

ROSICRUCIAN DIGEST

DECEMBER 1966 • 40¢

Featuring:

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

▽ △ ▽

Mysterious Glass

Useful and fascinating
in history as it is
today.

▽ △ ▽

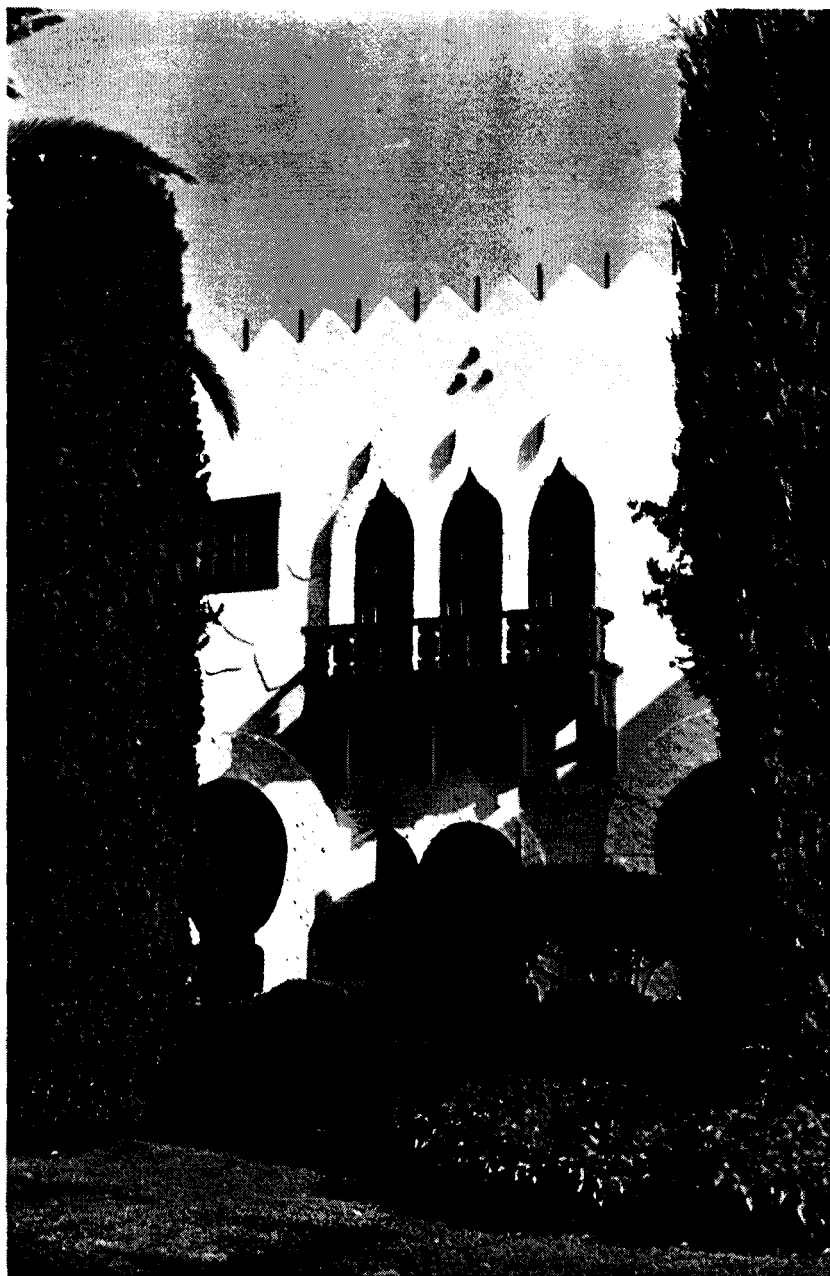
We Are Not Alone

The two-way
street of life.

▽ △ ▽

Next Month:

**Is There Always
A Forewarning?**



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Supplementing your home instruction

Classes at Rose-Croix University are perhaps the most satisfying and appealing learning situations in which any member could take part. Free from the pressures and complex schedules necessary to the objectives of academic institutions, these classes are an experience in the free exchange of ideas, facts, and opinions. *The pace is relaxing.* Skilled instructors relate a wide variety of fascinating subject matter to the more intimate needs of the member. Grades are not the objective. It is rather that the member, already mature and keen in his perspective, is given an opportunity to know and understand more of the intricacies of his existence.

The personal instruction of his monographs—the weekly applications, the intriguing exercises—all seem to come alive as he sits in classrooms with fellow members from every walk of life.

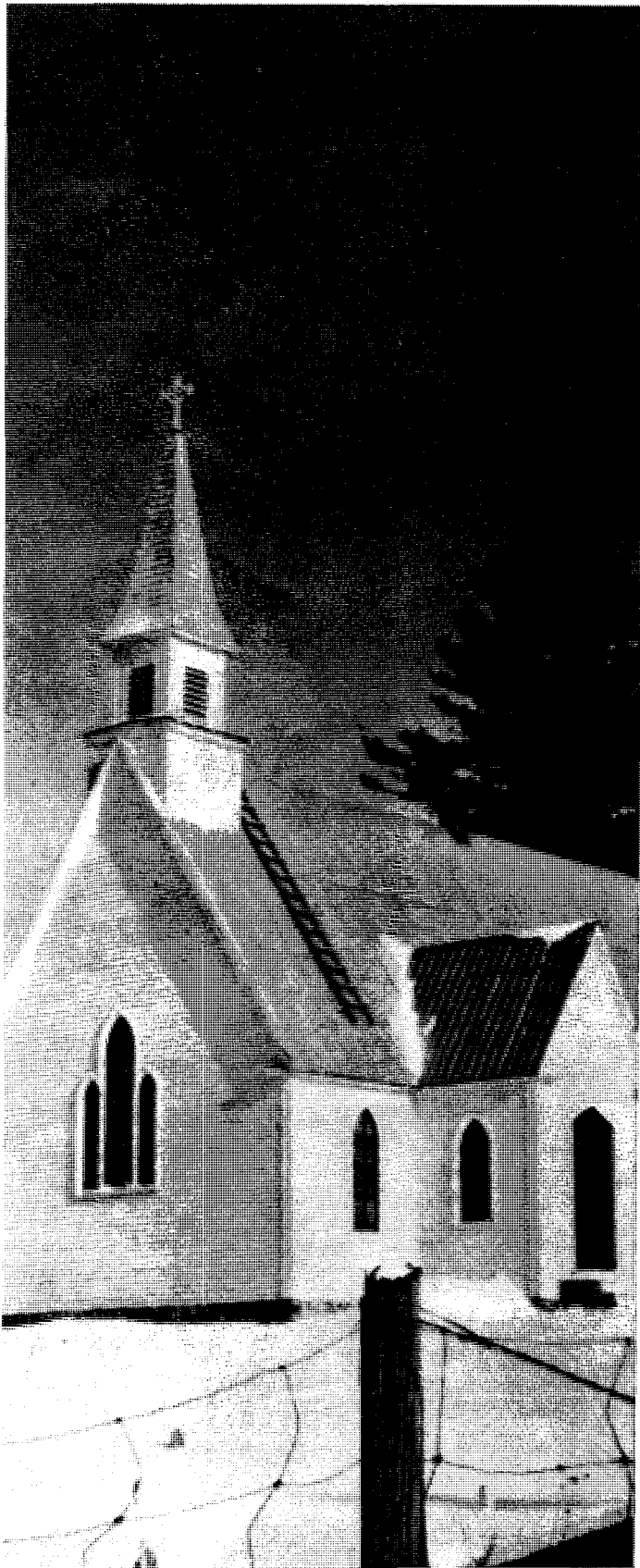
Previous education has no bearing on a member's standing. The subjects available for exploration and discussion are many. Each will afford the student a pleasurable learning experience. What he gains here can be readily applied to the problems and needs of his home environment.

The fraternal aspects of a summer program at Rosicrucian Park cannot be minimized. The spirit of brotherhood, the invigorating beauty of the Park itself, the opportunities for meditation and contemplation in the serene atmosphere of the Supreme Temple, Research Library, and Akhnaton Shrine all lend to a complete experience.

The Rose-Croix University weekly sessions begin: June 19, June 26, and July 3. Write now for full description of the 1967 Summer Study Program. Address: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114.



THE 1967 INTERNATIONAL CONVENTION—July 9-14



Where Peace Abides

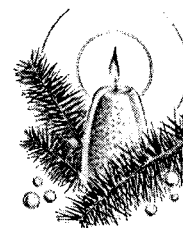


In simple wooded settings, our ancestors often sought solace from the turmoil of the world without. Here, they contemplated the wonders of life and the marvels of their beings.

As *Rosicrucian Digest* readers, these mysteries are brought to you in the quiet and privacy of the home where your thoughts are free to dwell on virtues more becoming to this world of ours.

At Christmas, we are even more disposed to consider man's search for truth and brotherhood and a peace to end all sorrow. To this end, we wish you one and all a very Merry Christmas.

The AMORC Staff

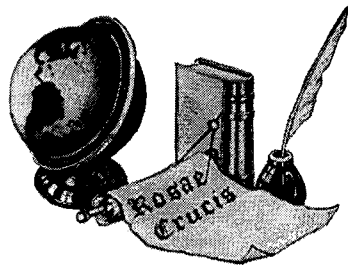


ROSICRUCIAN DIGEST

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of

**THE ROSICRUCIAN ORDER
AMORC**

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COVERS THE WORLD



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

Gerald A. Bailey, 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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San Jose, California 95114, U. S. A.
(Cable Address: "AMORCO")

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December, 1966

No. 1

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BRAZILIAN GRAND MASTER INSTALLED

At a ceremony conducted in the beautiful Grand Lodge Temple AMORC Brazil, Maria Moura was installed as Grand Master of Brazil. She is shown with her scroll of obligation. The title and authority office were conferred upon her personally by Emperor Ralph M. Lewis. Also shown is Jose Paulo who was appointed Secretary-Treasurer of the Emperor. These events occurred in September during the National Brazilian Convention of AMORC with hundreds of Rosicrucians in attendance.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

TELEVISION — A BANE OR BOON

MILLIONS OF PERSONS throughout the world are television viewers. The majority of them devote several hours weekly to this avocation. Is it necessarily to the advantage of these individuals just because it has a mass acceptance?

Basically, television is a form of communication. It transmits ideas which can be perceived dually, that is, by sight and by sound. This dual impact of stimuli to two of the receptor senses makes it a very effective medium for the communication of ideas. The receptivity of everyone's various senses is not equal. Most individuals can focus their attention more readily upon impressions of a visual kind than on those which are auditory. In other words, they respond better to what they see than to what they hear. Psychologically we are accustomed to looking with a greater degree of persistence than we are to listening. Sight is a more vital sense faculty. We are more dependent upon it. Visual perception provides greater dimensions of experience, more qualities of reality.

Obviously, then, television could be more provocative than radio. By its visual impact it could arouse and sustain greater curiosity. Its three-dimensional characteristic causes its impressions to be retained longer in the memory of the viewer. Such *could* make television an excellent instrument of learning.

There are, then, *two* major contributions which television can make to the public. These are *education* and *entertainment*. The first, education, may be divided into two general forms. One is of an academic nature: courses of instruction introduced into the home in a manner which the average listener could not otherwise receive. For example, he may see and hear lectures and demonstrations by an eminent scientist. He may see historical events occurring in places which are shaping

the course of his times and which otherwise he might not be able to witness. He may be taken into the leading museums and art galleries of the world to view exhibits which he might never be able to visit for economic reasons.

The second form which television education assumes may be called *general information*. This is not intended specifically as instruction or training for the viewer. Rather, it consists of an enlargement of his experience, a broadening of his perspective. One of this type of program is the *news*; another is the panel discussion on controversial issues of the day by authorities on those subjects. These two phases of educational TV programs have a distinct cultural effect upon the listener.

Entertainment Value

Entertainment, the other major contribution of TV, is essential. It is possible for it to ease tension, provide relaxation in a world of turbulence. It can provide laughter, the necessary emotional outlet for stress and is, therefore, *healthful* both physically and mentally. *Good* entertainment is a therapy—as are good theater, music, and sports.

Does TV actually accomplish these things? First, there is a paucity of educational stations which provide courses of instruction. The few that do exist have little coverage principally because they are economically starved. Most of these have no regular financial supporters and are dependent upon voluntary help. Their potential of becoming more interesting, constructive, and expansive is inhibited by the lack of financial support. Consequently, some of them by their limited and, therefore, often repetitious programs confer the stigma of boredom upon educational TV programs.

In countries where television advertising is permitted, the large commercial chains are technically classified

as being *public service organizations*. This means that they do not own their licenses but that they are granted to them in consideration of the services which they are to render to the community. Further, it means that in addition to programs paid for by the advertisers, the station *must* present certain free time designated for public welfare in some form. Now, of what do such public service programs usually consist? Generally, of a religious program for an hour or two on Sunday; most of these represent the strongest religious sects, politically and otherwise, in the range of that station's audience. Occasional time is also given—with reluctance—to announcements of importance by Government officials and departments.

Shaping Public Opinion

The commercial television chains have sponsored what they term *educational reports* on the events of the day. These are elaborate special features. Some have merit. However, most of these reflect the carefully edited and opinionated views of the management of the TV system and often, as well, the views of the sponsor. Recently, the President of the United States condemned the public service presentation of films of the war in Viet Nam. Rightly, he criticized the fact that a mere handful of men and commercial interests were shaping the public opinion through such presentations. He took the position that the programs were not truly impartial.

