

ROSICRUCIAN DIGEST

1959
JANUARY

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Collisions and Rainbows

Nature's dramatic
maneuvers.

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Love Yourself

A neglected quality.

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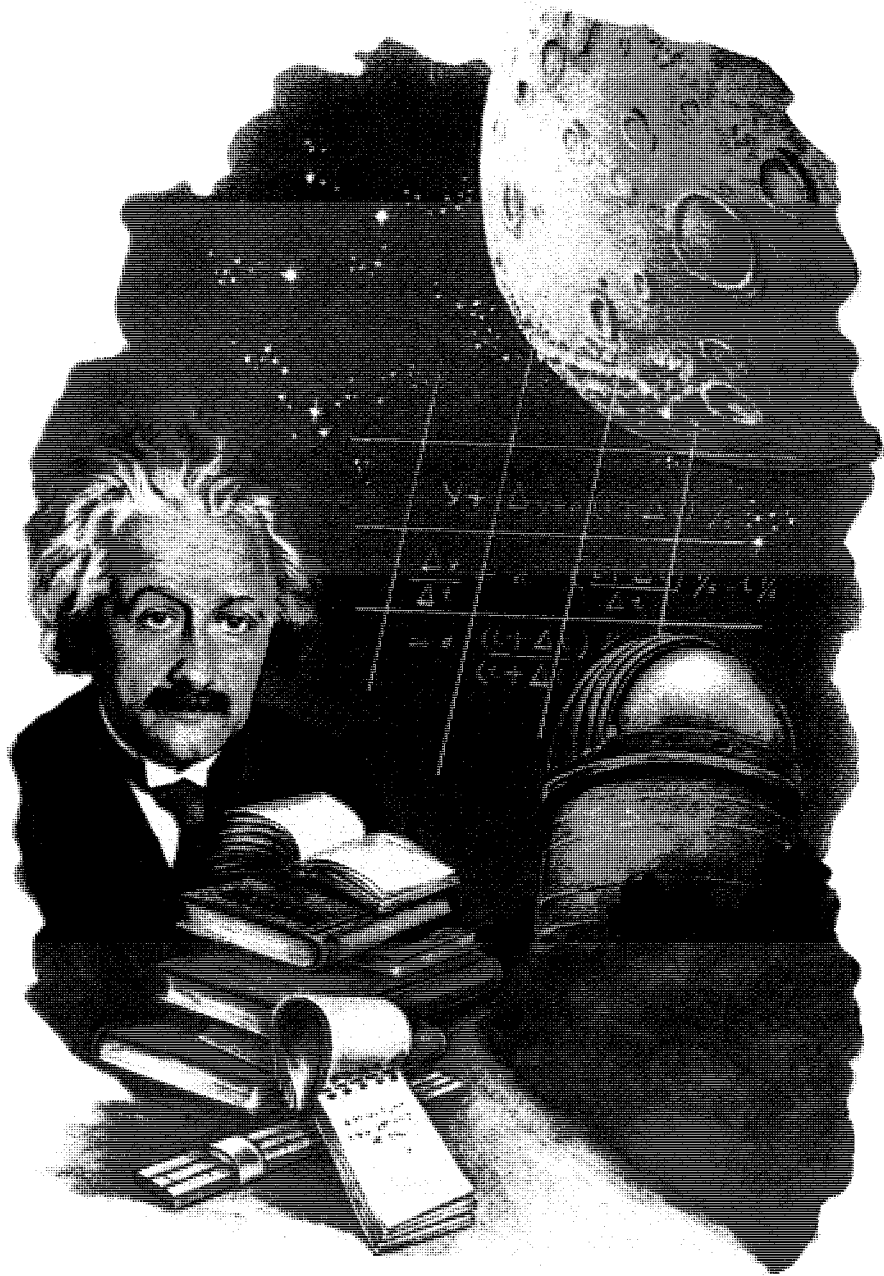
Next Month:

Giving God
a Chance

▽ △ ▽

Cover:

The Cosmic Age





....a Mark of Distinction



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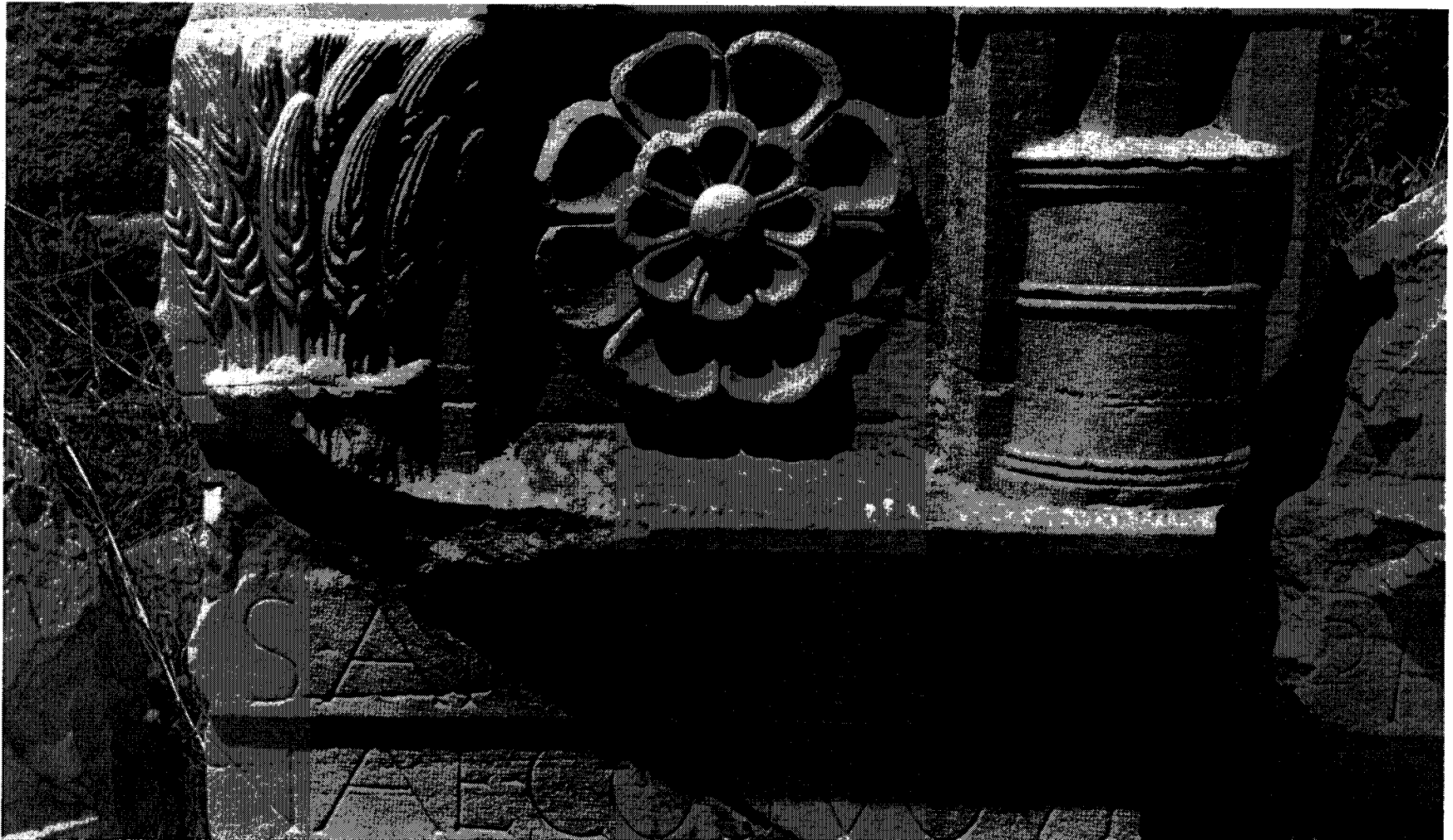
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LEGENDS say the ancient philosopher *Diogenes* used a lantern in his search for an honest man. You can employ a more simple and dignified means of attracting to yourself those who think as you do—those whose ideals are the same as your own. Without undue display, the simple Rosicrucian fraternal insignia ring will announce to all who may know its significance, that you are a *Rosicrucian* and that their acquaintance is welcome. This fraternal ring is an "Open Sesame" in every city or land. It proclaims you as one of worthy ideals and a *Frater* or a *Soror* in spirit, regardless of your creed or nationality. Like a magic wand it dissolves formalities and helps to establish warm friendships. As a piece of jewelry it is handsome, sturdy, and economical. You will be proud to wear it, for it will symbolize your Rosicrucian membership.

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

(Each month this page is devoted to the exhibition of student supplies.)



MYSTICAL SYMBOLISM

Part of a fallen pediment from the propylaeum or arch at the entrance to Eleusis, famed mystery school of ancient Greece. The sheaf of grain shown inscribed at the left depicted fecundity—that is, the fruitfulness of man in body, mind, and spirit. Some thirty thousand candidates annually witnessed or participated in the initiation rites performed here.

(Photo by AMORC)



Can You Explain...

Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings*

mean? Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

Accept This Free Book

Every inclination of *self*, which you sense, has a purpose. Nature is not extravagant. Every faculty you possess was intended to be exercised—to be *used* for the mastery of life. There are no mysteries in life—except those which prejudice, fear and ignorance keep men from understanding. Let the Rosicrucians (not a religion), a world-wide fraternity of men and women, reveal astounding and useful facts about *you*. Write for the free fascinating book, "The Mastery of Life." It tells how you may share in this age-old helpful knowledge. Address SCRIBE: S. P. C.

The ROSICRUCIANS ✧ AMORC ✧ SAN JOSE, CALIFORNIA



ROSIKRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSIKRUCIAN ORDER

XXXVII

JANUARY, 1959

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EDITOR: Frances Vejtas

The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH
LIBERALISM

By THE IMPERATOR



NOT long ago I saw an ancient weather vane. It had been battered by the gusts of many storms. No longer was it centered and properly balanced. Consequently, it was unable to revolve freely. Its motions were restricted to but a feeble fluttering, and to pointing only in one direction. How like this ancient weather vane can be our attitude of mind! The mental attitude which we assume determines greatly our place in society. Our attitude points the direction in which we move in our individual lives. In fact, it determines whether we are moving at all.

The thinking person can never be an inactive member of society, because all thought is motivating, compelling, and propelling. Such a person evaluates his experiences. He is not one who merely assimilates impressions. The thinking person weighs and considers his various experiences. This evaluation, in turn, results in the opinions and general notions which he has. It brings about a conclusion, a finality of thought, a consequence of reason. This reasoning and contemplating by the individual engenders either a preference or a disfavor. These discriminations so arrived at by the individual constitute his honest convictions. Right or wrong, we pursue our convictions with the fullness of our being until new experiences and judgments compel us to do otherwise.

Public opinion must be considered as quite apart from private opinion. *Public opinion* is an external influence. It comes to us, figuratively speaking, in capsule form. It represents the predi-

gested thought of others. Public opinion is not arrived at by the use of our own intimate thought processes. All public opinion, unless it is first analyzed by ourselves, constitutes a foreign element. When, however, it is dissected, examined, and accepted by us, it is no longer public opinion. Rather, it is then our own. Today, there is too ready an acceptance of public opinion. It comes to us surrounded by a pseudo-reverential halo. This halo is the illusion that numerical strength, or the number who support some opinion, is a virtue in itself.

There is the theory that in democracy the majority is always right. This is based on the principle that in democracy there is a freedom of individual thought. The majority, therefore, is held to be but a collection of such individual expressions. In practice this theory is often found to be false. The majority thought or public opinion, as said, is often contagious. It fastens itself upon the mind of the individual and does not directly represent his own thought. Such majority opinion does not constitute at all times the separate judgment of those who subscribe to it. History bears this out. It was the majority opinion, the mass mind, that destroyed Akhetaton, the great enlightened city erected by Akhenaten thirty centuries ago. It was the same majority opinion which approved the execution of Socrates and crucified Jesus the Christ.

The real dignity of individualism, the nobility of the human mind, opposes our subscribing to any idea or practice, unless such has first had inner approval. Social pressure, conventions,

customs, and laws may at times compel the individual to submit to acts which do not conform to his own convictions. But where a conclusion or judgment is *personal*, there is no inner modification or change until the falsity of one's own thoughts is proved.

There are certain preparations which each of us has to make to adjust to the realities of our day. The most important of these is *liberalism*. What is the liberal mind? It is the mind that is receptive, the mind that neither builds up nor retains any blockades to the reception of new knowledge. Such blockades are biases or prejudices which exclude the individual from giving fair consideration to all different or opposing ideas. The liberal mind is one that has not established an unwarranted allegiance to inherited and untried ideals and concepts. The liberal mind derives its strength of conviction from the personal comparison and analysis made of all that is proclaimed as knowledge.

To isolate our thoughts from all contra or opposing views does not confer any particular virtue on them. For analogy, a strong healthy child is not one which must be kept in an incubator. Positive thought and action should be the result of testing it with contra opinions. The liberal mind wants the conviction that it is right as a result of a fair comparison with the thoughts of others.

The truly liberal mind is a tolerant one. It does not seek the supremacy of its own ideas by the condemnation and suppression of all others. In other words, liberalism and intolerance are not compatible. A thought is only expansive, and outstanding, when it has first been measured by other thoughts. An idea is great only because it is proved to be superior to others. Intolerance removes the opportunity for the greatness of our concepts or those of others.

Liberal thought is often associated with progress. We must, however, ask ourselves, *And what is progress?* It all depends upon the direction an individual or society wants to move and which direction he thinks is best. Progress is related to certain ideals which we have, to an end to which we aspire. Progress is a question of values. For example, do you think the increasing

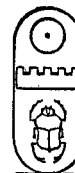
technical complexities of today and the increasing population growth of cities constitute an advance for society? If you do, then you are making progress provided you move in the direction of such an ideal. On the other hand, do you think of simpler living and the pursuit of tranquility, more idealism generally and less materialism, as constituting progress? If you do, then your progress moves in the opposite direction. The liberal mind is called *progressive*, not by reason of any direction which it takes but rather because it is more flexible.

