

ROSICRUCIAN DIGEST

DECEMBER
1962

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**The Christmas
Theme**

Older concepts
restated.

▽ △ ▽

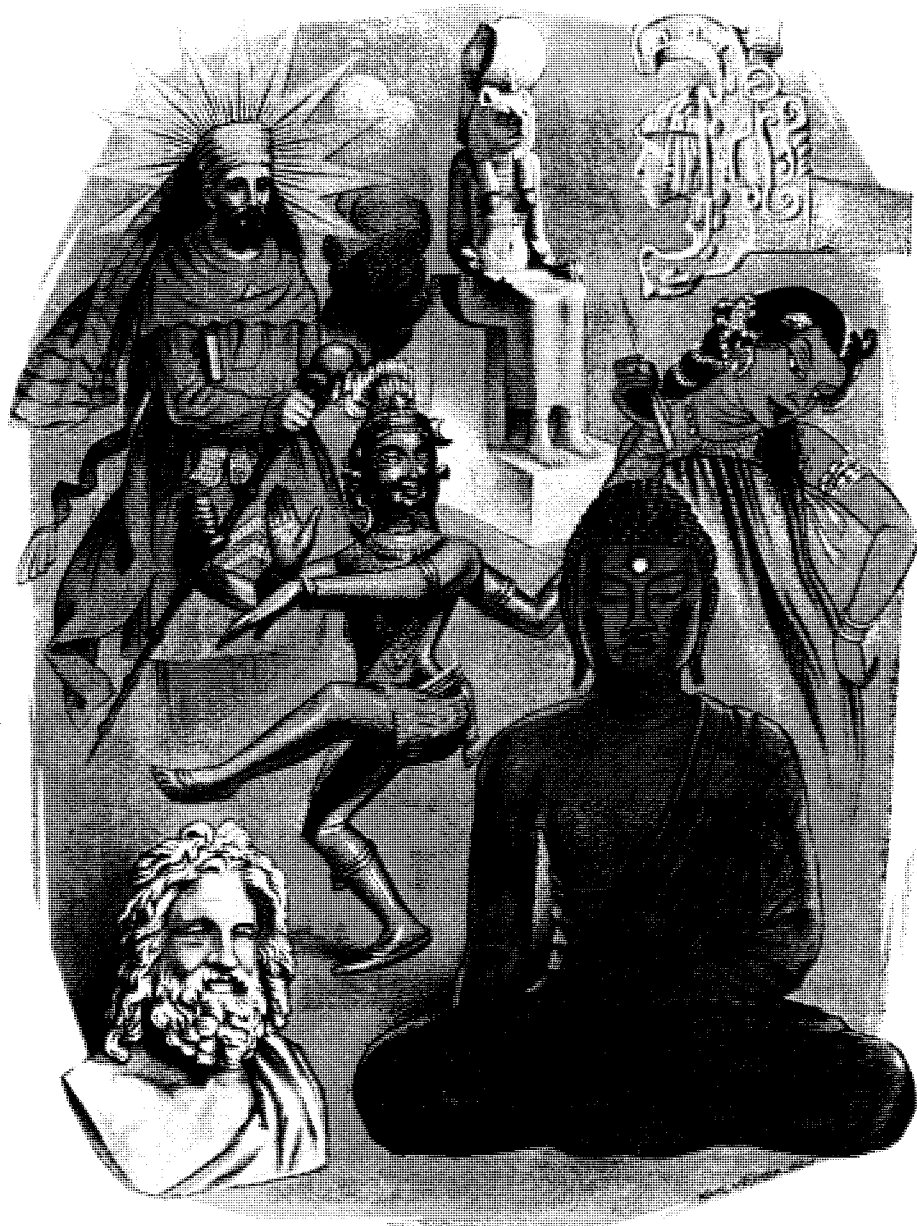
**George Copeland
Recalls Debussy**

World-renowned
pianist evaluates
his music.

▽ △ ▽

Next Month:

**Which Way
Is North?**



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At left is a photograph of the replica of the original bust of Nefertiti, wife of the Egyptian Pharaoh, Akhnaton. Known as the most beautiful queen of Egypt, she ruled with her husband about 1358 B. C. The original has been declared by leading artists and sculptors to embody an exquisite mystical grace and an ideal form of feminine beauty.

The replica pictured here is one of the few cast from the original, and is on permanent display in the Rosicrucian Egyptian, Oriental Museum. Smaller models, standing seven inches high, hand painted, are available through the Rosicrucian Supply Bureau. You may own one of these to beautify your home for only \$6.40 (£2/6/6 sterling, postpaid). Send order and remittance to the:

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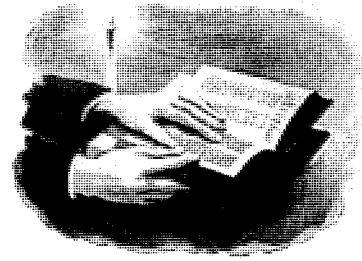


FRATERNAL CONFERENCE

In the course of the first six months of this year, Raymond Bernard, Grand Master of the Rosicrucian Order, AMORC, for the French-speaking countries, has journeyed twice to the Republic of Congo, successively visiting Léopoldville and Bakwanga, capital of Sud-Kasai.

In each of these places, conferences were held with Rosicrucian officers and members. Seen above is Grand Master Bernard in the company of H. M. Mulopwe Albert Kalonji Ditunga, king of the extensive Baluba tribe in Sud-Kasai.

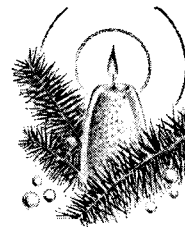
(Photo by AMORC France)



Christmas Greetings

Far above the decadence of the earth, secure from the ravages of time, and enshrined within a heavenly temple of rare marble, is the God of some. Natural law, precise, inexorable, unyielding, pervading all, its order revealed alone through soulless equations and mechanical senses, is the God of still others. Out beyond the pale of mathematical calculation, not isolated in space nor confined to a beginning or end, pulsates the God of exalted sensation. It is the God that excites the passion of justice, tempers the reason, and entwines the emotions of men with the skeins of tolerance and brotherly love. It is a God that finds His reflection in the flow of human ideals, and His form in mutable imagination. It is to this God that we pay sacred homage on Christmas Day.

THE SUPREME GRAND LODGE AND STAFF

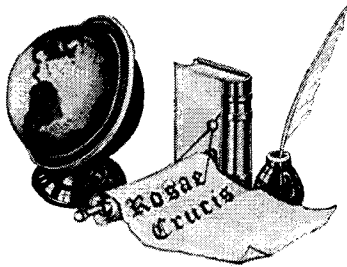


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Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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THOUGHT OF THE MONTH

By THE IMPERATOR

ORIGIN OF CHRISTMAS CUSTOMS

IN EVERY PERIOD of history men have hoped for a golden era that would eliminate the deficiencies which seem to exist in their lives. Such an era would see the realization of men's fondest dreams and aspirations. Prophets, priests, and sages had long foretold the coming of such an age, but there was no agreement as to when and where it would begin.

The tribal prophets and religious seers related that the enlightened era was to be heralded by a Messiah. The very title *Messiah* referred to the coming of an extraordinary person. He was to be the deliverer of mankind, endowed by God to begin a new age. There was in this hope really a subconscious urge. It revealed that men desired to have a superior power help them overcome their admitted weaknesses.

The word *Messiah* is from the Hebrew. Literally translated, it means "anointed one." This anointing meant that one was consecrated and endowed by a divine power for the fulfillment of some purpose. In the Old Testament every Jewish king is referred to as "Lord anointed one." Among the Essenes, their spiritual head was known as the Teacher of Righteousness and was thought of as a Messiah.

In the Old Testament, the Messiah was almost always associated with the lineage of David: It was thought that the posterity of David would bring forth a Messiah, a deliverer of mankind from the woes of the world. The word *Christ* in the Greek *Septuagint* is the equivalent of the Old Testament word *Messiah*.

Since this word is associated with the teachings of the Essenes, it is best that we give a brief consideration to this sect. The Essenes were a secret sect that first came into prominence along the shores of the Dead Sea. It is stated that their origin was in Egypt. Subse-

quently, the colony along the Dead Sea was dispersed by the Roman legions to other areas.

The Essenes looked forward to the coming of a great savior. They believed he would be born within the fold of their own organization. He was to be the reincarnation of one of their past leaders. The Essenes were often referred to as Gentiles. A Gentile is one who is not an orthodox Jew, as the Essenes were not. In fact, any person who is unorthodox in his religion may properly be called a Gentile.

Many Messiahs of the past—those who were avatars—were thought to have been virgin-born. As Dr. H. Spencer Lewis pointed out in his writings, India had several divine messengers whom tradition relates were born through divine conception. One bore the name *Krishna*, or *Chrishma the savior*. He was said to have been born of a virgin called *Devaki*. It is related that because of her purity she was selected to be the mother of God.

There are even stories extant that Gautama Buddha was actually born of a virgin called *Maya*. Siam had a God-Savior called *Codom*, who was born of a virgin. Some records claim that Horus was born of the virgin Isis. Likewise, Zoroaster of Persia was born of a virgin, his mother being impregnated by divine light that descended into her.

That the notions of virgin birth are not novel is evidenced by many examples. Cyrus, king of Persia, was said to be of divine origin. He was referred to as Christ, the anointed son of God. Let us remember that *Christ* is a title, not a name.

Even Plato of the fifth century, B.C., was thought by many of the populace to be a divine son of God. His mother was said to be a virgin called *Perictione*. Apollonius, who lived during the early part of the life of Jesus, was said to

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have been born of a virgin. It is related that his mother was informed in a dream that she was to give birth to a messenger of God. In the Western world, the Mayans of Yucatan had a virgin-born god. He corresponded to Quetzalcoatl, a principal god, and was named Zamna. This name means "only begotten son of a supreme god."

The Christian Messiah

For Christians, Jesus the Christ is the accepted Messiah. There are a variety of statements as to where Jesus was born. The synoptic gospel of Matthew says that Jesus was born in *a house*, not a manger: "And when they were come into the house, they saw the young child with Mary." (Matt. 2:11). Dr. Lewis points out that Eusebius, first celebrated ecclesiastical historian, says that Jesus was born in *a cave*. Further, Tertullian, early Christian father of the third century, said that Jesus was born in a cave. So did Jerome, Christian writer of the fourth century. Traditional Rosicrucian and Essene records say that the child was born of Mary in an Essene *grotto* near Bethlehem. The grotto reference could, of course, correspond to the historical account of the cave.

There is much divergent opinion among exegetical authorities as to when Jesus was born. For example, the Book of Matthew informs us that Jesus was born in the days of Herod the king. Actually, the days of Herod ended prior to the year 4 B.C. The writer of the Book of Luke says Jesus was born when Cyrenius was governor of Syria, or later. The exegetical or Biblical authorities say Cyrenius was governor of Syria from 4 to 1 B.C., and others give the date as the year A.D. 5.

Here is an obvious conflict of dates. Let us not forget that the New Testament itself, which gives us the account of Jesus' birth, was not finally decided upon until the fourth century—that is, some four hundred years after the nativity of Jesus. In that length of time there was much opportunity for a confusion of dates.

Interwoven in the account of Jesus' birth are fact, fancy, and myth. Little is ordinarily said as to who the Magi were who brought gifts to Jesus. Actually, the term *Magi* first appears in cuneiform inscriptions, that is, early

wedge-shaped writing, on the side of a cliff at Behistun. This was during the reign of Darius, a Persian king. He lived five centuries before Christ.

The Magi were a distinct caste of Medians. The Medians were of the Persian tribes. The Magi, however, were a sacerdotal, that is, a priestly caste of the tribe. They were regarded as sages and prophets. We might say that they were comparable to the Brahmins of India, an intellectual religious class. The Magi can be traced back over six hundred years before Christ to ancient Judea.

In fact, the very word, *magic*, originates in the name *Magi*. They were renowned for their skill in divining and in interpreting dreams. They were also noted for their knowledge of astronomy and astrology. They foretold events by the stars. Part of the teachings of the Magi proclaimed the future resurrection of man to a sacred life after this one. All of this, of course, was centuries before the birth of Jesus.

We all know of the Biblical account of the star in the east and what it was said to signify. This star is astronomically known as a *heliacal rising* one—a star rising shortly before sunrise and invisible in the evening. Such a phenomenon had been known for centuries before the birth of Jesus. It is a natural event, not a supernatural one.

The ancient Egyptians observed the heliacal rising of Sirius, and their records tell of it. Sirius is the brightest of the fixed stars. The rising of Sirius occurs every three hundred sixty-five days, six hours. The phenomenon of an heliacal star is caused by its rising on the sun's meridian. The light of the sun's beams makes it invisible as the morning advances. The ancient Egyptians are said to have oriented their temples according to the position of this heliacal star.

Many astronomers believe that it was such a star that the nomadic shepherds saw in the Biblical account. This, of course, greatly impressed them, as it did the Magi. In fact, among the Magi, long before the time of Jesus, it was the custom to predict that an avatar would be born whenever a great comet appeared. Early Mithraic records tell of shepherds hailing the event of a baby



of divine origin because of some celestial phenomenon.

Jesus did not bear the same title to all people. The word *Messiah* is *Christos* in Greek. To the Greeks, however, it had no corresponding meaning. It did not have the same significance as it did to the Jews. To the Greeks, *Messiah* or *Christ* was but a title; for example, Jesus, the Christ. Jesus' disciples referred to him in the Aramaic as *Maran*, meaning Master. The Greeks also referred to Jesus as *Kyrios*, meaning Lord. However, the title, *Lord*, previously referred also to many deities in Egypt, Syria, and Asia Minor.

