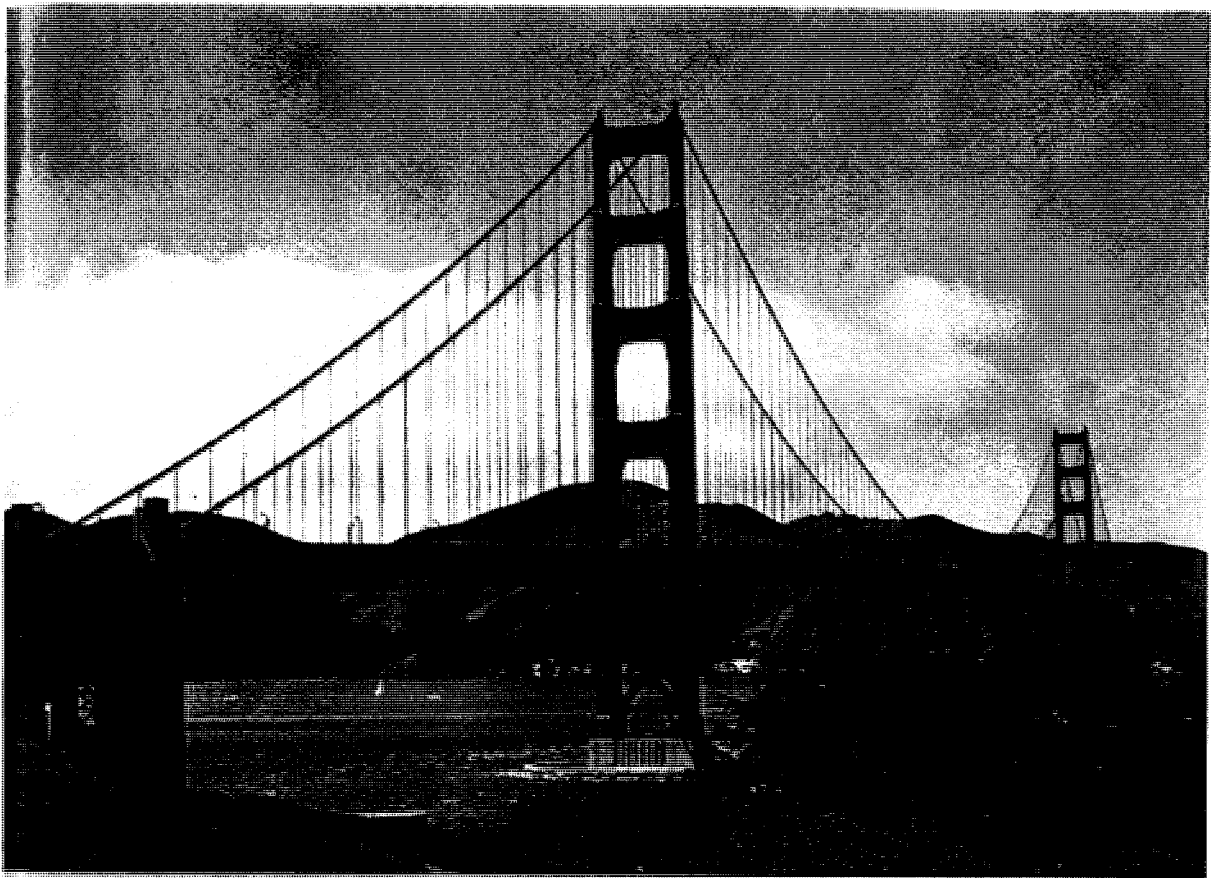


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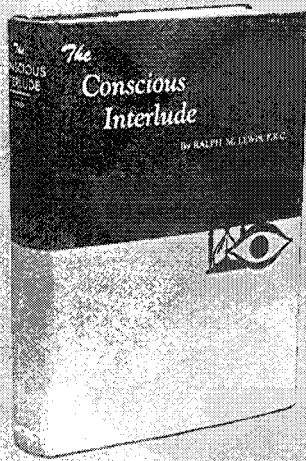


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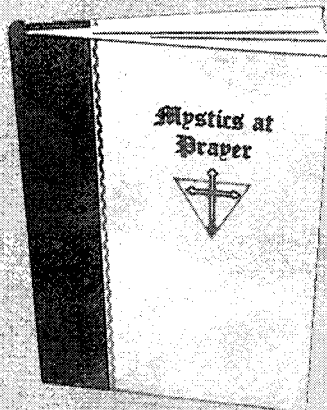
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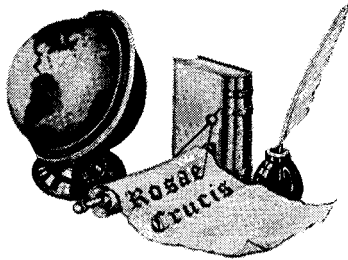
*A
Merry
Christmas*

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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SAN JOSE WELCOMES THE VISITOR

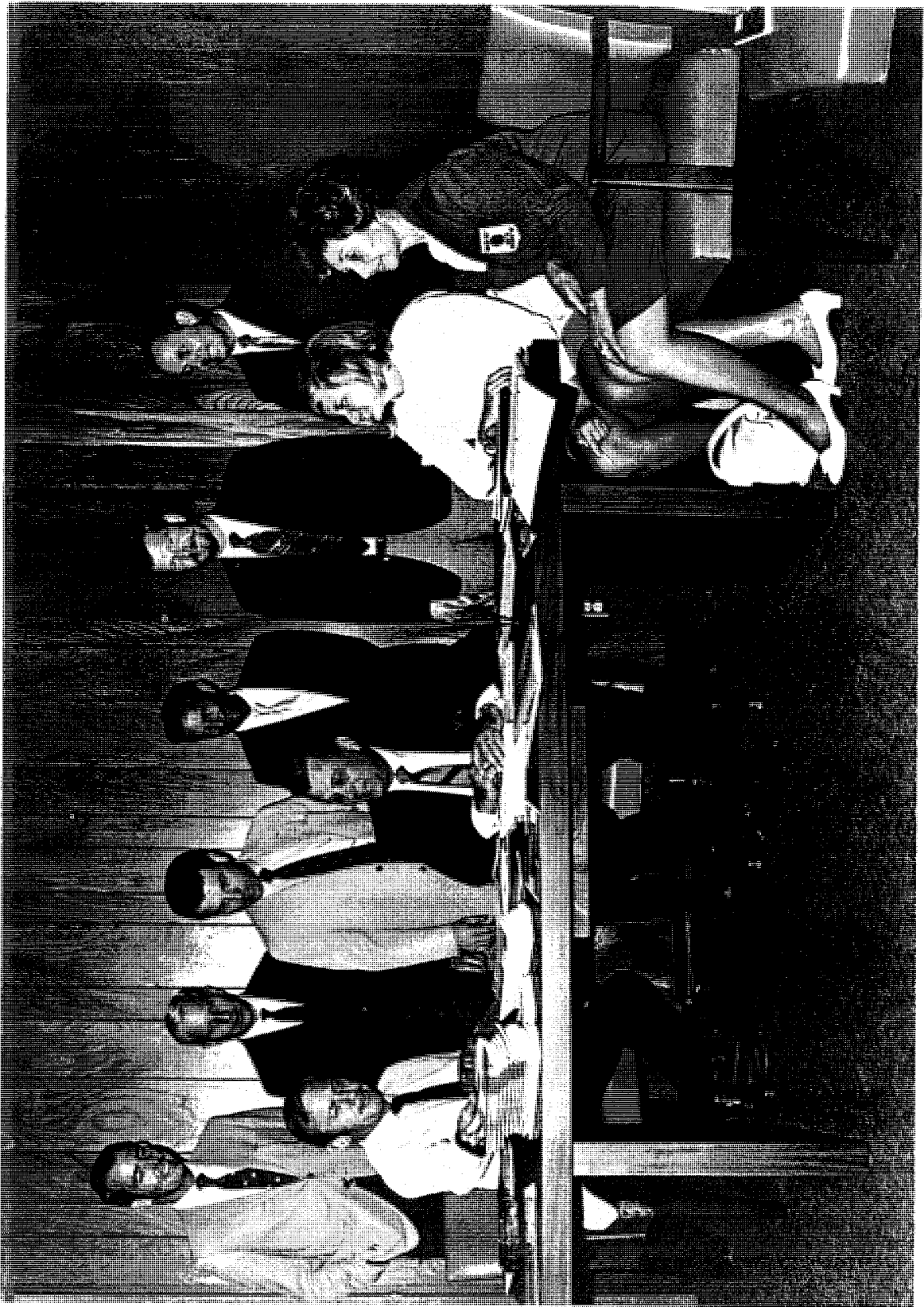
A meeting of the Host Committee of the Association of Metropolitan San Jose was held in the Conference Room of the new Rosicrucian Administration building in Rosicrucian Park. The Host Program is designed to welcome visitors to San Jose and Santa Clara Valley and operates through the Association's Convention and Visitors Council. Among Host's many projects is the operation of a Hospitality Center at the San Jose Air Terminal and a Hostmobile—a traveling information booth for San Jose visitors. From left to right—standing: Bill Dawson, Gerald Bailey, Ralph Thompson, Bert Gerlitz, Dan Mirassou, Warren Gannon; sitting: Bob Ulrich, James Malone (Chairman, Host Committee), Jeri Rodgers, and Linda Samuels. (Photo by AMORC)

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December, 1970

No. 12

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THOUGHT OF THE MONTH

By THE IMPERATOR

UFOs, FACT OR FICTION?

THIS SUBJECT is one that is highly controversial. No matter what one might say in regard to it such would be in opposition to the opinion of some persons. In other words, there is a very definite polarization; those convinced that UFOs are from interstellar space and that they *do exist*; those who disregard entirely the subject as being either imaginary or deliberate falsification by those referring to it.

There are, however, certain questions that arise in the mind of any person who wishes to look upon the subject without either bias or prejudice. Perhaps these questions may have been previously answered. If so, we confess we have not seen them. First, why is it just in this age, the twentieth century, that there are so many sightings by the naked eye of such phenomena as the UFOs? Why just in our age have they been seen landing in areas not far from populous centers?

None of the great historians of the past record any phenomenon that can reasonably be related to what man now calls the UFOs. True, strange celestial phenomena have been reported in different centuries such as the great fall of meteorites during the Middle Ages which at the time theologians declared to be souls cast out from heaven! There were other instances of which we have knowledge, but again such do not resemble in the least the reports of the UFOs of today.

Are we to presume, then, that if UFOs are space vehicles created and manned by super-intelligent beings of another world, then it is only now that such persons are capable of launching them? Perhaps one such answer would be that the builders of these UFOs are concerned at this time with the welfare of earth people. But why this sudden

compassion for the men of earth after the thousands of years of struggling humanity? History reveals great cruelty, persecution, and ignorance existed among the civilizations of the past. Is it credible that only *now* such superior persons from outer space manifest an interest in earth and its welfare?

Modern Physics

Another answer to this question might be proposed by some. It is that these "intelligent beings" from another world have been greatly disturbed by our nuclear explosions and the effect which they might have upon them. However, most UFO enthusiasts proclaimed that these beings are not from our solar system but of another universe, even a distant galaxy! Modern physics stipulates that nuclear explosions on earth could not possibly have any disastrous or physical effect upon such distant bodies. Further, they point out that great volcanic eruptions which have occurred on earth have been of a far greater perturbation to earth than could be any effect caused by the explosion of any of our thermonuclear devices.

Certainly beings intelligent enough to construct and transport a vehicle through hundreds of thousands, even millions, of miles of space and having such technical know-how would know all of these things in advance, that is, that such a danger to them does not exist.

Another question that puzzles, possibly due to our ignorance, but we think it worthy of asking is: Why do these intelligent beings who have often been reported as landing never make an authoritative contact with our great scientists or the scientific departments of government? Such beings in not doing

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so do not exhibit the intelligence which is attributed to them by UFO enthusiasts. In other words, knowing of the existence of this world and being able to observe it, since they are said to have surveyed our earth and landed upon it, it would seem they would want to communicate with authoritative sources. As intelligent beings of highly advanced culture, they should want to exchange knowledge with the great minds of earth for mutual welfare. Certainly, if we earthmen were to have knowledge of a highly intelligent race upon another world we would seek a means of exchange of intelligence. Why, then, should these UFO inhabitants resort to such enigmatic and surreptitious methods as the alleged observers of them relate?

Probing for Answers

Even now our astronomers and astrophysicists are convinced, in this space age, that somewhere in remote space there is not only the probability of life but that even intelligent beings already exist there. In fact, they are probing for them by scientific means. Why, then, we repeat, do not these UFO "crews" come forth and reveal themselves in a proper manner instead of just landing in a cornfield, a desert, or an isolated road before a reported handful of persons, or even a single one?

