

ROSICRUCIAN DIGEST

December 1968 • 40¢

Featuring:

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

▽ △ ▽

**What Shall
We Believe?**

**Our beliefs affect
our lives**

▽ △ ▽

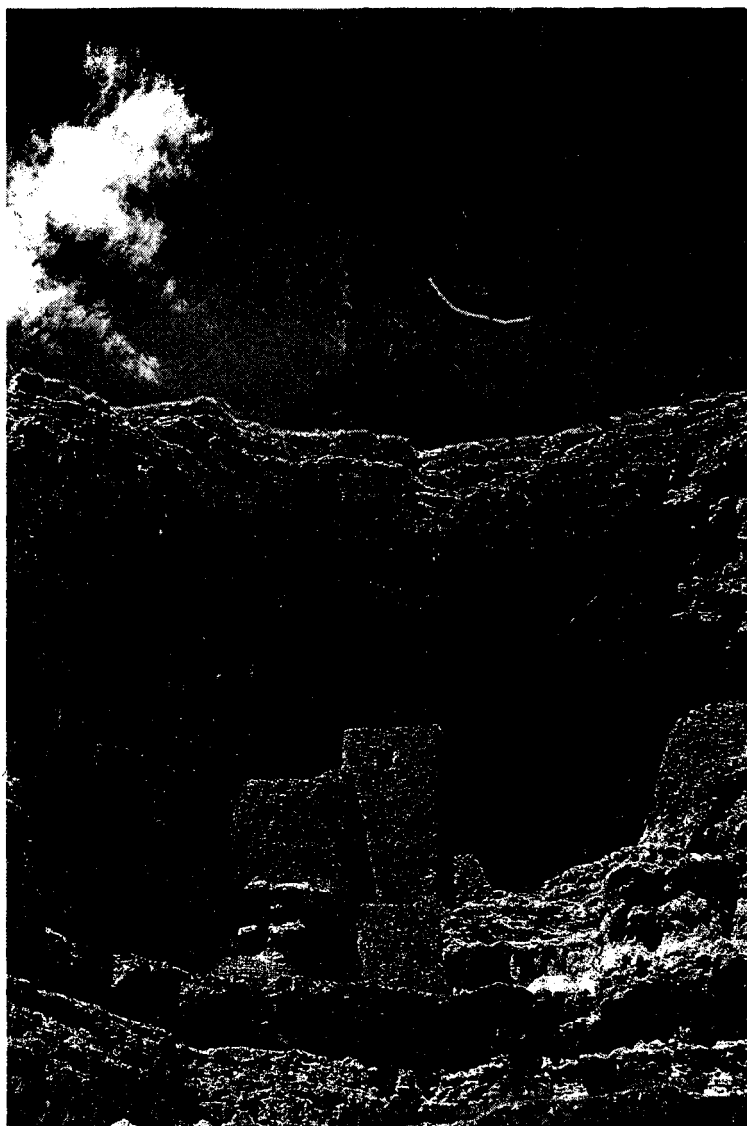
**On Nature's
Balance**

**Manifestation of
positive and negative
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**A Sense of
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An element of Christmas that often pales into insignificance is its commemoration of man's entry into a new age of enlightenment. The shining star, the wise men of the East, the coming of the Christ—these symbolize man's eternal pursuit of knowledge. We hope we have, in the pages of this magazine, added in some measure to that elusive goal. Our entire staff wishes you one and all a

**Merry  
Christmas**

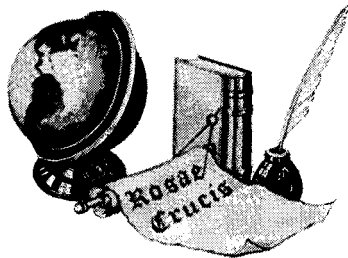


# ROSICRUCIAN DIGEST

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AMORC**

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLDWIDE 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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December, 1968

No. 12

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**GRAND MASTER CHRIS. R. WARNKEN**

Chris. R. Warnken will be duly installed as Grand Master of AMORC of this International Jurisdiction by the Emperor in the Supreme Temple on December 17. For further details see page 457.

# THOUGHT OF THE MONTH

By THE EMPEROR

## WHEN SHALL WE BELIEVE?

WE GUIDE our lives as much by beliefs as we do by knowledge. Is the reliance which we place upon beliefs always justified? Do we resort to beliefs as a substitution for knowledge? It behooves us to give thought, especially in this day and age, to the *nature* of belief. We should learn of any distinction that may exist between beliefs and points of knowledge. Why do we say, for example, "I believe in life after death," instead of declaring, "I know." In fact, why do we say that we believe anything rather than affirming our knowledge of it?

Belief is an *assumption* of knowledge. Knowledge, in contrast to belief, is experienced. Knowledge is empirically realized, that is, it is objectively perceived. If, for example, we hear a pattering noise on the windowpane, we may say, "I believe it is raining." We say *believe* because we have not directly perceived the rain. Previous experience tells us that the noise we hear could be from other sources, so we say "believe." We are thus assuming a knowledge.

Are we, then, to presume that knowledge is only that which is experienced through our receptor senses? Suppose we have a problem. It consists of several elements. The elements of the problem are facts. They are that which has been experienced. We, therefore, call them points of knowledge. However, it is necessary for us to relate them into a satisfactory and useful order. We turn these ideas over and over in our minds, seeking a solution. We exercise our reason to do so. Finally, we arrive at a solution. The problem seems to be solved, so it appears self-evident to us. We have no further doubt about it.

But can we call the solution we arrived at *knowledge*? Or are the conclusions of our reasoning not equal to what we objectively experience? A vast

majority of our thoughts, the result of our reasoning, we have come to refer to as *our beliefs*. It is because we come to realize that our private judgments are subjective in nature, in contrast to experience. In other words, we have come to distinguish between the ideas we form on the one hand and our perceptual knowledge—the result of our senses—on the other. The ideas of reason, of course, are something that is known to us. Such ideas exist in consciousness, but they do not have any counterpart, anything that exactly represents them, outside our minds. Perceptual knowledge, however, is that which can be perceived by the senses of anyone. Anyone may see, hear, feel, taste, or smell that which is perceptual knowledge. It is something that may be realized *immediately* without reasoning about it.

### Galileo's Experiment

Let us use an analogy for better understanding. For a long time people thought that a heavy object would fall faster than a lighter one. They most assuredly thought that a stone always falls faster than a feather. This idea was accepted as knowledge. It took Galileo to demonstrate that objects fall alike when they are not impeded by air; actually, a feather and a lead pellet will fall the same in a vacuum. Galileo's demonstration constituted *perceptual* knowledge. It was something that was a matter of common observation that could be proved to all.

I think it is agreed that the value of knowledge is being able to transmit it. By that we mean being able to transmit it either by speech, writing, or gestures to the minds of others. Certainly something that is known to everyone separately and differently would not have any universality. Such a knowledge would have no common good. However, an idea may be cogent. It may be quite

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comprehensible to one person, and yet he may not make another understand it by communicating it. The imagination and reasoning of individuals vary. An idea that one arrives at may have absolutely no meaning to the mind of another—it may not be knowledge at all to other persons. Therefore, our ideas, to become knowledge that will be universally accepted, must be *objectified*. They must be given an existence outside of mind. We must be able to establish conditions and things which the receptor senses of other persons can individually experience.

Let us return to the analogy of Galileo: He could never have made his knowledge of falling objects acceptable to all persons if it had remained an idea to him. Talking, lecturing about it would never have disabused people of the common notion generally held about falling objects. He had to demonstrate it. He had to set up experiments that persons could observe. It then became to them intimate perceptual knowledge. It was then established as something objective, quite apart from the reasoning of Galileo—from the subjective process.

### *Sense Impressions*

Does this mean then that we are to rely entirely upon what is objectively perceived? Through experience we have all learned that our senses can deceive us. What once appeared as a reality might perhaps be later revealed to us as false. How do we learn that a sense experience is false? It is only by another subsequent experience which, at a later time, appears to be a more consistent reality than the previous one.

There is another and very vital reason why all we conceive to be knowledge must eventually be transformed into what the senses can discern. We live in a physical universe. We exist in a virtual sea of energy and mass, or matter. We cannot deny the existence of this physical universe because our physical organism is a part of it. We are obliged to relate ourselves to it, that is, adjust to the influences which it has upon us. In fact, that is why we have developed the five receptor senses. These five senses are necessary for us

to determine in our surroundings what we need from them.

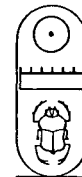
One may now be thinking: What about our *psychic* impressions or what we call the intuitive and spiritual impressions? As inner impressions, as sensations, the psychic may be as definite an experience as anything that we realize externally. Certainly, the mystic's feeling of his union with the Absolute has reality to him. The religionist's union with God is as forceful an experience to him as anything he has objectively perceived. But can we rely upon such experiences? Can we call them a knowledge equivalent to what we objectively experience?

### *Testing Interpretations*

There is a test as to whether our interpretation is right. The test makes it possible for us to determine whether a psychic experience has the substance of knowledge. Simply, the test is this: Can the psychic experience be made pragmatic? Can it be reduced to a practical application to our lives? Can we transform the inner experience we have to some condition of an objective nature? Now, this does not mean that the experience must necessarily be reduced to a material thing such as an object. But it must produce such secondary effects as can be perceived by others, to become knowledge to them.

Let us take, for example, the lives of some of the great religious founders, as Zoroaster, Moses, Buddha, Christ, and Mohammed. They had intense psychic and emotional experiences. To them the experiences contained a positive goodness. But were they a real knowledge of moral value leading to the goodness they felt, or only a *belief*? They first had to be transformed into a moral code. This had to be expanded into a form of instruction that other men could perceive with their ears and their eyes. If eventually other men came to have the same spiritual feeling from that moral code which they read or heard and which the original founders had, then it became true knowledge.

It has often been said that an experience which is had on one plane of consciousness cannot be proved on another plane. Such a statement, however, is verisimilitude—a half-truth. It is true,



of course, that we cannot take such a thing as an emotion and place it under a microscope, for example. Neither can we weigh a sentiment on a scale. Nevertheless, an experience of a plane of consciousness, if it is personally comprehended, would be capable of being transformed to another plane. When transformed, the experience should be as vivid on that particular plane of consciousness, as realistic, as it was on the original plane.

#### *Transformation of Experience*

A plane of consciousness should be able to establish, above or below itself, a symbol that can be realized with similar meaning. We cannot, for example, convey to another the intimate subjective notion of beauty that we have. We cannot tell in words our particular feeling of beauty so that another may be conscious of exactly the same sensation. We can, however, often create a physical symbol that will adequately represent to another our idea of beauty. The symbol objectively perceived in a visual or auditory form will arouse another's aesthetic sense.

To understand better this transformation of experience, think of an experience on a plane of consciousness as being like a musical note. Every musical note, we know, has harmonics either on a higher or lower octave. Likewise each experience of our psychic self can manifest either on a higher or lower plane of consciousness. The form in which it is manifested, however, may be quite different. We cannot expect psychic phenomena to have a similar objective character. But we can relate the psychic to some behavior, to some condition which will symbolize it objectively. For example, think of the things you perceive in the world of your daily events that cause you to have such feelings as love, compassion, reverence, and humility. They are caused by a transformation of your sense experience—something you have seen or heard perhaps—into the higher emotions and sentiments that follow from them.

We have said that our beliefs are like assumptions of knowledge. They are not true knowledge until they can be objectified. Should all beliefs that cannot

be brought into objectivity be rejected by us? Or is there a certain type of belief that should always be retained? All beliefs which postulate, that is, set forth a probability, should be accepted. A belief of probability is a conclusion which is suggested by the knowledge of experience. Another way of saying it is that a belief of probability is a rational supposition closing a gap between actual points of knowledge.

For further analogy, we know that various islands and points of land sink into the sea because of deep subterranean disturbances. This phenomenon is continually being experienced throughout the world. Consequently, it constitutes a point of knowledge. From this point of knowledge there follows the probable belief that this submerging process has existed for millions of years. The probability further continues that this has caused cultures to become extinct. For further analogy, science demonstrates that matter and energy are never lost but rather go through a transformation. So, then, it is a belief of probability that the human personality or self is not lost when the body goes through transition.

#### *Temporary Beliefs*

Such beliefs of probability should be mere *temporary* stopgaps for us between actual experiences. They should serve only to suggest to us a course of further inquiry. They should never be accepted with finality. John Locke, the English philosopher, has warned against our resting upon beliefs of probability. He says: "When men have found some general propositions that could not be doubted of as soon as understood, it was a short and easy way to conclude them innate. This being once received, it eased the lazy from the pains of search . . ." A belief of probability should never be confused with a superstition. A probability, though it subsequently be proved to be in error, is always rationally deduced from what is known.