The commentators on these TV spectacular events programs are usually the same personalities. Also the same body of persons gives approval of the contents of these reports; these individuals may continue to have the same biases, the same prejudices or special interests. This amounts to the mass mind having predigested ideas given to them as final conclusions on many matters of which they should have instead a *personal determination*.

It is not uncommon in the United States to hear a person say: "Did you hear so-and-so's report last night? Did you hear what *he said* about thus-and-thus?" One is inclined to wonder what the individual *himself* thinks by the efforts of his own personal reasoning.

It is easier to regurgitate the formed opinions of others than to arrive at one through one's own mental processes.

As for the entertainment aspect of TV, with the possible exception of occasional reruns of good motion picture plays, it is moronic. To prevent the audience's experiencing apathy and *ennui*, the entertainment appeal—the story line and themes—is made to arouse the more primitive emotions. They must engender horror, fear, and morbidity, as well as sex allure. Violence, murder, and mayhem are the order of the day. The ruthless competition to secure the listening audience has exhausted basic themes so that the quality of the appeal, even if not immoral, has degenerated more and more.

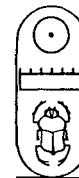
The majority of scripts feature definitely impossible situations. Good science fiction, or ideas of creative imagination, do not have to have a basis in reality but through their cleverness they suggest probability. However, the average television entertainment program lacks this probability.

Lack of Mental Response

There is another—a serious—psychological factor about continuous TV listening to programs of a frivolous nature. It is one we have had occasion to mention before. The average program does not require any mental response on the part of the viewer. Hour after hour he remains *passive*. He is being bombarded by external stimuli which rarely engender his reason or his imagination. He does not have to project his consciousness into the medium. *It* continually projects to him. He then expects to be and becomes motivated exclusively by the medium the TV provides.

Where is the danger in all this? Such a listener eventually finds it difficult—sometimes almost impossible—to concentrate by his own motivation upon anything for any length of time. Books bore him. Reading is an effort. He cannot reach out. Instead, he wants to be acted upon, pushed, or pulled by other forces as he has been by hours of viewing television.

Has television viewing become an addiction? In the United States, in any residential area of any city, large or small, take a stroll in the evening. As



you walk by the homes you will see reflected on the window of almost everyone a blue or green haze coming from somewhere in the interior. Closer observation as you pass by reveals that it is the reflection of the television set with one or several individuals seated before it. If you return an hour or two later or even several hours later the majority of these TV sets are still holding their viewers in a sort of semi-stupor.

A recent survey by a university in New York disclosed that, as they termed it, "the average Joe" views TV "150 minutes a day!" The survey also indicated how this average man's day was consumed, that is, so many minutes of working, transportation, eating, sleeping, television listening, etc. Not any time was indicated as being allotted to reading, study, meditation, or personal reflection!

In a number of countries throughout the world, commercial television is not permitted. The outlets are all government-operated and directed. This, of course, can be both beneficial and harmful depending upon the liberalism of the government. The British Broadcasting Corporation of England has and still presents a splendid, balanced pro-

gram of cultural subjects, as well as clean, well-presented entertainment. At times it has been severely censured, principally by those who wished the type of heterogeneous material now being presented by other TV outlets in England.

Other nations have restricted TV programs to a limited number of hours a day. In some instances the programs must not exceed four hours in duration. The contention is that continuous television viewing has a tendency to cause a deterioration of family life. It is considered a cause of a breakdown of normal social relations. There is no doubt that in the United States TV has had a deleterious effect upon many cultural societies and activities that require the personal participation of the individual.

Television has made many persons indolent. It has become for them too much effort to put on a coat and hat and go to associate with persons in a personally stimulating conversation or to take part in a progressive activity of some kind. Instead, they have come to prefer to sink down in an easy chair, eyes fixed ahead on the tube by the hour, half asleep—the hours slipping by—and the fullness of life, too.



A TEMPLE DEDICATION On Sunday, January 15, 1967, Triangle Chapter, AMORC, in Dallas, Texas, will hold impressive services to dedicate its new temple. Special guest will be Ralph M. Lewis, Imperator. All members of AMORC are invited to attend this wonderful occasion. For registration information and banquet reservations, contact Mr. and Mrs. C. Dale Dodd, 300 S. Lindale Lane, Richardson, Texas 75080.



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December
1966*

ROSICRUCIAN CONCLAVE IN ENGLAND

A Conclave of the North and Midlands of England will be held in Manchester on April 15 and 16, with the John Dalton Chapter as host.

DIXON BUSH, *Director*
Antioch Program for
Interracial Education

Diversity in the College

*Higher education for
disadvantaged students*

THREE YEARS AGO, Antioch College embarked on a program to discover, recruit, and offer a college education to a group of what we called, for want of a good term, disadvantaged students. Since then we have come to understand that these students are better described as differently prepared. These are young people who are bright, capable, and effective in their home environments, but have not been effective in school work and generally would not have continued their education beyond high school. Although for college admission they are high risks by our ordinary standards, other evidence indicates that, in their non-school settings, they are quite able.

The thing we have sought and achieved is to take a population that is differently prepared, people who, out of their experience, have organized their perceptions and values in ways different from those to which we are accustomed, and to confront them with college. We are now engaged in trying to understand and take advantage of the intricacies of this encounter between worlds.

Everyone knows that people are all alike, that they are gregarious, love their children, and have the same kinds of needs no matter what their origin. Everyone knows with equal certainty that each person is unique and individual. Since both propositions are true, one must, if the propositions are to have any meaning, puzzle out the conditions under which each obtains. This is particularly necessary for a college like Antioch, which has a long tradition of dedication to man's essential humanity and common heritage while at the same time treasuring

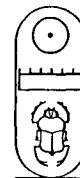


individuality and diversity in our college community. The necessity is heightened by our engagement in world affairs, civil rights, Peace Corps, poverty program, as well as our continuing efforts to include in our campus community faculty and students of diverse points of view and sharply differing experience and preparation. Paralleling this is a history of seeking as a part of our curriculum the teaching and understanding inherent in the varied worlds of the work-study program and education abroad.

The Stream of Experience

The key to the puzzle seems to be in the individual continuum of experience. Saying it another way, it seems to be that people who live differently think differently. Whatever genetic similarities or differences there are among humans, these form a base on which each person builds a structure of preferred responses to experience and of ways of combining responses that is both individual and at the same time characteristic of the subpopulations to which he belongs. For example, it surprises no one that stockbrokers, machinists, truck drivers, professors, farmers, civil servants—all organize their lives differently. Their conditions of employment, affluence, and living are different. They value and seek different goals. Yet all the diverse individuals in such categories do share common and mutually intelligible views and responses.

We have come to see our differently prepared students as immigrants from one context or world to another. These worlds have interlocks or pathways for understanding between them. Let us suggest a model. Suppose each way of organizing one's life (machinist, doctor, laborer) is like a child's jackstraw.
(continued overleaf)



Imagine hundreds of these jackstraws as they might have been tossed upon a table, lying every which way, some touching others, some more separate, but all within reach of one another. Imagine then, that a person who had structured his life and perceptions in the manner typical of one of the jackstraws could see and add to his own way parts of the design of other adjacent ways of life, that this could be managed by means of many paths and interlocks specifically provided or possible. We now see this as a model of the confrontation that we have sought. Not unexpectedly it is also, with minor modification, a provocative model of the situation of our regular students moving from their home worlds to that of the campus and to subsequently different worlds of co-operative jobs off the campus. We are beginning to suspect that this model indeed may be a useful way of "seeing" all kinds of growth and learning processes.

Difficult questions arise as one tries to analyze the growing dimensions of this encounter. We would not ask these students, any more than we ask any students, to forsake their antecedents. We covet for them the gain of becoming more extensive rather than accomplishing a metamorphosis. We want them to become a part of the richness of our campus environment, teaching us from their experience, and learning from us what is new and useful to them. We are a way for them to come to new and diverse worlds, and they represent to our college community an opportunity to see and understand more of the reality of our own extended matrix.

Identifying Differences

Clearly then the problem of using this encounter creatively lies in discerning the particular differences in how our differently prepared students respond. Already several of these differences are clear.

1. They do not believe in the printed word or in words in the abstract. Printed forms, books of many kinds, and abstract discussion are for them partially unreal.

2. Spoken words in a direct relationship concerning specific arrangements are real to these students, and they are unusually adept in this setting.

3. Long-range abstractions have even less reality for them than do short-range abstractions. Even specific long-range plans often do not "connect" for them.

4. Certain perceptual skills that have high survival value are common among them. They "read" the people with whom they deal with speed and accuracy. They are oriented "out" to their immediate environment to a much greater extent than are their classmates.

5. They do not expect unqualified good intentions from those in their environment. They have a very healthy intellectual skepticism.

The challenge to our teaching skill is twofold: 1) How can we teach these students to use the diverse and abstract components of the liberal arts heritage, and 2) how can we incorporate into the intellectual climate of the campus the richness of these other worlds in which they have been reared?

It is possible that these two challenges are different aspects of the same process. Our usual population, reared in protected settings where abstractions are the main preoccupation, seek the different reality of the hospital ward and operating room, the settlement house and the world of big city slum. The disadvantaged seek in college the elaboration of their world on the college campus and in the abstractions concerning the worlds of their origin. Thus we see the possibility of a true symbiosis in this encounter between our diverse students.

These are, we feel sure, only the beginning of our learnings about the impacts of these students on our campus environment. We are beginning to suspect that long before the last of them graduate, we will have decided that their experience and point of view are essential to our teaching and learning, and we will seek them as energetically as we now seek those with the more usual academic skills.

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We Are Not Alone

The two-way street of life

by RODMAN R. CLAYSON
Grand Master

DID YOU REALIZE your present achievement in life solely through your own efforts? Stop and think for a moment about what people have done for you. Ask yourself, what have you done for other people? Most of us perhaps are inclined to take many things for granted, especially our friends and associates. All of us are benefited in many ways from diversified sources.

The positions we hold, the homes we have, the acquaintances and friends we have made, the recent increase in salary, the opportunities that come to us whereby we can increase our material means are the results of certain definite things and usually due to the kindness and special consideration of other people. Oftentimes one accepts such benefits indifferently or as rightly coming to him as "his just due." Or perhaps he vainly believes that all the things which he has as worldly goods are solely due to his own personal efforts.

It is true that, today, success in life depends to a great extent upon an individual's initiative, ability, and ambition. But even when we are ambitious and set out to accomplish something, the success of our campaign depends upon a number of other persons. We all know that no matter how active we may be and how well we plan something, other people must be involved in the culmination. It is a two-way street that we live on with many neighbors.

We should be grateful for the things we have. We should "count our blessings." Even people who are neither religiously nor spiritually inclined are found to be profoundly grateful for some of the good things in life which have come their way. We know that

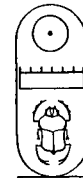


words of gratitude as well as thoughts of appreciation, the emotion of joy, cause people to want to be near us.

From a worldly point of view, these positive emotions improve our relationship with people; and who does not love an appreciative person? Our faith and humility must be so sincere that we can be grateful for even our trials and tribulations. Admittedly this requires a supreme act of understanding. It is of no use to want to be wildly rebellious at losses, disappointments, and reverses. One's attitude is very important.

There are those who feel that the conventional form of expressing gratitude is not worthy of the true humanitarian spirit. They feel that it is wrong to be glad that we enjoy peace when so many throughout the world do not; to be glad that the future is bright for us when so many tremble with apprehension in a land where a feverish war is going on; to be glad that our harvests are bounteous when so many are starving; to be glad that we are well when so many lie on beds in pain. Many compassionate people feel that this form of gratitude smacks too much of the hypocrite who praises God that he is not like other men. The more compassionate attitude is, rather, "There, but for the grace of God, go I."

What thoughts should we hold at this time of the year? For what should we be grateful? For one thing, our understanding of life; for the knowledge and wisdom which is ours. Without that knowledge no matter how slight,



without that wisdom no matter how elementary, life indeed for many of us would be well-nigh unrelieved tragedy. Hard it is to face the winds of adversity when one is alone, but even more difficult to feel that he is the sport of chance, the victim of circumstances, the plaything of a malignant destiny.

Hard it is to lose a dear one, but harder still to believe that the beloved spark of life is forever extinguished, that dust has returned to dust and that there is nothing more. Hard it is to be ill, to know that healing is not at hand, to know that our task must be done perhaps in anguish of spirit and pain of body, but harder still to think that it is God who has struck us down. It is hard to be ignorant of the mental and emotional causes of a state of in-harmony.

It is difficult to be happy even though earning a good living when some of our fondest ambitions fail to materialize. For the less fortunate, it is very difficult to be happy and enjoy a sense of well-being if one is unemployed. It requires a distinct effort of the will to remind ourselves of the good things that have come our way, of the many blessings which we still enjoy, when so many people are far less fortunate.

Dangerous Pessimism

Let us not be like the character in W. Somerset Maugham's *Of Human Bondage* who said, ". . . Man, no more significant than other forms of life, had come not as the climax of creation but as a physical reaction to the environment. Life was insignificant and death without consequence. In the vast warp of life . . . there was no meaning . . . and nothing was important." We should be profoundly thankful that the miasma of such a paralyzing pessimism does not becloud our vision.

