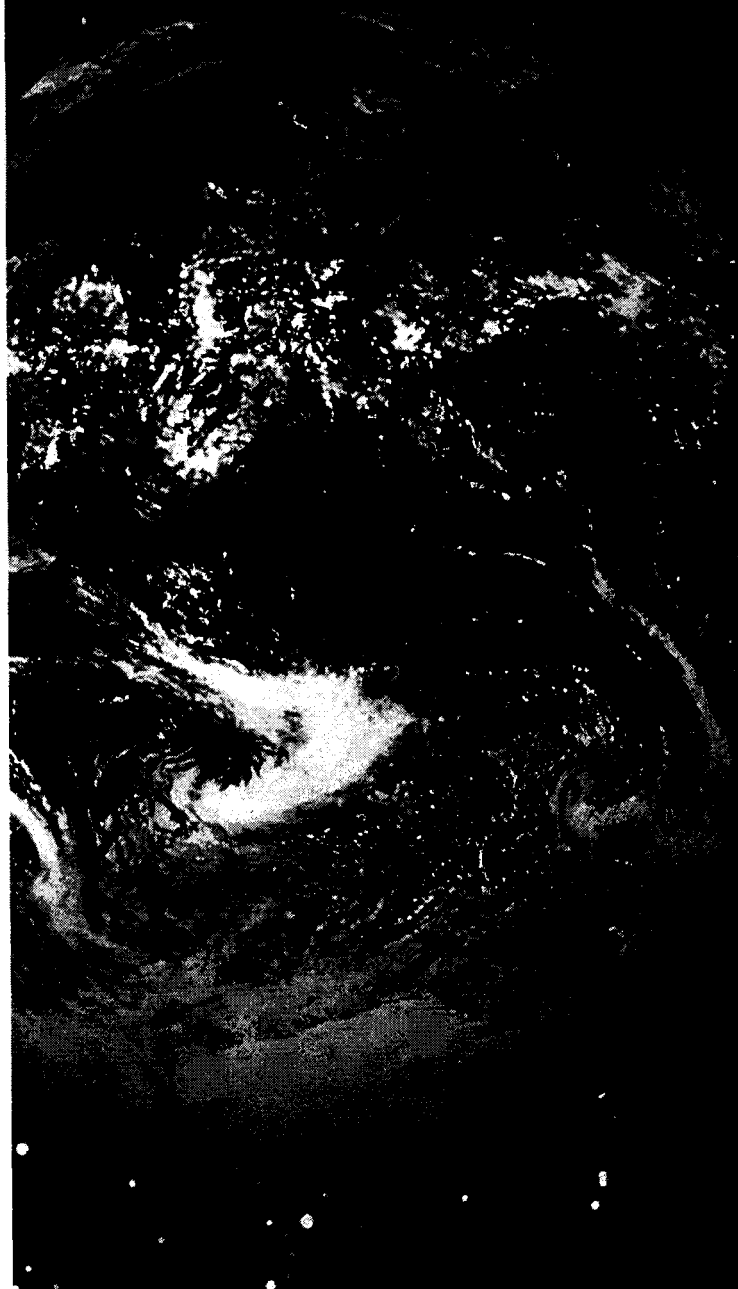


ROSI CRUCIAN DIGEST

1995 No. 2



Peace
Among
Nations

TREASURES FROM OUR MUSEUM

First International Accord



Although the Egyptian Museum's main focus is its outstanding collection of Egyptian antiquities, there is another aspect of our collection that is not as well known but of equal importance to both casual visitors and scholars of ancient civilizations. Our museum houses one of the largest collections of Assyrian and Babylonian cylinder seals, cones, and tablets on the West Coast of the United States. The script on most of these tablets is known as *cuneiform*, or wedge writing. In recent years Dr. Maureen Gallery, a former Associate Professor at the University of Chicago, and an Affiliate Research Associate at the University of California at Berkeley, translated a number of our collection's cuneiform tablets, including the one featured here.

While most of the seals, cones, and tablets found in Mesopotamia contain more routine information, some are inscribed with important communiqués and treaties.

Shown here is the clay cone of Entemena, governor of Lagash, c. 2350 B.C. The inscription is notable in that it is the first "international cooperation accord" in history. It reads, in part: "At that time, Entemena, the Governor of Lagash, (and) Lugal-kinesdu, the Governor of Uruk, 'made brotherhood'" (i.e., made an agreement or alliance). Thus, much like today, we can see that thousands of years ago nations were striving for peace and it was considered of great importance that such major agreements be memorialized in written form for future generations.

—Robin M. Thompson, F.R.C., I.R.C.


RC 689
25 cm tall x 8 cm diameter

Research on the Egyptian Museum's collections is ongoing.
Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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Front & Back Covers: On this 50th anniversary of the end of World War II and the founding of the United Nations, our Cover celebrates the vitally important events of 50 years ago from a Rosicrucian standpoint, including former Emperor Ralph M. Lewis' eyewitness account of the opening session of the 1945 World Security Conference which led to the founding of the United Nations in San Francisco.

Preface

This summer marks two important anniversaries of events that occurred a half century ago: the end of the most devastating war in human history—World War II—and the founding of the United Nations in San Francisco. In that long-ago summer of 1945 as the Second World War came to a close, vast stretches of Europe and Asia lay in ruin. Six years of war and incessant bombing had laid waste major cities and thousands of acres of once-productive farmland. Millions of people were dead; millions more were hungry and homeless. Even as the Allied Nations achieved victory that summer, there was a palpable sense of numbness, dislocation, and hopelessness worldwide.

Describing the aftermath of that terrible war, Rosicrucian Emperor Ralph M. Lewis later wrote: “The race now . . . was against time—the winner or loser to be humanity at large. Atheism, anarchy, and despair were competing with moral idealism and humanitarianism for the enlistment of the multitudes. By the former, humanity could only experience annihilation; by the latter, that refinement which we call true civilization could be attained.”

In the closing months of the war a major international conference—the World Security Conference—was held in San Francisco, California, with the purpose of bringing about cooperation between peoples and nations in the postwar era. This Conference soon led to the formation of the United Nations.

