

ROSICRUCIAN DIGEST

JANUARY, 1951 - 30c per copy





And By This Sign Shall They Be Known



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TIBETAN FRONTIER

These four Lamas stand before the centuries-old earthen mound marker which indicates the boundary between Tibet and Sikkim. Their rugged appearance and rather hostile demeanor belie their true jovial nature and friendliness. Their brilliant red, coarse woolen robes add a touch of zest to their somber pose. Behind them lies the main caravan route through the Himalayas to the once-again threatened sacred city of Lhasa.

(Photo by AMOBC Camera Expedition)



The Lost Word

THE KEY TO SECRET WISDOM

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Address your request to: Scribe S. P. C.

The ROSICRUCIANS

(A.M.O.R.C.)

SAN JOSE, CALIFORNIA

מפתח

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIX

JANUARY, 1951

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH FORGOTTEN TIBET

By THE IMPERATOR



FOR approximately two centuries Tibet, the little nation on the roof of the world, has been known to the West as "The Forbidden Land." This appellation was not due alone to its geographical isolation in the vast mountains of the Himalayan chain. China, having seized Lhasa, capital of the theocratic government of Tibet, A.D. 1792, expelled some foreigners and repelled others. This hostility toward the outside world has prevailed until comparatively recent times. Present-day political events may eventually result in religiously intoxicated Tibet's assuming a new *figurative* title, "The Forgotten Land."

There is every evidence that Tibet is once again to be the victim of conquest. Throughout the period of her known history, which dates back to about the seventh century, A.D.—before that legends alone prevailed—she has often been torn by internal strife and the aggression of Asiatic hordes. Tibetan chieftains, Mongol emperors, Chinese war lords, Gurkhas from Nepal, the Indians and the British, have dominated this small country whose population has never much exceeded three million. The Tibetan dislike of foreign customs and peoples was not prompted only by fear of the contamination of her religion known as Lamaism, a version of Tantric Buddhism. Very little true friendship has ever been shown her by other powers. Tibet was either exploited directly or used as a political lever in disputes between stronger neighboring nations. Her distrust and suspicion of outsiders has been justified.

Today we are supposed to be entering a new era. At least the Western world is expounding a political philosophy which inveighs against the violation of the sovereign rights of nations by aggressor powers. The principle of independence of thought and freedom to pursue a peaceful course of life is, by this philosophy, extended from being the right of the individual to being the right of a nation. A reduction of this democratic concept to prosaic everyday speech is best expressed as "Live and let live." The United Nations have gone on record before the world as outlawing aggression as being nationalistic banditry. The Western bloc of the United Nations have pledged their resources, finances, materials, men, and military might to stem conquest for exploitation.

Such altruistic precepts by the majority of the influential nations of the world would seem to presage a bright future for humanity. That actions should speak louder than words, several of the United Nations began separate ventures labeled as campaigns against aggression, such as France's expedition into French Indo-China and Britain's into Malaya. Even the Netherlands sought to color her venture in Indonesia with the same crusading spirit. The United States, committed by the Yalta agreement to defend South Korea and, by her own exhortations to the world, to stand on the principle of sovereign rights, became enmeshed in the bloody strife of Korea.

After weeks which almost proved disastrous to the United States forces in Korea, they gained momentum and pushed the invaders northward. When the reverse tide seemed almost a rout

of the enemy, the United States and the Western bloc of the United Nations were jubilant. "Here is *principle* vindicated," was the thought conveyed in President Truman's radio address to the world from San Francisco, after his return from Wake Island where he had conferred with General MacArthur. What was the reaction of the mass mind of the Western nations to such events? The people abhor war. The loss of the lives of loved ones was made no less grievous by the cause that it would be made to serve. However, if men, as represented by the nations of the West, had finally agreed in our times to collectively fight against injustice and avaricious brutal conquest, the sacrifice of life would be worth while.

The world took courage from this event, even though there was not a parity of United Nations forces represented in the Korean campaign. For this latter fact, this explanation was made: After all, England was engaged in opposing aggression in Malaya; France, in Indo-China; and the Netherlands was exhausted by her struggle in Indonesia. President Truman subsequently gave further assurances that the liberty-loving free Asiatic peoples might expect the West to enforce its democratic principles in their behalf. The Korean venture was again cited as an example. Smaller nations, not yet dominated by either of the two opposing spheres of influence, were encouraged by the declaration and the acts which seemed to verify it.

Dark clouds suddenly appeared on the rose-colored horizon. Rumors from Kalimpong in Sikkim were disheartening. Kalimpong is on a direct caravan route to Tibet. From my own journeys in that Tibetan frontier land, I know that Tibetan nomads, lamas, and bearers accompany caravans, and congregate in Kalimpong and the not-far-distant Gangtok. They are the main source of news from the remote regions of Tibet. *They reported that China had invaded Tibet.* India, which was much embarrassed by the turn of events, having proposed China's membership in the United Nations, denied such rumors as long as she possibly could. Finally, New Delhi conceded the invasion of the land on her northern frontier.

Principle in Armor

How timely this event! Principle had just clothed herself in armor, girded herself to defend the virtue of right. Was not the United States defending Korea, England expelling the enemy in Malaya, and France seeking to do so in Indo-China? As a first rule of principle, no nation would be too small or too remote to receive this support of a righteously indignant people pledged to defend the precept of liberty. If freedom is an unalienable right, born out of the absolute nature of man's being, then it is not to be qualified by race, creed, or nationality. Tibet is a land whose people, measured by the cultural, industrial, and economic standards of the West, are backward. Nevertheless, in such circumstances, they would have pre-eminent right to defense by the United Nations. Certainly, the nonaggression principle affirmed by the United Nations was universal. At least, the mass mind conceived it not to be limited to any locality or by temporal condition.

What has *actually* been the manifest attitude of the United Nations in this new challenge to their avowed principle? The following are quotations from representative press reports emanating from Lake Success, New York, the present diplomatic see of the United Nations: "The United Nations today received an impassioned appeal from the Himalayan kingdom of Tibet to save it from conquest by the Chinese Communists. . . . The 1500-word appeal said: 'Tibet will not go down without a fight, though there is little hope of a nation dedicated to peace resisting brutal effort of men trained in war. . . . Then it added in a tone of desperate hope: *'But we understand the United Nations has decided to stop aggression wherever it takes place.'* . . . The Dalai Lama had approved the move to 'entrust the problem of Tibet in this emergency to the ultimate decision of the United Nations.'"

This communication was forwarded to Secretary-General Trygve Lie of the United Nations from Kalimpong, Sikkim, on the Tibetan frontier. How did the delegates respond to this pathetic appeal to their avowed championship of the sovereign rights of nations? "Many delegates, while deploring Pe-



king's resort to invasion, when negotiations were ostensibly under way, said, nevertheless, *that China did have traditional control of Tibet and it was probably an internal issue.*"

Such is a shocking commentary on the functions of the United Nations. It immediately places its loudly proclaimed opposition to aggression in a perfidious light. Further, the statement is replete with paralogism. Tibet has been independent of China since 1912, which certainly is far longer than South Korea has been independent of North Korea. Likewise, China never has had an uninterrupted suzerainty of Tibet. Perhaps the first conquest of Tibet by China was in the year 663 (A.D.) when Chinese forces penetrated as far as Lhasa and burned the royal palace. In the ninth century, Ral-Pa-Chen, renowned for his translation of the Buddhist doctrine and his furtherance of that faith, after another severe struggle with China, concluded peace in 821. Kubla Khan, the Mongol emperor, later gave to the Tibetan pundit, Pak-Pa, sovereign power over all of Tibet. Subsequently, abbots or chief lamas of the Sakya sect, became rulers in turn from 1270 to 1340. In 1635, another Mongol emperor conquered Tibet and there were intervals of rule by the Grand Lamas or Dalai Lamas, who were the religious as well as the temporal kings of the tiny nation. In the eighteenth century, the Chinese were able again to revive their hold over Tibet. They feared the religious influence of the Dalai Lama over the adherents of Lamaism in adjacent Mongolia and Manchuria. In 1792, a Chinese army marched into Tibet to defeat the Gurkhas, who had invaded it from Kashmir. However, the Gurkhas were subsequently successful in repelling the Chinese again.

In more recent times, 1903-4, India sent an armed expedition to try to open trade negotiations with Tibet. They were opposed but finally reached Lhasa and effected a treaty with the Dalai Lama. In 1907, an Anglo-Russian agreement granted China suzerainty over Tibet. China, fearful of British intent, organized another military expedition to Lhasa. The Dalai Lama fled to Darjeeling, where the British offered him protection. In 1911, the Chi-

nese revolution broke out and China was weakened by the struggle. The Tibetans asserted themselves and once again China was repulsed and expelled from the Himalayan nation.

Relationships Questioned

If such a checkered relationship as that of China to Tibet gives her "traditional control" over Tibet, then, by the same faulty reasoning, Spain has traditional control over South America, Japan over Korea, and Britain over the United States. A further example of this puerile reasoning is the recognition of the present Chinese government as the one having "the traditional control" over Tibet.

How inconsistent such an argument! If the United States does not recognize the existing government in China, how can it, as a member of the United Nations, concur, as a delegate, in the idea that this same government has, by tradition and descent of authority, control over Tibet?

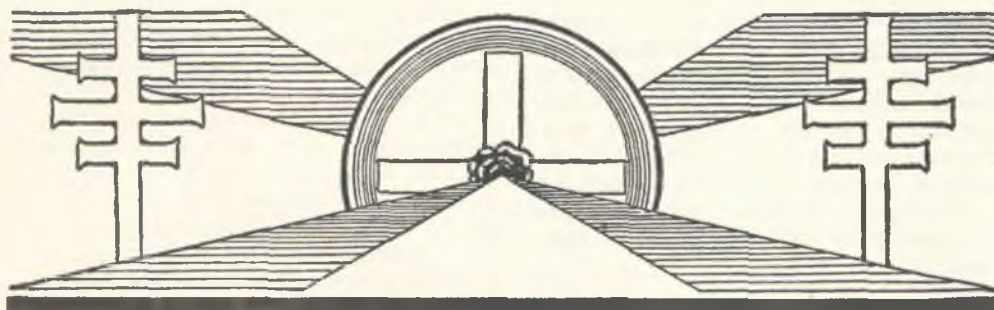
The effect of this attitude of the United Nations is that more than principle is involved in stopping aggression. It appears that several of the United Nations will fight for principle only when it is *expedient*, that is, to their advantage to do so. Immediately such questions arise as, Is France's fighting in Indo-China only an attempt to retain her old imperialistic hold on that land? Is it a purely economic consideration? Is Britain fighting in Malaya to protect huge financial investments? Is the United States fighting in Korea because the fall of that land might jeopardize Formosa and finally Japan and America's strategic positions in the Pacific?

Little Tibet, with its simple exports of wool and yak tails, literally walled in by almost inaccessible mountains—whose defense by Western powers would be costly and afford little or no economical, political, or strategic advantages—is being abandoned to her fate. Her problem is definitely one involving Asiatic aggression, of which President Truman spoke. To enforce this principle, to save Tibet, would, we surmise from the expressions of the United Nations delegates, be too expensive. This, then, mocks the whole purpose of the United Nations. It puts

a price tag on its principles. It says in effect: We support principle when it is expedient for us to do so.

Is Tibet being sacrificed on the block of nationalistic self-interest? If so, let's

drop the sham of principle and declare that the members of the United Nations are but seeking to use each other to guarantee their own sphere of influence and material welfare.



The 1951 Rosicrucian Convention *July 8 to 13*

By THE SUPREME SECRETARY

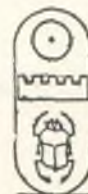


DURING the period since the beginning of the active cycle of our work in the Western world, interesting sidelights have been in observing the growth of each annual AMORC Convention. Each year the number of members participating in this gathering has increased, and while the numerical count of the attendance is always an indication of the importance of this type of activity, there is also a qualitative growth. Not only are new features incorporated into each annual Convention program, but more and more individuals actively participate in the program that is provided as well as in activities of their own in connection with the Convention.