We may not understand all that life has in store for us; we may not grasp all the incomprehensible complexity of nature's ways, but at least we know there is purpose, a Divine Consciousness, and love. Though trembling and afraid, we trust the larger hope, rely on the wider view. It may be difficult to go ahead but it is impossible to go back.

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Expressing Gratitude

We need not be alone in all of this. We live on that two-way street of friends and neighbors. Some of these people have been more fortunate than others. They are grateful and filled with emotion. Each deep emotion seeks release. How shall we express the feeling of gratitude that surges within us? By sharing what we have. To those who are despondent, we can speak comforting words. Perhaps we can point out to them a better way.

Greater than the comfort of words is the assurance of our lives, living in accordance with our belief. Our words bear fruit, our deeds inspire, our love is the fire of life to many. Our faith and belief will strengthen the faith and belief of others; our steadiness will help others to be firm; our little seeds of thoughtful kindness will help to teach others how to live. We can make an earnest attempt to help others to realize that there is meaning and importance in the *living* of life. If we are strong we can help to make life easier for those who are weak. If we have knowledge and experience, we can help the beginner, the newcomer, and the stranger. If we have ability, we can help some great cause in a positive way.

We do not want merely to be grateful that we have peace; we want to help the whole world to achieve peace. We do not want merely to be grateful because our granaries are full; we want all mankind to have enough to eat. We want all mankind freed from economic servitude. We do not want merely to be grateful that *we know* the way out of ill health and disease; we want all mankind to enjoy health and the opportunity to grow and achieve. We want to lend a hand to help other people enjoy a freer, nobler, and more harmonious life. We can do this in the shop, the office, the kitchen, the school room, and on our two-way street.

Let us do our part freely, generously, without thought of reward. Let us, rather, scorn remuneration. Let us be thankful that pessimism as a philosophy is utterly false. Let us be thankful that there is light and that we may aspire to reach it.

Happiness is to be had, but we must help to create it. Let us be thankful

that we can understand and that we have the will to accomplish. We are aware that we cannot get far alone and that the duration of life is brief. But let us be grateful that we are not alone, that no one is to be alone and that we have much to accomplish in this span of earthly existence. If, for some reason, there be ruins, we should build anew. Consider bravely and appreciably every asset that we have. If one hope has been extinguished, kindle another; if the light has grown dim, find another star to light the way. Do not mourn the day that is forever dead. Look upon life as a glorious adventure. Who knows what breathless beauty may startle us at a turn of the dusty road!

We are not alone. A popular maxim suggests that no man is an island unto himself. We are dependent upon a number of persons for the good fortune we have, and it is advisable that periodically we meditate and go through a process of self-appraisal, appreciate the things that we have, and trace back the cause of those things. Stop and realize that many of them are due not alone to extreme good fortune but

rather to assistance from others, and perhaps we have been slighting or indifferent to those persons who have made it possible for us to enjoy the things we have.

Therefore, it is well at this time to express our gratefulness, our appreciation, to our fellow humans, those friends and acquaintances who have been good to us. We should consider those who have helped us to maintain our present status or helped us to go beyond what we were a year ago. We may find, when we meditate upon this subject, that we have been "biting the hand that feeds us"; that is, we have been inconsiderate of contributors to our welfare, maybe even discourteous to them or indifferent toward what their friendship has meant to us or done for us.

Sincere appreciation has a mystical and moral significance that should not be overlooked. We undoubtedly owe much to many people; and we should create the opportunity to express our gratefulness to them and, conversely, help provide them with reasons to be grateful. Truly, we are not alone.



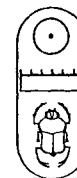
Beautiful Christmas Cards

Warm, endearing, and full of the joy and nostalgia that is Christmas!

That in short is the story of AMORC's 1966 Christmas card. Its traditional family-around-the-fireplace theme features an art cover of classical grace. Inside, an inconspicuous emblem of the Order adds a meaningful signature to the thoughtful verse that faces it.

French folded, with deckle edge, these cards with envelopes are available in boxes of 12 for \$3.00, or in boxes of 24 for only \$5.20. Order yours now for Christmas from: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114, U.S.A.

(£1/2/- and £1/18/- sterling, respectively)



The Reincarnation Tree

by J. DUANE FREEMAN, F. R. C.

THIS is the story of a redwood tree *sequoia sempervirens* which grows near the Redwood Highway in California. When walking through the redwood groves, along the "Avenue of the Giants," one notices that these trees grow quite close together. One is informed that the redwood tree grows no tap roots but depends upon its shallow surface roots, extending only a short distance into the soggy, loose soil, to keep it upright. This *togetherness*, undoubtedly, is nature's way of supplying a means whereby each tree can depend on and, at the same time, lend a hand of support to its neighbor in times of need. Please keep this in mind as you read this story.

King of the Grove

The daytime sky was dark and ominous; then, the rains came and the winds blew. Seemingly unaffected, the tallest redwood tree in the grove scarcely moved the top branches of his 361-foot height. He remained haughtily undisturbed. Why should he take notice of the actions of nature? Was he not 10 feet taller than any of the surrounding redwoods? Did he not have the largest base, 27 feet in diameter? And, the area around his base consisted of an empty circle of 50 feet, which lay between him and his nearest neighbors. In addition, he had lived longer than any of the other nearby trees, having first seen the light of day about 2000 years ago. So—truly, he was the KING of the grove.

But nature showed no special respect for royalty. The rains continued and the winds blew in mild gusts. The king of the redwoods disdainfully let the moisture drop between the needles of his branches to the saturated soil beneath as the winds passed by with moaning sighs.

As the hours grew in number, the storm increased in intensity until the rains fell in torrents, and the winds

blew in gale force. Caught unprepared by this gigantic blow, the king swayed from side to side in an ever-increasing arc. Minute by minute, as these gyrations continued, the shallow surface roots became less and less able to hold up this mighty redwood. They loosened. And then, as the full force of the storm released its fury, the king, no longer able to resist, toppled to the ground.

Unconcerned, the winds continued to blow and the rains still fell. The sound of the winds and the rains as they belabored the redwoods was like the moan of a nation sobbing for the loss of its leader. "The Mighty has fallen; the King is dead." That was 999 years ago.

And, as the years continued on their journey into the yesterdays, each fall and winter season the winds again blew, and the rains again fell. And, gradually, the foot-thick bark of the fallen king, bit by bit, dropped to the ground. And in time, with the aid of nature, all of this tree returned to the earth from whence it came. That is, all of it, with the exception of a small fragment that had remained in the center of the place where the tree had once stood.

Then one day, in the spring of the year, when the sun was warm and nature was again awakening from its season of sleep, four shoots appeared. These shoots grew from the edges of the remaining fragment of the fallen redwood king. Strange as it may seem, they formed a perfect square. And each shoot was approximately four inches from its neighbor.

And the shoots continued to grow and edge closer to each other, until they had merged into one large trunk. Then, as the tree continued its upward climb, other shoots appeared in a circle around it and began reaching skyward. And beyond them, other shoots appeared until they filled the entire 50 feet of empty space which had been there during the lifetime of the former king.

Thus was born a new King of the Grove. But he, unlike his predecessor, has many aides to bear him up, should the destructive forces of nature assail him.

This makes one wonder, does nature, even as man, learn by its mistakes? Are these new trees the reincarnation of the former giant, reborn on earth to a better life, with the ability to rectify its mistakes, and so better serve the

purpose of its creation? Perhaps, and again, perhaps not. Anyway, this is the story of a tree which, like the *phoenix*, arose from its own ashes to live again. Thus it is called the *Reincarnation Tree*.



BITS OF INFORMATION

THE WORDS POSITIVE AND NEGATIVE are used in such different ways as to be confusing. They mean, of course, the plus and minus poles of the magnet or of electricity.

Positive sometimes alludes to attraction and negative to repulsion. They may mean active and passive, or agent and patient in the sense of one who is passive or who receives the action of the agent. They sometimes refer to good and bad.

When the words are used to mean masculine and feminine, other meanings may be associated erroneously with that particular significance.

The two terms may mean affirmation and denial, yes and no. This is extended to refer to one who is sure of himself. He is a positive personality.

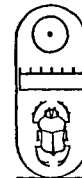
Negative is used to mean destructive, as in saying fears are negative. Positive, then, means creative or constructive.

The terms are relative rather than absolute and may be compared to a partly empty bottle of milk. Positive refers to fullness or completeness, as when the bottle is full. Negative indicates incompleteness as when the bottle is only partly full or partly empty.



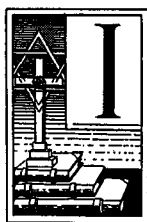
OUR THANKS FOR YOUR CONTINUED SUPPORT

The Supreme Grand Lodge of AMORC, being a nonprofit educational organization, is dependent upon gifts, donations, and bequests. We take this opportunity to express thanks to those members and friends who give their financial support to the Order's activities. In expressing our thanks to members and friends of the Order in this manner, it is possible for us also to thank those who have made anonymous donations to the organization.



Sign of the Cross

by SAMUEL RITTENHOUSE



IT IS REALLY startling to find the common ignorance that prevails regarding the origin of the cross and its varied meanings and uses throughout the centuries. In the Rosicrucian Egyptian Museum in Rosicrucian Park, in one of the galleries, there are various exhibits of ancient Egyptian jewelry. This is in the form of original necklaces, bracelets, and amulets worn by noble ladies and princesses of thousands of years ago. They are made of faience, ivory, alabaster, and obsidian. Many of these exquisite articles include the Crux Ansata (looped cross) or Tau (T-shaped) cross.

The explanatory cards describe the crosses authentically. However, frequently individuals, of the multitudes visiting the museum, will challenge the description in this manner: "How could these be ancient Egyptian crosses? The cross came into existence only with the birth of Christianity." Or they will say in effect: "I thought there was only the Christian cross. How could the Egyptians have had one?"

All of this indicates how common usage or adoption of a thing or custom creates an erroneous impression of its origin. The average Christian, for example, would be very much amazed to find, in Hindu temples and Tibetan lamaseries, religious accoutrements, symbols, devices, and practices which are quite similar to what he finds in his own church—but preceding them in usage by centuries.

There are several dozen varieties of the cross! Perhaps the ancient Tau or T-cross used by the Egyptians and Phoenicians is the oldest. We have, for example, to name a few, the Crux Ansata, the Celtic, Greek, Maltese, Latin, variations of the swastika, Lorraine, the monogram of Christ, as well as, of course, the Rosy Cross.

In regard to the swastika, we say that this is an exceedingly ancient cross, used in various forms in ancient India, and derivations of which are found among the American Indians. It was recently popularized as a perverted and hated symbol of Nazi Germany. Its original meaning was mystical and alluded to cosmic motion or the universal creative force. It was revered and, of course, never used in any tyrannical way or in connection with any political ideology.

The cross is perhaps one of the earliest symbols devised by man to express a fundamental point of knowledge in a universal way by a simple form. In symbology, the *dot* represents a point of beginning or creation. Since creative being is active and not static, it extends itself. This extension of the dot, then, is the *line*.

Depicting Duality

Two perpendicular lines came to represent two contraries or opposing states or conditions. They depicted man's realization of the duality of nature as he conceived it—as light and dark, male and female, day and night, wet and dry, good and evil, and so on. For every positive state, man came to recognize a possible opposite polarity or contrary.

In the religious concepts of early man, these contraries were often in conflict with each other, but also they could be *wed* or united. This merging of the opposites is symbolized by the unity of two separate lines. Perhaps the commonest unity was the "X," though the Tau cross (T) was likewise another version of such combination.

Experience disclosed to ancient observers and thinkers that when dual or opposite forces were united, a new single state or condition became manifest. It was then accepted that many unitary things are but a composite of two conditions or elements of unlike nature. The point of contact or crossing of the two separate lines, therefore, depicted manifestation, the coming forth of a new substance or condition.

The point of creation of manifestation in a cross was symbolized by a design at the center of the cross. At first it was a flower, mere petals, not

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representing any particular kind. At other times, it was a geometrical symbol as an oval or a circle. The Crux Ansata is, in fact, a combination of the Tau cross with a loop above. To an ancient Egyptian it symbolized *immortality* or eternal life. It has also been referred to as a phallic symbol, that is, a sex symbol. Though it can be construed as such, the sex connotation would only have reference to the law of life and creation which was venerated by the mystery schools and not promulgated in a vulgar sense.

Each of the various forms of the cross has a different meaning, mystical, religious, philosophical, or as a heraldic design. These heraldic symbols, often having a mundane significance, were used in armorial designs by knights and kings. The Christian cross, as commonly used, is a form of cross that was employed by the Romans for the execution of prisoners—for crucifixion. This form of capital punishment existed long before the time of Christ.

As Dr. H. Spencer Lewis explains, one must not overlook the fact that other persons besides Jesus were being executed on similar crosses at the same time. It was because Jesus Christ was sacrificed in this manner that Christianity *adopted* that particular kind of cross as its symbol. It is quite possible that, had Christ been executed in some other manner, then the device used would have also become a sacrosanct symbol.