We believe that this question has had a partial answer in some literature which has come to our desks. If we recall correctly, the answer was to the effect that these crews of the UFOs feared being made captives and perhaps even executed. However, this reasoning is hardly creditable to a people presuming to have the intelligence that these outer space beings are said to have. They would be aware that if they showed no hostility their presence would be a tremendous boon to earthmen's knowledge and they would be treated accordingly.

Another question that arises is the *distances* involved in the reports of sightings of UFOs. In other words, there are those who claim to have conversed with such people, and there are several books in which such statements are made. They relate they were told that the UFOs came from other universes. Such other universes could be thousands

or even millions of light-years away. A light-year is the distance that light travels at the velocity of 186,300 miles per second! Consequently, some of the UFOs alleged to come from other universes or galaxies would require five, ten, or even twenty thousand years to reach earth at the speed of light! Our science has not definitely established a phenomenon having a vastly greater velocity than the speed of light. In fact, Albert Einstein considered the speed of light a Cosmic Absolute.

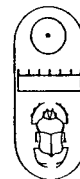
Assuming, however, that these UFOs do travel at the speed of light, why would they have started their journey for earth at a time thousands of years ago when only the most primitive culture existed here? Why or how could such persons know that when they eventually would arrive on earth many, many centuries in the future there would be existing the culture and intelligent beings that now inhabit the earth? Further, how are such space beings kept alive in a vehicle for centuries, the time required to reach earth from remote regions from which many of them are said to have come?

Probability

Since it is estimated that there are innumerable galaxies, each with millions of stars equal to or larger than our sun with an infinite number of planets, the probability of intelligent life upon some of them is a reasonable assumption. It is an assumption science now pursues. However, in all probability most such intelligent beings have no more knowledge of our existence as yet than we have of theirs. Those who do and can find a way of communication and contact with us we can assume would not resort to the strange behavior related about the UFO personnel.

Further, since the phenomenon is referred to as *unidentified* flying objects we should not jump to the conclusion as to what these unidentified things are or from whence they came. Investigate celestial phenomena, that is, strange occurrences, by all means. But wait for authoritative proof by reliable scientific associations or government agencies about them before accepting the often fantastic claims of the relative few who now refer to them.

(continued overleaf)



We do not accept the *theory* commonly advanced that the American government and other governments, as well, know that the UFOs do exist and that they are from outer space and that they do have intelligent beings on board and that such information is being concealed from the public at large. This same theory contends that the suppression of such knowledge by the United States and other governments is to pre-

vent panic on the part of the public generally if they knew that such did exist. However, in this age of advanced technology and current spectacular achievements in the realm of science, we do not believe that the public would panic because interstellar visitors came on a peace mission. And so far there has been no reliable report that such visitations constitute a threat to our earth security.



Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administrative Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING	Monday Through Friday
	9:00 A.M. to 4:00 P.M.

SUPREME TEMPLE	Convocation Every Tuesday
	8:00 P.M. September 21 Through May 15

EGYPTIAN MUSEUM	Tuesday Through Friday
	9:00 A.M. to 5:00 P.M.
	Saturday, Sunday, Monday--Noon to 5:00 P.M.

PLANETARIUM	Saturday and Sunday
	1:00 P.M. to 5:00 P.M.

APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



COVER PHOTOGRAPH

The world-renowned Golden Gate Bridge crossing the San Francisco Bay at the entrance to the Pacific Ocean. It spans the water gateway to the Orient and the South Pacific. It is not only one of the longest and highest bridge spans in the world but it is famed for its beautiful scenic setting. It provides a combination view of the Bay, ocean, mountains, and from it also can be seen the majestic skyline of the city of San Francisco.

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Digest
December
1970*

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

What Makes for Peace?

STEEL BARS and isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the antisocial one less of a public menace and assures society a certain kind of security and peace. For centuries, civilization has considered imprisonment the only answer to crime and to the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising larger sums of money for much-needed penitentiaries and prisons and the engaging of more peace officers has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes. Such peace and security, economists and laymen alike agree, are too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the causes of crime than to house in prisons what it spawns.

Cannot this same remedy be intelligently applied to the problem of International Peace? In the broad sense of the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs which will hinder him from realizing his personal ambitions, the world—his world at least—is a most peaceful one. Happiness is a relative term, evaluated differently by each individual: it is a state of mind for which each man or woman consciously or unconsciously is striving. An environment which does not interfere with the individual in gaining and maintaining his ideal of happiness is a peaceful and friendly one.

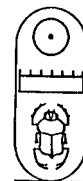


The concept of peace today is not the classical, traditional one of quiet. The man who can, without interruption or annoyance, work long, laborious hours in a foundry to fabricate a device about which he has dreamed is experiencing as peaceful a life as the poet who with vacuous stare gazes at the floating clouds on a summer sky. Peace, then is imperturbability, and the average man is perturbed when anything opposes his search for happiness as he conceives it.

Suppression

The nations of the world, just as individuals, also want peace, but, like the criminologists of old, they work upon the theory of preserving peace by the building of larger armed forces to imprison the disturbing nations. The great armadas and mechanized armies are intended to intimidate peoples of any nations that step out of line, that display what is termed *aggressiveness* toward other states, or who in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers armed and waiting for a disorder.

In both instances, the peace is an *armed one*, maintained by suppression



of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Modern nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large. The *peoples* of aggressive nations today are not bloodthirsty, barbarous individuals even though the results of their acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of loss of life, property, and deformity, as a step toward an insurance of ultimate peace—a peace that means no interference with their livelihood and their happiness.

As pointed out, no individual seeks peace as passivity or quietude, if that means sacrifice of those things which to him mean the goodness and fullness of living. Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state.

Denying Needs

A people will not placidly sit by while their ships remain idle, for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not keep inviolate International Peace, if their teeming millions are huddled on an unfertile spot of the earth's surface, because of being refused the right of colonizing the great areas of another's possessions. No intelligent peoples will endure humiliation, starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods. This is not the suggestion that fantastic and illogical communistic theories or philosophies be adopted. What an indi-

vidual has acquired through his own initiative, no matter how great it be, he is rightly entitled to—provided that it was obtained fairly and within the accepted laws of his country. However, monopolies of natural resources and trade routes, in a time in the world's history when peoples and nations are so linked together that communication from one part of the world to another is but a matter of seconds, present a situation much like that of a sumptuous banquet in the presence of a starving man.

True Superiority

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

This arrangement is not a plucking from those who have and giving it to those who have not. It does mean the scientific establishment of a method whereby the nations that have not can—through their efforts, the application of their initiative, and the use of their skill and vision—earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth.

If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and men find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.

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.

A STRANGE VOYAGE

by SIBYL VANCE

*Rosicrucians come to
the New World*

IN THE AUTUMN of 1693 the specially chartered ship, the *Sarah Maria*, set forth on a perilous ocean voyage. Banded together in a congregation, forty selected men, women, and children set out together in the small ship to form a colony in the wilds of the New World, seeking a place where they could expect to go unmolested—where they could practice their beliefs and, perhaps, propagate them.

It was a small group and its significance is often lost in general historical accounts. Although different, it is frequently grouped with Pietists and Lutherans who left Germany to settle the middle eastern seaboard of the New World at much the same time. Not all of their secrets are known, but the careful historian names this small group more correctly *German Rosicrucians*. Their voyage and the planting of their colony were to call for spiritual and physical sacrifice from their members. And the voyage was to remain to future historians and to the curious a strange one.

It is with the unique Johann Jacob Zimmermann, pastor and author who was, as well, an astronomer and mathematician exiled from Wurtemberg by his own government for views and activities out of his time, that the extraordinary originating idea behind the migration is usually placed. Whether or not he was its author it is certain at least that following exile from Wurtemberg, during a sojourn in Hamburg, Zimmermann emerged with a select congregation of forty around him with the open intention of gathering forces toward migration to the New World to the area that came to be present-day Pennsylvania.

There they might end their wanderings and escape the persecution and exile many of them had felt thus far.



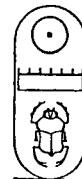
And, perhaps too, there in the wilds and the deep forests of the thinly settled New World, they might find a place where they could achieve another desire: to live a purer, deeper life, removed from the vanities of the world of their time.

The group made its way to London and passed six months there, receiving aid and advice from the Philadelphic society as well as from others sympathetic to its views. They were able at last to take passage on the ship, the *Sarah Maria*, and by a circuitous route began their voyage. In the course of this long ocean journey they suffered near-shipwreck, survived dangerous attack by three French vessels, and endured tedious waiting periods in the vain hope of acquiring convoys to escort them through waters which the war between Louis XIV and the European powers had made unsafe.

Johannes Kelpius

Even before their ship left Rotterdam and their voyage had begun—on the eve of their sailing—Zimmermann passed away. Leadership of the small and stalwart community passed to Magister Johannes Kelpius, a man of saintly and gifted character who, it is sometimes said, held the “strangest, mystical views.” It is under Kelpius’ headship that the colonists came to be known and to take their place in history.

Johannes Kelpius was born in 1673 near Schässburg in Transylvania, the son of a pastor, and had been educated in Bavaria, where he received a master’s degree in 1689 and published a thesis on natural theology. Following his graduation he published learned papers, once in collaboration with a faculty member who had recognized his gifts and favored him, again, alone. During the



years of his study and his maturation Kelpius' religious orthodoxy was overlain and deepened by new thought forces not entirely revealed to us.

The gathering lines of his inner life and thought have been nowhere traced for history. But among the thought movements which gained influence to him were by turns kabalism, German Pietism, and, lastly, the Rosicrucian philosophy. He came to be deeply versed in the writings of Jacob Boehme in this period. In the years following shortly upon his university studies Kelpius became an intimate of Johann Zimmermann. He worked with Zimmermann on plans for the colony which was to be carried into the forests of the New World and became its leader when Zimmermann died.

Philadelphia

The colony of forty arrived in the New World at Bohemia Landing, Maryland. They traveled to the place which came to be known as Philadelphia, a name they may well have bestowed, arriving on St. John's Day, 1694. A strange tradition relates that after night-fall the forty faithful members went to *Fair Mount*—a name that still survives—and heaped wood and pine boughs to make a Baal-fire, then departed into the darkness to take up the task of their journey next morning. Although they were received kindly in the vicinity of Philadelphia and Germantown, they had never intended to live among men but to seek, instead, a hermit's existence.

Accordingly after a few months the group moved further west to make its settlement in a position of isolation. A friend in Philadelphia gave them a tract of woodland on a ridge near the lovely Wissahickon Creek. Here they built a log house, forty feet square in dimensions, with its sides true to the cardinal points. In the building were contained a meeting room, cells for the brethren, and a schoolroom for instructing children. On the roof was an observatory for astronomical observations, and surmounting the structure was placed a cross within the wheel of eternity. Kelpius himself built a small cave nearby in which to live. A dell in which open-air meetings were held and a dark

spring, *Hermit's Spring*, survived to our own century as mementos of their occupancy there.

The colony possessed some medical skill. The largest portion of its members young men, it was staffed by minds liberally educated and learned. In the surrounding countryside the colonists were believed to have a magical knowledge of the properties of herbs. They cultivated medicinal herbs and investigated Indian beliefs and other religious and mystical practices.

It was believed as well by their neighbors that they were able to use the divining rod for the discovery of springs and precious metals and to cast horoscopes.

It is said that the people of neighboring Germantown loved and revered the mystics of Wissahickon Creek. Children were sent to be instructed free of charge by the learned men among the colony, and Kelpius composed hymns which he taught the children to sing. Remnants of some of the books they worked with and the hymnal are preserved in museums and private collections. Allied with some of the first printing efforts in the New World, some of the colony members gave of their talents as bookbinders and print setters.

A Life of Service

Kelpius wrote at least one religious paper from his cell in the wilderness. He kept up a large theological correspondence with those of his own way of thinking in Europe. Beloved and revered even among ministers not of his own persuasion around him where he lived in Pennsylvania, Johannes Kelpius came to serve as a sort of general religious adviser for the colonies, receiving embassies sent to consult him from religious bodies and answering requests for his opinion on spiritual matters from private individuals.

Among the more able leaders in the colony besides Kelpius were Johann Seelig, Conrad Mathai, and Christopher Witt, who published what may have been a translation into English of one of Kelpius' last tracts. Johannes Kelpius left behind too few written remains from his later life spent in service in the wilderness: his diary of the difficult

ocean voyage, a part of his correspondence, and a hymnal. It is to be regretted that no record of the daily thought world of this mind, so unique in and beyond its time, was left to posterity. Of his saintliness there has never been any doubt.

