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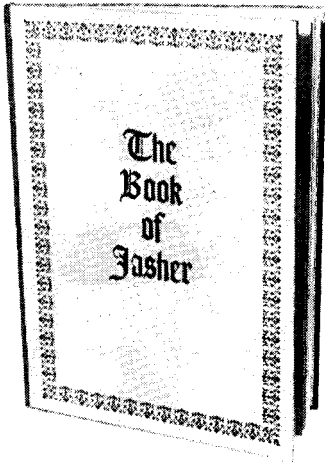
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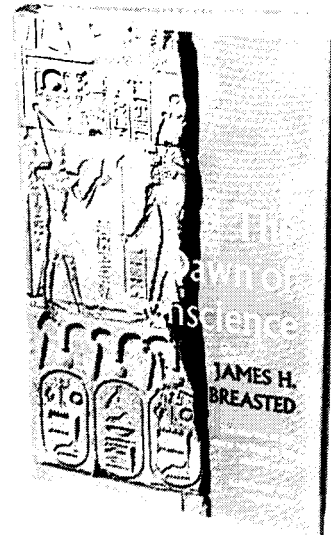
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The Rosicrucian Staff wishes you the happiest of days during the Holiday Season, and we take this opportunity to thank you for your association this past year, and to wish you, one and all,



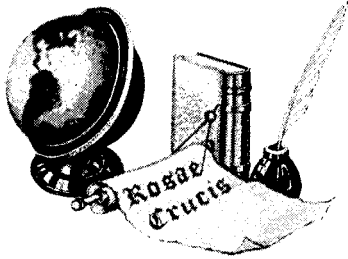
**A
Merry
Christmas**

ROSICRUCIAN DIGEST

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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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GRAND LODGE OF FRENCH-SPEAKING COUNTRY

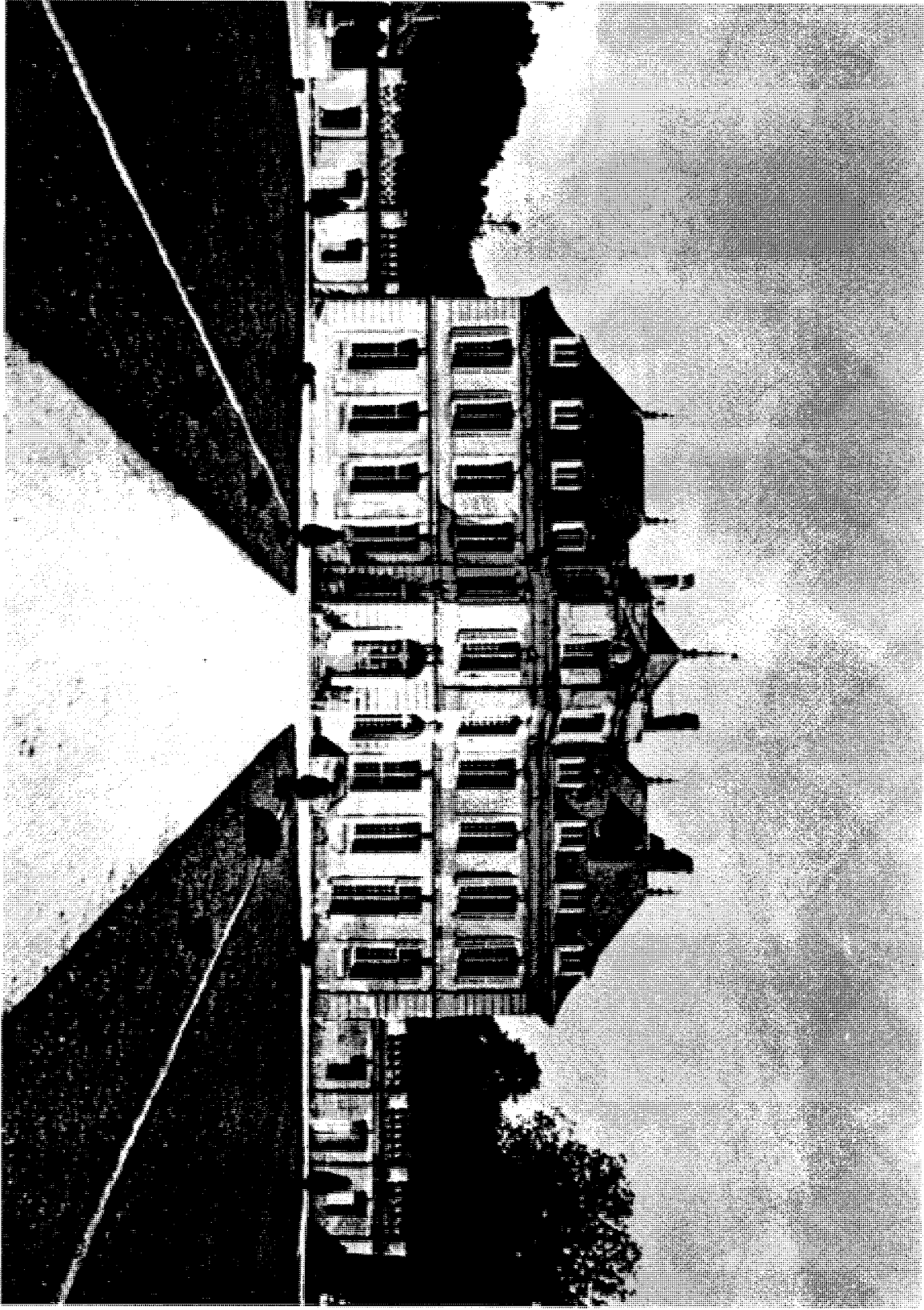
The magnificent historic Château d'Omonville acquired by the Grand Lodge of the French-speaking countries is located in idyllic surroundings in the beautiful rolling countryside of Normandy, seventy-five miles from Paris (for further details see page 454).

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December, 1969

No. 1

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CHRISTMAS — ITS MEANINGS

CHRISTMAS has several meanings. The origin and significance of some of these meanings remain unknown to many people. An understanding of these meanings can cause the day to provide a far greater satisfaction for all those persons whose lives are touched in many ways by the event of Christmas.

For practical purposes, we can divide the meanings of Christmas into three general categories: the *historical aspect*; the *customs*; and the *idealism* of Christmas. In each of these divisions, we shall consider briefly the most evident and significant points.

In the first division of the meanings, the *historical* consideration, we shall begin with Jesus Christ. In all of these three divisions, Jesus, of course, is the central idea, the nucleus, we may say, of the Christmas celebration. The word *Christ* is commonly associated with Jesus, to particularly designate him. It constitutes a title. The immediate derivation of the word *Christ* is from the Latin, *Christus*. This, in turn, is from the Septuagint—that is, the Greek translation from the ancient Hebrew. In Hebrew, Christ means Mahsiaah or, as we say, Messiah. The literal meaning of Mahsiaah or Messiah is “The Anointed.”

The custom of anointing, used by the Hebrews, was actually an inheritance from their forebears, particularly the ancient Egyptians and Babylonians. It was thought that the oil used in the anointing in some way endowed the individual with spiritual properties, that the rite of anointment imparted unique virtues to the anointed one. The anointment was usually accompanied with liturgies and prayers. The whole really constituted a symbolic act of

divine infusion. It signified that the individual by means of the ceremony was having a divine mantle, power, and wisdom descend upon him. All those who were thus anointed became priests. At least they were considered as intermediaries between man and his god.

The anointed ones, or *Messiahs*, were anticipated as rulers, either to lead men in actual battle against their oppressors, or to be saviors in a spiritual or moral sense. Men looked to their coming to be liberated from distress, mental and physical, to find salvation under their guidance. The Hebrew prophets, long before the era of Jesus, spoke of the coming king or of such a Messiah. One of the first to speak of a Messiah was the prophet Isaiah. It was said that this Christ, this particular Messiah, would gird his loins with righteousness, that he would not engage in war or conquest, and that he would be spoken of as the “Constant Father” and as “The Prince of Peace.”

Even Assurbanipal, the renowned Assyrian king, considered himself a Christus. It was during his era that the greatest library of the ancient world was constructed. He said: “I was born in the midst of mountains which no man knoweth—Thou Ishtar—hast brought me forth—from mountains hast called me to shepherd thy people.” The Assyrian king believed that the Goddess Ishtar, the Goddess of Love, had created him to become the savior of his people and to place them in the position of dominance; this they did attain in the ancient world.

During the despotic reign of Herod, King of Judaea, the Jews in particular sought a personal Messiah, one who would free them from the oppression and abuse to which they were subject.

This Christ, to whose arrival they looked forward, was to be "a deliverer of the house of David." In fact, the entire populace of Jerusalem, upon Jesus' entrance into that city, hailed him as the particular Messiah who had long been expected. It was perhaps significant that the very manner in which Jesus rode into Jerusalem and the other details in connection with his arrival conformed to the traditional prediction of the way in which Messiahs would enter to liberate the people.

Virgin Birth

Another link in the historical meaning of Christmas is the topic of the virgin birth of Jesus. There are extant many tales, myths, and legends of wondrous and mysterious births. In the majority of these accounts, the mother is said to have been the bride of a deity, a god, or some supernatural being by whom she conceived. In still other instances the mother is related to have conceived by the touch of some celestial being of light or because she bathed in sacred waters or, again, because of swallowing a strangely colored or oddly shaped pebble. However, numerous other examples of claimed virgin birth parallel, to a great extent, the account of the birth of Jesus. All these tales preceded the time of Jesus. For example, there is the birth of Zoroaster, the first founder of an organized religion, which occurred one thousand years before the time of Jesus.

The later followers of Gautama Buddha related many strange tales, purporting to explain the manner of his birth. The collection of these tales, known as the *Jataka*, constitutes a compilation of classical Buddhist literature. These accounts, however, do not actually appear in the Pali teachings of Buddha. He never taught them; they were not part of his original sayings. Out of veneration for Gautama Buddha, as the generations passed, the Bhikkhus, or Buddhist monks, of the lamaseries exaggerated incidents of the past and related them to the life of Buddha in order to exalt him and to make him appear distinct from other men in every connection. Such practice is customary among other religious sects that desire

to venerate leaders by surrounding them with legends of fantastic feats.

It must not be forgotten that Jesus had actual flesh brothers and sisters who, from all accounts, had quite a natural birth. He had four brothers and married sisters at the time he was baptized by John.

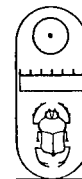
There has been considerable controversy among the theological scholars and others with respect to the virgin birth of Jesus. The exegetical or Biblical authorities have pointed out that the narration of the nativity appears only in the Gospels of Matthew and Luke. In fact, even the Apostle Paul never, in the writings attributed to him, refers to the virgin birth of Jesus as such. He does imply, however, that Jesus had a miraculously different kind of birth which distinguishes him from other men.

The important element is not whether Jesus was born of a virgin in the literal sense as we think of it. It is far more important that we realize that he was the incarnation of Divine Spirit, that perhaps to a greater extent than any other human being he was imbued with *spiritual consciousness*. From the mystical conception, all men and all women are the incarnation of the spiritual or divine being.

Another link in the historical chain of Christmas or the first division of its meanings is that concerning the doctrine that Jesus was the *Son of God*. Was such sonship claimed only of Jesus and no other man, as most Christians believe?

It is interesting to note that many centuries before his time, in the ancient city of Egypt known as Heliopolis and dedicated to the sun-god Ra, the priests declared that Khufu was the bodily son of the god Ra. Khufu, whom the Greeks later called *Cheops*, was the builder of the Great Pyramid of Gizeh. Subsequently, each Pharaoh was proclaimed to be the bodily son of the eternal sun-god. Among the ancient Hebrews, Israel itself was conceived as God's son. We find in Exodus, Chapter 4:22: "Isra-el is my son, *even* my first-born." Herein, then, we find a land being declared a son of God.

Whether Jesus is a son of God or *the* Son of God has been a polemic question



among theologians and those interested in the historical aspects of Christ's life for centuries. Was he just one of a number of spiritually endowed teachers or was he alone of all men the closest to Divinity? Since Jesus, according to Biblical accounts, is said to have had a unique birth, it seemed appropriate to the later theologians to assign him a unique sonship as well, a relationship unlike that of any other mortal.

Star of the East

What of the mysterious Star of the East? How does the star relate to the historical aspect of Christmas and to the life of Jesus? It may be surprising to many to learn that the sudden rising of a star in the east is not a strange phenomenon, and that it occurred long before the time of Jesus and has re-occurred many times since.

Astronomically, such stars are known as *heliacal* stars. They are the ones which are seen to rise in the heavens just before sunrise. They are not visible to an observer in the day or in the night. The ancient Egyptians especially observed the heliacal rise of Sirius, the brightest of all the fixed stars. These wise men of antiquity estimated the interval between one rising of Sirius and another as being a little over three hundred sixty-five days or approximately one year.

Reference to this phenomenon of the heliacal star may be found as early as eighteen hundred eighty years *before* the time of Jesus. In all probability, with further archaeological excavation, we may come upon inscriptions which show that the phenomenon of the heliacal star was known to men even at an earlier time than that. Whenever such stars seem to suddenly appear in the heavens, they evoke considerable speculation on the part of the superstitiously minded. They were often thought to portend some great miraculous event or to augur some calamity that was to befall mankind.