To the hermetic philosophers and mystics of ancient times, the cross had long had another meaning. It is a meaning, though, which in part parallels certain aspects of the Christian symbolism of the cross. To the hermetic philosophers and mystics the cross de-

picts the physical, material substance, the *body*. It represents the hardships, tribulations, and suffering which this physical aspect of man's dual nature endures throughout life.

Evolving Consciousness

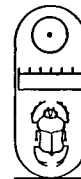
Transfixed upon the cross at the point of unity of its lines is the rose. To Rosicrucians, the rose alludes to man's soul personality in the process of unfoldment. It is always depicted as a *partially* unfolded rose. As the rose receives more light (understanding) it opens wider, revealing its beauty and exuding its fragrance or inner grandeur. The refinement of the cross, its polishing in contact with the vicissitudes of life, contributes to the unfoldment of the rose. We interpret this as meaning that, as man learns from his experiences in contact with the laws of life, often through pain and suffering, his consciousness evolves. This evolution is expressed in a more spiritual personality and understanding, depicted by the rose.

The ancient mystics, hermetically, referred to the cross by the use of the Latin word *lux*, which means *light*. The ancient U in *lux* was written like the V and helped to symbolize the cross physically as well as esoterically.

The word *rose* in earlier reference works is said to have its root in the word for *dew*. To the alchemist the *rose* and *dew* were symbolically united. The alchemist used dew in early experiments as representing pure water and particularly a kind of cosmic effulgence. The dew on a rose is likewise thought to bring forth its fragrance with greater intensity. Consequently, the rose represented dew or a cosmic efficacy centered in the cross; that is, within man's body.



In some strange and mystical way, Calvary is in the geography of the infinite, and the crucifixion is in the calendar of the timeless.—EDWIN HOLT HUGHES



Seek Ye The Kingdom

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

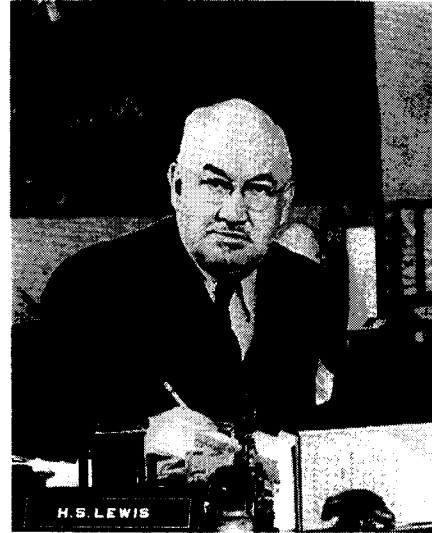
I AM NOT GOING to preach a sermon, but I will start with a text: "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

I am not going to analyze each word, but I will call attention to a few significant thoughts that are incorporated in this wonderful injunction.

The words really give us a command and a promise in typical Rosicrucian manner. Our members will probably realize that whenever a command or law is given to the student of our work, that a promise of certain fulfillment is always added to the command. It is this principle in our work, always made manifest in actual demonstrations, that proves the practicability of the Rosicrucian philosophy. In the above injunction we have the command, Seek ye first the Kingdom of God! This is followed by the promise that all things will be given to us. In fact, it says that all things will be added.

The promise seems to be an additional blessing that will come naturally after our having sought the Kingdom of God. In other words, seeking the Kingdom of God has its own blessings and rewards as an inherent part of the principles and procedure. But we are told that having sought the kingdom of God, certain other things will be added to our blessings. It is the nature of these other things that will interest a great many of our readers.

We may think that because of our continuous cry for material things, such as wealth, health, the enjoyment of peace, happiness, liberty, and the necessities of life, that the average man and woman of today are but little interested in spiritual things. If this is true of the human race today, it must have been true in the time when the above injunction was so forcibly stated to the multitudes.



The mere fact that people were taught to seek first the *Kingdom of God* intimates that they were leaving this great blessing out of their consideration or were making it secondary in all of their seeking. Certainly, Jesus was not unaware of the necessities of life and did not mean to imply that we should have no thoughts about our requirements for food, the health of our bodies, or the safety of our personal positions; nor did he believe that it was wrong to desire to have a comfortable, safe home to enjoy the wholesome necessities and luxuries of life.

His statement to several individuals that, unless they gave up their wealth, they could not follow him or enter the Kingdom of Heaven was not meant to be a general rule for all mankind, nor did it imply that all material things which we possess constitute a detriment to our spiritual advancement.

In the one outstanding event where he instructed the individual to give up his wealth, he was talking to one who had many possessions and who gave his devotion to the accumulation of wealth; he had made it his God. He directed his words principally to this individual who laughed at the teachings of spirituality and who boasted that, with his great wealth, he could buy anything or secure anything in the world that

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he needed. Saying to such a man that, until he gave up his wealth, he could not enter the Kingdom of Heaven had an entirely different meaning than would have been indicated if such words had been spoken to a person of moderate circumstances.

Two Ways

It is a fact, however, that is neither religious nor sectarian, that, unless a person seeks first of all the blessings and grace of the spiritual life, the other things cannot be obtained through the laws of universal adjustment. There are only two ways whereby the material things of life can be secured. They must be either earned, deserved, or else they must be wrongly obtained through theft, deceit, error, or evil. This applies not only to money in coinage, but to home, clothing, food, physical protection, health, happiness, contentment, and peace.

There are certain laws or processes which govern the attainment of these material things. If we use the right method and earn or deserve the things we need, we can use the processes of labor, legitimate purchase, unselfish service, appeal to the Cosmic, the process of prayer to God, or the application of certain metaphysical principles. No matter which one of these processes we use, we can expect results only if we have earned and deserved what we are seeking.

On the other hand, if we are trying to secure wrongly what we have not earned or deserved, we have the processes of theft, deceit, appropriation, misrepresentation, cunning, and so on. From the cosmic point of view, it makes very little difference what processes we use, for if we are attempting to secure what we have not earned or deserved, we are violating a fundamental law, even though our processes may come within the so-called man-made laws.

We often hear it said by those who defend the peculiar or unethical processes they have used to secure certain material things in life that what they did was "within the law." They may carefully and cleverly evade the limitations or restrictions of man-made laws, and thereby defeat them, but there is no way whereby you can

evade the cosmic laws; and if you use any method "within the law" of the Cosmic, you can only use one which is legitimate, honest, clean, and proper.

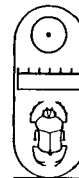
Therefore, we will concern ourselves with the processes whereby man may obtain the material things of life in the only legitimate way that the Cosmic recognizes. This legitimate way is through *earning* and *deserving* what he needs, regardless of whether his needs are actual necessities or even luxuries, for it is possible for one to earn and deserve even the luxuries of life and to have these given as a blessing from the Kingdom of Heaven.

To earn and deserve the things of life, however, is not so simple as it sounds. Of course, there are those in this world who are like parasites and who walk the highways proclaiming that "life owes me a living," and that the community at large must support them inasmuch as they did not ask for an existence here on earth. But since they are here, God and mankind must feed and clothe them. It is useless to argue with these persons or to discuss their contentions. It is not until man comes to realize that life owes him nothing, but that he owes everything to life, that any human being is ready to take the first step in the right direction.

Life and Consciousness

The gift of life itself and of consciousness constitutes the greatest blessing that God and the Cosmic can bestow upon a human being, and the possession of these things makes every human being under obligation to God and mankind. It is an eternal debt which can be paid only by the manner of our living. Therefore instead of life owing us something, we are never free of the great debt that we owe to the universe.

If we wish any other blessings in addition to those of life and consciousness such as continued health, protection against disaster and disease, against ill fortune and poverty, worry, and strife, we are seeking for those things which will place us under greater obligation than that of our divine birthright. God has given man the faculties, the creative power, and the talents with which he can create



and accumulate through his own efforts what he needs. By obtaining them in this manner, he *earns* them. If he seeks those things which he cannot create or produce through his own efforts, he must earn them and deserve them in some other way.

Attunement

Seeking the blessings of life by earning and deserving them requires, first of all, that man should attune himself with the spiritual principles of life and place himself in a reciprocal position. Whether we look upon God as a personal dispenser of blessings or look upon the Cosmic as an impersonal Divine Mind regulating the affairs of life, we must realize that it is only by placing ourselves in the good graces of God or the Cosmic that we can expect either one or both of them to grant our wishes. From the spiritual or divine point of view, God and the Cosmic expect us to place the spiritual needs of life above the material things.

It is a fallacy to think that only on Sunday or in our religious periods we should acclaim the real part of man as being spiritual or the real part of our existence as being a spiritual existence and, then, on the other days of the week, place the material things of life above the spiritual. God and the Cosmic look upon man as a spiritual being. His physical body and worldly expressions and interests are purely temporal and transitory. Man's material requirements of today are of no importance tomorrow, and the material things of yesterday, which seemed to constitute the dominant requirements of life, are looked upon as nothing at the present time.

Only *life* itself and the *consciousness* within our body can be considered as the real and everlasting requirement of our existence. We should not be surprised then that God and the Cosmic place all of our material necessities in a secondary classification. They are not primary in any sense, nor really essential to our continued spiritual existence. If we had to separate our material existence from the spiritual one, we would find that we have the reality on one hand, and only the shadow on the other. Without fostering and developing

the reality, the shadow would soon pass out of existence.

Man's great requirement, therefore, is to build up, develop, and mature the spiritual part of himself. Until he has made that part of his being pure and as nearly perfect in expressing himself as is possible, he has neither the right nor privilege to demand or seek material blessings or possessions. This is what is implied in the command, "Seek ye first the Kingdom of God!"

If this is the paramount desire and ambition in the life of any human being, it means that all other things will take a secondary place; they will be left to the fulfillment of the law as promised in the latter half of the injunction. Seeking first the Kingdom of God and raising oneself to attunement with the spiritual powers and principles of the universe will bring in its wake as a rich reward all the other necessities which will be added to the blessings of the spiritual life.

I call attention again to the fact that seeking the Kingdom of God brings its own inherent rewards and blessings. There is nothing so inspiring, so filled with happiness, peace, perfect health, joy, and contentment as the development of the spiritual nature. As we lift up our hearts and attune ourselves more closely with God and the cosmic principles, we find our health becoming more nearly perfect. There will be a greater influx of happiness and delightful inspiration that will supplant our human desires for earthly pleasures and the tinsel things of a material life.

Let this be a command and a promise unto you, and let it be the controlling law in your life: "Seek ye first the Kingdom of God, . . . and all these things shall be added unto you."

From the Rosicrucian Digest, December 1930

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.

The Nature of Love

by JOSEPH J. WEED, F. R. C.

WHEN COLUMBUS sought to find a new and, as he believed, a shorter route to China and India, he had great difficulty getting financial support. No one thought he could reach these lands by sailing westward from Europe. In fact most were persuaded he would reach the "end of the earth" and fall off. Columbus and a few others knew the earth to be round like a ball but most people in those days, even well-informed people, were convinced the earth was flat.

A man has to believe his senses, they argued. If the earth were not flat, one would slide up or down, and footing would be insecure. Then there was the evidence of water. It always lies flat even in seas and oceans. And if one were to wet a ball and then spin it, the water would soon fly off. So if the earth were round, what would prevent the oceans and seas from flying off into space? Obviously it had to be flat or even slightly cup shaped.

These ideas were commonly held in the 15th century. Yet more than 2000 years before that, in 585 B.C., Thales of Miletus had predicted an eclipse of the sun which clearly indicated that he understood the actual arrangement of our solar system. Anaximander, his pupil, believed the earth to be cylindrical (not spherical) and that it stood at the center of the universe with the sun and stars revolving around it. Pythagoras, a contemporary, maintained that the earth is spherical, and although this idea was accepted by many Greek and Arabian scholars, it was later forgotten.

Most new and original concepts are stifled at the start. Man instinctively dislikes and distrusts change, and when a new idea happens to be at variance with the religious myths and dogmas of the time, resistance to it is multiplied many times. It took over 2000 years for the majority of thinking, intelligent people to accept the idea that the earth is round, and it has taken this same

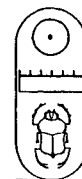


majority another 400 years to recognize that we are not at the center of the universe, but on a very small planet revolving around an insignificant sun at the periphery of a minor galaxy.

We are exposed to many ideas. Some are better than others. All take time before they are accepted and actually realized by the bulk of humanity. Today there are two concepts that in their own way are just as solid as the fact that the earth is spherical, and yet they are not fully understood and only partly accepted. These are the ideas of *love* and of *liberty*. Let us look at love.

We live and move and have our being in a sea of energy. All world religions teach this and now science acknowledges it to be a fact. The religions call this sea of energy *God*, and the Christian religion, for one, says there are three Persons in God. They call these three Persons the Father, the Son, and the Holy Spirit, and these symbolic names have been interpreted for us as Will, or Creative Energy, corresponding to the Father; Love, corresponding to the Son; and Dynamic Intelligence, corresponding to the Holy Spirit.

At one time this triplicity was described as a mystery beyond our comprehension; but, today, most people have no difficulty in conceiving three different personalities in a single being. In fact, many of us realize that we



ourselves are different from day to day as we employ various personalities and draw upon their life experiences.