On April 25, 1945, the Conference’s opening day, 282 delegates from around the world—including a number of Rosicrucians—convened to begin laying the foundations for enduring peace, economic stability, and the rights and expectations of the world’s peoples. Emperor Ralph M. Lewis, personally aware of the wartime plight of thousands of Rosicrucians worldwide and feeling that humanity was at a crucial crossroads, took an active role in the Conference and its goals. His eyewitness account of the opening session follows this Preface.

Among Rosicrucians attending as official representatives of their nations or as delegates from humanitarian organizations were: Frater J. A. Calcaño Calcaño, Chief Counsel of the Venezuelan delegation and AMORC Grand Councilor for Venezuela; Soror Isabel Sánchez de Urdaneta and Dr. Carlos Rodríguez Jiménez, Secretary of the Venezuelan delegation; Soror Clemencia Ostos de Kiel, Chairperson of the Peoples’ Mandate Committee of Mexico and representative of the University Women of Mexico; and Frater William V. Whittington of the United States State Department, technical adviser on treaties to the Conference Secretariat, and AMORC Grand Councilor for Washington, D.C.

On June 26, 1945, delegates of 50 nations signed the United Nations Charter in San Francisco. In the five decades since its birth, the United Nations has served the global community touching every aspect of life around the world. Rosicrucians can be proud that they were involved in founding this humanitarian organization. Thus, it is to the ideal of Peace Among Nations and the historic role Rosicrucians have played in achieving peace that we dedicate this issue of the *Rosicrucian Digest*.

—Robin M. Thompson, F.R.C., Editor

Fate of the World

by Ralph M. Lewis, F.R.C.

(Reprinted from the Rosicrucian Digest, June, 1945)

SAN FRANCISCO had become a world arena! All of those who hoped for peace as they conceived it were the spectators. Within the confines of the city by the Golden Gate, a titanic struggle was to be renewed. It was the age-old conflict between realism and idealism.

Realism had long been known. It had often stripped men of their fancies and aspirations, and caused them to stand exposed, naked in the necessities of life. However, it was now a realism that was conscious of the need to regulate itself. The end could no longer justify the means. No society could live entirely to itself. The weight of those whom it might destroy by exploitation would press in upon it, pulling everything down.

Opposed to this realism was a Utopian idealism—based on the self-worth of every individual human being. And this idealism was now conceived as virtuous by all who are conscious of the golden mean between deficient and excessive acts. This idealism conceives a world where people are expected to gladly give to their neighbors without asking in return for power, fame, and superior wealth. This idealism overlooks the instinctive urges of men and their foibles, although it sees in the petty circles of human affairs how millions lie, cheat, and destroy each other's livelihood without an attempt at personal discipline. Yet this idealism asks for a social order wherein such conduct would be outlawed by words.

If either traditional realism or extreme idealism are to be victorious, what can the world expect? Hope seems to lie alone in a compromise. What this compromise might be, no one dare offer a prediction.

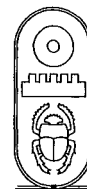
The Setting for A Great Conference

Underneath an overcast sky, which seemed to symbolize the uncertainty of the end, stood hundreds of people. The crowds were gathering on the sidewalks and along the curbs. They looked across the wide street at

San Francisco's Opera House, built as a memorial to the dead of World War I. Its massive, grey stone exterior and adjoining austere iron fence added to the solemnity of the occasion. Some of the crowd were laughing, thrilled and electrified by the atmosphere. The visages of most were immobile—they just stared. These we can surmise might have been conscious of the drama that was to be enacted within the walls of this edifice upon which they gazed. It was as though high justices were sitting in judgment on the future of humanity. There was even a suggestion of helplessness about the demeanor of some of those who looked and listened.

Forum for Change

All approaches to this site of the World Security Conference were roped off. Mounted policemen patrolled the streets and kept the crowds from breaking through. Especially selected military police, in white puttees and white enameled helmets, stood at alert. The fate of the world populace was at stake—yet they must wait upon others. They must stand afar and hope that their representatives would honestly and conscientiously guarantee them and their children an environment in which all people may be given an equal opportunity to exercise their unequal selves. Those who were fortunate enough to have special permits as representatives of accredited organizations crossed over the thoroughfare. The crossing made one conscious of his responsibility. He was entering a circle of a comparatively select few, hoping to contribute or to receive something by which the many from whom he departed might benefit.



On the steps of the beautiful Opera House, in which the plenary and other sessions of the World Security Conference were to be held, waited those with permits in their hands. As each newcomer arrived, he or she was carefully scrutinized. Each wondered how important or how much influence the others might bring to bear on the events which were to occur within.

Symbolical Stage Setting

One hour and a half before the first plenary session—the opening conclave of the Conference—all of the representatives were admitted. First, each of us had our credentials carefully inspected by one of the members of squads of military police, who literally swarmed around and within the cavernous building. Actually little had been done to transform the Opera House interior. The atmosphere had changed, or perhaps it was our attitude. It may have been the influence of the function, the purpose for which the edifice was now to be used. It no longer seemed a place of the arts or of entertainment, but a world Capitol, a domain of destiny.

The stage was the focal point of attention. A cyclorama backdrop of deep sky-blue, intensified by indirect lighting, gave the stage great depth. It suggested the infinity of the Cosmic. To me it depicted the vastness of the cause and the divine precepts which should guide it. Before this backdrop were four vertical square shafts rising nearly to the top of the proscenium, with equal space between them. These were gold, and with the blue backdrop, represented the colors of the State of California. The tops of the column were joined by garlands of green, the significance of which almost anyone could find by employing his imagination.

On the front of the stage was a long, elevated speakers' table. In the center of it was a lectern, and this had on it a battery of microphones, by which the speakers' messages, at least on this occasion, would be broadcast to various of the United Nations, and simultaneously through loud speakers to the immediate audience. Behind the speakers' table and lectern were four gold chairs. Beneath this lectern, what ordinarily would be the floor of the orchestra pit, was another small lectern, similarly designed, and on which also were several microphones. Before this,

seated at tables, were stenographers of the Conference staff, with their notebooks and stenotype machines in readiness.