What causes the phenomenon of heliacal stars? Is there a supernatural cause or some definitely empirical physical reason? They are stars which are situated on the sun's meridian, on the

same plane as the sun, for a brief time. As a result, during the time they are on the sun's meridian, the beams of the sun submerge the weaker light of the star. Just after sunset or just before sunrise the star then suddenly becomes visible because the meridian of the sun has passed beyond.

The ancient Egyptians often oriented their temples by means of such heliacal stars. They would note the star's position at sunrise and then the ancient architect would construct the hypostyle of the temple accordingly. Thus, when the star would periodically arise, it would appear off one end of the colonnaded hall, the hypostyle, as viewed from the opposite end when one gazed toward the east.

Each year a priest would observe the phenomenon of the rising star, as it seemed to appear in the center of the long hypostyle and then, with due ceremony, he would prognosticate events. Actually such predictions were more often of an astrological nature, determining the relation of the heliacal star to other planets and the significance of the event. These priests did not attach a supernatural influence to the star itself.

The Magi, A Secret Fraternity

The tale of the Magi, or wise men, also has a very definite place in the historical meaning of Christmas. The early Magi were Medes who were the predecessors of the Persians. They were sages learned in many of the things of their day, and lived centuries before the time of Jesus. As sages, the Magi were not necessarily priests at first nor concerned just with religious rites and ceremonies. They were those who were gifted in magic. In antiquity magic meant understanding of the laws of nature.

The early Magi were those who, to a great extent, could be called the scientists of their day. They made a study of natural phenomena and learned their causes and effects, and how to apply the laws to man's betterment. The Magi, therefore, were gifted in healing. Many miracles in healing were attributed to their knowledge of

(continued on page 471)

Brief Encounters

by CAROL H. BEHRMAN

*Those whose paths
cross ours*

The voice on the telephone was unfamiliar. An identifying name meant nothing to me. I searched the corridors of my memory, but no doors opened.

"General Hospital," she said, "five years ago."

Of course! Memories washed over me of a time of pain and despair, a time, which, when concluded, was pushed gratefully into the recesses reserved for events best forgotten.

The woman on the telephone had occupied a hospital bed next to mine for a week. We had been roommates in pain, brief partners in surgical endurance.

The voice from the past intruded into my present across the electronic bridge.

"I know it's been a long time, but I've never forgotten what you told me then. It has changed my life."

I was stunned. This person was a stranger. I could hardly recall her, let alone any particular remarks I might have made in the dim past. I struggled to remember and finally dredged up a vague picture of a woman young in years, but old in disappointment, cynicism, and mistrust—a confused, unhappy soul, a difficult patient driving the overworked nurses to distraction, and an obsessive talker who filled the long, bedridden hours with a flood of words, nearly drowning her captive audience (me) in a tidal wave of confession, accusation, self-pity, and harrowing tales of injustice.

I remembered her now—a garrulous, discontented woman who had been hurt by some, was disappointed in many, and trusted none.

What could I possibly have said to her to make such an impression?

She went on to tell me that she was entering the hospital shortly for minor

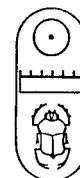


surgery. The imminent event had reminded her of her last hospitalization—and of me. She was mortified that she had never called to thank me for what I had done for her. My insight had given her a mirror in which she could see her problems more clearly, and had helped her to find a more stable, more rewarding way of life.

I never did discover just what it was I had told her. But it didn't matter. What mattered was that my life had brushed another's ever so briefly and, somehow, out of that meeting had come insight and growth for a human soul. A few words, casual, immediately forgotten on my part, had somehow given her the key with which to open a door to new self-knowledge.

How strange and wonderful is the interaction between human beings! We all realize how deeply our lives are affected, for good or bad, by those with whom we have strong personal relationships. But how marvelous it is to contemplate the power of chance meetings and casual conversations to profoundly affect the development and direction of our understanding.

A brief encounter can alter the pattern of one's life, as it did for the Indian prince Gautama when he wandered beyond the gates of his father's palace of beauty, plenty, and love to an unexpected confrontation with the suffering and injustice that were the lot of a large segment of mankind. Thus it was that an accidental meeting started the Buddha on



that lifelong, tortuous journey which was to culminate in perfect enlightenment.

Or, consider the invalided, father-dominated, forty-year-old spinster, Elizabeth Barrett, who received a letter from an admirer of her verses and granted what could be no more than a casual, restrained meeting. But the encounter with Robert Browning led not only to one of the great romances in history, but to a new life of joy, health, and freedom.

Ordinary people, too, can find their lives redirected by such unplanned, unlooked-for meetings. A man at a party becomes acquainted with a girl who later introduces him to the woman with whom he will share his life. A young girl whose interest in art has been submerged by environment and negative family attitudes meets, only once, an older woman—a career artist—whose conversation so stimulates and excites her that she is prompted to enroll in a course of study to develop and enrich her own talent. An undirected boy encounters an insightful teacher who sees and encourages the development of abilities the boy himself did not know he possessed.

Often we do not even know the effect we have had upon the lives of those whose paths have crossed ours. Nor are we always aware of the influence of others upon the directions taken in our own lives. An appropriate thought

dropped when one is open to suggestion a casual observation, obvious to the giver, offered at a time when the listener is ready for it, needs it, can open up and illumine whole new areas of understanding.

So much of the time one feels separate from others—a soul in isolation, supported only by a few truly meaningful relationships. But this is a fantasy. Far from being isolated, we are integral parts of the whole throbbing body of humanity—brothers and partners in the great cosmic adventure. We are no more separate from humanity than a toe is separate from the rest of our body. We share our experiences with all others. Our dreams and nightmares, our drives and passions, our aspirations and fears are the common inheritance of all—the combined experience of the race of mankind. How can we fail to touch one another?

It may be no more than a ripple on the sea of life. But ripples combine and swell to form waves. And, sometimes, the results are startling and dramatic. New insights, new awareness, new understanding, new roads to investigate—can all be opened up by an unexpected meeting, a casual conversation. We are never certain what the future will hold in this thrilling ongoing adventure we call life. Tomorrow may bring a brief encounter to stimulate and enrich one's life, perhaps even to change and redirect it.



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 19, 1970
8:00 p.m. (your time)

Thursday, May 28, 1970
8:00 p.m. (your time)

*The
Rosicrucian
Digest
December
1969*

PETER BOWDEN

The Theory of Evil

HOW IS ONE to reconcile the notion that creation was breathed into being and sustained by some all-powerful and beneficent agency, with the obvious manifestations of evil found in all societies, past and present? If God is Love, why poverty, cataclysm, disease, cruelty, dishonesty, grief, and war?

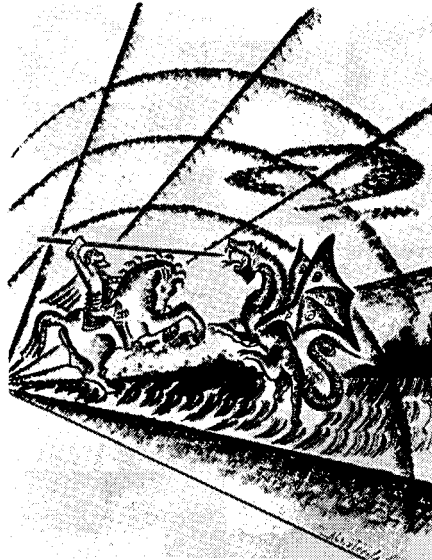
This is not just an abstract exercise to occupy the minds of dreamy academics. It is a living issue, and it causes tremendous conflict within many people who are sincerely trying to find a satisfactory answer to the perplexing panorama of life and their own individual places within the scheme of things. The need for intelligent man to relate himself rationally with the Cosmos is as acute as it is for him to feed and clothe his body or to satisfy his needs for companionship.

Ancient Traditions

There have been attempts to answer the dilemma by postulating that there is a God of Darkness opposed to a God of Light. These two primordial forces are thought to clash in eternal conflict: each moves various pieces on the vast chess-board of Creation, producing manifold contrasts and conflicts that we note in and around us every day. The Judaic, Christian, and Zoroastrian religions are steeped in this tradition.

It has been taught, for example, that there was once a terrific battle in heaven, when Lucifer and his cohorts challenged the authority of God. Lucifer was finally vanquished and cast into hell. But he was given free reign of earth for a specified period of time. When man was created, so the tradition continues, he was made in the image of God, but was imbued with free-will, or the capacity to choose.

Both God and Lucifer vied for the allegiance of primordial man who, through an act of disobedience to the Creator, placed himself under the spell of Lucifer. Some fundamentalist traditions still hold that, because of this first act of disobedience by our remote

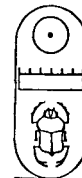


ancestors, all subsequent members of the human family automatically came under the spell of Lucifer. They were tainted with *original sin*, and were hence automatically damned by the Creator. Thus the only way for man to become reconciled with God is for him to accept the Grace of Christ Crucified.

Superficially the dualistic theory does seem to offer a plausible explanation for the simultaneous existence of good and evil on this planet. All that is beautiful, good, and uplifting is assumed to emanate from God; all that is restrictive, unjust, and degrading comes from Lucifer.

However, a closer look at the dualistic theories soon reveals that, whilst they may solve the immediate problem, they open up far graver problems at a deeper level. For example, if God is the supreme and only Creator, then He must have presumably created Lucifer. If so, did He or did He not know what He was creating? If He did not, then how could He be either omniscient or omnipotent? If He did, in the light of subsequent events, one could not altogether be blamed for doubting the beneficent and loving nature of the Divine.

Presumably man himself was imbued by God not only with the capacity but with the predisposition to run counter



to the divine injunction—whichever way we may interpret original sin.

In short, both Lucifer's and man's potential weaknesses were *created by God* and must therefore be as equally divine as any of the virtues.

Some traditional beliefs hold that God—as portrayed in the Bible and other holy books—is not the Supreme or Absolute, but the informing and governing Intelligence infusing our particular solar system. This Intelligence, though perfect and infinite in relation to our understanding, is deemed still far short of the *Absolute* or the *Great Unmanifest*.

Many of these traditions, in fact, postulate a whole hierarchy of intelligences beyond the human, stretching from various grades of masters and adepts (perhaps the gods and goddesses of paganism) to planetary Logi, solar Logi, up to mighty Beings who control whole galaxies. Nevertheless, all of them are relatively limited expressions of the Absolute.

Even if we concede the possibility that the being portrayed as God is relatively limited and finite, the fundamental problem is by no means solved. It has simply been pushed further back.

Reality implies a becoming conscious of—a realisation. Actuality is more in the nature of *what is*.

The Goal of Evolution

Reality is relative and is a changing, flexible, evolving thing. Actuality, in its most fundamental sense, is Absolute. Most mystics would agree that the goal of evolution has been reached when actuality has been *totally realised*—although many would not use quite the same terminology.

Most mystics would also agree the purpose of creation, as far as we can at present know it, is the growth of consciousness, which periodically and cyclically expresses itself through increasingly more complex and appropriate forms. An old Hindu text states that "God sleeps in the mineral kingdom, stirs in the plant kingdom, dreams in the animal kingdom, and awakens in the human kingdom."

Put in another way—we might say that any unit of consciousness, as it traverses the whole field of evolution,

moves progressively from a state of unconscious bliss towards the ultimate goals of fully conscious bliss, when it is again absorbed into the Infinite Source from whence it emanated.

Stages of Consciousness

The vast majority of human beings are still only *self-conscious*. They have outgrown the simple consciousness of the animal kingdom—although they are still rooted in it, as it in turn is rooted in the plant kingdom. The animal can feel, relate, and act on stimuli but is incapable, as it were, of standing aside and reflecting on itself as something apart from the rest of the universe. A horse will take purposeful action to find shelter, when exposed to inclement weather; it will shy away from painful stimuli, such as the pricking of a barbed wire fence; it will seek out the kindly human, who feeds it lumps of sugar. But it is incapable of reflecting on the wretched circumstances that compel it to stand in the snow. It is not able to manifest the awareness of *I know that I am*.

The mystics tell us that eventually man comes to the end of the self-conscious scale and is then initiated into the realms of *Cosmic Consciousness*. Such an event is much more than the sudden acquisition of an immeasurably greater degree of self-consciousness. It is a passage into an entirely different *order* of consciousness—as far removed from self-consciousness as it, in turn, is removed from the simple consciousness of the animal.

Just as the horse cannot begin to understand self-consciousness, so the ordinary human can have no conception of Cosmic Consciousness. Those members of the human race who have attained its lofty heights (and left records of the event) all agree that the experience of Cosmic Consciousness is totally inexpressible in words which, after all, were created as symbols for expressing self-conscious experience.

In his splendid book, *Cosmic Consciousness*, Dr. Richard Maurice Bucke, has drawn together the accounts of many who have been initiated into the new order of Cosmic Consciousness. All of these agree on some fundamental points, and a few are pertinent to our present study:

1. The sense of separateness evaporates. The initiate knows that he is one with the whole creation.
2. The sense of "sin" disappears, as does the feeling of conflict and struggle. Creative activity does not cease (indeed it becomes imbued with a new life and perspective), but the feeling of *labour* does.

Therefore it would seem that the *sense of sin*, with its accompanying keen realisation of *good versus evil*, is a peculiarity of the self-conscious phase of evolution. If this is the case, then we must regard the paradox of good and evil not as an absolute condition but as a phenomenon on that stage of evolution occupied by the vast majority of present humanity.