The Rosicrucian Conventions are combinations of study and recreation. First of all, it is probably the main opportunity of the individual member to objectively observe some of the functions of the Order and its teachings outside his own study or through his participation in a local Lodge or Chapter. To visit the laboratories in our Rose-Croix building, the Egyptian Museum, and the Science Museum, and see

among the exhibits presented therein the actual things with which one has previously dealt only in theory, is to do more than many words can do to clarify principles within the mind of the student. In addition, the demonstrations and lectures presented by the officers of the organization to the individual students give firsthand knowledge and experience in the subjects in which they are interested.

Members who attended the Convention last year will not soon forget the dramatic demonstration of the sound-color converter presented here for the first time. They were able to see, through an application of modern physical laws, an illustration of the interrelationship between sound and color as they were simultaneously presented through a loud-speaker system and upon a screen showing the color patterns provided by the sounds produced from the music. Another feature of last year's Convention was the dramatization of the allegorical story of the *Fama Fraternitatis*, the earliest document issued by the Rosicrucian Order of which we have record. Many may have read this document in whole or in part in its English translation and never grasped its full meaning, but no



one who witnessed this allegory will ever forget the principles presented in that vaguely worded document.

These two examples selected from hundreds that occurred through the course of the Convention week give some idea of what type of special features can be expected at an annual Rosicrucian Convention. Plans are now under way for activities and demonstrations which we hope will be not only high lights in the coming 1951 Rosicrucian Convention, but which will also prove to be events that will always live in the minds of those who have the opportunity to witness these presentations.

A Convention consists of more than demonstrations and lectures. There are many activities every day from which to choose: classes for the various degrees give students the opportunity not only to review, but to have explained points of importance in their studies; ritualistic convocations in the Supreme Temple are never-to-be-forgotten experiences; these are held a number of times each day, enabling everyone to attend more than once during the Convention week. Then there is the opportunity of meeting with other individuals whose interests parallel your own. Members come from all parts

of the world to this Convention, and although they have an interest like your own in the work and purposes of this organization, they bring experiences and ideas from different backgrounds and cultures to share with you.

The Convention of the Rosicrucian Order, while it has grown in attendance and activity, has no limitations insofar as it can be a means for individual growth. You can round out your own development and add to your own stature through its many varied features. In addition to these more serious purposes of the Convention, numerous recreational programs will be planned to take place throughout the Convention week, concluding with the annual banquet and dance. The Constitution of the Grand Lodge provides that any active member of the Order may attend the Convention. Regardless of the degree you are now studying or the length of time you may have been a member, you are entitled to register at a Grand Lodge Convention. As we have already mentioned, there are many activities for everyone and some specific parts of the program for each degree. We look forward to welcoming you as one of the members attending the Convention here in San Jose next July 8 to 13 inclusive.



STUDY AT ROSICRUCIAN PARK

The 1951 session of the Rose-Croix University will be from June 18 to July 7. This provides three weeks of intensive classroom study for members who wish to devote that time to subjects related to Rosicrucian work. Under the instruction and direction of a competent faculty you may follow your interest in the fields of philosophy, psychology, biology, physics, music, or art, as well as in numerous elective subjects. A new edition of *The Story of Learning*, describing the activities of the Rose-Croix University and the courses to be offered at the 1951 session, is now available. Send for your copy today. Make your preparations now to be a student at the Rose-Croix University, and then attend the annual Rosicrucian Convention immediately following the Rose-Croix University term. For a copy of *The Story of Learning*, direct your request to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.

From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

From time to time, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

306 *The German Sectarians of Pennsylvania.*

Kurz gefaßt.

Nützlichet

Schul-Büchlein

Die Kinder zu unterrichten, in Buchstaben,
Lesen, und anständig lernen,

Darzu angehängt ein kurzer doch deutlicher, und
gründlicher

Unterricht
zur Rechtfertigung

Aufsatz zum Rath und Gebrauch vor Ruder.

Von L. H.

Zweite Auflage.

EPHRATA.

Gedruckt und in bethommen bey dem Schulmeister,
Druker und Buchbinder 1726

TITLE-PAGE OF BROTHER OBED'S EPHRATA SCHOOL BOOK.

The title page of Brother Obed's School book as it appears in Sachse's, *The German Sectarians in Pennsylvania 1742-1800*. The L. H. stand for Louis Hoecker, Brother Obed's worldly name.

"E^{PHRATA} was the spiritual child of Kelpius," according to V. F. Calverton in *Where Angels Dared To Tread*. In the November *Archives*, it was shown how this was true. Conrad Beissel, who became better known as Father Friedensam (Peaceful) modeled Ephrata after Kelpius' Community which he had hoped to join. Peter Miller (Brother Jaebez) was closely associated with him, as was Louis Hoecker, who came to Ephrata with his wife Margaretha and his daughter Maria in the spring of 1739.

In conformity with the Monastic Society which Father Friedensam had established, Louis and Margaretha Hoecker solemnly renounced their marriage vows on the 28th of December, 1744. Louis associated himself with the Zionist Brotherhood and became Brother Obed; Margaretha entered the Sisterhood of Hebron as Sister Albina. The daughter Maria was assigned to the Sisterhood of Saron and given the name *Petronella*.

Records of this particular family are not available before their coming to Ephrata, but thereafter their personal history is merged with that of the community. It is likely that Maria was a child-in-arms when the Hoeckers came to Ephrata, for her age given at her death on July 27, 1791, was fifty-two years and eleven months. This would explain the postponement of the dissolution of family life until Maria was of sufficient age to be accepted by the Sisterhood of Saron. From the account given by Julius Friedrich Sachse, the indefatigable historian, in *The German Sectarians of Pennsylvania*, Maria lived a useful and exemplary life as Sister Petronella and the Historical Society of Pennsylvania preserves one of her



"Samplers" in its collection. She is credited with being the first female teacher in the first Sunday School in the new world established by her father some forty years before the one started in England by Robert Raikes. Her last four years seem to have been a period of much illness.

Somewhat less is recorded of her mother's activities as Sister Albina among the women of Hebron, but we may assume her life to have been a busy and devoted one.

Louis Hoecker, known as Brother Obed, almost immediately assumed a place of importance in the community, becoming the schoolmaster and being closely associated with Father Friedsam and Brother Jaebez. This could only mean that he was outstanding, for Father Friedsam, the son of a baker and without formal schooling, was nonetheless a devout and beloved leader and a hymnologist of merit. Some four hundred hymns were written by him.

Brother Jaebez was a graduate of Heidelberg; an acknowledged linguist,

he translated the Declaration of Independence into seven languages. He was also a friend of Benjamin Franklin and a fellow member with him of the American Philosophical Society.

Both Brother Jaebez and Brother Obed were concerned with the Ephrata Printing Press, which in connection with the earlier established paper mill and bindery was an important enterprise.

The family record of the Hoeckers comes to a close with the death of Brother Obed at the age of seventy-five years and six months on July 27, 1792, a year to the day after the death of Sister Petronella, his daughter Maria. Sister Albina, otherwise Margaretha Hoecker, the mother, had earlier been entered in *The Ephrata Register: Names of such as in the Lord fell asleep* under the date of April 29, 1767.

It was the philosopher *Hegel* who said: "Life has value only when it has something of value for its object," and certain it is that the community at Ephrata gave life its value to many.

Up and Atom

It takes a million million atoms to fill the head of a pin, yet the X-rays indicate the position of every one. Atoms have ceased to be the smallest hypothetical units of matter. They have become as real as bricks—the architectural material of a new chemistry which is mimicking nature.

Clutch a piece of iron. It seems substantial, dense, continuous, all that is implied by the word *solid*. Look at the stars above. How remote from us, how remote from one another! Stellar distances must be measured by light-years—so empty is space. Yet the piece of iron that you clutch is relatively just as empty. Magnify it to the dimensions of the solar system, and its atoms would be separated millions of miles. Hundreds of comets have swept through the solar system without colliding with a planet. A comet far smaller than an atom might theoretically swim through a seemingly solid piece of iron just as readily. Science has compelled us to modify the traditional conception of "solid" matter.

With the introduction of the X-rays into the chemical laboratory we have crossed the threshold of a new scientific era. Suppose a metal is wanted that can be rolled out into a sheet or drawn into a wire without cracking. The chemist draws a space-lattice in which each atom is tied to three others on either side. Thereupon he indicates how that metal is to be produced. Thus the metallurgist of the future will literally compose in his mind, or on paper, alloys to meet specific industrial requirements.

—WALDEMAR KAEMPFERT
New York Times, the 1920's



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S.P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE NEED OF REALISM

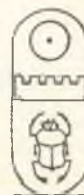


HERE is a misunderstood point of view which suggests to many people that realism and idealism cannot be consistently reconciled. Actually no reason exists as to why a person could not assume an idealistic philosophy of life and still be realistic in facing the situations of his environment.

Idealism applies to ultimate aims and purposes while realism applies to the actual situation at hand. We might conclude that idealism is the basis of a philosophy of life that underlies our attitudes toward living in general and toward the purpose for which we hope to work. Realism, on the other hand, is only a matter of process. It is the consideration of what our individual actions will be from moment to mo-

ment. To neglect a realistic attitude is to slip into a life of daydreaming or even fantasy because idealism, lending itself to the belief that the ultimate realities of the universe exist in the immaterial and intangible rather than in the material and tangible, leads our attention to those things which are outside the material world.

Although it is important for us to realize that the material world is only secondary in purpose when we subscribe to an idealistic philosophy, it is nevertheless necessary that we also have the full realization at all times that our being in the material world at the moment requires the facing of its demands and consequences. Realism therefore causes us to balance our outlook, makes it possible for us to take into full consideration the fact of our working toward ends that are not in



their finality a part of the material world, but at the same time to include in our attitudes a fundamental philosophy of life that will make us take into consideration those things with which we must work and deal in our everyday life.

In the history of the Western world, we may find many examples of realism. Individuals who for political, economic, or religious reasons could not maintain a life that seemed worth while migrated to the Western world. The early history of the United States gives accounts of people who settled on the East coast of what became the United States. Their reason for coming was that they were unable to adjust their thinking and their convictions to the demands that existed in some European countries at the time. It could be said that these people were escapists, that they were getting away from the problems facing them rather than squarely trying to solve them; however, this is not quite fair to the individuals concerned because it was necessary, if they were to conduct themselves on the ethical, economic, social, and religious plane where they had set their hopes and convictions, that they get away from those things which were interfering with their desired way of living.

We must take into consideration that at that time vast areas existed to which they might migrate, and in setting up new homes and new environments, they could re-establish what they believed to be the purposes for which they wished to bring up their children and direct their own lives. We find this tendency throughout the history of the past two or three hundred years; that is, migrations to new areas were made for the perpetuation of certain principles. It is true that sometimes these principles were narrow, selfish in their ultimate intent; however, many individuals went to new places where they could economically and socially adjust themselves, and where they could also set up practices of religion and other higher principles of life free from any restrictions that might have existed where they had previously lived.

Today, there are few physical frontiers left. To plan, as our forefathers did, to migrate to a new area and live

separated from the problems of the world would be difficult to accomplish. The physical or geographical exploration of the world is about completed. There are few areas remaining that need exploration and settlement, at least not in our present-day understanding. Therefore, if a man is to move on in his advancement of thought and in his adjustment to the idealistic purposes to which he subscribes, he will by honest analysis realize that the physical frontiers are gone, but that the frontiers of the mind still exist. Advancement in the future must be in the realm of the mind. Man must grow in his understanding of the world, his understanding of universal laws, and in his application of those principles to his individual life. While we cannot today get away from the problems that seem to be paramount in our existing social and political system, we can attempt to direct our thinking toward different ideals, to higher aspirations. Those things which man could accomplish only by physically moving about in the past, he may be able to achieve today by exploring the field of the mind and its possibilities in advancing the application of his ideals which have been the principles of justice, equality, and freedom.

The need for realism today, therefore, is to arrive at the personal realization that man's advancement lies within himself, that man can realistically face the situations that exist today and come to an understanding that if the problems now in the minds of almost every thinking human being are to be solved, they must be solved on a mental and spiritual level. No longer can we isolate ourselves from the rest of the world and ignore the problems that may exist; we must fit ourselves into the existing system and in the effort to adjust ourselves to it try to raise our own ideals and the ideals of those about us.