Flags of Many Nations

Most striking, and depicting the nations represented at the Conference, were forty-six flags mounted on staffs of equal height, and forming a field behind the speakers' platform. The flags were arranged in alphabetical order, so not any one of the flags was given special distinction. What an excellent symbol, if its suggestion might be accepted by the delegates of the nations themselves!

The vast stage was flanked by the boxes. The boxes to the right from the audience's view were crowded with newsreel motion picture apparatus and its operators. A variety of makes of camera equipment could be seen. The cameramen were adjusting their equipment in their cramped quarters, with difficulty. The boxes to the left of the stage were reserved for press photographers. Many had set up their flashlight cameras on tripods. Others were balancing them precariously upon the railing, as they surveyed the audience proper and the stage, for the best possible photographs of the historical event. Fastened temporarily above each box were huge floodlights to illuminate the stage and the main floor below, for the benefit of the photographers when the event actually began.

Even as we filed in, one of the cameramen obligingly stood in a key position, holding up a newspaper so that his colleagues could focus their cameras in preparation for the beginning of the conclave. The extreme upper left of that section which constitutes the dress circle, ten rows wide and its entire depth, was filled by representatives of the Press, men and women alike. Here were the elite of the newspaper world of nearly all the countries participating in the conference. Several of them wore the designated uniform of war correspondents. In fact the words "War Correspondent" were embroidered on their epaulets. They were adjacent to aisles where they might quickly depart to telegraph, telephone, or cable their newspapers or periodicals any statements which might presage the course which the conference might take. Radio engineers, those who monitor the voices coming from the platform microphones before they are transmitted over the air, were already seated at the

foot of the stage, toying with the dials of their instruments, in readiness.

No Race Discrimination

From my point of vantage, I surveyed a portion of the huge conclave. A great number were obviously Negroes. No discrimination had been shown here. They were given permits if they represented national or international organizations, religious, educational, or humanitarian; namely, organizations which further cooperation between peoples and nations, and which have objectives commensurate with those of the Conference. Those in my immediate vi-

city were representing various national religious sects and were clergymen, or they were officers of societies for the furtherance of their own race. The conclave was dotted with military and naval personnel, representative of nations at the conference. Many of them were attachés of the official delegations. To most of those in attendance, many of these uniforms were strange. They had never been seen by them except in newspaper photographs, motion pictures, or magazines.

Directly in front and also behind me were a group of men representing a California university. Some of the gentleman were of the faculty. They were assiduously making observations of their surroundings, even roughly sketching the arrangement of the stage. One was a county supervisor of public schools. He was explaining to another gentleman how interested the high school youths were in the conference. He related that copies of the proposals of the Dumbarton Oaks Conference* had been submitted to the children for their study.

*At the Dumbarton Oaks Conference, which occurred in Washington, D.C., in 1944, representatives of China, the Soviet Union, the United States, and the United Kingdom formulated proposals for a world organization that became the basis for the United Nations.

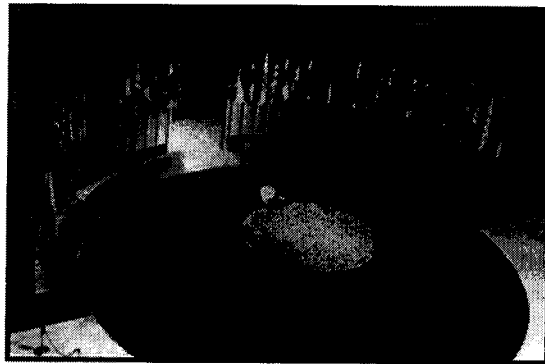
Youth was represented at the Conference, not only by adults but personally. The ushers, who directed foreign delegates and representatives of organizations to seats, were high school girls. Each was attired alike in white middie and blue skirt. Their eagerness, their vivacity was a touch of lightness, of humanness to what otherwise might have

become a too somber occasion. Men sometimes are inclined to approach their deliberations with too great solemnity. The smiling faces of these girls suggested a zest for life—a confidence in the future that will rise above the possible intrigues of their

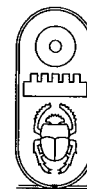
elders. The Conference might well be termed a success if tomorrow's children throughout the world would have occasion, as the result of its deliberations, to so easily and freely smile.

Diversified Interests

Notwithstanding the ultimate aim of the conference—cooperation between the peoples and nations—one was made aware of the sectionalism of interests. As one looked over the sea of faces, cliques having common interests could be seen, groups of ten to twenty persons, who conferred with each other and made notes of their observations prior to the session. Here were certain religious sects; there were groups of educators; over here again were representatives of civic or youth organizations. Inchoate in these groups was a potential unified society. However, it would be necessary to make most efficacious the common interests of the Conference, if they were to be integrated. The grand plan, the acceptance of the Dumbarton Oaks proposals in general, must be made to supersede in appeal the personal and limited interests of all such groups. Just as in each sovereign state the interests of the individual must be subordinated to the common good, so the interests of



San Francisco's War Memorial Opera House was the site of the signing of the original United Nations Charter on June 26, 1945.



these groups must needs be subordinated to the purpose of world peace.

It was impossible to excoriate from one's thinking the negative thought that possibly some of these groups, buzzing to themselves, might have a selfish hope that a World State could be used to promote their ends as against others. This was brought to my mind by an article appearing in a recent religious magazine. The Rosicrucian Order had reason to protest to the officials of a religious sect on their misrepresentation of the Order in their literature. In an answer in their magazine to our protest, they concluded that we were "anti-Christian," notwithstanding the large number of our members who are Christians. Most dangerous, however, was their implied hope expressed in the last paragraph of their article, which said, "There are numerous anti-Christian cults employing the same method. Until the Constitution of the United States is revised, we believe we have the right to caution Christian people against such snares." Was this to mean that they hoped that the constitution would be revised so that religious freedom would no longer exist—and they would not have competition, that the freedom of difference of thought would in the future be extirpated by constitutional provision? Could, I asked myself, any of these groups present be holding such thoughts?