Resolving the Opposites

Psychologically, growth through self-consciousness is accomplished *through experiencing and resolving the opposites*. Mental growth is dependent on *comparison* and *contrast*. How could one fully appreciate the glory of the dawn, unless contrasted with the darkness of night? How can he really know beauty and goodness—and value them—without also having lived through ugliness and evil? *To contrast and compare, are necessary to ascend the golden Stair.*

As man comes to terms with the various pairs of opposites (including good and evil), so does he gradually ascend the plane of self-consciousness. Eventually he stands at the threshold of Cosmic Consciousness, and passes from the purely human state to that more divine. (The *second birth* of Christian terminology?)

Furthermore, it is through fully understanding the opposites and, as a result of this understanding, being able to pick his path between them that man is able to manifest an increasing degree of *self-mastery* and, hence, a greater control over the forces of nature. He learns to live more in harmony with the fundamental Laws of the Universe and chooses the Middle Way of the Buddha.

Against this background, it can be seen that so-called *evil* has no *absolute existence*, but is a temporary condition experienced through the necessary limitations (but also opportunities) of the self-conscious state. During this

particular phase of evolution it certainly has *reality* and exists as a factor that must be taken into account, but it has no *actuality* in the broader scheme of things.

Let's take a simple analogy. A certain individual is afflicted with a peculiarity of hearing whereby he can hear every note in the tonal scale except those of A natural and D natural. Such a person on hearing Beethoven's *Fifth Symphony* would hear passages of beautiful melody; but he would also hear passages that were ugly and distorted. This would not be due to any inherent fault in Beethoven's magnificent music. It would be due to the inability of the consciousness of the listener to tune in fully with the melody, thus causing a certain amount of distortion in his *realisation*.

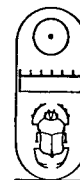
Transcending

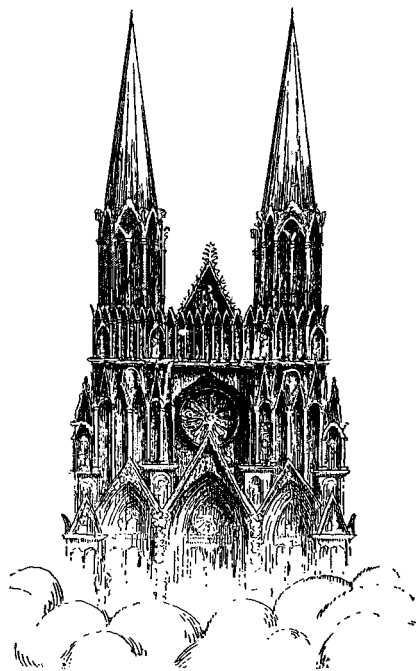
However, it could stand re-emphasis that, at our present stage of evolution, evil is a reality which has to be faced and taken into account. And this is very necessary on the individual, social, national, and planetary scales. This thesis is certainly not an exhortation for "a head in the sand" attitude towards injustice, totalitarianism, or dishonesty—at any level.

From the evolutionary standpoint of the individual, it would seem desirable to strive to see evil in relation to its opposite. Thus he is able to *transcend* it and thus evolve in the deeper spiritual sense.

On the other hand, it would be helpful to recognise that evil is a condition generated by a *lack or incompleteness* in the awareness of the individual's evolving unit of consciousness. Just as darkness is lack of light—and has no positive existence in itself—so is evil the result of an incomplete realisation of *actuality*.

Also, just as darkness may be dissipated by light, so may evil be overcome through *spiritual understanding* or *wisdom*—that blend of *Intelligence* and *Love* which crowns man's conscious attempts to resolve the opposites he finds within him and around him. This then is the task that confronts the individual human during his long trek from the first incarnation as a barely self-conscious savage up to the threshold of divinity.





The Celestial Sanctum

CAN WE CHANGE THE FUTURE?

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

*The
Rosicrucian
Digest
December
1969*

MOST OF US consume a great deal of time thinking of the future. In fact, the mysteries of time and space have always intrigued men. In the physical world we are always faced with conditions impressing us with time and space. As far in the past as we have a record of man's thinking, there have been individuals who, because of their concern with the problems of time and space, have attempted to foretell the future or to regain youth.

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It might seem contradictory for man to be simultaneously interested in the future and the past, but this interest is associated with concern for the unknown. As adults, nearly all of us have some desire to recover the energy and enthusiasm of youth. We would like to view the future as a place to express the vitality we would have if we could regain all the powers of youth and at the same time retain our present knowledge and experience.

These desires are the basis of much fantasy on the part of novelists. One novel tells of a man who had an opportunity to live his life over again. Through a series of complex situations, he is able to return to his youth and live again with a complete memory of what had occurred before. He has been warned that he could not make new decisions nor correct the errors that he had committed in the past. Although the character in this novel hopes to benefit by the errors he had made previously, he finds that it is impossible for him to act any differently than he had before.

Most of us can think of many events in our own lives which, if we had the privilege to live over again, we believe we would modify. But in order to modify them, we would have to be different personalities. We could not behave other than we did before, unless we were placed in an entirely different environment, or unless we were a completely different entity. Knowledge and memory in themselves are not enough to change the relationship between self and environment.

Many people think that tomorrow will bring new opportunities, that it will be the chance to do something different or even something better. But in the eternal mystery of time and space the whole crux of the matter goes deeper than our mere desire, or hope, to take advantage of a future situation. The fact is that tomorrow is a realization that exists only in our minds. The future is not an actuality in the sense that the term is defined in Rosicrucian philosophy, but rather a realization which is imagined out of our own experience, memory, and desire.

Furthermore, most of our anticipations in relation to the future are bound

closely to the material values which we find so important today. Consequently, since tomorrow does not exist as an actuality, it cannot be proved to exist in terms of material actualities. In fact, tomorrow has no existence at all except as we may imagine it. We can never change tomorrow in terms of today's material values.

An individual may hope to accomplish more tomorrow than he did in the past, but since his accomplishments are directly related to the material universe in which he functions, he will frequently be disappointed. The material values of today are only transient things that cannot be made to have actuality in an imaginary period of time that has not yet come into existence. This fact explains why tomorrow is so often disappointing. We must seek new and enduring values and at the same time strive to attain the knowledge and perspective which will permit us to recognize such values.

The future, as usually defined, is the moment in advance of the one in which we actually exist. That it will actually exist there is no proof, except in experience, and our experience has been that previous present intervals have been followed by future intervals. But as these intervals are transferred from the present to the future, they immediately take on all the complexities and involvements of the present and no longer contain the opportunities that they may seem to have promised in the imaginary concept of the future within our consciousness.

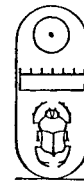
The only way that future values may be obtained, and in which the future can benefit us, is through the process of growing into it. Growth is a process that takes place in the present, and as it carries over into other segments of what we call time, we ourselves grow, too. In such growth we fulfill certain functions and purposes of our being. Our objective awareness of time and our usual reliability upon its infallibility cause the future to assume unreal aspects. We can do with the future whatever we want as long as the future is purely a state in our minds, but when we grow out of the present into other intervals of being, we find that

the same situations of self and environment in relation to each other are as complex as ever. It is only by drawing upon all the ingenuity that is possible from the greatest depths of our being that we are able to cope with situations existing as a result of the combination of self and environment which we, as individual entities, experience in relation to time as the flowing medium in which we exist.

The concern of every individual who seeks mystical knowledge should not be for the future. Instead of relating himself to material values and identifying himself more firmly with material standards, he should try to reach the realms of being that lie outside a material world. When man concerns himself with physical values, he limits his relationship to other values. To live in a physical world, giving most of our attention to the accumulation of material things and being concerned about those material things at a future time, literally chains us to the physical entities about us. To be able to raise our concepts, to direct our consciousness to the realization of our inherent powers and to the attainment of the understanding of God as an actual existing entity, we must associate ourselves with those higher values and dwell upon them. We must release the hold of material things that would tend to limit our ability to grow.

The consideration of any material entity detracts from mystical awareness. Surely, all of us know that concentration and meditation are difficult when circumstances emphasize in our consciousness the existence of our surroundings. When we make material values the primary concern of our awareness, we are only secondarily directed toward the consideration of the higher concepts we wish to achieve.

This does not mean we do not recognize the existence of physical actuality and the necessary realization that part of our experience must be the result of our ability to cope with those actualities, but it does mean that, in our placing of values, all material and physical entities should be of secondary value. Time is certainly one of the most prominent physical values that restrict us to a physical level. For this



reason we must learn not to emphasize the importance of time in our lives.

Only by dwelling upon the ideals and values that transcend those on the physical level can man find in his own nature the ability and the incentive to lead himself from the finite toward the infinite, from the physical to the spiritual, from being a physical entity to being a soul entity, which is the expression of the greater light that infuses all the universe. Only when we open ourselves to permit its entry can the future be changed.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum 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.



OUR NEW COVER

From Wowel Hill, Cracow, Poland, the Royal Castle towers over the city and the river below, a magnificently preserved edifice. It was erected during the reign of Casimir the Great (1309-1370). Adjoining the castle complex is *Wowel Cathedral*. It is ringed with chapels of which Sigismund's is crowned with a gold-plated dome, and which is our cover illustration. It is one of the most beautiful of the Italian renaissance in northern Europe. The ancient city of Cracow was not damaged by the hurriedly retreating Nazi army. It was Warsaw which bore the brunt of their malice, being completely demolished.

FRENCH HISTORIC QUARTERS

Limited by new building restrictions in the metropolitan area of Paris and at the same time compelled to expand to meet its growth, the Grand Lodge of the French-speaking countries was obliged to seek additional properties. It has recently acquired the beautiful Château d'Omonville located on twelve-and-a-half lovely acres in the Normandy countryside (see frontispiece).

The imposing Château was built in the early eighteenth century during the reign of Louis XV. Royalty and international celebrities were often guests at the exquisite Château. It is so romantically linked with the history of the period that the French government has declared it a historical monument. The Château is approached by a tree-lined road with formal landscaping. The edifice is flanked by two wooded areas in which there are *meditation* walks along the borders of which are classical statuary. One enters the Château into an impressive hall at the end of which is a sweeping stairway having beautiful handwrought-iron banisters. The ceilings throughout are high and walls beautifully paneled. There is a music pavilion, a library, a guest house, and many other facilities.

Circumstances made it possible for the Grand Lodge of the French-speaking countries to acquire this property at a price considerably below its real value. However, its cost is still considerable though it does assure the French Grand Lodge the necessary expansion to accommodate its growth. The purchase had to be made *now* or the opportunity lost. Therefore, the Grand Lodge of the French-speaking countries would duly appreciate any and all contributions that Rosicrucians throughout the world may wish to make toward the necessary final payment. Address:

Ordre Rosicrucien A.M.O.R.C.
Domaine de la Rose + Croix
94 - Villeneuve-Saint-Georges
France

*The
Rosicrucian
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December
1969*

OTTO WOLFGANG

Romance of the Bells

THE MUSIC bordering nearest heaven," is how Charles Lamb felt about the sounds of bells. Around the world, their peals call the living, mourn the dead, celebrate victories, warn of dangers, and in some places ring to break lightning storms. Carefully cast, tuned, and hung, bells become the pride of nations and the glory of poets and musicians.

Edgar Allan Poe captured the rhythm and majesty of a tolling carillon in his lines:

*Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinnabulation that so
musically wells
From the bells, bells, bells, . . .*

And musicians have scored them in their compositions.

Bells have occupied an honored place in culture for ages. They didn't start as musical instruments, though. Primitive man was more concerned with the practical side of life. He suspended flat stones on leather thongs and struck them with a stick. Result: a crude communication system with coded messages.

When metal was discovered, bells continued their practical functions. The small, dull-sounding bells of early Greece are a good example. Mounted on warrior's shields and the headgear of battle horses, the bells terrified the enemy. As metal-making and the quality of sound improved, bells were able to convey *feeling*. New, less practical uses were found.

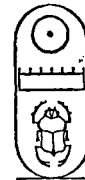
When a king died in Sparta, the women roamed the city, striking a bell to proclaim their sorrow. In Athens, the priests of Cybele, "Great Mother of the Gods," used ringing bells to add mystery to their elaborate rites. To prevent the gathering of groups that might compare resentments, William the Conqueror initiated the curfew with bells, a signal for all lights and fires to be out at eight in the evening.



But bells are associated more intimately with Christianity than any other instrument. Because early Christians were cruelly persecuted, they conducted their worship in secret. The last thing they wanted was a loud noise. When the persecutions ended, however, believers burned with a desire to "shout out" their faith. The bells were made to order and a clergyman named Paulinus, Bishop of Nola in the fifth century, translated the desire into action. He had a large copper kettle mounted upside down atop his church in Campania, Italy. Its shape proved ideal for sound. Other churches used hand bells to summon the very scanty and scattered congregations to worship.

Soon, bells tolled everywhere. Canon Law made it mandatory for church services to be preceded by the ringing of a bell. Makeshift arrangements gave way to massive, metal giants, as the churches became larger and larger.

The first European bells as we know them were hung in churches about 1500 years ago. Many campanologists (peo-



ple who have made a study of bells) believe these first examples were cast in the Italian town of Nola about A.D. 400.

Daily life in the Middle Ages depended greatly on chiming. The iron tongues called the people to work and prayer, rang for births and tolled for deaths, and, in most towns, struck the time of day and the day of the month. Bells, believed to have magic power, were rung during thunderstorms to dispel the lightning and rain—not to mention evil spirits who were adept at slipping into town during tempests. Even today, in some small towns in southern Europe, an old sexton will give the bell rope a couple of tugs during a storm—just in case!

