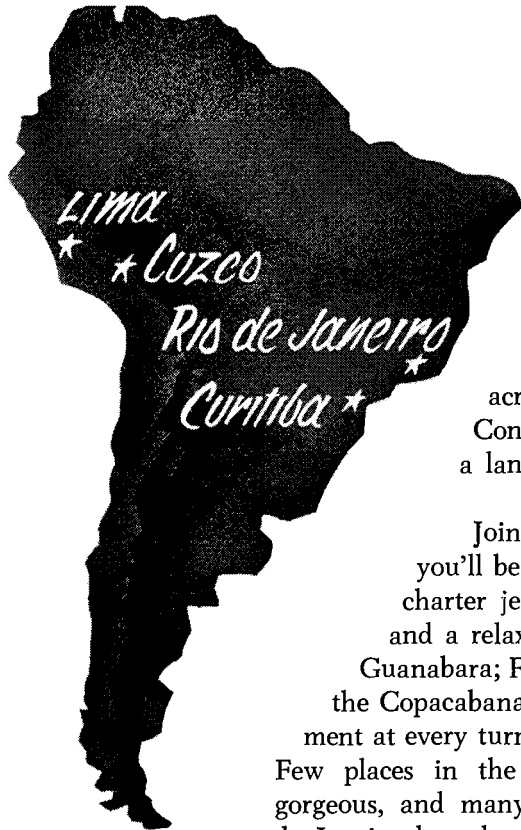


**ROSICRUCIAN AUDITORIUM, CURITIBA**

# **THE 1975 ROSICRUCIAN WORLD CONVENTION**

*Curitiba, Brazil*

Enjoy the good fellowship and inspiration of the 1975 World Convention at Curitiba, home of the Brazilian Grand Lodge. It is a *multilingual* Convention conducted in four languages: *Portuguese, Spanish, French, and English*. Make plans now to attend. Your membership will come alive as you ask questions of Rosicrucian officers and meet them face to face. Enjoy the companionship of fellow members who share the same outlook on life. Meet in Brazil, land of excitement and romance. Representatives of the Supreme Grand Lodge and the Grand Lodge of AMORC will be there.

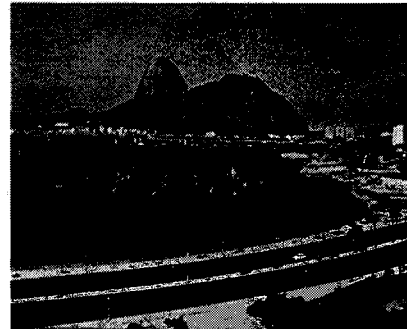


## *This year, enjoy a charter tour . . .*

Join other Rosicrucians on an exciting venture across South America. In addition to the 1975 World Convention, you can delight in the enchantment of a land filled with sunshine and happy people.

Join the tour in New York or Miami, Florida. Then you'll be "Flyin' Down to Rio" on board your own private charter jet. You will discover the admixture of excitement and a relaxed pace of living in colorful *Rio de Janeiro*. See Guanabara; Rio's world-famous landmark, *Sugar Loaf*; Ipanema; the Copacabana; plus much, much more! You will find enchantment at every turn in this beautiful atmosphere.

Few places in the world are as gorgeous, and many say that Rio de Janeiro has the most beautiful bay to be found anywhere. This year, discover Rio's streets and shops with other Rosicrucians.



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Then, *after Convention*, you are off to *Lima, Peru*, across the great continent. At Lima, you will be met by other Rosicrucian members. Here, you will have the opportunity



to take part in an inspiring Convocation in the AMORC Lodge of Lima. An excursion to *Cuzco*, the ancient capital of the Inca Empire, will take you back in time. The history of Peru comes alive before your eyes as you visit this timeless and colorful city. From *Cuzco*, you will wend your way up into the mountains to *Machu Picchu*. The terrain transforms suddenly into canyon-like gorges and roaring mountain streams. Here, high in the Andes, you will literally leave your everyday world behind you. *Machu Picchu* will transform you and cause you to wonder at the knowledge of the ancient Inca tribe.

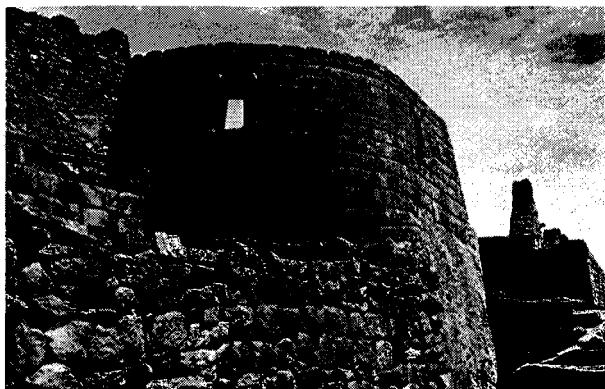
Greet the sun high atop the Andes at *Machu Picchu*, ancient fortress of the Incas. Stand in awe of the mighty forces of nature that have worked to "construct" some of the most beautiful and unusual terrain in the world: massive monoliths, rugged sentinels of the past; and far below the Urubamba River twisting its way toward the Amazon.

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### Act Now

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### Tour Information

For further *tour information*, write to: *Mr. Louis Olivero, 5436 Elm Drive, Lewiston, New York 10492, U. S. A.*

Please do not write to the Grand Lodge about travel arrangements and accommodations. Those members living outside the departure areas who wish to make their own travel arrangements for the Convention should contact the airline companies which serve Brazil or provide connecting service. Or see your travel agent.

*For Convention and banquet registrations only*, please use the coupon on the following page and send your remittance to: *Convention Secretary, AMORC, San Jose, California 95191 U.S.A.*

# 1975 Rosicrucian Convention Registration Form

CONVENTION SECRETARY  
AMORC  
San Jose, California 95191, U.S.A.

DEAR SIR:  
I plan to attend the 1975 Rosicrucian International Convention in Curitiba.

Enclosed is my remittance for \$.....to cover the following:

CHECK ITEMS  
YOU PLAN  
TO ATTEND

.....**Convention Registration (for members only)**: \$40 single;  
\$55 double (husband and wife companion.  
Companion members please list both names below).

.....**Convention Banquet**: \$10.00 per person (Nonmembers may attend.)

Name.....Key No.....

Address.....

.....ZIP.....

Refunds, less one dollar, will be made upon request between November 1, 1975, and November 1, 1976, for all reservations not used.

This portion will be returned to  
Please fill in your name, key number  
and amount remitted.

**Registration Receipt**

Name.....  
Key No.....  
Amount remitted.....

SEND THIS FORM WITH YOUR REMITTANCE

Your Convention Registration reservation and remittance should be sent to the Convention Secretary, AMORC, San Jose, California 95191, U.S.A.\* We will validate the stub on this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your Convention credentials and Banquet

tickets will be available to you at the Registration Desk in Curitiba on the Convention dates.\*\* Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

\*Reservations must reach the Grand Lodge by September 1, 1975. Be sure to mail yours early so that there is no chance of your reservation not arriving in time!