The auditorium was rapidly filling as the hour for commencement of the proceedings approached. Excitement and expectancy were everywhere noticeable. People were talking louder, gesticulating more freely. Knots of individuals throughout the auditorium were standing, either to look down upon the main floor, or over the heads of others to try and catch a glimpse of dignitaries and celebrities representing the various nations, who were now entering. Many of those entering were in their colorful native costumes.

The tenseness of excitement was evidenced by one incident. Band music burst forth from the huge public-address speakers. People immediately arose to their feet, imagining that the first number would be the National Anthem. When it proved to be but a march, they looked sheepishly at each other, realizing their quickened emotions had influenced their imagination, and they became seated again. The cameramen were now looking at their watches and refocusing their cam-

eras on the lectern and the stage entrances. Some had removed their coats and, although used to events of great interest were nervously smoking.

Flashes of light compelled eyes to look from one side of the auditorium to another, as press photographers took flashlights of persons filing down the aisles to seats reserved for them. No one could or did enter without special credentials. The general public was not admitted, unless they were representatives of recognized organizations registered with the Department of State for the occasion.

Numerous Women In Attendance

Most certainly there was also no sex discrimination in evidence. It would appear that nearly half of those who were in attendance were women, intelligent, keenly observing, and well dressed. The paucity of young men was quite noticeable. With the exception of those few in uniform and in official capacity, the men were all middleaged or over. In many respects, the atmosphere was now like that created by some great artistic function—in fact, like the annual opening of the opera season. Persons arose to peer at the stage or across the great memorial building, at those entering, even using opera glasses. The natural curiosity was heightened by the air of partially suppressed excitement. If the political and international ramifications of the event were lost upon some of these individuals, the fact that it was an event that was in the spotlight of public interest was not lost to them. To them, it was not unlike attending the opening night of a world's fair or the dedication of a new international waterway or canal. They were fully conscious of the import of the occasion and enraptured with the realization that they were in attendance and to that extent at least were a part of it.

The Human Side

Suddenly the stage was bathed in light, as the great floodlights focused upon it were switched on. Simultaneously the band struck up a march. The vast audience all leaned forward in their seats, their conversation clipped short in the middle of a word. Across the stage, entering from the left, marching in single file, were eighteen young men and women in the uniforms of the various branches of the Armed Forces of the United States. As

they stood at attention, they depicted the millions of men who are giving their lives on the far-flung battlefronts. They represented what this Conference must prevent in the future—to fail may mean the end of civilization. Immediately following these, and entering from the right and in the following order, were: the Honorable Edward R. Stettinius, Jr., Secretary of State; followed by the Honorable Earl Warren, Governor of California; the Honorable Roger P. Lapham, Mayor of San Francisco; and Mr. Alger Hiss, Secretary-General of the Conference.

Mr. Stettinius immediately strode to the lectern, pounded the gavel, and asked the audience who had arisen to be seated. He called the Conference to order and then asked for a one-minute period of silence. The larger audience responded. The quiet was amazing. None of the usual distractions of sneezing, coughing, shuffling of feet, or dropping of objects was heard. The concentration was intense. The united consciousness of all impressions, the desire to be conscious of all that transpired could be felt as a stimulus in the region of the solar plexus. Unconsciously

persons were breathing deeper as they emotionally responded to their environment.

At the conclusion of the period of silence, Mr. Stettinius announced the President's address [U.S. President Harry S. Truman], which was broadcast direct from Washington. The audience appeared to hang on every word. Even though the address would and did appear in the Press almost immediately after the conclusion of the first plenary session, because copies had been released to the newspapers in advance, many of the audience were making partial notes of his remarks.

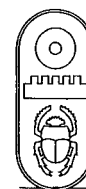
The audience unanimously responded by various reactions to the words of the President when he said: "In your hands rests our future." Then, again, when he uttered: "Make another war impossible . . . nothing is more important than peace of the world . . . and cooperation among nations." During the President's address, Mr. Stettinius reached forward several times and took from the lectern a glass of water, which he sipped. Twice also he patted his cheek and mouth with his handkerchief.

(Continued on page 27)

From the front page of the San Francisco Chronicle, April 25, 1945 . . .

On the opening day of the World Security Conference as WWII was drawing to a close in Europe, San Francisco's newspapers reflected, commented on, and reported in depth the great excitement, tension, and momentousness surrounding the Conference. In a headline article on the *San Francisco Chronicle's* front page, journalist Stanton Delaplane captured the mood: "The curtain rises today in San Francisco on a crucial act of the greatest drama of our time. With the sound effects echoing rape and blood and machine gun fire, a charter for the world will be drafted by men and women of 46 nations. In the dining rooms and hotel rooms and fireplaces of San Francisco today, the structure of our world is being formed for tomorrow."

The newspaper's front page editorial, entitled "The Meaning of Today," had the following observations: "There is something essentially mystic about the tide in the affairs of men which has been running now for upward of ten years. We know it flows, intensified, from the old tension which made the 1914 war, but we can't quite fathom its true character. . . . So we have arrived at one of those junctures of the crisis where we can catch our breath. The enemies of the civilized order are near the end of their rope. We see a little daylight, where perhaps some of the immense problems besetting us may be talked down, where perhaps some of the immense forces battering us may be harnessed. We believe we may be able with God's help to establish some kind of association of men, a framework within which they can attack and in some measure cool off the fiery forces and the smoldering maladjustments which threaten to consume us. . . . The association itself, if established, cannot make a stable world. Only men using association as a foundation can make a stable world. The chance is there."



The Light Shall Prevail

How the Nazis Sought To Crush European Rosicrucianism

by Ralph M. Lewis, F.R.C.

(Reprinted from the Rosicrucian Digest, June, 1945)

WHAT HAS HAPPENED in European esoteric circles since the catastrophe of 1939? What has become of those who had dedicated their lives to the preservation of truth and to the dissemination of light, and upon whom the mechanized forces of war descended?