In sixteenth-century England a shilling bought a peal of wedding bells. England's bell tradition is still strong, although many belfries were leveled by bombs during World War II. One of the best-known casualties of the war was the Bells of St. Clement's in London. For generations children sang along to the melody struck by its ten-bell chimes: "Oranges and Lemons, Say the Bells of St. Clement's."

The largest bell in the world is the *Kolokol* in Moscow, cast in 1733. Its weight is about 180 tons. Cost of the material in this bell is about \$300,000, which is insignificant compared with the value of the gold and silver plate and precious jewels, which were thrown into the furnace by the noblemen at the time of casting. But this huge behemoth cracked while cooling, and today it sits mute on a stone platform in Moscow's Kremlin—a costly curiosity.

China's huge bells rank next to those of Russia, quite a number of which weigh from 40,000 to 150,000 pounds, but they are of much inferior quality to those of Europe. England has a number of large bells, the largest at Yorkminster, weighing 27,000 pounds, Great Tom at Oxford weighing 17,000 pounds, and one each in London and Lincoln weighing 12,000 pounds. Notre Dame Cathedral, Montreal, Canada, has a bell of about 29,000 pounds. Great weights made *playing* the bells a tremendous problem. At Canterbury, England twenty-four men were needed

to pull the large bell—a total of sixty-three to play the entire set of five!

Some unknown genius solved the problem for a while. He set the bells in a stationary position, tied ropes to the clappers, and attached them to a keyboard of wooden poles. By pounding and kicking the keys, one man—a *carillonneur*—could play melodies with all kinds of musical shadings.

Since the bells are so closely related to divine service, it was only natural that a minister should bless the metal before the tense moment when, sizzling and murmuring, it would course its way to the moulds. Should a minister be unable to attend the ceremony, then the master founder himself invoked blessings in a short prayer, "That God Almighty may bless this bell-food so that the metal may be transformed to bells worthy of chanting His praise."

Bells became so human they have even been punished. Because the ringing of the great bell of Uglich was believed to be a signal for conspirators to assassinate Prince Dmitri, youngest son of Ivan the Terrible, in 1591 the bell was sentenced to banishment in Siberia. For a long time it was kept in solitary confinement in Tobolsk; then, considered partly purged, it was released and hung in a church. Not until 1892, 300 years after its crime, was it restored to its old place in Uglich.

There is no truer sense of serenity than the peal of a church bell at twilight in a tiny village, just as supper aromas are fading away and cattle are being led into a barn. Bells actually speak to one another across the rooftops, and each has its own sayings.

Not even the sea can still the soul of a bell. It was the legend of the Cathedral of Ys, which sank into the sea, that inspired Debussy to one of his greatest works. The legendary city of Venida disappeared below the waves, but from time to time her bells still toll:

*From the bottom of the sea
Swells the sound no waves can drown,
Tolling out the history
Of the ancient Wonder-town.*

The Electric Eel

by CHARLES E. WADE

A built-in power supply

THERE ARE many kinds of electricity in Nature, but possibly the most fascinating is that generated by fish, particularly the electric eel. This fish grows to a length of from three to six feet, a large portion of its body consisting of electricity-producing organs. The charge from its natural battery is of short duration and is used to paralyze the smaller fish which provide food for the eel. If continuous, this battery could produce, in a fraction of a second, enough power to light thirty sixty-watt lamps.

This electricity can be discharged under water as is daily demonstrated at the Aquarium in New York City. A notice informs the public when a demonstration will be given and a crowd gathers around the large glass tank where the electric eel lives. A large neon sign above the tank spells out the words "Electric Eel," and this is connected by heavy copper bars to the inside of the tank down in the water. When the time draws near for the showing, the eel becomes restless and swims rapidly back and forth as an attendant goes behind the tank to get ready. The man plunges his arms, covered with long rubber gauntlets, into the tank up past his elbows. He grasps the eel in his rubber-clad hands and rolls it around. The eel reacts to this by discharging its battery. The electrical charge is carried up to the

neon letters "Electric Eel" and they light up, much to the delight of the men, women, and children assembled before the glass tank.

Other fish with powerful electric charges are the catfish of the Nile and the torpedo ray of the Mediterranean. Many other fish and insects, too, have a built-in power supply, and some are able to give off light at will with no appreciable loss of heat. Man's electric power is very inefficient, since only a small amount of it actually goes into lighting a lamp, the rest being dissipated in heat. Scientists are busy in many laboratories, trying to find a method by which they can make electricity as inexpensively and efficiently as Nature does it.

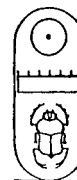
The one breakthrough in sight toward such manufacture of small amounts of electricity was demonstrated by the General Scientific Corporation of New York, when a radio transmitter was hooked up to a novel, insect-powered unit. The radio, with enough power to send a message for fifteen miles, used an electric current generated by small bacteria feeding on sugar in a seven-inch-long test tube containing salt water.

Perhaps we may thank the electric eel for this breakthrough—another marvel of Nature setting the example for man!



During this festive season it behooves us to rekindle the flame of love in our hearts, not only towards our loved ones but to all mankind. This exercise will be a great challenge to us, especially when directed towards our adversaries.

—B. A. COKE, F. R. C.
(St. Christopher Chapter Bulletin, Jamaica)





Ruins at Eleusis.

IN ORDER to understand the history of all people, of all great religions, of all the great cultures, it is both interesting and necessary to study their myths with their veiled meaning and the principles which inspired them. Mythology, like music, is to be felt and not to be explained. If it were possible, music would be explained and not created. But how are we to explain the unexplainable?

Nowadays, humanity tries to guess at what its distant origins have been, attempting to relive all that it has forgotten of its past. Up to this day, strange stories of this past still survive in the collective consciousness of people. They are what we call myths, or legends. Suddenly, however, an archeological discovery, the unearthing of a historic object, the deciphering of an old inscription, confirm the story which was thought to be but a fable. The legend, then, takes on a new meaning and is narrated in history books as an incident in the early history of mankind. This is why there is so much interest in Europe today for the study of Mythology.

By studying the fascinating Greek culture, we can easily notice its evolution or devolution, according to its interest or disinterest in Mythology. The reign of Pericles is usually considered as the greatest cycle of Greek culture. However, this was a cycle when men were not interested in beauty and art. It was an era dedicated to the material interests of man, in business, politics, and commerce.

Plato, who found Greece on the verge of spiritual decay, and who studied what Greece had been and what it had

MYTHOLOGY

by MARIA E. DANIELS, F.R.C., M.I.L.

become, felt the urge to bring back his fellow-countrymen to a realization of the higher and finer things in life.

He spoke of the Myth of the Cavern, saying that all men lived in a cave, with their faces turned towards the interior of this cave. Behind them, in front of the opening of the cave, burnt a great fire. The men were unaware of what was happening outside their cave. Although there were green fields outside, beautiful sunshine, birds singing, clouds swinging in the wind, they could only notice the projection of the shadows of all that existed outside, and which passed in front of the narrow cave entrance. Should one of those men turn his face towards the cave opening, should he decide to go out, he would see the real world and would return amazed at what he saw and felt and would wish to tell the others about his experience and the beauty of what he had seen out in the open fields.

But how could he ever tell them, if the language he knows is the language of shadows? Man, in this anxiety he feels when he wants to explain that which he feels to be real and true but is unable to put into words, turns to art, so that he may represent in shadows what is not a shadow, in form of matter, that which is not matter. The mere reproduction of a beautiful landscape is not art. A work of art must have something more to convey than what material eyes can see.

In a way, we are still living in Plato's Cave. We are wrapped up in an egg-shell and we only know its interior. The great light burning outside reflects its mild rays on the shell of this egg. We contemplate this garish light which reaches us and exclaim: "What a lovely beam of light! How pretty is our egg-shell!" We do not try to discover whence that light comes. We are accustomed to limiting our admiration to the shadows of reality. We look at a

flower and say "How nice!" but we do not bother to trace the source of its beauty. We must educate ourselves to see better and to see more than we normally do.

The man of the dark cave would go blind if he were to face the great light suddenly. So would we. We must therefore advance step by step, proceeding to the next step only when we have grown accustomed to the light of the step we have just taken. We should advance gradually, for truth is too great to be given us at once. Mythology shows us the way to truth, making us search for what reason cannot explain—for beauty! It is through understanding that we discover the beauty of things, and their beauty makes us love them. It is said that love is blind. On the contrary, love sees more than mortal eyes could ever hope to see, because we try to understand the being we love, and it is through this understanding that love grows stronger.

Orpheus

In order to grasp what Mythology is, let us turn to the Myth of Orpheus. The legend tells us that Orpheus married Eurydice—the symbol of Light and Truth. Thus, Orpheus did not marry a woman made of flesh and bones, but rather a mystical ideal. One day, while Eurydice was walking on the banks of the river Peneus, near Tempe, she was seen by the hunter Aristaeus. The hunter, in all Mythology, symbolises confusion, the one who kills. Thus, where confusion reigns, there is no understanding, there is no love, for whoever kills cannot love. Aristaeus pursues Eurydice, trying to force his attentions upon her, but she escapes, and treads on a snake which kills her with its sting. Orpheus cannot get accustomed to the idea of living without his Eurydice, or be it, without Truth, and he resolves to go and fetch her from the World of the Dead.

With his beautiful singing, Orpheus persuades Charon, the boatman, to let him cross the river, from the Bank of the Living, to the Bank of the Dead. He thus begins his weird and unearthly journey into the unknown world. The beauty of his singing enchants the Great Dogs, symbols of loyalty and vigilance, which guard the door to the

World of the Dead, and thus let him through. Still singing, Orpheus reaches the Goddess of the Dead. Charmed by his singing, she promises to return Eurydice to him under one condition: that he shall return to the World of the Living without once looking back, and Eurydice will follow him.

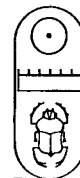
In the mysterious science of the Initiations of Dionysus, of the Eleusinian Mysteries, and of the Hermetic ceremonies, the various directions were associated with destinies, the functions of the human actions in time. Ahead, lay the Future, Revelation. Behind, was the Past, Sin, and Doubt. To return, or to look back, meant that the candidate was irresistible to Evil, and the renouncement to the higher powers of the spirit. The initiate who turned back was unworthy of Truth and would be restored to his former spiritual state; he was incapable of "knowing" and therefore, had no right to approach Knowledge.

This was the meaning of the initiations at Eleusis. To look back was to return to the Past. It destroyed the bond of good thoughts which, unbeknown to him, were bestowed upon the initiate. If the initiate into the Mysteries of Dionysus or Eleusis lost everything by merely looking back, it was because this act signified that he was spiritually unable to achieve a definite conquest of Knowledge.

Orpheus, therefore, promises not to look back, and begins his return journey. He crosses, once again, the dark passages and forests and the gigantic mountains of the World of the Dead. Having received all that he desired, Orpheus returns in silence, because he



Members of the 1949 Rosserucian Egyptian Tour at Eleusis.



does not feel the need to sing. In silence, however, he notices how gloomy and frightening those landscapes are, and he begins to doubt had he not been duped? Was Eurydice really following him? He tries not to think and to will himself into believing that Eurydice is, in fact, walking up behind him, and continues his return journey, for how long, no one knows, as it is always night in the World of the Dead.

Doubt grows in his mind and suddenly, he turns around to check whether Eurydice is, in fact, walking

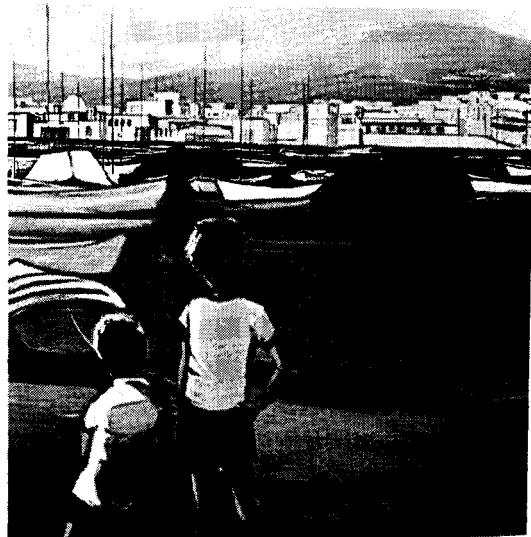
up behind him, and lo! there she is! For one quick moment, confusion prevails, and Eurydice disappears. Orpheus was not prepared to see the Light in the World of the Dead, and therefore has lost her forever.

For each one of us, in life, there comes a moment when we feel the doubt of Orpheus. How often have we not thought: "How do I know that all this is worth it? Is there something afterwards? Will it not be in vain?" But we should not allow doubt to impair our judgment, for we would also lose faith in ourselves.



Exhibition of Paintings

BAROQUE CHURCH IN BAVARIA
by Robert Elsocht



ISLAND HARBOR
by Eleanor Elsocht

During November, Robert and Eleanor Elsocht, two popular artists of the Western United States, exhibited their works in the Rosicrucian Art Gallery. Visitors were impressed with the technical and interpretive excellence of their paintings.

Robert Elsocht was born in Brussels, Belgium, and arrived in the United States in 1926. He and his wife Eleanor are graduates of the California College of Arts and Crafts, and both are members of the Society of Western Artists.