\*\*Please bring your membership card and your last receipt to prove eligibility for Degree Class sessions!

**This insert can be torn from the center of the magazine and retained by itself.**

*THE ROSICRUCIAN ORDER, AMORC*, in announcing this tour, is cooperating in good faith with the airlines and travel agencies and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration.



# Colour's Astonishing Effect on Our Lives

by David Gunston

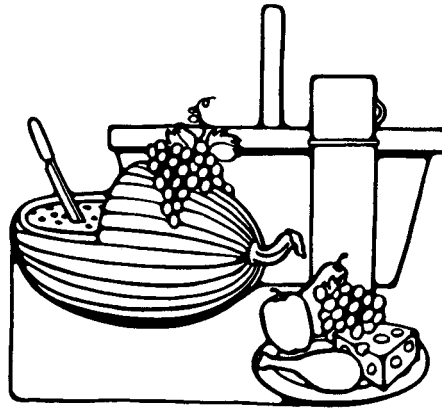
"COLOUR is the strongest single influence in our lives," said a psychologist the other day; and he is right. If you doubt this, try living for four or five weeks in a room painted bright red all over. You could end up stark raving mad long before the time was up.

The psychologist added ruefully, "Too bad we've taken so long to discover it." Once again he was right. For only in recent years has serious study been given to the striking effect of colour on our daily lives—and how to exploit the fact.

Science's discovery of the potent power of colour impinges on us in every way today, from the food and drink we consume, the advertisements and packaging we glance at, to subtler colour uses designed to make us work harder, feel better, live less on our nerves, look younger.

Colours can stimulate us to great mental and physical effort; they can soothe and relax us; warm or cool us; elate or depress us; create moods in a way that only music can do comparably, and then not for everyone.

Take green, for instance: Nature daubs green almost everywhere, so we find it not only familiar but restful, even delightful. Scientifically speaking, green (together with blue) has a shorter wavelength than other colours, so we focus on it less distinctly, more softly, in a slightly hazy way. So the soothing and relaxing psychological effect is built up in our minds. But there are greens and greens, and we are only soothed by the right ones. Others, especially if they are yellowish or harshly blue, may revolt us.



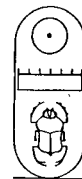
With blue, much of the same applies. The primeval hue of sea and sky, of distant vistas and mountains, blue has been a colour most gazed on by man for all the centuries of human existence. Consequently, it is the colour on which the human eye relaxes most readily. In addition, blue suggests the experienced chilliness of water, even of ice, so it has a cooling effect as well.

The attributes of blue can readily be put to good advantage in the modern world, but they must not be overdone, or the effect is the opposite of that intended. For example, when a big soup manufacturer decorated the dining room at his plant with pale blue walls and matching blue half-tiling, the employees started to complain on the first cool day that the room was too cold to eat in. In fact, it was temperature-controlled at 70 degrees like the rest of the factory.

However, to please the staff representatives, the heating was stepped up slightly, but then someone thought of calling back the decorators. "Yes," they admitted, "maybe we did use too much blue." So a broad orange stripe was added to the walls, orange and rust-red covers were placed on all the chairs—and the temperature dropped to its original level. Within a day the workers commented on how much warmer the room now was.

In fact, the human eye focuses most readily on yellow, orange, and red, since these colours have the longest wave lengths in the spectrum. They outline themselves most sharply and intensely on the retina—the eye's photographic "film."

*(continued overleaf)*



Oddly enough, nature herself uses these three colours most sparingly of all. In fact, only within the last 100-150 years, with the rapid development of paints and dye stuffs, have they been commonly seen and known in the world.

For over 30,000 years, human beings sat around fires outside caves and camps, as well as more recently near fires in their factories and homes. So it is not surprising that the fire colours of red, orange, and yellow still suggest to us cheeriness, warmth, and a subconscious sense of excitement and stimulation. We may have orange or red only on carpets, cushions and walls, but their effect is always the same.

#### *Feelings and Colour*

When a butcher had his shop redecorated in a certain yellow colour, he noticed that trade slackened. Once again colour was the cause. The yellow chosen created a blue afterimage in the eyes of customers that gave the meat an unwholesome purplish hue. When the butchery walls were repainted green, the natural red afterimage only made the meat look redder and more appetizing, with encouraging results and back-to-normal business.

Cafés and restaurants that want a quick turn-around of customers now decorate their premises in shades of yellow or reddish-brown, instead of the subtler decor favoured by other establishments seeking a restful type of clientele. That way, any feeling of relaxation in the diners is reduced to nil, and in the word of one satisfied proprietor, "They eat quickly and get out."

Colour affects our stomachs more readily than anything else. When a big international airline company, perturbed by reports that their planes had a higher airsickness record among passengers than those of their rivals, found that the reason lay in the drab brown-and-yellow decor of the aircraft interiors, they redesigned everything in a calm, restful green, which cut down feelings of nausea. They also provided green-tinted seats, blankets, and pillows, and stopped serving bright yellow mayonnaise and other foods. Result: airsickness dropped by forty-five percent.

Foods packaged in purple gather dust on supermarket shelves and are usually swiftly withdrawn by manufacturers. Simi-

larly, packets coloured black are usually avoided, and care is also taken with blue and green packages, since these tend to make containers look smaller than those of equal size printed in red, orange, and yellow shades.

Food manufacturers have learned that colour is as important as good marketing, and perhaps even more important than quality. For instance, edibles coloured blue will just not be eaten, nor will those vividly purple, while green foodstuffs are none too popular unless that is their natural colour. People expect their foods to look not only colourfully appetizing but also more colourful than real life. No housewife will buy orange juice that is the greyish-orange shade of real orange juice; she expects the manufactured liquid to be the bright colour of the outside of the orange.

#### *Food Colourings*

Experiments with food colourings have shown that people served with mashed potatoes dyed purple, mashed banana dyed bright green, and tomato juice or butter dyed blue declare that the taste of these unnatural-looking substances is awful, even though the dyes themselves have no taste. Give the same things to people in total darkness, however, and they all agree that each tastes normal!

The same is true on other psychological levels, too. More than one married couple has achieved marital tension through living for too long in a sitting room or bedroom coloured in shades of red or harsh pinks. One man starting to contemplate divorce because of his wife's irritability was told by a colour consultant, "I'd be a bundle of nerves, too, if I had to live in this red room every day. You don't need a new wife; you need new wallpaper."