The liberal mind permits change which, in turn, allows the opportunity for the selection of that which seems to be an improvement. In what men call *progress*, there must first have been flexibility of mind, that liberalism of thought which allows for choice.

All life is a gamble. The only assurance we have is that certain phenomena will occur and recur; we know this to be the consequence of what we call *cosmic* and *natural* laws. There is no assurance that any of our decisions are right except as they may be related to such natural laws. Consequently, all of our decisions, our choices, contain within them elements of risk. To have the freedom of liberalism one must have courage. He must have the necessary fortitude to depart from dogmatic ways whenever it appears to him that change seems best. In making such change there is an element of risk.

The liberal mind must look upon *tradition* realistically. It must not think of tradition as being a kind of sacred cow. Tradition is a collection of customs, behaviors, interwoven with a pattern of thought. Often such thought is just theoretical or even obsolete. Tradition is most often venerated because it has provided security to people in some past era. Even as a body of experiences, tradition has a right to survive only if it is expedient today. Sentiment for an obsolete past can only enslave the future. Let us remember that most traditions were born out of circumstances that lie in the past. We of today should view them critically from the perspective of advanced time.

Do those traditions serve us today? Is the foundation upon which they stand still secure for us to build on? If not,



the tradition should be immediately discarded. Some of our greatest international difficulties, such as extreme nationalism, are the result of sentimental and patriotic adherence to outmoded traditions. Some twenty-five hundred years ago, Gautama Buddha said the following about tradition: "Accept not what you hear by report, accept not tradition: do not hastily conclude that it must be so. Do not accept a statement on the ground that it is found in our books, nor on the supposition that this is acceptable, nor because it is the saying of your teacher."

The Negative and Unjust

There is also a *negative* side of liberalism. Liberalism is that freedom which, if it is not tempered by judgment, can likewise be ruinous. A necessary distinction must be made between freedom on the one hand and licentiousness on the other. To be free in one's thought and action does not mean to disregard the right of others to do the same. To be liberal does not mean the license to attack or tear down all opposing and different thoughts and practices. The freedom of liberality provides the opportunity for one to prove his own concepts but not by the means of destroying what others think to be right. The individual who seeks to pervert and desecrate all that others hold sacred is not liberal. Liberality may at times be revolutionary. It may revolve or cause a custom to turn about completely. However, this will not happen until something reasonably superior can be substituted. The true liberal is one who supplants; he does not regress.

The word *liberalism* has recently been closely associated with political activities. Liberals at times have had hurled at them the invective of being nonpatriotic or traitors. Usually this has been done because they upheld books on various ideologies, appearing in public and university libraries, which the mass mind would not accept or could not understand. As we have said, the true liberal advocates supremacy by merit, not by suppressing all opposition. It is dangerous to depend upon a public or mass mind which upholds a political system only for the reason that it is ignorant of all others. The support and loyalty of such persons is actually un-

tried. Goodness, for example, has its quality only because it has been shown to exceed in virtue that which is called *evil*. The burning of books, or the condemning of plays and publications, often shows fear of contra views. Furthermore, it depicts lack of assurance in one's own beliefs and fear of exposing them to competitive thought.

Churches and fraternal orders that prohibit their members from reading and investigating other material are dangerous examples of illiberalism. They prove themselves to be inflexible in their mentality and lacking the requisites necessary for progress.

Many injustices today are committed under the guise of liberalism. One of these is the so-called freedom of the press. Very few of the press are sincerely free in the sense of being liberal, if the freedom of which they boast in theory is to be construed as impartial presentation of the news of the day. The press is supposed to be motivated by the desire to inform the public without bias or prejudice. The fact is that, when the press is censured by a court of law, it protests that it is the eyes and ears of the public.

How much influence actually does the public ordinarily exercise upon the press? The freedom of the press in practice is the expounding of the views of its publishers and of its editors. The news is commonly *slanted*. The press is used as a medium to try to mould public opinion to satisfy its own political, religious, and economic views. Large blocs of today's press actually write down—that is, hold back or even completely suppress—matters which are not considered to its interest. The press frequently exhibits the political and religious biases and prejudices of those who direct it. Small cultural groups, for example, who may seek publicity, and rightfully, but who may not conform to the illiberal concepts of a public majority, are given little or no publicity. The press, then, is *not* their eyes, ears and tongues, as it vaunts. The press all too often panders to public bias and prejudice, for not to do so would affect its circulation and financial income. Let us stop thinking that the press as a whole is truly liberal.

A nation is not necessarily liberal because it grants privileges to its citi-

zens. A truly liberal nation is also a liberal *world neighbor*. Such a nation will not resort to throttling the trade and markets of another by tariffs in order to prosper. A liberal nation will not impose military, political, or economic pressure on other peoples to maintain its national or international advantages. The real liberal government anywhere in the world will not allow its people to stigmatize other races and creeds as being inferior to its own.

Such illiberalism does not exist only behind the Iron Curtain. It is on this side of the curtain as well. We have such examples of illiberalism in Spain and Colombia today. It also exists on the part of certain groups in North America. These groups have banned intellectuals from coming to the shores of the United States because their views are challenging and liberal. Outstanding foreign philosophers have been termed Communists because they have dared to oppose outmoded moral and social views and practices. Intelligent inquiring minds that would invoke an

investigation into illiberal practices have been termed *dangerous radicals* and are not permitted to enter the country. The groups who oppose these liberal minds are psychologically afraid of their own convictions. They are afraid that their own concepts will not stand the light, the test, of a new knowledge.

The Final Test

Rosicrucians are liberal because they know that no man or group of men has the divine right to exercise a control over the human mind. The Rosicrucian is liberal because he knows that truth is not absolute. Truth expands and changes with the evolving consciousness of man. The Rosicrucian is liberal because he knows that no god is false who brings spiritual consolation to its believer. The final test of liberal thought and action is a pragmatic one; that is, what does it contribute to our social well-being? Does it bring that satisfaction to the greater selves of mankind that constitutes peace profound?



The Endless

By O. J. RANKIN of France



THE first link of an endless chain bracelet is a mystery. Once joined to the adjoining free link, there are no first or last links. Even the man who made the bracelet cannot find them. Their identity is lost in the Oneness of the Whole bracelet.

Man is like a link in an endless chain. God Himself cannot find the first or last link, for He is the Whole Chain, including beginning and end, eternally linked with Oneness.

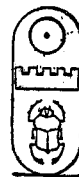
Eckhart (1260?-?1327) taught that "the Godhead is absolute essence, un-

knowable not only by man but also by Itself."

Separateness is as inconceivable as a beginning or end. There is only Oneness, which is more than Unity.

As links in an endless chain we can only "know ourselves" by knowing the Whole. We cannot know God without knowing ourselves, and we cannot know ourselves without knowing God. And we see God only through the eyes of God.

We are always becoming until we *become*. To *Know Thyself* means first to Think Thyself, then Learn Thyself, then *Know*. It is indeed true that *all is within*.



Calendar Sticks

By JOSEPHINE M. OPSAHL

PRINTED calendars and almanacs with their gay illustrations are so common today it is hard to realize that our seasons and holidays were not always presented in this interesting manner. Archeologists state that all manner of devices have been used. During the Middle Ages, notched wooden sticks were popular in Europe, from England eastward to Bulgaria and Russia.

In Sweden, Norway, and Finland, the calendar sticks (primstavs) were probably more elaborate than those found in other parts of Europe. The name *primstav* is a compound formed from the Latin *prima*, meaning *first* (referring to the first full moon after the Spring equinox by which we determine Easter), and the Norwegian word *stav* for stick.

Made of a $\frac{1}{2}$ inch thick strip of birch, a primstav resembles our yardstick, only it has a handle. Measuring approximately 20 inches in length, its width tapered from 1 - $\frac{13}{16}$ inches near its $3\frac{3}{4}$ inch long handle to 1 - $\frac{9}{16}$ inches at the end. One side, used during the summer, began with the date April 14. The reverse of the stick, with its mitten symbol, was sometimes called the "mitten calendar"; it began October 14 and continued for the balance of the year.

Each side of the stick had twenty-six evenly spaced notches along its lower edge. And each of these weekly divisions had seven lesser divisions for the days. From these day markings, at irregular intervals, extended strange symbols upward into the unnotched middle part of the stick. These symbols represented

the holidays of the Scandinavian year.

Calendar sticks show three layers of cultural development—Pagan, Catholic, and Protestant.

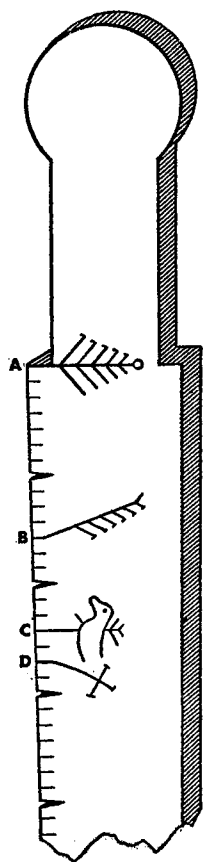
The custom of dividing the year into these two seasons goes back into the dim ages of paganism. These dates came three weeks after the Spring and Fall equinox, due to temperature lags in the far Northern climate. Pagan Norsemen observed three great sacrifice celebrations: October 14, the beginning of Winter; January 4, midwinter (known as Jul), the forerunner of Christmas; and April 14, the beginning of Summer.

As soon as Christianity was established in Norway, 1030 A.D., its influence spread throughout the land. The church introduced the Julian calendar as well as all its Saints' Days and other special holidays. New laws were made for the strict observance of these days. Some were to be full holidays; others only half, with work or certain types of work being permitted until noon; and still others were fast days. Anyone working on Mass days was to be heavily fined.

As it was hard for these newly converted Christians to remember all these things, a special law required the

local priest to send out wooden crosses before each holy day to remind the people that it was coming. The cross was carried by the head of a household to his neighbor and by him to another neighbor. This cross was a foreshadowing of the calendar stick.

In later years, those who had calendar sticks and could read them were



A—Summer Nights Day (April 14)
B—Old Summer Nights Day (April 25)
C—Cuckoo Mass (May 1)
D—Cross Mass (May 3)

supposed to take them along to church. They then told their friends the number of days remaining until the next holy day, and what activities were appropriate for that day.

When the Catholic era ended by royal decree in 1537, the new Protestant religion had no new calendar to offer. As the Saints' Days were hallowed by years of observance, the principal ones survived. They lost their original significance, however, with time, remaining chiefly as high spots in the farmers' economic year.

As summer was short in that Northern area, it was an extremely busy season. There was little time for celebrations, although they observed a few. Among them, of course, was April 14, known as Summer Nights Day, which marked the beginning of Summer. Its sign was a birch tree. On this day it was important to thoroughly scrub all milking pails and pans. Also, those who took care of cattle must not eat meat, for fear it would attract wolves and bears who would devour the cattle. And if it snowed on this day, there would be nine more snowstorms before summer really came.

As April 25 was the opening day of summer when the Julian or old style calendar was in use, it continued to be observed as a holiday. It was known as Old Summer Nights Day. On this day, farmers fastened bells on their cows and began making butter and cheese. The priests asked God to bless the crops and sprinkled the fields with holy water as they solemnly walked around them. This day was marked with the feather pen of Saint Mark, the Evangelist.

The May 1 celebration seems to be based on pagan rather than Christian customs. Its sign was a tree with a cuckoo. It was considered a good day to plant crops, and also, by listening to the cuckoo, a girl could learn about her prospects of marriage. Marked with the sign of a cross, May 3 was known as Cross Mass. On this day, farmers mended their fences and gates, gave cattle their last feeding in the barn, and cut the wool on their sheep.

There were four festivals in July, all more or less concerned with the weather. Being a day for rain, farmers were advised not to touch their fields on July 20, for no good would come of it.

On July 22, they were to offer prayers against a harmful excess of rain. And it was said that if the crops were wet on July 25, there would be a wet fall. From the weather on the 29th, however, they might predict what the balance of their summer would be like.

The winter side of the primstav, having the mitten symbol, started the Winter Night, October 14. Actually the sign might be due to a confusion of the word *vetr* (winter) with that for *vettir* (mitten). Although it was Saint Calixtus' Day, he did not seem to have any bearing on the celebration, for it was primarily a pagan fall festival with bonfires, dancing, and feasting on the newly gathered harvest. If the weather was good on this day, people would enjoy a good winter. And if it were desired, servants had the privilege of changing to other masters on Winter Night.

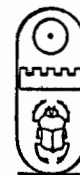
Since November 1 was All Saints' Mass, its sign was a church for all the saints. Farmers were warned that they might expect rain and that these rains might continue until Christmas. November 30 was dedicated to Saint Andrew, the fisherman, and its sign was a fish hook with a cross. It was the time to catch the Christmas fish.

The festivities on December 25, however, predated those held in honor of the Christ Child, for they went back to the old pagan winter solstice merry-makings. Consequently, the sign for this solstice was a drinking horn.

The weather between Christmas Day and January 6 was important to watch; it foretold what might be expected during the next twelve months. Just as today, predictions were made on January 1 for the year to follow. The sign was a cross with a three-armed candlestick, possibly representing the Trinity.

On January 6 (the English Twelfth Night) were ended the Christmas activities—with the young people going around in costumes, singing songs about the three magi. January 13 had the sign of a broken line, and marked the middle of winter. Snow on this day meant that there would be twenty more snowstorms before the finish of winter.