Of interest to our present inquiry into the nature of love is the fact that *one* of these persons in God is said to be love. We have often heard "God is Love." The inference here is that God not only created this world and all in it but that He also continuously sustains it. Without this nourishing sustenance we would cease to exist. In this larger sense, therefore, it is not inappropriate to say that love is food. This sea of energy in which we exist sustains all life within it and it matters not whether we call it God or the Cosmos.

In examining the world around us we observe a certain interdependence. Plants are nourished by the minerals in the soil and animals are in turn nourished by plants and other animals. All, including the human being, share in the nourishment provided by the energy in the air. Man uses the energy at his disposal not only to sustain life but also to obtain certain satisfactions from life. Man is therefore constantly conditioning, coloring, and altering the pure energy available to him.

Purification

If a man were all alone in the world, or if there were very few human beings, say a few thousand, and they each lived many miles from one another, the energy conditioned or qualified by one person would have little or no effect upon another. The natural purifying process would normally restore this used (or misused) energy to its pristine state before it might be contacted by another human being. But, of course, this is not the case now. There are several billion people in the world, and for the most part these people have crowded themselves together in great groups in some areas. As a result, much of the energy we use carries with it the imprint of another, often of several hundred other persons.

Two thousand years ago, Jesus Christ tried to explain this. He related many parables and gave examples in story form, but he was not understood. He said that every human being has the power to purify the primal energy and render it beneficent. He encouraged all

to exercise this power which he called *love*. In this way, people living in close proximity to one another may live without friction and avoid the subtle poisons which selfish interests always generate. Because of the great energy with which he endowed his words, they have lingered with us. But after the passage of almost twenty centuries, we still sense only dimly the idea he tried to convey.

Nourishment

Love is food. Love is nourishment. This is what Jesus tried to tell us. True, he did not use these words, but the meaning is there. Food is a simple substance which may be converted into something more complex (and conceivably better) in order to sustain and enhance it. Love is energy, not raw energy like sunlight or gravity, but energy which has been colored or qualified by a thinking, feeling being.

We all have the ability to love, and this is the ability to endow primal energy with a beneficent character. Even energy which has been discolored by low grade thoughts and emotions will respond to love, will lose its turbulent character and become gentle, soothing, and sustaining once again. With love, we can help feed each other, and, in the doing, also feed ourselves. Of course, love is not our only food. That is obvious. But it is a food which is coming to be regarded as essential, if not to everyone, then, at least, to a vast majority.

Most people regard love as attraction. But this is the very lowest stage of love, almost the mineral stage one might say. One person is drawn toward another by physical beauty or personal charm. A child or an animal may be helpless and appealing and thus evoke a response. These manifestations do not differ too greatly from the affinity of one chemical for another. They result from built-in inclinations or tendencies that attract. This kind of love is a reaction, a response to an external stimulus. It is not a self-initiated action although in many cases it may seem so.

A step up from simple attraction is romantic love. This is always the result of glamour and quite frequently the lover sees himself in a dramatic role which he enjoys. He (or she) may

make great sacrifices for the beloved but all too often these personal sacrifices provide little or nothing of value except to feed vanity, pride, or some similar emotion.

Genuine love exists only when the self is forgotten or pushed into the background, when an effort is made to benefit another or a group without thought of advantage to oneself or expectation of reward. In general, every unselfish act is called *Service* and we are all urged to service. Some are called to what is known as *Great Service* but they are few. The best that most of us can aspire to are thoughts and acts in behalf of others which are tinged with but little or no consideration of self.

It is possible, though, for us to go beyond the occasional unselfish act. With proper understanding and the desire to help, we can perform much better than normal service. This is what Jesus Christ endeavored to bring home to us. For there is a technique that can be employed not only to help others but also to restore certain quotas of energy to pure and pristine states. This technique involves the use of heart energy directed by the will.

Evoking Love

Every person has some idea of what is meant by the word love. Most associate it with a feeling of warmth and a fullness in the neighborhood of the heart. As a rule, this feeling is involuntary. It comes usually from an external stimulus such as the presence of a lovable person or object. But with experiment and practice, you will find that this same sensation can be evoked at will even when no object of affection or love is present. When you have learned to do this, you will then begin to understand love.

True love is not just feeling, sensation. It is a gift of God which can be employed by human beings to help and benefit any created entity. It is, as has been said, a food. There are many techniques for employing *love* in this larger sense. Let us look at one of them that works—really works.

Treatments of Love

This technique is a combining of three elements: visualization, feeling, and an act of the will. The procedure is as follows:

1. Create a feeling of love, of warmth, of goodwill in the breast in the vicinity of the heart. See this as a glowing pink aura emanating from the heart and surrounding the body.

2. Visualize the person, or group, or entity that you wish to benefit, to help.

3. By an act of the will, send a portion of your aura in the form of a pink cloud to the object of your love; feel love for this person or object and see the cloud surround him in a pink aura of protection.

4. Then immediately dismiss this from your mind as a "mission accomplished."

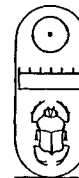
When properly performed the effects of this technique are amazing. The treatment must be repeated daily for many days before any results are apparent—but eventually they show up and usually in the most remarkable manner. In sending these treatments of love, it is important that no particular result is desired or foreseen. There must be no such planning on the part of the sender. The manifestation must be left to the Cosmic, and when this is done, it always comes about in the most necessary and most desirable manner.

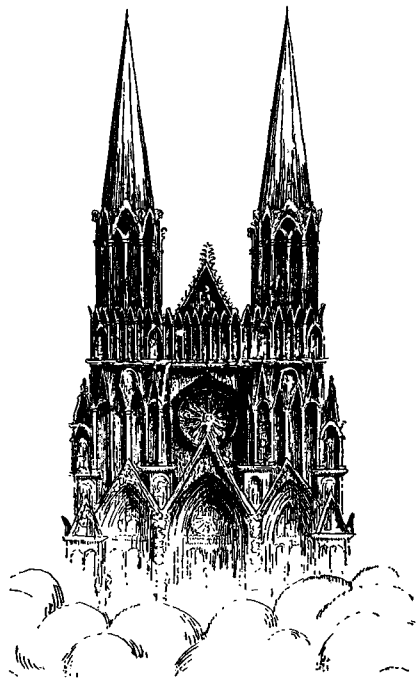
Sometimes the results are on the psychic level but often they are most practical. In a six months test involving seven beneficiaries, two received emotional or psychic help and the other five amazing physical, material benefit. One woman over 50 years of age with a crippled husband and a teen-age son to support who had worked all her life for modest wages obtained an executive position paying over \$10,000 a year.

Another woman's husband was made a partner in the firm for which he worked. Two men were advanced dramatically to new positions and much larger salaries, and, in the case of one, with a vast opportunity for further increases. The other three were helped emotionally to a much better understanding of life and to greater composure in the face of the daily turbulences which we all have to meet. One of these three was also helped in a business way.

Unquestionably there were other benefits but these were observable. In addition, the sender was also helped in several ways:

(continued on page 475)





Cathedral Contacts

PEACE FOR ALL

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

WE APPROACH THE TIME of mid-winter which, for ages, man has observed as a turning point of the year and as a significant date each time he passes it during his lifetime. This is the season of physical change in the relationship of the earth to the rest of the universe, and as a result of the environmental change, it acts as an impetus for man also to change. We have found throughout history that men observe this period which is now placed near the end of the calendar year by setting aside a day or a number of days as being holy.

Today there is a tendency for the holidays to mean recreation, amusement, the exchange of gifts, and the excitement that is built around a period of time when men pause to give attention to something other than their daily work. In observing the holiday season, we lose sight of the fact that the derivation of the word *holiday* originally meant *holy day*, a day that was set

aside as having significance beyond the affairs of man and his limited physical environment.

Regardless of what may be our religious or philosophical beliefs or convictions, this period of time is a period when man should pause, if he does not at any other time during the year, to consider that there are values and forces in the universe somewhat above the level of his day-to-day experience. Individuals are caught up in the mad rush of the demands of a complex civilization to make a living, to seek certain physical conveniences, pleasures, and to preserve their lives and property for themselves and others about them. As a result they do not pause sufficiently to realize that there are values beyond the emphasis we place on fulfilling our physical wishes and our desires.

The impact of these holidays should be to renew the original concept of periods of time made holy, not in an orthodox religious sense necessarily, but in the sense of men acknowledging their relationship to a higher being, to a force that exists prior to their existence, and which will continue to exist after all their wants, aspirations, and efforts have ceased.

In the Western world today, this holiday season is made synonymous with Christmas, the principal holy day of those who subscribe to the Christian belief. In the practice of some Christians, they have lost sight of the fact that the *day* goes beyond any one religion. It is not the possession of the Christians alone. Originally, so tradition tells us, on the first Christmas there was proclaimed peace on earth, good will toward all men. Yet in the name of Christianity, peace has frequently been disrupted by wars to try to force men's minds into compliance with the beliefs of others, and instead of good will, to condemn and persecute those who did not subscribe to the doctrines upon which men had agreed should be the official position of those who subscribed to Christianity.

It seems to me that the message of the holidays today should be the original message of these Christians; that is, *peace and good will to all men, by all men*. It makes no difference what they may be physically, insofar

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as their race or background is concerned, nor should it make any difference insofar as their belief is concerned. Moslem, Jew, Christian, Buddhist, or a follower of any other religion should be able to look for the same degree of association with the higher forces, regardless of his individual beliefs.

If we are to set aside a season in commemoration of the higher values of the universe and the divine nature of man, such days should truly be holy days, days in which man directs himself not to the perpetuation of discord and the destruction of life or the condemnation of the practices and beliefs of other human beings. Through peace and good will, men should show tolerance for others' beliefs and practices, and realize that the complexity of belief and conviction goes deep into the soul of man. Through man's own experiences with his own beliefs and associations, he will eventually be led to the realization of the divine truth, which will overshadow all other facts in the universe.

If even a few individuals would attempt to spread, in their own small environment, the fact that peace is more important than strife—regardless of the reasons for strife—and that good will between men is more important

than differences of opinion, regardless of the basis of the differences, then, man will begin to make true progress. He will truly be able to evolve in accordance with the concept of the mystics: to evolve to a realization of the nature of that soul which is resident within his body and knows no limitation of time or space, nor has to be restricted to any theory, doctrine, or belief.

Man's concept of holy days should be to re-relate himself to the Divine from which he came. The true message of Christmas should be for man to achieve peace of mind and inspire peace for all men.



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.

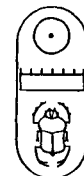


OUR NEW COVER The cover of this issue is a natural color photograph of the entrance to the Administration Building Annex at Rosicrucian Park. It is of Byzantine architecture common to North Africa blending with the Egyptian motif of the Park.

SOUTHEASTERN STATES CONCLAVE

The first annual Southeastern Conclave of Rosicrucians is to be held February 17-19, 1967, in Atlanta, Georgia. This Conclave promises to be an exceptional event, and all members of AMORC from surrounding states are encouraged to participate. The guests of honor will be Frater Rodman R. Clayson, Grand Master of AMORC, and Soror Clayson.

Make plans early. Contact Mrs. Eloise H. Hyde, Post Office Box 254, Atlanta, Georgia 30301.



Why the Chimes Rang

by RAYMOND MACDONALD ALDEN

THERE WAS ONCE in a faraway country where few people have ever travelled, a wonderful church. It stood on a high hill in the midst of a great city; and every Sunday, as well as on sacred days like Christmas, thousands of people climbed the hill to its great archways, looking like lines of ants all moving in the same direction.

When you came to the building itself, you found stone columns and dark passages, and a grand entrance leading to the main room of the church. This room was so long that one standing at the doorway could scarcely see to the other end, where the choir stood by the marble altar. In the farthest corner was the organ; and this organ was so loud, that sometimes when it played, the people for miles around would close their shutters and prepare for a great thunderstorm. Altogether, no such church as this was ever seen before, especially when it was lighted up for some festival, and crowded with people, young and old. But the strangest thing about the whole building was the wonderful chime of bells.

At one corner of the church was a great gray tower, with ivy growing over it as far up as one could see. I say as far as one could see, because the tower was quite great enough to fit the great church, and it rose so far into the sky that it was only in very fair weather that any one claimed to be able to see the top. Even then one could not be certain that it was in sight. Up, and up, and up climbed the stones and the ivy; and as the men who built the church had been dead for hundreds of years, every one had forgotten how high the tower was supposed to be.

Now all the people knew that at the top of the tower was a chime of Christmas bells. They had hung there ever since the church had been built, and were the most beautiful bells in the world. Some thought it was because a



great musician had cast them and arranged them in their place; others said it was because of the great height, which reached up where the air was clearest and purest; however that might be no one who had ever heard the chimes denied that they were the sweetest in the world. Some described them as sounding like angels far up

in the sky; others as sounding like strange winds singing through the trees.

But the fact was that no one had heard them for years and years. There was an old man living not far from the church who said that his mother had spoken of hearing them when she was a little girl, and he was the only one who was sure of as much as that. They were Christmas chimes, you see, and were not meant to be played by men or on common days. It was the custom on Christmas Eve for all the people to bring to the church their offerings to the Christ-Child; and when the greatest and best offering was laid on the altar there used to come sounding through the music of the choir the Christmas chimes far up in the tower. Some said that the wind rang them, and others, that they were so high that the angels could set them swinging. But for many long years they had never been heard. It was said that people had been growing less careful of their gifts for the Christ-Child, and that no offering was brought great enough to deserve the music of the chimes.