In modern hospitals, too, colour is at last becoming an aid to healing and recovery, instead of a hindrance, as in past days of stark white walls and drab brown corridors and waiting rooms. Hospital white is on the way out, and in its place come soothing blues and greens to aid relaxation, and cheery warm oranges and yellows in convalescent wards. The innovation is reaching maternity wards, too, for it is now known that pale blue walls in labour rooms induce a sense of spa-

ciousness and distance, thus offsetting the common sense of claustrophobia that women in childbirth experience.

Walls of light blues and greens also aid concentration in other departments of life. Students study better in such surroundings, get less fatigued, and achieve better examination results. Typists have been proved to increase their speed by twenty percent in surroundings tastefully decorated in soft reds, yellows, creams, and buffs instead of boring greys, browns, blues, or white. Here the colours tend to

reduce monotony and the sense of weariness and eye strain that such a job brings.

In fact, nowhere can colour's effects on the human mind be ignored. Yousuf Karsh, the great portrait photographer, attributed his uncanny success with his world-famous sitters to the simple fact that he discovered that his large black camera and black focusing cloth had a depressing influence on people. So he always used a gold-and-white headcloth—a simple change he claimed made all the difference in the finished picture. △

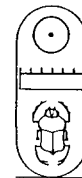


## Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS	Monday through Friday 9:00 A.M. to 4:00 P.M.
EGYPTIAN MUSEUM	Tuesday through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	<i>June through September:</i> Tuesday through Sunday <i>October through May:</i> Saturday and Sunday 1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 2:00 P.M. to 5:00 P.M.
SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 24 through May 13

**APPOINTMENTS** If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



# Karma Is Now

by Edgar Wirt, Ph.D., F. R. C.

KARMA is a foreign word (from Sanskrit) connected with foreign religions—Hinduism and Buddhism. Because it is foreign it gathers around itself some misconceptions when it is taken into our English language. We have some ideas of our own that are somewhat like the Hindu idea of Karma, and these are easily confused with the doctrine of Karma.

One is the idea of "poetic justice." If someone sets a trap for another and then gets himself caught in his own trap, we say this was *poetic justice*, that he was *hoist by his own petard*. Other expressions are actually more poetic: *tit for tat*, *an eye for an eye*; "He who lives by the sword will die by the sword;" and the humorous ideal, "the punishment fits the crime."

All of this has to do with evil acts, with crime and punishment, with the idea that evil is ultimately punished. In our minds it suggests that Karma is also a matter of crime and punishment or, more broadly, a matter of recompense for evil thoughts as well as deeds. We tend to put into this concept of Karma our own notions of morality, even some petty things we object to, and so to make Karma the policeman for our own rules of behavior. It is from this point of view that Maude Findley, in the TV series, often says, "God'll get you for that!"

Much closer to the genuine doctrine of Karma is Emerson's essay on *Compensation*. He gives many instances of immediate compensation, of its *nowness*. "Though no checks to a new evil appear, the checks exist, and will appear. If the government is cruel, the governor's life is not safe. If you tax too high, the revenue will yield nothing. If you make the criminal code sanguinary, juries will not convict. . . . The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem. . . . Cause and effect, means and ends,

seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed."

I learned this bitter lesson when I was one of two junior authors, who with a senior author had prepared an article for publication in a professional magazine. The senior author confided to me that it might be expedient to drop the name of the other author, and I did not object. When the article was published it was *my* name that had been omitted! I was furious, but powerless to object because I had already conceded that it was acceptable to drop the name of one author without his consent!

Any time you accept or condone the idea that the rights of another may be disregarded, in that same instant you deny to yourself the same protection of your own rights. When you take what is not yours, immediately you become aware that your own possessions are liable to the same pilfering, and you have to redouble your guard. It would be "poetic justice" if your own rights or your own possessions were put in jeopardy in the very near future. Emerson said, "All infractions of love and equity in our social relations are speedily punished. They are punished by fear."

Dr. H. Spencer Lewis pointed out\*, "The law [of compensation] has efficiently demonstrated itself in the lives of millions of human beings and is a very definite principle. . . . It shows that we can and do bring upon ourselves in the immediate or near future the conditions and circumstances which constitute our lot in life. Through our observations of the working of the law, we are warranted in believing that it is an immutable law, a law that will work in the distant hereafter as well as the present cycle of

\* "What Is Karma?" reprinted in *Rosicrucian Digest*, June, 1974

time, and also that we can and do create for ourselves in the future afterlife many of the circumstances and conditions with which we will have to contend.”

It is these effects in future lifetimes that overshadow the popular conception of Karma, ignoring the immediacy of effects that were emphasized by both Emerson and Lewis. In a somewhat poetic sense each person is “father” to his own subsequent incarnations and bequeathes to these “children” his own spiritual assets and liabilities—“visiting the iniquity of the fathers upon the children unto the third and fourth generations.” But to focus on such far future effects of Karma is to miss the main point.

Another popular misconception is that Karma pertains only to evil, and this in terms of aggressions against other people. Crime and punishment most often do refer to acts of violence against someone else, but we also condemn and punish acts that harm no one else—what are called “victimless crimes.” (Even in man-made law there is much recognition of what evil does to the evildoer.)

Right there is the essence of Karma—the things we do to ourselves which estrange us from God and man right now and henceforth stunt our spiritual growth. The same is true of our errors of understanding which close the doors to more universal or cosmic understanding.

According to Karma, there must be compensation, one way or another, for harm done to others—even if it takes many lifetimes to accomplish it. Our own suffering, whether or not the Karmic results of our own actions, does not square the debt; it can only teach us the necessary lesson.

On the other hand, the harm we do to ourselves, the constraints we place on our own lives because of misconceptions, cannot be compensated for in any such way. The only relief comes from a turn-about; we have to stop hurting ourselves. If we want cosmic blessings and advantages in our lives, we have to stop doing without them; stop trying to do without them; stop pretending that we can do without them. No power on earth or in heaven can “bring” them to us. “If one steps into the shade, shall he then summon the sun?” △

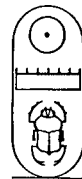
THESE ARE tumultuous days. Incredibly swift-moving events and technologies leave in their wake confusions, uncertainties, and sometimes fear. Newspapers and other media, dwelling largely upon the “wrongdoings” of our world, tend to aggravate these feelings and elevate in the minds of many the idea that we live in particularly “evil times.” But is this really true? To be *newsworthy*, an event must be unusual and unexpected. It must be outside the mores and experience of the average person. Apart from that which is strictly informative, then, the news can be concerned only with a minute percentage of persons and events. When we are told that “crime is on the rise,” we must realize that this is, at least in part, a reflection of an upgrading and refinement of morals and values, of a greater sensitivity to “wrongdoing,” and perhaps of a greater acceptance of responsibility within the general community.

As Rosicrucians, we should take heart from the fact that our media can be so concerned with the crimes and evil aberrations of our times, for it is thereby declaring that an increasingly good, constructive, and creative behavior is the normal, the usual, and the expected standard of our society.

—CLAUD THOMAS, JR., F. R. C.