It is interesting to know something of the education of Jesus. He learned to read the sacred books in Hebrew while quite young. His mother tongue was Aramaic, the vernacular of the people of Galilee. The early religious influence in Jesus' life was in part Judaism. This consisted of the law of the prophets and the interpretation of the scriptures. At this time the Pharisees were an intellectual sect of the Jews. They were the recognized teachers. It was the Pharisees with whom Jesus often entered into lengthy polemic discussions.

Judaic authorities, as well as Rosicrucian and other sources, point out that Jesus studied in Egypt. The Judaic *Talmud* says that Jesus was in Egypt during early manhood. He was undoubtedly also schooled as well by the Essenes. As scholars know, many of the doctrines of Jesus have a correspondence with earlier thoughts and preachments. They are not entirely original. After the arrest of John by the Romans, Jesus returned to Galilee. Then he declared that this was his appointed time; that his mission had come. He discoursed to the crowds on the shores of the lake and on the hillsides. By the masses, Jesus was called *Rabbi*. This was a proper title for one who was wise and venerated by the people.

Christmas, of course, is the Feast of the Nativity. This feast now occurs on December 25. How or why was this date decided upon? The very early Christians believed that the creation of the world began on the occasion of the vernal equinox on or about March 21, "when everything breaks into life and the day and night are equal." These

early Christians assumed that the conception of Jesus also occurred in March about the time of the vernal equinox. Therefore, the nativity of Jesus would occur nine months later, or in December. It is interesting to note that among some of the early thinkers the birth of Osiris was thought to occur on December 25, and also that of Adonis, the Greek god.

However, the first celebrations of Christmas were held on January 6. This custom was displaced in Rome in the fourth century by Pope Liberius, who favored December 25. January 6, however, was kept for the Feast of the Epiphany, or the Feast of Baptism. For some time thereafter, January 6 was celebrated as Christmas in Constantinople in the East, and December 25 in the West.

There is still another very important reason why December 25 was decided upon for Christmas. The Christian church wished to distract the attention of the Christians from the so-called pagan festival, *Sol Invictus*. This means Sun Invincible, and is the occasion of an ancient Mithraic celebration. This celebration was held about December 25. Also, there was the great Roman celebration of the *Saturnalia*, the Feast of Saturn, which closed about December 24. The Christians desired that Christmas held at the same time should compete with these festivities. Finally, in the fifth century, one of the famous Christian councils definitely selected midnight of December 24 as the beginning of Christmas.

Christmas Customs

Most of the customs which we now associate with Christmas were not Christian in origin at all. The cradle of Christ, which is seen so prominently in Christmas celebrations in Europe and in Latin America, was borrowed from the cult of Adonis. Adonis was said to have been born in a cave. Further, Adonis' cradle played a prominent part in the ancient rites.

The Roman festival of the *Saturnalia* provided the model for most of our merry Christmas customs. The *Saturnalia* was celebrated between December 17 and 24. It was an occasion of general joy and mirth. Schools were closed during the period of the feast. There was

no punishment of criminals. All distinctions of rank were put aside. It was said that slaves were permitted to sit at the table with their masters during the celebration. All classes of society exchanged gifts. Common gifts were wax tapers and clay dolls for children. People wore conical hats, burned candles, and ate sweetmeats.

Other aspects of Christmas originated in the northland. In the Teutonic countries there was the Yule feast. Such had been known in the Icelandic sagas. The southern Scandinavian and German festivities were observed on the winter solstice, about December 21. This period was regarded as the end of the year because of the darkness. Monsters and evil spirits were thought to roam about at night. Later, however, these imaginary figures were transformed into comical ones for celebration.

In early England, the customs followed those of the Roman Saturnalia. People lighted huge candles in their homes. They also threw into their hearths a log called the Yule log. After prayers, there was music, dipping for apples and nuts, dancing, and playing games such as blindman's buff. Homes and churches were decked with evergreen—especially mistletoe, which was a relic of the Celtic religion.

The use of the fir tree, which is decorated, cannot be traced further than the seventeenth century. Teutonic and Scandinavian people, however, had arboreal worship: They believed that trees possessed a spirit, and that certain evergreens were holy. Such trees were often decorated, and this is perhaps the parent idea of our present-day Christmas trees. The Germans also held their great Yule feast in commemoration of the fiery sun wheel. This was a period of twelve nights between December 25 and January 6.

Our *Santa Claus* really originated from a popular saint of the Roman church. He was Saint Nicholas of the fourth century. He was said to be Bishop of Myra. Saint Nicholas took part in the Council of Nicaea. His popularity rested on the many miracles

traditionally attributed to him. He was the special patron of the young, and of scholars, clerks, and sailors. He is always represented in art as wearing Episcopalian robes and carrying three purses for gifts. It was the nearness of the celebration of the Feast of Saint Nicholas to that of Christmas which finally resulted in the combining of the two.

The words *Santa Claus* are actually a Dutch corruption of the words, *Saint Nicholas*. The term *Santa Claus* was brought to America by the Dutch. The Dutch said that Santa Claus or Saint Nicholas gave gifts on Christmas. However, in England, for example, the term is not used. They say Father Christmas, instead.

The Use of Holly

The use of holly and other plants as a decoration is a survival of the Saturnalia and of Teutonic practices. The Teutons were a great forest people. They hung evergreens in the interior of their dwellings. These were thought to be a refuge for the sylvan spirits of the forest. In old England, prickly holly was called "he" and unprickly "she."

In old Bohemia, the custom of baking white bread and the cutting and distributing of apples were common in December. Fruit trees were wrapped in white cloth to insure a lucky year, that is, a good harvest. The burning of candles on Christmas Eve is from early customs of All Saints' Day. It was thought that in the night of that day the dead would visit the homes of their relatives. Candles were left burning in the homes for them while the people went to church.

The letter *X* is often used with the suffix *mas* to abbreviate the word *Christmas*. The reason is that the *X* was long used by the Greeks to symbolize Christ. The *X* in this use is perhaps the Greek letter, *Chi*. As we have said, the word *Christ* is from the Greek word *Christos*. Therefore, the abbreviation for Christmas is the letter *X*. The monogram of Christ is a large *X* with a *P* through the center of it. The two letters are of the Greek alphabet, *Chi* and *Rho*.





Courtesy—Blackstone-Shelburne, New York

George Copeland, Pianist

Boston-born George Copeland, beginning his piano studies at the age of 6, made his professional debut at 18. One winter morning in 1905, his mail brought him a roll of music by a composer of whom he had never heard. As he played through the score, he later wrote in the *Atlantic Monthly*, the new concepts and techniques seemed as familiar as something he had known long ago in a dream. In the days that followed, he became more caught up in the Debussy music and introduced it to the United States the following spring.

Since then, he has become celebrated all over the world as Debussy's interpreter, and as the critic of the *New York Telegram and Sun* wrote after a concert: "George Copeland sounded like a second Debussy. . . . You felt the music belonged as much to Mr. Copeland as to Claude Debussy."

Recently, at a celebration of the one-hundredth anniversary of Debussy's birth, Mr. Copeland, now in his eighty-first year, was the guest of honor. Following this occasion, the editor of the *Rosicrucian Digest* posed certain questions by letter, which Mr. Copeland very succinctly answered. His answers appear quoted and in italics.—EDITOR

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JOEL DISHER, F. R. C.

George Copeland Recalls Debussy

*"Meeting the music of Debussy
gave my life its direction"*

MR. COPELAND, being the only living pianist who knew Claude Achille Debussy personally, you are in this, his centennial year, the Voice of Authority concerning him.

The thousands who have fallen under the spell of your evocation of Debussy's magic will want to question you. Some, who have reveled in the dream-like euphoria created by *Clouds*, *Moonlight*, *Gardens in the rain*, or *Reflections in the water*, will ask their meaning. Those fascinated by the *terrible antiquity*—the phrase is your own—which permeates the *Afternoon of a faun* or *The moon descends to her temple* will anticipate hidden things, which you may make plain. A few, whose empathy with Debussy's tonal scheme may perhaps approach your own, will want a master's word as to how this is technically achieved. Only children tickled by the galvanic capers of *Golliwog's Cakewalk* perhaps will have no questions.

These reasons are all valid. Man's esthetic nature responds to music; and when so unsubstantial a thing as sound builds so durable and enticing a world, he quite naturally wants to know more about it. Certainly, more about the man who was able to build it.

"The truest things in the world have never been explained. Sound is not unsubstantial, as you suggest, any more than clam chowder is unsubstantial. It is just that one is not aware of sounds through the five senses as people have been trained to believe."

On that memorable winter morning when you were 23 and played through your first Debussy score, you had years of musical experience behind you; yet you write of the circumstance with dampered excitement. Every life holds some such significant moment. Keats experienced it *On First Looking Into Chapman's Homer*.

Your feelings one imagines to have been similar. One moment, in a sense, ordinary; the next breath-takingly exciting: A world commonplace and familiar suddenly metamorphosed into another shimmering and iridescent.

Outwardly, perhaps, there was no lightning flash or thunderbolt; but inwardly there must have been revelation. No one crosses the barrier between the solid earth and the gossamer world beyond without the whole fabric of one's being undergoing transformation.

"The world of the commonplace and familiar was not so much metamorphosed as obliterated. It ceased to be. The dictionary defines euphoria as 'a sense of well-being and buoyancy.' That perfectly explains my feelings when first I played Debussy's compositions. I had a moment of the strongest sense of being freed—of a curtain being lifted before me—of a door being opened—of an unlimited sky.

"From that day on, I went my own way as an artist, playing only what was meaningful to me personally. Debussy's music has always had an especial effect upon me. Once make a sound on the piano and in I go, completely unconscious of everything else. Yes, meeting the music of Debussy gave my life its direction."

Did that experience bring with it the ability to recapture it at will?

"Yes, I recapture the experience whenever I play Debussy. It has never left me. At times when playing L'Après-midi d'un Faune my sense of contact with Debussy is so strong that I cannot always finish it."

The technique of the caressing touch and overlapping use of the pedals—did that appear as part of the process of enlightenment?

"As to the technique of touch and pedals, I am not sure. I just found the way. Olin Downes called it something

which could not be taught—instinctive."

There is much here, Mr. Copeland, to suggest your being caught up—as St. Paul says he knew a man to be—to the third heaven where he heard unspeakable words, words which had no counterparts in the ordinary speech of men.

"When first I heard Pelléas et Mélisande, it took me so far out of myself that I was afraid I could not get back, and yet I knew I must. I told Debussy, and he said, 'There is nothing to fear. Let yourself go. There is nothing to be afraid of.' After that, I did just that and found it a great solace.

"I have always believed that sounds, having been made, never are lost—that they are always there. I always have the consciousness that they go on and on. I feel Debussy's music has been going on somewhere before it reaches me."

Four Months with the Composer

In your meeting with Debussy in the summer of 1911, there was an immediate *rapprochement* that had about it a fairy-tale magic. You have said that you were ill at ease, and he bored and pettishly formal until something in your playing of his music fused your spirits into one.

In that first meeting, you said he questioned your playing of the last two bars of *Reflets dans l'eau*. Yet when you offered to substitute his interpretation for your own, he demurred.

"The creation of music was Debussy's passion. He did not care about the playing of it. There would come the sudden urge, and as if driven by some force, he would write and write and write until freed of it. Then perhaps his creative force would lie fallow for months. He took no further interest in the work, once created.

"Debussy knew something beyond what one can taste, touch, smell, see, or hear. He went way beyond that. There is a quality in many of his things which seems to have no beginning and no end, to emerge from outer space, pass before one, and vanish—but with no sense of finality. Debussy was able to hear sounds as no one else heard them, or, at least, he was able to put them down. He himself once



said to me, 'It is like an arc, conceived as a whole; it emerges, passes, and merely disappears with no sense of finality.'

"Debussy's compositions take one away from the eternal personal equation. They are concerned entirely with nature, the elements, even the beyond. I don't think Debussy cared what clouds are, nor why they were there. His sole interest lay in the patterns, movements, moods, reflected light, design. His music was entirely aerial—all in the air, not in Washington Square—dancing of clouds, reflections of clouds, a sense of forces or presences that are moving in great joy."

The importance of all this, Mr. Copeland, subtly matches and is explained by Browning's *Memorabilia*:

Ah, did you once see Shelley plain,
And did he stop and speak to you?
And did you speak to him again?
How strange it seems, and new!

But you were living before that,
And you are living after,

And the memory I started at—
My starting moves your laughter!

I crossed a moor, with a name
of its own
And a use in the world no doubt,
Yet a hand's-breadth of it shines alone
'Mid the blank miles round about:
For there I picked up on the heather
And there I put inside my breast
A moulted feather, an eagle-feather—
Well, I forget the rest.

You were living *before* that meeting with Debussy's music, Mr. Copeland, and are living *after* it. The experience of it at once strange and new holds this reminder: The daily round all too often enforces the picture that life is a dreary moor, however well we know its name and accepted purpose; yet there is always that *hand's-breadth* of it that is bright with the memory of what happened there. This memento—this *evidence of eagles* in the realms overhead—we treasure, with the rest well forgot. It is this evidence, Mr. Copeland, that we look for and find in your playing of Debussy's music.



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JOSHUA PAINTED a vivid word-picture symbolic of present-day conditions: "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in."

For centuries, people have believed that Jericho really fell; that men shouted and blew trumpets, and its walls collapsed. Now we argue that it couldn't possibly have happened.

Scientifically impossible, says one: A wall couldn't fall that way; anyway, not the walls of Jericho; they were too thick. Someone seeks evidence in a Dead Sea Scroll. Another points to the heap of stones as the result of fission or of an earthquake.

Finally, the theory is put forward that a crack may have allowed the noise to break the walls—as a tenor's note once broke a wine glass.