Perhaps one of the most important of the Winter festivals was that of Candlemas, held February 2. Its name came from the dedication of new can-



dles in all churches. Great processions of clergy and lay members, carrying candles, took part in the big event. And since this event came at the severest part of winter, farmers checked their food supplies for their cattle on this day. If half or more remained, it was thought that they had ample to carry them for the balance of the season until new crops were available.

Bears, like our ground hogs, were supposed to turn over in their lairs on this day and come out to investigate the weather. If it was bitterly cold, the predictions were that the remaining winter weather would be of short duration.

The primstav, or calendar stick, tells of a way of life where exact dates were of little importance. Being primarily interested in the condition of their crops, Norwegian farmers of even the

16th and 17th centuries were apt to refer to a day as the Sunday after Cross Mass in the year of the big flood rather than the date of May 3. They might also link a particular day they were referring to with the nearest Hay Cutting or Harvesting Time, or even to the nearest Saints' Day.

These queer stick calendars are a part of our heritage from the past. Being among the treasured possessions of Scandinavian immigrants, many were brought to this country with their chests, Bibles, hymnals, and spinning wheels. Today some may still be found in the homes of descendants of those pioneers and in American museums. You may see several fine ones at the Wisconsin Historical Society's Museum at Madison and at the Norwegian-American Historical Museum at Decorah, Iowa.



A MYSTIC FESTIVAL

San Francisco, California—The Francis Bacon Lodge will present its annual Festival on Saturday, January 17, 1959, at 1957 Chestnut Street, San Francisco, California—telephone WEst 1-4778. Registration will commence at 10:30 a.m. The Ninth Degree Initiation will be conferred, and there will be an open forum, a special lecture, and two Convocations. The Emperor, Ralph M. Lewis, will be the principal speaker. The Grand Regional Administrator, Arthur C. Piepenbrink, will also speak. Registration fees are nominal and dinner is optional. For further details, write to the Lodge Master, Edward J. Rettberg, in care of the Lodge.

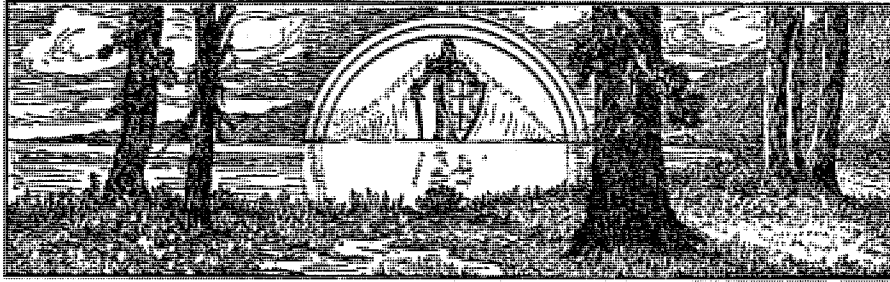
ROSIKRUCIAN DIRECTORY

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



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

**The
Rosicrucian
Digest
January
1959**



What Are the Knights Templars?

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



THE Knights Templars were an outgrowth of the Crusades of the Middle Ages. As is generally known, the Crusades were a series of military expeditions to Syria and Palestine, the "Holy Land." Such Crusades consisted of hordes of "devout and adventurous kings and knights," as well as ecclesiasts, soldiers, and simple peasants. Their motive was to liberate or reclaim the Holy Land, the birthplace of the Christ, from what they referred to as the "infidel Turks."

At this particular period, Christianity meant the Roman Catholic Church; there were no other Christian sects. All other faiths and beliefs were non-Christian and consequently pagan, according to the prevailing illiberalism of the time. Their followers were infidels. In the literal sense, a *pagan* is one who does not recognize the God of revelation. A pagan, however, is not necessarily an atheist. But in the opinion of the Christians of that era—and many of them now—a devout person who may conceive God in the pantheistic sense, or as a universal consciousness, is nevertheless a pagan. Most certainly all non-Christians were thought to be such.

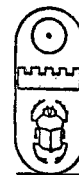
It seemed irreverent and a sacrilege to Christians that places related to the birth and times of Christ should be under the domination of non-Christian authority. Small bands of pilgrims, for years before the Crusades, had made their way to Palestine for the purpose of visiting the holy shrines. In their devotion and primitive belief, they con-

ceived that such visits would endow them with a spiritual sanction, assuring them especial blessings in the next world.

The countries through which they journeyed, mostly on foot and at great sacrifice, were rugged and away from the cities where little law and order prevailed. As a consequence, these pilgrims suffered assault, robbery, and loss of life by roaming bands who preyed upon them. These tales reached Western Europe and Christendom and became the incentive for the Crusades.

During the twelfth and thirteenth centuries, every generation raised at least one great army of Crusaders. Besides these great armies, sometimes numbering as many as three hundred thousand, there were "small bands of pilgrims or soldiers of the Cross." For approximately two hundred years there was an almost continuous stream of kings, princes, nobles, knights, ecclesiasts, and common people from England, France, Germany, Spain, and Italy pouring into Asia Minor.

Ostensibly, these migrations were for religious purposes, drawing, as we have said, many adventurers whose motive was exploitation. Murderers and thieves journeyed to the Holy Land and robbed, pillaged, and raped as they went. The devout, law-abiding Moslems, whose culture far exceeded that of Europe at the time, were shocked by the conduct of these "Christians." It was to be expected that they would protect their families and property from these religious marauders. They, in turn, killed the pilgrims or drove them off. Un-



doubtedly, many innocent pilgrims lost their lives because of the reputation established by the conduct of some of their number. The non-Christian people of the Near and Middle East could not distinguish between those pilgrims having a noble purpose, on the one hand, and those whose objectives were perverse on the other.

Being aware of this situation, Pope Urban II, in 1095, at Claremont, France, exhorted the people to begin the first great Crusade. He called upon the knights and the feudal barons to cease their warfare against each other and to succor the Christians who were living in the East. "Enter upon the road to the Holy Sepulcher; wrest the land from the wicked race and subject it to yourselves." It is related that when the Pope had finished, the vast crowds listening exclaimed almost as one: "It is the Will of God!" This phrase subsequently became the rallying cry of the motley masses that comprised the Crusade armies. They were convinced that they were under the direct will of God and that brutality, murder, rape, and pillaging in the Eastern Lands were all justified by their mission.

It was impossible for these thousands to take sufficient food with them for the journey, for the journey lasted several months and was made under trying conditions. Consequently, they were obliged to live off the land they invaded. Many innocent peoples of the East, non-Christians, were killed, their cattle seized, and their homes ransacked to provide sustenance for the Crusaders who moved in upon them like a swarm of devouring locusts. The retaliation was swift, of course, and severe. Great numbers of Crusaders were slaughtered by the Hungarians who rose to protect themselves against the depredation of the hordes in their passage through their country.

The spirit of avarice took advantage of the circumstances. Many of the Crusaders sought passage by sea to Palestine and to Syria, to avoid the longer journey made entirely by land. Wealthy merchants of the prosperous cities of Venice and Genoa contrived to give the Crusaders "free" passage to Syria and Palestine. However, from these pilgrims they exacted the obligation of exclusive trading concessions in any city that the

Crusaders might succeed in conquering. This would then permit these Western merchants to have trading centers in these Eastern cities and to obtain the excellent products of their craftsmen. The jewelry, pottery, silks, spices, furniture, and needlework of the East excelled anything produced in Western Europe at the time.

Monks and Soldiers

Out of the Crusades there came into existence many curious religious and military orders. Two of the most important of these were the Hospitalers and the Templars. These orders "combined two dominant interests of the age, the monk and the soldier." During the first Crusade there was formed from out of the monastic association the order known as the Hospitalers. Their objective was to succor the poor and sick among the pilgrims journeying to the East. Later, the Order admitted knights as well as monks, and subsequently became a military order. The monks wore a cross on their robes and swords were suspended from their girdles.

They would fight when required, though devoting themselves principally to succoring the afflicted pilgrims. They received generous gifts of land in the countries of the West. They also built and controlled fortified monasteries in the Holy Land. In the thirteenth century when Syria principally was evacuated by the Christians, they moved their headquarters to the Island of Rhodes and later to Malta. The Order still exists, its emblem being the Maltese Cross.

The other prominent order was called the Knights Templars, "or Poor Knights of Christ and of the Temple of Solomon." This Order was not founded for any therapeutic aid. It was, from its inception, a *military order*. Its founders were a Burgundian knight named Hugues de Payens, and Godeffroi de Saint-Omer, a knight from France. In the early part of the twelfth century, they undertook the protection of pilgrims flocking to Jerusalem. They really sought to be an armed escort for such groups. They were subsequently joined by six other knights. This number formed themselves into "a religious community." They took a solemn oath

to the Patriarch of Jerusalem, in which they vowed they would guard public roads and forsake worldly chivalry; their oath included the pledge to live in chastity, abstinence, and poverty.

The function of the Templars captured the imagination, not only of the lowly freemen but of those high in secular authority and within the Church. Baldwin I, King of Jerusalem, handed over a part of his royal palace to this Order of warrior-monks. The palace was adjacent to the Mosque of Al-Aksa, the so-called Temple of Solomon. Because of this location they acquired the name *Knights Templars* (Knights of the Temple). They wore no uniforms nor any distinctive habit at first, but dressed in their customary clothing. Eventually they wore white robes with the double red crosses upon them. Their first act which drew universal attention to them was their seeking to redeem excommunicated knights. Many knights had been tempted to violate their high calling of chivalry while on expeditions to the Holy Land and had been excommunicated by the Church. These the Templars sought to redeem and have enter their Order. They likewise undertook to "prevent rogues, murderers, perjurers, and adventurers from exploiting the Holy Land."

There was one act at an early date which brought them into conflict with the ecclesiastics. They sought to grant freedom to their number from excommunication by parish priests and bishops.

The executive head of the Order was called the "Master of the Temple at Jerusalem." Later, he was Grand Master of the Order in Cyprus. The authority of this Grand Master was considerable; however, it was not absolute. He was required to consult the majority of the Templars on such matters as, for example, waging war. Over many years the Templars waged war against "the infidels." The so-called infidels were principally the Saracens, the Moslems who, in themselves, were a devout people but fierce in the support of their faith. Often the Templars, though displaying great valor, were slaughtered in these campaigns, as in the battle of October 18, 1244.

The Templars, as an Order, grew

extremely wealthy. Their wealth consisted mostly of great estates bequeathed to them, and the gifts received from royalty. This wealth and the power following from it, had its effect upon them. There was at times such an authoritative display by the Templars as constituted arrogance. Nevertheless, they continued by various means to align themselves, as individuals in particular, with the ruling families of Europe. "One Grand Master was godfather to a daughter of Louis IX." "Another was godfather to a child of Philip IV." Their influence was felt within the circles of the prelacy, for the Templars were summoned to participate in the exclusive Church councils such as the Lateran Council of 1215.

Power and Betrayal

A curious function, quite distinct from their avowed purpose but which was indicative of their power, was that the Templars became the great financiers and bankers of the time. It is related that their Paris Temple was the center of the world money market. In this bank, Popes and kings, alike, deposited their money. The Templars successfully entered into foreign exchange of monies with the East. This was perhaps the first of such enterprises for Europe. They charged no interest on loans, for usury was prohibited by the Church and the crown as being immoral. Rental fees above the usual charges for rent on mortgages constituted, however, a kind of interest which was tolerated.

History relates that the Templars reached the acme of their power just before their ruin. In effect, they had become "a church within a church." A quarrel eventually resulted with Pope Boniface VIII. On August 10, 1303, the King sided with the head of the Templars against the Pope. This King Philip eventually betrayed the Templars. He had suffered great financial loss and so was unable to recoup his resources. He conceived that the suppression of the Knights Templars would be of advantage to him. He planned to unite all the Orders under his authority. It was first necessary, he believed, to discredit the Templars. This he sought to accomplish by claiming that the Order was *heretical* and *immoral*.



The King sent spies into the Order who perjured themselves, it is related, to falsely reveal the rites, oaths, and ceremonies as being of a nature defiling Christianity. The public at large knew the Templars had secret rites, but they actually did not know their true nature. There were unfounded rumors that the rites and ceremonies were salacious and blasphemous. Consequently, the statements of the spies and perjurers of King Philip seemed to confirm these tales.

The Pope was not inclined to believe and act upon the accounts brought to his attention through the machinations of Philip. The King then cunningly brought his fabricated complaints before the Inquisition which at that time prevailed in France. This Inquisition had the power to act without consulting the Pope. As a result, the Grand Inquisitor demanded the arrest of the Templars. On the 14th of September, 1307, Philip directed that the members of the Templars be seized.

On June 6, 1306, Jacques de Molay, Grand Master of the Templars, from Cyprus, was consulting Pope Clement V about "the prospects of another Crusade." He took the occasion to refer to the charges that had been made against the Templars, and then departed. All during the time of the incriminations against them, the Templars had made no defense. Six months later, Jacques de Molay, with sixty of his brethren, was seized in Paris and forced to confess. They were first tortured by the royal officials. Subsequently, the latter turned them over to the Church Inquisitors for further torture.

Most of these Templars were old men, and died from the inhuman cruelty inflicted upon them by these representatives of the Church. The confessions wrung from them were false; they had been made to confess acts of irreverence and heresy. The Grand Master was obliged to write a letter in which he admitted acts against the Church.

The Pope eventually sanctioned the acts of the Inquisitors, and ordered the arrest of the Templars throughout Christendom. Perhaps he was dubious of the injustices, for he later established a new Inquisition to *reconsider* the charges against the Templars. Believing that they were to receive a fair trial, the Templars withdrew their former con-

fessions which had been made under compulsion. They were, however, greatly deceived! The retraction of their confessions was punishable by death by fire, a punishment which many were obliged to suffer.