#### WE THANK YOU!

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.



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

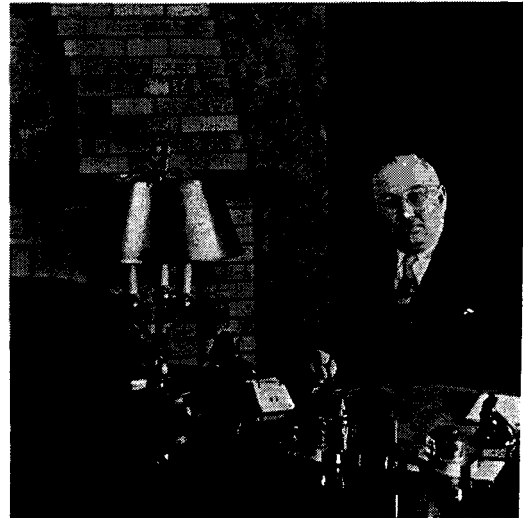
## Free Souls

WHEN SOMEONE says that he will not follow a system of teaching or belong to an organization that offers to point out the way to happiness, he invariably includes in his argument the threadbare statement that he wishes to be a "free soul."

As a young man, I used to listen to soapbox orators on the east side of Madison Square Park in New York City. Perhaps there comes a time in the lives of most men and women when they must allow the surging steam that has arisen within them to escape or else they will explode. I do not wonder that some newspapers call their letter columns, "The Safety Valve." Such columns give an outlet to those who must express themselves publicly before something serious happens. Soapbox oratory has been a safety valve for many.

The speakers seemed to be divided into two classes: those who agitated for freedom from capitalism and those who agitated for freedom from orthodox religion. The latter interested me especially. As I listened to one thundering forth his reasons why man should free himself from the enslaving influences of religious doctrines, why he should get away from the ball and chain of a belief in God, and why he should look upon himself as the master of his life and the ruler of the world, I stepped out of the crowd to get closer to him in order to size him up.

Studying the ragged hat, soiled collar, frayed trousers, broken-down shoes, and unshaven face with its cruel, restless, haunted expression, I saw what a truly miserable creature he was. If he were an example of the greater freedom, happiness, joy, peace, and success which he advocated, I could not help wondering whether it were all worthwhile. Most of those in the crowd, presumably enslaved by the horrible things he described, and therefore unhappy and miserable, were



always better dressed and looked more cheerful than he.

Even the one who spoke against capitalism and proclaimed that he had been free from its influences for years looked as if he had been free of everything in life—especially its blessings—ever since he was born. I have talked to many of these seekers for soul freedom, or freedom of self, and invariably I have found them to be shiftless, going nowhere, not even knowing where they would go if they wanted to start going.

### *The "Free" Cork*

They reminded me of a cork out of a bottle which, suddenly cast upon the surface of a great ocean, bobs up and down and goes hither and thither as the waves or winds push it. If the cork had any will power at all, it could not exert it because that would indicate a limitation of its freedom. So it can only float along, moving northward and then, for no good reason at all except that the winds change its course, it moves eastward.

It always looks as though it were going somewhere, but you know that it is not. It may take one year or a hundred years of being pushed and battered on the open sea, run over by vessels, nibbled at by the fish, before it is finally washed ashore in some out-of-the-way place to die of loneliness. While in the water, it is serving no useful purpose, rendering no good to anyone, fulfilling no mission, being of

*The  
Rosicrucian  
Digest  
January  
1975*

absolutely no value to anyone. But it is absolutely "free."

Those who are the happiest and most successful belong to something or someone, for association and companionship are requisites for success in life. The moment one tries to separate himself from cosmic dictation, cosmic attunement, spiritual inspiration, and human association, he is no longer a human being but only a muddle of the earth's elements.

There is no freedom that is essential to one's well-being except that which comes from the censuring voice of conscience. It is far better to be chained and bolted within an iron cell than to be like the floating corks on the sea of life. Contact with human beings, even of the lowest types, will teach one valuable lessons and help him to evolve and prepare himself for another incarnation. Freedom from these benefits does nothing to aid the evolution of the soul personality.

So, associate yourself with those who have the highest ideals and are struggling upward and at the same time extending a hand to those beneath them who are also struggling. Become a part of the human brotherhood and do your bit to encourage all the rest in life's great struggle. Attune yourself cosmically as well as mundanely with all of the activities of the universe so that you can sympathize with all living beings, understand their problems, and be one with them. Remember that self-mastership does not bring isolation and separation but association and companionship.

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

## 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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

**February:** Constantine Karamanlis, Premier of Greece, is the personality for the month of February.

The code word is MAAT.

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



YITZHAK RABIN

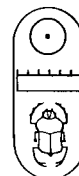
**April:**

Yitzhak Rabin, Premier of Israel, will be the personality for April.

The code word will be NEO.



CONSTANTINE KARAMANLIS



# Peace of Mind

by Raymond W. Morgan, F. R. C.

THERE IS one thing in this world that we all seek, and that is peace of mind. Any list of wants and desires that does not name this state of mind is incomplete. But, are we going about our search properly? Are we truly opening up the doors of our minds, or are we closing off doors and, through selection, opening only those we choose? It may seem at times that many of our dislikes and prejudices have been forced upon us, but we must remember one thing: Each of us has consciously or unconsciously decided which of our prejudices and opinions we shall allow ourselves to hold on to and preserve.

Empedocles said, "We would have inward peace, but will not look within." The temptation is always to look outside ourselves for peace. It is as if we had decided that we ourselves were not truly capable of giving peace to ourselves. Or we may have decided that we do not truly deserve such peace.

Other people give us modes of dress to follow and rules of conduct to adhere to. And if we fail to do so, we are punished. As we add years to our lives, the list of rules grows longer and more complicated, and if we fail, if we err in our judgment, we are punished.

Through our upbringing, many of us expect punishment when we err in our judgments, and we are surprised if it is not forthcoming. As adults, we are not spanked for our misdeeds, but the punishment is just as great. Rather than a flogging, we are met with gentler persuasions: a rebuff, a smile withheld from us, our company being avoided. We are made to feel guilty for being a fallible human being.

The product of this "psychic blackmail" is a sort of warped conscience. Not the



"still, small voice within," but a sort of plastic layer lying between our objective awareness and that true Self Within. Through the years it has been bent, warped, and twisted until it hardly represents what was intended. Like a twisted carnival mirror, it reflects only a contorted picture of ourselves. In its reflection parts of us become enlarged to inhuman proportions, and other parts become diminished. The total picture is an absurd mockery of the human frame.

### *The True Self*

What we see of ourselves, then, is only a ridiculous reproduction of actuality. All too often we believe what we see to be truth. We have come to trust the reflection. Occasionally, we catch a glimpse of the true Self Within, but, before the mirror may accurately reflect what is within us and outside of us, it must be made to be perfect. It must be rolled and worked, smoothed and polished.