The ascetic and mystical life of the small colony in the American wilderness went on through and past a decade without change. Then, although it had at first been beneficial, the strenuous way of life dictated by his beliefs came to undermine Kelpius' health. Living in self-chosen isolation from the other colonists at the ridge in a meager cell, he fell victim to a series of colds which gave way to consumption. He came to know he must give up hope of escaping bodily death. In very feeble condition he was taken to the home of a kind tailor in Germantown to be cared for.

There is recorded as told him a generation later by the patriarch Henry Muhlenberg a marvelous story of his death. Having prayed, and resolving that he was not to escape bodily death, Kelpius instructed Daniel Geissler, attending his sick bed, to take a casket which he gave him and throw it into the Schuylkill River. Geissler was hesitant to destroy the casket, since it was a thing of known value, and hid it on the bank. He returned to the master,

who immediately told him that he had only hidden the casket and not thrown it into the water. Frightened by this unusual knowledge, Geissler returned to the river and did as he had been told.

Many years after, with the death of Conrad Mathai, the last of the hermits of the ridge and of Wissahickon Creek had gone and a period of open mission work ended. A secular historian in passing has pondered the meaning of such as these of Hermit Spring and the site at Wissahickon Creek. "Of these described, what shall be said? . . . In lonely retreats they spent lives of silence and contemplation like the monks of the Middle Ages, forming a strong contrast to the bustling, energetic settlers around them. What strange influences led these truly religious people to seek the far-off wilderness and there indulge in musings so foreign to their time?"

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Dictionary of American Biography: Vol. X



A HISTORY OF EGYPT

by James H. Breasted, Ph.D.

The magnificence of ancient Egyptian culture radiates from the pages of this volume. The words and illustrations breathe the vitality of a once great civilization.

The author, founder of the famed Oriental Institute at the University of Chicago, has illustrated this volume with 200 pictures and maps. For over half a century, this 634-page book has been accepted as the standard history of the ancient Egyptians.

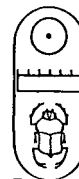
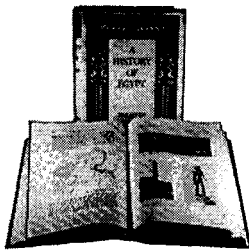
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IN PRAISE OF WORK

by RAMÓN GARAVITO, F.R.C.

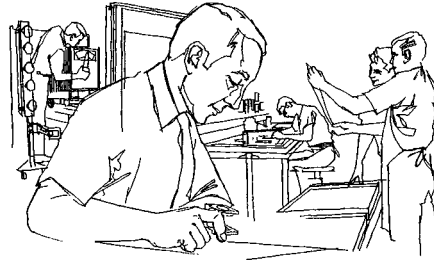
WHEN ADAM was expelled from the Earthly Paradise, according to the Biblical legend, he received the order to work the land, forcing it to give him its fruits by the sweat of his brow. Was this a curse from God? No, it was simply a mandate, the fulfillment of a law. Man must forever renew himself, must advance day by day along the path of evolution. Man fulfills the law of evolution through work.

There is a divine discontent in the depths of our being, a sign of the need to evolve, to grow, to ascend. Something instinctive impels us to face new and greater horizons, a blessed inner dissatisfaction that torments us, tells us that we cannot stop, that we should continue marching always ahead.

Thus, work is not a curse nor a Biblical condemnation. It is the Law of Life, for only by working, only by being active, can we find joy and satisfaction for the soul. How sad it is that so many human beings misuse time in lost or wasted opportunities! The universe rotates, moves at a dizzy speed, and we must not remain still, useless, stubborn in our laziness.

Let us not follow the example of those who do not wish to work, least of all envy them, for they are suicides who are killing themselves slowly by living in idleness. The humble should not envy the rich and powerful, for each day they have many responsibilities and duties to perform, many problems to solve, many burdens to carry, aside from collective envy. No human being was born to rest nor to sit down quietly by the roadside. What we conquer by the sweat of our brows gives us the greatest satisfaction; what we attain by our efforts we really appreciate and do not squander away as often happens with inheritances.

Life is a continuous journey of learning and training, during which the soul is tempered by pain. Each of us con-



structs his own temple, and it should not be built over quicksand. Let us construct solidly the building of our own selves. What is important are not the finite forms subjected to constant change. What survives, what remains of the continuous renovation of all forms, and what is really important, is our spiritual personality. The world is not an end in itself but only a medium through which we receive lessons and experiences in order to advance. Therefore, let us advance even in the midst of the storm, for life has been made for that purpose, to advance ever forward.

Let us remember that we remain forever young, even in old bodies, for we possess the eternal youth of the spirit—indestructible, eternally new and progressive. We remain young through the eternal spirit of God, and at the same time we are His beloved sons. Therefore, we should not fear the end of a day nor the ending of human life by death. There is a unique equilibrium in nature: all that is born must die, and all that dies must be reborn. Therefore, let us each day excel in our work, making it more perfect. Let us not stop in our march toward the future, lest we turn into a statue of salt, like the wife of Lot. We must not dedicate ourselves to idleness, for idleness signifies death by inanition. Rest, however, is beautiful if it is only a pause, a consequence of work performed, a preparation for new work.

How sad to end life complaining of lost time, of not having progressed a step, like those who remain stationary through indolence and laziness! Let us be insatiable in doing good, as God

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wants us to do by essential labor in helping our fellow beings, in service to others, thus creating eternal good. Salvation at the present time in the world is for everyone to work, rich and poor, young and old, taking advantage of the element of time in our

lives, and that way there will be abundant rewards for all—justice in human relations, fraternity, and peace—all obtained by the blessing—not the curse—that is work. Therefore, blessed be work, and blessed be the men and women who work.



An Encyclopaedia in Your Pocket

Scholars a few years from now may not have to spend long hours poring over volumes in the local research library. They will be able to carry home in their pocket the first five volumes of the *Encyclopaedia Britannica*, *Webster's New International Dictionary*, and a novel or two into the bargain . . . all this thanks to *ultrafiche*, the latest development in microfilm technology. Research on the educational applications of this new technique—which can reduce 9000 pages of print to fit on one 2 x 2-inch film card—is currently being carried out by the University of Denver with a grant from the United States Office of Education.

Unesco Features

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 King Hussein of Jordan.

The code word is POLL.

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



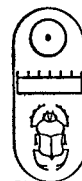
EDWARD HEATH

March: The personality for the month of March will be Mr. Edward Heath, Prime Minister of Great Britain.

The code word will be EXPED.



KING HUSSEIN



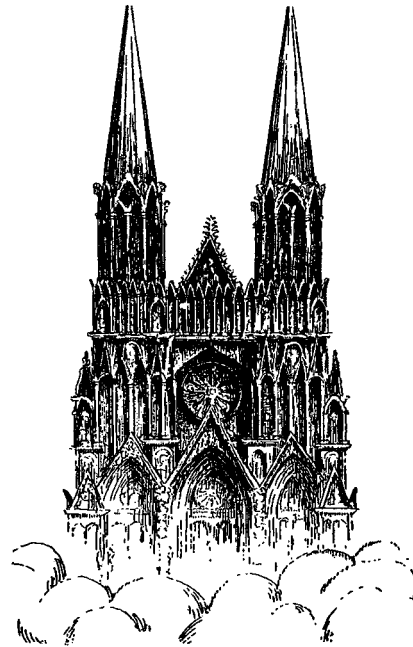
INITIATION is a process, formula, or ritual by which one's level of consciousness is raised in order that other concepts or new ideas may have a better possibility of entrance into our conscious thinking. It is the beginning or the opening of something different or new to one's experience.

Initiation can be loosely spoken of as merely a step from one place to another, or from one point of view to another. When an individual attempts to relate himself to the ideals, principles, or purposes he wishes to attain, he goes through certain steps or formulas that will objectively, physically, and mentally cause him to be aware of these purposes. All ritual and initiation that is taken seriously has this purpose in mind. To actually do something—that is, manually and physically, to move about, perform certain acts or carry out specific instructions—causes the individual to perform in action what otherwise might be only a theory in thought.

It may be difficult for one to see just how the certain actions of a ritual or initiation ceremony are always directly related to the achievement which one wishes eventually to have as a goal. However, the failure to put into action physically the steps as described is sometimes related to a degree of failure to understand completely the purpose and intent of the initiation ceremony.

When the initiation is performed as directed, the mind, and, in fact, the inner self is prepared to receive ideas which are symbolized in the initiatory process. This, in the strictest sense of the word, is not unusual. The process, rather, is usual or commonplace. Great events of our lives are accompanied usually by certain processes and certain changes. A step which we take in making the decision is only unusual in that a change should take place after the decision is made, regardless of how little consequence it may have.

Whether or not a thing is unusual depends upon knowledge, background, and experience. To an uncivilized person, any modern invention or object which we use every day, such as a telephone, for example, is unusual. It ceases to be unusual when it becomes commonplace. Knowledge of its commonplace use rather than of its technical functioning is what makes it usual.



The Celestial Sanctum

IS INITIATION UNUSUAL?

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

Perhaps not one person in a thousand who regularly uses a telephone could explain how it works, but it ceases to be unusual merely by our acceptance of its utility.

Background and experience also contribute, in the same way as does knowledge, toward bringing the unusual into the field of the usual. If we were born in a home where there was a telephone and we had had experience more or less regularly with the use of a telephone, then knowledge of its purpose and the background of experience with the instrument would bring it completely into the position of an everyday

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accepted thing. In fact, the opposite point of view can occur so that our being without a telephone may seem unusual rather than the fact that we can talk to someone at a distance.

For some individuals an unusual experience is the intuitive knowledge that comes from time to time. When a person sets himself to the task of deliberately developing his intuitive ability and becomes somewhat dependent upon it, he accepts the existence of this intuitive knowledge as a more or less usual occurrence. In this sense, the unusual is purely a relative term. In the strictest sense of the word, nothing is unusual, but man in his understanding is inadequate to judge the thing previously unknown to him. Any new fact that is learned, particularly if that new fact is unrelated to an individual's existing knowledge, is an unusual thing. In this sense of the word, any initiatory process, the performance of any ritual, will bring about unusual conditions if an individual sincerely and conscientiously enters into the process.

If we say that anything we previously did not know is unusual, then the unusual can be found. However, we should separate in our thinking the idea of mystery as related to thinking merely because we do not know or understand it. Hundreds of years in the future, there is not the least doubt that man will be doing things that to us today would be unusual. Into the field of transportation, communication, and entertainment, there have entered so many factors in the past forty or fifty years that even our great-grandfathers would be amazed at the unusual things we do and which we use in our everyday lives. Our great-grandchildren will be performing acts and behaving in ways which would be almost completely incomprehensible to us in the light of

our present experiences. There is no reason, however, why we should particularly direct ourselves toward searching for the unusual, regardless of what field of endeavor we are devoting ourselves to at present.

New and useful knowledge can be added to an individual's storehouse of wisdom and experience by initiation ceremonies if he approaches them with humility and reverence, relating himself to higher powers for illumination and guidance. Beyond that, his mind should be free from trying to create just what he believes should take place. To the open-minded person, the unusual continues to exist, but becomes unimportant in the sense of its existing for itself—that is, the person showing true desire for wisdom and knowledge will be ready to acknowledge anything new as unusual but still as something to be fitted into the events of his life.

It is possible for an individual to experience inspiration through initiation without the experience being in any way considered unusual. The first condition is that of open-mindedness, and the second that of a true desire for knowledge and wisdom, not a desire to have something happen merely to be called unusual.

The Celestial Sanctum

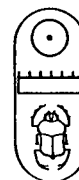
is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may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

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*.



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A Look at Diamonds

by JOSEPHINE M. OPSAHL

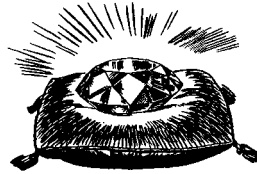
*The hardest natural
known substance*

DO NOT underestimate the power of a diamond! Wars have been fought over them. Crimes have been committed for them. Imbedded in the forehead of an idol, they hypnotized worshipers in heathen temples. They have been gifts to monarchs. But legend calls them "a girl's best friend," as they are traditionally the stones prized for engagement rings.

Today's industrialists, however, will tell you that the diamond is man's friend, also. It not only helps him to win his fair lady but to support her as well. In fact, they may tell you there is scarcely a thing we now use that is not made directly or indirectly with a little diamond. That is, with diamond-tipped drills, saws, polishing wheels, and dies, men today make family cars, trucks, television and radio sets, ball-point pens, motion picture films, mirrors, dental tools, nylon hose, radar equipment, guided missiles and walkie-talkies for the Armed Forces, airplanes, household and office equipment, all types of heavy machinery for industry, and so on, ad infinitum. And these big industrial machines in turn make thousands and thousands of other products too numerous to list.