Every Christmas Eve the rich people still crowded to the altar, each one trying to bring some better gift than any other, without giving anything that he wanted for himself, and the church was crowded with those who thought that perhaps the wonderful bells might be heard again. But although the service was splendid, and the offerings plenty, only the roar of the wind could be heard, far up in the stone tower.

Now, a number of miles from the city, in a little country village, where

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nothing could be seen of the great church but glimpses of the tower when the weather was fine, lived a boy named Pedro, and his little brother. They knew very little about the Christmas chimes, but they had heard of the service in the church on Christmas Eve, and had a secret plan which they had often talked over when by themselves, to go to see the beautiful celebration.

"Nobody can guess, Little Brother," Pedro would say; "all the fine things there are to see and hear; and I have even heard it said that the Christ-Child sometimes comes down to bless the service. What if we could see Him?"

The day before Christmas was bitterly cold, with a few lonely snowflakes flying in the air, and a hard white crust on the ground. Sure enough Pedro and Little Brother were able to slip quietly away early in the afternoon; and although the walking was hard in the frosty air, before nightfall they had trudged so far, hand in hand, that they saw the lights of the big city just ahead of them. Indeed they were about to enter one of the great gates in the wall that surrounded it, when they saw something dark on the snow near their path, and stepped aside to look at it.

It was a poor woman, who had fallen just outside the city, too sick and tired to get in where she might have found shelter. The soft snow made of a drift a sort of pillow for her, and she would soon be so sound asleep, in the wintry air, that no one could ever waken her again. All this Pedro saw in a moment and he knelt down beside her and tried to rouse her, even tugging at her arm a little, as though he would have tried to carry her away. He turned her face toward him, so that he could rub some of the snow on it, and when he had looked at her silently a moment he stood up again, and said:

"It's no use, Little Brother." You will have to go on alone."

"Alone?" cried Little Brother. "And you not see the Christmas festival?"

"No," said Pedro, and he could not keep back a bit of a choking sound in his throat. "See this poor woman. Her face looks like the Madonna in the chapel window, and she will freeze to death if nobody cares for her. Everyone has gone to the church now, but when

you come back you can bring some one to help her. I will rub her to keep her from freezing, and perhaps get her to eat the bun that is left in my pocket."

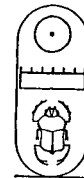
"But I cannot bear to leave you, and go on alone," said Little Brother.

"Both of us need not miss the service," said Pedro, "and it had better be I than you. You can easily find your way to church; and you must see and hear everything twice, Little Brother—once for you and once for me. I am sure the Christ-Child must know how I should love to come with you and worship Him; and oh! if you get a chance, Little Brother, to slip up to the altar without getting in any one's way, take this little silver piece of mine, and lay it down for my offering, when no one is looking. Do not forget where you have left me, and forgive me for not going with you."

In this way he hurried Little Brother off to the city and winked hard to keep back the tears, as he heard the crunching footsteps sounding farther and farther away in the twilight. It was pretty hard to lose the music and splendour of the Christmas celebration that he had been planning for so long, and spend the time instead in that lonely place in the snow.

The great church was a wonderful place that night. Every one said that it had never looked so bright and beautiful before. When the organ played and the thousands of people sang, the walls shook with the sound, and little Pedro, away outside the city wall, felt the earth tremble around him.

At the close of the service came the procession with the offerings to be laid on the altar. Rich men and great men marched proudly up to lay down their gifts to the Christ-Child. Some brought wonderful jewels, some baskets of gold so heavy that they could scarcely carry them down the aisle. A great writer laid down a book that he had been making for years and years. And last of all walked the king of the country, hoping with all the rest to win for himself the chime of the Christmas bells. There went a great murmur through the church as the people saw the king take from his head the royal crown, all set with precious stones, and lay it gleaming on the altar, as his offering to the



Holy Child. "Surely," every one said, "we shall hear the bells now, for nothing like this has ever happened before."

But still only the cold old wind was heard in the tower and the people shook their heads; and some of them said, as they had before, that they never really believed the story of the chimes, and doubted if they ever rang at all.

The procession was over, and the choir began the closing hymn. Suddenly the organist stopped playing, and every one looked at the old minister, who was standing by the altar, holding up his hand for silence. Not a sound could be heard from any one in the church, but as all the people strained their ears to listen, there came softly, but distinctly,

swinging through the air, the sound of the chimes in the tower. So far away, and yet so clear the music seemed—so much sweeter were the notes than anything that had been heard before, rising and falling away up there in the sky, that the people in the church sat for a moment as still as though something held each of them by the shoulders. Then they all stood up together and stared straight at the altar, to see what great gift had awakened the long silent bells.

But all that the nearest of them saw was the childish figure of Little Brother, who had crept softly down the aisle when no one was looking, and had laid Pedro's little piece of silver on the altar.



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 Dr. Joaquin Balaguer, President, Dominican Republic.

The code word is SCALE.

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

March:

The personality for the month of March will be Nguyen Cao Ky, Premier of South Viet Nam.

The code word will be MAAT.



NGUYEN CAO KY



JOAQUIN BALAGUER

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Mysterious Glass

by GASTON BURRIDGE

WHAT IS GLASS? This material remains imperfectly understood even by today's science. In a way, glass cannot be classified as a *solid* because it lacks a *crystalline structure* which all solids are supposed to have. Hence, would we call it a "very viscous liquid?"

The earth has made natural glasses. It makes these by melting rocks with internal heat; then spewing the molten masses outside to cool fast, or boxes them in to cool slowly. Natural glasses are dark in color—blacks, browns, and greens—and all opaque. Man has done a better job at making colored glass in bright reds, blues, pale yellows, greens, ambers—even multicolored "iridescents"—and all transparent, too.

But lest we think glass *only* an earth-made compound, or a man-made one, let us pause. Can we find evidence of glass elsewhere in the universe? Yes. Many meteorites coming to earth from outer space show strong evidences of glass in their makeup. From where do these outside visitors come? No man knows. But we do know it must have been from somewhere that had conditions favorable for glass making.

In his book, *Out of the Sky*, H. H. Nininger mentions that the meteorites known as Farmington, Parnallee, Rose City, Lubbock, and Chassigny, show very prominent constituents of glass. Their glass masses are positioned deep *inside* the meteorites. Study shows the glass was not formed as a result of the meteorite falling through earth's atmosphere but placed long ago when the original material occupied other space areas.

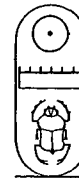
The substance we know as *glass* roots far, far back in man's history. He has been making glass at least 3500 years! Pliny the Elder, (Gaius Plinius Secundus, A.D. 23-79) the Roman historian and science writer, in his *Natural History*, A.D. 77, relates this account.



About 5000 B.C., a group of Phoenician sailors anchored off a sandy spit of the Belus River, near Ptolemais. They landed for an evening meal. Finding no suitable material from which to build a fireplace or on which to place their cooking kettles, they brought from the ship's cargo several blocks of soda. Out of these they formed a circular hearth. Next morning, much to their surprise, the men discovered a new product—glass. It had been formed from a union of the beach sand, the soda, and the fire's heat.

Today, this account is considered legend. Some authorities believe Mesopotamia was the original seat of glass. Others think it lies in Egypt. Still others say China.

Probably, from all points of view, man's greatest accomplishment in glass so far rests in the mighty mirror cast at Corning Glass Works, Corning, New York, for the 200-inch reflecting telescope located on Mt. Palomar in Southern California. This giant honeycombed glass structure measures 17 feet in diameter, 26 inches in thickness, and weighs 20 tons. The mirror casting is made of a special kind of glass called *Pyrex*, which you know best as ovenware. The mirror, now in use in the telescope, is a "second try," the first disc not having met the standards set up for it by Dr. George V. McCauley,



Corning's physicist-in-charge of the mirror's casting.

The second disc was cast at Corning on December 2, 1934. On March 26, 1936, it was sent by special train to California. The mirror, snugly in place and dedicated on June 3, 1948, has been in nightly use ever since. Its results have surpassed even the fondest hopes of the designers and astronomers. Rumors whisper that now a still greater telescope gradually takes form on the drawing boards—a 300-inch mammoth—to be located at Kitt Peak, in southern Arizona.

Ancient Discovery

When this mighty glass mirror is cast, perhaps you will say, "Ah, man's number three glass effort!" If you do, you will be wrong. Number three has already been cast—about 1500 years ago! To the amazement of all those who know glass, the find of a huge glass slab at Beth She'arim, Israel, has led to a re-evaluation of early glass technology.

On December 30, 1965, Dr. Robert H. Brill, Administrator of Scientific Research at The Corning Museum of Glass, Corning Glass Works, Corning, New York, described, before the Archaeological Institute of America, details of his journey to and study of a slab of raspberry-colored opaque glass containing greenish streaks discovered at Beth She'arim. This block measures 11 feet long, seven feet wide, and 18 inches thick. It weighs more than eight and one-half tons and holds, at present, number three place in man's glass castings.

Scientists are not sure *why* the block was cast but they are pretty sure *how* the job was done. There is little idea as to what the casting was to be used for nor is the exact date of its casting known, but other data gathered are known to place the age of this glass piece at 1500 years, at least. A core was taken from the slab and returned to Corning for extensive analysis and testing.

These scientific inquiries revealed nothing in techniques not known to glass experts presently. Also, they feel certain that the casting's color, texture, size, and quality could easily be repro-

duced today if such requirements were to be met. The casting of such a slab would in no way tax today's knowledge or equipment. However, the slab *was* an accomplishment of first rank when it was made.

The area surrounding Beth She'arim has long been known as a glass-making site of ancient times. Dr. Brill and others were excavating a near-by glass factory of the era when they heard about a large piece of "something." They went to look. They were shown what once was an underground cistern, now turned into a small museum. In the floor lay a huge block. It had been discovered about ten years previously but because of its size and weight no effort was made to move it. They just built it into the present floor of the museum. Because of extreme weathering the block's surface does not look like glass. Only when freshly fractured do the evidences show.

After study and research, Dr. Brill describes how he believes the slab was made. He says, "Apparently a stone tank was constructed on the silt bed remaining after the cistern had been abandoned. This was closed over to make a furnace which was heated by firing chambers just outside the walls of the tank. After the glass had melted, which must have required several days of intense heating at about 1050 degrees centigrade (more than 1900 degrees Fahrenheit), it was cooled, leaving the cast slab of glass in place."

Early Glassmakers

There seems two reasonable explanations why ancient glassmakers would cast such a block of glass here. They may have melted and cast it simply to have a source of glass which could easily be broken up later and transported to other near-by glass works. On the other hand, there also seems a possibility that the slab was intended as the basis for some large object of architectural or ceremonial purpose that was never completed. A careful review of Jewish writing of these times might well provide some clues of its intended use.

Again, those interested in forgotten civilizations and of possible advanced accomplishments ask, "Could this ruby-

colored glass block have been made for some sort of laser beam use?" further suggesting that it might be a part of the "terrible weapon" hinted at in Atlantean promulgations. If this latter, then the slab must necessarily be much older than 1500 years.

A greater age is not impossible, but, so far, nothing indicates such an age. Extensive glass works are known to have existed in the immediate area about 400 A.D., and this is the basis for present research.

Glass is mostly silicon dioxide—good old sand! The element, silicon, makes up about one quarter, by weight, of the earth's solid crust—so many of us *can* have glass houses! Color in glass comes

from impurities—other elements—in the sand or those placed there by man as the glass-making materials melt in his furnaces. Gold, for instance, makes glass ruby red. But gold itself can be beaten into sheets so thin that light can seep through. When that light shows through, it glows in a beautiful emerald green—not ruby red! Atoms and light have secrets of their own.

An interesting commentary on glass—man's greatest accomplishment, so far, in the material, points toward the stars and the space from whence arrive some of the most ancient of glass occurrences—meteorites. So again, do we really originate anything, or just copy what nature has already done eons ago?



A ROSICRUCIAN SPEAKS

A new book, by Joseph J. Weed, a Grand Councilor of AMORC

This book is based on a series of inspiring lectures delivered to Rosicrucian assemblies. Here are a *few* of the mystical topics included:

BIRTH AND DEATH, CREATIVE MEDITATION, THE SIGNIFICANCE OF BEAUTY,
TELEPATHY, TODAY'S PROBLEMS, ILLUSION, SIMPLICITY.

A Rosicrucian Speaks is handsomely bound and well printed. Prepaid, only \$4.95 (£1/15 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U. S. A., or AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

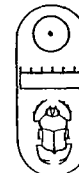


ROSICRUCIAN DIRECTORY

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.)



A Song of Peace



ONE SUMMER EVENING in 1955 a group of 180 teenagers of all races and religions, meeting at a workshop high in the California mountains, locked arms, formed a circle, and sang *a song of peace*. They felt that singing the song, with its simple basic sentiment—"Let there be peace on earth, and let it begin with me," helped to create a climate for world peace and understanding.