First, we must learn to question the reflection we see in the mirror of our minds. We must not take for granted that the reflection we see is truth. As



we learn to question our own judgments and opinions, our own sets of likes and dislikes change somewhat. Nonetheless, we are still impressed with what we have already learned as children and adults in an often mystifying and rapidly changing world.

Let us examine more closely now just one aspect of our discussion about finding peace of mind, namely, the subject of guilt. So much has been written about forgiving others; so seldom are we reminded to forgive ourselves. Before we can ever hope to achieve peace of mind, we must learn to live with ourselves and like ourselves.

Whenever one commits what he considers to be an error in his life there comes, sooner or later, a feeling of regret. Considering the act, the extenuating circumstances, and the psychological make-up of the individual, the reaction can range from mild irritation with himself to deep depression. Prolonged recollection of the act only serves to deepen and strengthen his remorse and sense of guilt. Because of religious beliefs, he feels that severe punishment, possibly in the form of eternal damnation, may come his way.

### ***Karma***

Certainly, the student of mysticism knows of *Karma*, the Law of Compensation; he knows that as one sows, so shall he reap. But, he realizes that the Law is just and constructive. He realizes, furthermore, that no reward or punishment is eternal. The value of experience is the lesson learned. Through the experience of regret, we learn where an error has been committed, where we have stepped out of line with the constructive cosmic plan. In this way our character is strengthened and we determine not to repeat the act. Once we resolve to so live our lives that we do not repeat a similar act, the lesson is learned and *Karma* is alleviated.

It is true that we often have to make the same mistake several times before we learn our lesson. But the important consideration here is *not* that a mistake has been made, but rather what our *reaction* is to it! We are our own judges; not the outer man with his intellect, but the Master Within. No one else may judge our actions and ordain our reward or punishment. The man who cannot under-

stand and forgive himself may be likened to the man who must run a race with his ankles in chains. The man who learns upon reflections and sets about to forget past mistakes is free of his fetters.

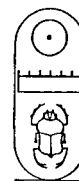
There is the ancient injunction to "Love thy neighbor." However, it has also been said that first you must learn to love yourself. By this, we are not sanctioning selfishness or narcissism. Those people who are prideful, haughty, or arrogant do not love themselves properly. We may, in fact, be certain that such people are only compensating for a feeling of inferiority, often accompanied by self-hate. The temptations to self-contempt and self-destruction along the route to maturity are innumerable. Although we may avoid others, we cannot escape ourselves. We are most often the object of our own aggressions, even in sleep.

Self-love should not be misconstrued to mean morbid self-concern. When we free ourselves from narcissism, which is false self-love, we finally become integrated enough to become friendly with ourselves. Then, in turn, we become more friendly, more loving to others. Whenever you hear the injunction, "Love thy neighbor as thyself," ask yourself: "Do I really love myself?" If you do not, it is impossible for you to love others. What may pass for love of others on the outside may only be a coverup to mask your true feelings for others and for yourself.

### ***The Ideal***

Learning to love yourself means admitting that you are a member of the human race with all that implies. It means you are not the superhuman you would like others to think you are. Through the use of imagination, each of us has pictured the ideal person we would like to be. Since it is always something better than we are in reality, it stands to reason that we shall always fall short of our ideal. It can be no other way.

We must learn to admit our mistakes and shortcomings, if not to others at least to ourselves. We must forgive ourselves our errors, pick ourselves up, and press forward. We must not be made to feel guilty for being human. If we would truly offer others the gift of our love and



understanding, we must offer it first to ourselves and accept it graciously.

The mystical student experiences, learns, grows as do all men. But he does not live in the past. He learns from the past and he plans for the future, but he lives in the *now*. He knows that by attun-

ing himself to the cosmic forces around him and by applying his talents to the benefit of others his future happiness is secure. Therefore, he does not fear the future nor does he regret the past. He has learned from the one and he grows into the other. △

## To Try To Dream Again

(continued from page 18)

### World Citizen

I invite you to begin the commitment to become a citizen of the world. I invite you to recognize perhaps a special responsibility incumbent on those of you here to play your full part in each of your own countries for the rest of your lives. It will not be easy. It will not always be pleasant. It will demand in abundance all of the great qualities which are implicit in the tradition of this College.

We must try to dream again and in so doing we will be faced with both the burden and the glory of men and women who try to dream about a better world. The burden consists of the sense of frustration and hopelessness, the doubts about the possibilities of improving the human condition, the reaction that one has to the apathy and complacency that one sees among our peoples. It is the agony expressed in the writings of many contemporary authors and the horror of seeing abject poverty in the midst of carelessness and gross affluence. To know what is required to develop our world today and to have to tolerate this type of burden is extraordinarily difficult for many, many people.

The positive side, the glory—and I am using the word “glory” in its Biblical meaning—comes from sorting out all these forces, placing them in perspective, and from recognizing the awakening moral consciousness throughout the entire human family. It comes from being a free individual committed to being engaged in the great human issues of our times, and is reward enough for the man or the woman today who really wants to understand and feel in his bones the times in which we live. It comes from the types of friendships and human

associations and insights which you are now gaining in your daily lives in this College. The glory is in saying with that great Indian philosopher and poet, Rabindranath Tagore:

*“I am proud that I have been born in this great age . . . Let us announce to the world that the light of the morning has come, not for entrenching ourselves behind barriers, but for holding out our hands on the common field of co-operation.”*

We live in a very exciting era in history, an era of unparalleled wonder and opportunity, an era of unmatched potential for total disaster. We live side by side with the grimmest paradoxes history has ever viewed. Those of us born during the middle third of this century are a unique and a puzzling generation, almost preoccupied with self-analysis. We have not been hardened by a depression. We have not been disciplined by a war. Many of us have grown to adulthood in a world of relative ease and material plenty. And yet, most of us are acutely conscious of the insecurity of that world. The supreme test which we face will be whether our collective moral and intellectual capabilities will be sufficient to comprehend the character of the age in which we live.

History has never asked more of any generation than of ours. Yet, no generation has been better prepared to be asked. It is for us, therefore, in the next forty years of human history, the most critical years since civilization began, to reach out across the continents, across the races, and across the ideologies to preserve and strengthen the family of man.

Whatever may be His form, however He may be understood by different men and cultures, may God help us all in our common task. △

## Be As Little Children

by W. N. Scott

THE TIMES of childhood make fond and lasting memories for most people. The dependence, the irresponsibility, the love and attention of oftentimes doting parents—such memories do come to mind. But just as vividly at times do the recollections of wonderment reappear: the innumerable questions, the desire to know, the eagerness to learn, the wish to understand more. And which of these memories do we cherish most, which of the experiences of childhood do we cherish now? The answer to this question may well indicate the course we pursue as adults.