Almost overnight all communication ceased between the officers of the FUDOSI (Fédération Universelle des Ordres et Sociétés Initiatiques)* and the Rosicrucian Order, AMORC, of this jurisdiction. Prior to that time hardly a week passed without an important communication being received by the Emperor or Supreme Secretary of AMORC in the Western world concerning the activities of the initiatory orders abroad. Through this means the International Council of the Order was united. There were exchanged ideas, plans, and methods of development for the furtherance of the work of these *Ordres Initiatiques*. What had happened to the brethren? Were they alive, were they free, were they well?

Shortly after all official communication ended, we heard, via the *underground*, that the Rose-Croix Order was dispersed in Europe. It

had gone into a semi-retirement. We were able to learn that certain of the officers were well. And then, as one nation after another was engulfed by the rising tide of militarism and conquest, these feeble voices, that informed us of the fratres and sorores of the Rose-Croix in Europe, were drowned, and there was a complete black-out of all information for nearly two years.

Then, as the forces of darkness and militarism began to be stemmed, the voices again were heard. Indirectly, we began to receive stories, pathetic but inspiring. From them we knew that heroism continued in the Brotherhood of the Rose-Croix, as of old.

The Rosicrucian Order in Europe had known for centuries what it meant to persevere in the face of opposition and persecution because of either ignorance, political power, or a bigoted religion. Its members always had to make tremendous sacrifices—not just in time but in personal freedom—to continue to meet and to disseminate the truth. They were threatened, they were ridiculed, they were falsely arrested. Yet, down through the centuries, they continued, as we well know and as history has recorded. Their perseverance has made substantial contributions to the advancement of knowledge and the advancement of mankind. Such people were accustomed to make a sacrifice for that which meant to them life itself. Centuries before, the Light of the East, the Greater Light, had been entrusted to them—these people in Europe—and they were determined to carry on its flambeau.

The Gestapo in Action

It has been revealed to us that Gestapo agents, long before the actual invasion of the countries which were overrun by the Nazi military machine, had made it their business in those countries to determine all those associated with movements and organizations such

*Founded at Brussels, Belgium, on August 14, 1934, the F.U.D.O.S.I. consisted of the fourteen oldest arcane and mystical orders, each having as part of its rites certain initiations, which, because of their esoteric nature, produced mystical effects in the consciousness of the initiate. The A.M.O.R.C. of North America was the only Rosicrucian body, of the few on this continent so styling themselves, which was invited to become a member of this august federation. Years after the conclusion of World War II the F.U.D.O.S.I., having accomplished its mission, was formally disbanded. For more information on this organization, see "F.U.D.O.S.I." reference in index of *Rosicrucian Questions & Answers With Complete History of the Rosicrucian Order*.

as the Rosicrucian Order, the Martinist Order, Free Masonry, and the Hermetic Order, which encouraged an inquiry into self, an acquisition of knowledge, personal initiative, and independence. These agents had compiled a list of such persons and such organizations. As soon as the country was invaded, they arrested all of these persons whom they could locate. Those not arrested were continually harassed, followed about to see if they were meeting other Rosicrucians. Once arrested, they were questioned as to who the Rosicrucians were in the city, where these Rosicrucians met, where their archives were located, and where their manuscripts and documents were kept.

Many burned their papers. In one particular instance, a member came to the home of the Recording Secretary of the Rose-Croix in Europe and turned over his private manuscripts to her, stating: "I am under constant surveillance. I expect to be seized any day. When you learn that I am, as you will, immediately destroy these papers so that they shall not fall into the hands of our enemies."

One young girl, who was known to be a member of the Rose-Croix in France, was seized because it was believed that information might easily be obtained from her. Her captors did not know the character of the members of the Rose-Croix in Europe and their love for the teachings and principles of the Order. This young girl refused to divulge the whereabouts of any other members, the source of her membership credentials, and where she had hidden certain valuable manuscripts in her possession. She was tortured and only recently liberated from a concentration camp—her health shattered.

The Supreme Test

The Rose-Croix University of Brussels, Belgium, was dismantled, we were informed, as was also the Temple of the Order in that country. Our communications were always via the underground. This, in a sense, was a reverting to the compulsory means of communication used by the brothers in the Middle Ages.

We were further informed that the Emperor in Europe and the fratres and sorores of the Rose-Croix in France, Belgium, and Poland, continued to meet throughout the occupation of their countries. The work of the

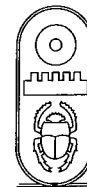
Order meant so much to them that they met upon pain of death or the penalty of imprisonment in a concentration camp, if discovered. These surreptitious meetings were sometimes held in garrets, sometimes in grottoes or caves in the countryside, sometimes in each other's homes. Each who attended risked being shadowed by a Gestapo agent, and yet they continued to meet and hold convocations.

Think of that, *you* who style yourselves students and members and yet may complain that it is too much of a sacrifice of time to cross the town in order to attend a Lodge or Chapter meeting. Think of that, *you* who have complained that you have not time, these days, to devote to the studies. Think of the indomitable spirit of the Order in Europe, the spirit that it has carried down through the centuries and which imprisonment, torture, and death could not stamp out.

I have purposely held back this information and tales of heroism that have come to me from Europe. Now, I am going to relate some of them. I want you to take pride in them, as I have, and be happy that you are a member of such a world-wide organization which, through *authenticated documents*, traces its origin back for centuries. Be proud that you are part of an organization that is composed of men and women who are willing to make sacrifices, not just for personal gain, not just for the knowledge they will personally derive from their membership, but that the Order, as a vehicle, may continue and compose a fountain to which humanity may turn to quench its thirst for learning when the clouds of war have blown by—for there will be thousands who will need the teachings of the Order to imbue them with new strength, hope, and vision.