On the 14th of March, 1314, Jacques de Molay, Grand Master, and another were brought to a scaffold "erected in front of Notre Dame." They were then supposed to further confess before the assembled papal legates and people. Instead, they withdrew their confessions and sought to make a defense of the Templars to the vast crowds watching the proceedings. They proclaimed the innocence of the Order. They were immediately ordered *burnt*. They were thus executed in that manner with the approval of the Roman Church.

Preserving the Knowledge

What had the Templars accomplished? Many attributed to them the stemming of the spread of Islamic power into Europe. This they may have helped to accomplish, but it is a moot question as to whether the spread of Islamic culture into Europe would have been detrimental to it. Generally, it is conceded by historians that civilization would have been advanced by centuries if the wisdom in the possession of the Muslims *had* been allowed to spread in Europe at that early time. It took several centuries for knowledge in Europe to equal and surpass this knowledge. The Islamic people were the preservers of the early knowledge of the Greeks and of the Egyptians.

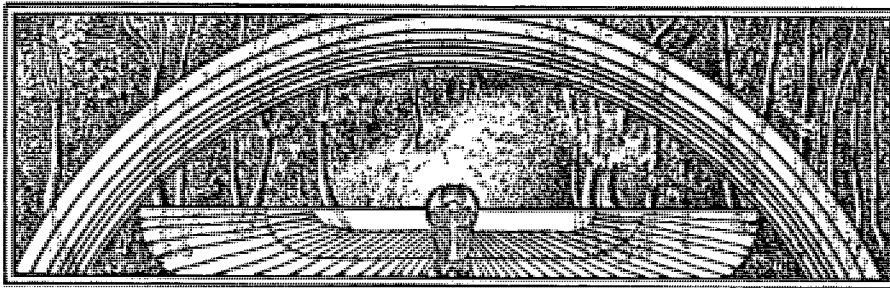
Perhaps the greatest achievement of the Templars was the encouraging of virtue among the valorous and the strong. Many of the knights had acquired much learning in the Eastern countries during the Crusades. They discovered that in the East there was a civilization of a higher order than in the cruder society of the Christian West.

Many Templars were *secretly initiated* into the mystery schools of the East, wherein the wisdom of the past was revealed to them. Though a Christian Order, the Templars were independent enough of the Church so as not to be dominated by it in their thinking. Many became Templars because within the sphere of influence and the protec-

tion of the Order, they could study and pursue knowledge that they dared not, as individuals, study outside of such a circle. The liberal-minded were given a kind of asylum within the Order of the Knights Templars. It was these studies, these intellectual pursuits and mystical rituals, that perhaps gave credence to the rumors that the Templars were heretics.

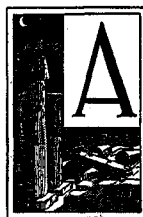
Rosicrucian traditional history relates that many knights had "crossed the threshold" of the Order and that those in esoteric schools affiliated with it. A number of the knights dared to inquire into realms of knowledge which lay outside the restricted bounds of inquiry of the Church.

(From *The Rosicrucian Forum*, April 1955)



Collisions and Rainbows

By GASTON BURRIDGE



As a child I was greatly intrigued by the Sunday school story of the rainbow God sent as a promise that there would never be another flood. It occurred to me that, if a rainbow was sent as such a promise, it must have been something *new* to those Earth peoples who had just experienced a tragic flood, but had survived it. After that, I always found rainbows interesting things to watch, especially the double ones which frequently arched my southern Michigan country. Were they a double promise? Once in a great while a triple rainbow came, and *that* was really top billing!

What has always led me to look at "the other side of any proposition," I do not know—but there always is one. When I find the other side, I frequently come upon engaging possibilities. Thus, I have grown to be quite a skeptic—one who is never satisfied with that which shows on top. Is it necessarily the gen-

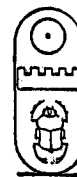
uine, I want to know? Is it *all* it seems? Is it, possibly, but a sort of camouflage to trap our ignorance, to let our eyes slip by more easily, to make our minds grow dusty with complacency?

And so I do not hesitate to ask the question now: Was there a time, not so long ago, cosmically speaking, say only ten or twelve thousand years ago, when the Earth did *not* have rainbows? And I expect to find something of an answer.

First of all, what conditions must be present if we are to witness no rainbows in our skies? Only two: either the Earth receives no rain at all, or *all* the rain comes at night.

What makes a rainbow? The sun shining through raindrops—the drops of water acting as tiny prisms, breaking the sun's light into its bands of color, then projecting those colors against a screen of clouds.

From all the fossils we have ever found, we must conclude that our Earth has known water, hence rain, for millions of years. If geology teaches us anything, it teaches the story of water



—hot water, cold water, wind- and wave-driven water, water as ice, water as steam, water as the cradle of multitudinous types of life. Water is, and always has been, an intimate part of the Earth, related as much to Earth as to the rainbows flung over it. Thus, we are forced to conclude that water is no "Johnny-come-lately" to our planet.

If water, then, is a part of Earth, and we still suppose a time when we had no rainbows, then rain must have come when there was no direct sunlight. Hence it must have fallen only at night! This is not too difficult to imagine, for a great deal of our present rain falls at night. Rain and coolness go hand in hand; coolness and night are friends.

But since rain frequently falls in the daytime as well, what condition must have been present on Earth at that time which prevented daytime rains? Would it not be that the planet's orbit nearer the sun would make for a generally warmer climate? The Earth nearer the sun would equal a warmer climate from all we know now. A warmer climate would equal more water vapor sucked into the atmosphere by the sun from our oceans. But the added heat might well keep the water vapor suspended much longer, allowing it to condense *only* during the coolness of night hours. Hence rain would come only at night—and no rainbows.

"But," you will ask, "what could possibly have changed the orbit of our Earth around the sun?"

Collision can be the only answer—collision between Earth and other space objects of large size.

"Nonsense," you counter. "That just doesn't happen in the smoothly running, well-oiled movements of celestial mechanics."

Oh, no? Well, it does! Right here in our own country we once had a whiff of what *can* happen. In Arizona, between Flagstaff and Winslow, is a tremendous *hole* a mile across and 600 feet deep which was drilled by a mere "penny from heaven." It is known as Arizona's Meteorite Crater. Thousands of persons have seen it.

This cavity in the desert of the Southwest's high plateau country is important enough that many research

expeditions have visited it in the past seventy years. Scores of scientific papers have been written about it. Dr. H. H. Nininger, one of the world authorities on meteorites, and director of American Meteorite Museum, Sedona, Arizona, has authored a "whole book on this hole." Its title is *Arizona's Meteorite Crater*.

There seems little agreement among scientists regarding the probable era in which the meteorite or aerolite which dug this huge crater fell, but we are safe in saying it was between 2,000 and

EDITOR'S NOTE: The Rosicrucian Science Museum at San Jose has a meteorite specimen found in Canyon Diablo, Arizona. It is thought to be a fragment of the huge meteorite which caused the giant-sized crater, and probably fell in prehistoric times.

50,000 years ago. Nor is there close agreement as to this meteorite's probable size. Harold T. Wilkins, in his book, *Mysteries of Ancient South America*, says that the meteorite's likely weight was ten million tons! Dr. T. R. Moulton, a recognized authority on such matters, believed this meteorite did not weigh over three million tons. However, it does seem agreed that had one been standing as far away as twenty miles from the site at the time of the impact, he would have been blown flat to the ground by the concussion and likely killed. Our own H-bombs can do little better.

But let us come closer to present times. The year is 1908—only fifty years ago. An appalling disaster resulted from such an outer space visitor's landing in Siberia. Hundreds of miles of forest were burned to a cinder. Many thousand additional acres of timber were laid flat; huge trees snapped like match sticks. The impact burst and blaze from this meteorite lit up the full daylight sky like a Gargantuan flash bulb.

Closer still to the present, on August 30, 1931, *three* great aerolites pounded the sultry Brazilian air, laying waste hundreds of miles of wet, steaming forest lands. We have an eye-witness account of what it was like to have been near such an event. Lonely Padre

Fidelio wrote a complete resume to the Vatican in Rome.

According to Padre Fidelio, the meteorites fell somewhere in the forest near the river Curuá, deep in Brazil's hinterland. These were huge things. The heat produced was intense. Mammoth flames shot up as masses of compressed air rushed in front of these falling meteorites. The air could not get out of their way fast enough! Vast areas of the dripping jungle were almost instantly in flames. All life therein was soon incinerated. The sun turned blood-red. An immense cloud of rouge-colored dust soon filled the air. Next, a rain of fine cinders covered everything. Roars, shrieks, and loud whistles strained the eardrums. Three intense explosions followed one another; each shook the earth as an earthquake.

And these were only three "pennies" from heaven! One can begin to get an idea of what a "quarter" from the same place might be like.

Perhaps you will shrug off these events as past history, as happening far away, as of little consequence. *Pennies from heaven*. So what? Just pennies!

But no longer ago than October 25 to 30, 1937, only twenty-one years ago, our Earth stood in very grave danger of collision with a small *planet*! No penny this time. At least a half-dollar.

This small planet was astray in our solar system. We missed a direct collision by only five and one-half hours. You didn't know it, but there was excitement in every astronomical observatory in the world. Slide rules were flipping, and pencils wearing off their sharp points at a fast rate.

This small planet was headed straight at Earth. Had it struck, the international situation would probably have been altered at once. It is not impossible the Earth's axis could have been changed, and thus also world climate. Every seaport city could have been smashed out of existence by vast tidal waves. Wherever the Earth and planet actually met, untold damage would have ensued for at least a thousand mile radius. Should the collision have taken place over a seismic zone, no one can say with certainty what results might have followed.

Every major race of men appears to

have traditions of a flood sweeping in upon their early ancestors and destroying much of their accumulated civilization. Many of these same traditions speak of a beautiful rainbow appearing immediately after the inundation. Thus we are led to believe that whatever combination of circumstances produced the flood, the rainbows afterward must also have been formed by the same conditions.

If our Earth once orbited closer to the sun, say approximately at the distance of Venus (Earth's twin), it seems quite likely there would have been sufficient daytime temperature to prevent any rain falling then. In such an orbit, the rains probably would come in the early hours before dawn.

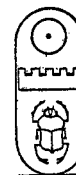
If the Earth orbited the sun with its axis at a nearly perpendicular position relative to its orbit, this could well indicate a much more tropical, and less seasonal, climate in the polar regions. Such a position could also explain the present-day discoveries of "prehistoric" animals in the Siberian tundra.

It would appear that whatever happened to freeze these prehistoric monsters in their very tracks, happened suddenly — extremely suddenly — for some of them have been found *with food in their mouths*, unswallowed, as well as with some of the same food in their stomachs undigested. They obviously had no warning of impending disaster.

About the only event we can think of which would make such a radical change occur so quickly would be the Earth sustaining a collision of sufficient magnitude to push it out of orbit and change its axial position. It is not impossible that the Earth *wandered* a bit before setting into its present orbit.

As we have stated, celestial collisions are *not* extraordinary to Earth. As a matter of fact, Kelly and Dachille show in their book *Target: Earth* that the Earth's complete history has been a vast series of collisions with *all sizes* of other celestial objects.

The Earth is spinning on its axis at about 1,000 miles per hour. At the same time, it is whirling about the sun at close to 19 miles per second. Our sun with its entire solar system, of which Earth is a minute part, appears



to be traveling toward the bright star Vega at the rate of about 12 miles per second. These three movements, taken together, add up to a tremendous amount of momentum.

The effect of an impact from any given-sized object depends, of course, on *how* that object strikes the Earth in relation to the directions both are traveling. If an object strikes the Earth squarely, proceeding from the *opposite* direction, the effect is disastrous. Should the same object strike us by overtaking us, its impact would be greatly lessened. Tangent strikes would range between the two extremes. But even a "near miss" could have perilous after-effects.

There seems little question that a sizable impact on the Earth's surface would set seismic reactions into motion which might perhaps lead to moun-

tain building. The cooling of the Earth's interior brings strains to its more or less rigid surface. When these pressures become too great, they flare up and we have an earthquake. Seismologists have invented gauges which tell the kinds and amounts of strains that certain areas of the planet's crust have attained, and how fast those tensions are growing. From their studies of these figures they are learning how to "predict" earthquakes from these causes.

Could it have been collision which *really* sank Atlantis? Did collision raise the Andes, the Rocky Mountains, the Himalayas? Did collision split man's civilization in two parts, or even more, and give him the rainbows? No one can say. But there are some interesting signs to think about. Perhaps one day we will be able to reach this trail's end.



Was it Radio or Telepathy?

By PEARL MAUGHAM



My room was on the second floor. There were several closed doors along the hall. This was a nice quiet room in a private home in the Middle West, where I had come to work on some articles I was writing.

At exactly one o'clock several nights later, I was suddenly awakened by the realization that someone was talking. I listened. It was a toneless voice deep inside my ear. Each word was plainly understood. A full description of Florida: its climate, the ways of living being followed. Florida was three thousand miles away.

I had had similar experiences many times before, but I knew no one in

Florida and wondered why this should be coming to me.

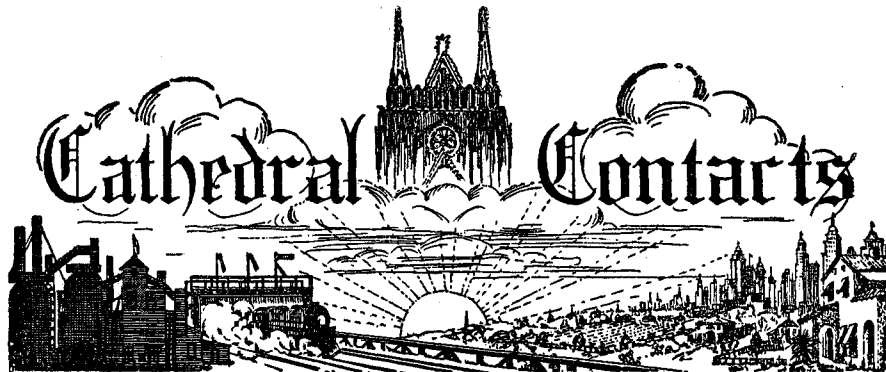
The next morning when I went downstairs I met a very excited landlady. She told me about a conversation her son had had the night before.