What, one may ask, about *abstract beliefs*? Abstract beliefs include such things as our conceptions of truth, good, evil, and freedom. Also many metaphysical beliefs are abstract. For example, our notions of the nature of Being and whether the universe is finite



or infinite are abstract. Our abstract beliefs are a personal knowledge to us. However, as ideas, they may be as forceful as anything we have ever objectively experienced. But these abstract beliefs are wholly personal to us. They have no counterpart outside of our own minds. In other words, we have never experienced them in a physical way. Further, such abstract beliefs are most often the ones which we cannot demonstrate or prove to other persons. For example, we may demonstrate something that all men will readily accept as being true. We cannot, however, show truth in itself as pure form. The reason is that truth is but an abstract idea. It is a subjective value within each person's mind. Truth differs with the reasoning of the individual.

These abstract beliefs continually arise in our minds. They are the product of the normal active intelligence and reason. Though they cannot be converted into a knowledge that all men will universally accept, they must not be rejected. Since they are abstract, they are no more to be disproved than proved.

Our abstract beliefs comprise a mental world of great reality. We live in this world of abstract beliefs just as

much as we do in the one our senses portray to us. The world we see, hear, feel, and so on leaves much unexplained to us. What we see or hear may be concrete enough. We may recognize its physical qualities. But what is its *real* value to us as humans? We do not mean value in the material sense. Rather, how can each objective experience confer more reality upon us? We mean how can it cause us to have a more profound awareness of our selves?

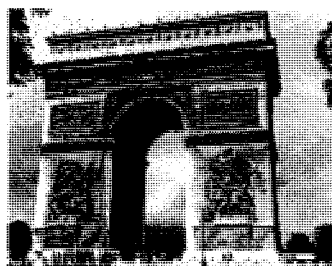
The individual experience which we have of this world does not alone satisfy our urge to be part of something greater than this life. There is nothing in this world that gives rise to the idea of perfection that we have. Perfection is an abstract notion by which we come to measure the world's value to us. Our objective experiences have a dual function. They also act upon our psychic selves as well as acquaint us with what seems to be external reality. These experiences arouse a series of inner values of which perfection is one. It is these that account for most of our abstract beliefs. They come to form the structure of our individual psychic world. Though such beliefs remain without substance or meaning to others, they are *personally* known to each of us.



## *Last Call For Egypt . . .*

### **With Stops in France and Greece**

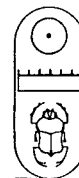
The enjoyment of any historic tour such as our Egyptian tour is always enhanced by the special and unique extras that are provided, such as a pleasant stopover in Paris to see the Rosicrucian Park of France—there to sit in silent convocation with French and European members in the beautiful Grand Lodge Temple of France—there to listen to the message of the Supreme Legate for Europe. In Paris also, to walk the paths of more modern mystics.



In Greece you visit the site of the famed Oracle of Delphi and see the splendor of ancient Greece. In Egypt you relive the glory of her past, cruise the fabulous Nile, and take a never-to-be-forgotten initiation in the Great Pyramid.

There is still time to join one of the tours, departing from New York in February and March. **Write for information to:** Rosicrucian Egyptian Tour, Rosicrucian Park, San Jose, California 95114, U. S. A.

The Rosicrucian Order, AMORC, in announcing this tour is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a ten-dollar fee per tour member to cover the clerical and printing costs involved in presenting this information to members.



# Spain With A New Significance

by RAOUL J. FAJARDO, F. R. C.

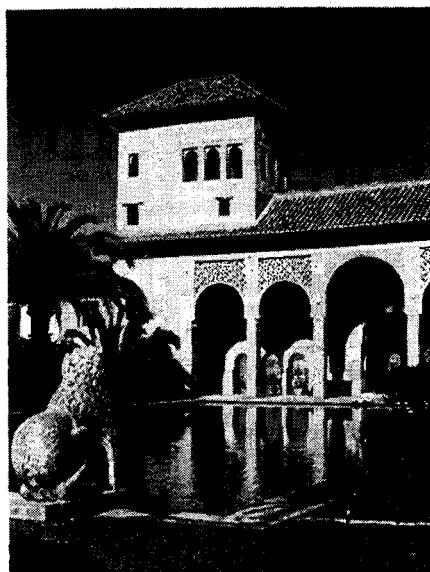
THE AIRPLANE, flying at twenty-eight thousand feet, was at a point where space acquires a transcendental meaning. The sun had not risen yet, but the night would be shortened about five hours as we flew East over the Atlantic. Soon we would be greeted by a very early sunrise over Spain.

Almost five hundred years ago a Spaniard of Italian ancestry was making the same trip in the opposite direction. His well-known name, Christopher Columbus, means in Latin "The Christ-carrying dove." The meaning of his name must have been a strong motivating influence in his life. Those who debate whether he or the Vikings or the Indians (or others before) had discovered the New World miss the point altogether.

The fact is that like a Christ-carrying dove he "opened the door" of a new world at a time when Spain and Europe in general were ripe for a gigantic experience of human expansion and growth. The trip of Columbus in 1492 was the Spanish contribution to the cultural Renaissance of Europe. The horizons of Europe suddenly acquired much greater dimensions, and Francis Bacon was inspired to write his *New Atlantis* and *Novum Organum*.

It took Columbus about two months to make the trip. Five hundred years later it was taking me seven hours to make the same trip in reverse. I was flying by way of a Spanish airline, but in an airplane built in the United States. The New World, a child of the Old World, is daily sending to Spain and Europe a message of gratitude in the form of technology and economic help.

But Spain has not lost its pioneering spirit. In 1922, a Spanish engineer, Juan de la Cierva, invented, built, and flew



the *autogiro*—a very successful flying machine which was later built in great numbers in England and the United States. The technological know-how obtained with the *autogiro* was later used for the successful development of a practical helicopter. Spain has been a pioneer also in space exploration: the first electronic information ever to be obtained from Mars was received in 1966 in the NASA station near Madrid that is manned by American and Spanish engineers.

The sun was about to rise over Spain as our airplane approached its coast. The view which was about to unfold before me could only have been imagined in the colorful meditation of a poet. Layers of clouds at various altitudes under the plane were bathed in rose-colored light. Over those layers other clouds spread like rosebuds forming something like a dream mansion in the vastness of space. We seemed to be suspended at a point where heaven and earth, the ideal and the real, meet in a meaningful embrace.

Suddenly, as a smile from the hidden artist, the sun shone with golden rays from the far end of the immense rose-colored carpet. I was overwhelmed by a feeling of gratitude and the hope to be able to share my experience through words and photographs. This was the

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opening of the curtain to a new view of Spain—not the Spain that historians give us in often outdated clichés, but the Spain that we can discover in its natural gifts and in the mystic overtones that many cultures and many sects have left in the architecture and in popular maxims of wisdom.

At various moments of history vital cultures have left outstanding examples in Spain: the cultures of the Greeks, Romans, Goths, Arabs, Jews, Christians. The Spanish soul, in a constant search for religious and national unity, has revised the meaning of those cultures without destroying their artistic and architectural contributions.

In Granada, not far from the Mediterranean shores, the Alhambra rises majestically over a mountain top, near the higher peaks of the snow-covered Sierra Nevada. From these heights the melting snow provided the source of water that Moorish architects routed to the Alhambra through open ducts that even today still perform their function. Washington Irving, the well-known American writer, immortalized the Alhambra in tales he wrote while residing there. They are tales of an exotic culture, of sultans and their wives.

#### **Architectural Symbology**

What I saw was the architectural symbols of Arabic mystic engineers who decorated the walls with poems. The graceful arches, not heavy like the Roman, not pointed like the Gothic, are more like the petals of roses opened to form more than a semicircle. If an arch can be made to resemble a rose, that is what the Arabic engineers have achieved in their architecture. Especially is this true of the arches in the Mosque in Córdoba, not far from Granada.

In the Alhambra, those architectural roses with graceful strength sustain corridors, chambers, and balconies—and their images are reflected on the surface of strategically located pools in patios and courts. Those reflections speak to the soul and say: "As above, so below." Or as the traditional Christian might say: "Thy will be done on earth as it is in heaven." Or as I like to say: "May

the real in me reflect the image of my ideals."

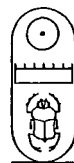
Farther north, near Madrid, is the historic town of Toledo—today officially declared a national monument. Over the Tagus river a bridge built by the Moors still serves its purpose and adorns the panoramic view. Dramatically the city rises like a poem over a hill, surrounded by the encircling river. Moorish castles, a Gothic cathedral, and a synagogue symbolize the rich cultural heritage of the town.

#### **Happy Moment in History**

The synagogue was built by Arabic architects, with roselike arches at the end where the rabbi stood. That synagogue was the worship place for a most gifted Jewish population which prospered in Spain in the fourteenth century. In Toledo, in one happy moment of history, it was demonstrated that Jews, Arabs, and Christians can live happily together, and creatively contribute to each other. That was under the reign of King Alfonso X (nicknamed "The Wise"). Toledo was at that time one of the most important centers of learning in Europe. Scholars from all over Europe traveled to Toledo in those days, in search of knowledge.

Not far from the synagogue is the house of El Greco. In its rooms can be seen the originals of his latest and most mystic style. The Cathedral of Toledo, of Gothic style, is a veritable jewel of art treasures. Specially meaningful to me was the art piece behind the altar area, half-hidden from the casual observer. In marble-like white a large symbolic design of heaven centers around a golden rose from which golden rays emerge in all directions. Dante, in the final culmination of his journey into Paradise, in his *Divine Comedy*, portrays heaven as a "candida rosa" or golden-white rose. It is the state of the soul that has risen above the turmoil of existence to retain a peace profound while still performing its daily tasks.

In a different direction, not too far from Madrid, is the town of Avila, home of the world-famous mystic Santa Teresa of Avila. She, like Saint John of the Cross, whom she tutored, and like the mystic poet Fray Luis de Leon, had to endure the investigation and watchful eyes of the Inquisition. In their



writings are embodied the mystic message that the Sufis of Islam carefully guarded in Spain—the same message that the higher Vedantic schools of India preserve in the *Bhagavad Gita*. It is a marvel that in an era of religious fervor and intolerant orthodoxy the mystics of Spain were able to teach and preserve the nonsectarian truth in a manner that did not offend the established authorities.

I wanted to visit Avila; I wanted to see the setting where Teresa conceived her mystic ideals—where joy and duty were united with vigor and austere grace in the style of her literature. But the hour was becoming late. In the car of a friend of mine we had visited many places and we had just passed through the arches of the Roman Aqueduct of Segovia—an aqueduct built by the Romans more than two thousand years ago, and still performing its function.

#### Avila

It was four o'clock in the afternoon. My friend, the driver, felt sleepy. It was siesta time for him. He asked me to take the wheel. So, I became the driver of our tour while my friend's head swayed back and forth in a restoring siesta as we speeded towards Avila in our tiny car. At full throttle I negotiated the climbing hill with effort and speeded on the downward slopes as fast as the rule of safety would allow. I wanted to arrive in Avila in day time, to be able to photograph the place. After winding slopes and areas where shepherds watching their flocks alternated with olive trees, we gradually entered the very austere grounds of Avila. Surrounded by a thick wall and parapets Avila resembles the mystic soul when it withdraws to meditate in the privacy and protection of its inner sanctum.

As we entered Avila my apprehension finally vanished. There was still sufficient light to take pictures before the sun, almost on the horizon, would disappear to leave Avila in the temporary darkness of night—like the soul searching for the eternal sun that shines even in the night. But, what would I take a picture of? Fortress walls and dusty lands to symbolize the graceful prose of Teresa? It seemed absurd! Where was the outward meaning of my

journey? Where the symbol of joy of the mystic life?

I had just resigned myself to my photographic disappointment when an anxious policeman waved me on in an intersection. I hurriedly asked him: "Where is the vantage point? Where can I take a good picture of this place?" Hastily he pointed: "Over there, over the bridge, from the monument with a stone cross." He tried to keep the traffic from interfering with my speedy take off as we headed towards the stone cross. A stone cross and fortress walls to symbolize the joyful state of the mystic soul? Something seemed to be wrong in the setting.

But lo and behold! Out of nowhere a large group of little girls, ages from seven to twelve, had come to the stone cross and gathered around it like grapes in a vine! What invisible hand arranged such a timely meeting? The girls, obviously from some school, wore a uniform: dark-blue skirts, white blouses, and rosy-red handkerchiefs around the neck. They happened to be visiting the cross at that moment. Seeing me with a camera, they ran to me with a joy and cordiality that typifies Spain in its moments of festivity. The dialogue that ensued ended in a scene that seemed to be taken from the *Pied Piper of Hamelin*—I trying to get away, and the little girls running after me, trying to know more about me and where I was from.