A child's quest for knowledge manifests on a backdrop of a new and expanding world, of life in continuous motion, of harmony and discord, love and hate, the known and the obscure. With wide-eyed interest and a wealth of persistence, the child questions everything, seeking to grasp the inexplicable and to fathom the endless mysteries of the ever-widening horizons. Unknowingly perhaps he feels, as Browning says, that he partly is and wholly hopes to be. So he pursues a course that will bring him more in tune with his surroundings, and he does so with his ever-searching questions.

Certainly each child needs to be encouraged in his pursuit. He needs to be provided with an atmosphere wherein his search for understanding is enhanced rather than stultified. He needs room to experience for himself the value of his questions and the validity of the answers.

And he needs a subtle guidance that does not restrict nor constrict the search, but in fact keeps it alive.

Should the child be the recipient of such enlightened guidance, he will retain in adulthood a good measure of that youthful wonderment. He will continue to seek a deeper and clearer understanding of the world around him. He will begin to distinguish between what he knows and what he does not know, and will formulate his questions on behalf of a search for greater understanding.

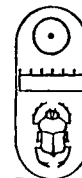
How many of us adults have preserved this attitude? How many of us have supplanted this attitude with one of knowing? If the truth be told, perhaps too many of us have lost the propensity for questioning and seeking a deeper understanding of our lives. And it would indeed be beneficial to recall such a page from childhood to bestir again that very same wonderment that got us to the place we find ourselves now.

Matthew XVIII, verses 3-4, reads: ". . . Except ye . . . become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Is it not the spirit of investigation without preconceptions that leads to further knowledge and understanding? And is this not the quality of children's questioning that bears imitation in later years? For the inquiry must continue for everyone if each is to occupy a meaningful place in the world. And the quality of the inquiry is dependent upon the quality of the attitude that is an extension of the child's wonderment. Thus the injunction, *Be as little children*, can be a four-word guide to wisdom. △

### MYSTICAL FESTIVAL

SAN FRANCISCO, CALIFORNIA—February 9, Francis Bacon Lodge, AMORC, I.O.O.F. Building, 26 Seventh Street, San Francisco. Theme: The Mystery of Life. Grand Lodge will be represented by Frater Robin M. Thompson, Editor, Rosicrucian Publications. For further information please contact Bob Imbeau, Mystical Festival Chairman, c/o Francis Bacon Lodge, AMORC, P. O. Box 5349, San Francisco, California 94101.



## *Serving West Africa . . .*

With growing membership in West African countries, the time seemed appropriate to establish an administrative office there similar to the ones we now have in England and Australia. To that end, the Supreme Secretary, Arthur C. Piepenbrink, visited both Nigeria and Ghana during October, 1974. The first stop was Lagos, a booming metropolis and the capital of Nigeria. Here the work began, with countless visits and discussions with realtors, builders, bankers, suppliers, shippers, and other business firms. At subsequent Rosicrucian convocations, membership enthusiasm ran high, and Isis Lodge in Lagos offered the use of its large second-floor quarters as temporary office space. Here in November the Nigerian Administration Office began, with Frater Kenneth Idiodi as manager.

As with other offices, the Nigerian Administration forwards monographs to member students direct from its offices. This reduces the time of receipt by members by many weeks. Inquiries will also be directed there from throughout West Africa.

Since a permanent office site would be needed in the future, the Supreme Secretary joined with Grand Councilor Bolaji Iriah in further trips to various state capitals in Nigeria. In Enugu the members had prepared a thorough program of visitations to various building sites. They also held forums and provided an elaborate reception and festivities for the occasion. In Port Harcourt, hundreds more Rosicrucians took the dignitaries to their beautifully decorated temple, then went to a larger hall for a forum, and back again to the hotel for a banquet. During the day, more visits were made to potential building sites. Finally, in Calabar, where the Rosicrucian visitors were greeted and hosted by His Excellency, Brigadier U. J. Esuene, Governor of the Southeastern State, a permanent site was selected. When this has been approved and office quarters constructed members will be duly notified. On the same occasion, the beautiful temple of Appolonius Lodge was visited. Situated on a large tract of land, it offers a prestigious representation of the Order in that area.

Having thus accomplished the primary purpose of his mission, the Supreme Secretary flew to Ghana for a brief meeting with members there. In Accra he was honored by an appointment with Head of State, His Excellency, Colonel I. Acheampong, who acknowledged the contribution of AMORC to the cause of education, fraternity, and culture in Ghana, and who graciously offered guest accommodations to the Secretary. Frater John Ewa took charge to see that the very most was made of each moment of time from the moment of arrival at the airport to the moment of departure. Here too, AMORC has an administrator-manager in the person of Frater John Coleman, who acts as liaison between the members in Ghana and the Grand Lodge, performing a most valuable service there.

As part of his world tour, the Supreme Secretary also paid courtesy calls to AMORC officials in Japan, Australia, South Africa, Italy, France, and England.



**Nigerian Administration Office Manager, Kenneth Idiodi, in front of Isis Lodge quarters.**



**The Supreme Secretary viewing potential building site with members of Kroomata Chapter, Enugu. To his left is Grand Councilor for Nigeria, H. Bolaji Iriah.**



**The Head of State of Ghana, His Excellency, Colonel I. Acheampong, welcoming the Supreme Secretary.**

# Rosicrucian Activities Around the World

IN EARLY OCTOBER the Vancouver Lodge of Canada held a memorable and inspiring Conclave. Area members were delighted to welcome Frater Leonard Ziebel, Grand Chaplain, and his wife Soror Michelle Ziebel, as representatives of the Grand Lodge. Grand Councilor Frater J. Leslie Williams also attended and enlivened the proceedings with his jovial personality and wide range of experience in the Rosicrucian Order. The Conclave concluded with fond farewells and the hope that all present might meet again at the Pacific Northwest Conclave scheduled to be hosted in the fall of 1975 by the Michael Maier Lodge of Seattle, Washington.



Grand Secretary Margaret McGowan recently represented the Grand Lodge at three Regional Conclaves in the United States. She reports that her tour was very interesting and she met many Rosicrucians in the areas she visited.

In mid-October, Hollywood, California, was the setting for the first Southern California Regional Conclave which included representatives from seven subordinate bodies in Southern California;

Northwestern Mexico; Phoenix, Arizona; and Las Vegas, Nevada. The exciting gathering of 468 Rosicrucians was chaired by Soror Bertha Hill.

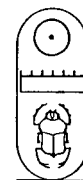
The following week, October 25 through 27, the Grand Secretary participated in the North Atlantic States Regional Conclave held in New York City. The sponsoring subordinate bodies included over 300 members from New York, New Jersey, Pennsylvania, Delaware and Massachusetts. This excellent three-day Conclave was chaired by Frater Robert Santana. Soror McGowan reports that this Conclave will long be remembered for the outstanding portrayal of the drama, *The Asian Brother*, and a piano concert by local members.