MAN IS NOT exactly what he seems to be. His predominant role in life does not flow and ebb exclusively from the physical body we all behold. He evidently lives and moves and has his true being within that Inner Self defined as the *Universal Spirit*. The scriptures of all world religions have a common denominator in this respect; extolling this subtle and invisible quality of mankind.

The truth of the matter appears self-evident, for the ages confirm the infinite manifestations of our spiritual nature and many of our greatest thinkers have held this to be true. Leibnitz taught that "all force is spirit," while Berkeley is quoted as saying, "There is not any other substance than spirit." Schelling wrote that "Nature is spirit visible, and spirit is invisible nature." Huxley admitted "that matter may be properly considered as a mode of thought." Yet, throughout time, this hidden power has remained a nebulous and mysterious force—on the whole virtually unrealized—today still untapped by most people. Only comparatively few, who are known as mystics, have fully realized the latent power and glory of their invisible being.

Our daily sense of freedom and particularized bondage is derived from this Inner Self; hence, there is a practical aspect attached to its full recognition. Why have we then in effect ignored the most essential part of our lives? Is the spirit of man less important than his mind or body in fulfilling his needs?

Fullness of Life

Perhaps we have become a bit distracted by the overwhelming stimuli of the five senses. Maybe the hard-core thinker is too intellectual and bemused by things of the spirit which remain invisible, unaccountable to his limited sense of being. The closed window of the human soul or spirit, the source of all intelligence and individual enlightenment, keeps us in ignorance—not only of our surrounding environment but of our true Self. It is all too evident in the barriers of social, political, and racial prejudices that reduce our inherent freedom to bondage, in one form or another. For it is a well-established truth: "Where the Spirit of

MECKE SWITKIN

The Discovery of Self

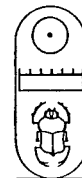
*Is man on the threshold
of his greatest discovery?*

God is there is liberty." And where the Spirit of God is present there must be the spirit of man, since we are created in the image of the One Spirit. And despite all the skeptics the truth is: Here and now we experience the fullness of living only through the one Universal Spirit called *Life*.

Spiritual Hunger

The frustrations of men, the unfulfilled desires and disillusionments, are in reality the external manifestations of spiritual hunger within. Therefore, the material world can offer no essential or effective remedy, for the discords and unhappiness emanate from our ignorance of spiritual law. It appears that we can no longer remain oblivious to the greater intelligence within our dormant selfhood. Humanity's complex problems are demanding some answers, but only panoramic visions can extend the framework of personal limitation, to reveal those answers.

Let's gaze for a moment at this human side. A witness in a court of law, for instance, who does not tell the truth commits an act of perjury. Consequently he inflicts upon himself a penalty. The sentence handed down by the judge is in proportion to the violation of the law. Similarly, if we are to escape the penalties in the courtroom we call *Life*, whence we are constantly being judged by powers greater than ourself, it is vitally important that we *know* the truth, speak it with conviction and courage, and live it on the highest level of consciousness available individually. Otherwise, we are in the identical situation of the violator of civil law, but liable to penalties even more



severe. Our self-imposed punishment is reflected in the strife, unhappiness, and impaired health experienced.

Now, returning to our spiritual level of consciousness, we should recognize the ancient Karmic Law which is inviolate and scientifically precise in its precepts: We are compensated in kind for our deeds of good or evil. This is the same law spelled out in Christian language: "As you sow, so shall you reap." Likewise, the idea translated in terms of science becomes the universal truth based on the principle of Cause and Effect. Herein lies the evidence of the ever-present invisible nature within us called spirit. It functions as a law; it parades relentlessly down every highway of life we pursue and is no respecter of persons but implicit.

Knowledge and recognition of our inherent potential, the truth of our being, therefore are essential for a fruitful and harmonious life. Certainly, we may stumble and even fall at times. It is because we are temporarily blind to the truth. And we are blinded when we dim our spiritual vision by focusing our existence on the deceptive views of the sentient world, for the senses tend to exclude the light of truth that ignites our spiritual consciousness and inflames the human soul with creativity, goodness, and purposeful motivation for living. This could be the kingdom of God within us. This we share with all mankind.

Meaningful Living

The spirit of man is a creative force for good; constructive, expansive, and always tending to uplift the individual. This vital life energy flows from an infinite source through the grace of God. Only by the realization of this immutable truth are we able to rise above the inharmonies of the mundane world, for it is the light of the spirit within that eventually embraces us with the warmth of meaningful living, filling our reborn days with the harmonies of abundance, health, and unlimited growth. Who will deny that it is the working of the spirit within us that eventually fulfills our sincere hopes and fervent prayers? And even the most idealistic aspirations come to practical fruition through this invisible creativity residing in each of us.

Man does not exist simply as a combination of highly organized chemical molecules in a physical body. This is but *one* aspect of his life. Although it is apparent that spiritual man is in his infancy, his physical evolution dates back millions of years. But his dawn of consciousness and spiritual unfolding began relatively a short time ago. With his ability to think came his awareness and unique self-consciousness of his individualized mental process. Descartes, years ago, virtually shocked mankind out of its lethargy with his profound statement: "I think, therefore I am." Here was a precise mathematician giving scientific confirmation and elaboration of scriptural truths: "I am what I think"; and "As a man thinketh in his heart so is he."

Universal Laws

But man only slowly assimilates these ancient truths and the immutable laws behind them. Yet it is through reasoning and knowledge of these universal principles that we attain a measure of dominion over our lives. The abundant life, the joy of living in harmony and beauty are already at hand, but the toil and burdens of the mundane world obscure these realities. Too often we become the tragic victims of meaningless side shows in the pursuit of unrewarding pleasures—a far cry from the spiritual nutrients essential to feed the Inner Self. To most, the confidence and the quiet from within are unknown. Daily we react as sleepwalkers, hypnotized by an endless array of euphoric distractions and insatiable appetites. The spirit hungers, for its nourishment cannot be sipped from the empty cup of human bondage.

Unfortunately, rigid orthodoxy has traditionally limited a scientific approach to our invisible nature. The conditioned race thinking resulted in a legacy of superficialities adulterated and distorted with superstitions. Pious aberrations adorned with dogmatism did not help the pursuit and inquiry of universal laws. Man, on the other hand, oftentimes refuses to recognize any type of law: civil, scientific, or spiritual. He seems to be prone to break laws with inestimable ignorance, regardless of the grave consequences. Witness: The death toll on our high-

ways; the increasing number of mentally sick; and the prevailing assortment of diseases prematurely curtailing human life. The real tragedy being that in the main these are self-inflicted penalties, man choosing to live as a fugitive from inviolate laws—spiritual, mental, and physical.

If there is a spirit within us, then there must be a connecting link to the invisible and a governing principle or law involved which we can learn to use. Meditation, scientific prayer may be the human link. To pray effectively is to see beyond appearance to the truth about a person, place, or thing, and this truth *realized* raises our level of consciousness. A change of thought usually occurs which alters the distorted concept of the person or condition. As we change our thinking, only then do we change our experiences, hopefully for the better. This becomes our answered prayer or result of meditation. Through these instruments we link the human with the divine.

Countless individuals in all walks of life have visibly demonstrated the quiet strength, resolution of conflicts, and creative genius that come with a devotion to and an awareness of spiritual resources. Prayer and meditation are

therefore potent aids in realizing our desires as we link up with an invisible life energy through God Consciousness. Answered prayer is therefore determined by spiritual growth and knowledge of spiritual laws—the universe being spiritual in essence. And the quality of our prayers, meditations, or everyday thoughts is derived from a faith and intelligence within that speak in audible tones from our spiritual center to those who really “listen.”

Charles P. Steinmetz, renowned scientist and former director of physical research for the General Electric Laboratories, was quoted as saying: “Some day people will learn that material things will not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories to the study of God and Prayer, and the spiritual forces which as yet have hardly been scratched. When this day comes the world will see more advancement in one generation than it has seen in the past four.”

We may reasonably speculate whether man is *now* on the threshold of his greatest discovery—the discovery of Self—the key to all our healings.

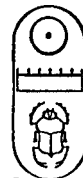


Informal Interviews...

awaiting you in Toronto

That special question you've been wanting to ask when you can come face to face with your Rosicrucian officers can be voiced when you're in **Toronto** for the 1970 Convention. Officers and staff members will be there to greet you throughout the Convention dates. See your September *Digest* for particulars regarding registration, or write to the Convention Secretary, AMORC, San Jose, California 95114, U. S. A.

A 1970 ROSICRUCIAN CONVENTION EVENT





Is War Ever Justified?

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

WHAT ARE the tolls of war? Thousands, millions of men and women and children have their lives sacrificed to it. A vast host of others are permanently crippled. The holocaust destroys homes, industries, and laboriously acquired cultural achievements. It seems, upon the first impact of such facts, impossible to reconcile war with what is acclaimed to be civilized, advanced society. War is the unleashing of *force* to accomplish an end, utilizing all the

fruits of intelligent minds and technology to serve its purpose.

The questions arise, "What are the causes of war? and Can wars be abolished, and, if not, are there alternatives to meet such contingencies?" We are here immediately confronted with the problem of human conflicts. These conflicts are innate in man's nature. They are rooted in his instincts and drives. Man is an inherently *aggressive* being. The instinct of self-preservation drives man to wrest from his environment all that is necessary to satisfy his desires. The more intense these urges, the more difficult it is for man to impose his will to exercise any self-discipline.

In fact, the exercise of self-discipline to restrain the appetites and passions of man, the animal, only arises from a consciousness of another desire of Self—the moral impulse, the sense of righteousness and justice which are of the psychic nature of man. In most men these impulses have far less efficacy than the desires of their animal self. As a consequence the individual strives to make his animal self dominant. He attempts to acquire all that which provides pleasure to his animal nature and which gives him



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the security which he believes necessary.

Just as one may have a greater capacity for food than another, so some individuals require far more than others to realize personal satisfaction. Compassion and so-called unselfishness are feelings and ideals which are subordinate to the common animal impulses. These are refinements of the ego that are not so commonly expressed, nor do they easily withstand the impact of the need for physical welfare.

Opposing Basic Drives

When one human opposes intentionally or by circumstances the basic drives of another, then conflict arises. It is this *determined aggression* for the acquisition of what the individual thinks is essential to his well-being which has nevertheless caused the human race to survive. If man had readily submitted to opposition to his intentions it might have meant the extermination of mankind, or at least the cessation of human advancement. In fact, this instinctive aggression, this drive, is immanent in the very life force that animates man. It is this resistance to that which threatens or is hostile to life which has given mankind its dynamic thrust upward.

The human ego has to have its gratification as well. We may say that it too has its appetites—the “I” needs recognition. It must be fed just as well as the body. Men can be regimented to a certain extent. They will agree to such control over their lives only when they believe or know that it fulfills some purpose which is in accord with their individuality, with their personal self.

Fame, power, or aggrandizement are satisfactions of self. We may live in a congested area, we may be one of a crowd physically, yet we want to stand out, to be known and respected. The self-consciousness of man which gives him his superiority as a human demands this.

The appeasement of this ego, the attention the self demands, is not equal in all men. In some individuals it is inordinate in its demands. It is an all-consuming desire to dominate, to surpass others in the assertion of personal

power or in the winning of fame. Such individuals resort to any means to gain such an end. It transcends any conventional moral restraints. It is this attitude of aggression that intensifies conflicts with other humans and with society.

Where there is such inordinate emotional and psychological drives reason is subordinated. No rational, logical argument can supplant the ruthless desire for wealth, power, and fame that persons make their personal ambition. Only *force* can restrain them.

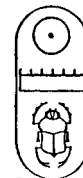
Why do we maintain a police force in a community? It is to use *force* against an element of society that cannot be reached by rational appeal. Where the animal nature of man is not constrained or the ego is ruthless in acquiring its satisfactions, force is the only means to stem this element. Force (call it war) as a defensive measure is justified under the circumstances cited. There is, of course, an alternative which is idealistic, but as an ultimate attainment it is remote: It is when the personal consciousness of the individual and his moral discernment have made his self-discipline transcend the impulses of the ego and the aggressive drives of his instincts and appetites.

Unrestrained Aggression

All wars, of course, are not motivated by defense. Most have been unrestrained aggression. We need only to recall the boasts of the Persian Kings as they conquered one country after another so as to weld them into an empire for personal gratification and wealth. The same may be said of the campaigns of Philip of Macedonia, Alexander the Great, the Caesars, Napoleon, and Hitler. Such wars are crimes against society to gratify the desires and personal perverted ambitions of individuals.

Force is sometimes applied to prevent what is thought to be a greater menace to peace. Incongruous as it may seem, such *preventive* wars are often initiated. The theory behind them is that force is the only means possible to stop a relentless aggression from causing a greater holocaust and loss of life than the action to prevent it.

It is this type of war, however, the war of deterrence, that causes polemics



in modern society. There are those who insist that under no circumstances is war justified; however, will these critics likewise affirm that the police and their means of enforcement are never required either? After all, a nation is only a larger aggregate of society than a small community. If force is needed to maintain law and order in a city, it is also at times needed on a national and an international scale.

War is primitive, it is brutal, it is destructive. It is not complimentary to what we consider the intelligence of the Homo sapiens. However, human nature being what it is, certain men will resort to such aggression to gain their personal ends. Greater force, only, will restrain them. Until such time as reason and self-control attain an ascendancy in society, armed force must exist with war as a sword of Damocles hanging over mankind.