"You know Frankie has a wireless in his room and last night he talked a long time to Florida—all about the climate and every thing. Wasn't that wonderful?"

"Where is Frankie's room, Mrs. Crane?" I asked.

"He has the room next to yours, on the south."

I had received the same message at the same hour *without* an instrument. Did I get it from Frankie or from Florida?



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 Scribe 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 PASSING OF TIME

By CECIL A. POOLE, *Supreme Secretary*

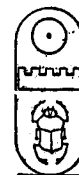


THE measurement of time keeps us conscious of its passing. An all too familiar experience is to have our attention directed to time and imagine that it passes much more slowly than when we are otherwise occupied or when time is secondary in our thinking. When we are busy, time does not seem to exist, at least while we are waiting for something to end in order that something else may begin. We experience the slowness of time while waiting for a designated hour as, for example, when we are obliged to wait in an office for someone to see us or we to see them. Time and its measurement impresses upon man the fact that if he

permits it, he may become its slave. The measurement whether it is done in seconds or centuries causes man to place emphasis upon time's passing and makes him conscious of its existence.

In accordance with the calendar of the Western world, we are at this season entering a new year. Actually, we know that this time measurement is quite artificial. We fully realize in this day of technological advancement that the calendar as it exists is a very crude form of measurement, upon which man cannot depend even as to its divisions—its twelve divisions are not equal, and each year itself varies in length.

Human beings in spite of their claim to independence, intelligence and foresight, are actually in some manner slaves to habit. We hesitate to change



procedures or activities to which we have become accustomed over a definite or indefinite period of experience. There are those who probably have never given thought to the imperfections of the calendar—may even think it is perfect, and that no other measurement could possibly be devised. Whether or not we can come to an agreement as to the type of calendar in terms of days, weeks, and years is more or less a mechanical problem that might at some time be improved by mutual agreement among various peoples.

What is more important to us than the physical measurements that are set up is the consciousness of time and man's realization of its proper place in his life, experience, and his environment. Today we are faced with many interpretations of time. If we accept the traditional ideas, many of which in the Western world are traceable to religious principles or at least religious documents, we remember the phrases of such a nature as "time shall be no more" or "since the beginning of time."

If we study literally the traditions and stories concerning creation, the purpose and eventual end of the world, it would seem that from the orthodox standpoint time is an element that was created with the world and will perish with it. Yet, in modern thought time has become a relative concept. We know, for example, that the basis upon which we judge time will have to be altered as man's exploration of space is carried into the future. If we lived on a planet having a different period of rotation so that our days, for example, would be twenty hours long instead of twenty-four, and our revolutions around the sun much longer than one year as we know it, our whole concept of time would change.

And yet, it is theoretically possible that we as conscious entities, or entities very similar to us, might possibly exist upon such a planet. In such a case, the intelligent entity would adjust to a new time concept, and it would show quite conclusively that time was not a universal function or fact, but rather primarily a realization in the mind of the entity that interpreted the passing of time.

It is in the fields of tradition and modern science that we find a relatively close correlation between certain funda-

mental traditions and religious beliefs and the modern concepts of science. As already pointed out, the concept of the Christian Bible is that time had a beginning and will have an end. This concept limits time to the physical world just as any other phase of the physical environment is so limited.

Now that science can also show us the possibilities that time is purely relative, this, too, causes us to realize that time is not a fixed standard of universal being. Rather, it is a function applicable only to the physical and material conditions of this particular planet. Therefore, as has been stated by mystics and philosophers in the past, and as has been taught by the Rosicrucian Order, time is substantially no more than a concept within human consciousness. It is, in fact, a convenient concept of measurement of the duration of our consciousness with reference to any particular manifestation or event.

If we exaggerate the importance of the measurement of time, give too much attention to its passing, which is merely a concept, we are enlarging upon the significance of time and subordinating our consciousness rather than allowing it to function in its realization of expanding knowledge and experience. We should be compiling the resulting data into wisdom rather than be concentrating on the seconds, minutes, hours, or even months and years that pass.

It is customary to observe the beginning of a new unit of time such as the new year, but it should be realized that this is not truly a *new* beginning. It is not a different period. The new year is simply an observance of the fact that man's measurement of time is based merely upon a repetitive system using the same intervals over and over again. It does not make any difference what the year is; in fact, it does not make any difference what the time is. What is important is what we do and how we use the time that is available to us regardless of the year number or the hour number that may be assigned to that particular unit of time.

Time, then, is a physical measurement of a material entity. The values men seek should be those which transcend material standards and reach into an area that will contain values of a permanent and enduring nature.



Winter...Herald of Rebirth

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

(From *The Mystical Triangle*, February 1926)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, 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.



THIS is a wonderful period of the year. We are always reminded of the beginning of life when winter is at hand. Naturally, we compare the winter months with the close of life, not because it suggests death, but because it suggests change and transition.

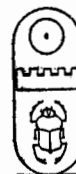
It is not my purpose to direct your thought toward that event in life, nor do I intend to make you feel very serious or sad, but I do want to bring to your mind that the outstanding feature of life is *change*. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of events, but there would be no life and, moreover, no interest in living. We must accustom ourselves to change. The much-talked-about theory of evolution is based upon this observed fact of Nature.

True, many scientists, having learned such facts from observation, have set them into long and complicated imaginings, and evolved a theory and process of life that is without foundation, in many of its elements or secondary principles at least. But there is no doubt that evolution is a fundamental law of nature and we see it everywhere.

The old philosophers used to say that there is only one thing that is definite or unchangeable about matter, and that is its *changeableness*. In other words, life and that which composes it and of which it is composed, as well as the elements manifesting it, all are constantly in a changeable state. One of the old philosophers lightly stated that you could not put your finger on anything in the material world and say it is this or that because before you could speak the words it would have changed to something else.

Does not that remind you of your own experiences in life? Can you not see that each day, if not each hour, has brought some change in the nature of your problems and pleasures, in your sorrows and interests? And think for one moment what living would be like if these changes suddenly stopped and if each day and hour were exactly the same?—so much so that you could not readily and easily note what is taking place?

These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on earth. What may be constantly going on above this plane or on a higher plane than this one we do not know. But we do know that from the lowest form of cell



life up to the highest expression of such cell life, which is man, changes are occurring every year, every cycle, every great period of time. Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitute the army of evolution throughout nature. The moment any man or woman ceases to be of that onward movement, he does not stand still. He simply retrogrades, because nature and all of mankind pass on and leave him standing, as it were, or moving backward until in a very short time he finds himself among the primitive ones, among the undeveloped, the unprogressive, the ignorant, and the sufferers.

I have just said that it is necessary for us to attune with the onward progression. The question is, how shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in the midst of all that surrounds us and say, "I, too, am moving forward"? No, something more than this is necessary.

First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

You have heard much in the last few years about the establishment of world peace and harmony, but you must understand that peace and harmony and cooperation among different peoples of different tongues and minds can never truly come about until all mankind think and understand alike—not until then can they all agree on certain necessary fundamentals. We know, then, that the first necessary step in the development of man to the highest standard of cooperative thinking and acting is to educate him in those fundamental laws, principles, and facts about nature and himself, whereby he is able to comprehend, understand, and think properly.

This is what the Rosicrucian Order has been doing for hundreds of years. In our own times this organization has been leading the thoughts, directing the thinking, and promulgating the teach-

ings which lead to a comprehensive understanding of nature, of God, and of man's relation to both of these Divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world, which enable him to live better, more happily and healthfully, and be more successful in his various spheres. This is the first step toward bringing man into the line with the onward march of nature.

We do not have to go back to the writing of the Ancients nor do we have to refer to the writings and records of those of the Middle Ages to discover that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of man and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition.

We read of the changed mental attitude on the part of thousands, and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, their outlook made keen, and how they have gained greater perspective and wiped away their discouragement; also how power to do and to dare has come to them through knowledge, hope, and through *Life, Light, and Love*. This constitutes the reward that comes for efforts put forward and for the ideals we hold in our hearts.

We hope that none of our readers believes today, as did many in the Middle Ages, that the learned men of science and adepts of mysticism can reveal to the inquiring mind some simple process where by snapping of the fingers or by the use of some magical word the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the power of understanding, and that such is the natural result of knowledge. We know, furthermore, that knowledge that begets such understanding is not acquired quickly or easily.

Furthermore, we know that if the knowledge we seek is for the purpose of developing faculties and functions within us, we must proceed slowly in order to give time to the faculties within our being to develop coordinately and systematically along with our compre-

hension. A musician or a student of music takes a single lesson at a time and practices it well so that the faculty exercised through his fingers, through his eyes in reading, his ears in hearing, develops along with his comprehension of the laws and principles involved.

And the same is true of the student who studies nature and the laws of his own being. He must proceed slowly enough to allow each one of the dormant faculties within him to be awakened and developed. It must grow slowly and carefully, and to such strength and power as will be lasting and dependable.

There is a springtime of life coming to each one of us—not necessarily at the time when we cast off this physical body and when the soul within us rises to go to other planes or perhaps to return again and occupy another body. But there is that springtime of awakening and rebirth when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding

and realization of our true selves, our true being, our divinity and power. Such rebirth and such springtime of life may come at any moment to those who are seeking it.

It is as though we were journeying along the mountain between hills that cut off our vision and suddenly, at a turn, we find ourselves upon a great plateau of broad vision and beauty. It may not be the highest plateau of that mountain, it may not be of the height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature. We are out in the open, perhaps alone with only God and our inner selves, but it is *springtime* there and all of the winter of the past is left behind. We know how lovely it is to live, how wonderful are *Light* and *Life* and *Love*.

These are my thoughts at this wintertime. I pass them on for your reflection so that you too may find in them an inspiration.



LE SANCTUAIRE INTERIEUR (French Edition of *Sanctuary of Self*)

This magnificent work by the Emperor of AMORC is now available in French. For those of you who have friends who read French, this book will prove an excellent gift item. Here is a frank psychological and mystical analysis of drives that motivate human behavior; a consideration of the means of discovering *new vision* that makes for accomplishment.

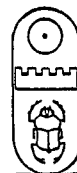
Copies of this book may be ordered directly from the Rosicrucian Order, AMORC, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine-et-Oise), France. Beautifully bound in pale-green book cloth, and stamped in gold. Price postpaid, only \$4.20.

WE THANK YOU

The thousands of Christmas and Holiday greetings which have arrived at Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many DIGEST readers for their kind seasonal remembrances.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally not a possibility. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF



Early Rosicrucian Manifestoes

2. THE FAMA FRATERNITATIS

By JOEL DISHER, F.R.C., Department of Literary Research

IN his preface to *The Real History of the Rosicrucians* (London, George Redway, 1887), A. E. Waite wrote: "Beneath the broad tide of human history there flow the stealthy undercurrents of the secret societies, which frequently determine in the depths the changes that take place on the surface." The observation was a discerning one. It grew

out of the author's cumulative experience in examining into the affairs of Europe—particularly of Germany—existing in the first quarter of the Seventeenth Century.

Secret societies were known to have existed in all ages. Their pretensions to particular knowledge and almost magical power were equally recognized. That they constituted "stealthy undercurrents" which determined surface changes, however, was a startling assertion. Patiently, Mr. Waite continued to bring forth evidence, puzzling, confusing, and contradictory. Attempts to evaluate it have been many, both rash and cautious. No complete agreement can be said to have been reached; the so-called Rosicrucian Manifestoes continue, however, to invite consideration.

In the November issue of the *Rosicrucian Digest*, the first of those manifestoes, "The Universal Reformation of the Whole Wide World" was discussed. Many considered it to be nothing more than a brilliant and witty satire upon the existing state of affairs. The exact date of its first publication is unknown. In 1615 an edition of the *Fama Fraternitatis* was printed at Frankfurt-am-Main, which contained also the "Confessio Fraternitatis" and the "Universal Reformation."



By that time, then, one may assume that the three pamphlets were accepted as parts of one whole. Mr. Waite was of the opinion that the Rosicrucian connection with the "Universal Reformation" could not be established. Perhaps his caution and skepticism were justified. The evidence of its association with the others, as well as its being

a valuable preliminary salvo toward their proposed ends, is nonetheless undeniable. Not being able to accept or reject it completely, Mr. Waite presented it along with the others in corroboration of those subsurface undercurrents at work in Germany in the years under discussion.

When things fall into juxtaposition, some kind of connection is taken for granted. It may be assumed that coincidence is responsible in those cases where only one or two elements can support the assumption of deeper purpose. Coincidence is almost wholly ruled out, however, when many smaller and highly varied elements are seen to join toward one agreeable whole.

Psychologically, the "Universal Reformation" was admirably designed to state the problem and to provoke thought to a solution. The *Fama*, whether by accident or design, was an equally admirable follow-up. It gave notice of the Rosicrucians as a fraternity with a workable plan for universal reformation. The *Fama* was in two parts. The first told the story of the Brotherhood's origin. The second described the rediscovery and opening of the tomb of the founder C.R.C.

The *Fama* was published as history—a straightforward story of what had

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been accomplished by a small group working secretly for the betterment of mankind. After successful testing in secret, it was offered to the world for universal application. It was the revelation of what could be accomplished by means of a plan. What the Rosicrucians had individually proved to be beneficial for themselves was offered to all who found merit in its purpose and who desired to be more fully instructed. The declared purpose was threefold: 1) to purify religion and stimulate reform within the Church; 2) to promote learning and advance science; 3) to lessen human misery.

