

ROSICRUCIAN DIGEST

DECEMBER 1965 • 35¢

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

**Science and
World Integration**

**Organized rationality
surpasses emotional
fervor.**

▽ △ ▽

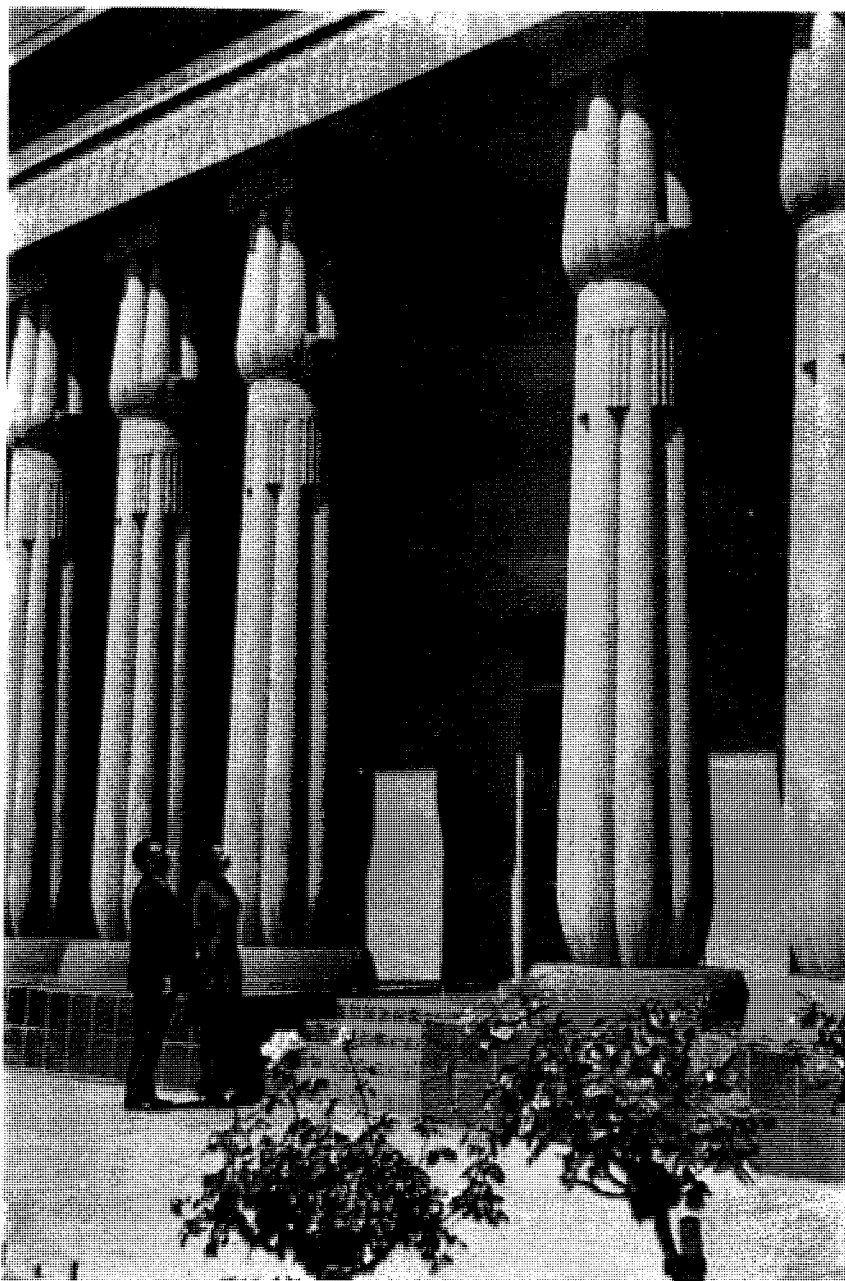
The Racial Tide

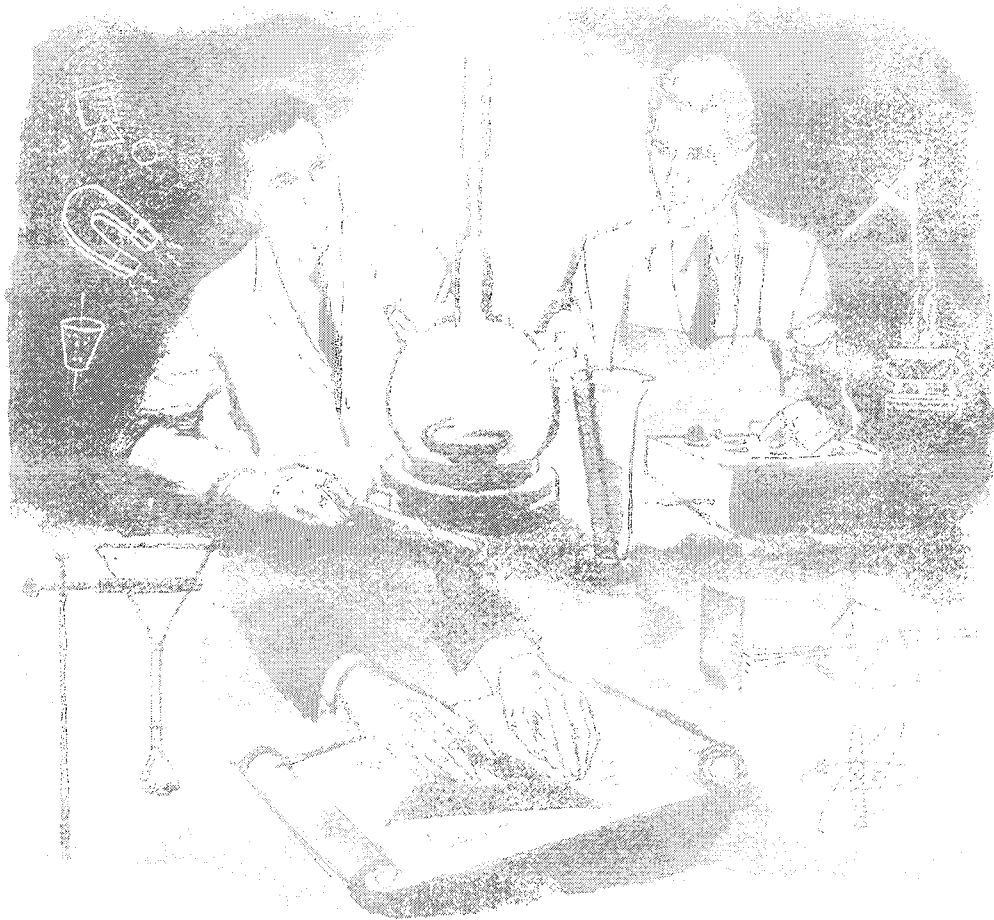
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Season's Greetings

*Though the words may be worn and the idea old,
the desire and the inspiration at this mystic season
are ever new. We wish everyone everywhere a merry
Christmas and a joyous holiday season.*

Supreme Grand Lodge and Staff

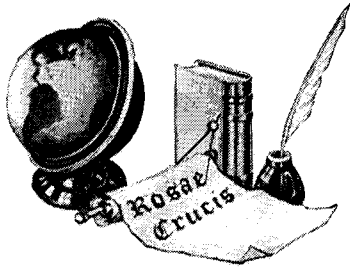


ROSICRUCIAN DIGEST

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AMORC**

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COVERS THE WORLD



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

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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GERMAN GRAND LODGE DIRECTORS CONFER

(Photo by AMORC)

Erwin Watermeyer (left), Technical Director of AMORC in San Jose, is also a member of the Board of Directors of the German Grand Lodge of AMORC. He is seen here conferring with Dr. Werner Kron, Executive Director in Frankfurt, Germany. They met at the Golden Anniversary Convention in Toronto to discuss the expanding activities of AMORC Germany.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE REDEVELOPMENT OF MAN

THERE IS AN IMPORTANT distinction between the words *evolution* and *development*. The distinction is not simply a matter of semantics, or word meanings. Rather, it is an important point of view. The distinction has a value to humanity in general and our personal lives in particular.

We ordinarily think of evolution as being a series of changes. But these changes are not disconnected. They appear as a continuity, as having a continuous relationship to each other. Further, the idea of evolution does not arise merely from one thing merging into another. What we call evolution is the apparent progression of a series of changes.

There is a particular characteristic about the changes which we observe. This is a movement from *simplicity* to *complexity*. By complexity, we mean a kind of growth. The growth in reference to evolution, however, is not just a matter of something becoming heavier or larger in its appearance. The growth that is complexity may also be a matter of function: A thing may be able to accomplish or do more than in its original simple state.

We are also accustomed to think of evolution as being an upward movement, that is, an ascent. It is, perhaps, because simplicity seems to us the beginning and, by comparison, complexity an extension of that beginning. For analogy, charged particles in space may become gases and by solidifying eventually become worlds and universes. But is a world in its complexity necessarily more important in nature than the simple electrons from which it is said to evolve? The idea of progression in evolution is derived from the value which man has come to attach to complexity.

Becoming

Long ago, the philosopher, Heraclitus, said that all things are becoming. Nothing is inert or static. Therefore, an evolutionary process is due to the in-

herent activity of a thing by which it *must* change. It is also due to external forces such as environment which may act upon it. In living matter, these changes become established and are transmitted patterns.

Upon first blush, it might seem that *development* is synonymous with evolution. In fact, we ordinarily interchange the two words as if they were the same. Development, however, is an *intentional motivation*. It is a process of direction and control and is not merely dependent upon some internal force of a thing. Neither is development dependent upon any chance external influence to create its change.

Consequently, for there to be development, there must be *purpose*. In fact, if we say that a thing has developed, we mean that it has a certain state which we conceive or visualize for it. By contrast, however, the evolutionary process may go on independently of the human mind. In development, man has arbitrarily set objectives, or ends, which he wants a series of changes to attain.

Now let us look at man himself. Organically, he is essentially a product of evolution. He has evolved from simple cells to a complex mass of billions of cells. Man's physical structure and his faculties are not the result of any predetermination on his own part. Man did not conceive the particular nature or form which he has assumed.

Finally, in this process of evolution, man acquired *self-consciousness*. This is an awareness of the self. Out of this distinctive awareness, a great phenomenon occurred. It is the ability to compare other reality with the self. Simply, we may say that gradually the idea of value arose. This was the evaluation of other things in relation to one's own self.

Even more important, man could place value upon himself. He could appraise his own thoughts and actions. Further, he was able to idealize certain of his thoughts and actions. He could

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conceive that whatever is done now might be improved upon in the future, that is, that it could possibly have greater quantity or quality. Simply put, he could realize his present efforts as being more extensive in the future or more beneficial to himself or others.

Development

This state of consciousness in man was now a process of *development* as distinguished from organic evolution. It was with this power of development that man's personal mastery began. What man will be in the future is fundamentally his own responsibility. It is simply because his process of development can be far more rapid than his evolution. The challenging question, then, is what will a man become if this is his responsibility? The first approach to such an answer depends upon what he thinks he is now.

Let us suppose that man believes, as many do, that he is God's supreme creation in the cosmos. He would then be inclined to condemn any attempt to probe into his inner nature or make a voluntary psychological adjustment. Such believers would be apt to think that that kind of activity on their part would be an interference with God's plan.

Retaining the belief that man is a supreme creation also inhibits the development and advancement of knowledge. It is because men who think such would need to reject nearly all of history. All facts which conflicted with their idea of innate supremacy they would be inclined to suppress.

There is still another great danger in man's belief in his divine supremacy. It is the notion that the soul is a special gift or endowment to man. Those who hold to that conception believe that there is a divine wisdom and moral code residing within the soul. It is as if some kind of supernatural capsule had been deposited in each soul.

Actually, what man calls soul is the universal vital force that pervades all things. Like all universal forces, it is cosmic in origin. It engenders an impulse which tends to bring self into harmony with all cosmic manifestations. In contrast to this impulse are the instincts which are organically acquired.

The instincts only cause man to react like an individual. They make him act and think only for his limited physical well-being. By contrast, this universal psychic impulse within man causes him to extend his self-interest. It causes him to realize his oneness with and his dependence upon all forms of expressions of nature.

Man then evaluates certain of his conduct, things he says or does, as furthering this innate psychic impulse. He calls this personal evaluation his *conscience*. By means of this conscience, he creates objectively codes and moral behavior to represent it. Moral conduct in society is, therefore, a matter of personal development.

You can teach a moral code by religious or other methods. However, the acceptance of it must first depend upon personal conviction resulting from development. You cannot enforce good behavior on an individual if he lacks a personal sense of righteousness or the equivalent of it.

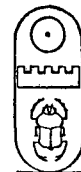
The necessary moral development must consist in allowing the psychic impulse to be personally experienced and analyzed before it is objectified. We are continuously bombarded by stimuli and the impulses of our peripheral senses. But how often do we take a few moments to meditate and have realization of those inner subtle impulses, from which morality stems, so that we can register them objectively?

Purpose

We have said that development differs from evolution in that it requires *purpose*. Purpose in development consists of setting a higher standard for something. Man as an entity is a unit. But he functions in life as a trinity, that is, as three interrelated natures. First, there is the *physical*, the whole organic mechanism. Purpose in relationship to the physical realm is obvious. Simply put, purpose in this realm is health, and development toward such an end with most of us is continually sought.

The *intellect* is the next division of this triunal nature of man. In this realm of the intellect, man seeks knowledge; that is, its purpose. Knowledge provides power. It is a means by which man can apply himself more effectively.

(continued overleaf)



But to what end does he do so? For most, the power of knowledge is only utilitarian. It is a means to a profession, a trade, a livelihood. This intellectual development is primarily for this purpose alone. To others, intellectual development is simply for fame and prestige.

The philosopher, Descartes, said, "Cogito ergo sum"—I think, therefore I am. But the more we think, the more we are. You must remember that the *consciousness* is you. Therefore, the more you develop it, the greater becomes the personal self. The more knowledge you have, the more you can become aware of your cosmic relationship, the greater the opportunity afforded to experience happiness. Knowledge for its own sake should be the primary purpose of developing the intellect. Whatever else follows from knowledge should be a secondary consideration.