The Emperor of Europe, and Others, Communicate

Just a few days ago I received my first *written* communication since the year 1939 from the *Imperator* of the Rosicrucian Order in Europe [Sar Hieronymus]. In it he tells of the continuance of the Order in Europe under the most trying conditions. He proposes plans for the continuance of the Rose-Croix on a broader, more liberal scale, in the post-war world. It is a fervid hope that *liberalism* will come out of the existing chaos. He implores the Emperor of North and South America [Ralph M. Lewis] to meet with him and the



other high dignitaries of the Order in Europe at a designated place at the very earliest opportunity.

I have also received a written communication from a frater in this country who, prior to 1939, was Grand Secretary of the Rosicrucian Order in Poland. He continues by means of the underground to hear of the fratres and sorores in Poland. I quote from his letter:

“Dr. Włodzimierz Tarło-Mazinski, Grand Master of the Grand Lodge of Poland, was murdered by the Gestapo in France. This information was sent to me by the Polish officials in France, who are now collecting data about the Polish citizens in that country. According to such information, Dr. Tarło-Mazinski was arrested in Grenoble a few days before the Allied invasion of France, and sent to a concentration camp near Paris, together with other prominent Poles. He was tortured and later shot by the Gestapo.

“Originally, Dr. Tarło-Mazinski had escaped from Poland, after the Germans had occupied Warsaw in 1939, fled to France and settled in Grenoble near the Swiss frontier. There he was appointed a professor of Physics and Chemistry in a local school.

“Dr. Tarło-Mazinski was a prominent citizen of Poland. He was graduated from the University of Warsaw with the Degree of Doctor of Philosophy. He was also a graduate of a Russian University with a Master's Degree in Chemistry. He was a founder and president of the 'Industrial College Association.' This Association organized a number of colleges in many places in Poland for the purpose of training and preparing young people for an industrial career, mostly in industrial chemistry. He was also president of many scientific associations. He participated in the political life of his country and organized a new party along synarchical lines. He edited two monthly magazines propagating these ideas. He was one of the most prominent *esoteric* students in Poland. He was likewise a Sovereign Delegate of the Martinist Order and organized many groups of students devoted to the esoteric ideology. His library consisted of about five thousand volumes and included many rare occult manuscripts and books.”

Then, this communication relates another depressing incident. It concerns another member and officer of the Grand Lodge

of the Rosicrucian Order in Poland. I cannot divulge the name for reasons you will learn when I quote:

“He is a highly evolved man, who always sacrificed himself for the service of others and for the glory of our beloved Order. He is also a highly advanced man from the esoteric and philosophic point of view, having been interested in these subjects even when a young boy. His services will be of the utmost importance to our work in Poland if he survives. He is a wise, experienced, and devoted member. He was a major on the General Staff of the Polish Army and was captured by the Germans in 1939. He is now in one of the Prisoner-of-War Camps near ----- . After almost six years of confinement and starvation, he is nearing his end. I just received a message from him in which he said: 'I am rapidly weakening and my health is getting rapidly worse.'

“If this frater dies because of exhaustion, it will be an irreparable loss to our activities in Poland which depend to a great degree on such kind of men. He is about forty-two years of age, tall, quiet, and of a self-possessed temperament. He is reflective, speaks little, and is restrained in his outer activities.”

Appreciation

So these fratres and sorores of Europe, deprived of the accouterments with which to perform their rituals and to conduct complete temple convocations, nevertheless kept the torch burning. They are in desperate straits, they are greatly in need of support, both *moral* and material, which it becomes the duty of this jurisdiction to give them. The Light which we now have in the West came from the East. Geographically, Europe is east of North and South America. It is incumbent upon us, therefore, to reflect back to the East some of the glorious light we have received, just as the Sun reflects back the glory of the light of day that was born in the East. This is not a plea for your assistance. Rather it is an object lesson. It is to show you how close to their hearts the people of Europe who are members of this age-old esoteric Order have taken the teachings. This knowledge has become a part of their lives, and life without it means nothing. They were willing even to sacrifice life for the Order.

Millions of humans in Europe have turned to atheism, agnosticism, and to the bitterness

of cynicism and despair. Members of the Rosicrucian Order and its esoteric affiliates, however, even though they too have sacrificed, yet now have the advantage of the faith and strength which comes to them from actually living the Rosicrucian principles. They must and will assist, morally and spiritually, the destitute hordes in Europe. Do we here have less devotion, less sincerity, or any less

capacity for sacrifice? It behooves, us, then, to show that not only has the light of the teachings descended to us in the West, but *the spirit* as well. Let us, like our European brothers, make every effort to use the principles we have studied for the betterment of others and to restore *peace* in the minds and hearts of people everywhere in the years to come. Δ

A Voice From Europe - 1945

Dear Emperor Lewis,

I am an isolated member; there are three thousand miles of water between us. I have never met another member.

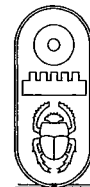
Now why do I write like this? It is because we have put up with such terrible bombing. We haven't had a peaceful night or day free from bombs since last June. We never know one minute to another whether we are going to be devastated from V-weapons. In spite of all this, we can testify to the fact that the contact and teachings of AMORC do give us a greater understanding of the laws of karma and take away the fear of death. When the bombs come crashing down around us, we are ready to go when the Cosmic requires us. None of us likes to see his home smashed, but we know that suffering brings us nearer to God and that the time will come for us to build again.

I sometimes sense the vibrations of the late Emperor. His presence was keenly felt when my house was badly damaged as a flying bomb crashed opposite. I was unharmed and did not even receive a shock. I felt a great spiritual power which told me to rise above the condition. I feel that this assurance is a result of my contact with the Order; it has been my means of protection.

Perhaps my testimony will help and encourage some who have grown weary, perhaps, in America. God bless them! It may be that some will take up the torch again and allow it to shine in this poor darkened world of ours. The need is great for spiritual leaders.

Please forgive my taking up your time; although I seldom write to the Order, I could not restrain myself this time.

Yours fraternally,
Signed: Barbara G. Thorner,
Essex, England



Efforts Toward World Peace

by Clara Elderkin Campbell, F.R.C.