It was a proposal both ambitious and preposterous in the face of the situation described in the "Universal Reformation" as impossible of cure.

The *Fama* told the story of the founder's life, of his gathering a few helpers to initiate his plan, of his demise and burial, and of the rediscovery and opening of his tomb. It also announced that the Rosicrucians had a plan which would be as useful to the world as it had been to them. That plan was to be set forth in the "Confessio Fraternitatis." The bold assurance of the *Fama* might well account for its immediate popularity. Even the skeptical could not help being thrilled by the possibility of such a brotherhood's existence. The fact that specific information was withheld only heightened the general expectancy and added to the mystery and the suspense.

At the same time, the avowed purpose of the Brotherhood and the simple rules by which it had regulated its private activity were sufficient index to its character. Its rules of operation, six in number, were simple and direct: 1) nothing was to be professed other than to heal the sick without fee; 2) no particular distinctive garb would set them apart; 3) every year they would meet on a designated day; 4) everyone would carefully search out his successor; 5) the initials C.R. would be their seal; 6) their fraternity would remain secret one hundred years.

The time allotted to secrecy having been fulfilled, and the occasion at hand being propitious, the Rosicrucians gave notice of their existence in the *Fama Fraternitatis*.

The Latin *Fama* of the title is apt and significant. It immediately recalls

the goddess of antiquity of that name. She was a gentle winged creature, fleet of foot, never sleeping, always listening. She carried a trumpet to give notice of all that she saw or heard—at first in whispers, and then louder and louder until the whole world was informed. The Rosicrucians were but emulating her example.

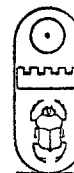
Curiously enough, *Fama* appeared also on the frontispiece of Sir Walter Raleigh's *History of the World*, the work he wrote in the Tower of London, while awaiting his execution. His writing was contemporary with the *Fama*, and emphasized the danger of voicing ideas contrary to those acceptable to Authority. Raleigh commented on prevailing circumstances, but he did so covertly.

His plea was that he was writing the world's history from creation to Roman times. This, he wrote, was because "whosoever shall follow truth too near the heels, it may haply strike out his teeth." Raleigh was not successful, however, in masking his intent, that of writing of matters transpiring in his own day, for King James condemned his book and had it suppressed. The *Fama* was successful, because of its enigmatic character, assumed as a necessary precaution.

For one thing, the story of C.R. as a young man paralleled at several points the experience of Francis Bacon, and the places visited in C.R.'s journey were those where the young Bacon had touched in his travels. Arabia, Egypt, Fez, and Spain were, therefore, used with possibly the double intent of identifying the *Fama* with Bacon's philosophic plan and of indicating as well that Rosicrucian philosophy was based upon the teaching of the Ancients.

Curiously enough, forty years after the *Fama's* appearance in Germany, John Heydon brought out in England a book called *Rosie-Crucian Infallible Axiomata*, which was an Englished version of the *Fama*. This is the same Heydon, be it remembered, who in his *Holy Guide* of 1662 included Francis Bacon's *New Atlantis* (1627) under the title *Voyage to the Land of the Rosie-Crucians*.

After a lapse of more than three hundred years, the *Rosicrucian Manifestoes* are only beginning to come into

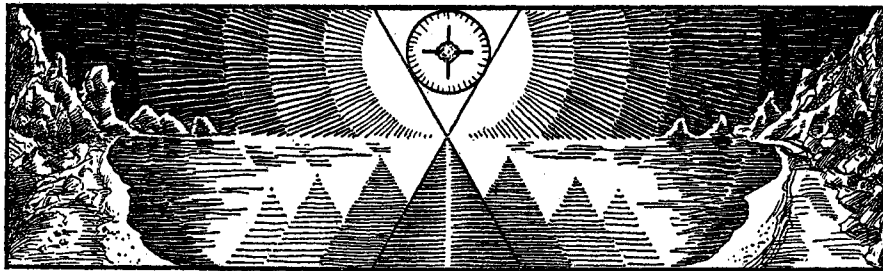


focus. Internal evidence and external circumstance make apparent at least one fact: that the Brotherhood of the Rosy Cross, the philosophy of Francis Bacon, and the plays of Shakespeare were united in a common purpose: world reformation.

In Francis Bacon's phrase, reformation meant restoring man to his rightful place in nature; in Shakespeare's, "To hold, as 'twere, the mirror up to

nature." In the *Fama*, it meant that "man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth in Nature."

The question is whether these correspondences could have been coincidental. It is not an academic question, because the significance and purpose which one may discover in life itself depends upon the answer.



The Universe of Thought

By ARMAS M. SALMU



thought is like a spring breeze savoring the flavor of the countryside, carrying sweetness or stench as it moves along, depositing its essence where it will. And like a spring breeze turning quickly into a storm, thought can become surprisingly violent. It is the seed of growth or destruction. No other seed is sown with greater profusion.

Albert Einstein's unified field theory is man's twentieth century thought of thoughts, but it certainly is not the ultimate anymore than were Galileo's and Newton's thoughts of the universe. Nothing which is forthcoming in the field of thought can be the ultimate. The first thought in itself is ultimate reality, for it is the harbinger of everything that is, has been, and will be. The first thought (and its progeny) is the flux that fuses matter with the quality of the universe we define as life; it

unifies and integrates the essence of the universe with that part of it which is the human animal.

Thought is infinite and it is the center of the universe. No dialectics can detract from the validity of that statement. Consider that Socrates is dead but his thoughts live on. The crucifixion of Jesus did not destroy his thought which is even more alive than it was when he lived. These are examples of infinite thought reflected by conspicuously great men. What of the thoughts of swineherds and money-lenders? Who can say that even mediocre thoughts are not infinite, for the modern world is most certainly plagued with mediocrity in every area of human endeavor. Therefore, if the decay of the flesh does not destroy thought, does the decay of matter destroy thought? Certainly not. Thought is indestructible.

The human animal merely reflects thought as a dirty cracked mirror reflects a distorted image. Destruction of

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a mirror will not destroy the object which was reflected. How man uses thought is what makes his effort to fight extinction the great human tragedy. Man uses thought for an end while the end in itself ought to be *thought*. Like the phenomenon of nuclear fission, thought is utilized but the essence of both of them remains a mystery to man as do toys to children.

A precocious child may even understand the mechanical operation of a toy, but, similar to man and his adventure with hydro-nuclear forces, the child does not understand what makes the toy a pleasant adventure. Child's play has no predetermined objective of which the player is aware. While the child plays with a toy, man plays with progress. What is man's objective in progress—in nuclear fission—in anything? Is it the chain reaction? the controlled reaction and utilization of the prodigiously monstrous force for the benefit of man and his pleasure?

Modern man with his atomic reactor is not unlike the child with a toy. The men who created the knowledge of nuclear fission are not capable of seeing into the future to explore the course which the product of nuclear fission will take. Neither can a child fumbling excitedly with a dynamite cap see the destruction he holds in his hands. Here, though, a more mature intellect can intervene to save the child from injury or death and the child benefits from superior guidance and care. But who will guide man while he fumbles excitedly with the monstrous hydro-nuclear force which is capable of mutating life into extinction in several generations or of destroying it in a matter of seconds? Thought is the only guide on which man can rely.

Where is this great thought which guides man—the thought in the center of the universe, the unequivocal thought of thoughts which spans all eternity or infinity? Obviously, the thought, the infinite one, pervades the universe because as these words appear on this page they are conceived of thought and as these words are read they reflect the thought to the reader just as a mirror reflects an image to the observer. But this is only one thought among an infinite number. What is the parent thought whose progeny is infinitely di-

verse in identity and vast in number, the parent of the thought pervading this page or any page or any mind? What is good thought and which is the evil one? Who is the judge of its quality, its cause and effect?

Each mind is its own judge and each mind renders its own peculiar verdict and then condemns or acquits according to the ideals inculcated in the judge's mind. Even though each mind is its own judge, it nevertheless is dependent upon precedence set forth by previous thought patterns developed through a lifetime based upon the thought experiences of predecessors. Thus, any judgment today is not unique in itself, but is a polyglot of centuries, perhaps eons of thought.

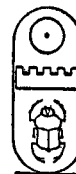
Always, ideas have been judged according to values of good and evil. But is the idea of good pure? Has it been completely isolated by dialectics? What of evil? Is any reality purely and unequivocally good or evil?

Good and evil are merely facets of thought. They are never pure realities in themselves. No reality is entirely good or evil. We may say a criminal is evil, but he is not entirely evil because he might love his mother and be loyal and devoted to the ideals of the mob. Love or loyalty is commonly accepted as a good reality. But all love or loyalty is not good, because some, who love or demonstrate loyalty, might be felons or perverts who are commonly regarded as evil by large segments of society.

Thought, which then is in some respects good and in other respects evil, is the product of some unknown factor and all its progeny are the thoughts of all thinking people today.

One God Among Gods

The most that men can boast honestly is that an omnipotent power pervades the universe and men have designated the unknown as God. But strangely, the unknown, when it is unraveled and becomes known, ceases to be God. Man has destroyed many gods with knowledge, since he fled before the Pleistocene glaciation. The wind is god no more, neither is the moon glowing in the night sky, nor the rumble which comes from a volcano. Many gods have perished in the minds of men, but



thought is still with him and through it man has always killed the so-called false gods until only one remains to the most enlightened.

About the remaining Great One, man fears to conjecture, for in his ignorance he fears he might—through reason—kill him too, or that the Great One will kill the courageous thinker for taking from the tree of knowledge that which was forbidden. Therefore, men are frightened and frustrated moving forward in the name of progress with quavering footsteps like a soldier on patrol in fear of ambush and sudden death from a force he knows how to use but cannot control—the weapon of death and destruction.

Men are weak thinkers. Only a few are strong. Men compensate for weakness in the area of thought—frustration and psychological insecurity—by competing with fellow humans for possession of matter in its various forms of material wealth. Even the theologians, organized functionally to be effective in modern society, rely upon material wealth for survival and expansion. They frequently measure devotion and success in gaining proselytes by the size of their cathedrals and congregations and on the ability of their followers to contribute material wealth for the cause. Material wealth for the sake of enlightenment is the cry, not enlightenment for the sake of intelligent use of material wealth.

The man of the street and factory, the medical fraternity and bar, the political and commercial arena, use thought to gain control of matter rather than to gain for humanity an understanding of ultimate reality and truth. They certainly strive to gain control of thought to further enhance the control of matter, but seldom is truth the general objective of men's functional thoughts. Thought is a means to an end and not the end in itself. Mankind uses God, who is the first thought, for personal profit.

Therefore, we have the sin of sins. Even the simplest mind strives to emulate the materially wealthy rather than the wise and erudite. The ideals of Socrates and Jesus, for example, have fewer practising devotees than the ideals of Henry "Model T" Ford and Andrew "Steel Mill" Carnegie who epitomize

success in the minds of intelligent people.

We need only to contrast in our time Henry Ford, a truly great industrialist and philanthropist, with Albert Einstein. Ford was the manipulator of things which meant control and the utilization of matter. Ford's ideals were insignificant in contrast with Einstein's great idea of the universe. We remember Galileo and Newton, Archimedes and Copernicus, Faraday and Galvani, not for great wealth but for their great thoughts. Contrast the wealthy merchants of ancient Greece and Rome with Socrates, Plato and Aristotle, with Zeno and Epictetus. We do not consider even noteworthy the names of the primitive industrialists, merchants, and money lenders. Why?

Considered in terms of momentous contributions to man's progress and welfare, they contributed only to themselves while they lived and only indirectly and impotently did they contribute to progress through their manipulations of matter which greater thoughts enabled them to perform. They have impeded progress and have always sought to quench the fires of enlightenment. Therefore they remain unknown. Though the human animal is selfish and greedy, he nevertheless respects truth and intellectual honesty. He clings desperately to the ideals of the great thoughts but seldom has the courage and fortitude to put the ideals into practice. The human animal is afraid to let the fragments of the *first thought* perish, for he has hope that it will someday dominate the lives of men as it does the universe.

The first thought in its purity is the only one which is pure truth. Therefore, in all thoughts some element of truth must exist. When a man says he knows God, or the truth, or the first thought, he means that what he knows is just a small fragment of the first thought which has gone through constant change and alteration through the passage of time. It has splintered and split in chain reaction like an atom of Uranium-235 undergoing spontaneous fission producing two neutrons; these collide with neighboring U-235 nuclei and create an unending sequence of self-propagating nuclear chain reaction.

The thinking human is inclined to

look upon hydro-nuclear power with trepidation because it is the most powerful source of physical energy known. He seldom stops to think about the force of thought which enabled him to utilize the atomic nuclei. Thought then is the greatest power man possesses. Yet, nobody seems to regard thought with trepidation. To man, thought is like a spring breeze savoring the flavor of the countryside.

Thought is ultimate reality. Man thrives on thought and only through thought can he act. Thought being in-

finite never dies, even though man does.

Only through thought can man find God and know him. Only thus can he become humble. When all men become devoted to thought and set forth as their combined objective the conquest of space for its own sake and not for personal profit in material wealth, they will have found brotherhood with God. Then the intellect will prevail over the perishable—not the perishable over the intellect. And man will have found eternal life when arrogance, greed, and tyranny have ceased to survive as ideals.



INITIATIONS IN LONDON

The Ritualistic Initiation Body of London is again conferring initiations upon eligible members of AMORC into all *nine temple degrees* of Rosicrucian study.