#### A White Rose

They asked me to recite a poem for them, and I could only think of a poem by José Martí, which I know by heart. It is a poem about a rose. Like an actor on a stage I extended my hand and said to them:

"I raise a white rose  
in January as in July  
for the sincere friend  
who extends his helping hand.  
And for the cruel one  
who breaks my heart,  
thistles nor thorns I have:  
a white rose for him I plant."

The poem, a Spanish poem from Latin America, embodies the essence of the Christian doctrine in a more workable metaphor than turning the other cheek. The white rose symbolizes good will—good will even towards our enemies. But

the rose has thorns, thorns that defend her from a cruel enemy so that the rose (good will) can bloom and prosper until such a time when it can shine and transform even the enemy into a friend.

When I began to recite the poem the bunch of little girls joined in, like a choir, reciting in unison with me. I was amazed! And laughingly they told me afterward that the poem I recited is in their schoolbook. Each one wanted to be remembered by name to my

American friends. There was María Carmen, Isabel, Francisca, Angelina, and many others. And there was a very dark-complexioned one who, with intense pathos in her voice, followed me to the car and said: "Remember my name! I am AMPARO." Her name in English means PROTECTION. I touched her cheek with love and tenderness, and as I drove away Santa Teresa seemed to be knowingly smiling from every corner of Avila.



## GRAND COUNCILOR SNYDER PASSES THROUGH TRANSITION

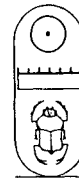
Frater William H. Snyder, Grand Councilor of AMORC for the area of the Southeastern States, passed through transition on November 10 in Atlanta, Georgia, after a short illness. Rosicrucian funeral services were held for him on Wednesday, November 13, and were conducted by the Master of the Atlanta Chapter. Frater Snyder leaves his wife, Soror Betty Snyder.

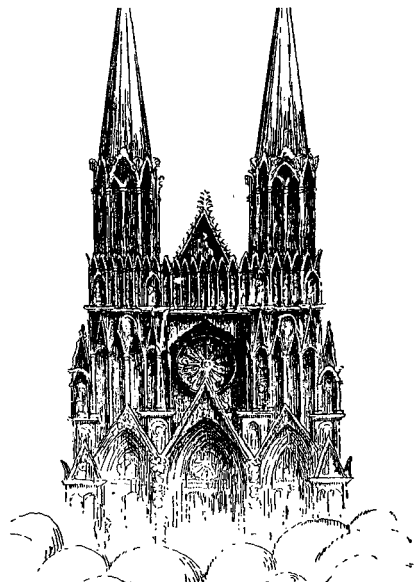
Frater Snyder was exceedingly active for AMORC not only in his immediate area as Grand Councilor but also as a public lecturer in principal cities of the United States and over radio networks and television. His transition is naturally a shock and a most regrettable event for the many persons who knew him throughout the United States.

The sympathy and condolences of the Supreme and Grand Lodge officers are extended to Soror Snyder.



**OUR NEW COVER** The cover picture is an actual color photograph of Indian Cliff dwellings in northern Arizona. The cliff dwellings consist of horizontal recesses in precipitous cliffs. Many attain a height of two or three stories. The structures once contained windows and doors but most all were very difficult of access, probably for defensive reasons. These structures are found principally in western Colorado, Arizona, and Utah. Although archaeologists offer explanations of the people who once inhabited them, an air of mystery surrounds their origin and disappearance.





## Cathedral Contacts

### THE PROCESS OF LIFE

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

ALMOST everyone is interested in expanding consciousness through the attainment of knowledge, so that man's awareness and expression of the self may lead to satisfaction within the individual's life. To bring this about, each of us must become alert to the existence of the intangible, transcendent forces in the universe as well as to the physical laws to which our bodies are constantly linked. When man becomes aware that consciousness is a direct manifestation of the life force and is linked to the source of all life—the Universal Intelligence or the Absolute—he realizes that he is not an isolated entity. Reasoning reveals to him not only that his physical body contains chemicals in a form common to other material things but also that there exists within that accumulation of physical matter a force which motivates it. This is life.

Even the materialist concedes the existence of life. Many say it is only a chemical process; yet no chemical will restore life once it has ceased to exist, nor will our most modern chemicals maintain that life force once it has begun to ebb. Although great achievements have been made in the develop-

ment of miracle drugs during recent years, they are not *life*—they are material. Drugs may help the body to restore harmony under unusual circumstances, but once life begins to leave the body, no chemical arrangement will retain it in that body. Thus, life is an expression of a force higher than any material component with which we are familiar. Life is a phase of that fundamental force or energy which started the whole universe and maintains it. It is a part of what we call God, the Universal Intelligence, or the Absolute. Through it we are directly *linked* to that higher force and to all other human beings and life forms that manifest this same life.

This link between man's consciousness and the Absolute exists in and through man's evolving soul. Just as the body carries the physical material chemical composition which makes it what it is, so we say the soul is the immaterial counterpart in a certain degree—at least it is the maintainer of the life force that enters the body. This soul is the true personality of each human being, the repository in which all experience, all the life potential of the past, present, and future is maintained. It is the point of contact with God, evolving in the sense that it is unfolding in terms of our own consciousness.

Although the soul as such is a part of God and does not need to evolve, the personality which God has implanted within the "segment" of the soul, the *I*, has to become complete through the experience constituting the process of life. This is one of the mysteries of life; its ultimate solution and answer will be revealed only to the extent that man relates himself to God and, through his own soul, comes to know more of the purpose and aim of his Creator.

The instrument of the mind and soul, and not the possessor of either, is the brain, a physical organ not different fundamentally in its chemical composition than the heart or the liver. The brain is the center of the nervous system, the switchboard or powerhouse of the body. It is the physical equipment by which the mind and soul may function, but it is controlled by the mind and soul and is not the possessor of the

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mind or the soul. The brain maintains intelligent communication between its parts and the outside, just as the heart is placed to see that all parts of the body are properly nourished through the flow of the blood stream. The brain is to man's psychic experiences what the telephone switchboard is to the electric current that passes through it—a means by which the soul force and psychic function of the body may express itself while we live, as we do, confined to this body and to the physical plane of existence.

Man possesses a consciousness that can be related to God through his soul and by the development of his mind. He may advance toward a point where the nature of God Himself becomes apparent. Man finds a oneness with the very force which now sustains him and whose ends and aims he now sees dimly, but in time will see clearly. We have been equipped physically, spiritually, and mentally with the intelligence needed to advance toward this ultimate attainment. In order to maintain ourselves in this process we have to apply constant effort to gain those lasting soul values which come from life's experience.

If we cannot grasp, or if we refuse to look for, values that are more fundamental and sounder than those of any material possession, then we are hesitating, as it were, on our path of growth. The cosmic laws, which are ordained by God for us, just as our own being and soul are ordained, are in harmony

with our efforts. Man must be willing to direct himself intelligently and follow the intuitive promptings of his inner self.

Life is a continuous manifestation. The beginning and the end are only segments which are shut from the view of the physical eye. Immortality is not a condition of tomorrow, but a condition of the moment—a condition of life manifest. To make that immortality manifest, to break down the barriers that may close from our view, at the moment, the sights, facts, principles, and answers to our questions, is the part of eternity that must be earned. God has endowed us with life and soul, body and brain, and also endowed us with intuitive promptings that come through this soul channel concurrently with the life process. Each individual may develop his potentialities or he may pause and stand still. *It is his choice.*

#### **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 attainments 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 six cents to cover mailing.*



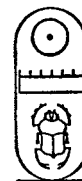
### **ATTENTION, HIERARCHY MEMBERS**

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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

Thursday, February 20, 1969  
8:00 p.m. (your time)

Thursday, May 22, 1969  
8:00 p.m. (your time)



# The Map Maker

by OTTO WOLFGANG

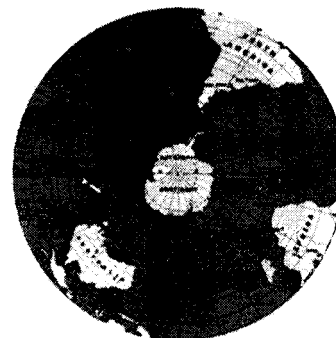
**M**APPING SECTIONS of the earth is an old story. Cave dwellers who found good hunting far from home undoubtedly scratched crude maps to remind them of the location. Perhaps they even told friends of the find by sketching a map in the earth with a twig. But the oldest map in existence pictures a river valley. It was sketched on a baked clay tablet over 4500 years ago in Babylon.

The Babylonians were not the only ancients who drew maps. The Phoenicians, best sailors of their time, had them too. The lives of entire crews depended on the successful navigation of their vessels between rocks, around shallow spots and through narrow straits. Any captain who learned of a safer route passed the information on via maps.

Egyptians whose very lives and fortunes pivoted on the Nile River also made maps. They carefully charted the river's path and overflow, using the information for both water-borne commerce and agriculture.

The Greeks, despite some false starts, also contributed to man's knowledge of maps. For instance, the sixth-century B.C. cartographer, Anaximander, thought the earth was a cylinder suspended in the middle of heaven and drew it as such. Two hundred years later, however, most Greeks believed the earth was round. It had to be, because it was the masterwork of the gods and the gods would naturally construct it in the most perfect of forms, the sphere. The more practical side of Greek thought, however, which developed our longitude-latitude system, calculated the size of the earth and first spoke of poles, tropics, and an equator.

The able and warlike Romans needed maps for their military campaigns; hence cartography flourished. Julius Caesar ordered a map of the entire Roman Empire in 44 B.C. which took



SOUTH POLAR PROJECTION

thirty-five years to complete, and was finally delivered to his successor, Augustus. But Roman map makers had a tendency toward exaggeration. Their maps enlarged the Empire beyond all fact, drastically reducing China and Russia to make room!

Map makers continued with the Roman form of exaggeration down through the Middle Ages. They followed the Bible literally by placing Jerusalem in the very center of the world, and drawing the Holy Land entirely out of proportion to the truth. Contrary to later practice, East was on top of the map and the precise location of Paradise was given.

## *Improvements After 1500*

Maps began to improve after the year 1500. Adoption of the mariner's compass plus better ships encouraged exploration which, in turn, gave map makers access to more accurate information. With the advent of printing and engraving, the laborious hand-drawn map was outmoded. Maps were mass-produced and cost less.

World globes became popular too. A standard pose for a portrait during the sixteenth century was that of a man solemnly measuring a globe with a drawing compass, all the while looking very learned.

A pioneer globe maker and cartographer of the sixteenth century was the Flemish Gerhardus Mercator. He took pains to collate information from books, older maps, and personal interviews with sailors, and traveled widely to

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collect his own data. His projection of the world is still used and is the basis for most present-day nautical charts. At the time it exercised a powerful influence on the progress of navigation, making it easier for masters to correct map distortion.

While the Dutch added much to the progress of cartography, leadership in the field passed to the English. England's "Sea Dogs" under Elizabeth I voyaged all over the globe, bringing back detailed reports on foreign coastlines as well as loot. During her reign, too, England itself was mapped county by county.

Wars broke out in Europe after 1750 with sickening regularity. Generals demanded accurate maps from their governments and got them. Actually, this demand did much to further the science. Napoleon's victories, for example, were largely the result of carefully drawn maps. His final defeat prevented him from finishing his greatest project, a detailed map of all Europe.

The opening of many uncharted territories to development during the nineteenth and early twentieth centuries revealed the need for even better maps than were available. Railroad and highway construction, the development of new ports and new shipping channels were responsible and they brought an even higher degree of accuracy to the science.

#### *Vast Areas Still Unmapped*

Obscure though it may appear to most people, map and chart making is important. The United Nations, concerned as it is with the entire world, has determined that comparatively little is actually known about our planet today. By the same token, the organization is beginning to realize the fundamental value of the art in solving geographical problems. It cannot proceed intelligently toward solving any of the world's many ills when inadequate data are lacking for three quarters of the world's land area.

In an advancing civilization there is increasing and urgent need for more power, more food, and better communications. The means of producing these essentials are various, yet in every case

they can be produced more cheaply and more quickly by means of adequate maps.

Experts declare that less than two percent of the land areas of the world are mapped, using scales of 1:25,000 or larger, although such maps are essential for planning development and administration. With the exception of Europe and very limited areas in other countries, mapping is inadequate for full and economical development of natural resources.

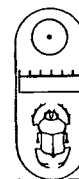
Map makers today are trying to re-map the entire world and to collect every pertinent fact about its countries, towns, mountains, canals, and populations. So far, they have made some amazing discoveries. They found, for example, that three quarters of the world's surface has never been properly surveyed, including big portions of the United States!

#### *World Cooperation*

Map makers have set in motion a worldwide intelligence system. Organizations and individuals in every part of the globe are being tapped for advice and information, much of it heretofore secret. This intelligence service is bringing in news of changes already made, and of new projects contemplated.