It is within the realm of possibility that our Creator established this world in a sufficiency upon which we could live, and that through man's history up to a certain point he could readily solve many of his problems by moving to various parts of it. But, as an ultimate, it must have been realized that

man could eventually cover the face of the earth, and that when physical or geographical portions of it would all have been conquered, then the test of man would come in his use of his own potentialities. By that time in his exploration of geographical possibilities of the world man would reach the point where he would have to be challenged

mentally. If man's civilization is to progress, then he must meet this challenge; he must meet the new challenge of the frontiers of the mind. He must go into these mental frontiers; explore them; he must use their possibilities just as his predecessors had used the possibilities of a physical or geographical world.

Race and Civilization

By DR. ALFRED METRAUX

(Reprinted from the UNESCO *Courier*, July-August, 1950, issue)



TOWARDS the end of the last century, a French anthropologist, Lapouge, declared that the day was drawing near when men would slaughter one another for a few millimetres' difference in cranium size. What may then have seemed only a whimsical theory has since become harsh reality with the perpetration of appalling massacres during the last decade in the name of racial superiority. Thus our age has been given the sorry privilege of verifying prophecies, which not long ago would have been regarded as ludicrous.

Unfortunately the evils of racial discrimination have not disappeared with the suppression of Nazi political power. Although not applied in such ruthless fashion it still causes immeasurable suffering every day and continues to affect the lives and futures of millions of people.

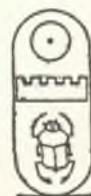
Racism is one of the most disturbing phenomena of the great revolution of the modern world. At the very time when industrial civilization is penetrating to all points of the globe and is uprooting men of every color from their age-old traditions, a doctrine, treacherously scientific in appearance, is invoked in order to rob these men of their full share in the advantages of the civilization forced upon them.

There exists in the structure of Western civilization a fatal contradiction. On the one hand it wishes and insists that certain cultural values, to which it attributes the highest virtues, be assimilated by other people. But, conversely, it will not admit that two thirds of humanity is capable of attaining this standard which it has set up. Ironically, the worst sufferers from racial dogma are usually the people whose intellect most forcibly demonstrates its falseness.

No "Pure" Races

For nearly a century, all genuine anthropologists have insisted on the purely conventional character of the features chosen to classify the human species. They have reiterated that there is no such thing as a *pure* race, that racial differences are biological and probably do not affect character and mental faculties, and that from the anthropological point of view the human species is one. But little attention has been paid by the majority to their words.

How many cultivated, intelligent, and kindly people believe in all good faith that Negroes inherit at birth an exuberant and primitive nature and that rhythm and dance are theirs from the cradle? How many others, who believe themselves to be free from any taint of racial prejudice, credit the Jews



with intellectual qualities superior to those of Christians? Every day, all too many attest to the belief that racial groups have hereditary virtues and defects, a belief which is a commonly accepted error, and which, if not discredited, comes to be accepted as the truth.

Race prejudice thrives on the inability of most people to make a clear distinction between facts pertaining to civilization and culture on the one hand and biological facts on the other. Men are distinguished by their respective cultures, which is that "complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." As cultural differences are frequently associated with physical differences, the latter have been regarded too often as the cause of the former.

Culture Confused with Instinct

Social prejudice will not diminish until it is generally recognized that the real differences between human societies are not due to biological heredity but to cultural environment. The influence of culture on the individual is at once so subtle and strong, and it is exerted from such an early age, that it is apt to be confused with instinct.

The cultural factor plays a highly important part in the workings of the intellect. A poor, isolated group which does not receive much stimulus from the outside world may easily be taken to be congenitally inferior; but another one in the favorable atmosphere of a different moral and economic environment, may be regarded as a privileged specimen of mankind.

Psychology and criminology have taught us that delinquency is related to social conditions. If we are convinced of the importance of family and social environment, why should we refuse to recognize the part played by culture? It is too easily forgotten that there are many cultural specializations and many choices open to every culture.

Take for example the Australian aborigines. Their tools and economy are those of our prehistoric ancestors. Like several species of fauna in the country they seem to represent an early stage of evolution. Nevertheless, these

primitive people have developed a social organization and a system of relationship of such complexity and refinement that it requires an able brain and a degree of mathematical ability to unravel all its intricacies. In comparison, some of our systems are simple, even crude. Examples from other societies could be multiplied.

Doubts about the Nordics

One of the essential features of cultures is their malleability. They change rather rapidly and only remain static in certain exceptional cases.

The racial composition of Europe has probably varied very little in the course of the last two or three thousand years, but would anyone venture to affirm that European mentality has always been the same? Would Englishmen of today feel at home among the subjects of Edward III? In Japan the 19th century saw the tremendous cultural revolution of a people whose racial type was in no way changed, for it is obvious that, biologically speaking, the Japanese of 1950 is the same as his great-grandfather in the days of Commodore Perry.

The United States of America provide a very good example of the fact that culture is more important than race. Who has not been impressed by the "typically American" mentality, gestures, and behavior of persons springing from the most varied races?

It is a gross error to believe history can be explained by race. Western industrial culture does not owe its great development and power to any innate superiority of the white race. The Gauls, as Julius Caesar describes them, were scarcely superior to Western African tribes, whom some people glibly declare incapable of progress. Writers of the ancient Mediterranean peoples frequently expressed doubts about the capacities of the Nordics, some of whom are inclined today to disdain other races.

There is nothing hereditary or even spontaneous in the antipathy felt by members of one racial group for those of another. Observations on the behavior of children show very clearly that they express aversion for people of another color only under the influence of the family milieu. The mil-

lions of half-castes in the world are witness that different races have in fact a particular attraction for one another. Relations between races are generally determined by cultural tradition. History is there to teach us that this tradition has varied greatly in the course of the centuries.

No Escape from Heredity

Racism is a relatively new myth, dating back to only two or three centuries ago. Before the colonial expansion of the European powers, men despised or hated one another for cultural or religious differences, but did not claim to be superior to one another because of the color of their skin or the shape of their skull or their nose.

Morally, slavery was just as damaging to the whites as to the blacks. The whites made skin color and other physical characteristics indelible distinguishing marks. The Inquisition burnt the Jews because they had crucified Christ and because they were supposed to be the enemies of the faith; the Nazis did the same because the Jews were said to belong to a species which was inherently harmful. The difference is of little importance to the victim, but it means much from the point of view of history. It is possible to change one's religious convictions, but nobody can escape heredity.

There is in this concept of race something implacable. The barbarity of our time is more ruthless and more absurd than that of the so-called Dark Ages; for racial prejudice is an unintelligent and unattractive myth. Its flourishing development in the twentieth century will no doubt in future

ages be regarded as one of the most shameful episodes in history.

Science versus Prejudice

Racial hatred and conflict feed on mistaken scientific notions and anti-rational dogma. To show up these errors and lessen their harmful effect, we must use the means supplied by science, culture and education. Unesco, better than any other institution in the world, is thus qualified to combat racial prejudice.

Any campaign for an ideological objective must be based on a declaration of principles. As regards race, what is needed is not dogma or moral conviction, but scientific data, in view of the fact that the system of race discrimination claims to derive from actual experience and alleged biological laws. Before making an appeal to common sense, to charity, and even to the self-interest of the groups affected by this plague, it was necessary to ascertain the results of scientific observation.

That is why a commission of anthropologists and sociologists met towards the end of last year at Unesco House for the purpose of preparing a document in which the attitude of science to the racial problem would be clearly set forth. This declaration, reproduced elsewhere, leaves not a shadow of doubt, that the specialists look upon racial dogma as a myth.

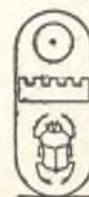
The fight against race discrimination, which figures in the Unesco Constitution, will be long. To combat an emotional attitude as deep-seated and dangerous as racial prejudice is not easy, but by depriving it of all scientific and rational justification a great step forward will have been made.

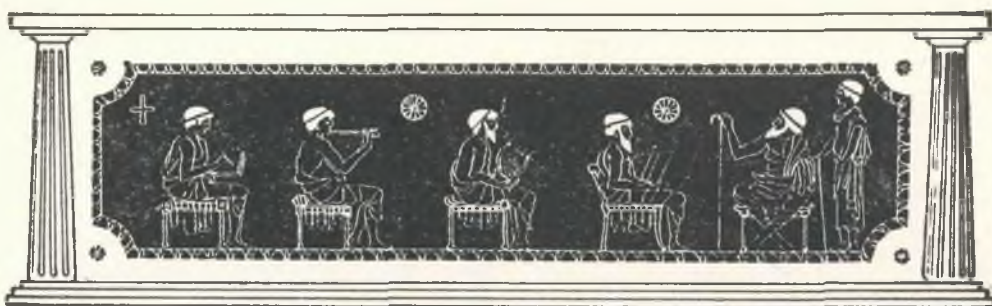


WE THANK YOU

The officers of the Supreme and Grand Lodges and the various department heads of the Order at San Jose, wish to express their appreciation of the hundreds of greetings which came from all parts of the world, bringing messages for the holidays. Much as we would like to respond to *each* of these beautiful cards, and the telegrams and cablegrams, the vast amount of mail makes it impossible to do so. We take this opportunity, however, to wish all of you many Cosmic blessings throughout the year.

—AMORC STAFF





SANCTUM MUSINGS

AN APPOINTMENT WITH DESTINY

By RODMAN R. CLAYSON, Grand Master



MAN is the maker of his own destiny. He rises or falls on the knowledge and experience which are his. In and around man is an order of forces and laws with which he can knowingly work harmoniously or oppose and bring discouraging vicissitudes. The laws of the universe were created at the beginning of all creation. The universe abides by law and order, which is exemplified by the seasons, the tides, by day and night, and by the very fact that one lives. The laws governing these manifestations have always existed, and always will.

Everything in the universe is in a state of evolution or devolution, according to its cyclic periodicity. Just so, man is evolving in his understanding and comprehension. As he becomes worthy in his understanding, more and more of the manifold laws of nature and the universe, of which he is a part, are unfolded and revealed to him. But man must want, he must desire this understanding before it will be imparted to him. An understanding of the secrets of the universe is hidden only from those who do not seek.

Someone once said: "Time is a great crucible in which all things change in one way or another, except the laws of the universe." And this is a truism.

In these times, more and more men and women are learning to think for

themselves, to think seriously, to reflect and ponder about the problems of mankind as a whole. The general tone among themselves and their community life is thus raised, for they inadvertently set into motion forces which bring knowledge for the stabilization of their lives and environment.

Among men, has there not always been this eternal quest, the urge to seek? History tells us how continuous has been man's endeavor to find the Elixir of Life, the Philosopher's Stone, the Fountain of Youth. Some are searching, though they know it not; while others are conscious of their pursuit. When man comes to understand his relationship with others, when he comes to understand himself, he has found the foundation, the very rock for material and spiritual values to which he can cling. This is something upon which he can stand, upon which he can build, not just for the present, but for the future. And we may rest assured that as time, conditions, and values rise and fall, our foundation will remain adamant and eternal.

We who are sincere in our search feel that with our knowledge—knowledge consisting of facts we have learned through experience—we are individually placing a stone in the foundation upon which civilization can build its superstructure. Tremendous truth is conveyed in the statement, "The problems which confront one nation or race of people are never any greater than

those which confront the individuals composing that nation or country." The peace and happiness of any country is dependent upon the peace and happiness of its individuals.

Sooner or later every man and woman learns that they have what we might call an appointment with their destiny in this life. We must look well to this life, for it is the only life we have to be concerned with at this time. Upon our manner of living, this life depends. Upon our manner of living this life depends any evolution or future that we may have. Instead of paying attention to life after death, instead of worrying about what we have done in the past, we should pay more attention to what we do, say, and think now.

Do you look forward to your future years with enthusiasm and great anticipation? Have you good health, and are you experiencing the kind of life that you truly desire? Have you recognized your shortcomings and limitations, and yet have not been able to do anything about them? Every man and woman should learn to master life, rather than let the conditions of life master them. The conquering of life comes in surmounting and mitigating unfortunate circumstances, and in meeting problems whenever they arise.