If development is purpose, what then should be the ultimate purpose of man? It should be the development of his own destiny, for destiny is man's own making. There can be no greater destiny for man than a perfect social order. This consists of a harmonious reconciling of man to his world. This harmony is a matter of reciprocity. Man acts upon his world so that he may know and direct the forces of nature.

But it is necessary to have these same forces react upon man in a constructive way, this reaction principally being one of restraint and refinement of his primitive nature. More simply put, it is a matter of cause and effect. The kind of society which man creates will determine what it makes out of him. Society is *collective living*. All human endeavor must be subordinate to that end. As the philosopher, Herbert Spencer, said, "Society is mutual forbearance and therefore mutual respect."



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MENTAL FUNCTIONS are largely dependent on symbols. Language is one result of man's symbolizing ability. Art, too, is a product of what has been called *symbolic transformation*. Even perceptual images represent the actuality we experience.

Some symbols are part of cultural traditions—scientific, religious, and political: figures of Buddha, Krishna, and Zoroaster; national flags; John Bull; chemical formulae, and mathematical equations.

Many more symbols are purely personal: dream impressions and doodles. The cultural and individual are not easily separated; often they are combined. Indeed, a cultural symbol to be living and meaningful must have a personal and individual significance. The power of any emblem arises primarily in the subconscious mind and must be, as it were, renewed there. The sources of the subconscious elements are both personal and cultural.

The Rosy Cross is a cultural symbol in the sense that it is used by and has its origin in a group. To Rosicrucians, it has a common form and meaning. The cross stands for the experiences and trials of life; the rose represents the soul personality. But the Rosy Cross also has a particular meaning to each individual using it, a meaning which arises from his own nature and experience.

The difference in the significance of Beatrice in the *Divine Comedy* and of Helena in *Faust* to some extent grows out of the cultural environments of Dante and Goethe—also, out of the personal ideas, emotions, and experiences of the two men. Beatrice and Helena both represent the inner self, or soul personality, and self-integration, spiritual marriage, or union with God.

Cultural traditions and the symbols they foster are part of man's experience and being. Their source is outside himself. Individual symbols, on the other hand, arise within his being. In both cases, although their origins are different, he projects the meaning from himself into the form. Symbols, then, are what they are because of what the individual is—what he projects from the inner self to the actuality around him.

Migrating peoples carry the cultural as well as personal symbols with them,

RUTH PHELPS, F. R. C.

Symbol-Making Man

*Projects himself in
images and language*

sharing and borrowing in their contacts with others. Buddhist symbols, for example, were carried from their point of origin to many parts of the world, and Christian ones likewise were spread from a comparatively small area to a world-wide distribution—often so modified as to reflect the periods and places where they had been used.

Such common archetypal figures as the cosmic tree and the cross may be both cultural and personal. But symbols may also arise spontaneously because they are common to all humanity. Carl Gustav Jung has shown their importance as they appear in dreams, fantasies, and works of art. The same designs are found in many times and places. They are part of human nature and arise spontaneously simply because humans symbolize naturally in certain common forms and meanings.

Both cultural and personal symbols arise from this natural function of spontaneous creation. It is the association of elements similar in form and meaning. Metaphors and slang often come under this category. The association of purity with white or anger with red are examples. When Shakespeare's Hamlet says he is too much in the sun, he is using a common association of the king and the sun. He is telling the king and queen that he is too much in the royal presence.

Intuitive knowledge of an individual or a group is communicated in symbolic form. It must be in order to be understood by the objective mind. Whether it is a problem in research or the experience of mystical union, the intuitive understanding formulates it objectively in images or language. Spiritual rebirth may be expressed as a serpent shedding its skin, the emer-



gence of the butterfly, or the legendary phoenix reborn out of its own ashes.

Experiments by Dr. Rhine in ESP have shown that geometric designs may be transmitted from one person to another telepathically. Ideas and emotions may also be so received. It would seem possible, therefore, that the transmission of symbols could be accomplished from person to person or from group to group by the same means.

If we accept the idea of reincarnation, signs or figures that are particularly important to the individual may be carried in the memory from one incarnation to another. Such may be the Rosy Cross and others arising from impressive experiences, or even dream figures from the past which also have meaning now. It may be equally true of such archetypal or cosmic symbols as the mountain and the flower, found in many times and places—in religion, mythology, literature, and art.

Even common cultural objects such as Mount Olympus or Mount Horeb

may have a strong personal element in an individual's mystical experience. This is evident in Thomas Mann's *Magic Mountain*. The rose in Goethe's *Faust* and in Dante's *Divine Comedy* both have their origin in cultural traditions, but also have a personal element without which they would not be so effective.

Man's symbols express himself. They are a product of the subconscious. When they are made conscious in his life and work, they affect his mental and psychic being to some extent, according to his direction. They are a projection of what he is, as well as an agent in transmuting the inner self.

Since all are users of symbols, understanding their nature and the functioning of the mind which creates them adds to their effectiveness in furthering spiritual development. Through them, man will come to understand himself better and know more about others and the world around him.



THE GREAT LOVER

hagen; the Indian monsoon's demoniac blazing campfire. I have always been a lover and, with the passing of time, my love like vintage wine has matured and become rich.

The very mention of full-grown corn bending in the breeze, fish rippling limpid waters, and the intoxicating smell of earth after the first rains evokes memories and expands the list: beautifully bound books and blues in the night; the curious God-complex of adolescence; comic books; the *essays* of Elia and Alpha, Brubeck and Ella; and the magic of Gielgud. But the end is not yet: old places of worship charged with the vibrations of generations of devotees and the magnificent chanting of vowel sounds; the trust and wonder in a child's eyes; and the nobility that goes by the name *mother*.

I go on to include beauty that spends itself on coquettishness; frothy beer; and the sounds of a piano on a rainy afternoon. The jeweled splendor of the midnight sky and the restless motion of ocean waters—all these have I loved and more: books waiting to be read; stacks of LP's; and golden fruit in noisy bazaars; the joy, the courage, the plenty that spells America; the wisdom of the Kabala; Greek philosophy; and the serenity of Bach, Milton, Ronsard, and Sankara, Rumi, and Sri Aurobindo.

Now I hang on Life's tree, a leaf yellow and sere that may be plucked by the chance winds of autumn. But hold, a few fireside joys remain: the lisping curiosity of children; Shakespeare's comedies; Beethoven's quartets; the movies of Gary Cooper; *Jean Christophe*; and the *Life Divine*. There are food to eat, the winter sunlight, and the book of fond memories—and the ancient mystic wisdom that may not be contained by a thousand books but which may be contacted by the sincere neophyte.—RUSI J. DARUWALA

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Teenagers With A Cause

THERE WAS A TIME when teenagers were considered industrious if they mowed an occasional lawn or baby-sat for a neighbor. Ask a youngster today what he does to make extra money and he'll more than likely reply, "I'm Chairman of the Board of an industrial corporation."

This is not meant to be facetious. This year, under the sponsorship of a uniquely American organization, Junior Achievement, teenage boys and girls in 408 communities throughout the United States are finding out what "big business" really is in the most rewarding and demanding way of all—by running the works themselves.

Junior Achievement is an international organization, whose goal is to teach high school students the intricate and infinitely rewarding workings of the American form of economy. First organized in Springfield, Massachusetts, in 1919, with 314 boys and girls, there are today more than 115,000 Junior Achievers organizing and operating their own small scale but highly imaginative businesses.

The J. A. program begins early in the school year with orientation assemblies in high schools. Then for two hours, one night a week, during the fall and spring semesters, 15 or 20 youngsters meet to form a miniature company and establish a business—product or service—all under legitimate corporate rules.

With the guidance of volunteer advisers from industry, the youngsters vote their own board of directors, a working force, and a sales staff. They capitalize their business through the public sale of stock at \$1.00 a share. Production lines are set up, distribution plans outlined, and the teenage tycoons are really in business!

The Achievers have been known to sell everything from packaged rock salt to custom-built automobiles. One firm

operated a county fair in Massachusetts, doing everything from running the Ferris wheel to judging pie-baking contests. During World War II, when such life-giving apparatus as incubators were scarce, a group of Junior Achievers developed a unique incubator made principally from orange crates. The youngsters were credited with saving the lives of dozens of babies in the Pittsburgh area.

One J. A. company in Michigan built an adaptable spotlight for use anywhere—even under water. Using a few raw materials, including an ordinary house plunger, the company sold a thousand spotlights during the school year and ended with a \$250 profit.

One aspect of Junior Achievement is its remarkable quota of Horatio Alger-type stories. An outstanding alumnus is Millard Fuller of Montgomery, Alabama. At 28, he is partner in his own million-dollar business, a direct outgrowth of one he established with the help of Junior Achievement.

His Own Business at 17

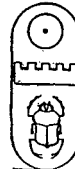
California's Joseph Stevens Allen founded his own electronics company at 17. By the time he was 19, he had built it into a \$250,000-a-year firm.

Andrew Michalitsanos of Elmhurst, New York, was awarded a \$10,000 contract to build a multistereoptic projector for Ecuador when he was 16. His design is a revolutionary new concept in projecting the pictures of stars onto the dome of a planetarium.

However, not all Junior Achievers emerge full-fledged millionaires such as Eugene Gilbert, whose internationally known research company was developed under the aegis of the J. A. program.

All the same, youngsters "retire" from Junior Achievement with quite a profit. They have come face to face with the rights, privileges, and responsibilities of workers, managers, and owners—all partners in the wonderful world of Free Enterprise.

If your community does not already have an active J. A. program, you can get full details on how to get one started by writing to Junior Achievement, Inc., Dept. B, 51 West 51st Street, New York, New York 10019.



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



Christmas Has A Mystical Meaning

AT THIS TIME of the year, the metaphysical element and mystical side of life are impressed upon us by the spirit of Christmas and the significance of the day. December 25 is not only the recognized birthday of the great Master Jesus; it is also a day of mystical rebirth and inspiration.

Christians throughout the world are not the only ones who honor and respect this day; but representing the largest sectarian body in the world, they claim it as a holy day peculiar to their religion. They may rightfully feel that it is the one day set apart for the practice and emulation of the Christian spirit of love, charity, justice, and goodness; but it has always been a holy day for many. The day comes down to us of the present era with a long history and a tradition to make it truly an international and universal holy day for nearly all the world.

Some doubt has been cast upon the Christian contention that the Master Jesus was born upon that day, and it has been contended that the date is

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.

inconsistent with the Biblical story. One of the critical contentions is that it was a time of the year when shepherds would not be caring for their flocks in the fields because of the winter season and the storms; that if on that night there were shepherds who saw the star and followed it, the birth must have occurred at some other time.

Mystics know, however, that more valid evidence than climatic conditions supports the selection of December 25. They know that for centuries before the Christian era the day was not only a holy day but the one on which the avatars, messiahs, and sons of God were born. Therefore, in accordance with cosmic law decreed in ages gone by, it was the day for the birth on earth of a new messenger, a divine representative of God, and a true avatar. In the face of this, no mystic would question the correctness of the date in regard to the birth of the Master Jesus.

December 25 is symbolical and has been for many centuries, as indicated in the ancient sacred writings. Nearly all the nations of the earth in the past, as if by common consent, selected the first minutes after midnight of December 24 to celebrate the accouchement of the "Queen of Heaven," the "Celestial Virgin" of the sphere, and the birth of the God Sol.

In India, this is a period of unusual rejoicing, as will be learned from the *Book of Hinduism*, by Monier Williams. It is a religious festival, when they decorate their homes with garlands and emphasize the obligation to make presents to friends and relatives. This latter feature of the celebration is of very great antiquity.

In China, for many centuries, religious solemnities have been celebrated at the winter solstice.

Buddha, the son of the Virgin Maya, from whom the Chinese tradition claimed the Holy Ghost had descended,

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was born on December 25, according to their traditions, and the day was celebrated by them as a holy day ages before the Christian period. This is indicated in such excellent historic records as Bunson's *The Angel-Messiah* and Lillie's *Buddha and Buddhism*.

Still further back, we find that the ancient Persians celebrated the birthday of their "Lord and Savior" Mithras with rejoicings, music, sacred songs, festivals, and the giving of gifts on December 25. It was also the custom of the ancient Druids, long before the birth of Christ, to celebrate the birthday of their gods on that day. Other ancient records indicate that Krishna was born on December 25. However, sometime during the Middle Ages, his birthday was decreed to be a holy day during July or August.

Among the ancient Egyptians, centuries before the birth of Christ, December 25 was set apart as the birthday of their gods. M. LeClerk DeSeptehenes, an eminent authority, writes: "The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the Virgin Mother of the Savior Horus) on the last day of March, and towards the end of December they placed the commemoration of her delivery." This was made plain in his book, *Religion of the Ancient Greeks* and, also, in Higgins' *Anacalypsis*.

From these several references, we see that all of the ancient sons of God, saviors, and divine messengers were born of virgin mothers and that usually the mother was known as the "Queen of Heaven." In Bonwick's book, *Egyptian Belief*, we read of Horus: "He is the great God-loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of the temples. He was presumably the child of Deity. At Christmastime, or that time answering to our festival, his image was brought out of the sanctuaries with peculiar ceremonies, as the image of the infant Bambino is still brought out and exhibited in Rome."

In the Higgins' book referred to above, we find Rigord quoted as having observed that the Egyptians not only worshiped a virgin mother prior to the birth of the Lord Jesus Christ but that they also exhibited the effigy of her

son lying in a manger in the same manner as the Infant Jesus is pictured as lying in the manger at Bethlehem.

Osiris, another son of a Holy Virgin, as they called Ceres, or Neith, his mother, was also credited as being born on the 25th of December, and that day is still celebrated by those who adhere to the ancient religious ideas.