They have enlisted the help of government officials throughout the world. They are consulting surveyors and explorers just returned from their journeys. They are receiving vital information from the British Foreign Office, the United States Department of Commerce, the American Geographical Society, the Library of Congress and the Royal Geographical Society, to mention just a few.

Further sources have also included Thesinger's exploration of Arabia in 1948 and 1949 and the Scott Polar Research Institute's surveys in the Antarctic made in 1947 and 1949. They have obtained information about new canal schemes in the Ukraine and the Crimea and about the projected Turkmenian Canal, all in the U.S.S.R. Recent reports have provided information about the ice limits in the Antarctic, material on the new administrative divisions in India and Pakistan and de-



tails about the present state of the Pan-American Highway. With these sources of information and a mountain of blank paper, the map makers compile their facts, draw their maps, and make revisions.

During recent years, map makers had to include information about areas which had become important to this world of rapid change. Since 1939, for example, the Netherlands East Indies have become Indonesia, and Siam is now known as Thailand. The cities of Batavia, Stettin, and Königsberg have become Djakarta, Szczecin, and Kaliningrad, respectively. The new countries of Pakistan and Vietnam have arisen and several Baltic countries have disappeared. New international divisions have taken place and many countries and places that would have been virtually ignored before the war, such as Dutch Harbor in the Pacific and Maudheim in the Antarctic, must be included. Changes in sovereignty must also be noted, as in the recent cases of Israel, Newfoundland, and Formosa. It is a constant process of revision; a task never finished.

Chart makers have been faced with similar difficulties in this ever-changing modern world. An excellent example of the problems they have been called upon to solve occurred during World War II. When plans were being formulated to invade various islands in the South Pacific, it was found that charts of some of the areas were also non-existent. They started from scratch with aerial reconnaissance photographs and intelligence garnered from the people who had visited the islands or actually lived there. The charts which resulted turned out to be one of the contributing factors to the successful South Pacific campaigns.

The Antarctic, too, gave chart makers a major task, particularly in preparation for the International Geophysical Year recently concluded. Even though a great deal was known of the vast subcontinent from the work of famous explorers in the past, much remained to be learned. Fortunately for the world, international cooperation has resulted in extending man's geographical knowledge of that eternally frozen land and the oceans surrounding it.

One part of the world, however, gave chart makers a really bad time. This was, and still is, to some extent, the Arctic Ocean. Imagine, if you will, one of the United States Navy's hydrographers receiving a telephone call requesting available charts of the Arctic Ocean! On hand were only sketchy outlines of the fringe areas but thanks to the Navy's magnificent mariners, Commanders Anderson and Calvert of the U.S.S. "Nautilus" and "Skate" respectively, data are now available for the benefit of any cooperative nation who wants to use it.

The job of changing areas on water is much simpler than mapping land areas. The sea does not change radically from year to year unless an undersea volcano decides to erupt and build. Yet what changes occur are a continuing process and will always be so as long as rivers flow and deposit their silt in quieter waters. It is a matter of great satisfaction to every mariner to know that he can depend on the charts in his navigator's shack. And he can be thankful that so many people have spent so much time, thought, and skill in making them available. Truly, the map maker has performed his task in such a highly efficient manner that he deserves praise from everyone who has ever gone to sea.

### ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaio throughout the world appears in this publication semiannually—in *February* and in *August*.



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

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## Grand Master Clayson Retires



RODMAN R. CLAYSON, F. R. C.

TIME FLIES especially when our consciousness is concerned more with other activities of mind and body than with the passing years. To us of the Supreme and Grand Lodges, and certainly to Frater Clayson, it does not appear that twenty years have elapsed since he was appointed Grand Master and that he has now reached retirement age.

Frater Clayson first became associated with the Administrative Staff in its Department of Instruction in 1945. On November 28, 1947, he was appointed and subsequently installed as the Grand Master of AMORC of this International Jurisdiction by the Imperator.

Frater Clayson has *symbolized* and *practiced* the qualifications of Grand Master throughout all the active years of his office. He has an excellent comprehension of the Rosicrucian philosophy as his articles and spoken addresses to Rosicrucians throughout the world indicate. However, he has

likewise displayed humility which has won for him both the respect and love of his fellow members. Further, Frater Clayson has developed the proper Rosicrucian spirit of a practical application of the Rosicrucian teachings to the mundane affairs of the day and the administrative requirements of his office.

Upon his retirement Frater Clayson was duly honored by the Staff and the Conclave of Lodges and Chapters of Northern California. He recently concluded a tour of Lodges and Chapters in Australasia and a number in the United States. Well-wishes have been received from members of subordinate bodies throughout the world.

Frater Clayson will, of course, favor the Order by periodic addresses in the Supreme Temple at Rosicrucian Park and at Conventions held here.

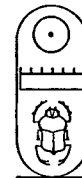
Frater Chris. R. Warnken, who has served as Grand Treasurer since May 1966, will succeed Frater Clayson as Grand Master. He will be duly installed by the Imperator in an impressive ceremony in the Supreme Temple in that capacity on Tuesday, December 17, at the usual Convocation time of 8:00 p.m. Frater Warnken has been a member of many years' standing and has officiated as an officer of a subordinate body of AMORC. He became a member of the Grand Lodge Staff in February 1959. Frater Warnken has also traveled extensively for the Order in Europe and the United States and recently completed an official tour in South America. He brings to the office of Grand Master both dignity and experience.



ROBERT E. DANIELS, F. R. C.

The successor to Frater Warnken in the capacity of Grand Treasurer is Frater Robert Daniels. Frater Daniels was brought from England as a member of long standing for training in the administrative affairs of the Grand Lodge in Rosicrucian Park. Subsequently he returned to England to direct the establishment of the now existing large Commonwealth Administrative Office of AMORC in Bognor Regis, Sussex. This responsibility he fulfilled with excellence. Now in Rosicrucian Park in his capacity as Grand Treasurer he will also assume a liaison activity between the Commonwealth Office and the Grand Lodge.

The direction of the Commonwealth Office in Bognor Regis is now under the competence of Frater Brian Doyle who likewise has had a brief period of training at the Grand Lodge in San Jose.



# Winter—Herald of Rebirth

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

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

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

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

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

Does not that remind you of your own experiences in life? Can you not



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

These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on earth. What may be constantly going on above this plane or on a higher plane than this one we do not know. But we do know that from the lowest form of cell life up to the highest expression of such cell life, which is man, changes are occurring every year, every cycle, every great period of time. Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitutes the army of evolution throughout nature. The moment any man or woman ceases to be of that onward movement, he does not stand still. He simply retrogrades, because nature and all of mankind pass on and leave him standing, as it were, or moving backward until in a very short time he finds himself among the primi-

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tive ones, among the undeveloped, the unprogressive, the ignorant, and the sufferers.

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

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

### *Fundamental Principles*

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

This is what the Rosicrucian Order has been doing for hundreds of years. In our own times this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God, and of man's relation to both of these divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world that enable him to live better, more happily and healthfully, and be more successful in his various spheres. This is the first step toward bringing man into the line with the onward march of nature.

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

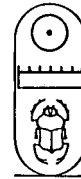
We read of the changed mental attitude on the part of thousands, and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, their outlook made keen, and how they have gained greater perspective and wiped away their discouragement; also how power to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

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

### *Proceeding Slowly*

Furthermore, we know that if the knowledge we seek is for the purpose of developing faculties and functions within us, we must proceed slowly in order to give time to the faculties within our being to develop coordinately and systematically along with our comprehension. A musician or a student of music takes a single lesson at a time and practices it well so that the faculty exercised through his fingers, through his eyes in reading, his ears in hearing, develops along with his comprehension of the laws and principles involved.

And the same is true of the student who studies nature and the laws of his



own being. He must proceed slowly enough to allow each one of the dormant faculties within him to be awakened and developed. It must slowly and carefully grow, and to such strength and power as will be lasting and dependable.

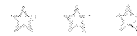
There is a springtime of life coming to each one of us—not necessarily at the time when we cast off this physical body and when the soul within us rises to go to other planes or perhaps to return again and occupy another body. But there is that springtime of awakening and rebirth when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity and power. Such rebirth and such springtime of life may come at any moment to those who are seeking it.

It is as though we were journeying along the mountain between hills that cut off our vision and suddenly, at a turn, we find ourselves upon a great

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

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

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  
Timeliest Gift*

**AMORC 1969  
COLOR CALENDAR**

For the first time, we offer this beautiful desk-top calendar displaying the colorful buildings and campus of Rosicrucian Park. Each month exhibits a different scene in its natural color splendor. The cover presents the façade of the magnificent Egyptian Museum. There is provision for you to sign this attractive gift as the donor.

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# On Nature's Balance

by R. GORDON PORTER, F. R. C.

*Manifestations of positive and negative conditions*

ALWAYS does Nature strive for perfect balance in *all* things, and so it is with man, his activities, and his over-all tendencies. *Only* in such a *perfectly* balanced state is true harmonium ever achieved. The harmonium or balance, then, can be attained only at such time as there is present, in any given situation, an *equal* portion of both positive and negative elements.

As long as there exists any degree of imbalance, there will be motion, turmoil, and conflict. Also, at all times of imbalance, there will be manifested either the positive or the negative quality, according to the direction of the imbalance. However, when the harmonious or balanced state is attained, neither the positive nor the negative quality will be outwardly manifested as such, but rather, will be manifested a new quality, the resultant quality arising from the harmonious functioning of the opposite polarities. This new quality will be completely different, outwardly, from either the positive or the negative. Perhaps I could illustrate this with a simplified explanation of a basic chemical reaction.

Sodium is an element which manifests the qualities of a metal. An additional quality is that it reacts violently when exposed to water or moisture—even normal moisture in the air. Obviously, this substance, in that state, would be dangerous or fatal if taken internally. When it has reacted with water, the product is commonly known as lye! Sodium has what is known in chemistry as a *positive valence*. In other words, its charge is positive.

Now, chlorine is a gas, which is, as most people know, deadly poisonous. Our bodies can stand chlorine internally even less than they can stand sodium. Contrasted to sodium, chlorine has a *negative valence*, which means that it has a negative charge. Separately, each of these elements is deadly; but what



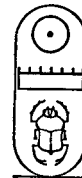
happens if we combine the two in balanced proportions? In this reaction, one sodium atom combines with one chlorine atom and, for these two atoms, harmonium is established. We, then, have a substance technically called *sodium chloride*.

What is sodium chloride?

Most of you will recognize this name as applying to common table salt! If the number of atoms of chlorine and sodium in the original mass were equal, the entire mass would become ordinary salt after its violent reaction. Now I need not explain the properties of table salt to anyone. I ask you—does table salt manifest any of the qualities of the original ingredients? Is it metallic? Is it gaseous? Does it react violently to water? Is it deadly poison? Obviously not! In fact, quite to the contrary, it has now become a beneficial substance—yes, even an essential substance—to the body. This great change has come about through establishing balance and harmonium.

This same law which has been demonstrated here is applicable to all things, mankind included. This is the balance in all things which nature strives to achieve, and does achieve, except where man interferes. Man can, for a limited time, force results contrary to Nature's laws. Yet, when he does this, he invariably has resultant consequences he must face.

Since the beginning of his advent on Earth, man has sought to counteract and improve upon Nature's laws. Yet what man, thus far, has been unable to perceive is that, since man himself is an integral part of Nature, the laws of Nature must obviously be manifested in man himself. How, then, can man counteract or improve upon the very laws of his own being? To counteract these laws is to counteract his own existence! The only improvement that can possibly be brought about by man is through living a more harmonious re-



lationship with the laws of his own being, and not by changing those laws. This is neither a dogmatism, nor is it a philosophical abstraction. It is a simple, logical projection.

As I said earlier, it is this balance—this ultimate harmonium—which Nature strives to achieve in all things. As in the example given of the chemical reaction, if the combining elements are of equal quantities (or rather if their sum potential is equal), then the balancing and the harmonium will be complete. However, rarely do we find this situation existing in Nature wherein the opposite polarities are present in exactly equal quantities. In general application, Nature is continually shifting this and that polarity—rearranging elements so as to eventually achieve complete harmonium in all things. This is a coming state and not so at present.

#### ***A Mechanism Sensing An Error***

In other words, the functioning of Nature's laws can be likened to a device known in electronics or cybernetics as a "servomechanism." This is a device that *hunts* for its target or goal. The torpedo is an example of such a device. It is fired in the general direction of the target. After firing, the servomechanism takes over and constantly corrects the course to keep it on target. When the mechanism *senses* an error, a correction in the opposite direction is made. This correction is usually an overcorrection, causing an error in the opposite direction. Then the process is repeated, with each correction becoming gradually smaller, until finally the torpedo is headed exactly on target. This causes a zigzag path, or an alternating motion, which is essentially a diminishing cycle that continues until equilibrium is established. This condition is equivalent to harmonium insofar as the servomechanism is concerned.