Fall of Nations

That which concerns the individual also concerns the state of which he is a part. This is exemplified in recorded history. In its early history, we find that Egypt was strong, powerful, and had many wonderful schools of learn-

ing. But this state of affairs was not of long duration. The high priests began to feel a sense of power and to exercise it. The priests were well educated. Their knowledge was great, and it gave them power. All too often power engenders love of power, and when it comes to the final step, personal selfish power brings its inevitable consequence—as in the case of Egypt, the disintegration of the State.


Egypt was under the control of a strong, opulent, pagan priesthood which held the masses in a state of bondage, superstition, ignorance, and fear. At the same time the people were heavily taxed, which, of course, made the priests richer and able to wield more power.

In the middle of the Fourteenth century B.C. a great thinker, one who had acquired wonderful knowledge, became Pharaoh of Egypt. During his reign, Amenhotep IV, the Pharaoh, inspired the overthrowing of the pagan priesthood. He made revolutionary changes in the Egyptian religion, and brought to his people a religion that was monotheistic in nature, pristine, philosophical, and exalted. As great a man as he was, Amenhotep's inspired crusade among his people

died out with his passing; and once again the evils of ignorance and superstition were manifested. The priesthood took control of re-educating the people. The new torch of knowledge which Amenhotep had lighted went out, and Egypt was again plunged in darkness.

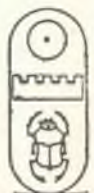
History shows that in its time every civilized nation of people has fallen into a degenerated, chaotic condition; and some have even vanished from the

As Science Sees It



By Lester L. Libby, M.S., F.R.C.
Director, AMORC Technical Dept.

- In chemistry, catalysts are substances which speed up chemical processes, without taking any part in the reaction. Dr. W. A. Weyl of Pennsylvania State College offers a possible answer to this mystery by theorizing that the atoms of the catalyst warp and distort the surface atoms of the chemical reagents by the interaction of their electrical fields, thereby increasing their ability to react.
- Astronomers at Yerkes Observatory have ascertained that aurora borealis displays (northern lights) are caused by streams of hydrogen gas emanating from sunspots. Traveling at 1800 miles per second, the hydrogen causes light to be given off when it strikes the earth's atmosphere. Spectroscopic examination of this light reveals a displacement of the hydrogen lines in the spectrum.
- A Zurich physicist states that there is theoretically 50,000 times as much energy per unit volume in the empty space of the universe between the stars and the planets as there is in the uranium used in the atomic bomb. This immense content of energy of empty space is a consequence of the zero point energy of radiation as involved in the quantum theory, but there seems no way of tapping into this "frozen" asset as yet.



face of the earth. In Egypt, here again was the working of selfish interest, the manifestation of egotism. As this increased, proper knowledge and understanding decreased in proportion. The people became deficient in the essential qualities. Knowledge was forgotten. The influence of the priesthood encouraged fear and ignorance among the people. Centuries later this caused universal ridicule and contempt for the Egyptians.

Unfortunately, the thing which our historians termed *superstition* was far more harmful, for it was in reality the subjugation of powerful knowledge for evil ends. And when any nation resorts to this, its doom is sealed. There is nothing in the universe which can remain long intact when its forces begin pulling in all directions. So Egypt fell, because of what it lacked. It had great physical concrete knowledge, but it lacked practical, spiritual, and mystical wisdom.

Conversely, in its time India fell because it had great spiritual wisdom, but lacked practical physical knowledge. There was not fullness of harmony. There was a lack of balance; one aspect or the other was too limited to the strongly operative. And so, too, Babylon, Greece, and Rome fell into the same state of decay.

As this very state has overtaken nations, so, too, does it overtake individuals. There must be existent complete equilibrium, as it were, a balance which comes about only through the efforts of the individual.

We must not become too objective and too material-minded; neither must we allow ourselves to become too spiritual-minded, at least not to the extent where we live in the abstract and neglect the material side of our lives. We must maintain good health, good habits, and a necessary honest livelihood. There are people who are so deeply concerned over their personal spirituality that they have little or nothing left over for their fellow men. A man cannot become a recluse or hermit and properly serve his neighbor and the community. In his social and business life he must think and act intelligently. He must live the example which he thinks others should be. He must not become an extreme idealist;

he must not allow his personal philosophy to exclude him from the problems of the day or association with people around him. The man who follows the middle road leads a life of moderation.

Conquest of Self

Sooner or later we all feel the inner urge to lend our shoulder to the wheel of conquest, the conquest of self by the self. For every effect there is a cause; for every act there is a result. It is what you think and do today that makes you what you are tomorrow, next month, or next year.

We all come to that turning point in our lives where we have an appointment with destiny and make the decision to acquire greater knowledge—knowledge which is invaluable because it not only helps the individual to understand himself, but it also helps him to understand others. And when we understand ourselves, we are better able to help others. It is knowledge of the self that helps us to meet the problems of life. With this knowledge we learn to take life calmly and philosophically. We come to have a different sense of values. We cease being the cynic who knows too much and not enough, who sees what is wrong with the world, but not with himself.

Every person needs to live life to the fullest and not merely have the intellectual grasp. Knowledge is useless to the person who does not apply it, and by the same token any philosophy of life we may study is of little value to us unless it is practical and can be used daily. The Rosicrucian Order teaches a practical philosophy which helps one to overcome limitations and to establish progress in his life.

It is you and I who make and maintain the desired level of the community life which we choose to call *civilization*. If we do not collectively recognize this truth, we will surely retrograde to that which befell Egypt, India, and Rome.

Do not be among those who glean nothing of any real value from life's experiences. Do not allow fear to play a part in your life. Have the courage to think for yourself. Do not permit an indolence of mind. We should want to advance, to acquire knowledge, to understand ourselves, to study the laws of nature. We should learn to under-

stand these laws and apply them, in order that we may be useful creations of God.

Interestingly enough, man is a miniature universe and therefore has all the operative laws of the universe within himself. Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, has written: "All that is or can be is now in and around us. We are only in the dark because we prefer to remain so. In contrast to what is prosaic and ordinary, magical phenomena but waits for the touch of our understanding mind to perform at our command. If our souls are thirsty, it is not because we have not sought for the water of knowledge which is always within our reach."

Knowledge is not for the power of a stricken priesthood to covet for themselves alone as occurred in Egypt thousands of years ago, nor is it for the man or woman of today whose mind is imbued with fear and who is afraid to think for himself. When you come to have full knowledge of yourself, you will have done away with fear and ignorance; you will then know your real self, and have mastership of your life. Undoubtedly you are a thinking man or woman. Perhaps you are seeking unconsciously. You are not

certain what it is you are seeking, but something within you has been stirred. Of yourself you are asking many questions. Whether or not you are conscious of it, you have reached a great period in your life, for you have arrived at that point where you must seriously consider your appointment with destiny.

There is no greater thrill than that of exploring the nature of yourself and the universe in which you live. There is no greater confidence than that which is born of understanding. There is no greater power by which you can achieve than that which arises from useful knowledge. Learn to work with the laws of nature, with the Cosmic forces, with the power that is within you. The happiness you seek, and to which you are rightfully entitled, cannot be acquired by chance or happenstance. Happiness must be made, created. Happiness is not some elusive ethereal entity that can be captured; neither can it steal upon you and whisk you away into a life of abundance and joy. Knowledge is the key to happiness. And the proper kind of knowledge will help man to plan and shape his own destiny, so that he may be the master of his life.

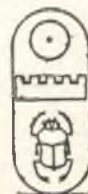


MIDWESTERN ROSICRUCIAN RALLY

The Nefertiti Lodge in Chicago will hold the tenth annual Rosicrucian Rally, February 9, 10, and 11.

In observance of the tenth consecutive Rosicrucian rally sponsored by the Nefertiti Lodge, a special program is being arranged for the three-day conclave. This program will include informative lectures, demonstrations, degree instruction, initiations, and entertainment. All AMORC members are invited to attend.

Address all inquiries and requests regarding hotel reservations to: Ella Delgado, Secretary, Nefertiti Lodge, AMORC, 2539 N. Kedzie Avenue, Chicago 47, Illinois. (Please refer to the October *Rosicrucian Digest*, page 356, for further information about rallies conducted by Lodges and Chapters.)





Creative Karma

By FRED A. OWENS, F. R. C.



THE HUMAN BEING is Divine Principle personalized. This personalized principle is an evolving force. Conscious mystical evolution comes at that purifying moment of initiation when within the consciousness is born the realization that the Supreme Soul is ALL MIND—ALL LOVE. If there is Self-evolvement, then, to what goal? It is the perfection of the *principle* personalized to the degree that it is individual-less. It becomes all principle, pure principle, no less—the mechanics of that evolvement we call *karma*. However, we are not here concerned with merely the name, the label *karma*. What we must know is, What are the mechanics? By using the triangle method, we learn that there are three dimensions through which the personality evolves. They are the dimensions of Moral Karma, of Psychic Karma, and of Creative Karma. The greatest of these is Creative Karma.

If the question should be asked, "Why use the term *dimension*?" the answer can only be that it is analogous to the architect's problem of space when he creates a building. By all the laws of construction he cannot build any kind of structure without using the dimensions of height, breadth, and depth. We too are creating a mansion. It is the condition, the structure, we shall live in for the tomorrows to come. But it is entirely of ourselves, within ourselves. We will be better architects

of our future if we know that the one is three and that the three is one. Because each of the three divisions of karma has magnitude by and within itself, dimension is a term which not only exactly defines each, but brings the subject, *karma*, down from the realm of the abstract to that of the specific.

To some, karma has meant compensation only for our moral thoughts and actions. But such understanding of karma exists in the consciousness of a person who is only a few steps removed from the "Heaven-or-Hell" belief of orthodox religions. The Cosmic does not place us into situations which are either good or bad. Whatever our future conditions, we created them. However, there is Moral Karma, and it is the first dimension. Its axiom is Divine Love. If each one of us could correctly understand this sublime truth, and had it completely ingrained into day-by-day living, it would be impossible to do an immoral thing. To do good, to be good, would be as involuntary as is the beating of the heart. With the heart of Self, beating, pulsating, pumping the blood of spiritual life—Divine Love—then, and only then do we know that we are synchronized with the heart of the Father.

When the occult student speaks of his carrying definite psychic abilities from one incarnation to the next, seldom is this thought of as karma—but karma it is. The axiom for the second dimension, the *Psychic Karma*, is the dominance of the psychic self over the

physical. It is understood that the psychic abilities one possesses at any given time were achieved by effort with one method or another. Therefore, we create as moral karma certain conditions within the personality, and just so with the Psychic Karma a certain ability is created for the personality to use.

Now, the third dimension of karma is by far the most important to the personality. It is Creative Karma. The axiom is: the ability of the personality to give service. It is this principle that the Cosmic uses to raise man to a greater spiritual civilization. It is this particular dimension, Creative Karma, with which we are here concerned.

A Modern

Before Creative Karma can be explained, there must be laid the groundwork upon which it is built. As one wishes to be of service in this incarnation and future ones, he must be truly representative of his time. New ideas are born only in the minds of those who are attuned to the needs and problems of their age. Would it be possible today for one whose thinking actually is many years behind the times to invent some new use of atomic energy? That would be impossible! Therefore, the first need is to clear out of one's thinking all of the antiquated concepts cluttering up the mind. In other words, one must be a true modern.

But who is a true modern? Carl Jung, the great psychoanalyst, has wisely observed that the difference between the man of the jungle and the man of our own civilization is only that of concepts. The jungle primitive demonstrates just as much intelligence in mastering the problems of his environment as we do in ours. However, we of this stratum have a different set of concepts—a higher order. Therefore, it is in the world of concepts—in the thinking—that we find the true modern, not in one's environment, nor in the age one lives. Many a great mind in ages gone by was as modern in thought as is the mind of most people today.