The advanced technology in this nuclear age makes a nuclear war one which could decimate mankind. In a plenary nuclear war there would be no real victor. The victor would have as

his spoils only a ravished world. Yet the danger of a fanatical head of government possessing such weapons and unleashing them is ever potential.

The greatest possible safeguard against unjustified war is an *international* armed force. It must be an international body to police the world and exceed in strength the armed might of any single nation or combination thereof, and be composed of peoples of all the nations. The United Nations is not equal to such a task, as is all too evident today. With the intense spirit of nationalism that now prevails in the world, it is doubtful if all nations would contribute sufficiently and provide the means for such an international force on a scale that would be necessary.

Consequently, nationalism with its jealousies, its commercial and political rivalries, is the greatest constant threat of an aggressive war. As *one world* with a single mighty armed force acting in a police capacity and representing all peoples everywhere, it would appear to be the most practical method until man channels and properly controls his natural aggressive tendencies.



AMORC ON RADIO

Individuals around the world will be interested to know that AMORC radio programs are at present being broadcast on several radio stations.

Four series of a cultural and educational nature are now being presented on tape. The first, *Impressions in Music*, is a light, classical 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; the fourth, *The Jazz Scene*, features a broad range of Jazz music and is narrated.

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

WAPX	Mongomery, Alabama	WBNY-FM	Buffalo, New York
KOY	Phoenix, Arizona	WMCA	New York, New York
KNOB-FM	Hollywood, California	KLOO	Corvallis, Oregon
KLBS	Los Banos, California	KBBR	North Bend, Oregon
KPRL	Paso Robles, California	WYDD-FM	Pittsburgh, Pennsylvania
KERR-FM	Salinas, California	KTSA	San Antonio, Texas
WINU	Highland, Illinois	KVVO-FM	Cheyenne, Wyoming
WEFA-FM	Waukegan, Illinois	CFBV	Smithers, Canada
WRDO	Augusta, Maine	CFLD	Smithers, Canada

In addition, AMORC radio programs are now or have been recently heard in Welland, Canada; Darwin, Australia; and San Fernando, Trinidad.

Information about the frequency of the station and the time of broadcast may be obtained by writing to the program director in care of the radio station.

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THE WOOD CARVER

by ALICE E. LESLIE



The old wood carver sat by the window and watched the blizzard as it raged about his small house bending tree branches and hurling drifts of snow about the door. What would happen to his beloved shrubs and the old pear tree in the garden? It had been planted many, many years ago and cherished as an old friend.

Turning his eyes from the window, he looked at the tools on the bench and wondered if he would be able to do much more carving. He had wrought many a beautiful piece. He wondered if they had carried a message. He wished he might do one more thing that would convey a very special message to the world.

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Spring came in all its beauty and one day the old wood carver ventured forth into his garden. Shrubs had resumed their normal posture, grass was green, and violets bloomed under bunches of dead leaves.

The place where the pear tree had stood was empty; broken branches were scattered over the ground. Deeply saddened, the old wood carver groped his way to the spot, almost stumbling over a piece of wood that lay half hidden. Picking it up, he held it lovingly in his hands. Brushing away the dirt, he carried it back to the house. An idea had suddenly come to him. Out of this old and seemingly rejected wood, he would carve his masterpiece.

Hours, days, and weeks passed, for his work was slow and difficult in his declining years. At last his labor of love was finished and he held in his hands a carving of beauty—old and gnarled hands holding young and dimpled ones, upraised in prayer.

Closing his eyes he whispered, "May the old forever help to guide the young into the deeper mysteries of life."

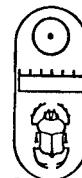


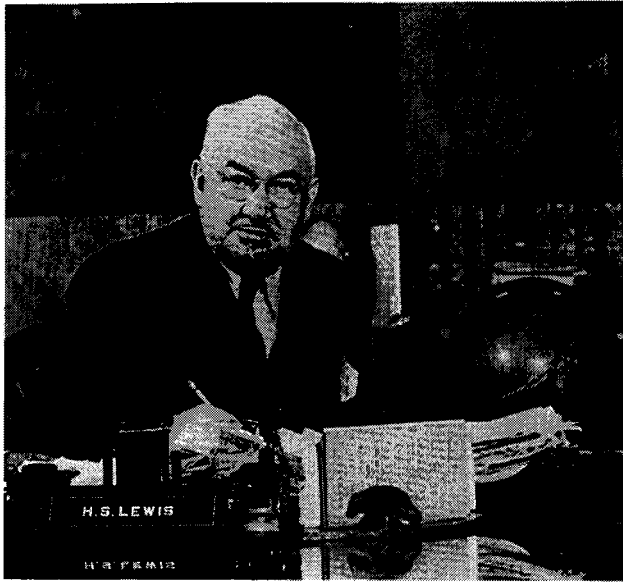
ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi 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.





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

UNITY OF THOUGHT

on this day it was customary to free prisoners, to give gifts freely to friends and acquaintances, to make merry, and to rejoice and express in every possible way the idea of good will and peace.

It is more than passing strange that mankind, from the dawn of civilization, has liked to focus his spiritual and human expressions into certain concentrated periods of time and to establish certain holidays for the expression of those human emotions that are universal and humanitarian. This is more than likely the reason for the creation of holidays and the intense expression of the ideals of those holidays within a limited number of hours.

Certainly mankind has always loved peace and friendliness and has preferred them to turmoil, unhappiness, and war. Yet, instead of man's attempting to express this love for peace and spirit of friendliness and kindness, every day and in every possible way, he has permitted himself to enter into war and strife on the majority of the days of each year and then suddenly has become quiet, passive, and friendly for twenty-four hours, more or less, while he has celebrated or participated in the celebration of some definite day devoted exclusively to the expression of that which should have expressed itself throughout the year.

Therefore, while men should feel—and the majority of men do feel—a thankfulness to God and the Cosmic for their abundant blessings throughout the year, by mutual agreement they focus most of that expression upon one day and await a national or official proclamation as to just what day in the year such expression should be given more intensified manifestation. In the Western world that one particular day is called "Thanksgiving Day." In many other countries there are similar days with different names, and the same is

AT THIS TIME of the year there is a very general agreement among the peoples of the Western world in regard to one timely thought. It is this unity of thought which makes this holiday season significant and important. Regardless of whether we are Jews or Gentiles, Roman Catholics or Protestants, Buddhists, Moslems, or what, we view the holidays at the close of the year with one idea—the picture and thought of peace and friendliness.

Although the Christmas holidays are purely Christian holidays in a religious or ecclesiastical sense, they are universal holidays in the minds of mankind, and Jews and Gentiles alike can agree upon the one idea that the Christmas period represents expression of love and good fellowship, and that it is symbolical of "peace."

In many parts of the world the fall of the year is the season for harvesting and for taking account of the abundant blessings of nature, and it is naturally, and has always been so, a time for man to give thanks and to express his appreciation to God and the Cosmic for all the abundant blessings he has received.

And the Christmas period, too, was really a sacred or symbolical holiday in the minds of many millions of human beings long before December twenty-fifth was established and proclaimed to be the birth date of Jesus the Christ. In antiquity we find that

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true in regard to the expression of peace and kindness. In the Christian world, Christmas Day is a day of celebrating the birth of the greatest advocate of peace and brotherly love that ever lived.

A large portion of mankind has come to believe that the whole spirit of peace and brotherly love was symbolized and expressed to the greatest degree in the consciousness of one great divine leader who lived at a certain period of the past. But man seems to forget that in the consciousness of every human being, both Gentile and Jew, Protestant and Roman Catholic, and in the hearts, minds, and consciousness of others, there is resident throughout the year, as a permanent part of their natures, that same spirit of the Christ that makes for the ever-increasing desire for peace and brotherly friendliness and love.

The spirit of peace was not born *only* in the consciousness of one great man at one time but has been born in the consciousness of every human being since God created the first man and woman, and it is daily and hourly re-born in the consciousness of every newborn child. Each one of us is, therefore, a potential peacemaker. And each one should preach and talk, think and advocate peace and brotherly love throughout every day of the year.

To Compensate

But since, by agreement, man has concentrated the spiritual and humanitarian thoughts and activities into certain days or weeks, let us make the most of those periods and try to compensate for our lack or laxity of expression throughout the rest of the year. Let each one of us try to do something of a very practical and definite nature during this coming holiday season not only to assist in making more permanent the establishment of universal peace between nations, but to promote universal peace between the peoples of each country, each community, and each neighborhood. Let us try to do for the unfortunates what they hope and pray will come to them at the hands of man.

Let us not forget those who are shut in or confined or unfortunate or under-

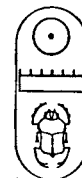
privileged. Let us not be abundant and free solely in our gifts to those who are relatives and friends, and where we feel that our friendly actions and kindly gifts are an obligation or a duty, but let us think of those who may be only dreaming of the possibility of such human brotherly expression and surprise them and encourage them in their dreams, their hopes, and their aspirations.

The Underprivileged

Millions of unfortunate, underprivileged children still look upon the spirit of Christmas as an ethereal, theoretical idea that has never yet made its full expression in their lives, and yet they are hopeful that some day the miracle of miracles will happen and that the things they have dreamed about may be made manifest.

To step suddenly and unexpectedly into the lives of some of these unfortunate and underprivileged children, or into the lives of some of these shut-ins or elderly people who are alone in the world, and let them see that without duty or obligation, without any other motive than that of the spirit of Christmas, mankind can remember them and do what the Greatest Peacemaker of the world did in antiquity, will revive their hopes and their ideals and make life once again worth living. And the joy and happiness that will come to your consciousness, for having done something like this, will be more like the joy and happiness of the spirit of Christmas than anything you may have ever experienced before.

And of the quality of gifts, or the nature of gifts, there is none that quite equals in value, or in blessing, the kind word, the friendly handclasp, and the sympathetic attunement or companionship that you might give of and from yourself to some of these persons in a few hours at no material cost whatsoever. It is not the material value of a material gift that always expresses the real spirit of the period. Many who are shut in or isolated or separated, or many children, who are underprivileged and forgotten and neglected, have no way or means by which to judge the true material value of any material gift that may be given to them, but their



hearts and minds will always adequately evaluate the spiritual quality of the immaterial gift that comes from your heart and your mind. So do not forget this.

As an additional expression of your appreciation and thanks for life itself and the many opportunities you have of utilizing it, give something of your heart and mind and joy to those lonely, saddened, and underprivileged persons, young or old, who are close by in your neighborhood or who can be found by you. They may even now be trying to convince themselves that the real spirit of Christmas is not something that is

forgotten or limited, but is universally abundant and humanly given by those whose expressions count the most, namely, those who are not motivated either by duty, obligation, or any other idea than that of permitting the spiritual self within to expand and develop the spiritual qualities of all mankind.

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.



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 Georges Pompidou, President of France.

The code word is POLL.

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



MRS. GOLDA MEIR

March:

The personality for the month of March will be Mrs. Golda Meir, Premier of Israel.

The code word will be LOOK.



GEORGES POMPIDOU

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CHRISTMAS — ITS MEANINGS

(continued from page 446)

natural laws. They were also wise in astronomy, astrology, mathematics, and they were thoroughly familiar with the prevailing philosophy of the period.

The Medes, and later the Persians, were an offspring of the Aryans who, in turn, were a division of the great white race. The great white race was a series of tribes that stretched across Europe from the Atlantic to the great plains of the Caspian Sea. Eventually they consolidated, then again divided, one division entering into what is now Iran, from which the word *Aryan* comes. This word, in turn, means noble birth. The other division of the Aryans passed down into the Indus Valley; they are the forebears of the present Indians. The very name *Magi* is probably of Aryan origin.

The fame of the Magi spread. Reports of their deeds and accomplishments were carried throughout the ancient world. They were particularly renowned as prophets and as the most reliable interpreters of dreams. They eventually formed themselves into a fraternity, *a secret group*, for the purpose of preserving the wisdom they had accumulated and which was passed from one to another by word of mouth.

Each person had to prove his qualifications in order to become one of their sect. Then, they began to exercise a very strong political influence as religious counselors and advisers. As a religio-political group, they were as important in their day, in influencing the decisions of rulers and even of governments, as the Jesuits of today. These Magi, through the centuries, studied the heliacal stars. The three particular Magi referred to in the Bible undoubtedly made an astrological interpretation to form their famous prediction.

Customs, Pagan or Christian

The second division of general meaning of Christmas concerns its *customs*. How did December 25 come to be selected as Christmas? Was Jesus actually born on that date?

The observance of December 25 as the date of the nativity of Jesus had its origin in Rome, but four centuries after his birth. Before that time or for nearly four hundred years, the celebration of Christmas was on *January 6*, the date of the Epiphany Feast. It was the occasion of the commemoration, not of the birth of Jesus, but actually the visit of the Magi to Bethlehem. The celebration of the nativity is of much later origin than is that of the resurrection. For a considerable time there was a festival for the resurrection and none for the nativity.

Pope Liberius of Rome (A.D. 353-354) finally discarded the date of January 6 in favor of December 25. According to the Roman calendar the winter solstice began on December 25. Consequently, it was deemed most appropriate to relate Jesus' nativity to the phenomenon of the sun and the beginning of winter, an occasion long recognized by people. The day was also called *the sun of righteousness*.