Another example, which is perhaps more easily understood, is the pendulum. Create in your mind a picture of a free-swinging pendulum. Let us assume that the pendulum has been displaced to a horizontal position and is, for the moment, held there. Let us also assume that this position is to the left of center, and let us call this position the *negative* polarity, and the opposite position to the right of center, the *posi-*

*tive* polarity. Consequently, the center, or downward position, would represent a balanced state or harmonium or equilibrium, as you wish.

Now that we have the picture in our mind, let us release the pendulum and let it swing freely, without interference. As it starts downward from its extreme left or negative position, it *passes* center and travels upward to the right or positive position, to nearly the same height as it had been on the left. Then, it reverses to complete the other half of the cycle. The pendulum will swing many times before finally coming to rest in the center in a balanced state. Even after it comes to rest, only a very slight push is required to disturb its balance and set it into motion again to some degree, depending on the strength of the push.

Thus it is with all elements and conditions of nature, in that even where harmonium and balance have been established, the slightest deviation or disturbance will produce reactions and oscillations until the harmonium is restored. Man *alone* has dominion over his environment, and free will to aid in establishing harmonium or to disturb it as he chooses. Whether he chooses to aid it or disturb it, he will either suffer the effects or reap the reward, according to his actions; for wherever there is imbalance there is always a reaction, and wherever there is a reaction, there is always an imbalance being restored to harmonium.

#### ***Violent Reactions***

To recall for a moment the example given of the sodium and the chlorine—this is an example, also, of the fact that in any instance wherein a positive and a negative force combine, there is a violent reaction. If, by any means, the combining process is speeded up (which it can be in most cases), the reaction will become more violent in relation to the degree of the speeding up.

Today, in our fast-moving world, there are many violent reactions occurring everywhere in every phase of life and being. None of these reactions is new. However, many of them are more violent and more widespread than in the past, because greater imbalance has been created and the processes have been speeded up. This is affecting vir-



tually all phases of life. Disease is rampant. World politics is undergoing very violent reactions. Wars threaten in all corners of the Earth. Economic crisis is widespread. The population explosion worries many. Many areas of the world now have famine and other areas are threatened. Even within the Earth itself are tremendous built-up stresses of positive and negative forces which must soon *equalize* with possible cataclysmic results. To what can we attribute these things? They are due to imbalances in all things, many of which can be traced to man himself!

#### **An Individual's Actions**

Obviously, man has created his own political and economic problems, for these things are wholly directed by man himself and brought about through individual actions and individual relations with others. As for man's health, it is controlled by two factors, both of which each individual has free will to direct. These factors are: first, the chemical elements that we choose to put into our bodies and from which our bodies must build health or disease; second, our mental attitudes that (whether we realize it or not) tell our bodies how they are to function—whether they are to manifest health or disease.

The population explosion, which is of growing concern, is being created by man's misdirection of his creative potential. Creative potential, contrary to popular belief, is not channeled toward any given end. It lacks direction until man himself sets the direction within his own mind! Yes, even the stresses that are built up within the Earth itself have been greatly accentuated by man himself. Man has stopped the flow of Nature's own balancing forces and redirected them to his own chosen ends. This is neither good nor evil. However, at any time we choose to alter the flow of a balancing force, we must learn to expect this force to manifest in another way at another time, and we must also learn to accept the manifestation when it comes.

Man tends to believe he can reap from Nature, rather *steal* from Nature, without making restitution. This, he cannot do! He may borrow and repay, but repay, he *must*. There is no choice. Man has borrowed power from the flow

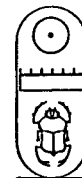
of rivers. He has altered their flow to serve his own ends. He has borrowed minerals, oil, gas, earth, and stone from Nature. In each of these actions he has, to some degree, disturbed the action of Nature's balancing forces. This has caused additional stresses in the Earth's crust. Then, he has added additional stresses from the surface through the use of explosives, both conventional and thermonuclear, and through shifting masses of weight, as in transportation with many vehicles and the movement of masses of material goods. Naturally, these things are minor in relation to the size and mass of the Earth. They do, however, add to the imbalance and to the stresses. As stated before, this cannot be said to be either good or bad. It simply means that the consequences must be faced.

#### **Restoring Harmonium**

Men are continually striving to change the world, to bring peace to mankind. How is it that a man can expect to bring peace to the world when he cannot restore harmonium within his *own* being? Until man learns this lesson, there will be no peace in the world and no health in man. Harmonium must eventually come to every individual, and this harmonium must be both within his own being and in his environment. When this has been achieved for *every* individual, then and only then will a harmonious condition exist in the world. This individual harmonium must be achieved by the individual himself. No other can do it for him. Others may guide him to find the way; however, he must perform the task himself.

As individuals, we find it impossible to establish a balance in the entire world. Because of this, many seem inclined to sort of *jump in and float with the tide*. Others proceed to attack anything and everything, and attempt to destroy it as being *evil*. However, each individual is responsible only for his own being, his relation to his immediate environment, and his relationship to those with whom he comes in contact. If *every* individual will establish peace and harmonium in these three relationships, then he will have fulfilled his responsibility in establishing world peace

(continued on page 476)



# The Challenge of Self-Direction

by HARRY J. KELLEM, F. R. C.

**DIRECTING THE SELF** is a basic requirement for effective living. Living may be compared to a motion picture: it has light, shadow, color, atmosphere—plus changes of time and place. There is sound—both talking and music; occasionally, it is very dramatic. It requires considerable training to be able to objectively evaluate our lives as does the film critic. While an actor has a director to guide him in his goal of creating a characterization on film, we must develop our own sense of self-direction.

We must decide upon a goal, then examine our past and present experiences to see if we can realistically reach it. Sometimes discipline is needed, whether it be in pursuit of an immediate achievement, or for the ultimate accomplishment within a life span. Frequently we have to refocus our intentions as a photographer does with three lenses turret-mounted on a camera. He may select the telephoto lens to bring into closer view an object which is at a distance. Then he may use a wide-angle lens to obtain a broader vista of that which is normally seen with the camera optical system.

This is also true with individuals when they sometimes look at personal situations more broadly than is their general rule, or they attempt to bring the distant future into closer proximity with the present. Thus we may use several focal points in our daily living. By reevaluating our motives and intentions we can with discrimination remove the unnecessary elements in our lives.

Man is born with the capacity to think, speak, and walk. The ability to do these things must be acquired by learning. Teaching the consciousness is a process which begins in early childhood and continues with most of us throughout our lives. We must strive

to discipline the Self when ideas or emotions that have been suppressed into the subconsciousness erupt into the objective realm. Then we change our usual pattern of behavior to the wonderment of ourselves and others. If we do not come to terms with what we have suppressed we may then repress it. A distinction is made between the two.

A suppression is known and is near the surface, to be lived and dealt with in the future. It can be likened to an iceberg. We know the problem is there because of that which is visible above the surface. The submerged portion has to be dealt with as the water recedes.

Repression is similar to a dormant volcano which suddenly without warning becomes active again. Once a psychological cap has been blown off a repression, the problem can be dealt with by reason and redirecting the released energy.

## **Redirection**

An interesting way of redirecting what might be a negative expression of energy, when we are beset by loneliness, is to make a concentrated effort to study a subject which interests us. Rather than feeling sorry for ourselves, the energy is transformed into a positive expression of learning. Or a vigorous walk in the fresh air can do much to cleanse the body and mind of the cobwebs of frustration. The subconscious mind is at times like a naughty, unruly child which requires firm but loving discipline.

People are considered to be adult once they have integrated their personality. As adults we realize maturity is a growth process which continues throughout life and that we shall always have some of the child within us. We must be aware of our self-image which we project to others as it is an actuality. Reflection upon the reactions we receive from others can aid us in modifying our outward expression of personality. Negative aspects of the Self cannot be eliminated but they can be transformed by recognizing them for what they are and attempting to come to terms with them. Positive as well as negative aspects can be suppressed or repressed into the subconscious. We

learn from each experience, and then proceed to new and different ones.

Remember, the subconsciousness is at all times and in all ways open to suggestion. Impressions come to us through *all* of our senses. We must constantly use our ability to discriminate in accepting or rejecting impressions to be used by the objective mind.

There are many people with little or no direction in their lives, who exist from one day to the next, accomplishing little, if anything. Phlegmatic, they let their emotions of the moment rule them. They do what impels them at the moment with no concern for the future. By changing their direction with each new event, they are in a constant state of turmoil, confusing themselves and those about them. These individuals lack self-direction and without doubt

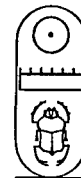
their lives have scant meaning or purpose.

Each of us has been endowed with the gift of life which we should strive to use constructively, to the best of our ability, for ourselves and fellow men. The true expression of Self is vitally important; it takes considerable time and effort. Unfortunately, most people would rather avoid the challenge. The responsibility of directing our attention to the center of our being rests with each of us individually. We can lift our consciousness to a higher level of awareness through discrimination and discipline. The challenge can be enjoyable if we are enthusiastic but *we* must supply the enthusiasm. We must use the knowledge we have in addition to thoughts of peace and harmony. We *can* learn to direct our Self!



### ART GALLERY EXHIBITION

On display in the Rosicrucian Art Gallery during November were the unique paintings of Italian-born artist John Mancini. In a subtle yet simple manner he has succeeded in portraying scenes in an unspoiled, uncluttered atmosphere as visualized in this particular painting entitled *Meditation Point*.



# The Christmas Card

by BENNIE BENGTON

*It helps to preserve friendships*

**A** *Merry Christmas and A Happy New Year*—some of the Christmas cards I received last Christmas carried exactly that greeting, the same old familiar words we have seen over and over again through past yuletides. Then I saw a photograph of what was reported to be the first printed Christmas card ever sent. That was back in 1842. How was the greeting expressed? You guessed it! It read “A Merry Christmas and a Happy New Year.”

Whether this Christmas card, now in the British Museum, was actually the first one or not may be open to question. The custom of exchanging printed greeting cards may have started a bit earlier than that, but it is unlikely that the precise date will ever be pinpointed to a certainty. It seems probable, however, that the Christmas card had its origin in England, perhaps sometime between 1800 and 1842.

But if the words of the greeting are identical, the cards themselves and the designs on them have changed frequently through the years. Many of the early designs showed an elaborate trelliswork of flowers, as well as other floral decorations, and were much more “summery” in appearance than the ones we see today. After a little, suggestions of the yuletide season—families eating Christmas dinner, carolers, skating and snow scenes, the giving of food to the poor—began to appear.

The idea of sending greetings and cards at Christmas time may have had its origin in the far older custom of exchanging some little good-luck token during the yuletide and New Year season. This was done far back in ancient times, long before the birth of Christ, for it is known that the ancient Egyptians, at the coming of the New Year, gave each other small symbolic gifts bearing wishes and expressions of good health and prosperity. The custom of



exchanging presents and greetings at the New Year was practiced in Rome as well.

The sending of greeting cards at the coming of the New Year seems to have preceded their use at Christmas. New Year's cards sent out during the early 1700's in Switzerland are still extant. These were a form of advertising, distributed by business firms to their clients and calling attention to merchandise or services they were selling.

Valentine cards, too, appear to have been in use before Christmas cards. At least two companies were printing and selling comic valentines in the United States during the 1830's, and they must have come into vogue in England even earlier, as it is known that many were shipped from Britain and sold in the United States. A few years later, during the 1850's and 1860's, many valentine and Christmas cards were identical in design—only the greetings being different.

During the early 1800's, it was customary to write Christmas letters and exchange the season's greetings in this way. A little later, printers began to print special stationery or notepaper for the purpose, with illustrated headings showing flowers, scroll designs, landscape scenes, sprigs of ivy, and holly branches. This Christmas notepaper was probably the immediate predecessor of the Christmas card.

Louis Prang, an immigrant from Germany who settled in Boston and

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opened a printing and lithographer's shop there, is generally credited with being "the father of the American Christmas card." For some years he specialized in turning out prints featuring flowers and birds, and he did such fine work that his prints became very popular. Then one day, as the yuletide season was approaching, an employee suggested that he add a Christmas greeting and issue them as greeting cards. He *did* and was surprised when they sold almost faster than he could print them. Before Prang began making them, however, Christmas cards had been imported from England and used in a limited way.

One of Prang's favorite designs was known as the *Killarney roses*, but the flower sprays on his cards depicted many other kinds of flowers and sometimes had as many as twenty different shades of color. He often reproduced oil paintings too and did such excellent work that it was hard to tell the copy from the original. After a while he began introducing holly, mistletoe, evergreen sprays, and winter scenes into his designs, and his Christmas cards took on a more *Christmasy* look. By the early 1880's he was making and selling some five million Christmas cards a year, and this became his main business. Another early producer of Christmas cards in the United States was the Marcus Card Company.