The crux of being, or not being, a modern cannot be gauged by standards

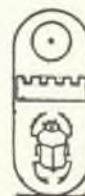
of the average man. If one were to ask the man on the street if he considered himself a modern thinking and living person and, if so, why, he would most emphatically say that he is a modern. His reason is that he would not only dislike the old-fashioned way of living, but that in his home he has a telephone, a washing machine, a refrigerator, and that he also owns an automobile. He, therefore, must be a true modern. That is all that being a *modern* means to him.

Four Cornerstones

But this average man would be shocked to learn that he is anything but "up with the times." To gauge him, we do not ask if he likes or dislikes, uses or does not use, certain mechanical gadgets in his home or where he works. We test him by exacting certain of his concepts. These are the concepts without which no one could possibly contribute a single creative thing to the evolution of man. Therefore, we who are students of the mystical (to say nothing at all of the average man) seeking to create in the higher order of service, must orientate our thinking along the lines of true modernism. These standards are the concepts we hold of the economic or *social* systems, and that of *science*, of *religion*, and of *aesthetics*. These are the four basic cornerstones—the square, upon which civilization stands.

It is obvious that the primitive man's entire plane of living is based upon those four fundamentals, just as is ours. The primitive being uses his science for obtaining food and shelter. He has his social order. He has his religion. He has his art or esthetics. Our civilization differs from his only in refinement. In another sense, these concepts are but tools—a lever, that the Cosmic uses to pry loose the great bulky body of mass man from its primitive state, the degenerative rut it has fallen into. It is through the consciousness of the modern thinking man that the Cosmic works to achieve refinement. These men are the personalities we know and remember as the "revealers" of today and of the ages gone by.

Therefore, if it is these four "cornerstone" concepts that the Cosmic uses,



they must be analyzed and defined so that each of us may get to know them in their essence. For, again may I repeat, unless one's consciousness is infused with their essence, one cannot rightly call himself a modern.

1. *Science, the quest of the unknown.* We must be attuned with the scientific minds who labor today so that another veil of darkness may be lifted tomorrow. Science seeks to know causation—and, after discovering it, to direct and employ its use for the benefit of man. It is the quest for the unknown. The man on the street lives by what is known; we must know what is unknown. It is not necessary that all the secrets be in the palm of our hand; however, we must know what knowledge has been left unsaid and what work left undone. What is even greater, we must be able to foresee what effect new scientific laws, or the introduction of a new scientific invention, will have upon the social order, upon the religious and the esthetic. An example out of the past is that of the Copernican Theory of the universe. This new scientific concept of our universe altered the entire field of social, religious, and esthetic thought. Today it is Einstein's theory of relativity. Not only is it revolutionizing science, but its impact upon our lives is so tremendous that those who cannot foresee its logical consequences and those who will not work to master it, look to the future with despair and futility. Witness the effect of the atomic bomb.

2. *The Social Order, the strife for bread.* The social order is the first to feel the impact of science. In religion one learns that man does not live by bread alone. But here one learns that man must have bread first. Bread has always been the symbol of man's material needs. As such we use it here. The man of the masses has not the spiritual strength to hold tightly onto his convictions when bread becomes scarce. When bread can be had only as a prize of battle between one man and another, then it is that man falls back to the ways of the jungle. The mystic knows that the social order is not a system of political rules and regulations, but a great laboratory in which the laws of economics are used

to create a system that would equitably satisfy the need for bread, the primary need. Compare our own standard of living and that of Northern Europe with that of Southern Europe, Africa, and Latin America. Ours is freer, with more abundance. Why? Because science has been given an opportunity to influence the social, economic way of life.

3. *Religion, the call to God.* Religion represents the highest moral order man can conceive as a standard of conduct between man and man and the Creator of life. Behind this is an emotional drive to worship a Supreme Being. This drive is just as real and powerful in the make-up of man as is the drive for food and shelter. But the concept, the understanding of that drive, is an evolving thing. It too can naturally be devolving, just as do the other three drives. The mystic must learn that in religion is found the origin for most of the fears, repressions, inhibitions, and superstitions. These are the emotional blocks which hang like an anchor around the spiritual neck of the devout. They are born and are nurtured in a mass of false religious interpretations. True pristine religions endeavor to free, not to enslave. That is the banner the mystic must hold high.

4. *Esthetics, the creative spirit.* Art or esthetics is the supreme creative effort of man to express his realization of the world in which he lives. It seeks to interpret the forces at work in man's thinking and living. It becomes a symbol. Creative art never copies or imitates the physical appearance of a thing, but works to express its subtle spirit. It is always in advance of its time. The esthetic—the artist—records in music, painting, literature, et cetera, this spirit as it is being born, but which "mass man" will not recognize until it is a full-grown power manifesting as an integral part of his daily living. The mystic must know these forces. He must know when the spirit is born. This, of course, means that the mystic is also an esthetic. In fact, one cannot be a developed mystic unless he is at first an esthetic. The esthetic creates. The Self desires to see its creations—its reflections. The esthetic mystic thus, when interpreting the birth of a

certain power, creates a new reflection of the Self of man.

As has been stated, the concept of the four cornerstones and their analysis is the approach the mystic must have when aligning himself with the cause of human spiritual evolution. There can be a false science, false social order, false religion, and false esthetics. But here as given is the standard and measure of each. This is so basic that it has been true of all periods of history. These are actualities. But the realities of them, our awareness of their working in today's world is the most important thing to us as occult students. Therefore, the one who is endeavoring to develop himself in the dimension of moral responsibility, and that of the psychic, must learn to know the full import of the trends and accomplishments of science, of the social, the religious, and the esthetic, for the good of his Creative Karma—by imbedding into his consciousness the full measure of each to the extent that he will voluntarily and involuntarily respond to the new and the best of this incarnation and the next. This and only this makes our being truly modern.

Only this is creative. There lies entirely within the power, within the will, of everyone, the opportunity to become something in this and future incarnations that one now is not. Bear in mind that as was postulated at the beginning, it is not enough to strive for more purity and more psychic development. The master within needs a personality he can use to carry the light of knowledge into the minds and hearts of humanity. If one is trained only morally and psychically, can the master use him to reveal some great scientific truth? Of course not. But if the one also, through many incarnations, not only continues to develop thus, but also prepares himself in progressive science, then the master within can quickly accept the service of such a personality. If that were not so, then the purpose of the doctrine of reincarnation would defeat itself. Can we imagine Einstein or Millikan as never having been engaged in scientific effort in a previous life? or a Beethoven in music? or a Rembrandt in art? or Jesus in religion?

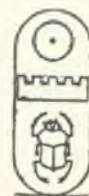
Their knowledge and its technique was not accumulated in one lifetime.

Passage of Incarnations

Thus, we can see where lies the path which leads to Creative Karma, the third dimension. We must be a *modern* on all planes. But if our greater interest and ability is, for example, in the field of science, then by continuing to prepare ourselves for such service, we will find increased opportunities in this and the following incarnations.

Our purpose must be the stimulation of thinking along the lines of creative, progressive living. As we learn in all esoteric literature, there is no standing still. Unfortunately, many people progress slowly. Imagine a human being passing through one incarnation after another, century after century, carrying in his consciousness concepts of the world in which he lives that are one or two centuries behind the times! Such a person is intellectually and emotionally sterile. Science means nothing more to him than new mechanical contraptions. In the social world he is one in a herd of sheep. In religion he has an affinity with the pagan. In esthetics he goes no higher in literature than stories of blood, crime, and scandal; great creative art is to him bewildering and confusing; great music is boring. Our refusing to look for the *modern* constitutes not merely the harming of ourselves in a small way, but it is the committing of a great crime—the crime of perpetuating our own ignorance. In the entire breadth of human imagination can anything be conceived as more monstrous?

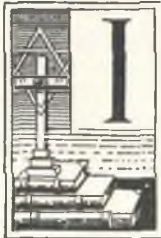
The divinity of the principle that is Self, the heart of God—the heart of man, the breath of God—the breath of man, all these are naught to man if not in his understanding. "In all thy getting, get understanding," said a master. Surely, no small part of understanding is the realization that man shall create his own world. Therefore, as the Father created and governs by system and order, so we, too, must create by system and order. Karma is the instrument. The dimensions are its mechanisms. The third dimension makes brighter the reflection of the greater light.



Zodiacal Epochs

By MIKAEL, F.R.C., A.F.R.A.S.

The author is a prominent astronomer and the director of one of the large astronomical observatories in Europe. He is, as well, a Rosicrucian of long standing. The name herein given is his pen name.—EDITOR



IT HAS BEEN pointed out many times that at present the world is in a period of transition from one zodiacal age to another—in fact, from the Age of Pisces to that of Aquarius. While recognizing some of the signs which characterize this change, and while being acquainted with the esoteric explanation that it represents an evolutionary advance for the world from Pisces, the Age of Belief, to Aquarius, the Age of Knowledge, many are not aware how such so-called ages came to be or how astronomy defines them.

The matter is fairly simple once it is understood that the epochs are based on major constellations, and once an agreeable method has been determined upon for expressing their relationship to the earth.

The problem of fixing the limits of the zodiacal epochs themselves is a little difficult, since the exact limits of the constellations are indefinite. They seem to merge with one another in such a way as to make it hard to determine "border" stars, especially if those happen to be faint. Again, certain constellations such as Capricorn and Aquarius are parallel to themselves and to the ecliptic. Thus, discrepancies of as much as a thousand years in the beginnings and ends of zodiacal epochs may result when calculated by different authors.

For instance, Camille Flammarion in his *History of the Heavens* gives the limits of the Pisces period as 128 B.C. to 2032 A.D.; whereas, A. Jeremias calculates them as from 100 A.D. to 3000 A.D. To put it another way, the lack of agreement as to the number of years allotted to a zodiacal epoch is due to different methods of accommodating constellations of unequal extent to a

circle of 360°. Yet if one can be logically arbitrary as to the points of beginning and ending of each of the twelve constellations and if one can at the same time accept the equal allotment of 30° to each, regardless of its actual size, the matter of calculation is exact and simple.

As illustrated in Fig. 2, the author decided to maintain the division of the Zodiac into twelve equal parts and to adopt for the beginning of the main epoch the moment when the Vernal Point moved into the constellation Taurus between the stars *eta Geminorum* and *zeta Tauri*. The last star is situated on the end of the southern horn of the Bull. The fact that this star marked the entrance of the Vernal Point into Taurus is confirmed by Vergil's line: "The shining Bull with gilded horn opening up the year." This Vernal Point, by the way, is usually represented by the horns of the ram because in Hipparchus' time in the second century B.C. the projected Vernal Point rested in the Constellation Aries, or the Ram.

Perhaps an illustration will make these matters clearer. Imagine yourself situated in the center of a transparent globe (Fig. 1). The terrestrial equator (e - q) will then be projected as the great circle in the heavens, that is, E - Q, the celestial equator.

The earth's axis P - P', being perpendicular to its equator, when extended will intersect the celestial sphere near the pole stars $\pi - \pi'$ which remain unaffected by the earth's rotation on its axis. The path of the sun through the stars is called the ecliptic and is at an angle of a little over 23° to the equator. The daily rate of the sun's progress along its orbit is 1°. Thus, in 365.25 days it returns again to those stars where it was the year before. The

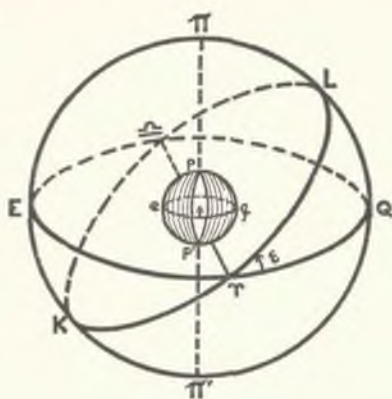


Fig. 1

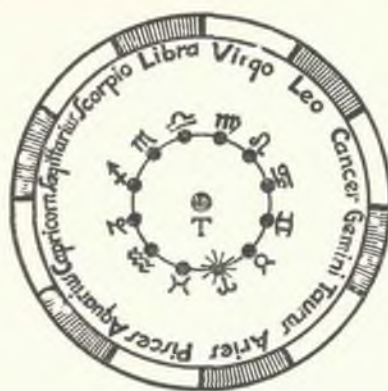


Fig. 2

moon's progress is much more rapid, being approximately 13° a day, making it possible for the moon to complete its orbit in something like 27.3 days.