When they came down from the mountain, these inspired young people brought the song with them and started sharing it. And, as though on wings, *Let There Be Peace On Earth* began an amazing journey around the globe. This song, written by Frater Sy Miller and Soror Jill Jackson Miller, traveled first, of course, with the young campers back to their homes and schools, churches and clubs. Then the circle started by the teenagers began to grow. Soon the song was being shared in all fifty states—at school graduations, at PTA meetings, at Christmas and Easter gatherings, and as part of the celebration of Brotherhood Week. It was a theme for Veterans' Day, Human Rights Day, and United Nations Day. 4H Clubs and the United Auto Workers sang it; so did the American Legion, B'nai B'rith, Kiwanis Clubs, and CORE. It was taped, recorded, copied, printed in song books, and passed by word of mouth.

The song spread overseas to Holland, England, France, Germany, Lebanon—to South America, Asia, and Australia. The Maoris in New Zealand sang it—also the Zulus in Africa.

Professional singers took it up, including some of the brightest stars in the musical world. Miss Pearl Bailey

says: "When the spotlight narrows down to my face and I sing *Let There Be Peace On Earth*, there's not another sound in the house." Eddie Albert has made a wonderful recording of this song in his album "High Upon A Mountain."

The song began to win awards. *Let There Be Peace On Earth* was awarded the George Washington Honor Medal by the Freedom Foundation at Valley Forge for "Outstanding achievement in helping to bring about a better understanding of the American way of life." It also received a Brotherhood Award from the National Conference of Christians and Jews.

This simple thought, "Let There Be Peace On Earth, and Let it Begin With Me," first born on a mountain top in the voices of youth, continues to travel heart to heart—gathering in people everywhere who wish to become a note in a song of understanding and peace—peace for all mankind.



Frater and Soror Miller, composers of the song, with their two daughters, Jan and Harley, at their home in Beverly Hills.

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Let There Be Peace On Earth

(Let It Begin With Me)

By
SY MILLER and
JILL JACKSON

Slowly

C Am Dm7 G7 C F C

Let there be peace on earth And let it be - gin with

Dm G7 C B7

me; Let there be peace on earth, The

Em B7 G9 Am

peace that was meant to be. With God as our

Em C7 F G7 C

Fa - ther, Broth - ers all are we.

Am7 D7 G Am7 D7

Let me walk with my broth - er In per - fect har - mo -

G7 C Am Dm7 G7

ny Let peace be - gin with me, Let

C F C Dm G7 C

this be the mo - ment now. With ev - 'ry

B7 Em B7 G9

step I take, Let this be my sol - emn vow: To

C C+ F Bdim Am

take each mo - ment and live each mo - ment In peace e - ter - nal -

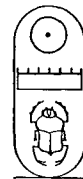
D7 Fm6 C B7 F C C7

ly. Let there be peace on earth And

1. F Dm7 G7 C G7 2. F B7 Am Dm7 G7 Dm7 C

let it be - gin with me. Let it be - gin with me.

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Rosicrucian Activities

*Around the
World*

THE IMPERATOR and Soror Lewis found Chile very much to their liking. During their recent AMORC tour of South America, they spent three days in the Santiago area, meeting members, viewing points of Rosicrucian interest, and basking in the grandeur and customs of the Chilean countryside.



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The Southern California Conclave in mid-October was attended by hundreds of members from Lodges, Chapters, and Pronaoi in that area. The program consisted of lectures, initiations, science demonstrations, and entertainment features. The Emperor and Frater Erwin Watermeyer of the AMORC Technical



Department were special guests and program speakers representing the Grand Lodge.

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Members attending the third annual Central California Conclave on October 8 and 9 were honored by the presence of a number of members of the Supreme and Grand Lodges. Frater Rodman R. Clayson, Grand Master, presided over an Open Forum and spoke at the closing convocation. Frater J. Duane Freeman, Emeritus, Supreme Grand Lodge, gave a lecture on "Words." Frater James R. Whitcomb, Grand Secretary, presented a Cosmolux Demonstration at Saturday's convocation, and Soror Georgina Hansen, of the Department of Instruction, presented an interesting history on "The First Cycle of Rosicrucian Activity in America." A fitting climax to Saturday's activities was the appearance of the Rosicrucian Choral Group directed by Soror Katherine Williams.

Other activities presented by the seven participating subordinate bodies included a magnificent Organ Concert performed by Frater John Stamm, Master, Peninsula Chapter; a ritual drama, *Cauldron of Keridwen*, presented by the Santa Rosa Pronaos; 4th and 8th Degree Initiations performed by Oakland and Francis Bacon Lodges; a Neophyte Forum and a lecture on Temple Decorum also presented by Francis Bacon Lodge. Inspirational hours were conducted each morning by

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1966**

Frater Ross A. Murray, Inspector General for Oakland and the East Bay area, and by the Clement B. Le Brun Chapter. An audio-visual meditation period was presented by Santa Cruz Pronaos.



Good news from AMORC's far-flung subordinate bodies arrives regularly at Rosicrucian Park. From dynamic and growing Nefertiti Lodge in Chicago, Illinois, comes a report of gifts to its Temple! A complete speaker system and a 16-mm. Bell & Howell sound projector means that pleasant and enlightening film sessions are ahead for members. Not to be overlooked is another event of interest enjoyed by this fine group on October 9—the beautiful Rosicrucian Appellation Rite which was performed for Mara, baby daughter of Frater Ralph and Soror Shirley Concordia. Good news is always welcome!



Also, Rosicrucians from many parts of Tasmania met for the first time to attend a get-together and dinner in Hobart. This meeting coincided with the observance of the annual Pyramid Ceremony and brought together members and friends from Flinders Island, Burnie, Launceston, Wynyard, Port Sorell, Bicheno, and Devonport.



El Moria Chapter of Zurich, Switzerland, held a two-day meeting September 17-18 at the AMORC Temple in Zurich. Grand Master Werner R. Kron, of the Grand Lodge of Germany, presided at the Convocation where 52 members assembled. A soror received the group for refreshments afterwards at her large home where the Gothic hall was most fitting for a fellowship hour.

A trip to the birthplace of Paracelsus near Einsiedeln was made by bus on Sunday and the Pyramid ceremony was held there. Afterwards, the restaurant in the house where Paracelsus was born provided a delightful luncheon. In the afternoon they returned to their Temple in Zurich where Frater Alfred Droz, Grand Councilor of AMORC, and Frater Kron gave short farewell talks. It was a happy weekend of Rosicrucian contacts and fellowship.



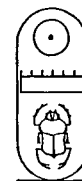
AMORC's *Humanist Award* has been presented again to a most worthy and hard-working citizen, Mrs. Gladys B. Price, Executive Director of the Indian Festival of Arts, La Grande, Oregon. From the Festival's inception in 1960, Mrs. Price has given of her time and resources in a tireless effort to mold an organization that provides "dignified recognition and opportunity for our first citizens, the American Indians." Through her efforts, the Indian Festival of Arts has been recognized by the United States Travel Service of Washington, D. C., as an outstanding annual event recommended to foreign visitors touring the United States.

Shown presenting the Award is Mrs. Harold A. McGarvin, Master of Portland Lodge (left) and Mrs. Price.



Soror Dorothy Burch and Frater D. Forbes Hay represented John Dalton Chapter and the Rosicrucian Order at a civic reception in the Town Hall, Manchester, England, on September 21. Soror Burch and Frater Hay were among more than 500 invited guests of the Lord Mayor and the Corporation of Manchester. A fanfare of silver trumpets welcomed the guests among whom were representatives of many learned societies and scientists from overseas.

In the vestibule of the main entrance to the Town Hall is the white marble statue of John Dalton depicted on the cover of the Chapter's Bulletin and printed in the September *Digest*.





Shown at the Thebes Lodge (AMORC) Booth at Michigan State Fair during the late summer are from left to right: Frater Walter F. Fish, Past Master, Soror Cherie F. Snoko, Lodge Secretary, Frater James S. R. Johnson, Master.

The project was most successful! Pamphlets were distributed, books sold, and much information about the Order disseminated. It was a valuable experience in extension work for all who participated.

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The site of the future Temple of Understanding, described by its founder as "a spiritual United Nations," was dedicated in October on the bank of the Potomac River in Prince Georges County, Maryland. (See the *Rosicrucian Digest* of October 1960, p. 379.)

When completed, the Temple will be a center of study of the world's six major religions—Hinduism, Confucianism, Buddhism, Judaism, Christianity, and Islam—and will serve to promote an understanding of the similarities and common interest of all.

The Temple of Understanding was founded by Mrs. Dickerman Hollister.

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The Pyramid Building Ceremony this year assumed special significance to members of the Tampa, Florida, Aquarian Chapter. Having been forced to move twice within the past two years from rented quarters, this year they determined to buy permanent lodgings—*somehow*. Each stone deposited in the pile spelled out an ideal that members had held for many years. Many plans are now in the making.

After the impressive outdoor ceremony, conducted by Worthy Master John Myers and Chaplain Newell Clevenger, members and their guests assembled indoors and partook by candlelight of an Egyptian feast while listening presumably to Egyptian music. The feast consisted of lamb, corn on the cob, olives, dates, nuts, figs, and grapes—all food of the Nile. Table decorations were sheaves of wheat and papyrus, with bouquets of tiny flowers and ferns in bowls fashioned from coconut shells. Hours of library research combined with cooking artistry on the part of the Master's wife, Pauline Myers, produced this culinary triumph. To the applause by which the guests acclaimed her genius, Mrs. Myers bowed and said simply, "It was fun."

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In October, the Grand Treasurer, Frater Chris. R. Warnken, and Colombe Counselor, Soror Josephine Warnken, made an official tour to a number of AMORC subordinate bodies in the United States and Canada.

Frater and Soror Warnken began their tour at the Pacific Northwest Conclave held in the new quarters of Michael Maier Lodge in Seattle, Washington. This enjoyable occasion was followed by visits to two Canadian Chapters, Calgary Chapter, Calgary, Alberta, and Ft. Edmonton Chapter, Edmonton. The next hosts to the traveling Warnkens were Essene Chapter, Minneapolis, Minnesota, and Karnak Chapter, Milwaukee, Wisconsin. Moving on, participating in conclaves and convocations, they visited Thebes Lodge, Detroit, Michigan, and attended the annual Tri-State Conclave sponsored by Elbert Hubbard Chapter in Dayton, Ohio, where delegates from six neighboring Rosicrucian groups were present. The well-organized program was enjoyed by many enthusiastic members of AMORC, including former Editor of the *Rosicrucian Digest*, Frater Joel Disher, and Soror Disher, of Terre Haute, Indiana.

Later in the month, Frater and Soror Warnken again represented the Grand Lodge at the All-Texas Conclave, hosted by Houston Chapter in Houston, Texas.

THE NATURE OF LOVE

(continued from page 461)

1. A *rapport* with each receiver was established and as a result a greater understanding between the sender and each receiver was created.

2. The sender's awareness of himself, of his strengths and weaknesses, was heightened to a point where he was able to partially clear his own life and act with greater control.

3. The sender received an inflow of what can only be described as great spiritual strength.

These are specific observable benefits which accrued to a daily practice involving only a modest amount of thought and effort and not more than 15 minutes' time. Who can tell how far-reaching the rejuvenating effect on the auras of these people may be? Who can tell how many other people they in turn may benefit? Jesus tried to tell us in parables. In one, he said that the Kingdom of Heaven is like a mustard seed. It is the smallest of seeds but it grows into a mighty tree and the birds of the heavens take rest in its branches.

Feel love; send love. Encapsule a small portion of the Kingdom of Heaven and bestow it upon another that it may grow like the mustard tree and bring comfort and peace to many. This is truly the nature of our work, the work of Love.

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AUSTRALIAN ROSICRUCIAN CONCLAVE

Date: January 27-29, 1967

Place: Anzac Hall, Sydney

Ninth Degree Initiation: Sunday evening (\$2.00 for eligible members)

Registration: \$6.00

Contact:

The Conclave Registrar
Sydney Lodge, AMORC
P.O. Box 59, Arncliffe
Sydney, N. S. W.

For identification: Bring dues receipt and membership card or last monograph envelope.

For initiation: Bring a monograph of the Ninth Degree.

(Make Cheques/Money Orders payable to Sydney Lodge, AMORC.)



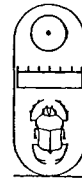
TOMB DISCOVERY

The gigantic tomb of Mentemhet is situated in the Assassif, that is, on the knoll located in front of the entrance of the temple of Der el-Bahri (mortuary temple of the famous Queen Hatshepsut). The palace was excavated by Zakaria Ghoneim, Chief Inspector of the Service of Antiquities for Egypt.

The photograph (opposite page 476) shows the first court of the funeral palace from the east to the west. At the back of this court hewn out of solid rock and measuring 18.3 meters

by 15.5 meters, are the columns of the peristyle and the huge door leading to the second court. This is followed by numerous chambers, chapels, staircases, and corridors. On each side of the door, gaping openings allow access to the two staircases which take the visitor to divers rooms. One will notice the brick wall destined to support the upper part of the ground which, being very fragile, threatened to collapse.

In the east (the bottom of the photo) one presumes the ground to be sup-



TOMB DISCOVERY (continued)

ported by an entrance portico; its lintel is named Psammétique I. The name of this dignitary enables one to date the monument. At this place huge statues of Psammétique I and his wife, of remarkable style, have been discovered.