The ancient Greeks also celebrated the birthday of Hercules then and in an official record stated that the night of the winter solstice, which they named the *Triple Night*, was that which gave him birth. In this statement, the Triple Night refers to the night of the Holy Trinity, or Three Holy Lights, and in ancient pre-Christian rituals was signified by either a single triangle or three interlaced triangles, representing that the God or Savior born that night contained three persons in one, or three phases of the Divinity. The Christian doctrine of the Trinity was not added to the Church rituals until many years after the establishment of the Christian Church.

Pre-Christian Records

Bacchus was also born at dawn on December 25, according to ancient pre-Christian records. We read in the official writings that "the birthplace of Bacchus, who was called Sabatch, was claimed by several places in Greece, but his worship was usually celebrated chiefly on Mt. Zehmissus in Thrace." He was born of a virgin, and in his mysteries was shown as an infant on Christmas morning.

Adonis was claimed also to have been born on December 25; and in the writings of Tertullian, Jerome, and other Fathers of the Christian Church, we are informed that his birth was celebrated with representations of the ceremony that took place in a cave and that such a cave was in Bethlehem and was the same one in which Jesus Christ was born. This day also became a great holy day in ancient Rome. The celebration was called *Natalis Solis Invicti* (the birthday of Sol the Invincible) and was a day of universal rejoicing. All public business was suspended, declarations of war and criminal executions were postponed, people were obligated to make gifts to their friends, and slaves were indulged with great liberties. In



connection with this celebration, Ovid alludes to the fact that a few weeks before the winter solstice Calabrian shepherds came into the city to play on the pipes.

The ancient Germans for centuries before the last Son of Justice was born celebrated annually the winter solstice, which they called their *Yule Feast*. At this Feast, agreements were renewed, the gods were consulted as to the future, sacrifices were made, and the time was spent in devotional hospitality.

The ancient Scandinavians, too, had an annual festival which they celebrated at the winter solstice. They called it *The Mother Night*. The feast was called *Jul*, from which is derived the word *Yule* and which is the French *Noel*, from the Hebrew or Chaldean word *Nule*. The Scandinavians had a god born at this time called *Freyr*, and general rejoicing and the bestowal of gifts were two of the important features of the ceremony.

The records of the Druids in Great Britain and Ireland state that they celebrated December 25 with great fires on top of the hills. This was probably adopted from the ceremonies to celebrate the birth of Mithras, which was at one time observed throughout Gaul and Britain. An interesting point is that the Druids called the day *Nolagh*, or *Noel*, which to them meant the day of regeneration but which to the French now means Christmas.

In ancient Mexico, ceremonies were adopted from the Atlanteans. They had a celebration in their first month called *Rayme*, which answers to our December. Their festival and holy day, and a feast called *Capacrayme*, meaning the winter solstice, was a time for sacrifices and giving gifts.

Thus, we see that December 25 is by common consent on the part of the religious and sacred consciousness of ancient peoples an acknowledged holy day and, therefore, a mystical day. Whenever the universal mind of man agrees upon any feature, principle, law, or doctrine, it is mystical. If it was not created as such, it becomes so through the concentrated adoration and rever-

ence for it. Many things in our lives are not sacred because God made them so but because man's reverential attitude and idealistic motives made them so by continuous thought and widespread adoption.

Granting that December 25, a day associated with the winter solstice, has through ages past become an international and universal holy day and, therefore, a day of mystical import and significance, we must note the significant features connected with it. First, it was the day upon which were born—at least, in the minds of the people—the great saviors of mankind, the great redeemers, the great lords and messengers of God. The savior in each instance was born of a virgin mother, conceived of God in pure thought, and came to the world as His divine representative. He matured in the womb of purest motives and perfect environment, was delivered by a mother representing the "Queen of Heaven" and the kingdom of Divinity, and was born in humble circumstances as a representative of the masses to whom his message was to be given.

The next point is that with all peoples in all times the day of birth and the coming of a Great Master was set aside as a day for devotion, rejoicing, symbolical feasting, and the spread and practice of the fundamental principles of the lord's message from God. It was a time of setting free of prisoners, of relieving sufferers of pain and torture, of giving liberty to slaves, of showing mercy to those under rule, and of generosity; thereby sharing one's blessings with one another.

These things are all mystical. With Christmas and the holidays at hand, all who understand, regardless of sectarian creeds and dogmas, can enter into the mystical spirit of Christmas. They can rejoice in the fact that God has from time to time sent to earth a messenger, a lord and savior, to bring Life, Light, and Love to all peoples and to teach the greatness of humility and the richness of giving.

The Mystic Triangle, January, 1927

THE GARDEN OF EDEN must have thrilled to the soprano notes of the newly created companion of the world's first man. "Why am I here?" children still ask their parents when they begin to realize consciousness of self. The question remains as we approach the end of the trail.

Adam was no help. He did not know why Eve was there. He did not know why he was there, nor why they should be together. It was not until later that Eve realized she was in a real predicament. She had nothing to wear. She did what she could from the resources available. Upon partaking of the fruit of the Tree of Knowledge, she had an added responsibility. Not only was she to become the mother of the human race but also the mother of invention.

Until the event of separation, Eve had led a sheltered existence as Adam's rib. Unhampered by tradition as Adam was, Eve was incited less by perversity than by curiosity when her attention was attracted to the forbidden fruit. In any event, she was inspired by Wisdom, masquerading in the form of the serpent. Wisdom was the important element attending the birth of man and his so-called subsequent fall.

Elements of Creation

Perversity, curiosity, inspiration, and enthusiasm attended this important event. All are human traits and essential elements of creation. They are utilized by man in performing his mission of continuity of the creative process.

Judged by present standards, Adam was an imbecile. Created in the image and likeness of God, he inherited the potentials of creation manifest in the Creator but unmanifest in His created image. It could hardly be otherwise. Adam's body was created of dense materials—the dust of earth. The vehicle was appropriate for the realms wherein he was to function. The dense materials of his body provided the necessary resistance to the high potential of cosmic energy which animated him.

In Adam, the positive and negative elements were equal and in balance; so the creative energy remained in a state of rest. Removal of the rib symbolizes a separation of polarity without the loss of any of the potentials. The poten-

CHARLES HARRISON, F. R. C.

Regeneration

*The teaching hidden
in creation's myth*

tials were divided, Eve receiving less of the positive and more of the negative and Adam taking what was left.

Each functioned independently of the other, or in communal activities in harmony with the law of duality. Each was essential to the other in achieving personal regeneration. Procreation thus was of secondary importance to personal regeneration. Creative accomplishment in communal activities is perceived as the basis for true regeneration. Procreation becomes a responsibility and an obligation to maintain continuity of opportunity for regeneration of the human race.

"Why are we here?" dominates our thinking; but before time and experience can increase our store of knowledge, the vehicle begins to deteriorate and we are incapable of converting our knowledge to wisdom and accomplishing our own regeneration.

Knowledge properly selected and applied may be converted to wisdom, but knowledge acquired solely for the sake of possession is intellectual rubbish that stimulates our ego but does not convert to wisdom. It is no different from any other possession which can be perceived only through the objective senses.

Books are grand companions and their writers may become close friends, eager to share their knowledge and experience. Try as we may, however, we cannot share the experience of another. We can gain from such experience when it inspires a similar experience within our own inner consciousness. Knowledge without inner experience never converts to wisdom. We are limited by our own concepts.

The ability to approach another's experience with an open mind is a quality that is rare indeed. We are highly susceptible to interpretation on the basis of our own objective standards. Our vanity is stimulated when we can in-



terpret another's opinion as being in agreement with our own. It becomes difficult to reverse our own preconceived ideas before the onslaught of refined logic. To be consistent in maintaining concepts in the light of reason is to create a barrier to our inner development.

Generosity is another barrier when it concerns itself with advice. We are always eager to share our concepts with others. We will work untiringly to analyze the faults of others, to judge and convict them of sin, little knowing that the countenance of our brother is like a mirror, reflecting our own inner consciousness.

What a relief to learn that with all his faults he, like ourselves, was created equal in the sight of God. How kind of the Creator to bequeath to each of us independence of thought, individuality of will, and singleness of purpose.

Each of us is responsible for perfecting a single segment of the great pattern of the universe. We may hasten the day of unity by concentrating our efforts on perfecting our own individual segment. A glance at the countenance of our brother need not interrupt our progress. It should accelerate our prog-

ress, providing the incentive to correct our own deficiencies.

It would seem that regeneration is our prime purpose in entering upon this life experience. When his spiritual sight was restored so that he could find his way back, the Prodigal Son returned to the Father's House amid rejoicing and celebration. We are given bodies composed of dense materials to withstand the rigors of our environment.

Density retreats before the brilliance of wisdom as fog dissipates before the warm sunshine. Our vision becomes clarified. Density obscured our vision in the Garden of Eden. Wisdom dissolves the veils which protect our physical vision from the brilliance of spiritual light until we develop psychic sight.

Our prime responsibility, it would seem, is to maintain the purity of the temple—perfect balance between the spiritual and the physical elements. Human experience is not an end in itself. It is a means to an end—regeneration.

Why are we here? Because we are bent on personal regeneration. So far as we know, this is the only realm where it can be accomplished. This may be the hard way, but it appears to be the only one.



WHAT DOES IT MEAN?

Written or printed instruction can be of little value without a mutual understanding between the author and reader of the words and phrases in which it is written. Rosicrucian philosophy is perpetuated in simple, easily understood language. The rare wisdom which it conveys, however, sometimes necessitates the use of words not commonly understood. Also, its more penetrating analysis often reveals more accurate meanings for common words than those understood by the majority.

For this reason, the ROSICRUCIAN GLOSSARY is offered to all members as a supplement in order that they may assure themselves of precise meanings when studying these ancient teachings. For more enjoyment and a complete comprehension of your studies, order this handy, pocket-size book for the modest price of \$1.25. Send your request with remittance to: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114.

*The
Rosicrucian
Digest
December
1965*

DR. MAX GUILMOT, F. R. C.
Belgian Egyptologist and consultant to the
Rosicrucian Egyptian, Oriental Museum

Ancient Egypt's Concept of Immortality

*The reactions of high spirituality
and the age of synthesis*

IV

The spiritual evolution of the New Empire must be understood in the light of the increasing complexity of faith. Such complexity engendered a certain metaphysical uneasiness, which was followed by confusion in which a crafty magic abused the weakened power of the gods. Using force against them, man learned how to rely more upon himself, and the ancient sheltering faith irrevocably declined. These different aspects of the Egyptian mentality of the New Empire continued until the end of pharaonic civilization. This is why I believe that the second psychological cycle of the Nile Valley extended through the later epoch. Furthermore, as will be seen, strong ancient religious conceptions appearing in the course of the first cycle regained their vigor during the low epoch and adorned it with an extraordinary spiritual richness.

AMONG these religious conceptions, that of a supreme god and master of the world may be traced through the centuries and the empires. The all-powerful divinity already had been met with in the Third Dynasty in the teachings of Kagemna: "One does not know what consequences God will stir up when He punishes."

Monotheistic Fervor

The monotheistic fervor made its presence felt—secret but constant—side by side with the official cults, and had it not maintained a kind of "watch-light" existence amongst an elite few, it is not likely that a king would so unexpectedly have adopted it, giving it a luster full of prestige. Amid the uneasiness born of the degradation of values and in the face of the state creed, represented mainly by the priesthood of Amon, the old unitary concept drew unwonted power from the person of Amenhotep (Akhnaton) (1372-1353 B.C.).

It was then that the whole time-honored polytheistic edifice was struck by a thunderbolt and threatened with annihilation: It was the whole Egyptian theology in the infinite multiplicity of its forms which was abandoned by the king and his court. The sun, the soli-

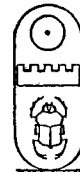
tary splendor of the sky, was adopted as the high spirituality under the name of Aton, the life-giving Disk. It affirmed before the whole of Egypt and in the solitude of a still-virgin site called Amarna the aspiration for unity.

The king raised his arms toward the unique Being to receive its radiations. By this single gesture, he resolved the old contradiction between the official polytheism and the monotheism hidden in the hearts of the elite. By his vigorous championship, he succeeded in setting aside the venerable symbols of mythology. One recalls the conclusion of his admirable hymn written to the glory of Aton:

"Thou art in my heart,
There is no other that knoweth thee,
Save thy son Ikhnaton. . . .
When thou hast risen, they live;
When thou settest, they die. . . .
Thou hast raised them up for thy son,
Who came forth from thy limbs. . . ."

(Breasted translation)

It seems probable that such a profession of faith would never have been able to bring about the events of Amarna if the unitary tendencies deep



within the Egyptian mentality had not supported it and if the consciousnesses had not been prepared for the schism for a long time by the metaphysical uneasiness that weighed upon the New Empire.

Still, it was necessary that it be a king who dared to free them and claim salvation for them in such singular words: Though Akhnaton "came forth from thy limbs" and proclaimed himself as the "son" of the Disk, Aton dwells "in my heart." The father does not desert that which he has created. *The king and his god are a single radiant energy.*

"When thou hast risen, they live;
When thou settest, they die."

Carried along by the endless return of this creative power, all men might now hope to participate in its eternity. Compared with this universal vision, the magical artifices resorted to in the test in the Judgment Hall of Osiris seem a mockery.

In spite of this, however, it is the traditional belief which finally wins out. This is not the place to consider how the high and brief flame of the mysticism of Amarna was extinguished under the weight of the theology of Amon. What is important to remember is that henceforth the official faith carried the scars of its strife against Akhnaton, the heretic.

Violent Reaction

It is true that the reaction to the spirit of Amarna was violent. It was deep and even penetrated into the tombs to cover their walls with ancient traditional themes, almost exclusively religious and funerary. But from the Ramesside epoch on (Nineteenth and Twentieth Dynasties, 1308-1085 B.C.), Amon was triumphant and at the summit of his material power. In a restored polytheism, a unique splendor, rivaling that of Aton, the sole god of Amarna, was adopted for him.