Down through the years many different styles have been in vogue among Christmas cards, both in design and in the size and shape of the card itself. At one time birds, especially red-breasted ones that resembled robins, were a great favorite. These were called *robin redbreast* cards. Cards featuring tiny red-breasted birds may still be seen occasionally. Many other species were shown as well. Even the rhymes and verses on the cards had much to say about robins, wrens, martins, and swallows.

Today a large percentage of the Christmas cards used has a religious or scriptural motif, this being evident in both the design and in the verses or lines that express the greeting. This has been true for many years and is of course not a surprising development, for Christmas is a religious holiday, the

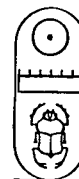
anniversary of the birth of Christ. The most popular cards today are the ones that emphasize the spiritual significance of the season, the scenes of the Nativity and all of the other aspects and episodes connected with it.

Some people collect Christmas cards even as many collect stamps or dolls or first editions or old firearms—among them for instance the late Queen Mary of England who, in her collection, had a great many albums filled with cards. Another was Jonathan King, who compiled a huge collection during the late 1800's.

The smallest Christmas card ever sent is believed to be one sent to the Prince of Wales (now the Duke of Windsor) in 1929 by a London pen company. It consisted of a single grain of rice fastened to a small card. The Christmas greeting, some twenty words long, was inscribed on the grain of rice in India ink. The largest card? Well, President Coolidge, in 1924, received one measuring nearly two by three feet. Fortunately for the mail carriers, oversized Christmas cards have never become a fad.

One thing is sure: the sending of Christmas cards has meant millions of dollars of revenue for postal departments the world over. It has provided work for countless people too, designing the cards, composing verses for them, and then manufacturing them.

But much more important than the money involved is the joy they have brought into the world. Most of us are far too busy through the year to write friends and relatives in distant places. Then comes Christmas, and we send cards and sometimes write, giving at least a brief résumé of our activities during the year. And so the custom of exchanging cards and greetings tends to preserve friendships and contacts that enrich our lives no end, and which might otherwise be broken and lost. To those who are ill or for some other reason shut in, cards and greetings are doubly welcome. We shall never know just who sent the first Christmas card, but whoever he was, he did much toward expressing, as the heavenly host did to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men."



# Does Good Always Triumph?

by SAMUEL RITTENHOUSE, F. R. C.

THERE ARE many factors to be considered in such a question. Some of the answers that would most commonly be given are founded upon revered—but nevertheless false—premises. The orthodox religionist inherits a moral code or dictum. Usually his religious doctrines and traditions inform him that such is the word of God. These utterances are most often quoted from literary sources held sacred to his faith. Such works state that it is incumbent upon man to act in a specific way so as to be spiritual or godlike. This code sets forth certain taboos as well as certain patterns of compulsory behavior.

In addition, such sacred edicts assure the devotee that if he is obedient and leads “the good life” he will be rewarded. The nature of the rewards is also designated. This consists of happiness to be attained in part here and of a certainty in the next life. Conversely, failure to conform threatens severe punishment in this life in some instances, but definitely in the next.

Psychologically, the individual who strives to participate in the religious good is, therefore, morally encouraged. He feels he is obeying “God’s word.” Even though his personal well-being during this life may not be improved—in fact, he may experience more misfortunes than the evil person—his morale is strengthened by the belief that he will absolutely be rewarded in the life hereafter. He then believes without reservation that “good always triumphs.”

The view of the religionist is usually theistic, a belief in a personal God whose word is inviolable. Sometime, somewhere, then, this personal God will fulfill His promise of reward for those who aspire to what He has laid down as a course of goodness. We can see that, psychologically, this believer is, in a way, providing his own reward, his own inner satisfaction, and whatever peace of mind he has.



He creates his own euphoria. He believes himself to have obeyed divine will and, by doing so, he has ingratiated himself to God. Consequently, God as his benefactor will, in time and place, bring him numerous rewards. In fact, he already may believe that he is the recipient of some of this benefit by the feeling of personal righteousness he experiences. There is hardly a person who, at sometime in his life, has not at least passed through this phase of feeling rewarded for having done that which is proclaimed to be a spiritual good.

Then, there is the metaphysical and mystical approach to the subject, which is quite different from the theistic. This is principally founded on what is known as the *law of karma*. This postulates a doctrine of *causality*, sometimes called the law of compensation. Every act, it declares, is causative in nature, and each thought likewise. Each cause has its related effect. The nature of the cause determines the effect which must follow from it. It is said that it is impossible for us consciously or unconsciously to act so as not to precipitate some effect. The effect may be immediate or follow years later. In fact, an effect will often be said even to arise in another life.

The mystical and metaphysical student will understand that any good he experiences in this sense is an impersonal effect, that is, it is not conferred or bestowed upon him as a reward by a Supreme Being or Deity. Actually, he is said to invoke the good effect he enjoys by the causes he himself induces and which are inescapably related to it. Thus, if for years one takes proper care of his body through right food, ex-

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ercise, and rest, and enjoys a long period of good health, he has rewarded himself. It is the consequence of the karmic laws which he has established. A god did not intervene in his behalf.

Actually, this is a pantheistic conception. Simply, it amounts to the belief that God or the Divine Essence is immanent in all things. The very natural and physical laws by which things function and have their existence are the consequence of this vitalism, this living power of the Divine. Each thing has its function, its procedure of development by which it manifests. This is the *good* of each thing's nature, whether it be animate or inanimate. Consequently, when we direct or utilize natural law in the matter of its function in anything, we are conforming to its innate divine nature—working in harmony with the right and proper causes, and, by necessity, enjoying beneficial effects.

This karmic conception is the more logical, the more practical, of the two we have considered here. It makes the *individual* responsible for establishing the kind of life he desires. Further, it gives him a certain independence in choosing the benefits he wants. Yet he is, of course, dependent upon nature and human relationships. The weakness inherent in this latter method is that of human ignorance. It may be summed up in a question. *Do we always know the proper causes to invoke to produce the effects desired?* The answer to this is "no."

Man has, of course, come a long way in his evolutionary progress and as a social animal as well. He has learned, through pain and suffering, that certain human conduct is eventually detrimental to his person. He cannot give way fully to his desires without the ruination of the very society that he depends on for his security and well-being. Man has likewise learned that there are certain abuses of his body and mind which will result in great personal suffering. These causes he proscribes as dangerous.

However, notwithstanding the good intentions and intelligent actions of some persons, their lives are filled with distress. Certainly to them, in an economic and physical way, the good has not triumphed. Why? Principally because all the benefits of good are not

to be experienced in a physical or material way. One may lose his position or have a great illness and yet be living a life of spiritual goodness as he defines it.

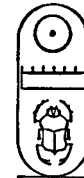
On the other hand, another person may resort to almost every malevolent act and flaunt decency, and yet be affluent and apparently enjoy every physical satisfaction immensely. There are adverse genetic and environmental conditions to which some of us are subject and cannot completely remedy in this life. One, for example, may inherit a weak physical condition or a tendency toward a particular disease and suffer as a consequence, regardless of his personal conduct.

There is still another way of looking at the triumph of goodness. What type of triumph are you expecting? Do you believe that if you do not have all the money you need, as well as robust health, you have received no worthy benefits in life? Do you think that if all your appetites are not satisfied at will, your attempt at living the good life has been a futile one?

We must not, and cannot, forget the innate sense of righteousness. Do you feel, within yourself, that you are conforming as best you can to your concept of a Supreme Being? If one thinks, regardless of circumstances and what follows, that he has tried his best, that he has been honest with himself, and if his conscience does not condemn him, then that in itself is a tremendous satisfaction. It is the greatest of all compensation for the effort of goodness.

Material things may or may not follow from the gratification of the inner self. One may have to suffer and lose much in this life in a material and physical way, yet he can enjoy the reward of feeling that he is living in harmony with the Divine.

One who is ruthless, who lives an animal life, may seem to triumph over good in a material way and have more riches and luxuries. Actually, however, he may never know the real inner peace and happiness that one gets from a life devoted to spiritual precepts. There are relative happinesses. Spiritual happiness is the highest. Those who feel that the good life succeeds where the evil one fails are measuring one set of results against another.



# What Is Peace?

by MARIA ELENA DANIELS, F. R. C.

THROUGHOUT the past few years, youth has been clamouring for peace in all countries of the world. In their own way, young men and women of all classes of society have sought to bring about a feeling of love and understanding: "Take love, not war" is the most common motto heard today. However, it is little understood.

For thousands of years, man has sought peace, prayed, pleaded, begged for peace, but all in vain. Year after year crusades, wars, both religious and political, have torn the world asunder, setting brother against brother, turning friends into foes, and bringing sorrow and mourning to thousands of homes.

Since man first began to think, war has been one of his chief occupations. In the beginning, when man first discovered fire and its uses, tribes would fight each other in order to steal the knowledge which they thought their neighbours possessed. Later on, men fought for kingdoms, for pieces of this earth which could never rightfully be theirs. Gradually, wars took on a deeper meaning—they were no longer based on greedy materialistic desires of possession but rather on intolerance, and thus began the first religious and idealistic wars.

Not content with the riches they had acquired, lords and their men started out to conquer other lands and especially to convert their neighbouring countries to what they thought to be the righteous way of life. Intolerance had come to stay, and men in their ignorance denied any rights to those who did not share their views and ideologies.

And yet, humanity carried on its growth and survived through war after war and blossomed into what it is today—a split society where men still fight each other in their everyday life, while calling for Peace on the universal plane.

How shortsighted human nature is! Fénelon, a French philosopher, once

wrote that Peace does not dwell in outward things, "but within the soul." For nations do not exist as separate entities. Nations are made up of people, and people are the only peacemakers.

Amidst all the clamour for world peace, do we ever stop to ask ourselves, "What *is* peace"? Peace is the most abstract element of our society, and it can only be achieved collectively as a nation when it has *first* been discovered within each individual human being.

## *The Charitable Feeling*

Peace is love, tolerance, understanding, and sincerity rolled into one deep and charitable feeling. We are so quick to blame the leaders of our world when war is imminent and yet, if all men refused to fight one another, nations would not fight.

We, as individuals, are the guilty fighters when, instead of tolerance and understanding, we show our friends narrow-mindedness and petty feelings. How many times a day do we not make uncharitable comments about those who surround us? Would it not be easier to try to understand their faults and frailties and thereby grow to love them and appreciate them rather than to dislike them?

Nearly 2000 years ago, the people of Bethlehem closed their hearts and their doors to a baby born in a manger. There were no rooms at the inn, and no one offered the young mother a place by a warm fire to rest after her journey. Today, humanity still has not changed and has not learned its lesson. If we were back in Bethlehem tonight and two weary travellers came knocking at our door asking for a place to rest, how many of us would open wide our hearts and take them in and cherish them? How many babies would still be born in mangers before man discovered that love is the one great force which could save our world from total self-destruction?

Man, as a selfish being, does not wish to accept fully the ideals of the Brotherhood of Man. Objectively, he will point out a thousand and one reasons for which he cannot love his neighbour as himself—he may not like the colour of his eyes, his walk, the way his hair does or does not curl, or, perhaps, even

*The  
Rosicrucian  
Digest  
December  
1968*



the kind of tie he wears. When we analyse the reasons for disliking a person, we find that they are usually only related to the physical side of man. Very often, those simple details create a barrier that we are too lazy to cross in order to reach the inner man whom we would grow to love. We may even be afraid to get too involved, and we therefore retreat and choose to remember only the frailties and faults of our acquaintances.

In order to achieve the ideal of peace, we should learn to cast away from us all negative and destructive thoughts. We must shun fear and hypocrisy, greed and destruction, war and hate, and we shall thus gradually proceed towards a more peaceful and loveable world where we may feel within us:

*"A peace above all earthly dignities,  
A still and quiet conscience."*

Let us keep in mind that world peace can only be achieved when we ourselves

have learned to live at peace with each other, have learned to love and respect our fellow men and appreciate each one for the divine spark which he possesses rather than for his personal abilities. Let us ever be aware of the fact that every destructive thought we allow ourselves to think draws us further away from universal peace. We shall thus not only make this world a better place for our children to grow up and live in, but we shall become better persons, more charitable and kind. Radiating the divine love which the mystic finds on the path of self-evolution, we shall be a credit to the high ideals that we have been taught.

Let us not merely mail our Christmas cards with peace messages and forget the spirit of Christmas, but rather let us spread throughout the coming years the eternal Rosicrucian message, the most beautiful greeting of all—Peace Profound.



## SO THEY HAVE SAID

People think that morals are corrupted in schools; for indeed they are at times corrupted; but such may be the case even at home. Many proofs of this fact may be adduced; proofs of character having been vitiated, as well as preserved with the utmost purity, under both modes of education.

QUINTILIAN, A. D. 35-95(?)

### AMORC ON RADIO

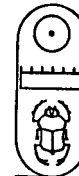
Members in various parts of the United States and Canada will be interested to know that AMORC radio programs are at present being broadcast on several radio stations.