These industrial busybodies were man's partner in creating the giant-sized mirrors for the world's largest telescopes on Mount Hamilton and Mount Palomar. They made possible the Gaillard Cut in the building of the Panama Canal. They have helped scientists to bring in oil wells and to search the bowels of the earth for precious metals. They also have speeded up industrial production to a marked degree.

Georges Leschot, a Swiss jeweler, was the first to put diamonds to work in this manner. It all began in 1862 when



a group of engineers walked into his little shop. They wanted help on drills for their work on the Mont Cenis tunnel under the Alps. They complained: "We work hard but we get nowhere. Our drills of high-grade steel break

like toothpicks."

The Swiss jeweler could think of no way to help, but looking at the tired anxious faces of the men he did not have the heart to say so. He merely said: "I'll think about your problem. Come back tomorrow."

Georges Leschot thought about those broken drills as he worked the rest of the day. He thought about them during the night. He thought about them so intensely that he solved the engineer's problem. The next day he excitedly greeted them: "I have it! We'll put diamond tips on your drills. They will cut the rock. Diamonds are the hardest substance in the world."

Monsieur Leschot even made a test drill. It was a simple tool compared to today's standards but it worked very satisfactorily. It was such a big success that today the thousands of diamonds which are not beautiful enough to be used as gems are no longer thrown away. They are put to work in the world's foundries and shops. As today's workhorses of industry, they constitute about four-fifths of the total quantity of diamonds mined but only about one-third of the dollar value of their more beautiful prima-donna relatives.

One of the first important uses for industrial diamonds, aside from shaping and polishing gem diamonds, was to regroove the thousands of millstones used by gristmills of our country to grind wheat into flour and feed.

In fact, industrial diamonds did not become really important until about the time of World War II. Manufacturers then found they needed the diamond-tipped drills to cut and shape the new

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harder metals, such as aluminium oxide and tungsten silicon, utilized in making tools and war materials. These drills enabled manufacturers not only to speed up production but to make better equipment and consequently better products.

Today the largest quantity of diamond material is used in the manufacture of abrasive grinding wheels. That is, crushed diamonds in varying degrees of fineness are combined with resin and other bonding material into wheels having thousands of uses. Because industrial diamonds are worn out with constant use, new supplies are continually needed. The mines of South Africa supply about 99 per cent of this amount; Brazil nearly one per cent; and all other regions yield the negligible balance.

Synthetic Diamonds

The General Electric Company also augments the supply of industrial diamonds by making synthetic ones. Although these man-made diamonds are small in size and not of gem quality, scientists say that they are equal and in some properties superior to crushed natural stones for use as abrasive in grinding wheels. A small amount of diamond material for grinding wheels is also salvaged from broken dies, worn-out drill tips, and even from the sludge of grinding operations.

Diamonds, however, regardless of whether they are gem beauties or "cinderellas" of industry are the hardest natural known substance in the world. The ancient Greeks gave them the name *adamas*, meaning invincible. They are so hard that they will cut any other substance in the world but can be cut only by another diamond. They have been given top place—10 on the Mohs hardness scale which jewelers use in rating precious stones. Being pure carbon, diamonds are the same substance as coal, soot, or the graphite used in making lead pencils. They are forged by great pressure and heat deep within the earth into a special rigid form of carbon.

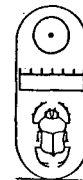
Although diamonds as well as other precious stones exhibit certain qualities of beauty in the rough, it takes shaping and faceting to bring out the scintillating reflections from the inside of the stones.

In our busy world today, diamond cutting is big business. For years, Amsterdam enjoyed the distinction of being the diamond-cutting center of the world. With World War II, conditions changed. Many Dutch cutters found havens in London, New York City, and even in Israel.

Although the size of diamonds today is stated in "carats," that word originally meant the small brown seeds of the carob tree which grew along the Mediterranean. The seeds were so extremely uniform in size and weight they were used to measure gold and precious stones in the Middle Ages. Since 1913, a standard "metric carat," equal to 200 milligrams, or 1/142 of an ounce, has been adopted not only in our country but by most countries of the world. Using this measure, it takes 2269 diamond carats to make a pound, and 5,000,000 to weigh one metric ton. That really makes a lot of diamonds when we consider that the diamond in the average engagement ring weighs less than one half of one carat.

Because the supply of diamonds has always been limited, mankind has never taken them for granted. Records show they were discovered in India about one thousand years before Christ and soon became the most wanted jewel in the Orient. Diamonds were the chosen stone of the Israelite tribe of Zebulun, and as such were one of the precious stones set in the high priest's breastplate which Moses ordered made. If you own a prized heirloom diamond necklace, however, it probably came from Brazil, as diamonds of good quality were discovered there in 1725 after the Indian pits had been exhausted. And in 1867 vast quantities of them were located in Africa. In 1888, Cecil Rhodes consolidated the many small African claims and holdings into one huge corporation. This syndicate keeps the price of both gem and industrial stones high by controlling the supply. They see to it that there are never quite enough diamonds to go around to satisfy everyone's needs.

And so the little diamond marches on! As a gem of great beauty, it is admired and loved; as a man's tool, doing ever tougher and more exacting grinding and cutting jobs, it is paving the way to tomorrow's brighter future.



The Top Secret

by DR. JOSEPH MURPHY

The spiritual meaning of the Nativity

ALL THE religions of the world have an astronomical origin and significance. The ancient Mystics who wrote the Bibles of the world spoke of the terrestrial changes which coincided with astronomical changes and pointed out that psychological changes also could take place in man as he awakened to the Light of God within him.

The names Hercules, Bacchus, Zoroaster, Mitra, Apollo, Krishna, and Vishnu were allegorized types of the sun, and the ancient masters of allegory, in their writings, spoke of their birth, death and resurrection (i.e., birth, death and resurrection of the sun).

The famous Bible scholar, Robert Taylor, of St. John's College, Cambridge, author of *Diegesis*, in his research work reveals that the birth of the God, *Mitra*, from the days of an infinitely remote antiquity, was represented to have taken place in a stable and was celebrated throughout the whole northern world at midnight, the 24th of December, the most celebrated of all the magian festivals. The constellation Virgo, which comes to the line of the horizon at midnight, the 24th of December, was said to preside over his nativity. Mitra (the sun) was born in the stable of Augias, that is, in the station of the celestial Goat, or Capricorn.

The most ancient chronicles of Alexandria attest to the existence and universal prevalence of this belief in Egypt. For ages before Christianity, Egypt consecrated the pregnancy of a Virgin and the nativity of her Son, whom they annually presented in a cradle for the adoration of the people, and when King Ptolemy (350 B.C.) demanded of the priests the significance of this religious ceremony, they told him that it was a mystery taught by their forefathers.

As the sun moves northward on the 24th of December, it gradually melts



**The Three Manifestations:
Birth—Development—Achievement**
by ORONZO ABBATECOLA

the ice and snow in the northern latitudes, finally crossing the equator and giving birth to spring and new life. The sun is symbolic of the presence of God or eternal Light within us, and as we become aware of the indwelling God, we will begin to melt our fears, anxieties, and frustrations in the sunshine of God's love.

As the sun rises in the heavens, all the seeds frozen in the ground will be resurrected. Man's dreams, aspirations, ideals, and goals are frozen within his subconscious depths, waiting only for him to turn to this indwelling God and to warm with faith and confidence his desires, thereby giving birth to them on the screen of space.

Man's "I am" is the presence of God within him. "I am" means undifferentiated consciousness, awareness, pure being, the life-principle. God, or "I am" gives birth to all things and is the only Presence and Power. . . . You can claim that God is guiding you now and believe it, and you will receive an answer without the aid of any man. . . .

• • •

At best, the story of outward Christianity is a sorry tale indeed with its recital of the cruelty of the dark ages and the rabid, emotionally motivated crusades for the recapture of a geographical Holy Land. Thousands of children joined these pilgrimages only to wind up in the slave marts of Egypt. Then followed a commercialisation of

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“holy” relics—the wood from the cross of Jesus, the veil of Veronica, . . .

All this points to the innate tendency of mere “natural man’s” blind passion for material pilgrimages to geographical centres prominent in history and fable.

It takes a truly spiritual renaissance (re-awakening and rebirth) to discover that “The Birth of Jesus” is something more than a historical event and is not to be found in a geographical Bethlehem.

Man must discover the Holy Birth-process within himself. Give birth to love, light, truth and beauty, by meditating on these truths until they are absorbed into your consciousness.

Inner Feelings

You have not seen or heard of the Birth-story of Jesus in its true meaning until this discovery is made: that the characters of the Nativity represent your own inner thoughts, moods, feelings, urges and drives.

Joseph represents the conscious mind with its superficial beliefs, opinions, thoughts, fears—the five-sense mind which judges according to appearances—the autocratic intellect.

Mary represents the subconscious mind, full of wisdom and intelligence, the seat of intuition, memory and emotions. Mary is with child of the Holy Ghost, and *Joseph* is instructed to keep away, which means that the conscious mind is not to impregnate and browbeat the subconscious with its false sense-knowledge. The subconscious has the answer to all problems and is coexistent with all wisdom. *Joseph* (the conscious mind) is supposed to protect the subconscious mind from all pollution and negative impressions.

Jesus represents the fulfilment of your desires, the answered prayer. The word also means *God is your Saviour*, or, *God is the Emancipator*. The realisation of your heart’s desire is your *Jesus* or saviour.

The Inn is the outer meeting place of superficial human beliefs, fears, customs, traditional concepts, and race beliefs. When you tell man that the Infinite Intelligence within him can heal his body, inspire him, guide him, and reveal to him all answers, and that It actually is the Presence of God, he all

too frequently rejects it and instead postulates an anthropomorphic being up in the skies who punishes, judges and condemns. There is no room in his mind for the realisation that his awareness of the Presence and Power of God—and his contact and application of It in his life—is his real saviour.

The Stable is the subconscious mind, the place where the “animi” or “animals” (basic urges, feelings, emotions, passions) are to be found waiting for the coming of the Shepherd, the Lord and Master. The *shepherd* is your dominant conviction of God and the truths of life which keep a check on the sheep (the harmonious feelings and ideal states) lest the wolves (destructive emotions) eat them up or destroy them.

Your business in life is to gain confidence in the Lord within and to yield power to none other.

The Nativity of Christ is taking place in your “manger” when, at sleep-time, you find yourself with feelings of confidence, rest and assurance that all is being attended to “in God’s good time.”

Like *Mary* (your subconscious mind), by feelings and true ideas you will read the signs of the incarnation of God in you, and you will experience the joy of the answered prayer.

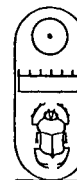
Mystic Power

There is a mystic Power in you which can lift you up out of a sick bed and make you whole and perfect. It can free you from the prison of fear; it can liberate you. It has a magical healing balm for the bruised heart. This God-Power can inspire you with new thoughts and new ideas. It can reveal to you solutions for all your problems and lead you to your true place in life. This Presence will respond to your request. It will bring new friends into your life and furnish you with prosperity that spells freedom to be, to do and to have.

This Power has been known throughout all the ages of man. It is the primal power of Being. To contact this Power, and to allow It to work through your body, mind and affairs, will enable you to soar up on wings like an eagle to the realm of dominion and joy.

“The Kingdom of God is within you.

(continued overleaf)



Seek ye first the Kingdom of God” This indwelling Power, this inner Light, this spiritual Idea, is spoken of in the Bible as a child—this is the top secret of life.

The conscious awareness of this Almighty Power within you, and your determination to make use of It, is the birth of the Christ Child in you. Nourish this idea and realise that God indwells you, and, as you contemplate and meditate on the fact that God in

the midst of you is healing you now, you will find a release of the Healing Presence, making you whole and perfect.

. . . .

“His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.”

. . . .

Reprinted from *The Divine Life*



Watercolor Exhibition



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During the month of October, the annual exhibition of the West Coast Watercolor Society was presented in the Art Gallery of the Rosicrucian Egyptian Museum. Organized in 1963, the Society is considered to be one of the finest of its kind and has an invited membership of fifty nationally known artists. Shown here is a work by Eileen Monaghan Whitaker entitled *On the Road to Jocatepec*, one of the many distinctive watercolors that were on display.

Communication: An Art Form

by W. N. SCOTT

SCIENCE has made rapid strides in the field of communications. The need for speed and efficiency in the transmission of information has given birth to ever more sophisticated machinery to serve this end. Indeed the twentieth century has seen the meteoric rise of electronic marvel upon electronic marvel, to the end result that everyone is truly better informed. If need has fathered the inventions, the inventions have since flowered under the capable hands of the inventors. And the level of sophistication rises all the time.