The Theban god captured the old desire for spiritual unity and extended his benevolence to all as Aton had endeavored to do. He became "the strength of the solitary" and appeared to the humble as the only god in whom "the heart might find refuge." It was to him in that low period that the dis-

possessed—those living on the margin of a staggering faith, burdened with its multiplicity of forms and weakened by the political decline of the country—turned for help.

From the Twenty-First Dynasty until the Hellenization of Egypt, there existed amid the profusion of local deities a persistent monotheism of rare grandeur. But before examining it, the difficulty of extricating religious tendencies in those decadent times should be pointed out.

The era of decline was one of impressive synthesis of all conceptions belonging to the ancient heritage. Egypt before dying *restated* for itself all its former beliefs. While the conquerors marched through its lands, it recalled the paths which had led it to immortality.

Outside of the official cults, which were not extinguished until very late (the portals of the temple of Isis at Philae closed only in the sixth century of our era), the old nostalgia for the lost paradise of the Ancient Empire lingered, and its potent texts from the tombs of the Saitic epoch (7th century B.C.) were reproduced. Even use was made of the magic of the sacred books of the Middle and New Empires, the summation of which had forced the doors of the Beyond.

Nor was the memory of the impasse and bitter scepticism of Memphitic times neglected. The degradation of political power was favorable to a return of disenchantment. The old drinking songs of the Middle Empire were not forgotten: "Celebrate the happy day and do not tire yourself because it is not granted to anybody to take his goods with him, and not one of the departed ever comes back."

More than a thousand years were insufficient to surmount the despair in the face of nothingness, for even in the Bubastic epoch (Twenty-Second Dynasty, 10th-8th centuries B.C.), Nebneterou, a priest of Amon, dared to confess his perplexity thus: "What comes after life is painful. It implies the absence of what until then was yours, of what belonged to you. This implies that one sits in the house of unconsciousness while a morning is announced which nevertheless will not come."

Current of Bitterness

This current of bitterness can be followed from century to century until the end of Ptolemaic times where, for the last time in Ancient Egypt, a woman called Taimhotep declared herself bereft of all illusion: "The West (that is, the abode of the dead) is the land of sleep, of a heavy darkness. . . . (The dead) will not be awakened to see their brothers. . . . The water of life, . . . I thirst for it; but it comes only to those who are on earth."

It is true that the thirst for eternity was so strong in the hearts of men that its constant resurging in most of them was evidence of the certainty of immortality. Moreover, magic under all its forms knew how to secure it. Was it not given to humanity "as a weapon to resist the blows of fate"? And were there not redeeming texts and their formulae, the recitation of which permitted one to lay hold of the Beyond?

The title of the 125th chapter of the *Book of the Dead* was sufficient in itself to ban all fears: "Separation (of the dead) from all the evil he hath wrought." It would, therefore, be sufficient to know the ritual words to wash away all stain and to open the best-guarded doors.

This sovereign magic, which on earth already had succeeded in immobilizing enemies, would surely remove the most hostile powers along the route of death. Thus, trusting to the ancestral belief, protected by his books, and covered with amulets, the departed would be assured of power to challenge even the gods themselves and penetrate eternity by force.

Such violence, which went so far as to suspend a cult when the deity benefiting from it did not wish to be understood, certainly damaged the piety of the elite. In this era of decline and of a vast synthesis of beliefs where were offered in a jumble all the solutions developed by a great past, there were certainly many who supported neither the bitterness of scepticism nor the arrogance of magic.

Resurgent Monotheism

At such a time, the monotheistic faith, as old as Egypt itself, reaffirmed itself with a youthful vigor. Pressed between the implacable appearance of nothing-

ness and the sclerosis of a creed loaded down by formulae, it burst out with unexpected power—no longer from just the mouth of the prophet of Amarna but from that of a whole people. In the world of uncounted workers, merchants, and officials, the fervent desire for a personal relationship with the divine was expressed, a desire which is noticed in the most humble monuments.

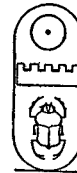
Already the scarabs of the New Empire carried such mottos as: "All that occurs is from God's hand" or "God is my protection." Man, as though tired of trying to understand what life and death were, wanted only to escape the painful question and delivered himself to deity in a spirit prompted by a touching ideal.

Such an experience was more than anything else internal. It meant to "pray with a loving heart the words of which are secret." The quality of the spiritual evolution touched the stones of the dullest of temples. It also demanded the right to detach oneself from knowledge and to give to the teachable man a lesson in humility:

"Men are the image of God by their faculty to understand the one who replies. It is not the scholar alone who is His image, while the crowd remains just cattle." Let the one most filled with knowledge beware of believing that he more than any others possesses the faculty of perceiving the divine. On the contrary, the simple 'loving heart' is best able to address itself to God, asking that He illumine men and set them in His way."

The time of decline of Egyptian civilization multiplied the appeals for a personal religion. Redemption was sought more and more in a sense of an escape appropriate to each one. The spirit wanted to free itself from the imperatives of rites, the incoherence of dogmas, and the violence of magic, which all carried a foreboding of defeat.

But how were such barriers to be breached? Where, finally, did "God's way" pass through? Man could hope to find it only in his own heart: The inner God was at the end of this secret path. Alas, for those who ignored the true path, deity would ever remain "too mysterious for its glory to be revealed, too great to be beheld, too powerful to be known. An end by miserable (?)"



death would be the fate of those who uttered His mysterious and unknowable name."

However, the man who "rested in God," who listened to the teachings of those who had already traveled the good path and had reached up to Him, would understand the appeal of the departed and piously read the inscriptions with which toward 300 B.C. Petosiris adorned the walls of his tomb at Her-mopolis:

"O living ones (now on earth and those yet to be born, who will come toward this mountain and will see) this tomb, come, (I) shall cause you to be instructed in the wishes of God; I shall lead you toward the road of life." "I shall tell you what happened to me; I shall cause you to be informed as to the wishes of God; I shall cause you to penetrate into the knowledge of His spirit."

Thus, a pious being might know God's design if he followed the "road of life"; he might by personal experience find himself face to face with the supreme will. Without doubt, he would then understand that the divine images—"be they made of precious stones or cast (?) in bronze"—are nothing more than ephemeral waves of the same river. When this time of understanding comes, the gods of Egypt will find again a rightful place in the spirit of men; for "as the wave is replaced by the wave," their statues are the passing but true expression of the eternal hope that sculptured them.

Conclusion

In history, especially in the history of religions, it is hard to trace the general lines of an evolution, even if one limits himself, as I have, to a single theme—that of the hope in immortality. The human phenomenon remains for the mind a moving shadow. What then of the spiritual fringe that surrounds it, this shadow of a shadow? Nevertheless, the attempt will not have been useless if I have been able to show in an inevitable way the inheritance of the solution to the problem of immortality which Ancient Egypt gave.

At first, the Ancient Empire gathered a spiritual heritage as to the Beyond, which was entirely constituted before the first dynasties. From the outset, it

seems that the political and social development was outrun by far by a pre-historic faith which firmly imprisoned death in the landscape of a second life.

In the era of revolution, the spiritual values wavered at the same time as the structure of the Memphite state. There was a tragic correspondence between the ruin of power and the appearance of the current of scepticism. Yet such a parallelism did not last.

At the beginning of the New Empire, the vigorously rebuilt state outran a spirituality which hid death and egotistically sought immediate pleasure. The religious mentality took a new impulse only in the course of this Middle Empire, and I have proposed to place here the advent of a second psychological cycle of Ancient Egypt.

Death made a new alliance with life; life and death again became the two faces of a single destiny which extended itself to a Beyond reconstructed on the venerable foundations of the Memphite creed. However, the renewed faith no longer had the same aspect. It had become entangled with religious beliefs of an extraordinary variety—a more and more complicated structure and a more and more fragile framework. It, nevertheless, withstood the downfall of the Middle Empire and did not succumb to the crisis of growth in the successive centuries. Rather the contrary.

Man's spirit, however, found itself enclosed in this maze of passages covered with subtle formulae to deceive the gods; the spirit felt itself caught in a growing metaphysical uneasiness. Then there fell from the heavens the rays of the sun of Amarna. They carried the promise of a union of the king and his people with the eternity of the Disk. Its light burned in the building of faith for a short duration and revealed serious cracks. Even if Amon and all the wealth of his clergy still adorned the Ramesside epoch with a certain luster, the unity of the traditional creed was endangered.

With the political decline, there was shortly poured out on the field of the ruins of the low epoch all the scattered elements of Egyptian spirituality: the magic of the sacred books, the confessions of disenchantment, and the pleas to the supreme god who gives peace to

the heart. *Egypt at the moment of extinction presented to the world the ultimate solution to personal salvation.*

Is not this the point where Christianity and Islam could so easily have been transplanted? But this issue was not the only one.

The Nile Valley, a soil as religious as any can be, also offered men the infinite variety of metaphysical answers able to sustain their drama of existence. Those answers have accumulated in the course of centuries, without seemingly

contradicting each other. Strangers still find in Egypt, and will ever find there, all the expressions of their desire for eternity.

Dr. Guilmot, long associated with archeological societies of Europe, is a recognized authority on ancient cultures. In a series of four articles written for the *Rosicrucian Digest*, of which this is the final one, he has discussed the concept of immortality in Egypt from earliest times to the period of Egypt's final decline. Previous articles appeared in the issues of March, June, and October of this year. The translation from the French has been made by Frater Ettore Da Fano.—EDITOR



THE EARLIEST THEOLOGIES have been astronomical. The European and classical names for God go back to the old Sanscrit word for the sunrise. Stonehenge is a temple of the sun, and our leading ecclesiastical festivals of today are baptized survivals of customs, existing in the dawn of history, which had their origin in observed movements of the heavens.

Today, our theology is again being touched from the stars. The telescope has proved a veritable instrument of revelation, and what it has revealed stirs our inward life to its centre. Since it began to sweep the heavens, man has had to domesticate himself in a new universe. In his earlier thinking, creation was a comparatively snug affair. The earth was its centre and man its *raison d'être*.

Our planet was the fixed point round which everything revolved. The sun was created to give man light by day, the moon and stars to shine on him by night. At a handy distance above him was a paradise for the good, and beneath, within equally easy reach, an Avernus for the wicked.

The astronomer has overturned this theology for us. The scene he discloses is one in which our earth is found to be the insignificant satellite of a sun nearly a million times bigger, but which in its turn is only a speck in the surrounding immensity. He talks to us of fifty million stars as visible with the telescope, each one a mighty sun, the

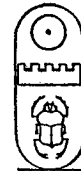
J. BRIERLEY

An Expanding Universe

centre probably of planetary systems full, for aught we know, of conscious life.

He describes the distances of these worlds by the centuries of years which it takes light, flying at its rate of inconceivable swiftness, to cross the gulf between themselves and us; or, what is not less bewildering, by showing us that a star viewed by us in January, and then again in June when we are one hundred and eighty million miles from our earlier standpoint, has not altered its apparent position by a hair's-breadth. We are indeed the denizens of a roomier universe!

But the point for us here is in the effect which this immense widening of the human outlook has had, and is likely to have, upon man's religious conceptions, and his accompanying spiritual life. The first result has been undoubtedly one of profound disquiet. It is hardly worthwhile to blame the Church for her treatment of Galileo. She was acting here strictly in accord with average human nature, which dislikes nothing more than to be turned



from its old familiar thought-habitations into a fresh one to which it is not yet accustomed.

Man is bound to the old mental home by a thousand ties and suspects that he will catch his death of cold in the new. Our religious teachers are a long way yet from having got accustomed to the roomier universe. Hazlitt's gibe that "in the days of Jacob there was a ladder between heaven and earth, but now the heavens have gone farther off and are become astronomical," suggests a problem that still puzzles sorely many an honest pulpiteer. . . .

Meanwhile it is worth observing that the mental confusion, and one may say distress, which the breaking down of the older conceptions has caused, is by no means confined to the ecclesiastical world or to mediocre minds. It has been felt in an acute degree by thinkers of the first order. . . .

And yet the signs are multiplying that we are at the dawn of a new and better conception. Man is already feeling his way about in this larger habitation, and we may predict that by-and-by his inner life will be not only entirely at home in it, but gloriously free and exultant. As a proof of this let us note here one or two of the elements which the new conditions are causing to emerge in our spiritual consciousness.

It is infinitely reassuring, to begin with, to realize that to the uttermost verge of these vast spaces we find not only everywhere the presence of Mind, but of the *same* Mind. The laws of light and heat and gravitation which obtain in London obtain in the Pleiades.

The same King's writ evidently runs throughout the whole Empire. . . .

If the universe, through all its suns and systems, knows but one Master of the House, who is already known to us, there is enough here surely to thaw out all the chill of strangeness and to make the cosmic spaces to their uttermost reach friendly and homelike.

But this is only the beginning. There is immense spiritual inspiration in this other message of the telescope, that life altogether is larger than our fathers imagined. For the idea grows upon us that if the material realm of which we form a part is so much vaster than we deemed, so in like manner must be that spiritual realm to which we also belong. . . .

Astronomy puts the veto on external pilgrimages as aids to religion. We might journey from here to Arcturus and be no whit nearer God. The movement needed is of another kind, in another sphere. Religion's "above" and "beneath" have nothing to do with location. They are states of the heart. To get on here, we need not to change our place but our ways.

We reach heaven not through the clouds but through our own souls. It comes into us, and we come into it, in proportion to the stages we make in faith, in love, in humility of spirit. As we move along this line of things, what we are chiefly conscious of is not so much the roomier realm of the stars, majestic though that be, as the roomier realm of the soul.