FORMER IMPERATOR Ralph M. Lewis was of a generation that had experienced the sorrow and horror that accompanied two conflicts of such widespread geographic and economic effects that they were termed *World Wars*. Therefore, it is not surprising that Frater Lewis thought long and deeply on the problems associated with the attaining of world peace.

In his insightful book, *Through the Mind's Eye*, Frater Lewis commented on the subject:

Peace has its existence only when its opposites are removed [which] arise out of man's misunderstanding of both himself and of his cosmic relationship.

Peace begins with acts of constraint, not just the acquisition and expounding of poetic idealism.

Even in the earliest family units one was not permitted to pursue his personal motivations free of their consequences to others.

Peace on Earth begins with human constraint in relation to the essential welfare of others.

In his writing and speeches Ralph M. Lewis stressed that humanity must develop not only a personal conscience, but a social conscience as well. A social conscience demands that certain constraints be put on personal behavior for the welfare of the group.

It has been said that groups do not have a conscience. A group does not feel guilt. Individuals feel guilt; individuals have a conscience. At least, conscience is far more developed in individuals. On the other hand, a culture does develop standards of behavior which are accepted throughout the culture. A non-violent, non-warlike standard of behavior can be developed within a group when significant numbers of individuals find this behavior to be optimal. And this is particularly true when these standards of behavior are adopted by individuals whose opinions are, for

various reasons, especially valued by members of the group generally.

Extended Periods of Peace

Historically there have been regions of the world which were peaceful for extended periods of time. In Ancient Egypt, for example, the various city-states along the Nile were first united into two separate kingdoms, and these later combined so that Pharaoh wore both the white crown of the South (Upper Egypt) and the red crown of the North (Lower Egypt). From the beginning of the unification of Upper and Lower Egypt by legendary Pharaoh Menes, it was the intention of the rulers to govern Egypt as a whole and not treat Lower Egypt as a subjugated, conquered territory of Upper Egypt. This greatly promoted the advancement and homogeneity of Egyptian civilization. Nevertheless, there remained differences in customs and beliefs among the various areas of the North and South.

For example, among these former city-states throughout Egypt there was wide divergence in religious outlook, so that in one area the creation of the world was attributed to an egg laid by the sacred goose, Geb; while at the city of Edfu, the priests smugly proclaimed that the falcon god, Horus, drew forth the first land from the primordial waters to form a perching place, and that this event took place (where else?) at Edfu. At the same time, farther north among the reedy marshes of the Nile Delta everyone knew that Taurt—whose form consisted of a combination of the fierce hippopotamus, the crocodile, and the lion, together with the gentle hands and breasts of a pregnant woman—was portrayed as being pregnant because she had *given birth* to the world. So, although many different and divergent religious beliefs persisted in particular regions of Egypt, the Egyptian people had accepted a social contract, putting aside the absolute predominance of their own individual or regional beliefs, for the greater good of all.

Therefore, within Egypt, where there had once been war, there were now generations living in peace—despite divergent and even contradictory religious beliefs. And this was a peace that lasted as a normal state of affairs for thousands of years.

However, the establishment of peace in Egypt as an *accepted* constraint against intrastate violence was made easier by the universal acknowledgment of Pharaoh as not only a figure of government leadership, but as a living god.

Centuries later Rome actively decreed and enforced *Pax Romana*—Roman Peace. It was a peace under law—highly regarded Roman law—enforced if necessary by Rome's ever-ready legions. Under *Pax Romana* rivalries between provinces, states, regions, even villages, had to be set aside for the good of the Roman State. When the Roman Empire fell apart, many of these long-smoldering local enmities and jealousies reappeared—seemingly unchanged after a long-enforced peace. The so-called "Dark Ages" which followed were marked and marred with strife throughout Europe and the Mediterranean.

In more modern times, the British referred to the rule of British Law throughout their empire as *Pax Britannica*. Throughout the British Empire, violence and tribal warfare were promptly acted against. Although it would be easy to point out the weaknesses and failures of *Pax Britannica*, certain regions did find the constraints enforced by a foreign power to be of some social value, and following independence, some of these areas were able to further develop peacefully as independent nations. The ideal of peace lives on in many hearts.

One example—the city of Bombay, India—prides itself on the amity among the diverse groups that make up its huge population and, according to a recent article in *National Geographic* magazine, most Bombay residents feel a sense of guilt over recent local rioting.

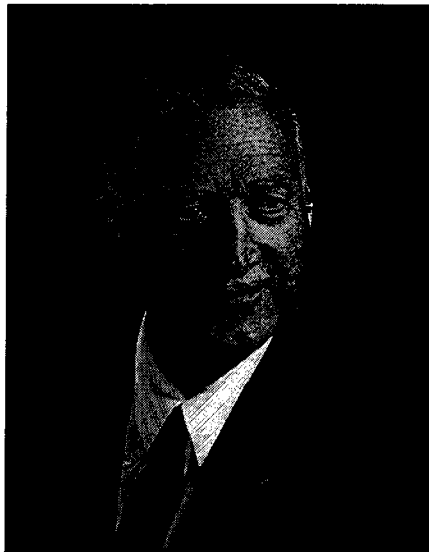
Social Ideals & Power

Social ideals, however, as Ralph Lewis knew, are difficult to attain. Leaders, he warned, may use the vocabulary of idealism, but potential followers must be wary and discover just what meaning such terms as "peace," "freedom," or "liberty" might actually have in any given political philosophy. After all, freedom for the leader and unthinking blind obedience for the people in general is a common theme for a charismatic would-be dictator. Thus, it behooves one to ask, just how do our leaders define terms such as "peace," "freedom," and "liberty."

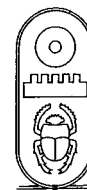
Also, our Emperor warned of the dangers of provincialism and xenophobia. The idea of a vast gulf between *us* and *them* is an all-too-frequent weapon in the arsenal of the power hungry.

What can the individual do to promote peace?