It will be seen that the ecliptic intersects the celestial equator at two points. The sun passes through the first point every year on March 21. This we call the Vernal Equinox, for at that time day and night on the terrestrial globe are of equal length. On September 23 of every year, the sun passes through the second point. Again day and night are equal. This point we call the Autumnal Equinox.

Because in Hipparchus' catalogue the Vernal Point was in the Ram, it was, as earlier mentioned, designated by two horns. But the Vernal Point is not stationary. Because of the gravitational pull of the sun and the moon on the equatorial convexity of the earth, the Vernal Point is not fixed but moves gradually from left to right and projects itself into different constellations—thus, the condition spoken of as the Precession of the Equinoxes. The Vernal Point seems to move backward through the constellations. However, the "backward" motion is so gradual—the zodiacal signs needing 26,000 years to move on their own backgrounds—that 2,150 years must be allowed to each sign or

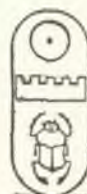
epoch. If, therefore, the Vernal Point entered Taurus in 4500 B.C., after staying there 2,150 years, it left Taurus to enter Aries in 2350 B.C. Subtracting the 2,150 years of its sojourn in Aries, we get the year 200 B.C. as the time it entered Pisces.

From 200 B.C. to 1950 A.D. (again allowing 2,150 years) the Vernal Point has been in Pisces—and its being there has made this the Piscean Age, that is, the Zodiacal Epoch of Pisces.

The year 1950, then, marks the next Precession when the Vernal Point will be in Aquarius for a matter of 2,150 years.

As has been said, these Zodiacal Epochs each have their special characteristics and create certain conditions conducive to a particularized attitude or life expression. That is why change, unrest, social, political, and moral upheaval have been experienced as the pattern of the past 2,150 years breaks up preparatory to the transition from the Piscean to the Aquarian Age. Whatever this Age has accomplished, it has been by faith and belief. In the millennium to come, everything will be on the basis of *knowledge*. It was the Aquarian Age which the Apostle Paul prefigured in his words: "Now we see through a glass darkly, but then face to face."

Epictetus, the Stoic philosopher, once said, "No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen."



Applied Christianity

By RALPH M. LEWIS, F.R.C.

LESSON TWO

JESUS was born during a particularly chaotic time with respect to religion. There was a confusion of religions, an inpouring of numerous sects. To the Jews, it seemed that the traditional voice of prophecy had ceased. The transcendental spiritual values by which they had long guided their lives seemed to have declined. During these times men were seeking strange hierarchies, weird intermediaries between heaven and earth. Still others were turning to secret groups for solace. An outstanding secret group were the *Essenes*. They had withdrawn from the world of conflict; however, they had not withdrawn from realities or from humanity. They continued to counsel men, to heal, and to be general benefactors of mankind wherever they could, although they did desire to exclude themselves from the conflicts of the prevailing theologians. It was their intention to recover the secret of man's personal unity with God—in that, they felt true religion existed. Dr. H. Spencer Lewis relates in one of his works concerning the life of Jesus that Jesus not only knew of the *Essenes* and their studies, but was, in fact, a member, *an initiate*. The teachings of Jesus, as they appear in the gospels, reflect knowledge of the doctrines of these Brethren in White, as they were known. Portions of the teachings of Jesus and the *Essenes* are parallel.

The Fatherhood Doctrine

Let us consider some of these teachings of Jesus. To Jesus, God is a father of the people. Jesus was a monotheist. He advocated, at all times, *a sole God*. To Jesus, God was not just a supreme and holy being who issued mandates



with no regard for their consequent effects upon mankind. God was not to be compared with some worthy sovereign exercising his powers indiscriminately. Jesus proclaimed a God who always had the inter-

ests of mankind at heart. His views were entirely unlike those of the deists who, centuries later, held that God was the creator of the universe, but that after its creation he was removed entirely from it, leaving mankind subject only to natural law. Jesus proclaimed that no gap existed between God and mortals. He taught men to think of God as their father.

The concept of God as a father was one that the Jews had proclaimed before Jesus. It was a natural concept to bring before the masses of men, because it established the idea of an intimate, understandable bond between man and a deity—that God was not far removed, was not so different in kind as to make it impossible for man to contact or to conceive of Him. A father means a flesh and blood nexus, an intimate relationship. God must be as close as that, if not closer, and therefore, men need not expect or need an intermediary between themselves and their divine source. *God is in man; man is of God.*

Another basic teaching of Jesus is man's fellowship with God. Jesus expounded that spiritual attainment is not the result of any external compulsion, the force of public opinion, nor is it an abidance by any particular creed. To Jesus, this spiritual attainment is the result of a fellowship, in other words, *a oneness* of man with God. This oneness or unity is to be found within the heart, and is not a connec-

tion of an external or social relationship. The fellowship is an indwelling conception that grows within the individual himself. It is not a conformity to any rule or regulation. Jesus speaks of the heart as being where this fellowship occurs. By the heart is meant the *consciousness*. Jesus makes plain in his teachings that it is in the consciousness only where men become good or become evil; that we are not intrinsically either good or bad but only as we think and subsequently act. To summarize this thought of the fellowship with God, we can say that it means the crossing of the threshold of Self to find within the sanctuary of our own being the God we seek, "the God of our Heart."

Jesus frequently said: Believe on Him; believe on the Father, the God. This is construed mystically to mean that the concept of God is all-sufficient. To the extent that we understand that God, we derive the power by which all things are possible. If one experiences within himself the Father, or, in other words, the Divine, he is then in harmony with the whole of the Cosmic. With such an effusion of Cosmic consciousness, it is not possible for the individual to hold malevolent thoughts, to become so elementary in his consciousness as to bring upon himself the misfortunes of passion, avarice, greed, and the like. This belief on Him to which Jesus refers is not merely a rational conclusion. It is not a matter of dialectical discourse by which one, by a series of propositions, is finally obliged to accept God because he cannot refute the idea; rather, it is a conviction born of personal experience—an indwelling one. It is not a conviction just conjured out of words. Unfortunately, however, many religionists today misunderstand this principle of belief on Him. They confuse it with a mere blind faith devoid of the necessary religious impulse—the inner experience.

The Principle of Fellowship

The constant reiteration by Jesus of the fellowship of God, the insistent exhortation that man resort to that fellowship, reflected Jesus' exalted consciousness. It indicates that he was in constant unity with God experiencing this fellowship and, through this intimate relation, enjoying the benefits derived

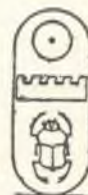
from it. To Jesus, this fellowship was the greatest mystical experience which man could enjoy—through the heart, or the Self, to the *Cosmic consciousness*.

In Matthew, Chapter Eleven, Verse Twenty-seven, Jesus says in part that no man "knoweth the Father, save the Son." In a mystical sense, we may construe this to mean that only those who have personally experienced a union with the Cosmic can realize its values. There is nothing or no one closer to the Divine than is our own psychic being, our *soul*. The Self, then, is the sum of the Divine Father. Thus, only the *son* can know the *father*; that is, it is only the Self of each of us that can directly experience the source from which it comes. The experience is wholly personal and intimate. This principle is pristine, a beautiful and simple Christian mysticism.

Another example of Christian mysticism is the saying of Jesus which we quote in part: "Where two or three are gathered in my name—" This reveals Jesus' great understanding of the power that is derived from united attunement: that where several persons are gathered together, motivated by spiritual intent, having a high idealism, they thus create a receptive state into which are drawn the positive creative forces of the Cosmic. It is like one pole of a magnet attracting its opposite polarity.

Again, Jesus refers to the Upper Room. Obviously, this does not mean a place within a building, but rather that one ascends in consciousness, that he moves upward in spirit, mind, and understanding. Jesus often said that the spirit of God moves and dwells within man, that it is immanent, and that it is reached only from *within*.

Another important teaching of Jesus is the law of righteousness. Though Jesus recognized almost all of the Mosaic laws, to him, righteousness did not consist merely of a formal obedience to or observance of a system of rules and regulations. The right is only such if it provides justice. In real justice is to be found mercy; mercy is an attribute of love. To Jesus, the supreme law of God was love—love to God, love to man. This was not just a trite saying. It had a mystical and psychological significance, as well. This love of which Jesus speaks, is a condition of harmony,



of being in accord with the real essence of things, leading to happiness that surmounts all turbulence in life.

The principle of the *kingdom of God* is another prominent division in the teachings of Jesus. Enlightened students do not consider this kingdom of God in the eschatological sense; it is not an end of a time when God and the heavenly hosts will descend to earth and live in a physical sphere having a substance like that of man. Mystically, rather, this kingdom of God is a consequence of man's communion with the Divine Self. Men must develop an inner, spiritual, ethical state of mind or consciousness. This, then, will have been evolved into a spiritual kingdom within the individual. When one has finally evolved to that state of consciousness in accord with the Divine, the kingdom within, it reflects in one's personal conduct; it harmonizes with spiritual impulses. Therefore, man builds upon earth a theocracy, a government of the people, by the people, and for the people in accordance with Divine principles as experienced by each man within himself.

A theocracy is a *practical form of living*, but it is a living inspired by the best and most noble aspects of man's nature. Life here on earth, then, would become more "as above, so below." To dwell in the kingdom of God is said by Jesus to be an act of grace—that one would be surrounded by the happiness of God, by His blessing. Mystically, however, this grace means sharing in the spiritual ecstasy, the sublimity of God which makes it possible, through understanding and personal power, to surmount human bondage that comes from ignorance, fear, superstition.

Mystical Meaning of Morality

As to Jesus' ethical and moral teachings, these may be here touched upon only briefly. He advocated that for spiritual unity with God no dependence upon outer formalities is necessary, and explained that this unity is potential within each individual. The bond of man's soul with its source, with the Divine nature, always exists; it is never severed, and it never needs to be re-established. It persists in all men. It is incumbent upon each individual to cultivate the consciousness of this bond, of

this relationship between his own spiritual essence and its Divine origin. "He that seeketh findeth."

In one of his works entitled *The Secret Doctrines of Jesus*, Dr. H. Spencer Lewis points out that an outstanding principle of Jesus' teachings is his moral code. This moral code is not unique with him. To a great extent, it is a reiteration of what had been expounded in some of the mystery schools as part of their philosophy; and it really dates back to the Memphite period of Egypt. However, none before him had ever presented this code so simply, so comprehensibly. The older forms of morality which prevailed during Jesus' time were more or less just concessions to society, social regulations, hygiene, and the like. Morality was principally concerned with objective conduct, with behavior and mortal regulations. To Jesus, morality has a far more exalted nature. It is the fulfillment of a covenant, of an obligation which each of us has to our own spiritual Self. To Jesus, the inner life, the inner man, makes certain requirements which must be met just as we meet the demands of our objective being. To Jesus, then, morality is a necessary behavior for the expression of the soul. One does not save the soul; one *saves his Self* by causing his Self to realize the *soul*, its own divine nature, thus liberating it through expression.

To Jesus, prayer is perhaps the most important technique by which man is to accomplish this union of Self with its Cosmic source. In Matthew, Chapter Six, Verse Six, Jesus says in part: "... when thou prayest, enter into thine inner chamber." Mystics construe this to mean not a physical place, not a secluded precinct, but the "chamber" of the inner, the greater Self of each individual. To really pray, introvert your consciousness; enter into the presence of the God within. He who has not done that has not prayed.

In even these few points, there is an opportunity for the *application* of Christianity in everyday life in our times. To the extent that we are in accord with these principles, we respond to them. We are then enlightened and can direct our ways in such a manner that we become masters here on earth, a goal that every great avatar has hoped for his disciples.

Our Foodless Food

ARE WE STARVING OURSELVES?

By MARY ROETHL, R.N. and FRANCES VEJTASA, F.R.C.

IN this great age of science and higher intellect, why are we losing the art of healthful living? Each generation shows an increase in degenerative diseases: cancer, the great "darkness"; more and more heart dis-ease; and the "new" viruses, the growing need for more and bigger hospitals for mental and nervous disorders. What are the causes that sicken and shorten lives? Surely the wheels of the present momentum must stop, and then begin to reverse in the right direction.