Ourselves and the Universe (5th Edition, 1905, Thomas Whitaker, New York)



ROSICRUCIAN DIRECTORY

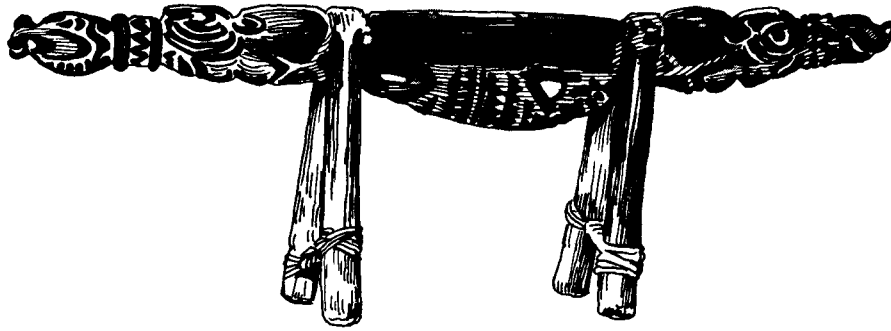
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *November* issue for a complete listing. The next will be in *February*.



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

**The
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December
1965**

Sleeping Comfort



Cuts courtesy of *Central Feature News*

A headrest of carved wood from New Guinea

SLEEPING COMFORT common to every household today surpasses that of even the mightiest of ancient kings. Royal beds may have been of burnished gold or beautifully inlaid with mother of pearl or ivory, but they were scarcely more comfortable than the straw mattresses in peasant huts.

From the time beds were first raised from the floor, they underwent styling changes ranging from the simple couch through the elaborate four-poster to the old brass bedstead and, finally, to the sleek modern one. Only the latter, however, is actually designed to aid relaxation and sleeping comfort.

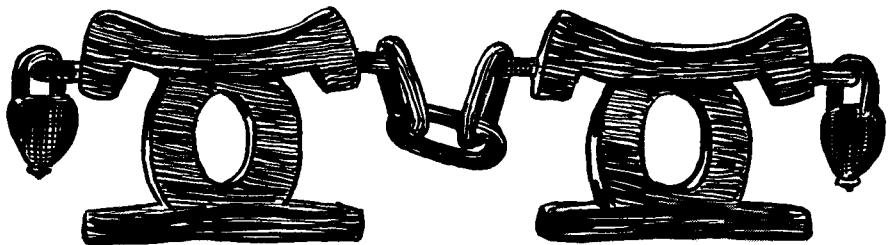
The first pillow may have been only a pile of straw or an animal skin filled with leaves. Eventually, feathers and cloth replaced the leaves and skin; but for centuries, a pillow was literally a sack filled with soft material.

Ancient headrests were painstakingly

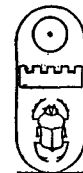
carved to make up at least in beauty for what they lacked in comfort. One reason for their popularity was dictated by fashion, for women were willing to forego sleep to keep their coiffures intact. Because of their obviously uncomfortable qualities, headrests never really "caught on" with the sleeping public.

Pillows were the popular choice. The first real advance in comfort, though, came in the late 1940's with the introduction of latex foam. In 1964, Dayco Corporation's "Institute of Rest" laboratory in North Carolina came up with what it declared to be a triumph of rubber chemistry—a super-soft latex foam pillow that offered an incredibly gentle support.

Getting to sleep is more than half the battle, and Dayco believes its "Dreamy Soft" product is the answer. Any holdouts for old-fashioned headrests?



A double headrest in wood from South Africa



MARIE SPINKS

The Racial Tide

How can it be directed?

THE "ROOMING HOUSE" and the "Flatlet House" are different names for the same all-too-frequent private hells of loneliness.

These places are large old houses let off into single units. As many as ten, twenty, sometimes more unrelated people may share the same roof, usually doing everything—cooking, eating, and sleeping—in one room. They live in a kind of fuggy solitary confinement, their insecure place in life a weekly rented bed-sitter.

Two types of bed-sitter individuals predominate—young students and workers who have not yet made the grade and older persons who never will. The latter are mostly improvident and have never taken a recognized trade or professional training. Many of them are drifters, frequently changing their jobs, losing touch with friends and relatives.

The young are not so often lonely and entertain so many cheerful friends that the landlady has to complain about the noise and live up to her public image of being an old war horse.

Since the large intake of immigrants into England, the bed-sitter population has changed. Previously, landladies in London and other big towns were used to accommodating an occasional colored student. Shy, unobtrusive, a tiny minority, they worked through their course largely unnoticed. That these soberly dressed, quiet, hard-working few were dark skinned presented no social problem. They returned home as soon as they had qualified; so there was no question of their competition for homes and jobs.

Today, the picture is different. Thousands from many countries have made England their permanent home. Although still a minority group, they constitute a large and lively section of the population, and sometimes ugly "we" and "they" attitudes have developed.

Causes of Misunderstanding

Having lived and worked for four years in East and Central Africa and now owning a boarding house, I can see what has caused some of the misunderstandings. In tropical Africa, the whites were the minority; but they were affluent and supposedly the enlightened rulers of a huge, mostly illiterate impoverished majority. Technically trained or professional people, they never bent their backs or soiled their hands with boring menial work. They did the work for which they were trained, aided by a few Africans lucky enough to have had some education.

All the sweeping, scrubbing, polishing, and dirt removing were done by Africans. Commerce and industry, except for the really big concerns such as the Rhodesian Copper Mines, were owned by Indian and Arab families. The businesses were mainly family affairs, little outside help being employed. All lived in separate worlds, meeting only for the carrying out of a mutual duty, such as a white surgeon and theatre sister operating, assisted in the simple, repetitious, and unclean jobs by African orderlies.

When shopping, the white were served by Indian shop assistants, and purchases if heavy were carried by Africans. There was never a meeting socially except for a few boringly formal government speech days. No white woman ever did her own housework. If she had, the Africans themselves would have been scandalized. The impression was general that the whites didn't know how to do any rough work.

When I started my flatlet house in London, I decided to welcome any suitable tenants, irrespective of race, creed, or color. One of my first lodgers was a Nigerian boy. Educated, intelligent, he was hurt by the growing feeling against colored people. He had searched many miles for a room in a quiet well-run house. "When they saw my face, the rooms were always said to be taken, sometimes within minutes of my phone call about the vacancy," he told me.

One day, when I was washing the bathroom floor, he came to ask me something and stood there perplexed. "You clean your own place? I never saw a white woman doing that when

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I was home." He looked at the floor suspiciously and seemed surprised that it was coming clean. "You all walked like gods back in Lagos and did only the important jobs," he said.

This young man was in for a further shock when he did the practical part of his training as a Public Health Inspector. After a heavy day inspecting houses in a slum area, he told me, "I had to go round an old house sheltering six families—nearly 30 people—and do you know, they hadn't a bathroom? Another thing, I had to ask a man to sign a form saying our staff had cleared a defective drain, and can you imagine that he couldn't write? He had to put an X for his name."

This boy, Fermi, was used to the idea that thousands of his countrymen were illiterate, living in overcrowded dark hovels with little immediate hope of anything different; but he was genuinely shocked to meet white people who were victims of the same circumstances. He had heard before leaving home about poverty in other countries, but he was unable to visualize its victims as being other than black.

People like Fermi, once they had got a bed-sitter, usually kept it because they fitted into English life quite well. Clean, honest, sober in dress and habit, they led a life of somewhat respectable stuffiness when color was forgotten, even adopting the British custom of keeping to themselves.

Pakistanis and West Indians

The shock came when hundreds of West Indians and Pakistanis poured into England. Nearly all were cheerful, friendly, and life-loving—a gay, extroverted, and attractive people. Their gaiety frequently overflowed into noisy parties at late hours. The calm of many a London suburb was often shattered in the early morning hours with cries like, "Hey, Jonesy, you forgot the keys, man." A big laughing West Indian was trying to get his newly acquired car to go without turning on the engine.

So many of these people have left their "islands in the sun" to escape appalling conditions of living—conditions which foster appalling habits.

When a person has lived in overcrowded shacks, with no privacy, no

water in the house, and often not enough employment to provide sufficient food, he is hardly likely to emerge a polished, discreet, dignified individual. When he gets a job, he works hard, puts in many hours, and for the first time in his life makes big money.

After a time, several families club together and buy a large house, often in some suburb inhabited by nice, dull, uniform people. This crowd of dark strangers is boisterous, laughing, shouting, turning on the television loudly, then yelling above it to be heard.

They stamp up and down stairs, leave lines of washing out for hours every day so that the neighbors' view is obstructed by a carnival of gaudy clothes. In such cases, many of the original inhabitants see dirt, exuberant sociability, and illiteracy right next door to them.

Tensions grow and dislikes often turn to hatred. White people give no friendly example of a more appropriate standard of manners. Black people, utterly rejected, turn bitter and behave more uproariously, possibly to prove that they, too, have a rightful place on earth. So, with hatred and intolerance on one side and hatred and bitterness on the other, nobody gets nearer the ideal of a peaceful, integrated community.

One of the saddest aspects of the problem is the spreading animosity among the colored people themselves, which I have seen among my colored tenants of different races. The Nigerians and Ghanaians affect to despise the West Indians. The West Indian from one of the larger islands rates those from a smaller island as inferior.

The rejected always find someone else to reject, getting a kind of security in having a hate object. This doesn't add up to happy living and a greater tolerance of other people. Such attitudes on a large scale endanger world peace. The West Indian and coolie-type Pakistani have a difficult time in getting acceptance so they can work and have a roof over their heads. There are so many of them and their habits are too like many of our own slum dwellers.

The English like to pretend that only pleasant, educated, refined people are native to the island. Unwanted immigrants crowd into areas scheduled for slum clearance. Some buy houses them-



selves and become landlords. Then they give back the coldness, dislike, and indifference they have received. They crowd many lodgers into their houses and charge high rents.

The Public Health authorities always have a problem. The Pakistanis, at least, get out of a lot of trouble by saying that all the extra men in the house are their brothers. Since most of them are Moslems by religion, this is technically true, and since every other one of them has the surname of "Ali," "Said," or "Mohammed," the name and often the place of origin are identical; so it is difficult to disprove their statements.

They could complain about their extortionate rents, but they know too little English and too little law to do so. Also, they have the fear of finding themselves in a sometimes harsh climate without a roof over their heads—even one that leaks. In this case, one meets men from the same home town hating each other.

Seven Different Races

I have had seven different races in my house and sometimes find it difficult not to become involved in arguments and jealousies. The theme runs, "You don't like me because I am black." Or if a white person is involved, "This is a black man's world now and we whites are not wanted in our own country."

The most unfortunate are the mixed colored, who have pale skins. Most of them have English as their mother tongue, and their way of life is much the same as mine. Years ago, they would have been accepted without comment; but with a color situation growing, they have been pushed into the opposite camp. Their frustration is making them a harsh, bitter, resentful people, who hate anyone darker than themselves and anyone lighter.

There have been race riots in England, and responsible people, welfare workers, and enlightened government officials are becoming alarmed. In fact, an act has just been brought into force

imposing fines and imprisonment on those who deliberately incite racial trouble. Many who formerly said they didn't mind colored folk really meant they didn't mind them as long as they stayed in their own lands.

A great many English feel that the immigrants, who have a high birth rate, will one day rule the country. Others have selfish fears about sharing employment. Today, this point is less sore than that of housing, for there is an acute housing shortage in most big English towns.

Instead of a curb on wholesale immigration, it would have been better not to keep people out because of their color but to let them in for their good characters, sound health, and skills, taking a smaller percentage of unskilled illiterates, whether European, Irish, African, Indian, or West Indian.

Unfortunately, no proper reception center for the immigrants was built; neither were talks and films on the English way of life provided, including ways of keeping healthy in a damp, cold climate.

Many immigrants have been at fault, expecting high living and easy money but making no attempt to conform with local customs. A social worker told me, "Some of them litter their gardens with rubbish; then squat out on the pavements when it's warm. They let the radio blare with all the windows open; then they're hurt because their neighbors don't like them."

Although the picture is gloomy, there is a faint hope that sanity will replace contempt and hatred. In my own house, I treat everyone alike, and when my tenants are with me for a long time, it becomes obvious that there is no discrimination. Once the fear of discrimination has gone, my tenants become more friendly and tolerant of each other.

The brotherhood of man is not only a wonderful ideal, it is also a necessity if we are to avoid eventual total disaster. It must become a reality, not just a fantasy to be discarded when we are made to feel uncomfortable.



OF THE TWO factors ruling human behavior—reason and emotion—the latter seems to be the more powerful. The tension which exists between groups within and between nations and causes so much trouble is an emotional reaction to conditions resulting from complex social, political, and historical causes.

If human emotions could be distilled into the pure love that religion has preached for thousands of years, the world could be redeemed and united. Someday, perhaps, people will realize that love and nonviolence are desirable not only on moral grounds but also because of their usefulness. In the meantime, however, it is well to look for more promising alternatives. The most logical is rationality organized as science.

It is fortunate in this era of accelerating transition that science is a dominant factor. Being a child of philosophy and technology, it merges and intercommunicates with both. There are obvious reasons why science contributes more than any other thing to world peace:

(1) It intercommunicates with technology but is far ahead of it. By proper application of existing knowledge, the lot of billions of human beings could be improved, their basic needs satisfied, and wars and uprisings made unnecessary.

(2) As defined by Norman Campbell, science is “the study of those judgments concerning which universal agreement is possible.” It is acceptable to all, regardless of country, nationality, race—is needed equally by all people.

(3) Modern scientific projects encompass the globe, the boundaryless atmosphere above, and the space beyond. They can be carried out only by cooperation between nations and agreements between governments.

(4) Although science claims to be distinct from philosophy, it had to develop its own perhaps pragmatic philosophy and ethics. The scientific community is truly international, interracial, and nonsectarian. Truthfulness is a prime requisite for scientific work and presentation and is implicitly presumed. Misrepresentation, fraud, and cheating would not go far and the culprit would be disqualified automat-

ETTORE DA FANO, PH. D., F. R. C.

Science and World Integration

*Organized rationality
surpasses emotional fervor*

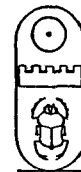
ically. As government needs science more and more, it must grant to it the freedom to use the methods required for its functioning and gradually will have to adopt such methods in its own workings.