The dates, time, and place for this year are as follows:

First Temple Degree—Part I.....	April 19	10:00 a.m.
First Temple Degree—Part II.....	April 19	2:30 p.m.
Second Temple Degree.....	May 10	2:30 p.m.
Third Temple Degree.....	June 14	2:30 p.m.
Fourth Temple Degree.....	July 12	2:30 p.m.
Fifth Temple Degree.....	August 9	2:30 p.m.
Sixth Temple Degree.....	September 13	2:30 p.m.
Seventh Temple Degree.....	October 11	2:30 p.m.
Eighth Temple Degree.....	November 15	2:30 p.m.
Ninth Temple Degree.....	December 13	2:30 p.m.

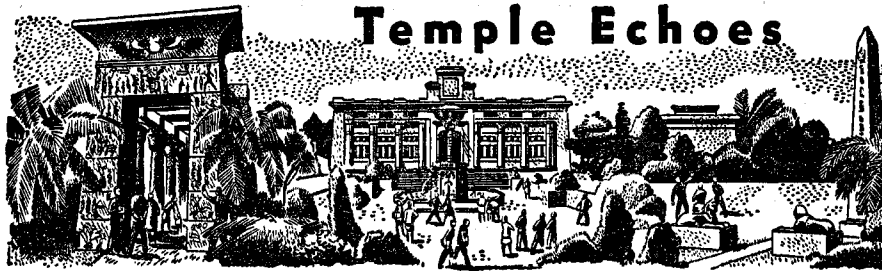
Place: Bonnington Hotel, Southampton Row, London W.C. 1, England.

In order to be eligible for these initiations, one must meet the following requirements:

- FIRST:** Only members of AMORC who have reached, or who have studied beyond, the degree for which an initiation is being given, may participate.
- SECOND:** Reservations must be received two weeks in advance at the London Administrative Office, Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation.
- FOURTH: IMPORTANT—**For admission into the temple quarters the day of the initiation, you **MUST** present:
- 1) your membership card;
 - 2) the last monograph you have received.

There can be no exceptions to this rule. Please keep this schedule for reference.





Temple Echoes



THE month of December was again an especial one so far as activity in the Supreme Temple was concerned. On December 2, the regular Tuesday evening Convocation was conducted in Spanish rather than English with Soror Adelina Graham, Director of the Latin-American Division, presiding as Master. The evening's discourse was presented also in Spanish by the Supreme Secretary, Frater Cecil A. Poole. Of especial interest to Spanish-speaking members, the Convocation was nonetheless attended by many who were unfamiliar with the language.

On the following Tuesday evening, Soror Marty Lewis, member of the Board of Directors of the Supreme Grand Lodge, and widow of Dr. H. Spencer Lewis, appeared as guest speaker. Her presence in the East was an inspirational treat to all in attendance.

The annual Christmas message, marking the close of ritualistic Convocations in the Supreme Temple for 1958, was delivered by the Emperor, Frater Ralph M. Lewis. This proved to be no exception to the Emperor's appearances in the Supreme Temple on former occasions. The Temple was filled.

Another first has been chalked up for the Rosicrucian Egyptian, Oriental Museum—the first West Coast showing of American Federation of Arts' traveling exhibition entitled *The Charm of Youth*. These thirty-four oil portrait studies of children dipped deeply into the nineteenth century of Americana, presenting examples of that realistic style of painting subjects of everyday life. So long past is the naive era depicted that it appeared an anachronism

in our jet-liner age; yet for all its quaintness it was engaging and refreshing. In its own day, it was pace-setting. Photographers took to it avidly and no self-respecting parlor was without its family album of just such precocious studies.

Manly little men in waistcoats, trousers, and frilled shirts, some still bearing angelic curls, presented something of an anomaly but not more so than the coy misses in lacy grown-up garb, very décolleté. Sylvan settings and a varied assortment of pets completed the artful realism.

When known, the artists were those made familiar by the art history of the era. To name a few: Alvah Bradish, William Holbrook Beard, George H. Comegys, Asher B. Durand, Henry Inman, George Cochrane Lambdin, Thomas Le Clear, John Neagle, John Thomas Peele, Anthony Lewis De Rose, Cephas Thompson, and J. Wisner.

Some weeks ago, Frater James C. French, Curator of the Rosicrucian Egyptian, Oriental Museum, vacationing with Soror French down Mexico way, stopped in Los Angeles on their way home. At the Ocean Park Ballroom they danced to the champagne music of the TV artist Lawrence Welk, met Welk, saw his TV show, attended a six-hour rehearsal, and generally enjoyed themselves. Frater French and Lawrence Welk were both beginning their musical careers in the Midwest about the same time.

Frater Edward J. Rettberg, finishing his term as Master of Francis Bacon Lodge in San Francisco, has come to Rosicrucian Park to act as special assistant to the Grand Secretary of the Order, Harvey A. Miles. Born in San

Francisco and living in that area continuously except for a period in the army, he has been for years in government employ. His wife, formerly Marian Sale (Colombe Emeritus), is no stranger to the Park, having been a one-time employee and participant in at least one Convention Allegory.

Last July, Frater Dr. G. A. Pardo of Caracas made a business trip to Japan. In November he was on his way home again. He stopped in San Jose long enough to entertain a goodly company of local fratres and sorores with the color slides taken on his trip. All this occurred in the Recreation Room of the Temple the evening of Friday after Thanksgiving.

▽ △ ▽

Lodges, Chapters, or Pronaoi sponsoring music appreciation courses may be interested in an album called *The Full Orchestra*, which many college and high school Music departments have found helpful. All instruments are demonstrated by first-chair men of top orchestras and the selections chosen are classic and representative. Wheeler Beckett, well-known Conductor, is responsible for the album which sells for \$45. The address: Box 445, Englewood, New Jersey.

* * *

The latest AMORC publication to receive French translation is the Emperor's *Sanctuary of Self*. Word from Frater Raymond Bernard, Grand Secretary of the Grand Lodge of France, assures us that the book is now available. Those reading French or having French-reading friends should place their orders directly with the French Grand Lodge of AMORC, 56 Rue Gambetta, Villeneuve-Saint-Georges, Seine-et-Oise, France.

▽ △ ▽

Most Lodges, Chapters, and Pronaoi of the Order issue bulletins about the times of meeting, special events, and unusual activities. They may be only a single mimeographed sheet or they may be more pretentious efforts on slick paper. They may even contain serious essays and philosophic gems. The point is that they are individual and they are alive. There is nothing patterned or stereotyped about them. Periodically this department endeavors to give them

special attention, for all too often their excellence goes unpraised.

* * *

In October, Frater Victor A. Pightling completed forty years as a member, remarking: "I shall try for a jubilee of fifty years."—Vancouver Lodge, British Columbia, Canada.

* * *

The Forum Class of Akhnaton Lodge is meeting monthly under the direction of Deputy Master Da Fano. It hopes to discover, and be a training field for future deputy masters.—Akhnaton Lodge, Pasadena, California.

* * *

Frater Walter Pettifor writes of the valuable three-weeks instruction he and Soror Pettifor enjoyed at the 1958 session of Rose-Croix University at Rosicrucian Park.

—Calgary Chapter, Calgary,
Alberta, Canada.

* * *

The Lamp, Cleveland Chapter's bulletin appears with two interesting innovations: It carries on its cover the line "Rosicrucian Order, AMORC, the World's Oldest Fraternity," and lists its Past Masters.

* * *

Editor O'Dell of Adelaide Chapter's bulletin (Australia) strikes a familiar note—"too much material, too little space." We extend our sympathies. . . .

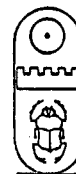
And to Soror Ethel M. Cady, too, who edits Tampa, Florida's *Aquarian Chapter News*, and can't find an assistant. We also know how she felt about her meeting with Edna St. Vincent Millay. We once shook hands with Elbert Hubbard—and in one hero-worshipping heart his words still fester. He said, "Good-bye, kid!"

* * *

So many, many Pyramid celebrations were held in September that it can truly be said that all over the world, course by course, a great spiritual structure is rising—in spite of weather, location, or worldly concern. Puerto Cabello Chapter of Venezuela, after the Pyramid ceremony and a musical program at the home of Frater Jose R. Lugo, returned to its temple at the conclusion of the ceremony for a brief thanksgiving convocation.

* * *

Soror Esther Bennett, once of San



Jose and Rosicrucian Park, is reported to have written and produced *The Wayfarers* for the Michael Maier Lodge rally. This is good news. Southern California's rally went in for drama, also.

* * *

The social committee of Leeds' Joseph Priestley Chapter really offers diversified fare of an intriguing kind. Their refrain one day last July went something like this:

*Let's go by train to Bridlington
and up to Flamborough Head;
We'll have a bite at Sherwins
and then come home to bed.*

And so they did—all on a summer's day. We wonder if they gave a thought while there to dear old Canon Ripley, "the learned and rare Philosopher of our Nation," who labored so long and faithfully with "waters corrosive" and "waters ardent" and wrote the "Compound of Alchemy"?

Or did they recall that stirring flight in the waters off the head when Captain John Paul Jones in the aging hulk so grandly renamed the *Bonhomme Richard* withstood and overcame the *Serapis* and the *Countess of Scarborough*, shouting "I have just begun to fight!"? If not,

*They'll have to go again
By train to Bridlington
to hear Jones shout across
the mighty deep
and see the gentle Canon,
before Sherwins for a bite
and home to sleep.*

* * *

And finally, Soror O. Hodson must be thanked for her account in the Manchester John Dalton Chapter's bulletin of the 1958 United Kingdom Rally. Particularly interesting sidelights of her report were: The Brighton Hour wherein the Pronaos had a chance to speak before the more august Lodges and Chapters; the demonstration and lecture by Mr. Delawarr; and the "one-of-the-first displays in Britain" of Karate and Karate-Do by Frater V. C. F. Bell and members of the British Karate Federation—an organization devoted to this Japanese sport of combat.

▽ △ ▽

Members of the Junior Order of Torch Bearers are all conscious of the

value as well as the fun of reading. One young member recently shared a bit of his reading with this department. It was *Peter the Stork*. It seems that Peter's father and mother flew from Egypt every year to nest in Denmark. Then they flew back. One year, one of their hatchlings, Peter, decided to remain behind. This story is about him. It was written by Margarite Vaygouny and published by MacMillan in 1951. Another of her books is called *Greenland Waters*, and it is next on this young Torch Bearer's list. He was pleased to learn, and perhaps others will be, too, that Margarite Vaygouny is a member of the Rosicrucian Order.

▽ △ ▽

Things have changed somewhat since Henry Van Dyke wrote "London is a man's town; there's power in the air." We must amend, "But that power's a woman's, Sir, now that Joan Hendley is there." Soror Joan came from Perth, Western Australia, and has for some four years been in the London Rosicrucian Administrative Office. She has brought a fine experience in organizational work to the London office and has been helpful to the Director there, Frater Allan M. Campbell.

Through her intramural correspondence with Soror Bea Curd, editor of *Kepher-Ra News*, this department has been made acquainted with the very fine pamphlets and bulletins put out in London, especially the office *Lon-O-Letter*.

▽ △ ▽

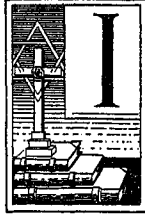
More than twenty years ago, Soror Grace Ghent Dean made a decision which has become notable in a surprising number of ways. Because of the gift of an exquisitely wrought mother-of-pearl cross, she decided to collect them. Today she has over three hundred, classified as religious, curious, decorative, reliquary, symbolic. These she has generously carried far and wide for others to enjoy. She has written of them and told their individual stories to ever-growing numbers.

In 1958, she with her crosses visited the following Rosicrucian Rallies: Tri-State, Cincinnati; John O'Donnell, Baltimore; Thebes, Detroit; Benjamin Franklin, Philadelphia; George Washington Carver, Washington, D.C.; and Toronto Lodge, Toronto, Ontario.



Food Effects

By THEA BRITON, F. R. C.—Stratford-on-Avon, England



ISN'T it strange what diversifying effects the same food can produce? Imagine a family of four sitting around a breakfast table. They all are eating porridge. Father's porridge helps to build up Father—a long, lean dark man; Mother's porridge turns into Mother—a small, plump fair woman; Tommy's turns into Tommy—a small human dynamo; Molly's builds up Molly—a quiet, studious little girl.

But that is not all. Mother puts a bit of porridge into the cat's saucer and that turns into *cat*. The dog on his way through the kitchen sees something left on the cat's saucer and gobbles it up—

that bit turns into dog—and it is exactly the same porridge.

But even that isn't the end of it. There is still some porridge clinging round the saucepan and this eventually finds its way to the compost heap in the garden. Finally, this heap reaches the soil itself and turns—some into worms, some into slugs, and the rest into cabbages and sprouts. Exactly the same food in each and every case.

Yet there are people who think there is no Mighty Intelligence which keeps the stars spinning on their courses without colliding, which confines the restless tides within their uneasy sea-bed, and which builds up anything from cabbage or worm to man—from the same food.



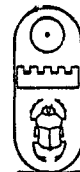
ATTENTION, HIERARCHY MEMBERS

Rosicrucian students who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions:

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the stated hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 19, 1959
8:00 p.m., Pacific Standard Time

Thursday, May 21, 1959
8:00 p.m., Pacific Daylight Saving Time





Love Yourself

By EVELYN HALL SMITH



"EE-E-E Saw-w-w," merrily sing the children as they bob up and down. Watching the little ones play, we smile approvingly even though we are a little puzzled over their manifested enjoyment derived from a device seemingly so simple.

The see-saw is considered a child's toy, but its mechanism is apparent in life's conditions: up and down, balance and unbalance, all depending upon the operators' whims and placement of the fulcrum. Of course, the principles in operation are those of the law of balances.