From New York, Soror McGowan traveled to Oklahoma City, the site of the second Southwestern Regional Conclave on November 2-3. Some 200 Rosicrucians, including five Regional Monitors and a Grand Councilor, traveled by air and chartered bus to the Tradewinds Motel in Oklahoma City. Representing nine subordinate bodies were members from Texas, Colorado, Kansas, and Oklahoma. Frater Emmett H. McElroy, Regional Monitor, served as Chairman.

At each of the Conclaves the excellent work of organizing was much in evidence. The fine ritualistic work, the dramas, and the abundance of much talent on the part of all members made each event delightful, enlightening, and educational. The atmosphere was virtually electric with enthusiasm, and a genuine spirit of Rosicrucianism reigned supreme.



Shown here are participants in the Ghanaian Regional Conclave held in early September, 1974, in Accra, Ghana.



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TRAVELERS FIND  
CIVILIZATIONS  
BEYOND OUR OWN?**

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**WHERE SOCRATES STRODE**

» » »

Shown here is the *stoa*, a portico or colonnade, which was originally built in the *agora*, a meeting and marketplace in ancient Athens. The *stoa*, a two-story structure, was erected by Attalus II, a king of Pergamum in Asia Minor. Plato related that Socrates (470?-399 B.C.) frequented the area to engage persons in conversation to awaken their innate wisdom by his famous method of interrogation. This *stoa* is a reconstruction of the original and was completed in 1956. It contained forty-two shops in its two stories.

(Photo by AMORC)

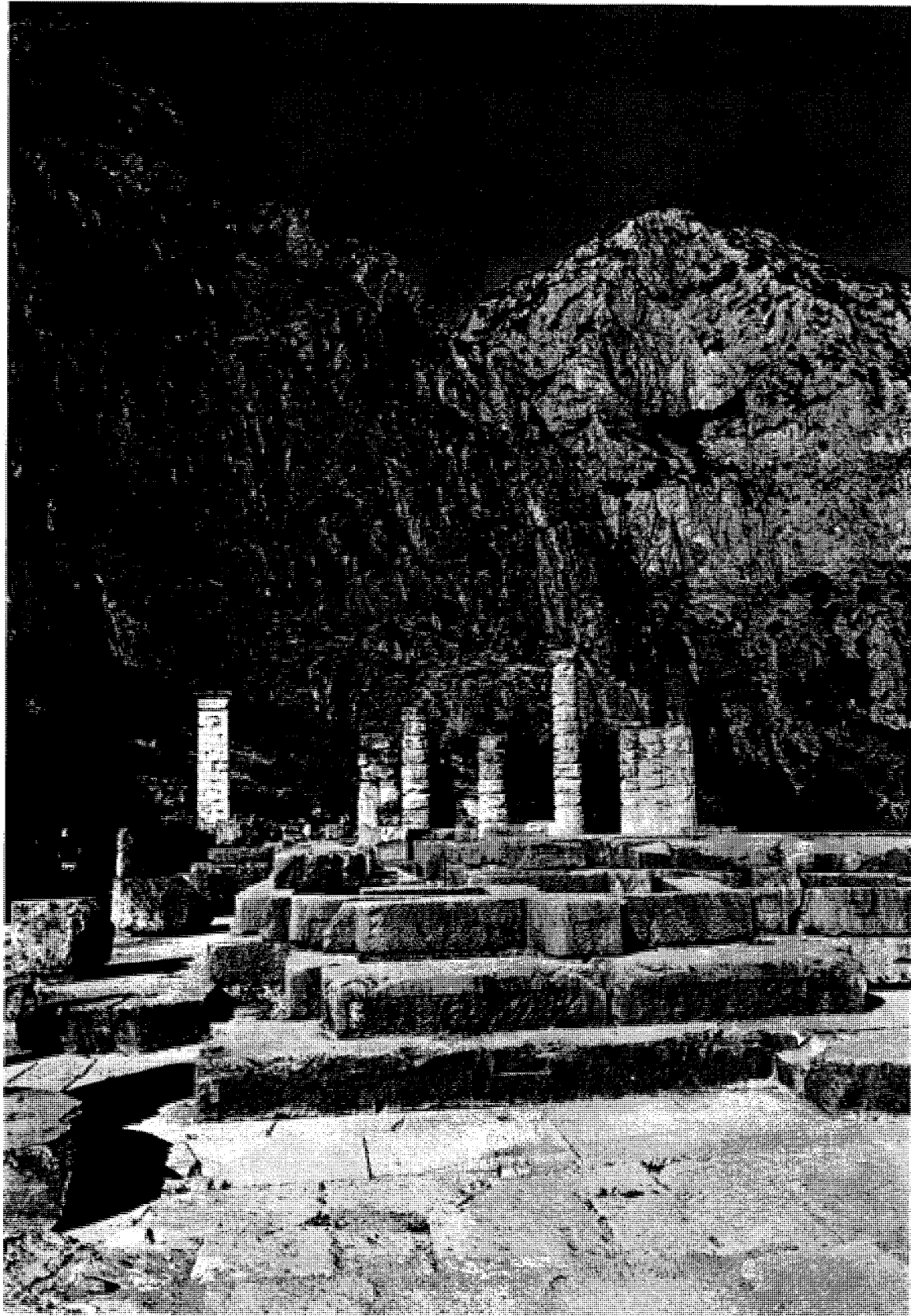
**The  
Rosicrucian  
Digest  
January  
1975**

**SITE OF ANCIENT ORACLES (overleaf)**

In ancient Delphi, Greece, on the site of Mount Parnassus are the ruins of the temple of Apollo, the columns of which are seen here. Thousands of persons, including kings, tyrants, and conquerors in antiquity came here to confer with these Pythian oracles, who, while under the influence of vapors inhaled from crevices in the rock, uttered cries which were interpreted as counsel from the God speaking through the young woman oracles.