One way or another, faith and science become concerned with Jericho's defeat and the existence of things we can't see or the possibility of things we can't imagine. I imagine the King of Jericho was not too much concerned when the guard reported that the Israelites were walking around the city some five hundred yards away. They were not armed, not singing, not doing anything—just walking, in a long silent line.

The tired Israelites could not mean battle. But the same things happen the next day, and the next, and the king begins to worry. He issues a press communiqué *that there is no cause for alarm* and that he is taking the necessary precautions. But he *is* alarmed. Had the Israelites fired a shot or shouted defiance, the problem could have been handled—but they were just walking around.

By the fourth day, people are spending time on the battlements, staring at the besiegers, wondering when they are going *to do* something. So the king bans everyone from the battlements, and rumors start that he can't handle the situation.

By the sixth day, the tension has reached the point where people are bundling up their possessions, making their wills, feeling that there isn't much that can be done.

On the seventh day, the shouts and the trumpets provide a fantastic anticlimax: The citizens of Jericho recog-

E. M. HARGREAVES

Protect Jericho's Walls

*Use the strength you have
to repel the enemy*

nize in the noise a new secret weapon or a visitation from God to make life difficult.

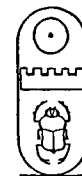
Is the Picture Familiar?

Isn't this all pretty common in your own life and the lives of all around you? There are hosts constantly parading around your city, around your home, some taking human form, some clothed in the robes of human belief. There are political experts with prognostications of warlike intentions of this alien or that.

There are food experts ready with pamphlets on the world's incapacity to grow enough to satisfy the increasing population; medical experts, predicting disease for which there is neither cause nor cure; economic experts; and even prophets of a strange Being who created man and pushed him out to fend for himself in a hostile world.

These menacing hordes merge into a single specter of disaster, which goes under the name of *Fear*. The banner flaunted bears the legend: *Life is hard and doomed to failure*. So, we sit and count the numbers!

There is no further need for weapons, for all the negative ideas we have ever heard and all the examples known of those unequal to the situations in which they found themselves predict the day of doom. What is true of another is true of us: We can't overcome the economic competition; we can't afford our most cherished dream; we can't avoid illness; we can't escape those situations which call forth resentment; and we can't stop hating and being hated because that is built into the character of



man through the sin of Adam. "That's life," the *spies* say, "the will of God."

What would have happened, though, had the King of Jericho said, "These wandering Israelites have lost their leader. They have no weapons worth talking about, and no scientists to invent new ones. I'll go out at once and put them to rout"?

The whole course of history would have been different. And that would have been a better example for us. We're like the hesitant king in the face of our problems. Not one of us uses more than half his natural talents. Look again at these fears that play so large and fierce a part in the lives of so many—fear of failure, fear of disease, fear of death, fear that circumstances will always be too great.

Why are we so afraid of the unknown? Is it because someone else failed in a situation apparently similar? Isn't it a fact that just as many have come triumphantly through?

The Structure of Life

The whole structure of life is for climbing up and up. Man has the qualities of intuition, curiosity, courage, faith—and the ability to pray. These support the triumphant nature of his being.

How do we *know* that disease is without a remedy, that struggle is part of

life, that life itself is only threescore years and ten, that war is necessary, that economic conditions are greater than man? We don't. Many people devote their time to telling us that it is true, and we believe them only because they have also told us that it is sinful not to.

We don't know that any of these things are true. We may have within us the ability to overcome death—all on our own, without any help or advice from anyone. We most probably have the ability to take this life and make it into something unbelievably glorious. Others have done it, and their names have shone through history.

We can be sure of one thing: There was a time when—like the King of Jericho—they looked at the hordes walking around—the hordes of fears and doubts, scoffers at their ideas, people eager to take them down a peg—and wondered about them. Then, instead of waiting for failure to convince them of its power, they went out with what weapons they had and *put the hordes to flight!*

Laying hold of faith, courage, and intuition, and sallying forth in a strength a little greater than we believe we possess, we *can* conquer. *The greater strength is always there.* Why don't we use it instead of waiting for the walls of Jericho to fall in on us?



STERLING AREA MEMBERS NOTE:

Rosicrucian Supply Bureau Items in London . . .

Many items in the Rosicrucian Supply Bureau are available through the London office of AMORC. It is often possible to secure items from London with less difficulty and delay than would be the case if ordered from the United States.

Rather than list items here, we suggest that you write to the London Supply Bureau, AMORC, 25 Garrick Street, London W. C. 2, and ask for a copy of the London Supply Bureau Catalogue.

Also, please observe notations in the general catalogue regarding items available through London. This will help you to secure sanctum items, jewelry, and study aids which you may have wanted but could not purchase before.

CHRISTMAS HAS MANY meanings for many people: The primary meaning to those of the Christian religion is the observance with respect and profound feeling of the birth of the one who originated their religion. Perhaps Christmas means something different to you. The theme that is uppermost in your mind may have connotations which go beyond the life of one individual, regardless of how great it may have been.

There may be others like myself whose reaction to the concept of Christmas is based upon the memory of Christmas stories. There exists a vast amount of literature about Christmas. In the English language, some of these have become classics and are repeated almost every year in schools, on the stage, and in the churches.

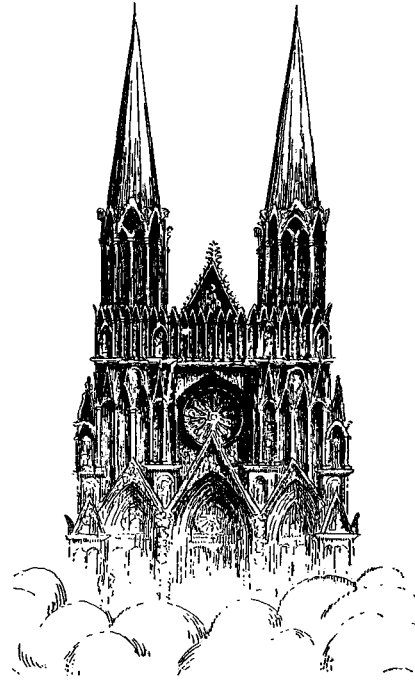
They are read for enjoyment by individuals and families. One of the best known of these classics is, of course, Dickens' *A Christmas Carol*, a story which is probably known to every reader of the English language throughout the civilized world. It carries a theme and series of ideas that bring home very poignantly the principle which we are taught from childhood constitutes the ideals of Christmas.

There are other stories equally impressive. For example, Van Dyke's *The Other Wise Man*; Galdos' *The Mule and the Ox*; and the now well-known opera by Menotti, *Amahl and the Night Visitors*.

It would seem that the stories of these authors, each living at different times and under different conditions, would be entirely dissimilar. Actually, there is a central theme in all these stories. In my mind, this is the Christmas theme, the meaningful principle that lies behind the concept of the Christmas season.

Dickens' *A Christmas Carol* revolves around a crippled child, a child that suffers, and through his suffering greatly modifies the attitudes, actions, and lives of individuals of his family and those indirectly affected by his family. The central theme being that suffering produces a comprehension of beauty, a realization of the esthetic, the mystical, and the idealistic in the minds of those associated with the events portrayed.

Van Dyke's *The Other Wise Man*



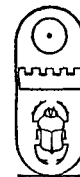
Cathedral Contacts

THE CHRISTMAS THEME

By CECIL A. POOLE,
Supreme Secretary

conveys the principle of loss. One man seeking the newborn king is delayed from proceeding with his companions, who continue their journey to Bethlehem. Further tragic events delay the fulfillment of his purpose, and in seeking to achieve it, he gradually gives away the wealth that he had accumulated and intended to lay at the feet of the newborn king. And in the giving, in the expenditure of what he had given of himself, while not directly a form of physical suffering, but nevertheless of sacrifice, this wise man in the end finds the king he seeks in a very unusual and unexpected experience.

The Mule and the Ox by Galdos, probably less known in the English-speaking world, is also the story of a



child, a child who passes through transition and in transition experiences a transfiguration and an attainment of a desire which also affects the lives of a family. The central theme of this story is that realization, the realization of self, is achieved as the result of suffering and transition. This realization on the part of the child, the parents, and associates of the child could not have come about except through this experience.

As I previously stated, a great achievement which came out of our modern entertainment world a number of years ago was that the composer, Menotti, was commissioned to write a short opera for television presentation. His achievement was *Amahl and the Night Visitors*.

Many who have seen this opera will agree that it is one of the greatest achievements of recent years in the field of opera and entertainment. It presents a beautiful story most appropriate for the Christmas theme. Here again, Menotti uses the age-old theme of a child who suffers, a crippled child, but through hearing of the birth of Christ and the realization of the purpose for which Christ came into the world, the boy loses the affliction that had so hampered him all his life.

Beyond Routine Events

In these brief summaries, we see the individual forced through circumstances to direct his realization beyond the routine events as they take place as objective external entities. This idea is particularly well illustrated in Dickens' *A Christmas Carol* when the character known as Scrooge, who knows no purpose for existence except the accumulation of money, is changed completely in his attitude by the realization of the futility of his life up to that time, and that fulfillment of his own existence could only be achieved by assisting in the fulfillment of the life of a crippled child.

This similar theme continues in Menotti's *Amahl and the Night Visitors*. The three kings going to pay homage to the newborn king bring a change into the life of a crippled boy that will, it is implied as the opera finishes, affect not only their lives, but the lives of all men everywhere.

It would seem to the casual examiner of the Christmas theme that religion has controlled the idea of Christmas, but actually the true idea of Christmas lay deep in the thoughts of men before the dawn of any religious concept such as we know today.

This time of year, the beginning of winter, has always been observed by rites and ceremonies because it was the end, we might say, for those in the northern hemisphere, of the period of the sun's going to the south. Thereby the days became shorter and shorter until finally the earth's movement became reversed and the days began to lengthen again.

Primitive man believed this an evidence of rebirth, and so he began to observe the season as a period of re-dedication. Gradually, in the Christian world, tradition associated the birth of Christ with the same season, and so rebirth and the development or the creation of a period of new opportunities became the theme to be observed at this time of year.

Each year we, therefore, observe the possibilities of rebirth and, as in Galdos' famous story, the possibility of transfiguration—the realization that the powers of the inner self and soul can become predominant and bring us out of the error and difficulty of the mechanistic or objective form of life that concentrates only upon those things which will perish.

Each great avatar has advanced the same theme. It is generally better known in the field of Christianity as exemplified by the life of Christ. Before Jesus, Buddha also tried to make men aware that the purpose of life was the realization of self, the realization of life as a time or a place in which man could experience that which would endure and give him value beyond anything that he could possess in the physical world.

Buddha taught his followers to deny the physical self and strive only for the mental world. Jesus, of course, illustrated this principle by dignifying the inner man, by pointing out that the real life, the real value was of the soul rather than of the body. He persisted in his meaning to the point of sacrificing his own body in order to illustrate its small importance and to symbolize to man

what was later accepted as doctrine in the Christian religion. He died so that men might live. He illustrated that death had no significance as long as proper consideration was given to the real part of being—that is, the soul.

In the beginning of Mohammed's career, he advocated the same theme, but he deviated as time went on and did not completely fulfill the promise of his earlier years. But still as we read some of the magnificent passages in the Koran, we find echoed the same principle that submission to one God and the placing of less emphasis upon the physical self than on the awareness of self are means to the realization of all that is worth while and of eternal value.

The Essence of Mysticism

Into these concepts is incorporated the essence of mysticism. Mysticism brings into man's experience the realization of the fact that it is the self that is to be developed and enlarged upon through the process of the experience of life. If man is to achieve significance in the scheme of things, then the whole cosmic scheme must be a part of his thinking and of his concept of being. The comprehension of the purposes of being and of man's existence comes as the result of man's ability to see beyond where he actually is isolated at the present time.

The materialist lives like one who encloses himself in a windowless house: He sees nothing except that which is immediately before him. The mystic is like one who lives in a house of glass, so located that he can see the expanding horizon: He can witness the rising and setting of the sun, the change of the seasons, and those manifestations of law which affect man.

The mystic looks out of the shell of the body and sees existence as extending indefinitely beyond the limitations of all those forces and events that seem to bind him to the physical world; while the materialist can see only that which is immediately before him. The barrier of materiality itself shuts off the vision of being, of purpose, and of life as it advances beyond anything limited by the nature of the universe in which we are temporarily existent.

It would seem, then, that the theme of Christmas should find a harmonious

relationship with the theme of peace, the theme of human suffering, and that of realization. And we ask, as have all men throughout all time, why does suffering have to be so closely a part of the procedure by which the mystic realization is achieved by man?

To answer this question is only to theorize. We cannot answer it completely, but we do know if we observe the manifestations of nature, the fulfillment of cosmic law, that suffering, pain, and trouble, have a part of all transitional phases of being.

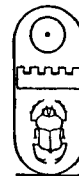
Birth and death, the two great transitions of the whole life span, are usually accompanied by pain. The change of the caterpillar into the butterfly is effected by contortions that take place and must be accompanied by a degree of pain. Even in nature, we find that great changes in the manifestation of the physical universe itself take place by upheavals such as storms, earthquakes, tempests, and torrents, which are in a sense related to man's individual concept of pain.

In other words, there exist in the universe good and evil, and as I have written elsewhere, I have chosen many times to compare evil with the material and good with the immaterial or the psychic. The material is negative and the psychic is positive. We live in a negative world in which we are a positive cell.

All forms of evil trace their origin to material entities. That evil, pain, suffering, and grief are a part of the lot of man's physical existence, we cannot deny because they actually are existents that we must face. We are continually faced with the problem of evil and the imminence of pain. We face the fact that on a mental level we cannot always adjust ourselves satisfactorily to the demands and needs of the circumstances in which we live. In this Christmas theme we have seen that there is hope because in each case suffering, or what we might call *evil*, has been the key to realization and to evolvment.