In a see-saw process the progress of time often changes attitudes, conditions, and methods. For instance, only several years ago the great cry in construction of buildings was for more secure weatherstripping to seal up the building in order to retain heat. At the same time, for the sake of health, emphasis was placed on the need of moisture in the room during the winter when the heat was on. So the houses were sealed. As a result, no currents of air from the outside could come through and move the once-desired moisture which now accumulated excessively within. Balance was lost. The housewife's complaint changed from "The room is too dry—bring a pan of water" to "The oil heat is moist; the house is too damp; the furniture is coming apart, and the walls are peeling." Thus the law of balances had been disturbed.

This law of balances plays an im-

portant role also in the life of a human being. Diseases become prevalent among the people because of an unbalance in the body, often due to *insufficient love*. Human beings produce negative thoughts of fear, anxiety, grief, resentment, jealousy. They neglect to counteract or balance these with a positive force—love. They have bottled up the moisture of stagnant darkness within themselves, which deteriorates their system, and allowed no balancing air currents of love or its counterpart (light) to enter. The result is too much pollution in the cells of their body caused by those negative thoughts within—not only toward others, but toward themselves.

Problems of today have produced another see-saw viewpoint—namely, in the matter of *love direction*. "Love thy neighbor as thyself" must be an important attitude in the world of men, because it was advocated by one of the great Cosmic beings 2,000 years ago. Yet, one of such transcendent wisdom as he would have used a comma between the word *neighbor* and the word *as* to assure a connotation of equal action and reception, rather than that of comparison or of example. For instance, "Love thy neighbor, and also love thyself." So much stress has been placed on our love for others as against selfishness that young people often experience a sense of guilt in their feeling of a favorable regard toward themselves.

There is extensive unrest and mental sickness today, because people do not like themselves. Finding their solitary company unbearable, they constantly

run from themselves. For fear of being alone to face their thoughts, people attempt to remain in the company of others. They resort to golf and cards; they attend various meetings; and they even work themselves mercilessly overtime in their business. In case of enforced solitude, they run their television or radio, and read—and sometimes do all three at the same time.

It is next to impossible to reach a person over the telephone in less than two attempts: either the line is busy accommodating the urge of people to escape from themselves by means of prolonged conversations with others, or there is no one at home because of the ever-present human compulsion to be with somebody or to be on the run. No wonder nerves get jangled when we continuously subject them to a position of bombardment by the vibrations of the harassment and frustration of others as well as our own. No one is immune from the cross-currents of thought encountered daily without an *insulation* built up by means of periodical, quiet solitude.

Solitude, a Tonic

We all have been told the potency of the divine command, "Be still and know that I am God." Be still, even if just for a few minutes, and discover the thrill of Cosmic communion with the All—and, surprisingly, you will no longer be bored with yourself.

Dare to be alone and hook up with the interesting and infinite knowledge and wisdom from within—which is available to anyone who is willing to stop his merry-go-round for a moment, withdraw from the noise and crowds into his own being, and tune into the Cosmic Mind. That which one discovers by this act is far more exciting than a book, the radio, TV, cards, parties, golf, or work. One will find that his subconscious and superconscious minds have much to offer him as his skill in contacting them grows. He will in time acknowledge the command of the ages, *Know thyself*. He will unearth intriguing facets of his consciousness and become desirous for his own company more often.

This experimental, intimate contact with himself should develop a love for himself. And why not? One should

not be startled by the suggestion. We are told that God is love; so giving His love to one's self is not to be confused with selfishness. The story of Narcissus had to do with vanity, not with love of self.

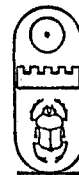
Our Creator made man in His image. He loves these images and all other members comprising His universe, which is in reality His body. His body also contains suns, stars, and planets, over which He presides with the same love and care which He projects toward us, His children.

A Direct Approach

Being in God's image, we have potential universes within us similar to that one in which we live. If God loves His universe, the Macrocosm, every part of it, we should love in the same manner our embryonic universe, the Microcosm, otherwise identified as ourselves, made up of replica parts of the Great Universe. We must be a source of love for ourselves, as the Supreme Being is the source of love for His universe, both as a whole and individually, including each of us. Loving one's self reacts on the microcosm as the sun's shining on a plant. Each process induces a blossoming into a full glory and capacity. Loving our self also gives the realization of God's love within the self. This realization gives power.

Now, let's take a good look at ourselves and understand what there is to love about us and why loving one's self is so important. Every cell of the body is centered with a divine spark, or part of the Supreme Mind, surrounded with flesh. Every cell is intelligent and retains the wisdom acquired. The cells have independent memories and repeat in their reparation the exact pattern of the original. Each does its own, peculiar work, and its wisdom is a component part of the subconscious mind. We should love and praise these cells for their fine work of constant repair.

We should also praise the organs, which never cease to operate intelligently for the upkeep and repair of the body. These give us a healthy body to use, a well-ordered temple for the soul, for one can receive from the Cosmic or be a channel for the divine purpose only in a degree commensurate with the robustness of the temple or body.



To progress into the Light, we must first properly love the body and care for this instrument which, like a radio, is a receiving apparatus and brings us Cosmic messages, inspiration, and intuition.

Love is a universal cohesive force which holds things together, keeping them in right relationship to their source. Through it flow law, order, and harmony in the universe—and thus, of necessity, likewise in the body, the duplicate of the universe. "As above, so below." This cohesion protects life by keeping it well-ordered and secure.

In loving the body, one becomes beautiful with full cooperation of the cells which build new conditions in it. Love is the body's lubricant. Beauty draws as a magnet, and one is attracted to and also responds more eagerly to a radiant person. Because of this, all school teachers should and can be lovely in appearance, especially throughout high school. Children are particularly influenced by beauty. We are drawn to a truly beautiful person because of the love within that being. This beauty is the result of the person's loving himself. There is no such thing as a beautiful but dumb person, for true beauty denotes advancement into the Light. It is the divine light from within shining through—a *light* which has required ages of evolution to develop.

Loving the body also heals it. Illness of the body is a state of congestion—stagnation. Love activates the cells by accelerating their vibratory motion and causing them to expand, and thus love heals by eliminating congestion. The less the rate of vibration, the less vitality of the body. Truly, we heal ourselves. The psychiatrist knows this fact and guides the mentally sick into channels of self-restoration. The medical doctor also realizes this fact and gives psychosomatic treatment to the ill. The Great Physician, Master Jesus, merely activated the subconscious of the ailing person to induce self-healing. Therefore, we must love the body to give it beauty and health, for love constitutes healing.

Beauty and health are also offshoots of harmony among the parts of our body. Love produces this perfect harmony not only in the human body, but also in the universe, the Body of our

Maker. Every solar system and constellation remains in its proper orbit through harmony; each part singing joyously—collectively composing the so-called "music of the spheres."

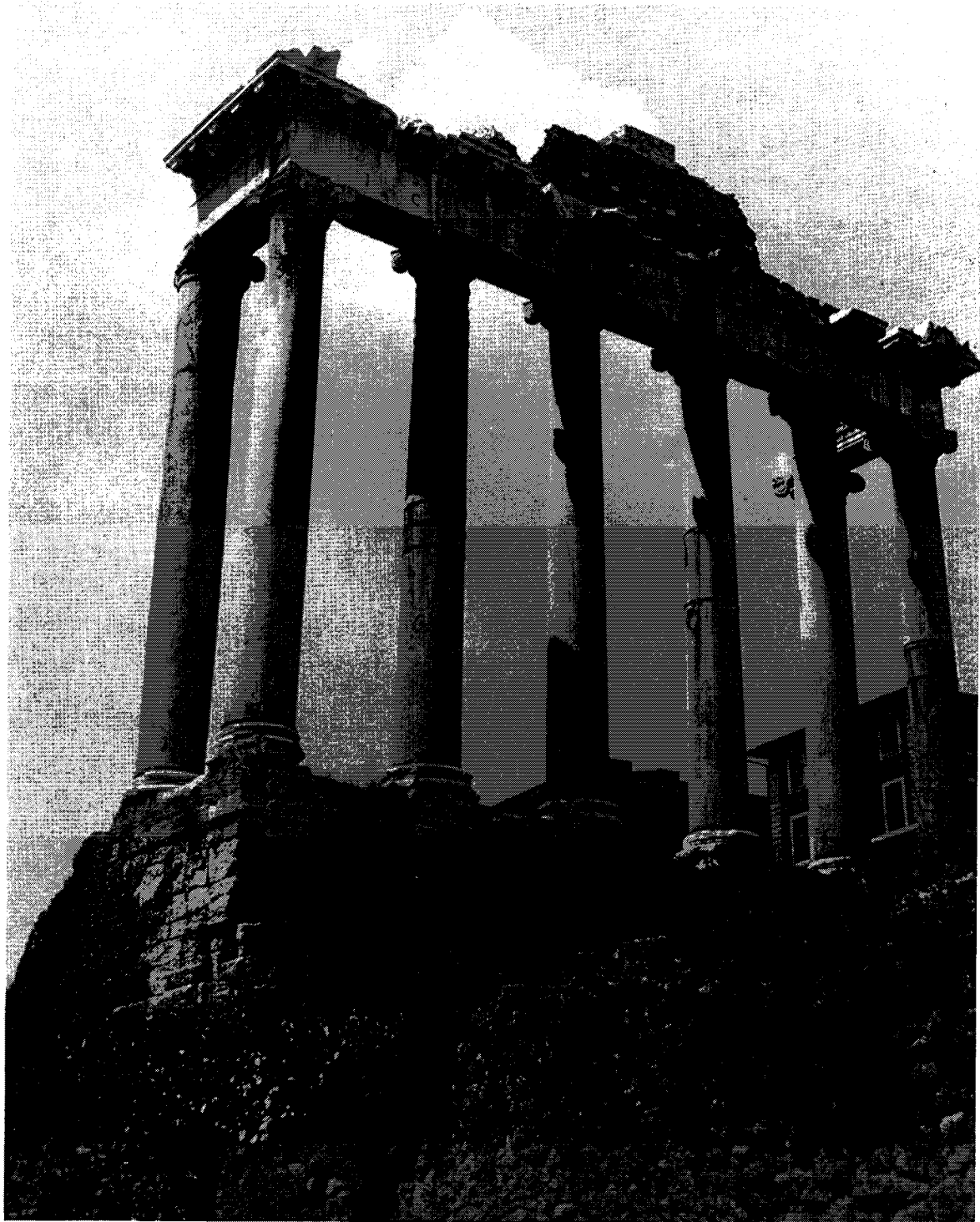
Loving ourselves produces harmony in our hearts, lungs, digestive system, and nervous system. This, in turn, results in a harmonious status with other parts of the macrocosm. Thus there is a dual harmony: one within ourselves and another between ourselves and the Cosmic. In this dual state we can progress into Cosmic consciousness by becoming one with the All-Knowing-Mind; we can grow into the Way-of-the-One.

We also become more fully attuned to the Cosmic and thereby receive the great spiritual truths or wisdom of the ages by loving and praising our minds. In attunement one can learn the attributes of his Creator and know the ecstasy of the contact with the Infinite. In these experiences, one learns to love his very own soul, which attitude brings about the balance of emotions and, consequently, peace.

Through this newly-found love of and harmony within himself, man becomes aware that his purpose in life is to serve his fellow man, and not to use him merely as a buffer against a solitary state. It is only after we fill our own universe with love that we can offer love and service to another. Incidentally, there is a postulation to the effect that *cold* adults, those lacking a warm personality, are generally the ones who did not receive love in their childhood. In other words, one must have love to give it.

When a person has made his mind and body harmonious and vigorous through love and, as a result, prepared himself to be a channel for Cosmic love and enlightenment, he then can render a great service in the Divine Plan by teaching others the methods toward perfection, harmony, peace, and happiness. For each man progresses in Cosmic illumination only by means of the Light through another.

So it becomes a joy and a rewarding achievement, as well as a necessity, to love thyself, as well as thy neighbor. Only in this dual process is there true balance and progress of the soul within us.



SHADOW OF THE PAST

The above-colonnaded portion of an ancient Roman structure stands as a sentinel over the Roman Forum. It figuratively casts its shadow below upon the ruins of the sanctuary of the Vestals, the girls who were especially chosen to tend the sacred fire which was symbolic of Vesta, Goddess of the Hearth.

(Photo by AMORC)



HARVEST IN A GRAVEYARD

In Asiatic Turkey, this rustic wood-wheel grain wagon drawn by oxen moves over terrain which was once the site of the capital of the ancient Hittite empire. Crops are arduously cultivated on slopes where still remain the ruins of a civilization that once conquered Egypt and her allies.

(Photo by AMORC)

His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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(Note: Auditors are not required to take examination. Their fee is the same. No diploma is given. Matriculation required as with regular students.)

The Invisible Council

DO PAST PERSONALITIES INFLUENCE OUR LIVES?



IS THERE a congregation of the great minds that once dwelt upon earth? Did death terminate their usefulness to humanity—or does their intelligence linger on to inspire those who remain—like the scent of flowers removed?

Has there ever flashed into your consciousness an amazingly clear plan or purpose—accompanied by a strange, *inaudible command* to act upon it? Have you, like many others, found success in obeying such impulses—and failure, if you scoffed and disregarded them? Do such experiences indicate that, like a musical note, we each have our harmonic—some guiding past intelligence—with which *our personal consciousness* is attuned?

The fact is, there has ever persisted the doctrine that the eminent characters who have departed are Cosmically ordained to perpetuate their work and aims through new, *living personalities* in each age. Perhaps you, too, have observed an inexplicable similarity between *your ideals and inclinations* and those of a prominent personage of some other century or time.

Accept This *Gift* Discourse

This is not a religious problem. It is *not* one concerned with spiritualistic phenomena. It is a fascinating consideration of the *survival of human consciousness* after death, and how intelligences may shape the destiny of mankind. Every liberal philosopher and scientist has at one time or another been challenged by the reality of these irrefutable experiences.

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The Rosicrucian Digest

Rosicrucian Park

San Jose, California, U.S.A.

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