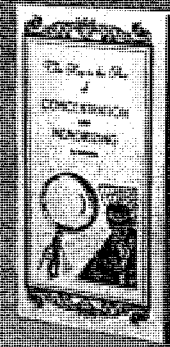
(Photo by AMORC)







# Keys to the Art of Concentration and Memorizing

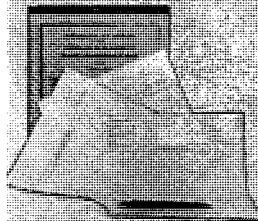


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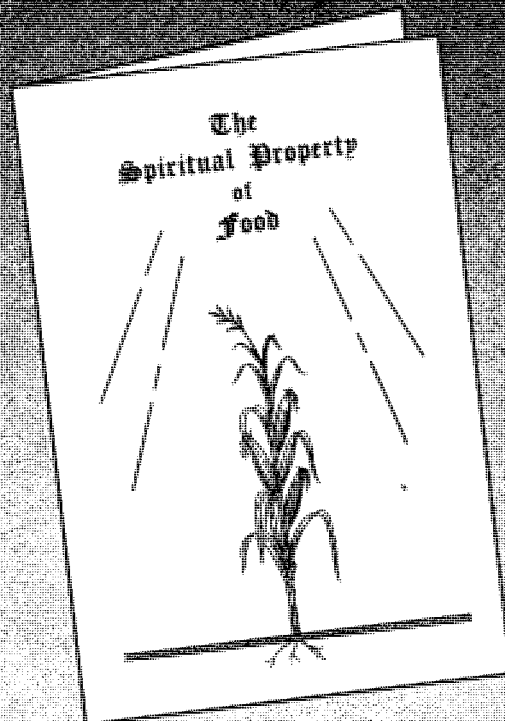
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# BRAVE NEW ERA

By 1980, according to present projections, there should be in the United States alone, some 150 breeder reactors. Breeders, which are smaller and more efficient than atomic reactors presently in use, also produce energy by fission (in this case by splitting plutonium, an intensely radioactive element), but in the process they convert uranium-238—generally useless as reactor fuel because it is non fissionable—“breeding” it into plutonium. Evidently, this process makes full advantage of the limited uranium reserves available, since in the long run a reactor of this type produces as much or more plutonium than it requires to operate.

Presently the United States ships within its territory about 700 kilos (1540 pounds) of plutonium per year, but this amount is increasing. By 1985, if breeder reactors continue being built and used according to plans, the average may be closer to fourteen tons. By the year 2000 the worldwide amount of plutonium being shipped from one place to another could surpass the 900-ton mark.

Even now, limited as it is, the manufacturing process of plutonium for breeders involves inevitable losses which cannot be accounted for. It is not farfetched to say that some day these losses may range in the tons. When one considers that a kilo of plutonium is worth a little over \$10,000—almost twice as much as gold—it is not hard to see why some future black market operation specializing in plutonium might be fantastically profitable.

All these facts and projections are forcing authorities to consider some nightmarish possibilities, especially when one considers that an A-bomb as powerful as the one dropped on Nagasaki (20 kilotons) would only require about five kilos (eleven pounds) of plutonium to make.

Recently, authorities at Orlando, Florida, a city of 100,000 inhabitants, received a note threatening the detonation of an A-bomb if a certain amount was not paid. With the letter, as proof, was a diagram of the device. After examining it, officials of the Atomic Energy Commission concluded that it could work. Just as the city was about to pay, the police caught the blackmailer. He was a 14-year-old high school honor student.

This incident illustrates why AEC personnel and city officials were prepared to seriously consider what should have been an absurd threat: although in the Orlando incident there was no bomb, *there is no longer any secret about making an A-bomb.* Anybody with the know-how—not necessarily a physicist—and access to a moderately equipped machine shop can do it. The result may not be as powerful or as efficient as military models, but the idea of the equivalent of from 100 to 20,000 tons of high explosive going off somewhere in a city is far more than any one of us would be willing to cope with.

Before the proliferation of installations of this type, using and producing fissionable materials, this whole possibility was preposterous. A terrorist or blackmailer might build an A-bomb, but without fissile material he was in the position of someone who has a gun but cannot obtain bullets for it.

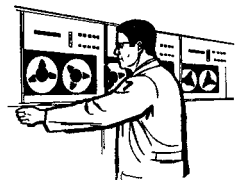
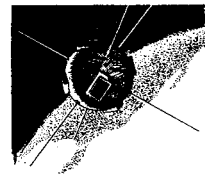
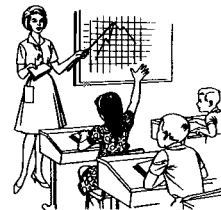
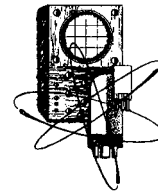
Nuclear blackmail does not even require the ability to make an A-bomb. Plutonium is an incredibly deadly substance—inhaled as dust, a quantity no larger than a pinhead will cause death from lung damage in a few days, and lesser dosages would trigger cancers over long periods of time . . . . the genetic effects could be devastating. A threat to set off a conventional explosive surrounded by plutonium dust could not be ignored, especially when one considers it has a half-life of 24,300 years. (The half-life of a radioactive element is the time needed for half of it to disintegrate. It takes 24,300 years for half of a given quantity of plutonium to disintegrate. Then, in another 24,300 years, half of that remainder would decay. At this rate, in 145,800 years there would still remain about one percent of the original amount.)

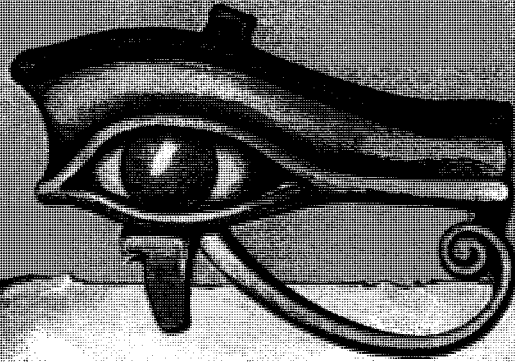
Naturally, nations with atomic energy programs are aware of these facts, and stringent security measures are being taken; however, it is estimated that by 1977 some thirty-three countries will have reactor programs, and odds for a slip up somewhere will inevitably mount as time goes by.

The so-called energy crisis is forcing practically everybody to consider alternate energy sources; but although it is true fossil fuels are limited, it is well to remember that to a great extent these problems have less to do with supply than they do with economics, so we are not likely to return to candles and horses in the near—or the not-so-near—future. We have more than enough time to seek and develop cleaner, longer lasting, and much safer sources of energy. We are now exploring the possibilities of controlled nuclear fusion—as opposed to fission—which could provide us, quite literally, with more energy than we could ever use; then there is solar power, which, although it cannot presently provide all the energy we require, would go very far in supplementing our needs until the *fusion* reactor finally becomes a reality.

Rushing applications of half-developed technologies and the blind abuse of others already established have engendered a hostile climate mistakenly directed against science itself rather than those who misuse it. Above everything else, regardless of what anybody says, we must remember we have the time to stop and consider very carefully the options available to this, our brave new era.—AEB

*(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)*





## Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

In every enterprise consider where you would come out.

—PUBLILIUS SYRUS, circa 42 B.C.  
*Maxim 777*

I am whatever was, or is, or will be; and my veil no mortal took up.

—PLUTARCH, A.D. 46?-120  
*Of Isis and Osiris*

No one lives content with his condition, whether reason gave it him, or chance threw it in his way.

—HORACE, 65-8 B.C.  
*Satires, Book I*

If thou shouldst lay up even a little upon a little, and shouldst do this often, soon would even this become great.

—HESIOD, c. 720 B.C.  
*Works and Days*