Suffering and disease is the Creator's way of hastening the death of living things that are not in proper balance, not complying with natural, strict, and yet very simple and impersonal laws.

To analyze from the base: could not this indication of deterioration of living things be soil related? Is science substituting "artificial improvement" for basic natural laws, and thwarting their divinely ordained purpose? If this tragedy of errors continues, and we fail to return to the ways of the Creator, surely we can expect the "Lords of Karma" in the style of the Law of Compensation to demand a higher price.

Could not the "new viruses" be evidences of new karma of man's own doing and for his undoing? Countless human ills stem from impoverished, sick soils. Weak sick soil produces weak sick plants and trees. Fruits from weak, sick plants and trees produce weak, sick people. A strong race cannot come from devitalized soil. The healthy Hunzas of Tibet know "no cancer," largely because of their strict practice of organic soil management and their intake of only natural food—processed or adulterated food is unknown to them.

Are we not medicating the body with drugs and synthetics of all *kinds* and



forms, including the "shot" system, rather than eating high quality food, containing the "unseen forces" that will give us the power to live and do?

Mother Nature is capable of dealing smashing blows to diseases of man and animals; she has made provisions for marvelous processes and methods.

Health must be built from the "ground up." Never has there been a time when "live" food was as vitally necessary as it is now in this fast-living, fast-vibrating age. "Live" food comes from a "living" soil—not one depleted of its essential elements; tremendous are the blessings we receive and enjoy from this source. We need to become more soil-conscious; this will then radiate to the farmer, the orchardist, and the gardner. The soil is the key, the gateway, to the best in health and happiness. Our soils are giving us less and less in quality and quantity; they have in general become far removed from their abundant best. This condition calls for serious thought, since food in its present state is rapidly producing physical defectives.

Hidden Hunger

Again the emphasis is on soil building as the basis of food building, health building, and for the prevention of disease. Many persons are admitting their consciousness of "hidden hungers"; this indicates a lack in the most essential bodily elements. It is an alarming fact that fruits, vegetables, and grains are now being raised on thousands of acres of soil which no longer contains enough of its original, essential elements. Such food leads to hunger and undernourishment, no matter how much of it is eaten.

Originally, the pioneer farmer found the soil in its productive, virgin state.



He made demands upon it to feed himself, feed his livestock, and to sell a surplus. In time an unbalance developed: the elements "mined" out of the soil were not replaced in sufficiency or in kind. The exchange was not fair—Mother Earth had been cheated. Man took but neglected to *give*.

Warned by the soil's unproductivity, man sought to make up its deficiency. Costly "artificial" were gradually introduced commercially and used, the effects of many of which are now coming under questioning.

Animals and fowls alike are now consuming low-grade food. Milk, eggs, and meats are not what they were a few generations ago; they do not consist of their original purity and proportion. This condition concerns all of us as human beings. We are drifting into more and more deterioration—not fulfilling the Creator's blueprint for us.

Our size, intelligence, health, and diseases can be controlled by food, air, and water—the essential intake for objective, or physical living. We can be fed into a diseased condition and fed out of it again.

Hippocrates, the Father of Medicine, living in about the fourth century before Christ, wrote of the importance of food and included food as one of the four cardinal principles in treatment for health.

It is a fact that the human and animal systems cannot appropriate the essential elements for good health, to the best of advantage, in any but the "natural food form." Publications on organic gardening and farming may prove enlightening here. Those of us who are awakened to the truth and endowed with this "consciousness of knowing" should make every endeavor to help those who yet are not. "We will be as good as the food we eat, the water we drink, and the air we breathe."

Sir Albert Howard, a well-known English scientist in biological soil building, gave wide publicity to his findings that our soils were losing their fertility, their power to produce foods for health; that foods grown with artificial fertilizers do not have the old-time flavor; that vegetables raised with chemicals are tougher and more fibrous; that artificially blown-up foods lack vitamins and other nourishing qualities.

That there is a decline in the standards of public health is evidenced in the startlingly large percentage of men disqualified for service (4 F's). This has led the United States to become food-and-soil conscious. The undernourishment of children too has been traced to anemic soil and to processed and adulterated food.

Why Chemicals?

The United States Congressional Record of June 20, 1950, refers to House Resolution No. 323 (recently passed), which calls for the appointment of a committee to investigate chemicals, synthetics, and substitutes in the manufacturing, refining, processing, preserving, and packaging of food for human consumption—and also to investigate inorganic artificial chemicals, synthetics, and poison sprays used in farming and orchard management. There is constant research in the Agricultural Department, in "looking for new" uses for chemicals, synthetics, and substitutes for natural food. Also, it has been found in hearings before the Food and Drug Administration that last year two companies alone sold 10,000,000 pounds of chemicals for use in the manufacture of bread; these were substitutes for milk, butter, essential oils, and eggs. It is reported too that since the beginning of World War II, there have been 500 *applications for the use of new artificials* in foods. During all this time much surplus *natural* food has gone to waste.

Those who have become actively food conscious are issuing their warnings. The chemists have outrun the legislators. Millions of dollars are being spent and more and more new methods are being developed industrially to "embalm," change, and reduce food. The present state of our food and soil masquerades itself as polio, cancer, heart trouble, high and low blood pressure, mucous colitis, arthritis, autointoxication, the allergies and the anemias, faulty vision, headaches, overweight or underweight, *unhealthy skin and scalp*, mental and nervous disorders, glandular dis-function, the common cold, and many other forms of human misery.

The marked increase in the use of stimulants—caffeine beverages, nicotine, alcohol, and the narcotic drugs—

is but another symptom of our growing state of poor nutrition. Toxic fuel-less food opens the door to germs, viruses, and bacilli; for, the body has no defense, no fortification. Food toxicity has become general and chronic. Toxins, or poisons, accumulate in the body faster than they can be thrown off; the power of waste elimination is diminishing.

The Task Ahead

Instead of allowing ourselves to become symptom and disease conscious, we need to face facts, investigate causes, and then make counteracting decisions for health.

Here is a survey of what may happen to wheat (a food grain): Grown on exhausted land, or land artificially fertilized with chemicals; harvested by the combine machine in one operation (not fully sun cured); blasted with cyanide gas to control pests; overheated by high speed steel rolling mills; its germ (which contains the life elements) discarded; infused with glycerin to keep bread *fresh*; loaded with artificially produced cheap vitamins and inorganic iron; bleached with chlorine or nitrogen trichloride. Sugar cane, the sugar beet, and many other products of the soil suffer similar treatment. White sugar and white flour belong at the top of the list of devitalized, foodless foods.

The process used for the making of cereals also results in lifeless food. It frightens one to contemplate the thought that these cereals form an important part in the diet of every growing child.

It Depends on You

The greatest hope for restoring health to the human body lies in the individual person, the consumer. We must make demands for food in its natural state. We must develop an awareness of the truth that it is we who will pay the price in health for the increased trend toward chemicalizing food for the purpose of lessening the risk of spoilage to the wholesaler and the retailer, and to minimize labor to please the consumer.

A balance in minerals is absolutely essential to health; this must include the easy-to-lose trace minerals, such as cobalt, barium, boron, potassium, chromium. Mineral deficiencies are the unseen forces that account for the "hidden

hungers," which lead to illness. Minerals are a *must* for plant, animal, and human health.

Without minerals as a basis, our much-stressed vitamins are worthless. Vitamins are needed to control the work minerals have to do in the body, but in the absence of minerals they cannot function. We should reverse our thinking from a state of vitamin overconsciousness to a consciousness of *minerals* and vitamins. The tendency in industry to place foods on the market before their safety has been established endangers our health. Unquestionably it would require complex tests over a long period of time to *see* the toxic and deterioration effects of these artificials on the body. At the present time a chemical that does not immediately kill test animals is allowed distribution. Be cautious about chemicals. Read well the labels and reject products containing chemical preservatives, such as sulphur dioxide, sodium benzoate, and potassium carbonate; there are many others.

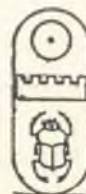
Recently a newspaper columnist made the statement that the Food and Drug Administration had documents listing 742 chemicals which have been used at one time or another in the processing of food.

Older generations thrived on foods that were simple, in their natural state. Unfortunately, we have developed a taste for highly seasoned and unnatural, artificially flavored products. Also, we drink carbonated drinks in preference to pure water. We must again cultivate a desire and a taste for natural foods.

Fortunate is the family situated on a plot of ground. The back-yard garden and adjacent lot can be made to produce food that one cannot buy, food rich in minerals, vitamins, flavor, and other essentials. There will not be the loss of too early harvesting and lengthy storage—and no addition of harmful ingredients.

Electromagnetism

In making a survey of the state of nutrition, one is amazed to discover that, in most of the learned discourses, one highly important factor is consistently ignored—the *spiritual* side of foods. Even in his eating, man insists



on doing away with the "vital life principle" of food—not realizing that without it he himself could not exist. Dr. H. Spencer Lewis in his booklet *The Spiritual Property of Food* explains that there are several ways in which this spirituality enters the physical body: through the air we breathe, with its potency coming from the great source of all energies, the sun; and through the nature and quality of the foods we eat, and that which we drink. In other words, we have access to divinity with every breath, and with each mouthful of food or water.

Dr. Lewis further states that "through wrong eating we are losing a portion of the spiritual energy that is absolutely necessary for a properly harmonious body . . . gradually, civilization has invented ways and means of altering nearly all foods so that today very little of the food we eat enters our bodies in its pure and natural condition." He warns that by cooking, stewing, or boil-

ing the greens, the electromagnetic juice containing the spiritual energy may be boiled out, or changed in its nature; thus, the connecting current between plant, man, and Creator is severed.

The chlorophyll of plants, Dr. Lewis states, is a "peculiar essence" that is very difficult to analyze chemically, because there is something in it that is not purely of the earth. It is interesting to observe that he gives the lowly and uncultivated dandelion a place among the foods for humankind. We might add that perhaps it is the divine mission of this little "weed" to serve as an essential food that has kept it unconquered; for, in spite of man's attacks with hands and hoe, it persists in holding its golden head high even in the most immaculate lawns. Should we not take example, refuse to be changed from our preordained position, and from the depths of our consciousness clear the channels for divine expression?

Famous January Birthdays

Reformer

January 7, 1502. Bologna, Italy. Ugo Buoncompagni. For years the legal representative of the Vatican, Buoncompagni was created Cardinal Priest in 1564. He was elected Pope in 1572. As Gregory XIII, he was a zealous reformer, among other things of Time itself. The Calendar bearing his name was devised in 1582 and is now in almost universal use.

Educator

January 12, 1746. Zurich, Switzerland. Johann Heinrich Pestalozzi. Interested in educational principles and reform even as a University student, he did not become a teacher until past middle age. Personal poverty and failure were his lifetime lot, but his efforts and his writings aroused others who laid the basis for the educational movement of the nineteenth century. He has been called the founder of modern pedagogy.

Experimenter

January 25, 1627. Munster, Ireland. Robert Boyle. Precocious as a child, unrivaled as amateur experimenter and scientist in his maturity, he was one of the first members of what later became the Royal Society. Satirized by Swift in *The Voyage to Laputa*, Boyle was nonetheless regarded by his contemporaries as the natural successor to Bacon.

Theologian

January 29, 1688. Stockholm, Sweden. Emanuel Swedenborg. Eleven years the Assessor of Mines for Charles XII; in 1745, by his own account, Swedenborg was received into the spiritual world as an inhabitant. Thereafter he was acknowledged a seer, and a world-wide religion has grown from his declaration that in time a universal New Church would be established. He wrote voluminous interpretations of the Scriptures.

Other January Birthdays

André Marie Ampère
Francis Bacon
Anton Chekov
Benjamin Franklin
J. L. K. Grimm
Douglas MacArthur
Yehudi Menuhin
Karel Capek
Ruth St. Denis



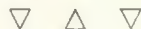
THE UNITED STATES Maritime Service Training Station at Alameda, California, has established a planetarium as an aid in teaching navigation to student seamen. It is using a Spitz planetarium. The newly installed one in Rosicrucian Park is also a Spitz.