Three series of a cultural and educational nature are now being presented on tape. The first, *Impressions in Music*, is a musical series with appropriate narration superimposed; the second, *The World of Man*, is a narrative treating various aspects of philosophy and mysticism; the third, *The Mastery of Life*, consists of commentaries on science and Rosicrucian philosophy.

One or more of these programs may now be heard over the following radio stations:

|         |                        |         |                            |
|---------|------------------------|---------|----------------------------|
| WBNY-FM | Buffalo, New York      | WQXQ    | Ormond Beach, Florida      |
| KRML    | Carmel, California     | KPRL    | Paso Robles, California    |
| WLIP    | Kenosha, Wisconsin     | KERR-FM | Salinas, California        |
| KNOB-FM | Long Beach, California | WCRX-FM | Springfield, Massachusetts |
| KLBS-AM | Los Banos, California  | KRLW    | Walnut Ridge, Arkansas     |
| KLBS-FM | Los Banos, California  | C-HOW   | Welland, Ontario, Canada   |
| KBBR    | North Bend, Oregon     | WBZN    | Zion, Illinois             |

Further information about these radio series may be obtained by writing to our Extension Department, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A.



# The Promise of Each Day

by CAROL H. BEHRMAN

*Realizing hope and joy*

IF ONE COULD only awaken every morning with that hope, that expectant awareness—to be jolted out of bed by the zinging call of life! As children, we greeted each dawn in this fashion. Do you remember? Eager eyes flying open, senses alert, inner antennae tuned to receive any and all marvels that the coming hours might bring. Nothing was certain, nothing inevitable. The possibilities of the long day ahead were limitless. The unknown hours to come beckoned—enticing, exciting, unimaginable. Anything could happen on that day, or the next, or the one after!

What happened? Why is waking so difficult now? When and how did the magic and the promise disappear? Must hope and anticipation die inexorably with the passing of the years? Must dreams fade into compromises, yearnings dull to acceptance, and adventure be replaced by stability? The eager child has fled, unable to breathe in the stifling cocoon of self in which the problems and intricacies of life have enmeshed us.

And often, morning is the most difficult time of all. The untrammelled spirit, carefully concealed during waking hours, has been released during the relaxation of sleep and chafes at the prospect of facing the restrictions and joylessness of daily life. The eyes refuse to open, the body tosses wearily—not physically tired, merely reluctant to experience once more the predictable hours ahead. With a tremendous effort, we tear ourselves out of bed, and into the grey dawn—grey, even when the sun is shining—grey because that has become the shape and color of our lives.

Meanwhile, the universe continues on its pulsating course, indifferent to our obtuseness. The forces of life are

constant, regardless of our participation. But, in losing awareness of the wonder of existence and creation, we remove ourselves from it and cease to be part of the throbbing, life-giving beat. We enter into our own particular deadly familiar routines with weary resignation or even with false, self-deceiving enthusiasms, having forgotten the reluctance of the morning, having forgotten the loss of eternity, having forgotten that a spiritual quest ever existed, believing that the trivialities of the day encompass all there is and all there ever was. We do not cry out in agony at the loss of hope, we do not complain, we do not even know anything is missing until the next morning when, momentarily, the same curious lethargy overtakes us and the brief, unseen, tantalizing promise leaps in and out of a split second in time.

## *Expectation*

But there are those who *never lose* their sense of delight and participation in life. For them, the same spark of hope burns at sixty as it did at ten. These fortunate few can be identified by the way they respond to the beginning of each new day. They awaken with serenity and hope—serenity in the knowledge that one more glorious day of life is a-borning—not to cope with, but to utilize and enjoy—and hope that an unexpected moment of joy may lurk in the hours ahead to surprise and expand their spirit.

Hope and joy distinguish the truly alive from the walking dead. Hope and joy nourish the spirit and provide the armor for protection against the pain and disappointments which are as inevitably a part of life as delight and gratification. With joy and hope to soften the blows and point the way, the spirit is free to face itself and its own possibilities. Without hope and joy, the only alternative that makes life barely acceptable is busy involvement in dull, meaningless, pointless routines. And what a sad alternative this is! For it strengthens and reinforces the very forces that have suffocated hope and joy in the first place. We watch apathetically as our days play themselves out, and awakening becomes more and more difficult.

But hope and joy are never dead—

not even for the most unaware of us. We have just lost contact with them. They are always ours for the reaching, for the taking. How else could man possibly have survived the countless horrors which have been visited upon him and which he has perpetrated upon himself throughout the centuries? If hope and joy could surmount slavery, starvation, and war, then surely they should be able to prevail against affluence and apathy. The spirit of mankind that has managed to endure earthquakes, tyrants, and genocide, cannot be stilled by suburban smugness and bureaucratic mediocrity.

Each individual must search for his own road to joy, his own transmitter to hope. He must first, however, become aware that he has lost them. And then, he must become re-acquainted with the

child in himself. For adults are wrong and children are right—there *can* be magic in each day, but your eyes must be open in order to see it—open as were the eyes of that child whom you buried so many years ago, and who can be resurrected to bring hope and joy into your life once more. *That child is you.* For most of us are young in the eternal search for wisdom and meaning, and the wonders and possibilities ahead are truly inconceivable to us. Brilliant shapes and colors beyond our imagination await us behind the veil of greyness. The greyness and drabness is of our *own* construction. We must open our eyes and demolish the barriers that separate us from aspiration and hope. Only then can we see that the magic is real and that each day can hold excitement and spiritual adventure.



## 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 Sir Seewoosagur Rangooram, Prime Minister of Mauritius.

The code word is POLL.

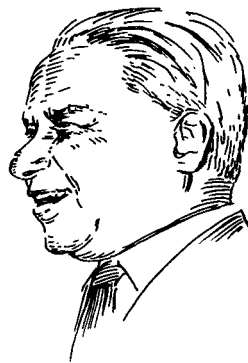
The following advance date is given for the benefit of those members living outside the United States.



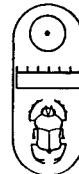
GASTON EYSKENS

**March:** The personality for the month of March will be Gaston Eyskens, Prime Minister of Belgium.

The code word will be NAT.



SIR SEEWOSAGUR RANGOOLAM



# Rosicrucian Activities

*Around the  
World*

THE AMORC BIENNIAL European International Convention held during October in Frankfurt, Germany, was a huge success. There were many hundreds present from throughout Western Europe. The program was well arranged and well directed. There were Grand Masters from the various Grand Lodges present, and the Emperor Ralph M. Lewis, Soror Lewis, and Frater Erwin Watermeyer from the Supreme Lodge.

The H. Spencer Lewis Lodge in Geneva, Switzerland, held a special session for the attendance of the Emperor and the Supreme Legate for AMORC in Europe, Frater Raymond Bernard. Members from throughout Switzerland attended. The special assembly was held in one of the beautiful hotels in that famous city.

The Emperor spent some time with Frater Raymond Bernard, at the beautiful quarters of the Grand Lodge of the French-speaking countries in Villeneuve-Saint-Georges, conferring on future plans of that very active body. The Supreme Legate's duties as Grand Master for AMORC of France will soon take him on a visit to the Ivory Coast in Africa, and he will likewise accompany two European AMORC Tours to Egypt early next year.

Upon invitation of the Secretary-General of the Grand Lodge of The Netherlands, Frater Edward van Drenthem Soesman, the Emperor, accompanied by Soror Lewis, journeyed to Amsterdam where he spoke to an enthusiastic assemblage of Dutch members. From there they went to The Hague where the Emperor addressed a Convocation, and thence to the new

administrative offices of the Grand Lodge located in that city. Plans are being made for the future extension of the activities of the Order in The Netherlands under the direction of the Secretary-General, Frater Soesman, and with the splendid help of other officers and members in Holland.

The Emperor then visited the Grand Lodge of AMORC in Sweden at the invitation of Grand Master Albin Roimer. The Grand Lodge of Sweden has extensive and attractive facilities located in Skelderviken. The Emperor conferred with Grand Master Roimer and spoke to several representatives of the Order in that country. He also gave interviews to the press representing several cities of Sweden. In consequence, the Order received there some excellent publicity, as it had in other countries during the Emperor's tour.

The Commonwealth Administrative Office for AMORC is located at Bognor Regis in England. It is from there that the literature and study material for the Sterling Area members is disseminated. The Emperor and Soror Lewis visited the extensive offices at Bognor Regis and spent some time conferring with the present Director, Frater Brian Doyle, regarding the very splendid work being accomplished there. A fine Rosicrucian Temple is also located at Bognor Regis, and the Emperor addressed their regular monthly convocation in it, on October 26. Thus the Emperor's extensive activities during his tour of Europe were concluded, and he and Soror Lewis returned to Rosicrucian Park the following day.



During the fall season, Grand Master of AMORC, Frater Rodman R. Clayson, accompanied by Soror Clayson, made an extensive tour of Rosicrucian subordinate bodies in the United States and Canada. They attended conclaves in Boston, Toronto, Minneapolis, and Vancouver. They also visited the Roger Williams Chapter in Providence, the Karnak Chapter in Milwaukee, and the Fort Edmonton Chapter, Edmonton.

Frater and Soror Clayson were impressed with the progress that has been made by the various subordinate bodies in the areas visited and the good attend-

ance at both Conclave and Chapter gatherings. Many members came from great distances, and at all gatherings fine programs had been arranged.

From the fall coloring of New England to the snows of Alberta, the Claysons not only enjoyed the variety of scenery as is found on this vast continent but were particularly impressed with the warmth of friendliness from the members wherever they went. This visit was especially appreciated because most members were aware that Frater Clayson's retirement was imminent. Frater Clayson in sharing his thoughts with us of this tour said that he felt the most rewarding pleasure involved in his office was the provision for those opportunities to go into the field to meet and be with the members of the Order in their Lodges, Chapters, and Pronaoi.



Frater James R. Whitcomb and Soror Whitcomb were most pleased to renew old friendships while on a recent trip in the Eastern and Middle Western part of the United States. When attending the very fine Conclave in Baltimore, Maryland, sponsored by the John O'Donnell Lodge of Baltimore and the Atlantis Chapter in Washington, D.C., they enjoyed several chats with Supreme Colombe Emeritus, Mrs. Gaynelle Jackson Cohn. Gaynelle now lives and works in New York City, and on the side she writes for publication under the name of G. T. Wright. Gaynelle gave Mrs. Whitcomb an application for Colombe-in-Waiting in behalf of her eldest daughter. She will serve in the New York Lodge of AMORC where her mother is an active and ardent worker.

Another pleasant experience was lunch with an old Navy and shipboard friend of Frater Whitcomb's whom they had not seen in over twenty years.

In Terre Haute, Indiana, the Whitcombs had the pleasure of meeting with and talking to Frater Joel Disher and Soror Disher. They are both very well and obviously happy in their new home now that they have adjusted to retirement from the staff of the Grand Lodge of AMORC. Joel is working part time on a newspaper in his old trade as an editor.



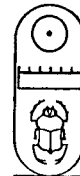
Miss Connie Roschau, president of AMORC's employees' Kepher-Ra Club, cuts ribbon with Mrs. Gladys Lewis at opening of women's new lounge facilities at Rosicrucian Park. This is the first of several renovation projects being carried out in the administration buildings.



Frater Olufemi Martins of Lagos, Nigeria, visited the United States and Canada this summer with a group of approximately fifty African students. Their tour was part of the African Youth Leadership Program initiated by the Operation Crossroads Africa in cooperation with the United States Department of State.

When Frater Martins visited HemisFair in San Antonio, Texas, in the company of three other Africans in native dress, *The San Antonio Light* reported that the "four visitors provided a walking exhibit for HemisFair crowds. Dressed in their native costumes, the four African men brought more than a few stares and questioning glances as they toured the fairgrounds."

Frater Martins is a member of Isis Lodge in Lagos and at present holds the office of Chairman of the Board of Trustees. While in Texas he was pleased to visit the San Antonio Chapter and accepted the invitation to serve as Chanter for the convocation. That his visit was much appreciated by the members is summed up in the words of the Chapter Master, "His visit gave me food for thought, deep thought."



## ON NATURE'S BALANCE

(continued from page 463)

and harmony; and if every individual will do this much, then we will have world peace and harmony. Let each begin his part now.

Let us, in so doing, bear in mind these facts: There can never be a manifestation of *any* kind until there is an energy transfer. There can never be an energy transfer until there is both a positive and a negative condition. No positive condition can ever exist until there is a negative condition, for a positive condition in one place *has caused* a negative condition elsewhere. Can we, then, say that either condition is good or evil? One cannot be without the other, so how can either be good or evil?