Man's Position

What is man's position, then, in this universe of good and evil? Man's moral obligation is, of course, to live as best he can, but man's free will is given



him so that he may choose the direction in which he will go. Man could receive no value from this right of free choice, from this ability to choose, were there no choices to make. If all the universe were good, if there were no pain or suffering, then man would only experience good and peace. He would never be able to understand them were he not familiar with their opposites.

We were made by the Creator as entities empowered with the ability to choose, to choose between the good and the evil, the negative and the positive, the dark and the light. Therefore, man exists in a position where he can, by choice, determine his own end and goal. We can acquire a degree of virtue by making the right choice. We can move toward the good because we are granted the ability to act right, to select good when at the same time it is possible for us to act wrongly or select evil.

Free will gives us the choice. It gives us the right to be virtuous when we could choose to be evil. As a result, we can not only increase the growth of our own soul, the evolution of our own being, but by choosing right, by choosing good, we can also expand the amount of virtue in the universe and so affect others about us.

In these Christmas stories, we perceive the Christmas theme, which tells

us that those who choose to do good vastly extend the influence of their lives so as to produce good for others as well as themselves. Therefore, those who acquire virtue by their own efforts, as a result of their resistance to temptation and their endurance of suffering, are worthy subjects for the realization of the Christmas theme—the true dignity of man and his relationship to God through the mystical experience.

The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe, SPC, AMORC Temple, San Jose, California, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



Another AMORC book in French . . .

Newly published is the very fine French edition of GLANDS, OUR INVISIBLE GUARDIANS. This tremendously informative book by Dr. M. W. Kapp spells out the influence of glands on height, weight, thoughts, likes, dislikes; it portrays glandular types—helps you to adjust better to your business or social world.

Order it by title: *Les Glandes*, directly from Editions Rosicruciennes, 56 Rue Gambetta, Villeneuve-Saint-Georges, (Seine-et-Oise), France.

Full price of book, postpaid, 21 New Francs. (\$4.20)

***The
Rosicrucian
Digest
December
1962***

IT'S A FUNNY THING! I thought God created the heavens and the earth way back "in the beginning," but creation, it seems, was unfinished business, the finishing depending on us.

Margaret Blair Johnston, in her intriguing book, *Creating Your Own Tomorrow*, intimates as much when she says that it is as natural for us to listen to God as it is for plants to absorb sunshine. When we can do this, she says, "Every bush and tree will be on fire with God."

Alan Devoe, the naturalist, describing creation's perpetual motion, writes: *The essence tumbles and pours from its creative source into all manner of forms and infinite variety—of which we, ourselves, as far as we can learn, are the only thinking part.*

This thinking part to which we are heir, then, is the part Miss Johnston relies upon as being able to shape the "multitudinous variety of forms that are pouring and tumbling continually from their creative source."

Back in the eighteenth century, Emanuel Swedenborg, attempting to explain God's creation *scientifically*, saw sun's heat and light creating an atmosphere in which all things could grow in infinite variety. Spiritually, he felt it to be the same: Divine Love, like heat, and Divine Wisdom, like light, create an atmosphere in which the spirit of man, his inward parts, can live and grow and shape his soul for eternity. He pictures God as *The Great One*, creating from Himself and *not* from nothing; and mankind as *The Little Ones*, imitating Him and choosing and creating their own small universes with Godlike power.

To Swedenborg, the continual flow from the Fountainhead (the spiritual sun) to the outermost rim of creation (wherever that may be) and back again in its unending rhythm is the inhaling and exhaling of the breath of God. Thus are all things kept alive. Thus, too, as by our own breath, our own small worlds, homes, towns, states become realities.

A century and a half later, the scientist and philosopher, Alfred North Whitehead, makes reference to the unfinished business of creation. He calls events that have not yet happened

BESS FOSTER SMITH

Thought Creates Your World

*Better choice of elements
will mean wiser living*

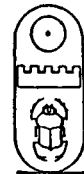
"eternal objects." They become "actualizations" when they happen through someone's desire for them to happen. An actualization, he explains, is the selection from among these "eternal objects" certain combinations that stem from thought and desire processes. There are all kinds of possibilities.

Before anything happens, there are any number of ways it could happen; but *after* the choice is made, the happening is fixed. The "eternal object" is an abstraction, but the "actualization" has taken on form. It is something concrete. It has been created into world substance.

How all-powerful we are, then, in our ability to delve into the unlimited supply of "eternal objects" and pull out whatsoever we choose and thus create the design for actuality. Little wonder that our creations so often come tumbling down around our heads when like children playing with blocks, we mistake the time-eternal values to be shaped and brought to pass.

Modern scientists now experimenting with radioactive isotopes are beginning through them to explain the power of osmosis: By the aid of tracers, plants can be fed to increase their natural growth and productivity.

Might we not in somewhat the same manner take on more spiritual elements from the unlimited supply of Divine Love and Divine Wisdom and increase our own productiveness? By more thought and wiser choice, we could make tomorrow a bulwark against destruction.



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



Little Thoughts Make Little Men

*You are as big as
your thoughts*

THERE ARE MORE MEN who hold inferior places or positions in life because of awe than because of lack of opportunity. Thousands of men in the privacy of their own homes have uttered opinions that should by the sheer weight of their logic make the conclusions and ideas of the established sages of business, commerce, and public affairs obsolete.

Many a man with natural insight and clarity of expression has voiced to his family solutions to world problems that would have brought dignity and acclaim to a solon in some stately capitol.

At a gathering of friends or associates, an individual may express himself freely *until* an authority on the topic under discussion enters; he then

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

retreats in confusion or sinks into embarrassed silence. He immediately surrenders his virgin thoughts to the "weighty" influence of the one whom society has designated as his superior. His own ideas may be startling, and though untried, scintillating with brilliance and possibility, but they are shunted into oblivion merely because the one before him bears the title of *authority*, or has had years of experience in the subject, and might not approve of his remarks.

Is all thought, after all, catalogued? May not a man's concepts have great potentiality of accomplishment, even though they are not refined by filtering through the accumulated theories, beliefs, and errors of myriads of men before him? What is this quality of authority to which we all pay such homage, and before which we are impelled to cast aside our own ideas?

One who has made an exhaustive research in a field of knowledge or accomplishment and has learned all that human experience has discovered about that branch of knowledge—and has mastered what he has learned—is rightly called an authority. As an authority, he is accepted because of his concentration of thought and effort along one line, and because he is able to recite definitely what is known on the subject and what has been done or thought about it before.

Authority Respected

For this we must respect him, just as we must pay respect to the accumulation of knowledge which our dictionaries, encyclopedias, and textbooks contain, and look with admiration upon the magnificent edifices housing our great libraries.

Yet, must such admiration and respect necessarily quell all individual thought? For example, does the progressive businessman who gazes upon

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the volumes in the library on business administration, promotion, selling, and advertising resign himself to failure or to nonactivity, with the self-assertion: "What can I hope to contribute in the way of new ideas for expansion of business in view of what has gone before?"

Certainly, no young man with an inventive trend of mind and cogent reason will abandon his mental picture of a needed mechanical contrivance because in a museum of mechanical arts he finds himself surrounded with the handiwork of past geniuses.

Benjamin Franklin was not an authority on electricity when he began. He was just an experimenter. Robert Fulton was not a recognized designer of steamboats but one who was a developer of an idea. Edison was not an electrical engineer. He was a man with vision and a concept out of which grew those things that later made him what the world pleases to call an authority. Akhnaton, the Egyptian Pharaoh, was not a great ecclesiastic; yet he gave the world its first monotheistic religion. Henry Ford was not an automotive engineer but, as a layman, he gave the world a new principle in the operation of combustion engines.

Most authorities gain their prominence by what they know about what *others* have done or accomplished. A few gain their eminence by what they themselves have done; however, in the latter case, their virgin concepts and ideas preceded their importance as authorities.

Consequently, *if you have an idea*, no matter how radical in departure from the accepted ideas of those who are experts or masters, if it cannot be disproved by the facts of experience or refuted by demonstrations of natural laws, it is equal to any man's. It does not matter how unknown you may be or how acclaimed the disapproving authority.

The advancement of knowledge and the progress of the world is accomplished by two means—first, the inductive method; studying the particular, the things and phenomena of the world, and from them deducing the general law by which other things or particulars can be brought about. The second method is the deductive one. We start with a concept, an idea—clear, forceful

—and it causes us to search for the parts, the realities that can be fitted into it to make it become an actuality. Those who pursue the deductive method are frequently scoffed at and called dreamers.

The Worthless Dreamer

The only dreamer who is worthless is the one who is content just to *dream* and allow his visions to dissipate themselves. The one who finds inspiration in his dream and who uses it as an incentive to action, who coordinates it with reason and perception, is the one who has reached out and caught the distant horizon by one hand and the present world by the other, and attempts to bring the two together. Quite frequently, it is this dreamer with a stupendous ideal which surpasses present reality, who engages the numerous inductionists to study the existing things of the day to find a way to develop the ideal into factual things.

Who are the greatest contributors to society's advancement, researchers, the idealists, or those who combine the attributes of both? *Necessity is still the mother of invention*. The abstract ideal often draws to itself the tangible, the realities by which it eventually becomes accepted fact.

No matter how humble your position in life, or your lack of schooling, you are never wrong until you are proved to be. Your thoughts are not contaminated merely because they are your own, unless they be in error. No amount of ridicule, scoffing, or patronizing leers of *authority* can rob your idea of its potentialities if there are no existing facts or principles which can be demonstrated to prove you wrong.

A man is truly only as big as he thinks. If he considers himself inferior because he bears no academic degrees, and consequently disqualifies every thought of his own that borders on the established branches of knowledge, he makes himself one who holds only to inconsequential and petty thoughts, casting aside all of the worthy ones.

Your thoughts determine your actions, and actions make you either prominent or a small being in a small mental world. A man who has a distaste for knowledge and has no educational standing only because he despises



it, is one whose native intelligence is obviously small. From him, under no circumstances, could one expect worthy thoughts, and his actions consequently show him as shallow as his mind. On the other hand, one who because of circumstances or misfortunes has never had educational advantages but still loves knowledge, may by that consciousness and attitude of mind conceive as lofty thoughts as one weighed down with scholastic degrees.

There is a great breach between intelligence and education. One may be intelligent and not educated, and one may be educated and not intelligent. Intelligence is the ability of the mind to respond to new conditions and to realize keenly what it perceives, and to create new things, new views, new courses of action out of its accumulated impressions. Education enhances intelligence in providing the mind with an abundance of material with which to work, but it cannot give the mind that aptitude necessary to use what it has acquired. Intelligence alone can do that.

There is also a difference between venturing a guess and an actual conviction that may be subject to examination. One would not want to be an individualist to the extent of *guessing* at a remedy for an ailment when a physician *knows* the one needed. On the other hand, one should not abandon, for example, a new concept of aerodynamics merely because an aeronautical engineer says that the idea is untried, entirely different, or a departure from the accepted view.

It must be realized that no training or method has yet been developed by man which gives to only a certain class of men the power of origination of ideas. Therefore, each idea, whether it is the ebullience of a layman or an academician, if it survives the test of experience, has merit. As Ralph Waldo Emerson so succinctly said in his *Self-Reliance*: "In every work of genius, we recognize our own rejected thoughts; they come back to us with a certain alienated majesty."

Rosicrucian Digest, August, 1939.

Medifocus

Medifocus is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

January: The personality for the month of January is Konrad Adenauer, Chancellor of West Germany.

The code word is: **EXPED**

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



JOÃO B. GOULART
President of
Brazil

March:

The personality for the month of March will be João B. Goulart, President of Brazil.

The code word will be: **FRUIT**



KONRAD ADENAUER
Chancellor of West Germany

*The
Rosicrucian
Digest
December
1962*

TODAY'S WORLD is groping not for the narrow, stunted religions of the dogmatic type; it has no use for a fanaticism that is afraid of the divine light which may have fallen on others; it rather needs the vitality of a creative religion, chastened and open-minded, which has the vigor and the courage of deepening and reforming itself in the process of human history and daily living, a religion which is ready and eager to make its peace also with modern science.

Many of our contemporary religions now suffer from the clash of their revealed truth with the empirical truth of modern science. This clash weakens both science and religion; for science, too, is an enlightening force now accepted everywhere in the world and, therefore, equally qualified as is religion to assist in the formation of world culture. Our time seems to be ripe for a universalistic reinterpretation of science and religion to make them both more truly unifying forces in human affairs.

Today, contemporary science is looked upon in East and West mainly from a utilitarian point of view, thus debasing it to a begetter of material and military power. Science is being taught more with an eye to its application and the training of specialists for industry and army than with any idea of its moral, cultural, and spiritual value. Yet in its superficial technical aspects, it is all too often a dividing force.

Religion, too, broken up into innumerable sects and sectors, has become a divisive force. Its failure to be effective as a peacemaker, the spread of atheism among the educated, sectarian disunity, and communist secularism are all warning pointers toward the direction which man must follow: the direction of larger loyalties.

The socially fusing powers inherent in science and religion are potentially far greater than those of language, race, or government. They seem basic to a modern ideological synthesis and to the building of a humanistic world philosophy.

Science is, or at any rate soon will be, the common possession of all people. By the same token, the great religions contain a nucleus of moral ideas which are underlying civilized life everywhere on earth. Science and religion,

DR. HELMUT G. CALLIS

Religious Integration

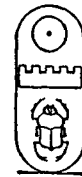
*The problem is universal:
East and West must take
the same road*

therefore, are destined to become the main supporting pillars of a humanistic world philosophy, broad enough to bridge the present cleavages between East and West.