The communication of understanding is a different matter, and its successful execution is more probably *an art*. It is a behind-the-scenes consideration generally, for the mechanics of most jobs require only information and direction for satisfactory performance. It is when personal problems arise between and among people that the art supplants the science, because on these occasions formulas and routines no longer apply. People feel degraded by having their problems addressed statistically or uninterestedly. Their problems demand all of the reason, diplomacy, and understanding the arbiter can muster; and the arbiter's response is the measure of his proficiency in the art.

In the realm of teaching, the art comes to the fore. If teaching is to be more than the dissemination of facts and figures, it must employ the artful techniques of exacting the best from the students. The teacher may well utilize the most modern equipment available, but his or her success in engendering understanding is directly related to his or her ability to allow the students their curiosity and interest. To fan that curiosity, to keep it active beyond the first discoveries and understandings, to encourage deeper thought

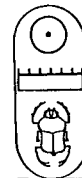


and questions and search is the road to *true* success. And the art again supplants the science in this endeavor.

So what is this art? It is simply the communication of ideas that are the result of one's own understanding, the fruits of one's own personal experience. It is the foregoing of platitudes and undigested "facts" in favor of a shared search to find the truth in the circumstances at hand. It is the application of the idea that understanding can continue to grow and widen and deepen. And it is the knowledge that one can learn both as a teacher and as a student, as an arbiter and as a party wronged.

With these guidelines to serve, new ideas and consequent new understanding are given room to blossom. In the relative impartiality of this more open attitude, the subjects of discussion or interest win the promise of reserved judgment. The participants attempt to refrain from passing sentence on the issues and concerns, satisfying themselves with discovery in the stead of conclusion.

Such a course demands much of those who are interested. The natural tendency to conclude must be held in abeyance. And, should this be done, communication flows unimpeded, leading to the desired end product of an increase in understanding.



Does Cosmology Leave Room for God?

by PROF. BILL MCCREA, F.R.S.

Director, Research Group
in Theoretical Astronomy

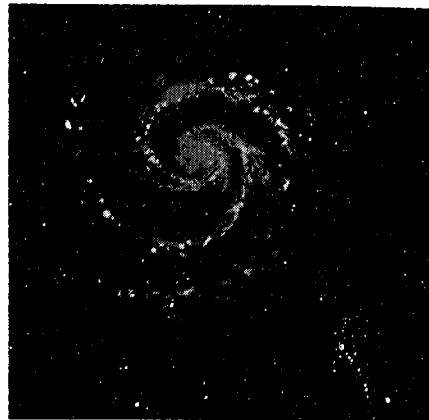
MODERN COSMOLOGY advances theories about the nature of the Universe; among the mysteries it seeks to explain is that of creation. Can we ever discover how it all began? And as our knowledge increases, will there come a time when a physical science like cosmology no longer, to put it crudely, leaves room for God?

Already we are able to surmise a great deal. We observe that the whole system of galaxies of which the universe is composed appears to be in a state of expansion. Therefore if we took a snapshot of the universe today—and a snapshot is all our observations amount to—and another say one thousand million years hence—we might expect to see the same material, but to see it more dispersed because of the expansion.

On the other hand we might say that the simplest hypothesis is that it would be essentially indistinguishable from our present snapshot—just as the safest weather forecast is that tomorrow will be much the same as today.

Taking the first point of view, if we go back in time instead of forward, the further back we go the more congested the matter would be. On a simple-minded view, we suppose we should get back to a stage when everything would be so congested that all our ordinary ideas about matter would fail to apply. We should be compelled to regard that stage as the creation of the universe as we know it.

Taking the second point of view, if we always see the same picture in spite of the dispersal of the matter, we should have to suppose this matter to be continually replenished by fresh matter. We should admit continual creation.



Such exploratory thoughts suggest that (a) we cannot think of the universe without thinking about creation, (b) we can think of creation occurring once and for all in one big bang, or taking place continually so as to maintain a universe that is always the same (or, presumably, various intermediate possibilities).

Of course, these remarks *prove* nothing. However, the mathematical theories that have been under discussion during the past fifty-odd years do turn out to be in accordance with these expectations. They lead to big-bang cosmology or to steady-state cosmology—intermediate possibilities have not received much attention.

A theory aims to produce a theoretical model of the universe. Naturally, this is bound to be over-simplified; indeed, the models produced nearly 50 years ago seemed more like toys than models. Nevertheless, such models now seem to possess more significance than was originally expected.

Models are in fact found that reproduce quite well the quantitative features of the actual universe that I have mentioned—they happen to be what are called “hot big-bang” models. Considering the simplifications involved in the theory and the uncertainties in the observations, a model of this sort gives a surprisingly plausible picture of the universe and its history. Con-

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sidering also the variety of physical theories that are concerned in inferring this history, it would be astonishing if this picture were illusory, however much it is a simplification. On the other hand, such claims cannot be sustained for simple steady-state cosmology; so we shall confine our discussion to big-bang cosmology. Here we must note a feature of our snapshot of the universe. If we look at a part of the universe a thousand million light-years away, we see it as it was a thousand million years ago, and so on. If the universe is evolving, as in big-bang cosmology, as we see further and further into the distance, so we see further and further into the past, albeit with less and less precision.

Repeatability

We must now ponder upon certain general aspects of our procedures, in the first place a feature of physical science that we can call repeatability. The business of science is to predict the consequences of prescribed courses. The most basic tenet of science is that like causes produce like effects; so a successful prediction is one that is reproduced every time we repeat the experiment. In the case of the universe as a whole, however, we have a unique system; the notion of repeatability no longer applies. Can we, therefore, apply ordinary scientific procedures?

Then there are problems about past and future. There are always difficulties about inferring the past from observations of the present; that is why detective stories are interesting.

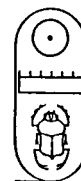
There is a class of physical systems, where such information as we possess enables us reliably to predict the future at the price of learning little about the past. The universe itself appears to be such a system. At least, so it seems to me, but I may be mistaken. If the view is correct, it is however for sophisticated reasons, not for trivial or obvious reasons. For example, for an enormous range of initial conditions, the big-bang theory predicts a helium abundance of about 30 per cent by mass, in good general agreement with observation. Again, there has recently been discovered a phenomenon known as "neutrino viscosity" that, under very general conditions, would make the hot

big-bang universe isotropic at a very early stage, no matter how anisotropic it was before that—and the actual universe is observed to be isotropic to a high degree. And so we could proceed.

Thus it begins to look as though we are bound to find a model universe like the observed universe, no matter how we suppose it started. If this interpretation is correct, then this explains in a general way why cosmological theory "works." In particular, it seems to surmount the difficulty presented by the uniqueness of the universe. But it does imply that we can infer less and less about the past, the further back we go, until we can infer almost nothing about the start—about creation. Apparently the uncertainties mount up, until, if we ask how it all began, physics may be able to give no answer at all.

While physical science is the most exact science, it is also the most rudimentary science because it deals with matter in the simplest forms in which it can exist. Cosmology as we usually study it is also concerned only with the most elementary processes in which matter takes part. But because it deals with the universe that actually exists and because it sooner or later comes up against the topic of creation, and maybe also because the subject compels us to reflect upon the nature of knowledge itself, many people suppose that cosmology has something to say that is of more significance for religious thought than has any other branch of science. I do not think this is valid. For, if we regard physical science as the most rudimentary science, then at the other end of the scale we have the science of life, mind and personality.

Now we think of God as the supreme person. I do not believe that science can be needed to lead us to God. But if any science can help us to understand better, we might expect it to be the science of mind and personality, rather than the science of the galaxies. The most we can ask of physical science is, to put it crudely, Does it leave room for God? I think that our brief study of creation shows that it does. For, as we have seen, it indicates that there are inevitable limitations upon our knowledge of the physical universe;



the universe seems more mysterious, the more we try to learn about it.

Baffling

I have difficulty in distinguishing between materialism and non-materialism. If someone says, "There is no God, all is matter," he has explained nothing. The so-called material universe is as mysterious and baffling as any notion of God. Besides, what we call the material universe is the result of *our* exploration of it. When we have set out all we know as a result of our exploration, we have no way of saying whether this is knowledge of the material universe or of ourselves. The distinction is meaningless. This is part of the significance of what emerges

from a study of the nature of physical laws.

Someone might then say, Well *you* are just matter and nothing more. To this we could reply, What if we are; it is a property of the matter that is us that it has personality, it has purpose, it cares. So we have found these features in the so-called material universe. We think they are the important features. We think that we have experience of these features outside ourselves as individuals; it is part of what we mean by religious experience. This can be what we mean when we say that we are made in the image of God.

From *Focus*, the Magazine of the University of Sussex, England.



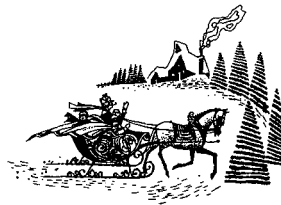
The Grace of Christmas

EVERY YEAR the miracle of Christmas happens—this renewed spirit of good will among men. It comes regularly, seemingly, to break the spell, to relax the tensions that build up as a result of man's day-to-day experiences. During this season the true spirit of mankind breaks through and often shines at its brightest.

What is it? It is not something new. It has happened through the centuries—even before the Christian era we are told of festivals held at the end of the year when days are shortest and darkness prevails the longest. It was a time of celebration, gift-giving, and merriment.

What softens the heart at this time of year? What enables man to bring forth his better qualities? What cosmic law prevails making it easier for him to live more in harmony with his ideals at this time than at other times? It is a cosmic gift, it seems, enabling us to experience briefly that which, during the rest of the year, we are apparently expected to strive for and attain.

Eventually man will not limit the joys and blessings of Christmas to one part of the year alone. The uplifting experience that we are privileged to enjoy for a relatively short time may eventually become to us a natural way of life.



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The Legend of Light

by OTTO WOLFGANG

*Through trial and error
men learned about
better lighting*

Light is one of the many things we take for granted in life, but it has a fascinating history beginning with the words from the Book of Genesis, 1:3 "And God said, Let there be light: . . ."

It took almost a million years for man to make any substantial progress against the gloom of night. Perhaps civilization only began when ancient man discovered fire not only warmed him but drove the night from his cave. Suddenly weapons, clothing, and utensils could be fashioned at night and more time during the day devoted to hunting and farming.

Man just had to have light, and people in all parts of the world evolved crude methods of illumination. Some tribes rammed wicks through oily carcasses of animals and lit them. The penguin proved to be a good animal for this purpose. Natives of the West Indies confined glowworms, beetles, and fireflies in lanterns to produce light. Yet, light had not advanced much up to 950 B. C. when Homer spoke of the "Festival of the Lamps" in which flat saucers filled with castor oil, salt, and a wick burned. The aboriginal races in Africa burned oil nuts in clay saucers, and later made candles by dipping rush piths in tallow.

About 100 B.C. the Romans developed the first true lantern—a cylindrical horn with a perforated top. In A.D. 50 Pliny mentioned oil found on the shores of the Adriatic as being used for lamps—the first record of mineral oil being used for lighting. Do you think gas for lighting is a modern innovation? Not so. The ancient Chinese took advantage of natural resources centuries before the Christian era when they brought natural gas 1500 feet to

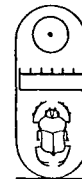


the surface, conveyed it through bamboo pipes, and used it for lighting salt mines and homes.

Through trial and error men began to learn about better lighting. In 1490 Leonardo da Vinci fitted a cylindrical glass chimney into a glass globe filled with water. The light burned steadily and, because of lens action, the work surface was brightly lit for night study.

In America in 1620 the best light the Pilgrims could muster was from the *Betty Lamp*, a metal receptacle with a wick lying in a slot and protruding from one side. The fuel was fish oil. In 1784 a Geneva physicist named Aimé Argand patented a lamp with a round burner and tubular wick and a chimney for directing and regulating the flow of air to the flame. Then an accident led to the discovery that a round glass chimney reduced flickering.

Lighting a home was difficult enough, but it is hard to imagine what the streets of an ancient city were like after sunset. Centuries ago in a city like London, a candle or a basket of pine knots afforded the only light, and these were extinguished at eleven o'clock. About 1524 when Paris was infested with robbers, a law required all citizens to keep lights burning in the windows that fronted streets. Because the houses



were close together and the streets were narrow, there was a semblance of street lighting and robberies declined. Paris led the world in 1558 by installing tall pitch-burning bases at important street corners. An improvement came in 1595 when candle-burning lanterns with glass panels were hung outside the door for street lighting.