About December 25 there too was celebrated the nativity of the Assyrian sun-god, who was the perpetuation of the much earlier Persian god Mithra, the god of light. For several centuries this date and celebration was one of importance. The setting of December 25 for the nativity of Jesus seemed to emphasize to the populace that he was born as the son of a god because of the relation of the day to the nativity of Mithra.

The date of December 25, when it was finally decided upon by the early Christian theologians, was not universally accepted throughout the Christian world. It is interesting to note that the Eastern Church, which was a rival of Rome and had its see in Constantinople and also in Antioch, did not accept the date of December 25 until considerably later.

March 25 to 28, around the time of the vernal equinox and the beginning of spring, had also been declared as the date of the nativity. The reason for selection of this particular time was that spring is the rebirth of nature,



the awakening of life. There were various philosophical arguments put forth to support the March date. Some even declared that the date in March was the one of the conception of Jesus and should be honored instead of the date of his birth.

The fact remains that the Roman Church was most anxious to detract the attention of the populace from the well-established pagan customs which took place on or about December 25.

As we have said, this date was celebrated in honor of Mithra, the god of Light. It was also the occasion of the feast of Sol Invictus. Consequently, it was thought advisable to hold the Christmas festivities upon the same date. Psychologically, it provided in the mind of the people a kind of relationship between Jesus and the sun, and the phenomenon of the sun has always been most impressive to man. Since the sun had been deified at times by the ancients, it seemed more plausible that Jesus might be the son of a god.

The Saturnalia was an old Roman holiday to commemorate the god Saturn. The holiday and feast of the Saturnalia occurred during the week of December 17 to 24. Many of the customs of the Saturnalia eventually became incorporated into our Christmas celebration. In fact, most of the customs and the manner of celebrating Christmas throughout the world are *not* of Christian origin. They are syncretic, that is, they have been borrowed from so-called pagan rites.

The merry customs of Christmas were a very important part of the Saturnalia. Schools were closed during that week; joy and mirth prevailed among the people. There was no punishment for minor crimes, no formal attire was required, and there were no class distinctions. Slaves and masters ate together, all classes exchanged gifts with one another. These gifts were mostly wax wafers.

However, toy clay-dolls were given to the children and there was much throwing of confetti and a mimicry of the dress of traditional characters which added to the festivities and mirth of the period. Again we say that almost all of these customs, as you will note,

were transferred to our Christmas celebration.

Some of the Christmas customs have been inherited from the northern Teutonic tribes. These tribes had a Yule feast which was primarily to celebrate the rite of the sun after forty long days of darkness. This Yule feast occurred, of course, in the land of the midnight sun. Since the Yule time occurred in the dead of the northern night, superstition abounded among the people. They thought that, during this long period of darkness, demons prowled and evil spirits were about. Later on, however, when they became more enlightened, these demons were made into comic characters and the people would dress themselves in a manner to depict them. They wore masks with horns, and went about visiting each other, exchanging gifts and toys for children, and had merry suppers.

Germany, too, held great celebrations around the time of the winter solstice, the end of the old year and the beginning of the new.

Mistletoe was a revival of the old Celtic religious practices. It is related that the Celtic priests, when making a salutation to the rising sun or to the sun-god, used branches of this particular plant, each holding a branch of mistletoe in his right hand above his head while greeting the rising sun.

Evergreen decorations, which add so much to the colorful aspect of Christmas, are an inheritance from Germany. They are not ancient; they are as recent as the seventeenth century.

The Christmas tree, which is so prominent in our celebration and is the center of attraction, is perhaps an arborical inheritance. It probably stems from tree worship, which is a form of animism—a primitive religion.

The animist believes that everything is alive, that it is possessed of a spirit, a kind of intelligence. The tree in particular was thought to be immortal, having roots deep in the ground and its top in the celestial realm. It is for this reason that the Greeks had many sacred groves where, in an environment that represented the divine, they held their mystery rites, conferring initiations and the like. The Christmas tree

may also be related to the Yule log which was an early form of Teutonic stump worship, the stump being bedecked with religious regalia.

Perhaps the most popular symbol of the spirit of merriment that prevails at Christmas is Santa Claus. He is a tradition based upon the culture of Saint Nicholas. Nicholas was a bishop of the city of Myra in Asia Minor. He was persecuted, arrested, and tormented for years. As a martyr he acquired a large following. They attributed many feats to him to impress his importance upon the world.

Among many things, they said that Saint Nicholas had bestowed dowries on the impoverished peasants' daughters so they could get married. They further declared that this was done in secret. Then, later, it was alleged that Saint Nicholas gave gifts secretly on the eve of Saint Nicholas' Day. He was said to be a protector of children. In fact, statues, which may be seen in various parts of Europe, show children clinging to his robes. The actual words *Santa Claus* are an American corruption of the Dutch, *San Nicolaas*, the early Dutch settlers having brought the tradition to the New World.

Idealism

The final division of the meanings of Christmas deals with its *idealism*. There can be no religious teacher or any religious or spiritual teachings which will be, in every respect, universally accepted by all men. The intelligence of people, their associations, their training and their environment cause them to vary considerably in their views and in their acceptance of things.

Each individual derives a different interpretation from his particular experiences in accordance with the level of his consciousness, his ability to comprehend and apperceive. However, in each person's immediate world there is some personage, whom he knows personally or has heard or read about, and some way of life which to him seems to correspond to his personal ideals. We all know that there is someone or some sort of life which to us is representative of what we hold to be the best and finest.

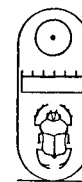
However, what one person holds to be the truth, or even a miracle, to others may not seem so. Some consider various sacred beliefs of others not as realities but as fantasies. Such persons do not necessarily intend to be sacrilegious or atheistic—what others venerate is just not commensurate with their consciousness of the spiritual.

It is said that beauty is in the eyes of the beholder. So, too, spirituality is only that which evokes the harmony of our soul; its traditions and its background mean nothing otherwise.

It is no disgrace, as we have pointed out here, that there have been many customs associated with the life of Jesus which were not unique to his time. Rather it shows that men have come to gradually cultivate an all-inclusive good, and in every age they have found one or two particulars which they hold to be representative of spiritual things. As a result, a personality who represents the good of whatever origin or age has had attributed to him all the virtues of the past.

Men select from each age, like gems, something to enhance the beauty of their ideal. The human being wants his spiritual ideal to be transcendent, to be equal to, and far beyond as well, that which has been held as splendid in the past. So it is not strange that there were added to Jesus' time and to the events of his life many facts and many tales borrowed from other times. These were to make him more eminent in the minds of men.

It matters not whether men believe the exegetical account of the nativity of Jesus. It is far more important that Jesus become to men a symbol of man's most noble conception, that he represent that for which men are striving spiritually. The things of divinity, after all, must remain ideals. They cannot be completely reduced to facts because facts are often limited to the material of which they are composed. Men's ideals must soar above them and thus lift upward the best of their nature. The spiritual conception is always the culmination of mankind's moral growth. It represents the height he has attained at that particular age. Christmas and the Christ story are among the greatest spiritual ideals ever attained by man.





Rosicrucian Activities Around the World

FRATER ARTHUR C. PIEPENBRINK, Supreme Secretary of AMORC, and Soror Piepenbrink made an extensive tour through Europe, visiting the Order's offices at Bognor Regis, England; The Hague, Holland; and Baden-Baden, Germany. While in France, in the company of Frater Raymond Bernard, Supreme Legate of AMORC for Europe, they traveled to Toulouse, Bordeaux, Pau, and finally Paris where they attended the Grand National Convention of France.

Shown above are dignitaries of the Order in France, with the Supreme Secretary, Frater Arthur C. Piepenbrink (third from right), being welcomed to the city of Pau by its mayor. During this reunion, Rosicrucians were praised for their humanitarian efforts, and the Supreme Secretary was given a medallion commemorating the history of that ancient city.



En route to the San Antonio Conclave early in October, Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, visited the Diana Chapter (AMORC) in Salt Lake City and during his stay was interviewed on radio stations KWHO and KCPX with respect to the Order.

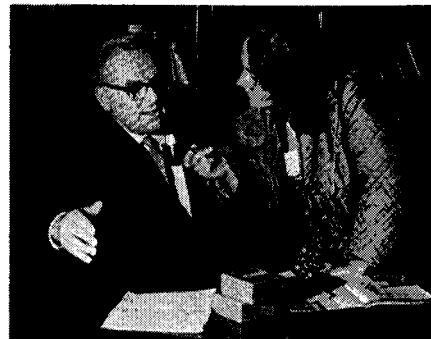
Members from various parts of Texas and from the Reynosa Chapter in Mexico attended the San Antonio Conclave and appreciated the fine program under the direction of the Conclave Chairman, Soror Maxine Hansen. Special guests included Frater Camp Ezell, Grand Councilor Emeritus of Southwestern States, Soror Ezell, and Frater William H. Clark, present Grand Councilor of South Central States.

Prior to the Conclave, Frater Bailey was interviewed on WOAI-TV *Early Evening Report*.

On his return to San Jose he was pleased to visit the newly formed Reno Pronaos in Nevada.



At the Saginaw Fair in Michigan, the work of the Order was brought to the attention of thousands of visitors who paused at the attractive AMORC booth provided by the Moria El Chapter of Flint. Many members of the Chapter gave of their time and talent, and we extend our thanks and appreciation to all those who participated in this successful endeavor.



Prior to the Annual Pyramid Ceremony at the Cardiff Pronaos in Wales, Frater Harry T. Roberts, AMORC Inspector General for Cardiff (shown above), was interviewed by a reporter from the British Broadcasting Corporation on questions dealing with the history and purposes of the Order. The

*The
Rosicrucian
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interview was presented the following morning on the daily breakfast program, *Wales Today*.



Frater Robert E. Daniels and Soror Daniels were honored guests at the Byron Chapter Pyramid Ceremony in Nottingham, England, and are here seen laying the last stones of the pyramid on that special occasion.

Grand Treasurer Robert Daniels, accompanied by Soror Maria Daniels, Colombe Counselor, were delighted, while on a recent tour of England and France, to renew old friendships and make new ones among the Rosicrucian members in Europe. After attending the Paris National Convention and the London Conclave, they visited the Cardiff Pronaos, Wales; Birmingham Pronaos, Birmingham; John Dalton Chapter, Nottingham; Raymund Andrea, Chapter, Worthing, the Commonwealth Administration Office and the United Kingdom Temple. They received a very warm welcome and were very happy to share the fraternal spirit and enthusiasm which permeated every convocation.

Frater and Soror Daniels were also able to spend a few very happy and relaxed hours with Frater Raymund Andrea, Grand Master Emeritus of England.



A moment of fraternal warmth and repartee being exchanged by officers attending and serving in the convocations during the 1969 Annual Conclave of the Thebes Lodge, Detroit, Michigan. The Thebes Lodge was celebrating its Twenty-fifth Anniversary of continual service to members of AMORC in the Detroit area. The Conclave, well attended, included many members from Canada, giving the affair an international flavor. Pictured from left to right are: Frater Eugene L. Martin, Jr., Master of Nefertiti Lodge, Chicago; Soror Jean Walters, Master of Thebes Lodge; Frater James R. Whitcomb, Grand Secretary; Soror Clara Harrison, Past Master of Thebes Lodge and Secretary of the 1969 Conclave. The photo is by Frater Kenneth Muse, well-known artist and cartoonist in the Detroit area.



Frater Erwin Watermeyer, AMORC Technical Director, and one of the directors of the AMORC Grand Lodge for the German-speaking countries, recently returned from Germany after two months in the Baden-Baden office. Here he helped translate monographs, rituals, and books into German, prepared work for the higher degrees, assisted with correspondence, and acted in an advisory capacity to the German Grand Lodge. Frater Watermeyer also participated in a special conclave held for high degree German members. He and Frater Wilhelm Raab, Archivist for the Order in Germany, were guests of Frater Raymond Bernard, Supreme Legate for Europe, at the International Convention held in Paris, September 6 and 7, 1969.

Frater Watermeyer reports a steady growth of the Order's activities in Europe.



We regret to announce the passing of Mr. Andrew Jackson, one of Guyana's most outstanding leaders, who passed through transition in late October.

Frater Jackson's many years of public service to his country as a legislator and trade union leader brought high tribute from Parliament and citizens alike. Mr. Neville Bissember, Parliamentary Affairs Minister, describing him as a "stalwart among the stalwarts" said that when the history of Guyana came to be written Mr. Jackson's name would assume a truly prominent place; and Mr. Ram Karran, Deputy Opposition Leader, pointed out that Mr. Jackson's strength of character would certainly be missed in his country today. We extend our sympathy to the members of his family and to his many friends.

There is no doubt about it, our Colombes are indeed very talented young ladies! Colombe Marina Van Ree of Harmony Chapter in Melbourne, Australia, was the second speaker in a group of three students from St. Albans High School who won the A Grade Schools' Debating Championships for 1969 and the Frank Block Shield. The St. Albans team successfully argued that "Science is leading the world to disaster," and the adjudicators judged them the unanimous winners by about 26 points.

Colombe Marina is seventeen years old and is preparing for university entrance. She has taken an active part in the Australia-wide Education Week during the month of August and is the author of an article on education published in one of the national Australian dailies.