We tend to desire the positive condi-

tions and strive to eliminate the negative ones. This is a deception, for, should we succeed in so doing, we would then become *static* beings, producing *no* manifestations, either good or bad. Is this what we wish to be? No, it is not. Therefore, what we must learn to do is to *utilize* these positive and negative conditions to achieve desired constructive ends. We must recognize these conditions for what they are and aid them to manifest constructively rather than trying to eliminate either the positive or the negative. Do not deceive yourself. Do not try to eliminate the negative and still retain the positive. It cannot be done!

### *The Seven Steps to Attainment*



MAKE  
LIFE  
*Worth  
While...*

What we do with our lives is largely up to us. Happiness and achievement—peace of mind—are never dropped into our laps from the skies. They must be *attained*. But how? What is the formula? What are the steps that must be taken?

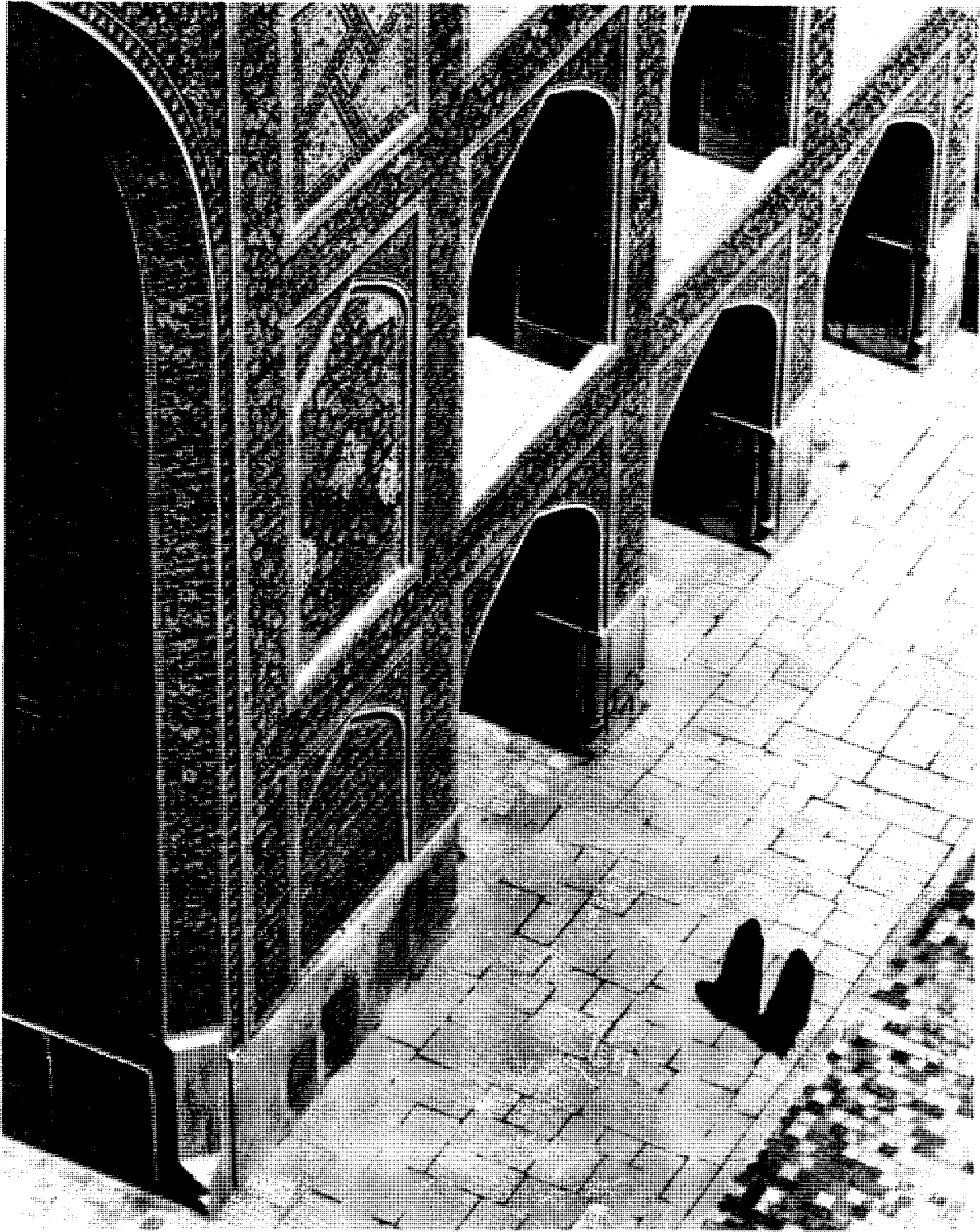
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Rosicrucian  
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December  
1968**

\*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



### ROYAL MOSQUE OF ISFAHAN

Religious devotees pace the timeworn flagstones in the great court of the Royal Mosque in Isfahan, Iran, said to be a city recently severely shaken by an earthquake. Brilliantly covered tiles called Hafta-Ringa, or the seven-colored tile, cover every square inch of the temple arcade. The accumulated effect of these iridescent colors reflected in the court pool is most conducive to inspire meditation.

(Photo by John Mee)

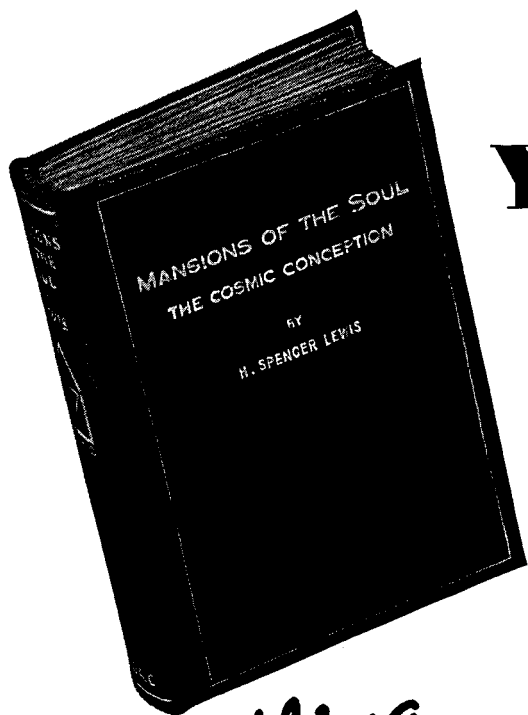


### HOMAGE TO THE SEA GODDESS

Here on the romantic isle of Bali, Indonesia, are assembled under the umbrellas the high priest of the Sea Goddess and his cortege. Annually, it is believed, the Sea Goddess will make her appearance from the depths of the Indian Ocean. Accumulated offerings to the Sea Goddess are assembled to await the exact moment for ceremoniously casting them into the sea.

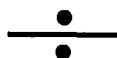
(Photo by AMORC)





*A Startling,  
Enlightening  
Book*

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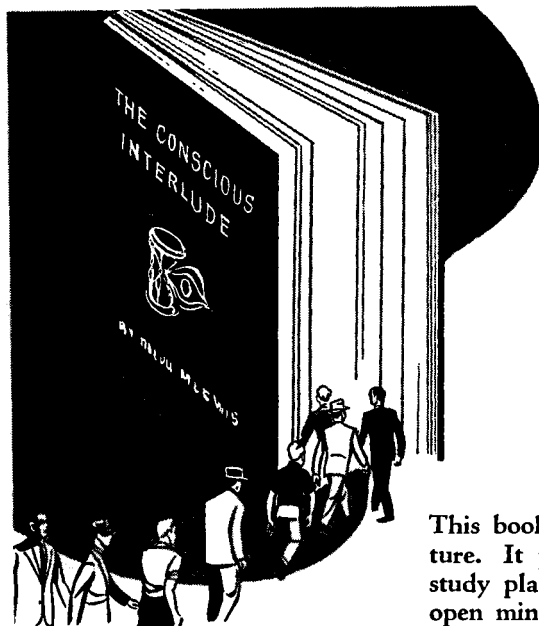
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# A Book That Challenges Belief!

This book, *The Conscious Interlude*, provides stimulating adventure. It presents a liberal philosophy of life. Figuratively, this study places you on the threshold of reality—surveying with an open mind all that you experience. The book opens a world of *radical* thought—radical only in that the author has succeeded in freeing himself of all traditional ideas and honestly reappraises what we have been told and are accustomed to believe.

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| II Adventure into Self         | XII   | Immortality                 |
| III Inquiry into Knowledge     | XIII  | The Dilemma of Religion     |
| IV Nature of Truth             | XIV   | The Mystical Consciousness  |
| V Will                         | XV    | The Philosophy of Beauty    |
| VI Is Absolute Reality Mind?   | XVI   | Psychology of Conflict      |
| VII Illusions of Law and Order | XVII  | The Human Incentive         |
| VIII Causality                 | XVIII | Conclusion                  |
|                                |       | Index                       |

### THE AUTHOR

Ralph M. Lewis, F. R. C., Emperor of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

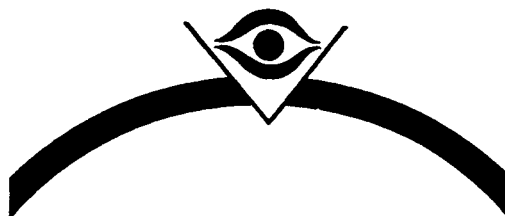
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**To Our Commonwealth Friends**

Our friends in the *British Isles* are permitted by their Government regulations to obtain this book direct from the U. S. A. But it may also be purchased from the Rosicrucian Supply Bureau, AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

**\$3<sup>75</sup>**

## Man's Moment In Eternity



We stand between two great eternities—the one behind, and the one ahead of us. Our whole span of life is but a *conscious interlude*—literally an infinitesimal moment of existence. How we live this split second of existence depends upon our consciousness—our view, our interpretation of life's experience. The purpose of this unusual book, *The Conscious Interlude*, is how to make the most of this interval of life.

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Gentlemen:

Please send me a copy of *The Conscious Interlude* as advertised, postpaid. I am enclosing \$3.75 or (£1/11/3 sterling).

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(Write or print carefully)

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# BRAVE NEW ERA

How would you like to have a medicine which comes in different tastes and colors, contains traces of vitamin A, has sufficiently large amounts of Vitamin B present to make it a supplementary source of it, has a high iron content (80 percent of which is in the ferrous form that is readily absorbed by the body), and contains anthocyanins, which have a definite antibiotic action? Not only that, but this specific has proven to be of use as a tranquilizer, can curb appetite (something which makes it of great use to dieters), helps the insomniac go to sleep, and is of assistance in heart disease and high blood pressure cases . . . . . and is available without a doctor's prescription!

The product of a megamillion-dollar research effort?

No.

The name of this wonderful universal panacea?

*Wine.*

Although prescribed as medicine for as long as it has existed—long antedating any Biblical period—wine has but only recently been given recognition by modern medicine, when it was found to be a useful medicine in some of the above-mentioned instances. In a recent book, *Alcoholic Beverages in Clinical Medicine*, Drs. Chauncey D. Leake and Milton Silverman emphasized the positive results which treatments that included wine had on hospital and nursing-home patients. The book also mentions the beneficial results which it has for diabetics, as a source of energy (it does not require any

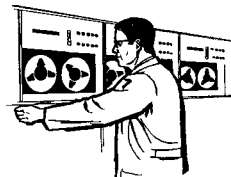
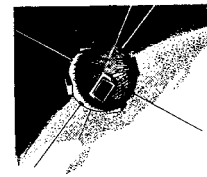
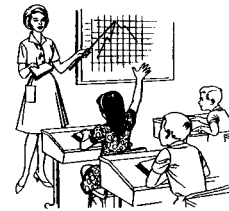
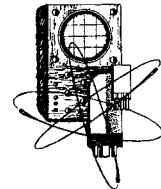
insulin to burn), how useful it is as a palatable source of iron for those suffering from iron-deficiency anemia, and how good it is to stimulate sluggish kidneys.

Also, many doctors have had an opportunity to discover how beneficial wine can be for those patients suffering from the Malabsorption Syndrome in which fats are not absorbed from foods—a condition that can present itself after intestinal surgery and in elderly people. In many cases, perhaps due to its many enzymes, wine has restored fat absorption back to normal.

Naturally, for all its properties, wine is still nothing more than fermented grape juice, with about a 12 percent alcohol content; but even here, the other components of this wonderful liquid—besides the other effects already described—produce a slowing down of the digestive tract's alcohol absorption rate, maintaining a relatively low alcohol concentration in the bloodstream. This is one of the reasons why it can serve as a mild tranquilizer.

The recommended dose is one or two four-ounce servings with meals. It should be pointed out that the appetite-curbing and tranquilizing effects of this four-ounce serving are well worth the intake of its caloric contents (about 90 calories).

Thus, modern medicine has definitely added to its ever-growing arsenal of miracles one of man's oldest specifics against illness. One more tribute to those long-departed ancestors who, like us, worked for and sought the establishment of this, our brave new era.—AEB



# Adventures In Reading

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