Of scientific matters it has been said that "the only dogma regarding them is that there is no dogma." Only by allying itself with science can religion overcome the doctrinaire limitations and superstitions which now divide humanity. On the other hand, only by allying itself with religion can science become a human benefactor instead of a begetter of murderous power, enslaving dictatorships, and fiercely competing militarisms. The scientific attitude requires neither moral indifference nor religious apathy; it rather demands loyalty to and insistence on truth alone, thus confirming the teachings of all prophets and sages. Disinterested science stands on essentially moral grounds, lifting men above the prejudices of clan, class, and nation. For both halves of the world, religion can set a moral purpose, with science finding effective means for attaining it.

Conscious Creators

As common acceptance of religious and scientific truth spreads to all parts of the globe, men instead of remaining creatures of their local cultures, can now become the conscious creators of a universal culture of the race. And surely this objective can best be attained not by sacrificing what is valuable and distinctive in each culture, but by cultivating and by sharing it. To become the true master of his environment, man must turn the same zeal for discovery



on himself as he applied to the exploration of the subhuman nature surrounding him. The most urgent problem of our times is the foundation of a science of a more perfect man, whose rational, aesthetic, intuitive, and meditative faculties are equally developed and evenly balanced. The goal should be not the mass production of mass men and robot men, but the cultivation of quality men, capable of making living an art rather than a job.

For this purpose, the earnest study and application of the sciences of human relations are required. Obsolete moral and political ideas must make place for clearer and simpler conceptions of the common origins and destinies of our kind. The problem is a universal one. East and West must take the same road in the direction opposite from their particular errors.

East and West Meet Daily

The epoch which Kipling so aptly described and about which he so falsely prophesied is over. East and West have met: They are meeting daily.

The world has become one stage, and all its peoples act in the same drama. Prosperity and depression, war and peace, survival and doom, can no longer

be kept in separate departments. The great nations of East and West are now partners in scientific and industrial advance. The issues of democracy and communism, of freedom and equality, are world problems. For the first time in history, East and West are in a single world movement and struggle, as equals, for the soul of all mankind. A worldwide re-evaluation is upon us, taking place not only on the political surface, but penetrating to the very depth of culture and religion.

But "one world" is not here yet. For modern living, each civilization must evolve with great labor a new ingredient: compatibility. Compatibility in this context can mean only one thing: learning from other civilizations to repair the errors and imperfections of our own. . . . Our era denotes the end of separate civilizations, yet impresses on all of us a common responsibility of uniting our intellectual and spiritual resources in the building of "one world" for the truly superior man of tomorrow. —From a lecture delivered at the Ramakrishna Mission Institute of Culture, Gol Park, Calcutta. Printed by Religious Digest in its January-March, 1961, issue. It is reprinted here with the express permission of that publication.



OUR NEW COVER: Cultures and civilizations have to a tremendous extent been moulded by religious precepts and customs. Our cover artist depicts in *The Gods of Men* the oriental and early gods such as Zoroaster, Buddha, Siva, Sekhmet, and Zeus, each having made a contribution to man's moral and spiritual enlightenment. It has been said that "there is no false religion unless you call a boy a false man." Several of these sects flourish today in living religions, influencing the lives of millions of persons.

ROSICRUCIAN DIRECTORY

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



(International Jurisdiction of The Americas, British Commonwealth,
France, Germany, Switzerland, Sweden, and Africa.)

**The
Rosicrucian
Digest
December
1962**

AROUND THE WORLD, the peal of bells calls the living, mourns the dead, celebrates victories, warns of danger, and in some places rings to break lightning during thunderstorms.

Carefully cast, tuned, and hung together, bells become the pride of nations and the glory of poets, brides, and musicians. Remember Tchaikovsky's dramatic use of the carillon in *The 1812 Overture*?

Daily life in the Middle Ages depended greatly on the chiming of bells. Their iron tongues called the people to work and prayer, rang for births and tolled for deaths, and in most towns struck the time of day. Believed to have magic power, bells were even rung during thunderstorms to dispel lightning—not to mention the evil spirits likely to slip into town during tempests! In small towns in southern Europe, even today the bell rope may be given a couple of tugs during a storm—just in case.

From historical evidence, the art of bronze casting appears to have been practiced 5,000 years ago in Southwest Asia. A bronze bell at New York's Metropolitan Museum of Art dates back 3,000 years to China's Shang Dynasty. Japan's temple chimes are famous throughout Asia, and an 87-ton bell can be found in Mandalay.

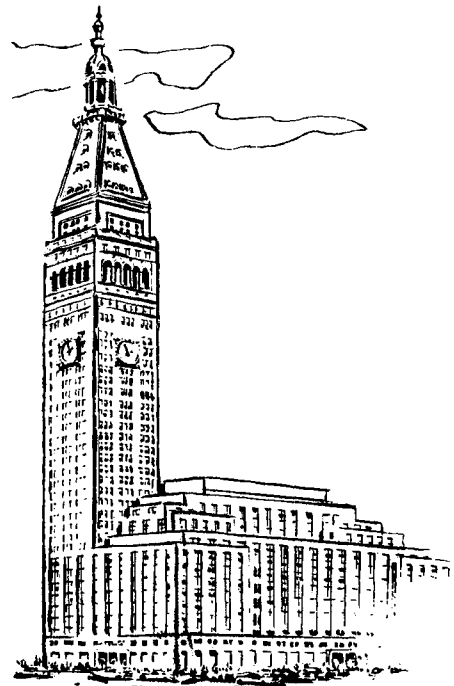
The largest bell in the world, however, is in Russia. Known as the Kolokol Bell, and cast in 1733, it cracked while cooling and today sits mute on its stone platform in Moscow's Kremlin.

A hundred years ago, bell ringing was Seville's riskiest and most exciting occupation next to bull fighting. Clutching their bell ropes, Seville's athletic chimers swung back and forth until the momentum carried them out of the belfry, hundreds of feet above the plaza and the admiring eyes of the city.

In Portugal, the voices of the hundred bells of Mafra can be heard for more than 15 miles. Many bells of Hispanic origin were brought to the New World by Spanish missionaries and can be found today in the mission belfries of California, New Mexico, and Texas.

In 16th century England, a shilling bought a peal of wedding bells, and today the bell tradition is still strong, although many belfries were leveled by Nazi bombs during World War II.

The Peal of Bells

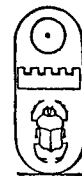


Metropolitan Life Insurance Co.

Designed after the Campanile in the Piazza di San Marco at Venice, this bell tower of the Metropolitan Life Insurance Company in New York City houses world-famous chimes. At present they are silent for the first time in 50 years while the building is being renovated.

Big Ben's BONG-G-G-G-G-G-G still booms from the British Parliament clock tower, however. Its chimes play Handel's Cambridge quarters, the same melody sounded by one of the world's highest carillons, that on the Metropolitan Life Insurance Company Tower in New York City. In a tower designed after the Campanile in the Piazza di San Marco at Venice, the chimes, which have reassured all within their sound since 1909, are temporarily silent while renovations are being carried out.

Even so, New York City is not without the music of bells, for it also boasts the world's largest carillon—the 72-bell marvel in the tower of the Riverside Church.—*Central Feature News*.



WALTER J. ALBERSHEIM, F. R. C.

Space Travel and Earthbound Man

*Can physical laws
and earthly limitations
be transcended?*

CLERGYMEN, science fiction writers, and politicians have often asked whether space travel will make man less earthbound. Such a question cannot be answered simply because it has many facets—physical, physiological, political, economic, scientific, and spiritual.

The *physical* aspect is the simplest and should be considered first. When one projects a missile with the speed of an ordinary rifle bullet, it flies freely for a stretch but gravity quickly pulls it back to earth. However, when the launching speed is boosted to about 5 miles per second and the direction of flight correctly adjusted by an additional rocket blast after launching, then it can be put “in orbit” or made into an earth satellite. If its circular or elliptical path is well above the resistant atmosphere, the missile may stay in its orbit for years or even aeons.

As the word *satellite* (attendant) implies, an orbiting spaceship remains earthbound, but it is definitely *less* earthbound than mere surface dwellers. The pull of gravity decreases with the square of distance from the center of the earth; hence the gravitational bond is reduced by nearly 1/3 when a satellite travels at 400 miles altitude.

This reduced pull must not be confused with the so-called weightlessness of bodies in free flight or free fall. One does not have to be an astronaut to experience weightlessness: Every high diver is weightless while in the air; but if he reenters the water without streamlining his body, he is bruised.

If the launching speed increases to 7 miles per second or more, the missile overcomes the gravitational potential entirely. While the attraction of earth extends to infinity with ever-weakening force, the missile's trajectory changes from an elliptical orbit into a parabola or a hyperbola—an open curve that does not bend back to earth but continues forever outward.

In this way, the American “moon shot” (and all but one of the Russian moon and Venus missiles) escaped the pull of earth. None, however, escaped the sun's more powerful attraction. All are now presumably in orbit around the sun, lost to observation in the vastness of space.

In the purely physical sense, the answer to the question whether space travel will make man less earthbound is *yes*: An orbiting spaceship is less earthbound than we, and a launching speed of 7 miles per second frees it completely from Mother Earth's apron strings.

The *physiological* aspect is quite another thing: our human bodies are products of billions of years of adaptive evolution on earth. Our body chemistry is based on earth substance. The salt content of our blood is that of ancient earthly oceans. Our lungs are adjusted to the earthly atmosphere; our muscle tone to the gravity and air pressure on the earth's surface.

When we climb a high mountain or descend into ocean depths, we must gradually adapt our bodies or suffer from air sickness or the bends. In order to survive in a spaceship, we must condition its interior to approximately the composition and pressure of our atmosphere.

If we land on the moon, our space suits must carry earth-like environment along. And we must either return periodically to earth for a new supply of air, food, and fuel, or we must learn to synthesize these by solar or nuclear power. Of all the solar planets, only Mars and Venus offer any chance of being habitable.

On Mars we are likely to find conditions worse than on the high Tibetan plains: cold, thin air, hard to breathe. An arid desert with perhaps just a little snow or hoar frost in winter, and a few algae to yield a meager sustenance.

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Venus is believed to be very hot, with a poisonous atmosphere. We do not know whether it has any vegetation. Perhaps the instruments of our Venus missile will radio more detailed data when it approaches its target by mid-December.

Planets of other suns in our own or remote galaxies will probably remain out of reach for a long time. Their distances are measured in light years, and how can we hope to approach the speed of 186,000 miles per second when we are hard put to exceed the critical 7 miles per second?

But assume that we achieve this ability and actually reach a wonderfully congenial planet paradise? It would be paradise to us *only* insofar as it resembled earth at her best. Physiologically, we must remain earthbound until evolution gradually transforms our bodies into something different from the human ones we know.

A Recurrent Theme

Can space travel loosen our *political* and *social* bonds to earthly institutions? This is a recurrent theme of science fiction: All earth has fallen prey to cruel despots who control the super-weapons of future techniques. Or a world war threatens total destruction by death rays and fusion bombs.

Before the holocaust, a few intrepid scientists take to their newly perfected spaceships, equipped, like Noah, with seeds and breeding animals, to seek a distant planet haven and preserve earthly life. A romantic story though not a likely one. If some lucky few should gain a foothold on another planet, they would be bound to this new home as strongly as we are to earth.

Phantasy of this type works in reverse as well: Some of the fictional space adventurers encounter natives of higher development who chase our Earthlings home, follow them, destroy earth's civilization, and enslave the surviving humans. (Perhaps we should be grateful that planets are too far apart for mutual conquest and colonization.)

What sensational *economic* booty of space travel could free mankind from earthly drudgery? Gold, diamonds, uranium? Or perhaps vast pools of oil that one man's imagination locates on Venus? Any technical organization

capable of establishing a pipeline to Venus would find it easier and cheaper to extract energy from earthly atom nuclei and to fabricate diamonds by synthesis or transmutation.

On distant worlds, some plant seed of great hardiness and fertility might be discovered—perhaps a Martian alga that could grow in desert wastes or on icy mountain slopes. Conversely, a strange disease, a supervirus, might be contracted there that would wipe out 99 percent of mankind before the remnant became immune—as the white man's measles wiped out entire villages of American Indians. *The prospects of an economic millennium by virtue of space travel are dim.*

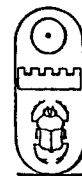
Will space travel revolutionize *scientific* thought? Obviously, space exploration will widen our horizons. We will confirm firsthand that the surface of the moon is made of volcanic ash rather than of green cheese. We will explore electrified particles and magnetic fields in interstellar space more closely than we do now at long range by optical and radio telescopes.

But we cannot expect discoveries of this kind to make us less earthbound. Science is not earthbound now: It regards earth as an insignificant speck in the immense expanse of galaxies beyond galaxies. Moreover, it now accepts the stuff of the universe as all of one kind, and declares that the laws of science are valid everywhere. Space exploration cannot free science from bonds of earth because it is free already.

Material Results Summarized

Let us sum up what we know or expect concerning the material results of space travel: In the literal, physical sense every space missile reduces or overcomes the gravity of earth. However, it does not change the earth-conditioned structure of our bodies or of our political, economic, and social organization. Nor does it change the philosophy of our scientists.

But are these material statements the full answer to the question? When we call a man earthbound, do we not mean his mental and emotional state rather than his material circumstances? The most important question, therefore, is whether space travel will help to free us *spiritually*. One might imagine, for



instance, that contact with highly evolved denizens of distant worlds would open our eyes to secrets of the mind—perhaps to controlled perception and mental action at a distance.