(5) According to Sir Walter Russell Brain, “science can challenge the emotional reactions, which political leaders take for granted, by saying that these, too, are the appropriate subject of scientific study and may therefore be capable of modification.”

No less significant although less obvious is the feed-back, which greatly contributes to shaping a more advanced philosophy. Being evolutionary, science shows in its growth and expansion the twofold trend of differentiation and integration.

The field of knowledge is explosive for the mounting number of details which become known. This requires increasing specialization, resulting in one discipline branching out into many sub-disciplines. It may appear that knowledge is becoming fragmented, that more and more is being learned about less and less. But, actually, there is a conceptually unifying and simplifying trend, enhancing the intercommunication between the various disciplines and the closer cooperation between various specialists.

For instance, earth science integrates perhaps thirty disciplines, some of which in the past were considered independent subjects. There is more to geology than the study of the solid crust of the earth: The crust and the core; the ocean and its bottom; the atmosphere; the many rays and high-



energy particles coming from outer space and impinging upon it must be treated as a single system.

Geology applies to the moon and the planets as much as to the earth; and the genesis of the earth cannot be meaningfully studied out of context with that of the whole solar system, which in turn is a small subsystem of our galaxy. So, the complex of earth sciences integrates with astronomy, astrophysics, cosmology, cosmogony, and all the disciplines relating to the phenomena of the heavens.

Another striking example is offered by biology, which integrates practically all disciplines. Evidently, the evolution of life on earth cannot be separated from that of the earth, its habitat. Is paleontology part of geology or of biology? Can the study of multifarious marine life be separated from oceanography and its many subdisciplines? Many are the implications and ramifications of biology, called by George Gaylord Simpson "the study of phenomena to which all principles apply." It ranges from the study of molecules and atoms to that of psychic phenomena.

Science is no longer characterized so much by scholarly and hairsplitting definitions as by the connections it establishes, by the dynamic intercommunication and cross-fertilization it substitutes for limiting partitions. Will it contribute to breaking down the other partitions which divide the human family?

System Engineering

To build up the new world as an integrated system is a colossal task of "system engineering." This term of recent coinage denotes not so much a new field as a new insight. One of the salient points is the realization that there is no system, natural or man-made, without a biological component. Any known system involves people—at least, as observers.

Various Utopias since the tower of Babel have been proposed as solutions to world problems, and some actually have been tried with disastrous results. They aimed at creating ideal organizations by establishing a mechanically perfect order and dealing with people as one would deal with things, includ-

ing killing the opposition by repressive measures. No room was left for evolution.

The desire of all human beings for self-fulfillment, which should be the foundation of any society, is nothing less than an extension of the evolutionary impulse that from a "soup" of macromolecules man came into being. The physical and biological laws that have been operative in this long process have not lost their validity.

There are laws which show us that the "universal order" contains both "order" and randomness as necessary ingredients, in varyingly balanced proportions and in continuous interchanges. We have to recognize the existence of pairs of opposites, such as organization and randomness, determinism and indeterminacy, certainty and statistical probability, continuity and quantum jumps, etc. Their coexistence is neither paradoxical nor disturbing, provided that neither term of each duality is taken exclusively.

The study of genetics shows that evolution by natural selection is made possible by some disorder incorporated in otherwise orderly arrangements, namely by the mutation of the genetic information and by its reshuffling in the sexual reproduction. For the same reason, an evolutionary society must balance order with a sufficient amount of disorder to provide sufficient freedom and raw material from which order is conceived and selected.

As William Blake said long ago, there is no progression without contraries. There must be stresses as a condition for motion and interchange, but also outlets preventing strain from building up to the breaking point. There must be needs and wants, but also ways to satisfy them. There must be disagreements and challenges to avert freezing and sclerosis, but there must also be respect for the honesty of the opposing opinion. One might even go so far as to admit the desirability of some "evil" to rally the forces of the good.

Mostly abstract philosophy at the moment, this could and should form the topic for definite research projects which would lead to a satisfactory evolution of a peaceful world. Governments spend today for armaments and military interventions as much in

one day as they reluctantly contribute to the United Nations in one year. This means that the emotional reactions of political leaders win over rationality by a score of 365 to one. And this does not take into account the billions spent for reconstruction after a war.

Will this ratio change in favor of rationality? This will depend on the layman's understanding of the nature and the aims of science. Scientists are, after all, a minority in the society they serve and on whose support they depend.



AWARENESS is available to all. It knows no boundaries and is not concerned with ethnic background or financial or social standing. It manifests not only in seeing or hearing, but also in thinking, dreaming, and in the quietness of the soul. "Some men," E. H. Aitkon once wrote, "appear to notice everything; others, nothing. This is largely a question of wakefulness of the mind."

Contrary to opinion, many who dream are aware. They are aware of the Cosmic. Imagination rampant. How to create or perhaps how to dream up dreams! Why dream if they are only dreams? Just to send hours upon their way or the chance of a peek into the unattainable? Why philosophize on the force of life? It starts, grows, and ends for all; yet it is there. So, why figure? Why the inquiring mind? Are there times when the usefulness of the individual in the jig-saw puzzle of all life is glimpsed?

Dissertations such as these—round in circles, clockwise and counterclockwise—serve to drive the mind into a state similar to a Bach fugue although not so orderly. Nevertheless, an inquiring mind and a searching soul—be it a blessing or a curse—always marks the insatiable quest for the answers to life.

Can an agnostic really deny an inquiring mind? Does not the atheist still grope among the pages of philosophy? It is true that complete realization or knowledge of the "order of the universe" will always be "one step beyond" for mortals. Yet how does the agnostic explain the infinite number of steps already revealed to the human race through the power of the inquiring mind?

A person aware is attuned to the newness of every day—its opportunities, experiences, sights, smells, sounds, and

DELORES KOCH

Awareness

thoughts. He is in a constant state of enlarging his capacity of understanding and appreciation—of a work of art, a new symphony, a new book. To him, appreciation of the humanities and the arts is his key to the discovery of truth and beauty.

Not A Selfish Thing

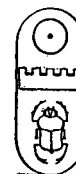
Awareness is not a selfish thing in spite of the fact that it is highly individual and personal. One who is truly aware is at all times desirous of others' being able to experience and appreciate the wonder of a beautiful symphony or to sense the history in an ancient castle.

As L. L. Moorman wrote, "Until we visualize new and greater opportunities, we are unable to want them. . . . We must see, we must appreciate, to want. As our vision grows, we can reach out in the expanded limits of a new and greater capacity for personal growth."

A book, a concerto, a mural is a small thing until it is read, heard, or seen. And every reader, listener, viewer gives it added value until it becomes a work of art. It is in a sense endowed not by its creator but by its appreciator.

Awareness is the ability to appreciate all that really matters—all that is true and beautiful in nature itself and in the artistic expressions of the gifted. A person aware is one who can learn to like the best of the old while exploring the new.

The soul, the mind, and the spirit do not develop and grow from the everyday offerings of radio and television. Only through a performance that stim-



ulates his appreciation does one develop into something that matters. He wants experience that will contribute to a way of living that is worthwhile. His world and his God are vital and in order to be worthy of his existence he must live it in a vivid and vital manner.

So much that goes by the name of entertainment is merely a bit or idea from what received last year's rating and even when fresh appealed only to the average.

A new thing came and they
could not see,
A new wind blew and they
would not feel it.

—Lord Dunsany

This is a new age with a new dream. The vision of the frontiersman has been accomplished. Now there arises a new breeze. New-found leisure holds a new vision and a greater and less materialistic goal—that of developing a great culture.

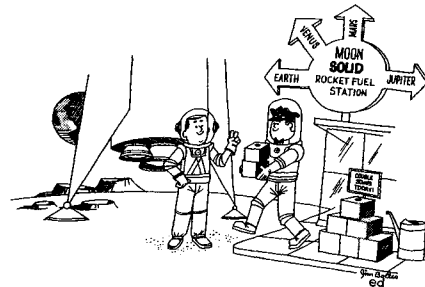
Man should be aware of this new vision. He should understand that only a sense of selection will keep such a vision alive. If he searches out the beauties of a great symphony, looks for the vivid contrasts and expressions in a great painting, and develops appreciation of all things great, he will become aware of a new and vital interest in living.



True or False?

BECAUSE of the increasing role space exploration plays in our lives every day, we should come out of the dark about it. Test yourself with this space quiz, compiled by researchers for the Thiokol Chemical Company. Mark each statement *true* or *false*:

1. The Greeks knew of the modern rocket principle.
2. Summers on Mars have temperatures of 50° F.
3. Space is empty.
4. In space, the chance of a space craft's being struck by a meteoroid is virtually zero.
5. It is five times easier to escape the moon's gravity than to escape the earth's.
6. An astronaut can endure speeds in space up to 30,000 mph.



7. A space craft travels at phenomenal speeds before it leaves its launch pad.
8. Space is free of gravity.
9. Man will be able to explore more of space from the moon than from earth.
10. Rocket power is not needed to keep a space craft at required velocity once it is in orbit.

Turn to page 475 for correct answers.



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THE CHAIN LETTER . . .

What at first seems like child's play, the chain letter is in reality a nefarious means of satisfying the ego or greed of its originator. It is a form of begging and is a wasteful practice that has no valid end in view. Certainly, it ought not to be condoned or encouraged by thoughtful Rosicrucians.

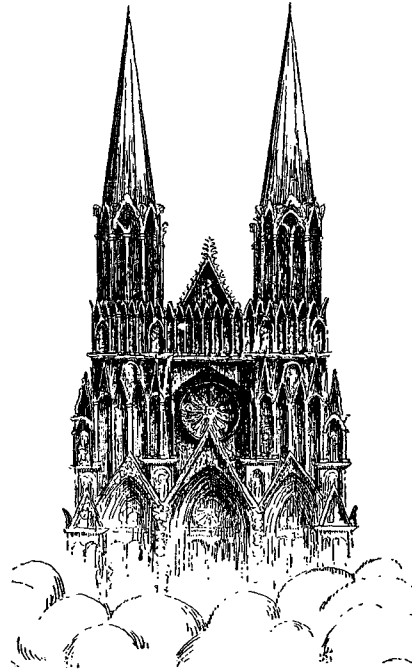
IN THIS TECHNOLOGICAL age to which we find continual reference in the literature of the times, there is one point of evidence that no one can deny if the conclusion is based upon human knowledge and judgment. That is, that the scientific attitude of this century has produced physical evidence of the existence of objects and conditions that could hardly have been conceived a hundred or more years ago.

If we in our imagination go back in history for a period of over a hundred years and examine the private lives of average individuals of that era and compare their lives and mode of living with that of similar people of this age, we will begin to realize the vast extension of scientific achievement into the realm of the environment of the individual.

There did not exist a hundred years ago—to any degree, at least—any practical applications of electricity. Imagine eliminating the many applications of electricity from your life today. It is not only a question of light and the use of electricity for motive power, but there are also many appliances and conveniences upon which we depend that are directly dependent upon electricity.

In many homes, there are refrigerators, stoves, heating and cooling equipment, various minor machines, such as vacuum cleaners, pencil sharpeners, and other individual appliances, not to speak of the use of electricity in communications for making possible the use of the telephone, radio, and television.

Singling out electricity and its many applications is to select only one physical accomplishment in this age that has affected the life of every individual. To the layman who is not familiar with all the details of the research and development that have taken place in many scientific areas, it is impossible to trace the many ways in which scientific achievement, research, and invention have had impact upon the lives of every living human being in the world today, even those that may be somewhat removed from the larger metropolitan centers of the earth. In other words, we have proof beyond doubt that the frontiers of knowledge are being pushed back, that the unknown is less



Cathedral Contacts

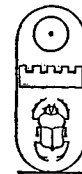
RECONCILIATION OF IDEALS AND PHYSICAL EVIDENCE

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

extensive, and that what we know is becoming more commonplace.

Living in a world where physical evidence is bringing knowledge of what for many centuries of man's existence was only speculation, the question keeps recurring to many thinking people of how to reconcile the concept of a Supreme Being, or God, the principles expounded by various religions, and even the idealism of certain philosophies and the basis of our morality with the day-to-day thinking of the world in which we live. In the face of so much physical evidence to take the place of what before was merely supposition, we are made conscious of the fact, or it would seem that it is being impressed upon man, that he needs less idealism and fewer theoretical conclusions in order to cope with his environment.

Science in its great advancement has become the religion of some individuals.
(continued overleaf)



They claim that all problems, all of the ills of the human being, can find their solution in scientific study and conclusions. This is making the materialism of the modern world a cold, unfeeling type of pressure upon the individual, whereas some centuries ago he had a very personal connection with his deity, or his God.

At an earlier period of history man felt that God was an anthropomorphic type of entity to whom he could turn, just as he could turn to a parent or to a superior human being. Anything that he did not know could either be accepted on faith or left suspended insofar as knowledge of it was concerned. That individual lived in his environment in the sense of passing everything that he could not understand or deal with on to a superior being who, like a benevolent tyrant, sat on a throne outside the scope of the earth but still governed it.

Today, it is difficult to convince an individual living in this complex, material world that God is a humanlike entity, that he is concerned in the affairs of each of us as individuals, and that we have a channel of appeal to him in much the same sense as ancient people appealed to their rulers, kings, emperors, or dictators.

Physical evidence has taken much of the mystery out of existence. It has been comparatively recent that photographs of the moon and of other parts of our solar system have been made, causing us, to a degree, to part the veil of mystery that exists in outer space. We are beginning to know, for example, that certain conditions exist outside the area of our own earth. What exists in outer space is no longer supposition.

It was not too long ago that there were people who sincerely believed that the moon was populated by rather peculiar beings who might have existed previously on earth. There was a time when it was believed that the moon or other parts of the solar system was the location of heaven, where human beings went after they had finished their physical existence.

Now we know in the light of scientific evidence that such ideas are only the thinking of childlike minds. Therefore, the individual who today wants

to feel that his life is more than his physical body, that there is more to physical existence than the accomplishments of physical science, is drawn more and more to the question of how religion, philosophy, deity, mysticism, and related subjects fit into the scheme of things.