In 1666 Paris imposed the first known tax for street lighting upon householders. This tax provided about sixty-five hundred lanterns which were lighted twenty times a month, the other ten times being moonlit nights. These lanterns were looked after by the servant of one man who was elected in each neighborhood. The servant would light and extinguish the lanterns at appointed hours. Usually each servant was expected to take care of about fifteen lanterns in order that the lighting would be on a nearly uniform schedule.

In London progress was also being made. In 1729 certain individuals contracted to light the streets of London by taxing the residents. Householders were permitted to hang out a lantern or a candle or to pay the company for doing so. But robberies increased so rapidly that in 1736 Parliament passed a law giving them the privilege to erect lamps where they saw fit and to burn them from sunset to sunrise. As a consequence five thousand lamps were soon installed, making London the first to introduce oil-burning lamps and all-night burning schedules.

In 1745, two Frenchmen—Matherot de Preigny and Bourgeois de Chateaublanc—put out a new oil lantern. The unique feature of this lantern was a polished reflector called a *réverbère*. This development was the first attempt to control the light by means of a reflector which created a minor sensation. The Academy of Science in 1763 called it the best method of lighting streets. M. Sartine wrote:

“The light diffused by this *réverbère* is so brilliant that it is impossible to think the future has in reserve anything better. A person can be recognized at a distance of thirty paces.”

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This was when the charter members of the large fraternity of romantic figures—professional lamp-lighters—originated. By 1777, the road from Paris to Versailles was permanently illuminated with five and one-half leagues of *réverbères*.

For the most part the Colonies went through the various stages—torch, lantern, and street pole. The most romantic character was the town crier who went through the streets, ringing his bell and singing:

*Hear ye, hear ye, all men
and maids:
A light here maids, hang out
your lights
And see your horns be clear
and bright,
That so your candle clear
may shine
Continuous from six till nine
That honest men that walk
along
May see to pass safe with-
out wrong.*

Benjamin Franklin contributed to the cause as he did to so many others. He suggested that vents be put beneath the lamps so that the updraft would carry the soot out the top of the lamps. He also suggested that lanterns be made with flat panes of glass because these could be easily replaced and were much less expensive than the globes imported from London. Then in 1878 came the revolution—electricity! Over in London and Paris a few electric “Joblochhoff” candles were installed for street lights. In 1879, in Cleveland, Ohio, a man named Charles F. Brush installed new electric units he had developed. Both were electric arc units.

The modern street light is a far cry from the burning fagot, and the modern city is a far cry from that one of medieval times which became paralyzed when the sun went down. But the legend of light is not finished. In the middle of our twentieth century there are parts of the world in which the resinous wood torch, the oil lamp, the candle, and various forms of kerosene lamp are still used. But it will not be for long. New miracles in light are coming, and soon the curtain of night will be pushed back everywhere for the benefit of mankind.



SANCTUM MUSINGS



THE BALANCE OF LIFE

realm of experience. All other experiences that are had are considered as incidental. As a consequence, they are not properly evaluated, or are disregarded as being a distraction from the main interest. It is necessary for us to realize the diversity of our composite being.

GEOMETRICALLY, a straight line is the shortest distance between two points on a flat plane. Such lack of deviation or variation, however, is not advisable in the course of life. We may set for ourselves a goal that appears to be the epitome of all our interests but, in the pursuit of it, if we hew to a straight line, we are likely to bypass many other attainments and satisfactions.

We have often been told, and usually accept the statement with little reflection, that we are spiritual or psychic, emotional, intellectual, and physical beings. We have likewise been told that there is a hierarchal order to these aspects of our nature. The commonly expounded idea is that the spiritual or psychic self, using the word *self* in the composite sense, is of paramount importance in the hierarchal order of our various selves. The physical self is relegated to the bottom of the scale, with the emotional and intellectual parts vying with each other for preferred in-between positions.

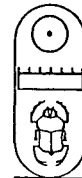
There is no more appropriate analogy than that of one who has made wealth his principal objective in life. When he realizes it, he finds it difficult to extract lasting pleasures from the wealth. He soon exhausts all the superficial and sensuous gratifications which it can provide. He is compelled then to pursue one particular after another, hoping that each will remove the ever-increasing ennui which he experiences.

The Spiritual

The same may be said of one whose whole life interest centers in a particular limited occupation or profession. When such an individual retires, life becomes monotonous and dull. He is unable to conceive of other outlets for his mental and physical energies which would compensate for the loss of his former occupation.

To the psychic or spiritual self, we assign all matters related to our conceptions of the divine world and particularly such behavior as morality. The one called *spiritual* devotes his thought, idealism, and behavior to the religious life, whether it be sectarian or a nonsectarian mysticism. Figuratively speaking, he compresses all the other aspects of living into what he conceives to be the sphere of the spiritual self alone. As a result, the individual frequently becomes a fanatic. He distorts all other experiences which he has of life. He disparages other incidents, happenings, feelings, and ideas as obstructions to his spiritual life, if he cannot

With most persons, their consciousness, their attention, and their interest is focused upon a single sphere of activity. They wilfully devote certain of their powers and faculties to some single



see them as directly contributing to that end. By personal compulsion, such an individual often becomes a social, emotional, and intellectual misfit.

The eccentric intellectual who, figuratively, places reason on a pedestal to be worshiped likewise neglects the balance of life. All human experience cannot be judged as intellectually good. There is not always present an immediate logical or cogent basis for the satisfaction which we derive from it. There is not always known the cause of our emotional enjoyment of life's experiences, but a stoical suppression of them for that reason is not justifiable. In fact, from a broad point of view, the rationalist who derides the emotional nature is not exhibiting thought worthy of his intellectual ideals. The truly intelligent, educated, and unbiased individual admits the natural function of the emotional nature and does not, like the ancient Stoics, think of it as a disease.

The Physical

The physical self, in its desires and urges, has a threshold in consciousness lower than the other selves. In other words, most of us are more easily affected by, and aware of, our appetites, passions, aches, pains, and somatic gratifications than we are of the inclinations of our other selves. The aspects of the physical self are less easily diverted by other interests. Their stimuli dominate the consciousness and impel our response to them. We are, therefore, very easily conditioned to give the physical self preference. We compel our intellectual, emotional, and even our spiritual nature to serve the physical, or at least we ameliorate their functions so that we are not physically disturbed by them.

A philosophy of life is a program of life. It is an attempt to classify human experience, to understand the particulars of which it consists, and then to put them into the best possible relationship to the whole of ourselves. Life, death, birth, matter, soul, reality, God: these are elements of conscious life. They are either subjective notions or are perceived external realities. They cannot be escaped without discomfiture to ourselves because they actually persist under one idea or another. An expedient as well as a rational philosophy of life

requires the mapping out of a program for the full expression of our being—to prepare for a balanced life.

To begin with, let us consider the intellectual life. With most persons, thought consists of those immediate judgments that we are obliged to make with reference to our daily affairs, such as, Shall we purchase that or sell this? Shall we go here or there? It is merely the evaluation of experience in reference to what seems the best, meaning the furtherance of our interests. There is little concern for the essence, the inherent nature of things. The why or wherefore of the content of our experiences concerns most of us very little, if it is not related to a physical or emotional satisfaction.

The weight of experience might be said to be thought of only in connection with its particular value to one's material welfare. Even the studies of most people are confined to their utilitarian contribution to their lives. They are not interested in knowledge as such and the exercise of the reason, but rather in gaining, as Francis Bacon said, a tool with which to grub. To assist in establishing the balanced life, each person should conscientiously set aside a brief time weekly, even a half-hour, to be devoted to abstract thought, to pure reflection.

Intellectual Independence

First, take the notions we have of things and which ordinarily constitute, as Hegel says, our unanalyzed knowledge, and truly look upon them. How do such ideas as, for example, quality, quantity, space, and even God, arise in the human mind? Forget, or at least temporarily disregard, the traditional conceptions which are associated with such notions. What do *you* think of them? As you arrive at personal conclusions, whether they are confirmed by traditional opinion or not, you will know, for the first time, *intellectual independence* and that you have actually an individual intellectual existence. Take the *mist* out of some of the mysteries of your daily life by a weekly period of abstraction. You will experience a personal satisfaction you might never have thought possible.

What do you do to cultivate your

aesthetic life? Have you ever tried to transform your subjective inclination, your emotional feelings, into things? Have you a sense of harmony in color and proportion? Do you readily respond to symmetry of form and the blending of colors? Why not try to objectify these inner feelings?

Take a sketch pad and pencil and, when opportunity affords, express your ideas of the beautiful in form. It may be a design for a dress or what you would like your new home to be. If you discover in the landscape an emotional stimulus which you interpret as beautiful, try to give it form, to capture this feeling in watercolors or oil. Never mind, at first, the techniques involved. The most important thing is to give expression to your emotional idealism.

Does music arouse you? Does an orchestra provide a pattern of sound which corresponds to the inner harmony of your psychic nature? If so, indulge it as often as possible. Try to progress the form of the music which you enjoy. You would not read for enjoyment just one type of literature at all times, so likewise advance the nature of the music to which you listen. It is not advisable to bring about a radical transformation in your musical progression. If popular music has been most enjoyable to you, then next try that kind of classical music whose theme to you is similar to the music you have preferred. Thus you expand your emotional ex-

pression and accordingly intensify the pleasure you derive from it.

To persons of middle age, a modified program of physical exercise might seem unnecessary. Their normal duties in the home, the field, shop or office, seem quite adequate. They base this conclusion on the fatigue which they usually experience at the end of the work day. Frequently, however, much of that fatigue is psychological. It is the weariness of routine, conformity to habitual duties.

These same persons would find a half-hour morning or evening, two or three times a week, spent in some sport or calisthenics, quite unlike their usual occupation, most exhilarating. To their amazement, the half-hour exercise, even following the work day, would cause them to feel refreshed. When muscles which are not ordinarily used extensively are exercised, it relieves the tension of those which are. The psychological factor of employing the body in sport, or formal exercise for a purpose other than the habitual one, contributes considerably to the resulting exhilaration. It removes the prevalent idea that physical exercise is just another kind of work.

The *balance of life* is thus anything but a static existence. Rather, it is movement, a rotating of self. It is the expression of the various phases of self in realms of activity most akin to them.—X



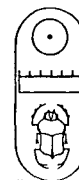
ATTENTION, HIERARCHY MEMBERS

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 18, 1971
8:00 p.m. (your time)

Thursday, May 20, 1971
8:00 p.m. (your time)



America's First Christmas



by VINCENT EDWARDS



PEOPLE who wish to catch the real spirit of the yuletide should look up the story of America's first Christmas. It is an inspiring chronicle. Perhaps few incidents in history provide a more promising pattern for mankind's future.

The chief figure in the celebration was Christopher Columbus. On Christmas Eve of the memorable year 1492 he was planning to celebrate the Feast of the Nativity with the Indian chieftain, *Guacanagari*, who ruled over the island of Haiti. Already Columbus had received some fine presents from this king. In his ignorance of West Indian geography, he believed Guacanagari to be the great Khan of Cipango, that fabulous realm of the Orient which he was sure he had found at last.

But all his plans were suddenly dashed to nothing when the *Santa Maria* went aground on its way to the Christmas celebration. It was not long before the rolling surf, which drove the ship higher and higher upon the reef, had opened the seams. The *Santa Maria* fell over on her side and soon the water was pouring into the hull, forcing Columbus and his men to seek refuge on his other caravel, the *Niña*, where they passed the night.

Early the next morning the Admiral sent word of the wreck to his friend, Guacanagari. Never did a native king respond to a white man's need with quicker energy and keener sympathy!

Promptly he sent Columbus a message assuring him that he would give him all the assistance possible. The noble chieftain was true to his word. He assembled a great flotilla of canoes and sent these to the *Santa Maria* to bring all the valuables ashore. Amid all that cargo the natives must have seen many things that made their eyes

open wide in envy. Yet so strong was their friendship for the white men (and so careful Guacanagari's supervision) that not a single article was stolen. Throughout the entire job of salvage, their only concern seemed being of aid to their new friends—the white men.

It was no wonder that Columbus was moved by such a noble spirit. In the journal which he was keeping, he wrote Ferdinand and Isabella: "These people love their neighbors as themselves; their discourse is ever sweet and gentle, and accompanied by a smile. I swear to your majesties there is not in the world a better nation or land."

After the last article had been brought ashore, Guacanagari had another thing planned. His guests might have missed their Christmas celebration, but there was no reason why Columbus and his men should not enjoy the finest banquet he and his followers could provide! What a feast it was! There was game from the woods, lobster and fish from the sea; all sorts of tropical fruits and vegetables. After the feasting was over, Guacanagari led Columbus to an open grove where a thousand natives danced in his honor.