By analogy, weigh this prospect with travel on earth. It is an old saying that travel broadens; but it is also true that travelers see mostly what they are fit to see and what they expect to see. When western or neutral journalists visit Russia, the “free enterprise” enthusiasts find nothing but squalor and slavery. Socialists, conversely, praise the abolition of inherited class distinctions; note economic and educational progress, and assert or hope that Soviet despotism is waning.

Even more contradictory are the views of those who travel through India, the home of ancient mysticism. Some see filth, starvation, and deformed beggars. Others regret corrupt politics and pitifully slow economic progress. Some abhor the caste distinctions, religious strife, superstition, worship of lustful gods and cruel goddesses of war and destruction.

Others, again, admire the gentleness to animals and to children, the deep religious devotion of the masses, and the penetrating mystical insight of the cultured thinkers. Few, if any, claim to have found a *Guru* or *Mahatma* who by word or touch gave them illumination.

It is likely to be thus with space travel. We have a few reports already. Two Russian officers recently spent several days in adjacent orbits—free from gravity, free to look at the wonders of undimmed stars, and free to meditate. They were men with healthy bodies and intelligent, disciplined minds; with pleasant bright faces. Brought up in an antireligious, materialistic society, what world-shaking wisdom did they glean from their great experience? “We did not meet God in cosmic space. He must be too slow to keep up with us.”

Evidently, they still visualized God in keeping with a primitive peasant religion. Is it likely that they or their

successors will find in the deep recesses of space a spiritual insight that they could not achieve in the quiet of their own chambers? It really does not matter whether they fly by rockets, saucers, or anti-gravity suits.

The Mystic View

Mystics express themselves in more conservative terms. They may project their consciousness into outer space, and if their minds are sufficiently evolved and trained, may sense the conditions there and even make their presence felt. Physical exploration of distant planets may help our projections by describing in advance the surroundings we may wish to visualize. But even if such mental flights and communications are successful, what can we expect to find other than physical surroundings compatible with universal laws and fellow creatures equally pervaded by the *unity of all Being* that expresses itself equally by energy, by matter, and by life?

Mental penetration of distant worlds did not wait for our material space age. Thousands of years ago, Brahmin sages taught that after death the human soul approaches the Great Brahman, who confronts it with the sun, the stars, and with all living beings. Of all these, it is said: “This art Thou.”

Twenty-five hundred years ago, Gautama the Buddha preached as follows: A monk should penetrate, with loving and compassionate mind, all directions, upward, downward, forward, backward, and sideways. Thus he should encompass the entire World and all the beings therein, embracing the All and embodying it all into Self.

If such all-pervading expansion of consciousness be called space travel; then we may indeed claim that it can make us less earthbound.

It will not annul the material effects of earthly conditions upon our physical bodies; but it will help us to realize that physical laws and limitations are only the outer aspect of a world which is inwardly pervaded by unfettered and unlimited consciousness.

THERE ARE those who declaim against ritual; yet ritual would appear to occupy a place of importance in every life. Indeed, it might be ranked among the fundamental instincts of mankind.

If psychologists in their word association tests were to fling at the unsuspecting victim the noun (or adjective) *Ritual*, they might evoke associations as heterogeneous as any provoked by the more exotic words in their diagnostic lists.

Personally, I should immediately come up with *fire dance*. The variations on the theme could be legion: from the observances of churches to the secular procedures of the formal business meeting; from the informative gyrations of the honeybee to the metric gymnastics of the versifier or the poet; and from the fire dancer to the courting bird.

We see the fundamental need for shelter exalted into palaces, domes, and cloud-capped towers. Behind them is the mud hut, the hole in the ground. Can we not as readily see that behind the massive parade of military might or the solemn procession in the cathedral something simple and basic likewise exists?

Think of the child, who, Wordsworth assures us, is father to the man; and take as a common denominator of all ritual the basic fact of purpose. Can we not remember as youngsters tapping our hands along railings (or, if we were budding artists, along alternate rails); studiously avoiding pavement cracks; or doing a host of other "inconsequential" things?

It would be interesting to know *why* these little things were done. Was there not some sense of placating a mysterious agent of childhood?

Do we not (yes, let's confess it) still perform little acts of obscure propitiation to subtle agents of adult doom or favor?

Do we not walk along a certain path in a particular fashion, or follow an invisibly charted route of some sort? Do we not always aim to knock on a door with a certain controlled precision? Do we not tour the garden clockwise (or anti-clockwise), and thereby attempt in some interior way to impress some stamp of order in a miniature "let light

TERENCE J. BATTERSBY

Ritual Is A Word

*Its meanings are
various and personal*

be" onto personal chaos? Certainly, we do very often.

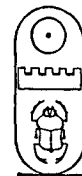
Maxim Gorki, in *Man's Behavior When Alone*, cites a number of secret observations which led him to the conclusion that the human being when alone could *only* be classified as mad. (If we are all like this, we should perhaps recognize the frailty that "makes the whole world kin"!)

Gorki describes, for example, a man infuriated by his failure to catch a sunbeam; Tolstoy talking to a lizard; somebody dropping balls of cotton wool and listening for the impact; a professor endeavoring to remove with his fingers a printed diagram from a page; and a priest who placed a boat in front of him with the solemn injunction: "Now then—go!" Then: "Ah, you can't . . . You see you can't go anywhere without me!" (Gorki found the humorous side.)

A mentally ill man used to walk around a hospital garden; stop at regular, irregular, or perhaps irregularly regular intervals on the garden path for what seemed like interminable periods of time before being ready to move on. Rituals can enslave; can clearly be personalized, compelling, and subjective to the point of being meaningless except to the single devotee.

Ambulatory ritual, repetitive ritual, crass or uplifting ritual, where is the line between? The difficult thing in determining this, it seems, is that some ritual can be both personal and effective.

J. B. Rhine, in his book, *The Reach of the Mind*, tells of nine-year-old Lillian, a child being tested for extrasensory perception capacity. The experimenter promised a reward of 50 cents for a perfect score of 25, not seriously thinking it would have to be
(continued 2nd col. overleaf)



JEANNE DELAVIGNE SCOTT, F. R. C.

(continued from preceding page)

Christmas Chariots

THE WORLD calls me an old, old woman, but the stars smile, knowing that in a million years the soul does not reach so much as middle age. I have borne seven sons and nine daughters. But they walk the Moon Country, along with their father.

He was a tall and gallant man, their father. When he first went away to the Moon Country, I planted a sycamore for him—its leaves like brave hands waving between his plane and mine.

I have planted a ring of oleanders around the great sycamore. They make a room, where I go on warm days to knit and dream. There are bees and hummingbirds and green parakeets; and I can hear the young palms rustling on the other side of the yard.

On the day before Christmas, I do not knit. I make a mammoth cake, decorated with pink candy roses. On Christmas Eve, I carry it to the oleander room, and place it on a smooth pine table. And around it I set eighteen lighted candles—seven for my boys, nine for my girls, one for their father, and one for me.

Then I go back into the still house, shut the door, and sing the childish ditties my little ones loved: One about a camel for Leander; one about a talking fish for Genevieve; and a very foolish one about a donkey for Sammie. (He was the baby.)

When the songs are done, and it has grown late, I go out again to the oleanders. The cake is gone, all but one piece—that is left for me. The candles, too, are all burned out—save one. And it knows how to keep a secret.

One Christmas Eve, I shall go out to the oleanders, and there beneath the sycamore will stand eighteen bright chariots, drawn by the white horses of Victory and Liberation. Seven will be for my boys, nine for my girls, one for their father—and one for me.

It was the sycamore tree that told me about the Christmas Chariots.

[Soror Scott, a Louisiana poet and writer of distinction, passed through transition during this past year. Many of her private journals she bequeathed to the Order.—EDITOR]

given. When Lillian's turn for the experiment arrived, she said, "Don't say anything. I'm going to try something!"

"She turned her back on the experimenter," the book says, "and stood for a moment with her eyes closed. When she turned again and went through the test, her lips kept moving as if she were speaking to herself. When asked what she was saying, she replied, 'I was wishing all the time that I would get twenty-five.' *She did!*"

This perhaps could be called a verbal ritual and might involve the subject of prayer. Ritual, however, in whatever form, would often seem to serve at least as a vehicle for the transposition of an earnest wish into the result desired. A certain correspondence may be observable between the object and the form of some rituals—as so-called sympathetic magic in primitive cultures employed an analogous principle of correspondence.

Perhaps in classifying rituals the criteria of purpose and efficacy could be applied when assessing their social or spiritual value and wholesomeness: If a rain-making ritual brings rain and a sacred ritual uplifts, fault could hardly be found with them. They accomplish their purpose.

It may be true to say that when the object is lofty and well conceived, the corresponding ritual would be closely worked out, and devised not alone with significance but with comprehension, precision, inspiration, beauty, and effect.

And beyond all this, is it not possible to discern in the universe, in the mighty marching of celestial orbs, and in life itself with its ever-recurrent pattern of light and shade, a cosmic ritual devised by a mighty Mind?

ROSICRUCIAN INITIATION

Van Nuys Lodge, AMORC

Ninth Temple Degree

Friday, December 21, at 8:00 p.m.

7257 Woodman Avenue

Van Nuys, California

The
Rosicrucian
Digest
December
1962

THE REPUBLIC OF COLOMBIA—with coastlines on both the Atlantic and Pacific oceans—has often been called the “Gateway to South America.”

Its terrain and its climate are equally distinctive. Three great ranges of the Andes extend through the country from north to south. In a land so segmented by mountain ranges, the problem of transportation is eased by many navigable rivers. Principal among them is the Magdalena, rising in the high Andes and flowing north to the Caribbean, navigable for 900 of its meandering 1,000 miles.

The Inca civilization, extending from Peru into Colombia, sought to solve the transportation problem by the construction of roads—some of which today have been incorporated in an expanding network of highways. Railways, too, connect all major communities, but air transportation has supplied the most effective answer to Colombia’s unusual topography: Avianca, founded in 1918, is the oldest commercial airline in operation in the western hemisphere.

This country is on the equator where crops can be grown the year around. Forests cover 60 percent of the land, providing almost unlimited timber as well as rubber, gums, barks, roots, nuts, and oils of commercial importance, and such products as *lignum vitae*, brazilwood, and *divi-divi*, whose astringent pods yield tannic acid.

Coffee accounts for 80 percent of Colombia’s foreign exchange. The industry is not dominated by massive units, but rather by thousands of small coffee growers.

Other agricultural products include bananas, tobacco, sugar cane, yucca, potatoes, and rice. The value of such crops, however, is exceeded by cattle, which rank second to coffee in national production. Major industries are food products, beverages, shoes, and clothing, but there is a diversity of other enterprises, including cement, glass, rubber products, machinery, batteries, chemicals, and steel.

Colombia is also a land rich in precious minerals such as gold, emeralds, platinum, and silver; and nonprecious minerals, including coal, salt, clay, limestone, and iron ore. The largest producer of gold in South America, Colom-

COLOMBIA

South America’s Gateway

bia is also the world’s principal source of emeralds.

It is in the development of its petroleum resources, however, that the nation has its most promising hope of speedy economic progress. In this undertaking, it has the cooperation of major American oil companies. Oil discoveries, providing new impetus to the nation’s progress, are making a substantial contribution to the program for the mobilization of the resources of Latin America called for by the President of the United States.

Colombia has fixed its goals and, with financial and technical aid from North American industry, is moving toward them. Since it has great natural resources still to be developed, economists agree that its leaders can justify their faith that the future of this freedom-loving land will be one of steady progress.—*Central Feature News*



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The Republic of Colombia

GEORGE SCHOEL, F. R. C.

The Fifty-First State

*Will it be
New Zealand?*

THE ADMISSION of the fifty-first state will bring problems emotional and economic to the citizens of the United States. Unlike the national debt, these problems will not be for one's grandchildren to solve. Their solution must be found now.

Since as problems, they are subjective in nature, not objective, their solution must come from within. The fate of the first fifty states—their survival or destruction—will be determined by our attitude to the admission of the fifty-first.

What geographic area is likely to become the fifty-first state? Puerto Rico? The Virgin Islands? One of these is the most probable when the question is considered although the fifty-first state could as well be Nicaragua, Nigeria, New Zealand, or any one of a dozen others.

Why would any independent nation seek to join the United States? The answer is survival—survival in the sense of having assurance of a minimum food supply or of maintaining an established standard of living. Economic geography determines the answer.

Fifteen nations of the world are dependent on one or two commodities for their international trade; other national economies are dependent upon three. Without international trade, large numbers of the citizens of these countries would be without work. In fact, such nations would cease to exist.

For the average citizen, no work means no pay check; and no pay check means no food. What government

World situations play themselves out against the more or less constant backdrop of economic geography. Basic needs condition the reactions of men to certain exigencies of existence. The layman is rarely called upon to solve the problems arising as a result of conditions existing, or proposed, but his emotional reaction remains an important factor in their solution. A statement in a New Zealand paper recently points up the possibilities inherent in today's moves in the dance of national economies: "Within 10 years of Britain's joining the Common Market, New Zealand will become the 51st state of the American Union and her two Senators will take their place on Capitol Hill." This may appear fantastic but it is not too early to consider the factors which make the idea realistic.

would wilfully allow its citizens to starve when the cause of the hunger could be circumvented?

New Zealand An Example

New Zealand emphasizes the importance of economic geography in the life of nations. New Zealand produces mutton, wool, and butter, which she trades to other nations. She produces these commodities in quantity for trade because her geographic area lacks oil, iron, coal, and similar natural resources. *Outbound* shipments of wool, butter, and mutton must pay for *inbound* shipments of automobiles, oranges, and nylons.