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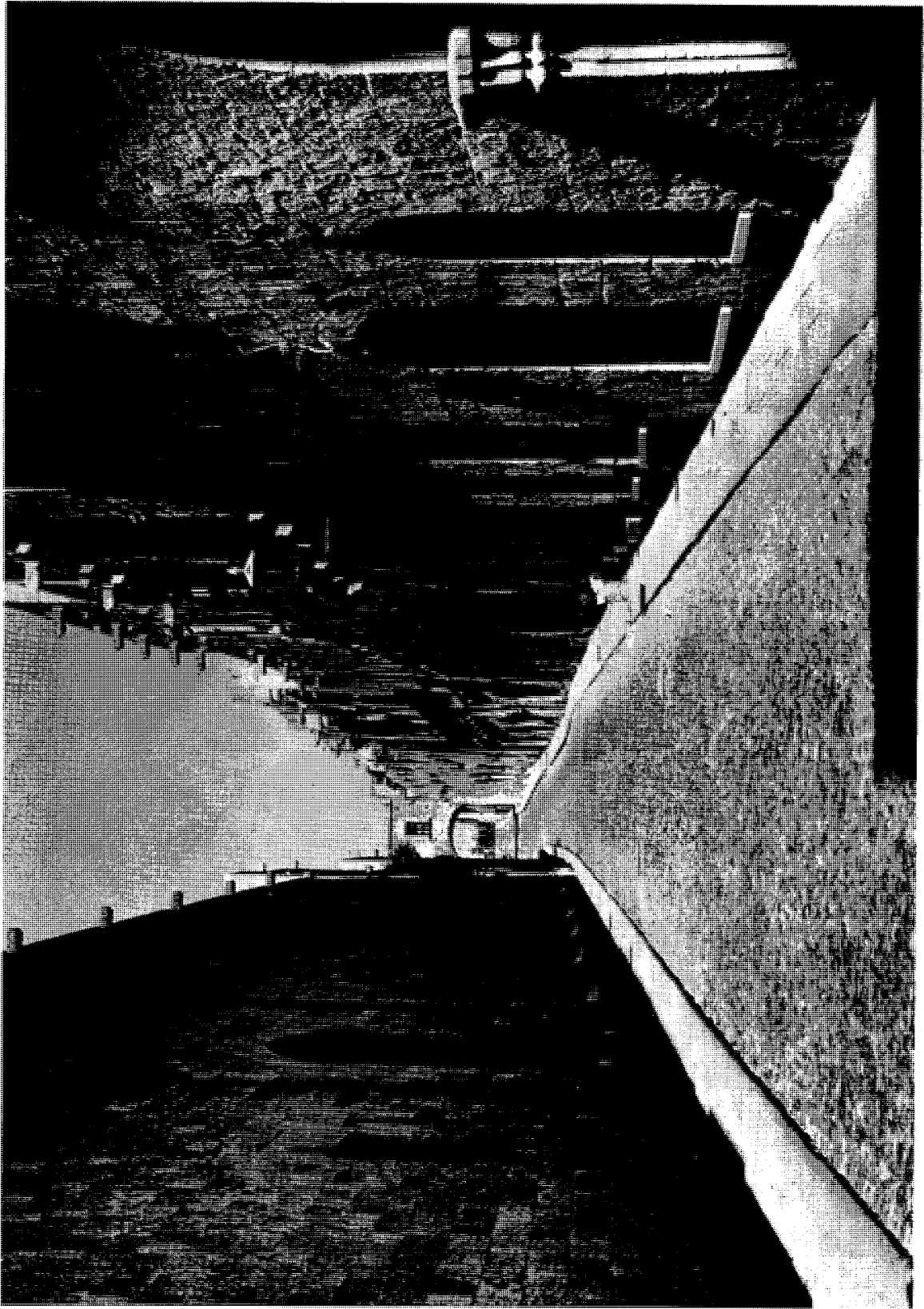
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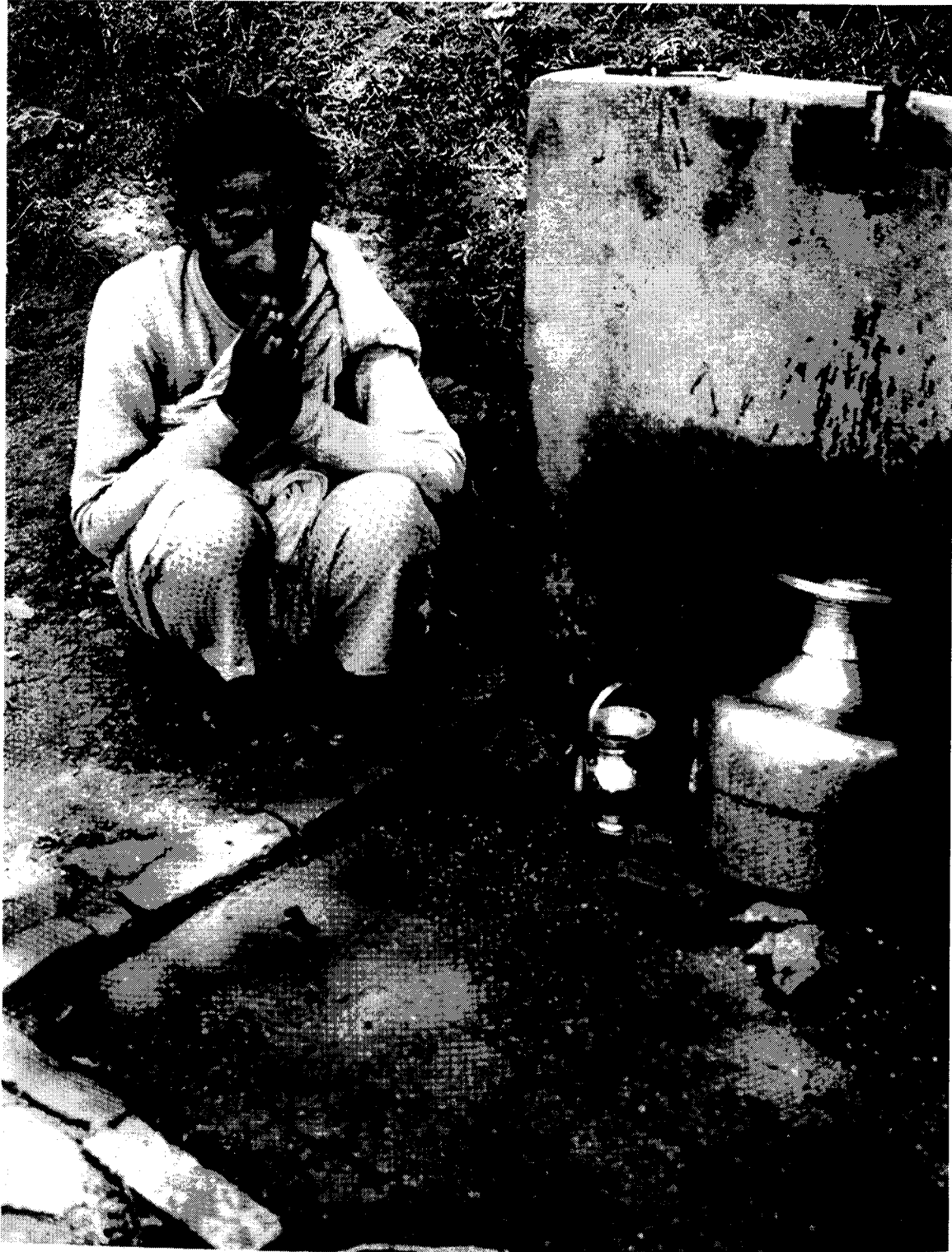
STREET OF THE KNIGHTS



The Knights of St. John built a castle and fortress in the city of Rhodes on the Greek island of Rhodes in the Aegean near the Turkish coast in 1310. The Templars, who were founded in 1118, originally vowed to maintain the safety of all pilgrims to the Holy Land. The street shown is where the Knights lived. The city of Rhodes and Knights Templar fortress were under siege by the Turks in 1522 and fell to them in that year.

(Photo by AMORC)





(Photo by AMORC)

HINDU DEVOTEE

In the inner recesses of a Hindu temple in Kathmandu, Nepal, are places where water may be obtained and taken to individual homes. The temple location of the water confers a kind of sanctity upon it. Consequently, above we see a devotee offering thanks as he waits for his brass vessel to be filled.

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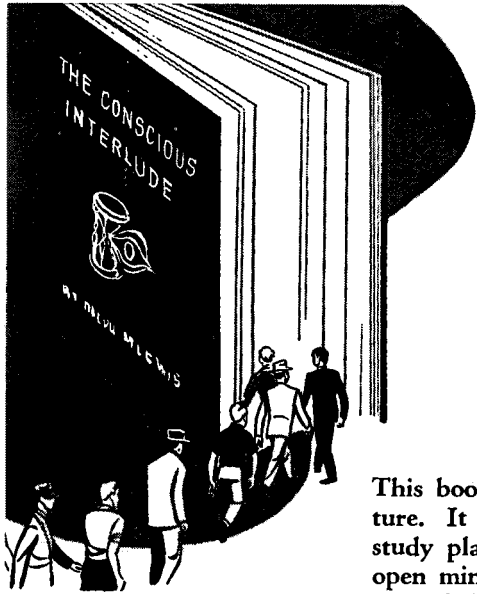
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VI Is Absolute Reality Mind?	XVI	Psychology of Conflict
VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
		Index

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.

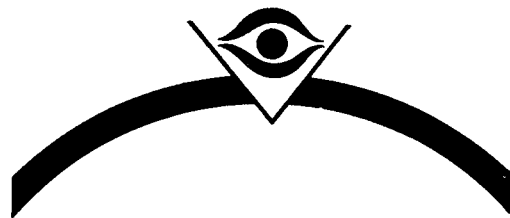
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BRAVE NEW ERA

Now that the understandable excitement over man's recent first excursion to another celestial body has died down, a balding, slightly overweight, gentle middle-aged man is asserting his rights as the legal, true, and sole owner of the Moon.

On a day in 1956, Jenaro Gajardo, a Chilean lawyer of the city of Talca, quietly filed with the government of his country a claim of ownership of the Moon. He scrupulously fulfilled all the legal requirements: he published his intentions to file for ownership of the Moon in newspapers of wide circulation for three days in a row (in case there should be a previous owner who might wish to step forward to dispute his claim), he then waited the required period of thirty working days after the date of the last publication, and then, when nobody disputed his claim, he went to the Bureau of Lands of the government of the Republic of Chile and filed his claim, registering the Moon to his name as its sole owner.

This was six years *before* it was agreed in the United Nations that celestial bodies were to be considered as belonging to all humanity, and that no one country or individual could claim any of these as their own. Since in Chile no law is given a retroactive effect, Mr. Gajardo's meticulously drawn, loophole-free claim is perfectly legal and valid, and should be entitled—theoretically—to receive the full backing which the law and the Chilean government can give it.

Mr. Gajardo, who is of a generous nature, did not mind the recent trespass to his property, but has stated he believes science should have first attempted to find a solution to all the spiritual problems besieging us here on Earth, before having taken the Great Leap; however, he feels that this will be corrected because, since the Moon belongs to him, he has made sure—by carefully drawing up a standard of behavior which he expects visitors to his property to follow—that these spiritual stresses are not repeated Up There. These norms, he claims, although not political in nature, may very well have political implications, but he is nevertheless quite certain that they will receive the full backing of his country, and afterward that of the United Nations, as they doubtless must come to recognize his claim of ownership.

Mr. Gajardo, naturally, is not after notoriety. He sees himself as a quiet,

law-abiding human being who is simply asserting rights which he established for himself in a firm, legal way, over thirteen years ago.

All this has started me thinking

Although—except for Mr. Gajardo—it is too late for any of us to establish a firm and enforceable claim for any of our solar system's component bodies, there are still some 100,000 million other suns in our galaxy, myriads of which must have planets. Of all of these, there are nineteen very promising stars within a sphere of a diameter of approximately twelve light-years. It is not unlikely, if interest in space exploration continues, that many of us—the great majority, in fact—will get to see the departure of the first starship, bound for another solar system.

Perhaps it would be a good idea to file a claim for these stars and their planetary systems—and if some of these are inhabited, why so much the better! We will cheerfully take up the Earthman's Burden!

However

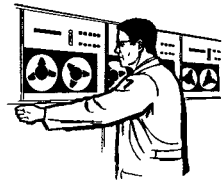
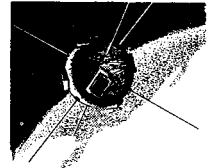
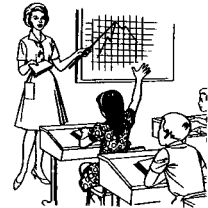
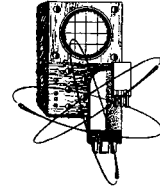
Let us suppose that on one of these inhabited planets there lives an alien counterpart of Mr. Gajardo, who has already filed—with his government—a claim for our solar system. Things like these could lead to the most embarrassing of situations—imagine, for example, a late-model flying saucer suddenly landing in front of the United Nations building, and a little green someone emerging out of it to announce he is coming to take possession. Naturally we would contest this claim and appeal to the Galactic Tribunal, but I think we would not have too much of a case you see, *no one has actually claimed Earth for the human race*—we have been living on it as squatters, so our little green alien would, in fact, have a prior and legitimate claim.

I am reminded of something which the late Charles Fort used to say with disquieting regularity:

"Maybe we're property"

An uneasy thought for uneasy times.

Nevertheless, Jenaro Gajardo, far-looking attorney and visionary land speculator, I salute you! You have certainly shown a whole planet that it pays to plan ahead, especially during this, our brave new era.—AEB



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