I believe there is no doubt about the fact that many intelligent people believe that most modern concepts of religion have little appeal other than on the basis of superstition. In this modern scientific age, it is incredible for intelligent human beings to believe in some of the basic tenets which are put forth by certain religious groups and followers.

As a consequence, we find that there are many who will not take the step of denying religious doctrines and principles but who actually only accept such concepts and principles with a degree of reservation and do not practice the demands of the doctrines to which they nominally subscribe.

Religion Out of Step

In other words, religion is out of step with the modern world, and the manner in which so many religious groups are trying to modify their basic doctrines is evidence that religion itself realizes its shortcomings. The terminology here is less important than the consideration of the position of man in a materialistic world.

Materialism in itself is limited. There is no need here to repeat the controversy between materialism and idealism that has existed practically throughout man's history except to face the obvious fact that in the material world we have advanced, and in the so-called *spiritual*, or, rather, psychic world, man has stood relatively still.

Man generally speaking is not any further advanced psychically than he was during the time of the earliest civilizations on this globe, six or more thousand years ago, but he has advanced tremendously in the physical and the materialistic sense. Therefore, he is certainly out of balance. Materialism has given man knowledge and certain benefits, as well as enjoyments in the application and use of physical knowledge and objects; but it has given man no concept of enduring values.

We know that material is subject to eventual change. We know with the impact of the atomic bomb in the present century that much of material can be destroyed or so changed as to be of little value. It is within the realm of possibility that man through his own physical achievements can wipe out the usefulness of all the material possessions and knowledge which he has acquired. Consequently, human intelligence directs us to believe that there must be other values not inherent within material but in addition to material.

This is the basis upon which the Rosicrucian teachings have been built for centuries. The Rosicrucians have constantly held out to man that the physical world is of value and that he should benefit by his use of it and by his understanding of his environment. In the final and ultimate analysis, however, the highest values do not lie locked within the material creation.

Within the material that is the body of man, there is a force that seems to be independent of material itself. It comes and goes, and regardless of the therapeutical advances made by man, the study of disease and the function of the human body, life as we know it is still subject to inexplicable changes.

Life ebbs or flows many times beyond the understanding of the greatest of physicians. Therefore, there can be only

one logical conclusion. Whether or not this conclusion will be proved to be the final word or knowledge in this area, we cannot attempt to answer, but we can accept as a premise that the force which makes the physical body a living, vital, thinking entity is external to the entire material universe. If man is to achieve a value which will be permanent and lasting, regardless of his physical changes or the changes in the environment about him, he must gain an intimate awareness of this force operating within him. If he is to achieve any worthwhile purpose, he must balance his existence and strive to become as psychically advanced as he is physically.



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 S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.

SMALL BRIDGE

From the watercolor collection of Charles W. Moresi, recently exhibited in the Rosicrucian Museum's Modern Gallery.

(Photo by AMORC)



DEAN LIPTON

The Dog of Legend



SOME YEARS AGO, as Sputnik with its single canine inhabitant whirled in space, one more legend was added to the thousands concerning dogs since the first wolf-dog crawled out of the dark forest to crouch at the bare feet of primitive man. It may well be that the first earth creature to ascend the heavens and land on the moon will be a dog, and distant generations will remember his story when that of the cow that jumped over it will have long been forgotten.

To most people, cats have always been a symbol of the mysterious and unknown, but the dog has been the warm and selfless friend and companion of man. The truth is that to entire races of men, from ancient times to the present, the dog has been regarded with awe. Men have never quite made up their minds whether to fear or revere him.

Not long after their exodus from Egypt, the Jews condemned dogs as unclean animals. This can be explained as a revulsion against things Egyptian, for dogs were deified there as gods and doubtless the Israelites felt that this form of idolatry should be denounced.

On the other hand, the popular old biblical name, Caleb, means "dog" and signified faithfulness—certainly, not a quality or trait of contempt. Further, while other races regarded as a bad

omen the barking of a dog at night, the early Jews considered it a good sign, saying, "Dwell not in a town where no barking dog is heard."

The dog is the only animal that man did not put into easily identifiable categories of "good" or "bad." However, a white dog did come to symbolize a benign influence, and a black one was regarded as an instrument of evil. In the Middle Ages, people went so far as to say that when Satan visited earth he took the form of a coal black hound with eyes of burning fire. The dog, then, according to legend, is both the bringer of life and the omen of death.

From the steppes of Russia to the pastures of Germany, Belgium, and France, peasants even today believe that the spirit of a dog lives in the fields of ripening crops. This dog makes the corn ripple and the rye wave as he runs and jumps and plays in the fields. He is basically a good-natured animal unless stepped on, and then he is likely to bite.

If a worker becomes ill while working in the harvest fields, German and French farmers are inclined to believe that he has stumbled over the dog and been punished for it. Each year, the "dog of the harvest" dies, to be reborn at harvest time the following year: The last stroke of the scythe kills him, and from Austria comes the saying of the reapers as they near the end of their work, "We are going to kill the dog."

To many, the dog is a friend and protector, and legends the world over connect him with the miracle of creation. The Hindus believe that after the first man and woman were created herds of wild horses from the mountains chased them over the plains, trying to trample them to death. At this point, a huge dog sprang from the heavens and so frightened the horses that they sped back to the mountains.

According to the wise men of a tribe of savages on the coast of New Guinea, the dog was not only the protector of the first man and woman but was responsible for their creation as well. In the earliest days, earth was peopled only by spirits, and among them lived a dog. The dog was lonely for the companionship of man although, at this time, he did not sense the reason for

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his loneliness. One day, while wandering on the beach, he caught a strange scent and began to dig wildly in the dirt at his feet. He dug all day and far into the night until, finally, there emerged the heads of a man and a woman.

Dogs and the Flood

Curiously enough, the early Jews were not the only ones who believed that the world was once engulfed by water, for this idea is found among people as far apart as the American Indians and the Dyaks of Borneo. A host of dog legends concern the flood.

The Cherokees give credit to the dog for saving the human race from drowning. Long ago, they say, except for one small mound of land, the whole world was submerged beneath water. On this mound lived the sole surviving family and their dog. For years, the water remained stationary; and because of this, the man was lulled into a false sense of security. He thought he was safe, but the dog knew better.

Each day, the dog would go to the edge of the water and let forth an anguished howl. Finally, the man told the dog to be quiet. Then a miracle happened. The dog spoke to him. He warned the man that soon the water would rise over the little remaining earth. If he wanted to save himself and his family, he must build a boat and take provisions enough for a long voyage until the water receded. This, according to the Cherokees, is how man escaped the flood.

The natives of Borneo claim that the dog not only saved man—in this instance, woman—from the flood but also invented fire. The flood had covered every part of the world except a high mountain. Every man and animal had been drowned except for a woman who had managed to reach the peak with her dog. As they cowered together, cold and miserable, the dog noticed that a jungle vine brushing against a piece of wood produced a spark. He pointed this out to the woman, who immediately rubbed the vine and the wood together and was able to start a fire.

In spite of the fact that dogs seem to have been earthbound until Sputnik, the legends of many people filled the heavens with them. The Chinese believed in a demon they called the “heavenly dog”—a celestial beast with few, if any, desirable qualities. In the sky, he looked like a burning star; but often he would grow restless, descend to earth, and take the form of a large red dog. The Chinese believed he would devour their babies, steal the livers of men, and, if there were a war, defeat entire armies all by himself.

American Indians and Eskimos from Greenland to Peru shared a belief in the relationship of dogs and the moon. In the sky, they said, lived a huge dog named Sama, who with a pack of other dogs chased the moon. When the moon turned red, it was because the dogs had caught up with it. The redness was the blood from its wounds.

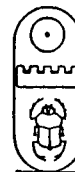
The Indians of Peru explained the eclipse of the moon by saying that it was due to a large dog’s swallowing the moon. They believed that the only way to save the moon was to beat the dogs on earth until they howled and cried. When the big dog in the sky would hear his smaller brothers and sisters crying, he would let the moon go.

Legends and old wives’ tales have always associated dogs with death. The messengers of the god of death, according to some, were two sleek and swift dogs, and the god himself changed into a dog at will.

During the Salem Witch Trials in early Massachusetts, a magistrate may have had these legends in mind when he sentenced two dogs to be hanged as witches for possessing the evil eye and carrying invisible devils on their backs!

ACHTUNG!

KUT-HU-MI KAPITEL in München, Germany, is active and flourishing. Its members are busy and enthusiastic. Through inadvertence, this fine Rosicrucian organization was dropped from the directory. Watch for it in the February listing.



Rosicrucian Activities

Around the World

OCTOBER was really a month of conclaves. Rosicrucians practically everywhere throughout the jurisdiction were able to attend a purposeful and inspiring gathering of fellow members not too far away. The Imperator and others of the Grand Lodge staff were usually present to add luster to the occasions. Busy man that he is, the Imperator still insists on visiting each year as many conclaves as he can to meet with the membership at large and maintain individual contact with them.

▽ △ ▽

Frater Joseph A. Thren, Master of John O'Donnell Lodge, Baltimore, Maryland, reports renewed activity in its area. WFMM FM Baltimore has scheduled AMORC's tape *Impressions in Music* for a 13-week run on Sundays at 8:15 a.m. Also, the lodge has launched a public meeting series to acquaint the community with the work of the Order.

▽ △ ▽



The members of Lemuria Pronaos in Perth, West Australia, had their afternoon tea interrupted one day in September by the sudden appearance of Radio Engineer Frater John Nutton from the H.M.S. *Bulwark*. His ship was at Fremantle for a few days, and Frater John had finally located the Perth Rosicrucians. On his way to England in a few days, the frater's meeting with others was brief but pleasant. He brought news in particular of Singapore Chapter, which he had attended for some 18 months. Such happy meetings are the story around the world wherever Rosicrucian groups foregather.

▽ △ ▽

A modest but very attractive bulletin came to notice the other day. It was *The Threshold* issued by Cincinnati, Ohio, Chapter. It gave all needed information regarding forthcoming events without burdening the member with pseudoliterary fare. Ideal as a bulletin, we'd say.

▽ △ ▽

Cake and ice cream recently helped Springs Pronaos celebrate its first birthday. Past Master A. Rothlisberger exerted his confectioner's skill and baked a cake in the form of the Rosicrucian emblem. Frater N. W. Opperman, who manages a local ice cream factory, presented his own version of cake—and ice cream.

On hand to emphasize the importance of the event were other residents of South Africa's "Golden Reef," especially Frater G. Gordon Remmington, Inspector General for South Africa, and Soror Ivy Muller, Past Master of the Southern Cross Chapter in Johannesburg.

During the proceedings, members signed a commemorative scroll designed by Frater B. Lightbody to be sent as fraternal greetings to Grand Lodge on the occasion of the Order's 50th anniversary.

▽ △ ▽

COMMITTEE ON CAKE INSPECTION

(Left to right) Fr. G. G. Remmington, Inspector General for South Africa; Frater Adolf Rothlisberger, immediate Past Master of the Pronaos; Fr. N. W. Opperman; and Fr. D. A. Grundlingh, the present Master of the Springs Pronaos.

True or False?

1. True. In the third century, Greek scientist Hero demonstrated the jet engine principle.

2. True. But the temperature of Mars is generally lower than earth's. The range is from -70°F . to 50°F .

3. False. Space is not empty but filled with gases, mostly hydrogen, and with millions of particles of matter.

4. True. Even though there are millions of meteoroids 1/10th of an inch or larger zooming around up there, space is so vast and a space craft so relatively minute that the chances of its being struck are remote.

5. True. The gravitational pull of earth is approximately five times greater.

6. False. There is no speed beyond human endurance provided a space craft accelerates gradually enough.

7. True. Before a space craft ever leaves its launch pad, it is already traveling in one direction at about 1,000 mph (due to earth's rotation) and about 40,000 mph in another direction (due to earth's revolving around the sun).

8. False. There is no place free of gravity. As a space craft moves away from earth, the force of the earth's attraction diminishes but never disappears. The space craft is also subject to the gravitational pull of the sun and other planets and if permitted to move aimlessly would eventually be attracted to one of them and either go into orbit around it or plunge into it.

9. True. Unhindered by atmospheric haze, like that which surrounds earth, astronomers on the moon would have a crystal-clear view of the stars and planets.

10. True. In space there is nothing to slow down the space craft. It obeys Newton's law that an object in motion will continue in motion in a straight line until acted upon by an outside force. The space craft tries to obey Newton's law and follow a straight line (actually a tangent to earth's horizon). But gravity pulls the space craft toward earth at the same rate at which it rises to follow the tangent. Hence it goes into orbit, with no need for rocket power.



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 Ho Chi Minh, President of North Vietnam.

The code word is **VICT**.

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



MARCO A. ROBLES

March:

The personality for the month of March will be Marco A. Robles, President of Panama.

The code word will be **FRUIT**.



HO CHI MINH



The Mystery of Numbers

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result is always an even number. Add any two odd numbers; the sum is always an even number. Multiply any two odd numbers; the result is always odd; likewise, adding any odd number to an even one will produce odd-numbered sums.

0
2
4
6
8

3
5
7
9

What Do They Mean?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping to wrest from numbers their hidden values.

The great philosopher, Pythagoras, expounded (569 B.C.) many esoteric ideas about the function and value of numbers. The Kabbala and the ancient Hebrews teach about numbers and the Power of the Deity. What is the mystical use and meaning of each of them?