Presently, Great Britain is the best customer for New Zealand exports. However, if Great Britain were to join the European Common Market under terms that would impose restrictions on her importation of New Zealand goods, New Zealand would have to seek new markets for her export items.

If, let us say, the only market for New Zealand butter and wool were the United States (and if the only way to enter that market would be as one of the states of its Union); then New Zealand would seriously consider applying for admission. She would do this because loss of an export market would mean loss of her present standard of living, perhaps reducing it to a starvation status. Most governments naturally seek to avoid such an event. Even very primitive ones. Even cannibals.

If the United States were to gain new citizens under such conditions, it would not be the first time that hunger brought it about: Witness the Irish migrations

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of the 1860's. It would, however, so far as is known, be the first land area gained under these conditions.

The economic geographic factors that are of concern to New Zealand apply to other nations as well—the only difference being the people and the commodities involved. *It is this difference in people that could cause major problems.* Especially in the matter of their becoming a part of the United States.

What if the people seeking to become part of the United States were those of Nicaragua? Or of Nigeria? Any group, in fact, might evoke an explosive emotional response and raise the question of why the United States should be interested at all in the economic welfare of the world in general or of any nation in particular seeking admission to its Union.

The answer is always survival. This time, the survival of the first fifty states of the United States. *The reason citizens of the United States must be concerned with the economic survival of other nations is because it is a matter of their own survival as well.*

The United States imports many items that contribute to its standard of living: items such as Japanese radios, Swiss timepieces, and German automobiles. Should the importation of these items cease, the standard of living would drop. However, this is not the area of greatest concern. It is the importation of cobalt, tungsten, or any of the other seventy-one critical materials imported; without them, there would be no aircraft, radar, or jeeps.

An adverse reaction abroad to any emotional eruption on the part of the United States could bring a halt to any or all of these imports. As a political power, the United States is dependent on these seventy-one critical materials, which it must import to maintain its first-rate world position.

Emotional explosions are triggered by prejudices. Citizens of the United States should ask themselves what their individual prejudices are. How do they feel about New Zealand? Or Egypt? Or Poland? In the case of New Zealand, there is not the language barrier that would exist in the case of Argentina. Nor is there a history of conflict be-

tween the two such as there is between the United States and Germany.

Most citizens of the United States know too little about New Zealand to have well-defined ideas or prejudices. What about the distance? With modern submarine cable, radio, and jet aircraft, New Zealand is closer to the United States today than the Philippine Islands were in 1899 when they were acquired from Spain.

In the case of New Zealand, individual and collective prejudices probably would not precipitate a nation-wide outburst against its admission. But what would be the feeling if the country were Nigeria? Or Ecuador? Would color, a history of past conflict, or distance cause a nation-wide outcry?

Irreparable damage to relations with foreign countries have been brought about by just such unthinking reactions. Relations are conditioned not only by action in a particular event but also by the image others have. What is the image that people around the world hold of the United States of America? Perhaps at best it is that of the Statue of Liberty in New York Harbor enlightening the world, together with the poem *The New Colossus* on its base.

Any conflict aroused in the minds of other nationals by a discrepancy between the actions of United States' citizens and the image of the United States reflected by the Statue of Liberty could be detrimental to the friendship and support of whole nations. An irrational outburst against race or color might mean the loss of Bolivian tin or Katangan uranium, both of which the United States needs.

Tin and Uranium

Could these commodities be imported from other nations? Possibly, but not in the quantity required. If many of the nations of the world were alienated—and no nation would or could export cobalt or tungsten or any of the seventy-one critically needed materials—then the United States would surely lose its position as a world power.

There are some forty nations in the world, any of whom might conceivably knock on the doors of the United States seeking admission—possibly before a



decade has passed. This means that the question of the fifty-first state is already raised. It is a challenge that will have to be met. How? By economic throat-cutting or by honest and sincere consideration?

In our complex world society, political power is directly affected by economic strength. To give vent to emotional prejudice is as destructive of political power and the standard of living as an A-bomb dropped in the heart of every major city. The loss of tungsten or cobalt or any of the seventy-one critical materials would deny the United States its electric lights, toasters, and televisions, but more importantly its radar, defense missiles, and jeeps.

Without its military power, the United States would become a second-, per-

haps a third-rate power, and be readily dominated by a stronger foreign one. It is even possible that by urging the "wrong" nations to apply for membership, a situation could be provoked that would call forth intemperate and angry reaction and cause the very result sober thinkers are striving to avoid.

The foundation originally laid for the United States was strong and broad enough to support many lands and peoples. Or so the Founding Fathers thought. That proposition will receive its severest test in this matter of the entrance of another state into its Union. And possibly soon. Can the situation be met with realistic thinking and emotional stability? It should be; it's a matter of survival—and that concerns all of us.



Right Names

By MARTHA PINGEL, Ph.D.

When things no longer mean what their names indicate, the people are confused and know not how to move hand and foot.—CONFUCIUS



IN A SENSE, names are invisible yet audible messengers of the mind, serving as the bridge between the intellect and the intuition. Unfortunately, our "names" lack precision, and at times because our associations vary we are uncertain of what is being said: "Three cardinals in the garden" may mean three baseball players, three priests, or three birds, depending on our orientation to "cardinal." How wise the Chinese who placed their basic concepts for living into ideographs which could remain thousands of years as symbols untouched by confusion.

The mouth, for example, with sound waves, became words; the pen using the mouth became a book; threads on a loom woven as wisdom into books formed records; records placed under one's roof set one's house in order; and where the image of man joined his records under one roof, human relationships (social customs) were born. In each case, one symbol contained within it the philosophy and the history of a people, and gave the literate a graphic means of understanding how human relationships can best be maintained. Surely, the "right name" is to be treasured, for within it lies the future of humanity. ❧

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AT VARNA in Bulgaria, on May 7, 1962, the Soviet Premier was quoted as saying that "Manna from heaven is only a fairy tale; no one has eaten it." In the context in which he spoke, the statement has great truth. He compared those communities who believe that communism means eating more and working less to "babies who start crying for food as soon as they are born, without knowing what life is about."

Making allowance for the strategic aspect of the question, Mr. Khrushchev's statement gives a well-deserved rebuke to that outlook on life which demands something for nothing. But when he denies "manna" altogether, Mr. Khrushchev is expressing a definite philosophy of life.

He is denying the reality of everything that goes beyond man's senses and sense-bound consciousness. This is a philosophy which he shares with many in the West. Materialism is the name given to such philosophy. It has many variants, but through them all runs one common outlook: Reality is identified with the visible, the sensuous, and at the most with the logical.

Mind is co-equal with senses, passions, desires, pain, pleasures, and in certain cases even with prudent actions. Beyond these is zero. This outlook dominates all the capitals and all the seats of learning in the West. This may not be the whole of their outlook, but this is a major note.

Manna Is A Fact

However, there is also another experience and another philosophy affirmed by religious systems in general and by Hinduism in particular: There is a Reality beyond the senses and the intellect. Manna is an overwhelming fact of spiritual experience and not merely a theory or a fairy tale, nor even a figure of speech.

It is a solid food, delicious and filling. When one is privileged to partake of it, his hunger and thirst are assuaged for all time, and he becomes strengthened beyond decay. In the language of the *Upanishads*, he becomes hungerless, thirstless, undecaying, undying, and immortal.

Manna is the soul's food and the soul's drink. Man does not live by bread alone. There is another meat and another wine which man needs and of

RAM SWARUP

Manna Is Not A Myth

*It is the soul's food and
the soul's drink*

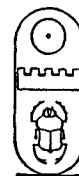
which he partakes as a member of a higher reality. Man is not merely a creature of the earth, a saprophagous animal, eating and feeding on dead and decaying foul plants and animals. He also belongs to a different and higher order of reality; and in that station, he is sustained by a different kind of food.

According to the *Upanishads*, there are at least three kinds of foods. Man in the raw, the physical man in his ordinary, unawakened status, is an eater of gross food. Here he feeds on desires, ambitions, cravings, cunning, violence, on the killing of animals, and the exploitation of his fellow men, on wages of shame, and the bread of untruth.

As he grows in being, he becomes an eater of subtle food. He is sustained now by beauty, order, dreams, and imagination, by some sense of propriety and fair play, and by participation in some creative work. At a still further remove, when he is fully awakened to his soul life, even this kind of sustenance falls away.

At this stage, he becomes an eater of bliss. Here he feeds on faith and austerity, truth and service, on worship, love, adoration, and self-giving. In this station, he is called a "drinker of soma." In the *Kathopanishad*, God and Soul are aspects of the same reality; they have been called "drinkers of truth and law, in the kingdom of the most high, in the world of virtuous deeds." According to Plato, there is an order of truth, a station of consciousness, a heaven which he calls soul's "pasturage." The soul merely gazes at it and "is replenished and made glad."

While *manna* is self-existent, has a transcendent reality of its own, it also



exists immanently in the ordinary food we take daily. In fact, without the element of manna, the tastiest food would turn into a veritable poison. Without *manna*, the food becomes something which keeps man's metabolism going on but which does not help him to grow in being and consciousness. Eating becomes purely a physical act and not a spiritual sacrament.

Food that is earned with honest labor; food that is shared with the needy and with fellow men; food that is taken in moderation—that food has *manna* in it. The *Gita* calls it the food left after the sacrifice and declares that “those who eat of this food are released from sin.” In the *Mahabharata*, such have been praised as eaters of the sacrificial food.

On the other hand, food that is taken in gluttony, taken for one's own self only, and based on the labor of others—from that food *manna* is missing. Those who eat this food are eating sin and death. The *Gita* says that “evil are those who cook for themselves, and they eat evil.” The *Rigveda* says that “he who neither feeds a friend nor a comrade, his prosperity is in vain; and he is as good as dead.” The lonely eater perpetuates a sin. At another place in the same scripture, it is recommended that “a man strive to win his wealth by the path of law and worship.”

Path of Law and Worship

What is this path of law and worship? It is the path of work and service and self-giving. In the language of the *Gita*, it is the path of sacrifice, the offering of the fruits of our labor. Such giving does not impoverish the giver, for he receives in proportion to what he gives. He is richer by what he bestows. In the *Rigveda*, God declares: “If you give to me, I shall give to you. If you want to receive from me, then bestow on me, too.”

“By the sweat of thy brow, shalt thou eat bread” is not altogether a curse. In a certain sense, it is the very door that leads to the Kingdom of Heaven. It is the law of self-discovery through love and labor, participating and sharing. Labor in its true sense is self-giving, and self-giving is self-finding.

Labor is the true meaning of life, and sweat is the most ennobling part of labor. A purely economic view of life

is evil, but a still greater is the consumption theory of economics which prevails in the world today. This arises from an outlook which wants to have everything and give nothing, which lusts for everything and loves nothing.

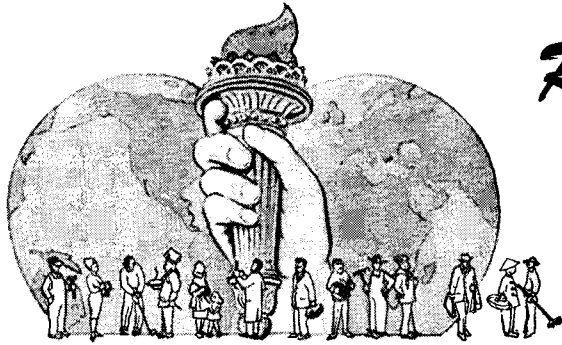
Let us work and serve and labor in love; let us nourish our nature, our soil, and our animals; let us honor our workers and “give the laborer his wages before his perspiration is dry.” To put it in the words of the prophet Mohammed: Let us knock at the doors of nature and patiently and perseveringly cultivate science. In short, let us labor and offer our hearts' worship; then our labors will be rewarded and will become fruitful, our lives be blessed, and we shall eat *manna*.

If our work is egoistic, if it is only for ourselves, if it is based on the exploitation of our fellow men and our Mother Earth and God's other creatures, if it and its fruits are not offered to God, and the rewards not shared with the needy; then, though our tables be plentiful, we shall eat that which is only refuse. What we eat will only add fat and spiritual corpulence to our bodies.

It is in this sense that the Biblical statement, “By the sweat of thy brow shalt thou eat bread” is a curse. When people live for themselves, they get a bread which gives little of life, and eventually they undertake a labor which gives little of bread and a good deal of sweat. They eat and eat till they become tombs of themselves, till they become hollow men, stuffed men, living sepulchers of themselves.

So, *manna* is not everybody's meat, and it is not given to all to taste it. Only those who are pure and worship by sacrifice are partakers of the soma-wine of immortality and “enjoy in heaven the feasts of the gods.”

Those who labor without service and serve without worship, do so in vain. Their labor and service are not accepted. Similarly, those who worship without service, find their worship incomplete. Those who labor without love, make their labor mere physical or mental exertion. Those who love without service, express only warm-hearted emotion. Love fulfills itself in service. If we work and serve and worship God in Humanity, that is true labor and true service as well as true worship.



Rosicrucian Activities

*Around the
World*

THE IMPERATOR is in Rosicrucian Park again. Good and satisfying news to the San Jose staff although lodges and chapters throughout the world may regret that his recent time away from the Park was not sufficient to allow him to visit all Rosicrucian bodies.

This latest tour of the Emperor and Soror Lewis took them to England, France, Spain, Morocco, Nigeria, Ghana, Southern Rhodesia, Union of South Africa—and a Safari in South Africa.

The fall and winter program of Rose-Croix University activities began in mid-October. Frater Erwin W. E. Watermeyer, F.R.C., of the Technical Department, is conducting this year's series of lectures on successive Thursday and Friday evenings. He will be assisted on occasion by other staff members. The twenty lectures entitled "Vibrations, Consciousness, and Initiation," are open to all members at a nominal charge.