A few weeks ago Captain Crossman accompanied by Lieutenant Commander Hudson and Lieutenant Handley from the Alameda Station visited Rosicrucian Park and witnessed a demonstration of the planetarium equipment under the direction of Frater Lester L. Libby of the Technical Department. According to Frater Libby, they were both impressed and enthusiastic, asking to have copies of the lectures to use at the Alameda Station. Four such lectures have already been sent; others are to be sent month by month.



During the month of November the Rosicrucian Egyptian and Oriental Museum presented a unique one-man show of water colors and pen and pencil drawings. The artist, Helena Aramburú, is a Peruvian poet and author of some note in her native country. Although expressing herself pictorially for as long as she can remember, she exhibited her work publicly for the first time in 1948. She characterizes it as "the work of one who has never learned, nor tried, to be a painter." Even so, the work is arresting and serious. It is pictorial comment that is witty, spontaneous, oftentimes mordant and quizzically ironic; nonetheless, it is intelligent if not always intelligible. The line remains trenchant even when the meaning is somewhat

obscure, justifying Calderon, the critic, in calling Señora Aramburú's work "graphic poetry." All in all, a most provocative exhibition for November visitors to Rosicrucian Park.



Rosicrucian Park during the winter months is the center of almost nightly activity. On Tuesday nights, there are the inspiring convocations in the Supreme Temple. The Temple meditation chambers are available at certain times during the week both afternoons and evenings. Every Wednesday evening, a large art class under the direction of Mr. Earle Lewis meets in the Recreation Room, and the first and third Fridays of the month an informal gathering also takes place there for dancing, games, and a social time.

Every Friday evening in the Amphitheatre of the Rose-Croix University building, the Fall and Winter series of lectures of the University are held. This Winter, various staff members are speaking on different phases of "The Culture of our Times."

On November 15, Soror Edla Wahlin, Librarian of the Rosicrucian Research Library, reviewed for an interested audience of members, F. Sherwood Taylor's recent book, *The Alchemists*.

Armistice day, the male employees at the Park enjoyed a spaghetti dinner prepared by Peter Falcone, superintendent of buildings, and served with the help of Fraters Williams, Kelso, and La Croix. For this, some twenty-five came with full-sized masculine appetites and went away in high good humor wholly satisfied. Frater Calcaño was presented with a full-leather, zippered brief case at this time; he is leaving Rosicrucian Park to return to Venezuela for an indefinite stay.



It may seem a bit early to be thinking of the 1951 session of Rose-Croix University, but matriculation examinations are already coming in from members planning to do work in one of the University's three colleges. These examinations are a prerequisite for all desiring to attend; it is not too soon to have your matriculation lectures and to prepare your examinations if you have any thought of attending. If you are at all interested, you should write immediately for your copy of *The Story of Learning*.

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The September issue of the Negro magazine *Ebony* carried an account of the Outdoor Life and Health Association's work in combating tuberculosis. This association is credited with having arrested more than 500 cases of tuberculosis in its fifteen years of effort. It maintains a sanatorium some fifteen miles from Los Angeles. It is unique in being the only nonprofit, nonsectarian, interracial charitable organization in the United States operated by Negroes. Some twenty-eight of its present fifty or more patients are white. The founder and president of this very remarkable institution is Dr. Leonard Stovall, M.D., whose career is centered in this humanitarian project. We are

happy to claim Dr. Stovall as a Rosicrucian member of many years' standing and to point to his lifework as a splendid example of practical mysticism.

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Francis Bacon Chapter, AMORC, of London, England, conducted a christening ceremony in its temple on October 15, 1950. According to the Chapter Secretary, Lawrence H. Ewels, this is believed to be the first Rosicrucian Christening held in Great Britain during the present cycle of AMORC activity. Little Roy Kishor, son of Frater and Soror Raj Kishor, was the center of attraction on this occasion.

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Among recent visitors to the Park should be mentioned Frater Peter Pruce of India, and his wife, who were guests of the Imperator. While at Rosicrucian Park, they made a tour of the buildings.

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After the Tuesday night Convocation, it is customary for members to adjourn to the Recreation Room for refreshments. On one occasion late in October, Grand Master and Soror Rodman R. Clayson were especially honored since it was their twenty-fifth wedding anniversary.

Can You Explain This?



FRATER ALGOT LANGE, whom many will remember in connection with his experiences in Dutch South and East Borneo (Cf. *Digests* of March and April, 1950), writes of a curious circumstance. He had been operating a sawmill in the dense jungle region on the Mahakam River. The site was called *Perdjiwa*, meaning "home of lost souls," and was virtually on top of a Malay burial ground.

One afternoon the natives became frantic with excitement and fear. They said that the lost souls were angry at the noise and confusion caused by the mill and were coming to destroy it.

They pointed to a living carpet of giant ants. There seemed to be millions—fire red and inch-long in size—moving toward the sawmill site.

Immediately, trenches were dug; barrier fires were set; boiling water thrown over the advancing mass; but on it came, nearer and nearer. Then an old native, Hadji, was sent for. He took three wicker baskets and filled one with boiled rice, one with shrimp, and one with coconut cookies. Accompanied by a few natives, he tied the baskets to a tamarind tree with much circling and chanting. The carpet of ants began to thin and within an hour were gone. Old Hadji said the spirits had gone back to their resting place satisfied with the offering. Can you explain it?



Is Spirituality Essential to Earthly Life?

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

(Reprinted from *Rosicrucian Digest*, March 1930)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



WITHOUT any doubt, mankind is becoming more and more conscious of the spiritual side of his life. Those who say that the modern criticism of religious doctrines accompanied by the unquestionable decrease of interest in church activities is an indication of man's gradual departure from religious study have overlooked the very evident point that man is becoming more truly religious in his thinking and less prone to accept the creeds and dogmas that he has accepted in the past purely on faith. Man is not prone to argue about and analyze profoundly those things in which he has little or no interest. It is unreasonable to suppose that man would have purchased and read, at a considerable loss of money and time that might have been given to pleasure, many books dealing with religion and dogmatism that have been published in the past few years, without having a profound interest in the subject.

From the dawn of civilization, we find that man has lifted his gaze beyond his present horizon and tried to find in the vastness of etheric space the faintest symbol of something superior to himself which he might worship

and to which he might pay homage. By his very upward gaze, he has lifted the trend of his progress to greater heights. The frailties of human life, the weaknesses of human existence made the earliest thinkers believe that there was more in the purpose of man's existence than these things indicated. Whatever was back of that purpose and whatever might lie in it must be above and beyond it in essence. Naught else could be beyond the material but the spiritual; naught else could be superior to the mortal than the divine; and naught else could rule, guide, and compensate for the experiences of life but a supernatural omnipotence, inconceivable, yet inwardly comprehensible.

Certainly man has blundered much in his attempt to reduce to finite definition the infinite imagings of his spiritual comprehension. Yet in the face of experiences that would have weakened his faith in anything of lesser importance, man has held fast to his belief in this spiritual world, and the spiritual creatures evolving through the material forms he knew.

Is the spiritual part of man an essential element in his earthly existence? Is a knowledge of the spiritual things of life helpful in our material lives? Although these questions seem difficult to answer and there are those



unevolved personalities that are ready to give a negative answer to the questions, we need only contemplate momentarily the negative side of the question to realize what things of the spiritual world mean to us here and now. What would we do and how would we think and act if we were to become convinced here and now that there were no God, nor spiritual consciousness ruling the universe and pervading every living thing in it, and no soul for man, no divine element in his constitution, no divine principle in his personality, no divine power in his vital life force, and no omnipotent consciousness in every cell of his body? What a helpless, hopeless, forlorn, useless life this would be!

The first result of such a faith would be the deplorable transmutation of the magnificent element of love into the base attraction of sex magnetism. The divine and transcendental power of a universal love that rules the world would be wiped out of our consciousness and all of its influences would have to be attributed to the most sordid and the most commonplace of impulses and principles. Beauty, elegance, refinement in art, in music, and in color would become mere accident of material combinations and simple resultants of unplanned and momentary accident. Ambition and aspiration would rise no higher than the horizon of our bestial natures.

Beyond Matter

It is the spiritual side of our natures that lifts us to transcendental heights and gives us the perspective of life as though we were upon a mountaintop looking over the beautiful hills and valleys of life and seeing the very distant sunrise long before it is visible on the plains beneath. Through our spiritual eyes we see the things of the past that are beyond our objective vision, and we see the coming of a new day, whose dawn is beyond the comprehension of

man's material conception. The consciousness of God comes to our rescue in times of sorrow, grief, and despondency; then like the whisperings of a mother's voice in consolation, the still small voice within us speaks in magnificent words and cheers us into paths of peace and power. The music of the spheres breathed into all space by the harmonic vibrations of God's omnipotent wisdom carries us on as though we were riding upon some ocean of music where every wave is a harmonic chord and where every moment of tranquillity is a dominant note of some sweet melody.

It is the spirituality in us that expresses itself in the grandeur of architecture, in the phantasmagoria of colors that man mixes upon his palette and applies to the canvas in imitation of the beauty of nature's resplendent response to the vibrations of the divine law. Spirituality in us, is God in us and without it we could be nothing—we could contemplate nothing—we would master nothing, for its absence would mean that man would be only a mechanism untouched and unmoved by the magic spell of the creative powers that give us life and being.

Therefore, man ever aspires to lift himself higher into the realm of the spiritual that the sordid things of life, the things which crucify him upon the cross of material existence, may be left beneath his feet to serve as his footstool while he kneels in the sanctum of the holies and dwells in the Cathedral of the Soul. It is in this great Cathedral that he finds that peace which is as still as the silence of immovable lips speaking words that are soundless. Sitting here, he hears the music and powers in the radiant rays of color while the celestial choir of master minds sings an anthem of God's joyous mercy and love, and inspires all with the beauty, the sweetness, and the eternal goodness of God's kingdom.

*The
Rosicrucian
Digest
January
1951*

TO MEMBERS OF AMORC

Can you intelligently discuss your constitutional rights as a member of the Grand Lodge of AMORC? The privileges of membership are clearly set forth in a convenient booklet form. Secure a copy of your own from the Rosicrucian Supply Bureau for the small sum of 15 cents.



TIBETAN LAMASERY

High in the Himalayas overlooking the las leading into inner Tibet is this ornate lamasery. Established by the Maharajah of Sikkim, it is a treasure house of rare works of art and ancient Sanscrit scrolls. The chief Lama, or Abbot, stands at the entrance with one of the red-robed sect, looking in the direction of the school of Lamas nearby, from which may be heard the chanting of age-old liturgies.

(Photo by AMORC Camera Expedition)

HAVE YOU A QUESTION... or a Problem?



I CAN answer questions that may definitely affect your life for the better—or perhaps solve a personal problem. No, I am not an oracle or a sage. I am *The Rosicrucian Forum* Archivist. I have access to thousands of experiences of men and women throughout the world. The things you want to know parallel the information contained in these timeless, fascinating disclosures below. Look at the numerous subjects listed. You may have any *Forum* issue—ANY UNIT OF FOUR MAJOR ARTICLES—for the small sum of 40¢, postpaid. If, however, you order three units, the total cost for the three will be only \$1.00, postpaid. Order by the unit number. (For Members Only.)

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The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U. S. A.
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Supreme Executive for the Jurisdiction of The Americas, British Commonwealth and Empire, France, and Africa: Ralph M. Lewis, F. R. C.—Imperator

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Long Beach:*
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Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Albert Moore, Master, 4242 Costello Ave., Sherman Oaks.

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San Diego Chapter, 2691 "B" St. Nelia L. Conrad, Master, 2535 Jefferson St.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. WESt 1-4778. Vincent Matkovich, Jr., Master, 167 Ethel Ave., Mill Valley.

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Denver Chapter, 206 Cooper Bldg. Daniel O. Ferris, Master, Box 1536.

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Harmony Chapter, 25 Russell St. Joseph Sestak, Master, 37 Belgrave Ave., Box Hill N.

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*(Initiations are performed.)

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