We can gain an idea of the charm that this site must have offered by admiring the sinewy motifs on the tied papyrus, once colored in yellow, green, and pink, pictured on the panels sepa-

rating the doors of the chapels. In the 7th Century B.C. it was still considered great art.

Insofar as has been determined, this photo, taken by members of the AMORC camera staff, is the first photo published of this tomb. All of the technical information as to its description was provided through the kindness of Dr. Max Guilmot of Brussels, Belgium, renowned Egyptologist and consultant for the Rosicrucian Egyptian Museum.

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RECENTLY EXCAVATED EGYPTIAN TOMB

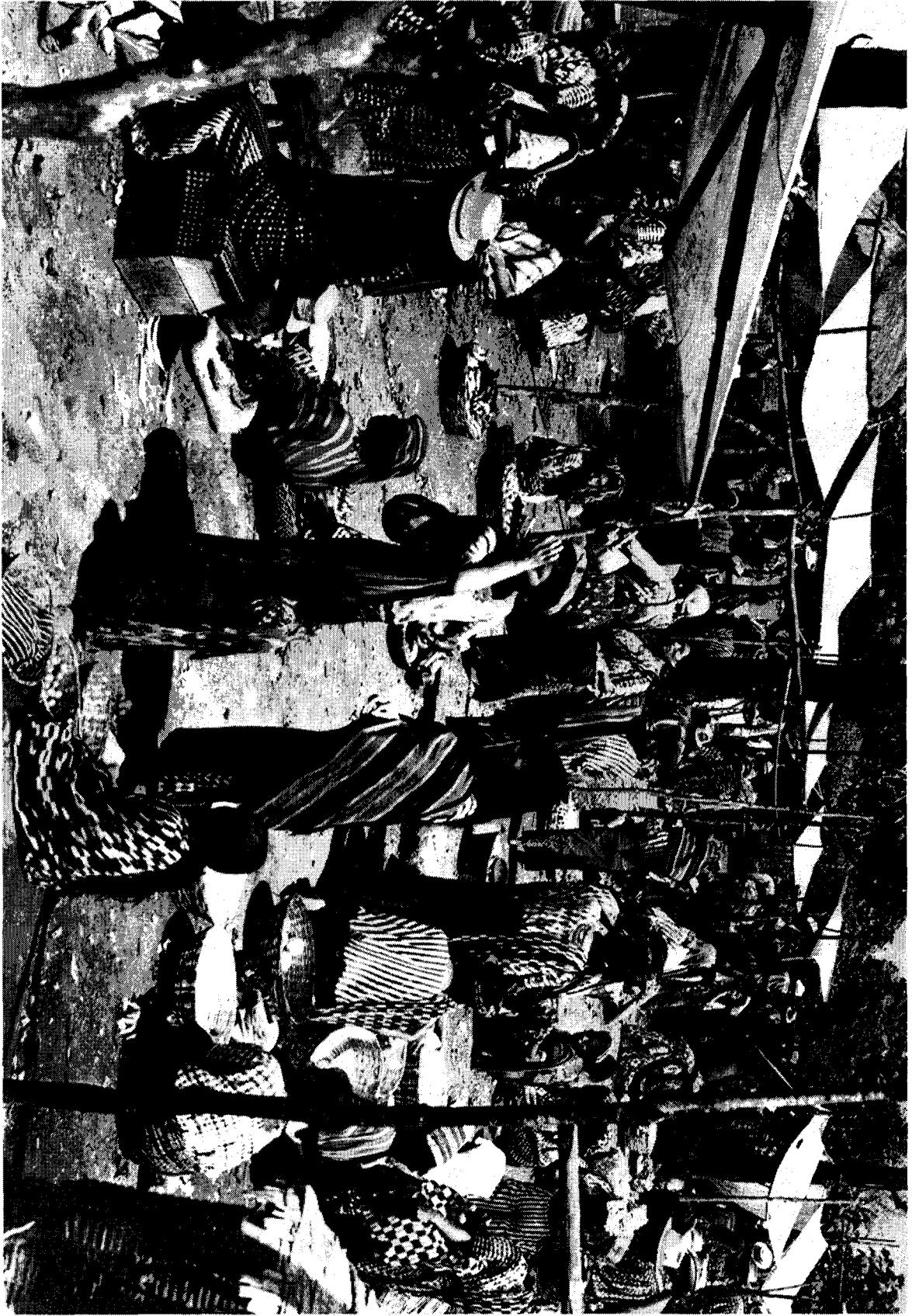
This photo depicts the first court of the amazing funeral palace of Mentemhet, "fourth prophet" of the god Amon. Mentemhet lived in ancient Thebes, Egypt, about 650 B. C. For further details of this discovery, see Page 475. (Photo by AMORC)

MARKET DAY IN GUATEMALA

Overleaf: Descendents of the Mayan and Quiché Tribes of Guatemala are shown in their market place in a native village on the shore of magnificent Lake Atitlán. Their costumes are centuries old in design, brilliant in color, and representative of the excellent weaving done by these people. The market place is also the social center for the exchange of news as well as merchandise. (Photo by AMORC)

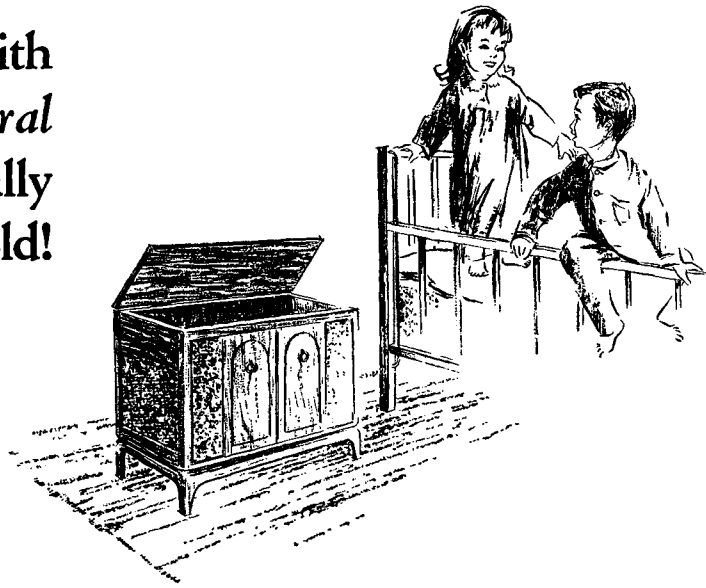
*The
Rosicrucian
Digest
December
1966*





Bed Time Tales

Stories With
A Moral
Dramatically
Told!



A philosopher once said that the mind of a child is like a blank tablet. The story of his later life will be the result of the impressions registered on the young, receptive mind. Rules of conduct, morals, and virtues must appeal to the fertile imagination in the formative years. They must be *dramatized* and put on the level of the child's experience. A story that fascinates and holds the attention remains in memory—and with it whatever lessons it conveys.

Here are *Bedtime Tales* for children from 2½ to 6 years of age. They relate the familiar things of nature, things seen every day. But, in addition, they teach a moral, inculcating a principle of character that the child will want to emulate.

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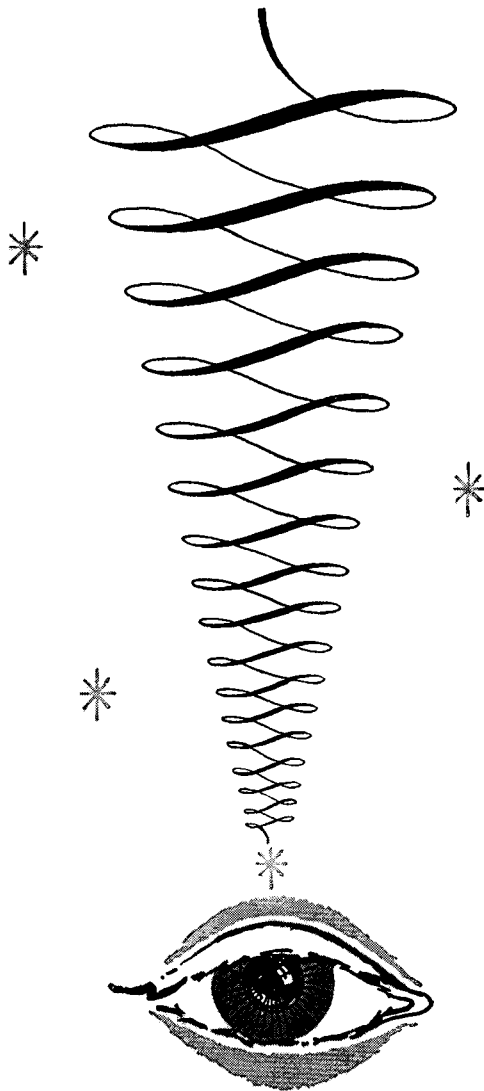
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"ESSAYS OF A MODERN MYSTIC"

By DR. H. SPENCER LEWIS



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is the eye of the soul.

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Rationalism and materialism are undermining the dogmatism of many religions today. It is *mysticism* that will be the strong element in preventing further deterioration of morality. This book, *Essays of A Modern Mystic*, will disclose the personal confidence and enlightenment that mystical insight can give to an individual. You will find an inner peace and a sense of security in reading the chapters of this book. Here is a work written without prejudice. It is simple, forceful, and convincing in the truth which it reveals.

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| 5. Reincarnation | 17. Demonstrating Psychic Power |
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BRAVE NEW ERA

Much has been said regarding the so-called *population explosion*; yet we hardly hear anything about another great increase that will cause changes as significant, or more, than those generated by the population growth. It could be called the *knowledge explosion*.

It has been calculated that man's total knowledge doubles every seven years or less. This colossal increase is without parallel in the history of humanity and, coupled to the needs of this fast-moving scientific age, is resulting in great waste.

With the wealth of material being published daily on so many subjects, men in all professions have found it impossible to keep abreast of all the new developments appearing in their lines, or even with the new applications of some of the old ones. This has often led to costly research projects that duplicate the work of others being carried out elsewhere, or of some already completed. This results in a tremendous waste of manpower, time, and money.

This situation is no one's fault. It is simply the result of having a greater amount of information inflow than the assimilation capacity of the standard data-coordinating channels. Libraries in particular have been swamped and buried under the ever-increasing avalanche of new knowledge. Things have reached such a serious state that special studies are being conducted, some of which have already produced answers to this desirable but seemingly unmanageable condition.

One study in particular reached the conclusion that if we are to cope with the knowledge explosion, the library, as we know it now, is destined to disappear. The wealth of existing and new material on any subject makes it impossible for any one library, no matter how large, to coordinate and correlate everything dealing with this data—even if it were to be put on microfilm. To remedy this, the use of computers has been suggested. It is an ambitious plan, but one for which we are already technologically prepared and one which might have to be put into operation very soon.

The first step toward the centralization and organization of all data would be the creation of a computerized Information Central, manned by a staff of programming experts who would file and cross-file for reference every last scrap of data available to man. This information would then be coded and fed into a giant system of memory banks linked to these computers, enabling them to readily scan and produce all data available on any subject. The Information Central would in turn be linked—either

by telephone lines or satellite relays—to subcentral stations in each state, to which all local libraries could be connected.

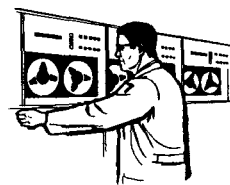
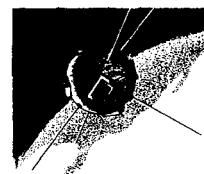
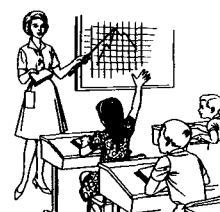
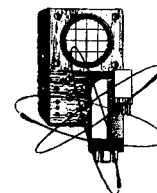
The business end of this system would consist of several booths in our present libraries from where an engineer, attorney, or student could obtain the facts that he needs, directly from the Information Central, by using a board consisting of a videotape recorder with a screen, and a dial operated like the ones on our present telephones.

The person would sit down, dial the code of the particular piece of data he seeks, and lean back while his query is directed automatically to the proper computer, perhaps hundreds of miles away. In a matter of seconds, the computer would send back impulses which, when recorded on tape and played back on the screen, would translate into print, with diagrams and color illustrations if need be. Near the end of the recording would appear a series of cross-references and their code numbers, in case the user wanted to obtain any additional information on some other aspect of his subject, much in the same manner in which an encyclopedia refers a reader to another volume. For a nominal cost, the person could either take the tape home for use in his own television playback system or have a copy made on paper from the recording.

Some critics claim that a system like this would be troublesome, subject to breakdowns, and would easily lead its operators into time-consuming mistakes. The same was said of the telephone's direct dialing system. If you know whom you wish to call, you do not have to know that person's number—that is what telephone books are for. Even with our present indexing systems, you have to know what it is you are after before you can find it.

The possibilities opened by this system are legion. Two instances alone make it desirable: a student could, for the price of a reel of tape, obtain a reference book that he might otherwise have not been able to afford; and any educational institution, from elementary school to university, could have at its disposal—for less than the cost of a new gymnasium—the equivalent of several times the contents of the Library of Congress.

Though costly at first, this process would pay for itself in no time, by making available to everybody, in the shortest possible time, whatever amount of detailed, accurate, and recent information is desired, avoiding duplication and waste and shortening the period of transition into our brave new era.—AEB



Adventures In Reading

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