The "Thomas C. Leighton Students" exhibition in the Rosicrucian Egyptian, Oriental Museum's Art Gallery received enthusiastic comment throughout October, and an appreciative audience attended the Free Lecture on Sunday, October 14, when Mr. Leighton reviewed the exhibition for interested art lovers. Known throughout the West, this distinguished Canadian-American artist has also enjoyed a notable career in Canada and the eastern United States, as well as in England, having exhibited, among other cities, in Toronto, Montreal, New York, and Boston. In 1939, when the late King George VI and Queen Elizabeth visited Canada, he presented a private showing of his works in their honor.

Past-president of the Society of Western Artists, and a member of the national advisory board of the American Artists' Professional League, Mr. Leighton represents the rare combination of fine artist and capable instructor.

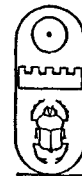
Friday, August 5, 1960: This date will have meaning for one soror of the English jurisdiction. Because of what happened then, she addressed a letter to Frater Dissou Koffi Vincent, B.P. 86, Lomé, Republic of Togo, now Master of Francis Bacon Chapter there.

The letter was received but not answered because it unaccountably disappeared when Frater Vincent sent it to be translated. He is most desirous of re-establishing contact with the soror and asks that she write again—this time, if possible, in French.

So great was the number of rallies this fall that individual mention is out of the question. A dozen or so were successfully held in North America and almost half that number elsewhere—in England, France, Union of South Africa, Southern Rhodesia, New Zealand, with special convocations in Nigeria, Ghana, and Morocco.

According to Pretoria Pronaos News Letter of last August, South Africa was profiting from the presence of AMORC lecturer Frater Gerald Bailey. Encouraging signs were evident in abundance that his lecture campaign was bearing good fruit.

The People to People Program, with a Sister City tie-in and aided by the Los Angeles Advertising Women's Club of Los Angeles, is accomplishing daily miracles in Bahia, Brazil's slum section.



And we are happy to add, Rosicrucians are at the heart of the project.

The story began in 1957 when Sister Dulce, attached to the Convent of St. Anthony of the Catholic Order of the Sisters of the Immaculate Conception, singlehandedly began her work among the helpless, sick, and starving of Bahia's slums.

An American businessman and a Rosicrucian offered his help and began to organize aid. This brought some knowledge of the conditions to another American, a woman from Los Angeles living in Bahia. Through her, the Los Angeles Advertising Women's Club heard the story and another Rosicrucian

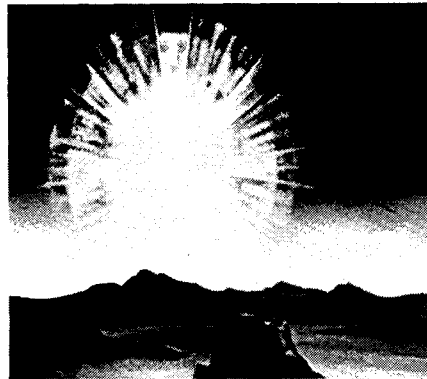
in the Club began agitation to have Los Angeles adopt Bahia as a sister city.

That is now a fact and a host of organizations both Brazilian and American—among them Moore-McCormick Lines, New York City's National Bank, (Bahia Branch) "Food For Millions"—are now hard at work on a program aimed at complete rehabilitation. This is all making for the success of the Peace Corps and the Alliance for Progress, and it is daily drawing individuals, businessmen, civic leaders, and humanitarian societies into a cooperative demonstration of altruism. The names of the Rosicrucians involved are withheld only because those individuals do not wish their contribution to be overemphasized.



What Occurs After Death?

CAN MAN ever know what lies beyond the border of this world? Must the human being always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of a sublime after-life are true, and not the honeyed words of a soothsayer? In the course of human experience, have there ever been any who have truly experienced a glimpse behind the veil?



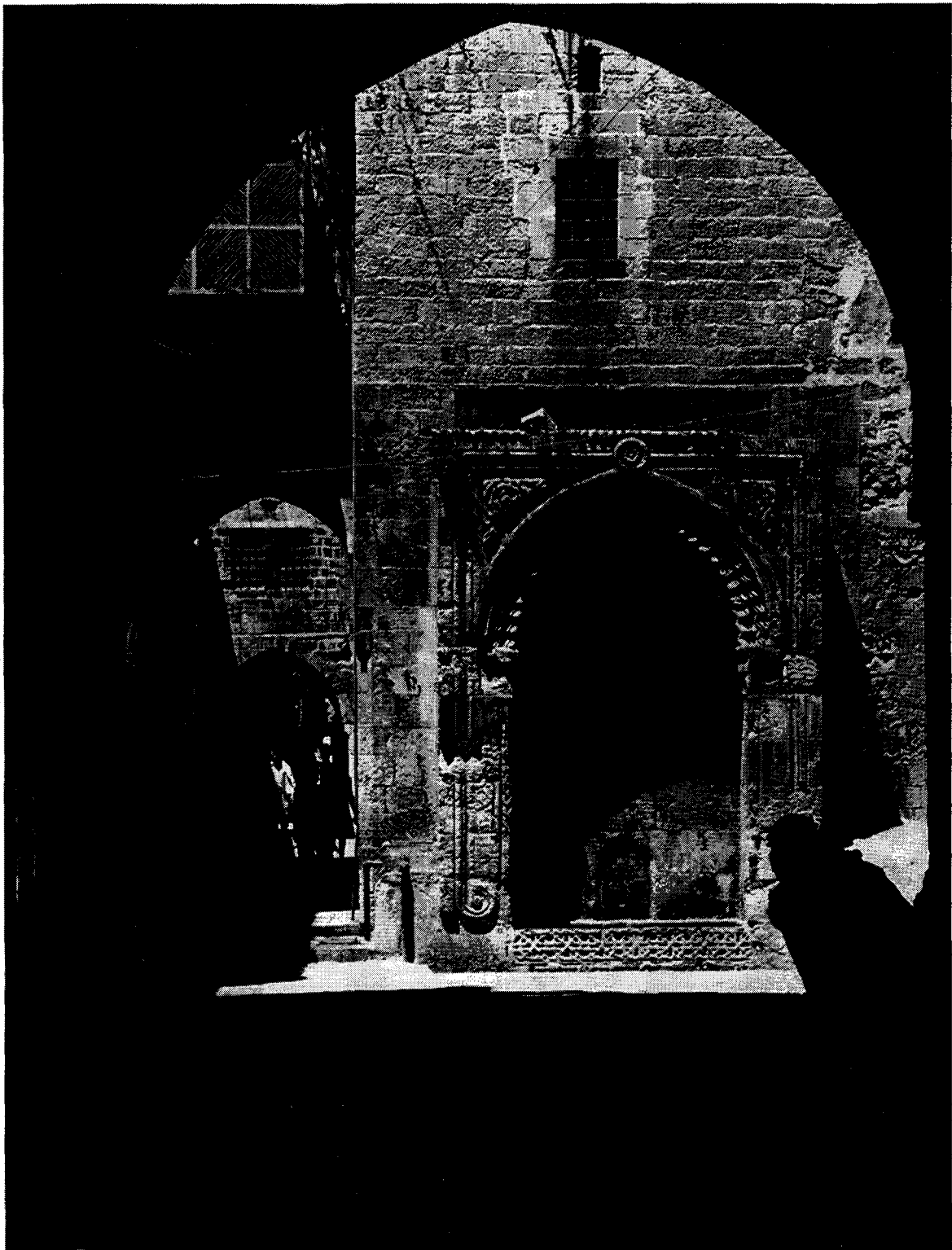
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SHADOWS AND SUNLIGHT IN JERUSALEM

Looking from the shadows of "Bab es-Silseleh" (the gate of the chain) into the sunlight of a fountain area. The alleyway at the left leads to the bazaars of old Jerusalem. The gateway itself is part of the Haram esh-Sherif, the chief sanctuary of the Moslems. It stands on the foundations of four temples, the earliest built by Solomon.

(Photo by AMORC)



TELLTALE EVIDENCE OF CONQUEST

In the 6th Century, B. C., Nebuchadnezzar, King of Babylon, in his siege and attack on Jerusalem sacked the nearby trading city of Gibeon. Modern archeologists found this ancient well cut into the solid rock foundations of Gibeon. Twenty-five centuries of accumulated debris covering the well entrance revealed evidence of the religious and economic life of the early inhabitants.

(Photo by AMORC)

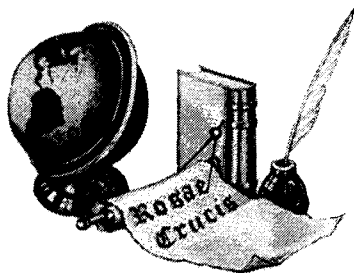
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of
Heart's Delight
lies
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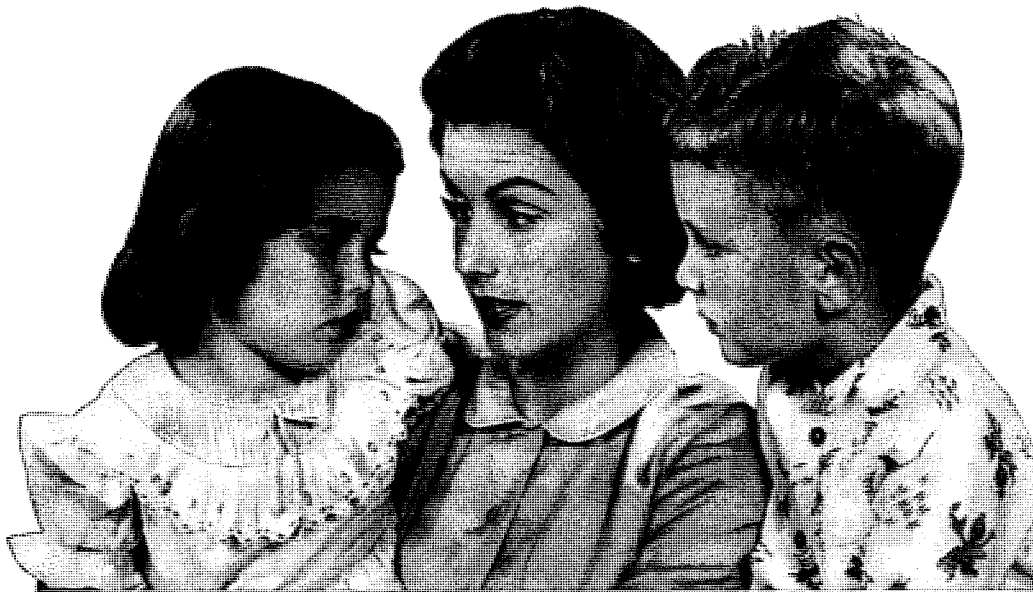
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"My Mamma Told Me"

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Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the "Keys to the Chest of Knowledge," a guide to parents. It will be sent free.

The Junior Order of Torch Bearers (AMORC), San Jose, Calif.

Along Civilization's Trail

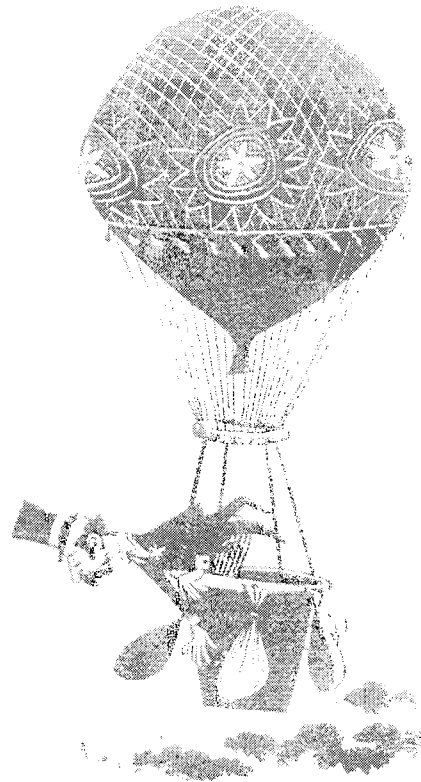
LOYALTY—Throughout history, loyalty has been more a virtue demanded by the strong than a spontaneous act on the part of an individual or a segment of society. In the strictest sense, allegiance which is demanded, or purchased, is not really loyalty, and is an unpredictable factor in human relationships.

The allegiance of armies, of workers, or of countries are examples of more loosely knit groups whose alliances change with shifts in power or wealth. Stronger ties are manifest in allegiances to family or social groups, or to causes of one kind or another.

True loyalty is exhibited where true love also exists, for loyalty, like love, is a natural drawing-togetherness of two or more elements. It arises out of a *desire for association*.

To expect work for pay, obedience for protection, or cooperation for as much in return is one thing, but to expect *loyalty* on those grounds is infringing on the personal liberty of the individual. Loyalty is not an earned condition for which one can barter, but rather a deserved condition which is given freely or not at all.

Many governments, churches, employers, and parents demand loyalty. It is like demanding that someone love you. Loyalty thus demanded works against the freedom of the



individual to associate with people or situations which he feels are more suited to his sphere. He is actually enslaved by a bond that goes under the guise of a moral principle.

Demands for allegiance and oaths of loyalty have their origin in the most basic of human drives, self-preservation. It is a measure of security on the part of a parent, an employer, or a church to insure a following and support, right or wrong, through thick and thin, by the simple expedient of creating a sense of obligation on the part of others. Loyalty which cannot be won—or earned—should not be expected or demanded. A person's freedom to move to those people and to those things to which he is naturally attracted should be his most carefully guarded birthright. Else he may forever be a slave to a product, a situation; to people, to prejudices, and to certain avenues of thought without ever the chance to explore the wonders of the universe that lie about him.

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