The climax of the celebration came when the chieftain brought out a coronet of gold, which he placed on Columbus' head, and hung plates of the same metal around his neck. There were also presents of gold for his men. Happy at seeing his friend's delight with these gifts, Guacanagari confided that there was a gold mine not far off in the mountains where he could get as much of the metal as Columbus desired. The chieftain's promise and his limitless hospitality, plus the friend-

(continued on page 476)

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Our Environment

Each plant and animal has its own preferred environment, its own best set of circumstances for survival and growth. But "best" is not always available, and most organisms tolerate something less than ideal but still survive. Such tolerance has its limits, and beyond those limits the organism no longer survives. Environmental influences are numerous, but sometimes it takes only one to be missing or inadequate for the organism to die.

• • •

. . . . The environment might be compared to a garment, one which we indeed do wear around us. Pull one thread and the tugging may be felt all over. Pull enough threads and a piece may fall off. And like a good garment, the environment wears pretty well if properly used—but parts of it can wear out. Sewing a new patch on the environment may be neither simple nor cheap—if you can get a replacement at all. Where do you get a new land, or a new river or ocean, or a new atmosphere?

The basic cause of our problems, of course, is people But why should people who depend on the limited resources of this planet, abuse them so recklessly? Partly ignorance, partly economics. And by the time awareness has replaced ignorance, there is usually someone who has established an economic interest in perpetuating the abuse.

So You Want To Get Involved
U. S. Department of the Interior Publication.

—WALTER J. HICKEL
Secretary of the Interior

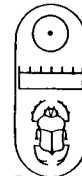
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Cassettes . . .

Requests for AMORC tape recordings on cassettes are coming in more frequently. Before committing ourselves to the purchase of equipment necessary to produce such cassettes, we should like to have an indication from our members as to how many requests there would be for this material.

Therefore, if you would be likely to order cassettes of AMORC tape recordings, would you please write and let us know? Then if the response warrants it we shall write and let you know which programs will be made available.

Write to the Audio-Visual Department, Rosicrucian Order, AMORC, San Jose, California 95114.





MYSTICISM



Aims, beliefs, and purposes

THESE ARE very basic things and as such have changed very little with the passing of time. Furthermore, as mysticism is based on personal experiences, the individual theme must be kept in mind.

The basic aim of mysticism then is in the broadest sense man's evolution from lower to higher conscious awareness of himself as related to his environment in general and his relationship to the Divine, the Cosmic, or to God in particular.

The mystic's beliefs are few, flexible, and temporary. He would rather not believe but have knowledge instead. Often it is stated that the mystic does not believe, he either knows or freely admits that he does not. But such a statement does not seem quite fair to the mystic, neither is it wholly correct. Mysticism, although not a religion, is religious in nature and in essence; it is nonsectarian, yet it does require a basic belief in some form of Deity, some Cosmic Intelligence, some concept of God.

The mystic aims at insight, illumination, in order to learn to live in harmony with this life; he aims to find his true place in life; he wants to find his mission, or calling, if you will, and spares himself not in his endeavors to make the most of his studies so as to make the most of his mission, whatever he conceives that to be. He makes conscious efforts and loathes to miss opportunities to replace his beliefs with knowledge. He is in constant search for truth wherever he may find it, and he is forever refining his concepts of truth in the light of greater illumination.

The purpose of mysticism is twofold—spiritual and material. The spiritual purpose of mysticism is the elevation

of man's consciousness to approach or reach what he may call *Cosmic Consciousness*. This is hard to define because of its personal character, but it is often referred to as a state of sublime awareness or of a oneness with God and with the universal creations, which leaves the one who experiences it with a sense of sublime happiness and a profound peacefulness.

The material purpose of mysticism lies in the application of unbiased and tested truths to the ailments of Mankind, individually as well as collectively. Where the spiritual purpose and the material purpose meet and cooperate harmoniously, we experience a great shift in our sense of values, a shift away from the predominantly material preponderance of values, toward the often neglected, restricted, and underestimated spiritual values. In other words, man learns that the harmonious balance between spiritual and material values is the most overlooked and yet the most powerful remedy for his troubles and tribulations.

As with most people the material values are the only values, the spiritual aspect is overlooked—this is one extreme. So the other extreme, as practiced by some ascetics in the form of self-abnegation where the material aspect is subdued to almost nonexistence, is an extreme in the opposite direction.

Either extreme seems to the mystic unrealistic. The predominance of either over the other is a lack of balance between the two. To establish a cooperative balance between spiritual and material values, and to apply such to the needs of mankind as a whole, is a basic aim of mysticism and constitutes its purpose.

—G. J. WIND, F. R. C.

*The
Rosicrucian
Digest
December
1970*



Rosicrucian Activities Around the World

THE IMPERATOR, Ralph M. Lewis, accompanied by Soror Lewis, returned from a two weeks' trip to Brazil where he officiated over the biennial Convention of the Grand Lodge of Brazil. En route to San Jose he stopped at the Deauville Hotel in Miami Beach, site of the 1971 International Rosicrucian Convention. This brief stop served to confirm the facilities and extensive preparations necessary to this great event.

Also returned to San Jose are Grand Master Chris. R. Warnken and Soror Warnken who completed a two-month tour of Rosicrucian Lodges, Chapters, and Pronaoi in Africa, Australia, and New Zealand. The tour, preceded by attendance at the European Convention in The Hague and terminated with a stop at the Honolulu Pronaos in Hawaii, will be more fully reported in a future issue.



Through the generosity and kindness of Mrs. J. H. Slawson of Burnaby, B. C., Canada, the Rosicrucian Order has a most unusual item on display in the Library. Mrs. Slawson's gift consists of a rare autographed photograph of the writer Marie Corelli. Many Rosicrucians have read and enjoyed the novels of Marie Corelli and even after many years they are still popular. The photograph is permanently on display in the Rosicrucian Research Library.



For her service to the Southern Colony Home for Retarded Children, Mrs. Gini Rogowski of Oak Creek, Wisconsin, was presented the Rosicrucian Humanitarian Award. The presentation was made by the Deputy Master, Gerald R. Smith, of Karnak Chapter, AMORC, Milwaukee, following a public lecture.

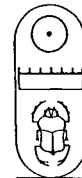
In his introductory comments Frater Smith indicated that the Award is presented "to those individuals whose works and deeds extend beyond the small world of self." Mrs. Rogowski for three years has been collecting two hundred dolls each year—which she then cleans and repairs. After she makes suitable clothing for these dolls, she donates them to the Colony so the children will have toys.



On the tenth and eleventh of October Frater Robert Daniels, Grand Treasurer, and Soror Daniels, the Colombe Counselor, attended the Conclave of Enneadic Star Lodge (AMORC) in Portland, Oregon, which was a very successful event and had over one hundred members present. On the following weekend, October 17 and 18, Frater and Soror Daniels, accompanied by Soror Margaret McGowan, Director of the Department of Instruction, attended the Southern California Conclave in Hollywood—another successful gathering of Rosicrucians. On both occasions, they enjoyed meeting the members and renewing a few old acquaintances as well as meeting many new friends.



Soror Mary Ann Dean, who from 1969-70 was Historian of Atlantis Chapter, AMORC, in Washington, D.C., has written a delightful book entitled *Love and Live*. It traces in a most interesting way the events that have shaped the life of the Chapter during her year as Chapter Master from 1968-69. Soror Dean, as an active member of Atlantis Chapter, has served the Order in many capacities, and we extend to her our congratulations on her most recent efforts. Since 1955 she has been employed by the United States Atomic Energy Commission in Washington.



Early in October, Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, represented the Grand Lodge at the Southwestern Texas Conclave in San Antonio. A record attendance at the Conclave enjoyed a fine program, under the direction of the Conclave Chairman Soror Maxine Hansen, which included addresses by Dr. W. H. Clark, Grand Councilor for the South Central States, and former Grand Councilor Camp Ezell of Beeville, Texas. On Sunday a Spanish Convocation was conducted by members of the Reynosa Chapter of Mexico.

During the Conclave, Frater Bailey was designated an *alcalde* (mayor) of La Villita (the original name for San Antonio) by San Antonio's Mayor, W. W. McAllister. The presentation was made by Dr. Robert G. Waggener, Master of San Antonio Chapter, AMORC. Shown below prior to the presentation is Frater Bailey with Frater Roy S. Padilla (left), former City Councilman.

While in Texas he addressed a public meeting in Austin which was sponsored by the newly formed Austin Pronaos at which Frater Joe Badgett, Pronaos Master, was Chairman. During his stay Frater Bailey was also interviewed on KHFI-TV in Austin and WOAI-TV in San Antonio.



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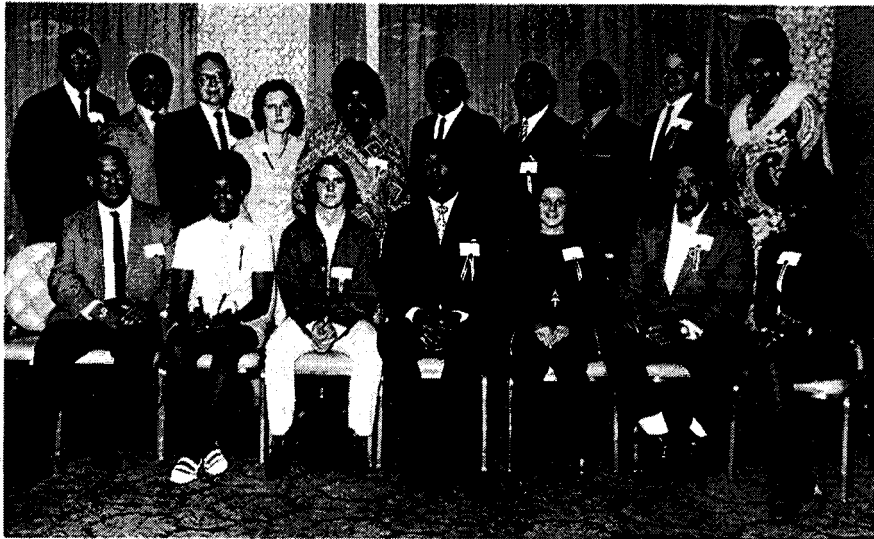
Recent visitors to Rosicrucian Park, who have come from various parts of the world, once again indicate the worldwide nature of AMORC. We have been pleased to welcome Frater J. Eades van Dalen of Johannesburg, South Africa; Frater Horst Scheimann, Soror Scheimann, and daughter Rose of Brisbane, Australia; Frater Cees Jonkers of Bulawayo, Rhodesia; and Frater Naoroj D. Kooka and Soror Kooka of Bombay, India.



Colombe Marilee Beckwith, of the Clement B. Le Brun Chapter, Sacramento, California, has recently completed six weeks as a volunteer with the Self-Reliance Institute for Blind Teen-agers, which is sponsored by the Sacramento Society for the Blind. Activities of the twenty-two blind teenagers, with their sighted friends like Marilee, took place all over the Greater Sacramento area, as well as the Bay Area, and Lake Tahoe. The program, designed to provide both learning and enjoyment experiences for the combined group, which later could be extended into their individual lives, was under the supervision of counselors and trained teachers; the sighted group helped the blind on a one-to-one basis with homemaking and grooming skills, sports and physical fitness activities, and the like. During the six weeks' program, Colombe Marilee continued to meet her Chapter Convocation responsibilities every week except one—the week the group went camping! Marilee is also a member and chairman of the board of directors of Sacramento's Leo Club, the junior auxiliary of the Lions Club.



During the latter part of September and throughout the month of October, programs of special interest to the San Jose Opera Guild took place in the Francis Bacon Auditorium at Rosicrucian Park. Members of the Guild presented a number of guest lecturers who discussed the operas being performed during the current season in San Francisco. Musical excerpts from the works under discussion often highlighted the programs.



COMMUNITY INVOLVEMENT SEMINAR—*Standing left to right:* Charlie Banks, chemist, Health, Education, and Welfare; James Reese, newscaster, WJLB Radio; Dr. John Teaham (Ph.D.), Wayne State University; Phyllis Bordman, teacher; Cassandra Lewis, Extension Chairman; Reverend E. D. Cobbin, Freedom Baptist Church; James Robinson, Master of Thebes Lodge; Reverend Eddie Bains, Mt. Calvary Baptist Church; Baird Wallace, electrical engineer; Katie Montgomery, teacher. *Sitting left to right:* Walter W. House, M. D., psychiatrist; Karra Lynn Todd, moderator; Ralph M. Johnston, moderator; Lonnie C. Edwards, M. D.; Dee-Tracy Carmen, moderator; Inspector Frank Blount, 13th Precinct; Oretta Todd, R. N., Director of Nurses, Kirwood Hospital.