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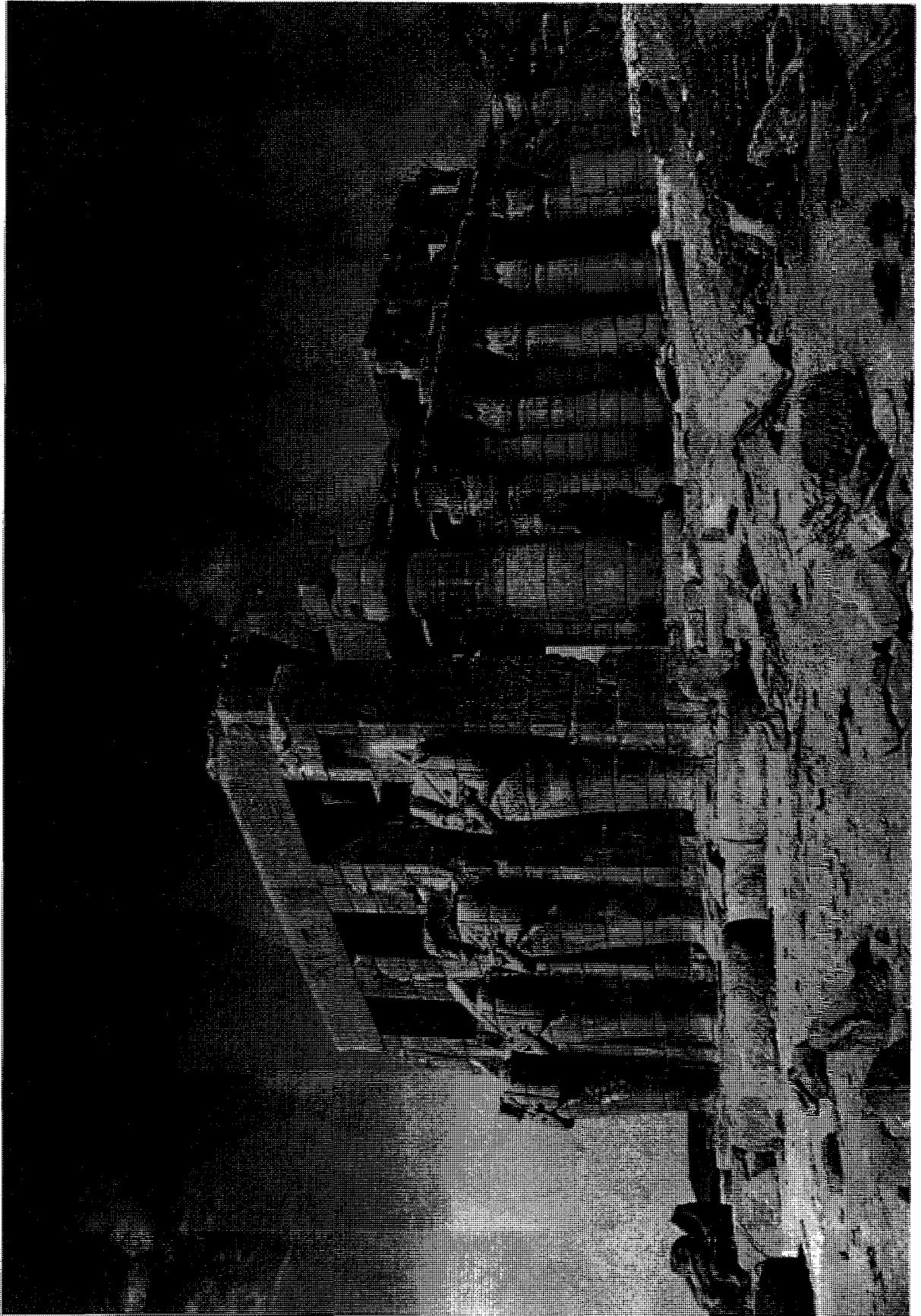


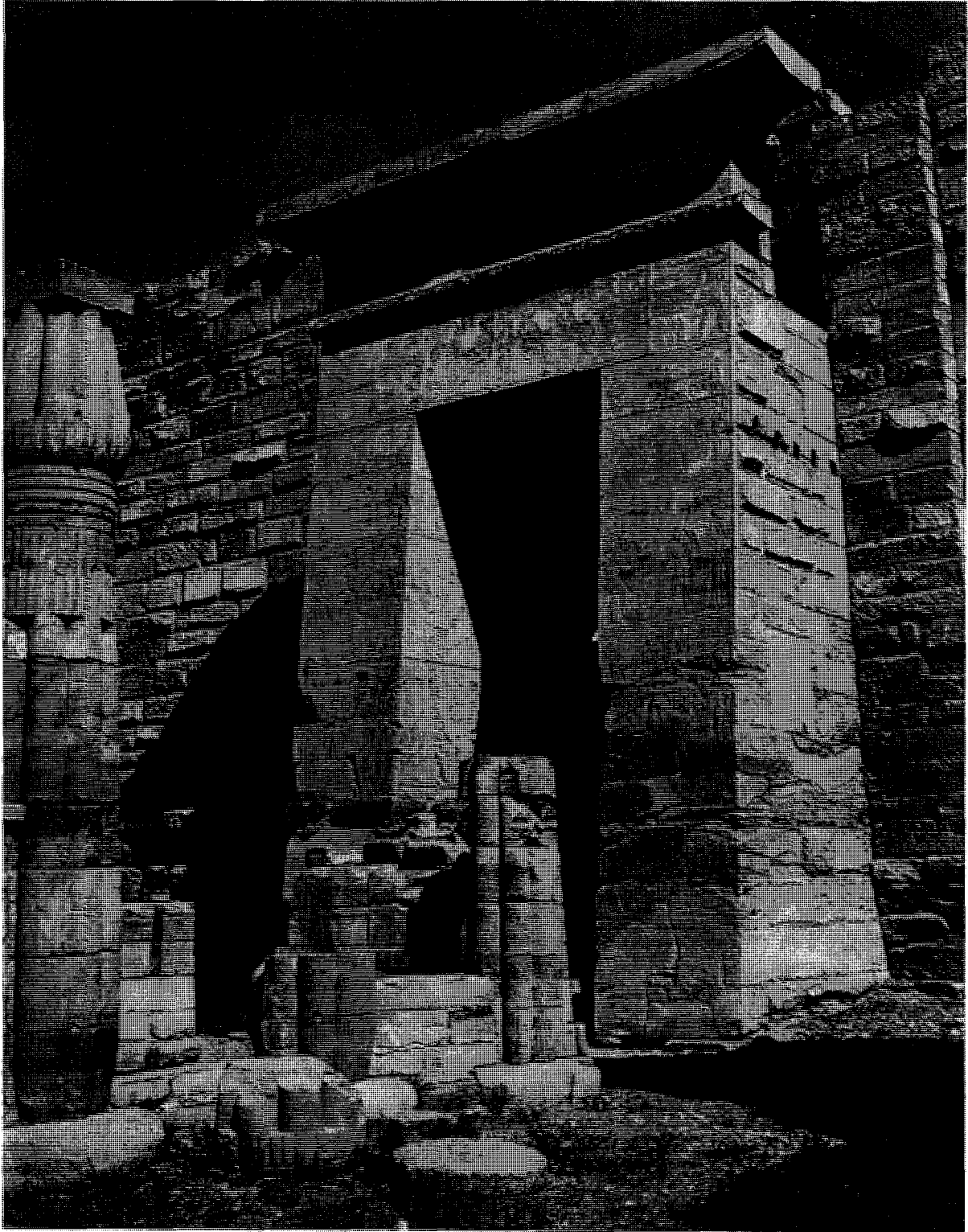
OF PAST GLORY

Opposite is shown the famed Ramesseum, the remains of a splendid temple originally far more extensive, built by Rameses II (1333 B.C.) on the west bank of the Nile across from Luxor. Before its inner pylon stood a colossal statue of Rameses at least 60 ft. high. This statue now lies on the ground partially mutilated by a later conqueror of the region.

(Photo by AMORC)

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(Photo by AMORC)

CENTER OF EARLY CHRISTIANITY

Now known as Medinet Habu, this temple is actually composed of two temples, the oldest constructed by Thutmose III (1600 B.C.) and the later by Rameses III (1186 B.C.). The village nearby dates from Coptic times. Early Christians, who established themselves around this ancient temple, plastered over the wall paintings of one chamber and used it as a chapel.

Mystical Illumination

"ESSAYS OF A MODERN MYSTIC"

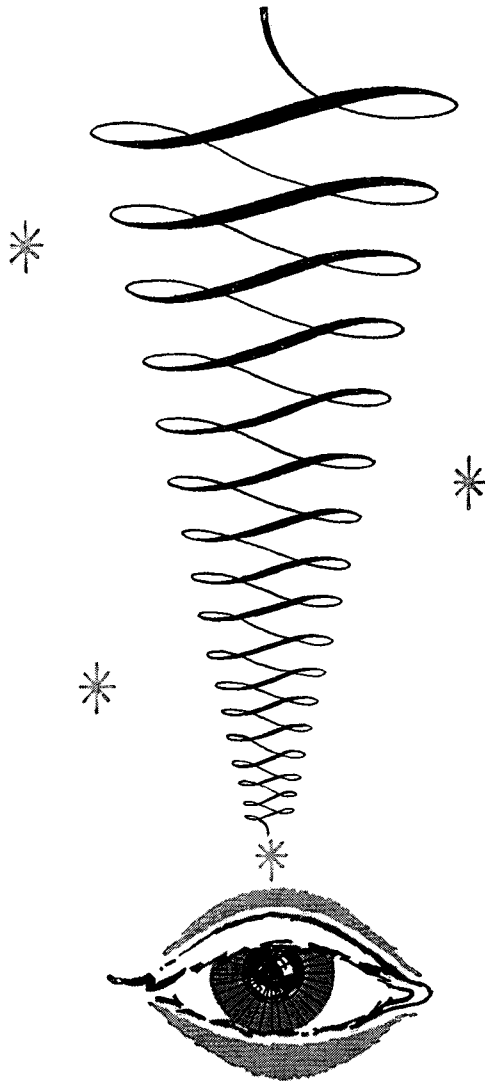
By DR. H. SPENCER LEWIS

WHENCE comes this inner illumination? It is part of the Cosmic, the *universal consciousness*. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a *spiral*. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

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| 4. About Healing | 16. About Hunches |
| 5. Reincarnation | 17. Demonstrating Psychic Power |
| 6. Psychic Centers | 18. Telepathic Communication |
| 7. Psychic Faculties of Children | 19. Swedenborg and Jacob Boehme |
| 8. Prenatal Influences | 20. Mystical Numbers |
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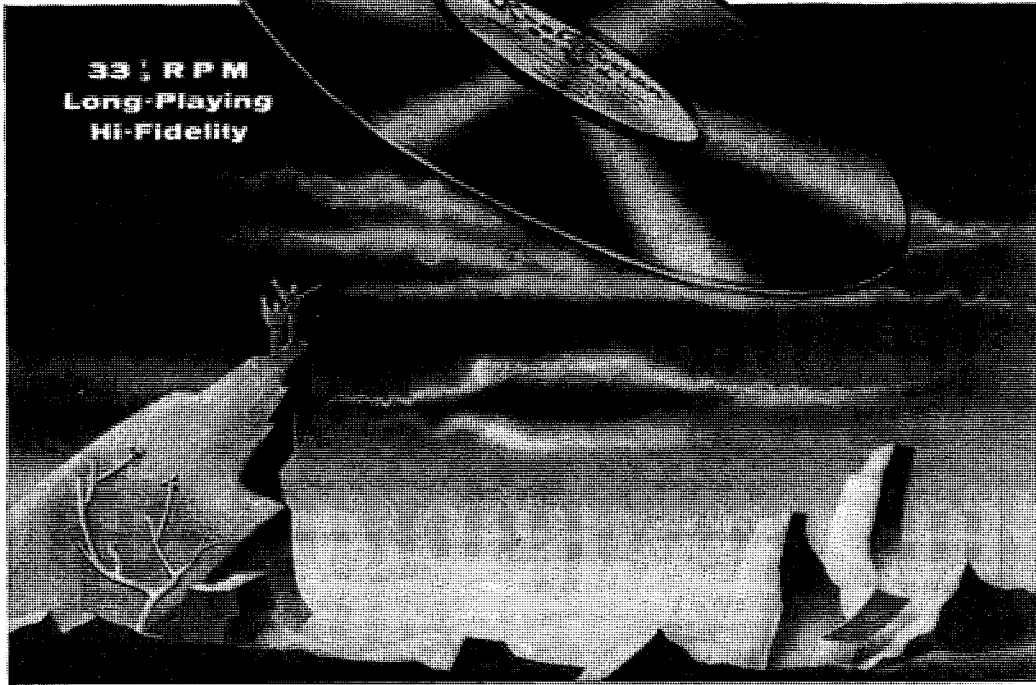
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If Christmas shopping and travel have given you the feeling that you are in the midst of a greater number of your fellow men than in previous years, you are probably correct. At least, world census figures tend to establish the reality of this impression; and if they are not sufficient, surveys of the movement of population to urban areas will convince you. Indeed, closer living is a prospect that is in store for most of mankind in coming years and decades of this century.

The increased density of living conditions can lead to a new era in human relations for man, provided he gains an understanding of his ultimate relationship to all men and their common relationship to the Supreme Being. If he fails to gain this understanding, the closer relationship that he will be forced to establish with his neighbors will only result in an exaggeration of his present emotional and psychological conflicts.

Many experts have warned that man must brace himself for the changes ahead, which will introduce a wholly new scale of building, living, and thinking. The neighborhood as he presently knows it may well disappear;

the sense of "place" in the community will be considerably altered; recreation areas could well become so crowded that a staggered work week will have to be introduced to regulate the spare time of those seeking such recreation.

August Hecksher, a director of the Twentieth-Century Fund, has commented in a recent report, "If we suffer when outward things thus take a new dimension, how much more do we suffer when the capacity to absorb and comprehend, to master and to love, must be similarly enlarged! Yet, that necessity of enlargement—in spiritual capacities as in outward things—seems to be the fate of man. It is the fate of 20th-century man above all."

It may well be that the peace and quiet which man has been accustomed to seek in remote areas of his environment will have to be found within himself, in the quietness and peace of his own mind. After all, is this anything more than the philosophers of past ages contended? Peace on earth and good will toward men is something that must come from within.—L



Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send orders and requests to address below.

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