▲ On September 26 approximately 350 people attended a community involvement seminar sponsored by Thebes Lodge, AMORC (Detroit, Michigan). The seminar was held in the Hotel St. Regis with Frater Lonnie C. Edwards of Chicago, Inspector General of AMORC, as keynote speaker. The program dealt with many of the serious problems besetting society today, and during the sessions young people were given opportunities to voice their views and opinions. Many civic and community leaders were present and this free interchange of ideas proved most helpful and enlightening to all. Soror Cassandra Lewis, Extension Chairman of Thebes Lodge, her committee, and members of the Lodge are to be congratulated for bringing about this most successful event.

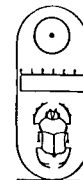


The Central California Conclave was held in the California Scottish Rite Memorial Temple on Nineteenth Avenue in the city of San Francisco over

the weekend of October 31 and November 1. The Conclave was well attended by members and delegates from as far away as our Monterey Pronaos in the south to the Santa Rosa Pronaos in the north.

The Conclave theme was *Evolution, Involvement*. The Grand Secretary, James R. Whitcomb, and his wife Vivian were guests of the Conclave Committee. A concert was given by the Rosicrucian Chorus under the direction of Soror Katherine Williams, and entertainment was provided by officers and members of the Rose Chapter in Santa Cruz.

Special demonstrations dramatically depicting the teachings of the Order were presented by Vallejo Chapter, Monterey Pronaos, Clement B. Le Brun Chapter, and Oakland Lodge. The Conclave concluded with a beautiful ritual presented by the attending Colombes, with Supreme Colombe Susan Whitfield presenting a large bouquet of long-stemmed red roses to Frater and Soror Whitcomb.



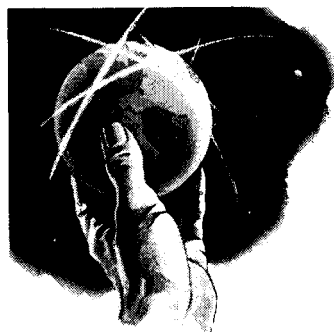
America's First Christmas

(continued from page 470)

liness of his subjects, led the Admiral to an important decision: He resolved to found a Spanish colony on that island.

Nearly a week later Columbus gave a return banquet for the Indian king. By that time the Spaniards, with the help of the natives, had erected a fortress, and thirty-nine of the crew were

planning to stay on as the first white settlers in America. Because Columbus had been saved from shipwreck on Christ's birthday, the new colony was given the name of La Navidad—the Nativity. To this day the story of America's first Christmas remains one of the world's most memorable tales of friendship and good will!



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TEMPLE PRONAOS



On the slopes of the Himalayas overlooking Kathmandu valley, Nepal, is this tranquil setting. It is the pronaos, the outer courtyard, of a Buddhist temple. In the beautiful gardens is a stupa, a tomblike structure, in which it is said are sacred relics of Buddha. Gautama Buddha was born in Nepal. Just beyond the towering Himalayan range is the Tibetan frontier.

(Photo by AMORC)

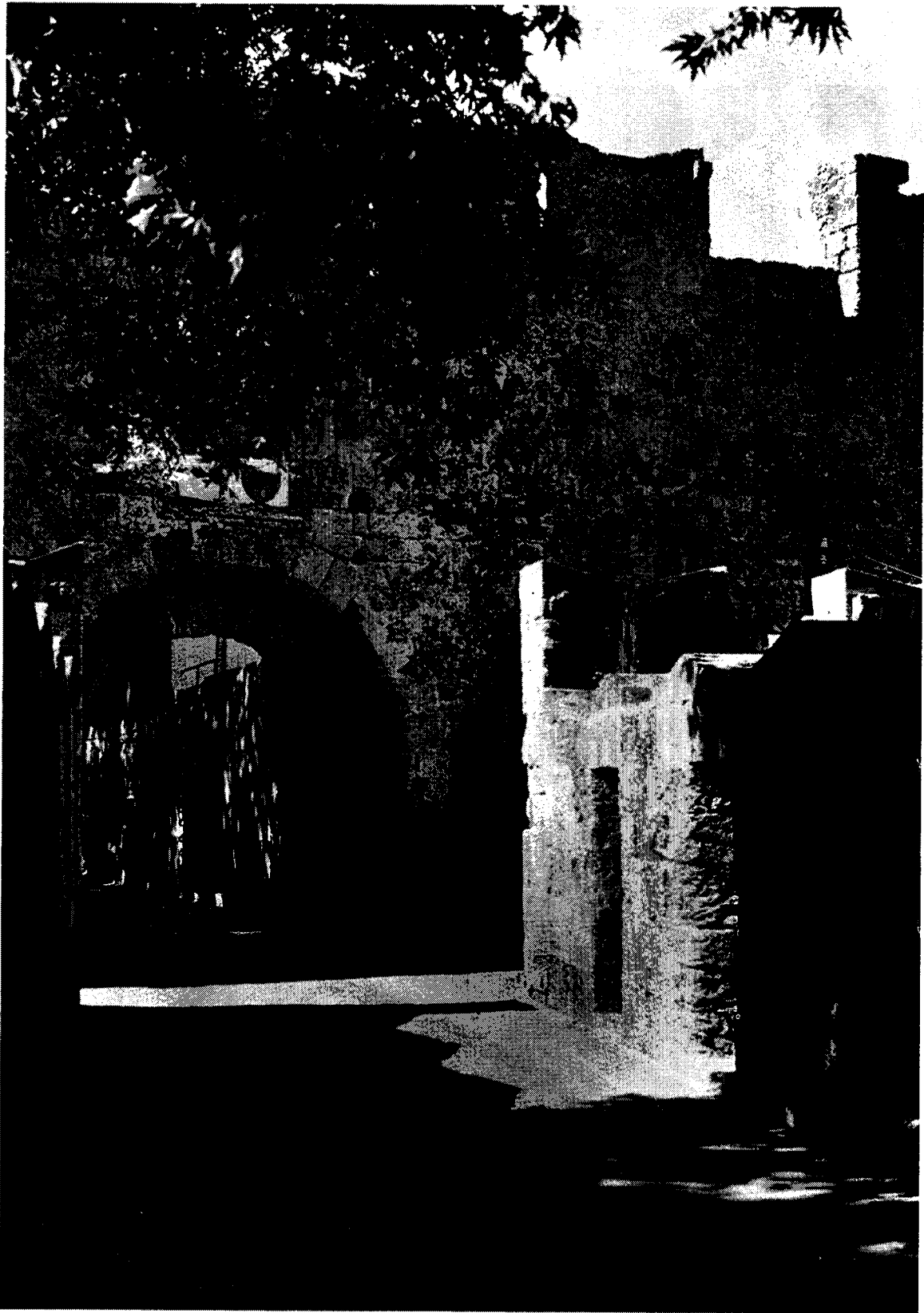
OUTPOST OF CHRISTIANITY (Overleaf)

On the Island of Rhodes, in the Mediterranean, are the remains of the walled city erected by the Crusader Knights. The castle of the city was built by the Knights of St. John of Jerusalem in the fourteenth century. It resisted invasion until 1522 when it was conquered by the Turks. The photo shows one of the several gateways through the heavy battlement walls of the city.

(Photo by AMORC)

**The
Rosicrucian
Digest
December
1970**





Meditation Moods

Meditation is the personal discovery of *self*. It is an adventure beyond the everyday objective level of consciousness. Every great accomplishment in the life of an individual had its origin in the *silent inner voice* of meditation.

Music—the proper kind—is an invaluable instrument for inducing the psychic moods essential to meditation.



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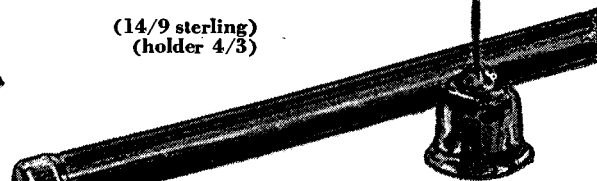
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BRAVE NEW ERA

Without a doubt, the most efficient piece of equipment man has ever encountered is the human brain.

Weighing an average of 1.5 kilos (3.3069 lbs.), it has made him the unchallenged dominant form of life on the planet; yet for a great part of his history, man underestimated its true worth. Most of the ancient philosophers belittled the importance of the brain. Aristotle dismissed it as an unimportant organ whose mission it was to cool the blood, and as was so often the case with most of his dicta, this consideration was generally accepted until the Renaissance period.

Studies in depth of the brain had to wait until the advent of modern technology. Only recently—as a result of equipment primarily developed for the Space Program, but then adapted to clinical use—have scientists been able to begin a really deep probe of the brain; however, what is already known about the brain marks it out as something very special.

Unquestionably, the brain receives preferential treatment over all other organs of the body. For example, in its blood supply (meaning oxygen and nutrition), cerebral vasculature is extremely unusual on several points: extreme cold or exercise will cause blood vessels to dilate or contract; however, the brain's blood vessels are unaffected by this. They continue to deliver a steady blood flow whether the rest of the body is engaged in violent exercise, sleeping, or solving differential equations . . . it is all the same to the brain's blood supply. In this respect, cerebral vasculature is unique among the body's networks of arteries and veins.

The ratio of brain to body in man is one of 1 to 50; that is, one gram of brain to every fifty grams of body. This, of course, does not mean that *all* the brain's 1500 grams are engaged in controlling the body (there are areas of the brain which as yet remain a mystery to science regarding their purpose), but it certainly makes man the being with the largest brain/body ratio of applicable intelligence. I say *applicable* intelligence, because there are other creatures that have brains of similar organization to man's (denoting that intelligent processes are very likely), but which are larger: I refer, of course, to the dolphin; but his brain is encased in a fish-like body, and being without the means to manipulate its environment, intelligence would not seem able to go very far.

There are other processes of the brain

which are as yet not fully understood, and whose very existence is disputed; among these are telepathy, psychokinesis, and precognition. An astonishingly large research effort is being carried out in this field, according to some reports, behind the Iron Curtain.

The question which immediately arises in this regard is, naturally enough, whether or not there is something to all this. Without taking into account the conflicting data in this regard, and solely concentrating on the brain as an organ, the answer would seem to be in the affirmative.

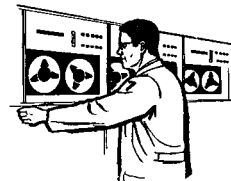
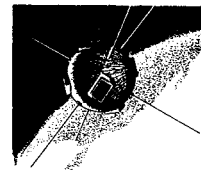
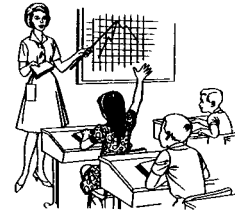
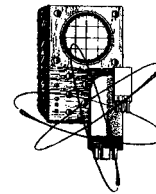
Studies of the brain show that when all its association areas have been accounted for, as far as our present-day knowledge permits, there still remains a portion of the cerebrum which seems to have no specific function. It is situated behind the prefrontal lobe and is so dormant—apparently—that it has come to be called the *silent area*. Extensive brain surgery in which large portions of it have been removed does not seem to make great difference in the person; but nature is not wasteful, so an as yet undiscovered purpose to this "silent area" must exist.

But could the brain, whose energy output has to be tremendously amplified in order to record it, have sufficient power to perform the tasks some claim it capable of: to communicate at any distance, to move matter, to pierce the time continuum? If so, what is its source of power?

The data is numerous and conflicting but, as in the case with UFOs, no matter how much of it is discarded or explained away, a small hard core of it always remains, stubbornly refusing to allow itself to be solved by any solution other than that there is something there which can only be defined in one way. As to the objection regarding the small power output of the brain itself and the seemingly impossible tasks it can perform with it, it means nothing.

A small relay, actuated by a weak dry cell, could cause all the energy produced by a megawatt power plant to be channeled to perform work it would not do otherwise. A Soviet scientist states that time itself—its flow—is a form of energy which can be tapped and which the laboratory has ignored . . . perhaps we are all born with the means with which to tap it, or some other, as yet unknown, source.

Whatever the answer may be, we can be sure it will be arrived at during the course of this, our brave new era.—AEB



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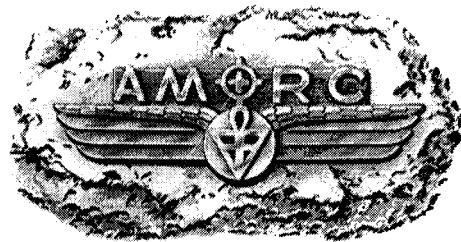


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