We remember the Rosicrucian maxim that as an organization we support evolution, not revolution. This is because in the Rosicrucian view the most effective road to peace is based on personal development and the evolution of consciousness. The individual who is working toward an understanding of both himself and of his cosmic relationship is working toward peace. The Rosicrucian student must act according to the highest principles of which he or she is capable. ▶



In his lifetime former Emperor Ralph M. Lewis saw the destruction of two world wars, and as a mystic and philosopher he thought long and deeply on the problems associated with attaining world peace.



The Rosicrucian student is also a part of the larger society and must exercise his or her social conscience by basing decisions on reason and sound judgment, as opposed to emotional appeals and prejudice. When enough individuals are willing to place restraints on their own conduct when opinion and consensus agree on the value of such restraints, we are then moving toward peace.

In closing, I want to remind readers of the invaluable knowledge contained in the twelve points of the Rosicrucian *Creed of*

Peace by Ralph M. Lewis—each point beginning with the words: “I am guilty of war when I, or if I . . .” In reading through the twelve points contained in the *Creed of Peace*, one realizes that the true articles of peace cannot be legislated, but are drawn up in the personal aspirations and conduct of millions of men and women just like you and me. When all people frankly perceive their common interdependence, an understanding that transcends the barriers of time and space, creed and race, will then emerge. Δ

Rosicrucianism is not a philosophy of asceticism. It concerns life and the struggles of humanity. The Order must be of the world, in that it is contiguous to the needs of humanity, and yet never corrupted by its baser activities. Its temple should always be a sanctuary, a place of rest, inspiration, and knowledge—figuratively, just around the corner and, literally, free from the turbulence of temporal existence.

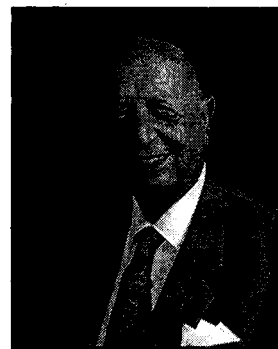
—Ralph M. Lewis, F.R.C.

Board Member Retires . . .

At the English Grand Lodge Board of Directors Meeting at Rosicrucian Park in March 1995, Dr. Albert Hugh T. Doss, F.R.C., I.R.C., announced his retirement from the board as an active Director.

Frater Doss, a member of the Order for more than 47 years—and well known to Rosicrucians throughout the world—has served with distinction on the Board of Directors since his appointment in March 1992. In his distinguished service to our Grand Lodge he brought to his board position and to board meetings an invaluable wisdom—a mystical, and yet practical, outlook so necessary for the efficient functioning of an organization which is both mystical and educational. As an M.D. and psychiatrist Frater Doss’ deep understanding of people was of great benefit to the work of the Board of Directors in guiding the affairs of our Grand Lodge. He also served for many years in regional work for the Order and as an RCUI instructor and member of the International Research Council. For his outstanding service, Frater Doss was named a Grand Lodge Board Director Emeritus.

Our heartfelt thanks and deep appreciation go to Frater Doss and his charming wife, Soror Madge Doss, for their devotion and service over many years to our beloved Rosicrucian Order.



*Albert Hugh T. Doss,
M.D., F.R.C., I.R.C.*

GOD IS

by Mahatma Gandhi

THERE IS an indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this Unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.

But it is possible to reason out the existence of God to a limited extent. Even in ordinary affairs, we know that people do not know who rules or why He rules. And yet, they know that there is a Power that certainly rules. In my tour in Mysore, I met many poor villagers and I found upon inquiry that they did not know who ruled Mysore. They simply said some god ruled it.

If the knowledge of these poor people was so limited about their ruler, I, who am infinitely lesser than God than they, than their ruler, need not be surprised if I do not realize the presence of God, the King of kings.

Law and Law-Giver

Nevertheless, I do feel, as the poor villagers felt about Mysore, that there is orderliness in the Universe, there is an unalterable Law governing everything and every being that exists or lives.

It is not a blind law, for no blind law can govern the conduct of living beings; and, thanks to the marvelous researches of Sri J.C. Bose, it can now be proved that even matter is life.

That Law, then, which governs all life, is God. Law and the Law-giver are one. I may not deny the Law or the Law-giver, because I know so little about it or Him. Even as my denial or ignorance of the existence of an earthly power will avail me nothing, so will not my denial of God and His Law liberate me from its operation; whereas humble and mute acceptance of Divine Authority makes life's journey easier, even as the acceptance of earthly rule makes life under it easier.

I do dimly perceive that whilst everything around me is ever changing, ever dying, there

is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves, and recreates. That informing Power or Spirit is God. And since nothing else I see merely through the senses can or will persist, He alone is.

And is this Power benevolent or malevolent? I see it as purely benevolent. For, I can see that in the midst of death, life persists; in the midst of untruth, Truth persists; in the midst of darkness, Light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the Supreme Good.

Ruler of the Heart

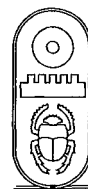
But He is no God who merely satisfies the intellect, if He ever does. God to be God must rule the heart and transform it. He must express Himself in even the smallest act of His votary. This can only be done through a definite realization more real than the five senses can ever perceive. Sense perceptions can be, often are, false and deceptive, however real they may appear to us. Where there is realization outside the senses, it is infallible. It is proved not by extraneous evidence, but in the transformed conduct and character of those who have felt the real presence of God within.

Such testimony is to be found in the experience of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself.

Moral Law

This realization is preceded by an immovable faith. He who would in his own person test the fact of God's presence can do so by a living faith. And since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world and, therefore, in the supremacy of Moral Law—the Law of Truth and Love.

Exercise of faith will be the safest where there is a clear determination summarily to reject all that is contrary to Truth and Love. I



confess I have no argument to convince through reason. Faith transcends reason. All I can advise is not to attempt the impossible.

Why Evil?

I cannot account for the existence of evil by any rational method. To want to do so is to be coequal with God. I am, therefore, humble enough to recognize evil as such. And I call God long-suffering and patient precisely because He permits evil in the world. I know that He has no evil in Him, and yet if there is evil, He is the author of it and yet untouched by it.

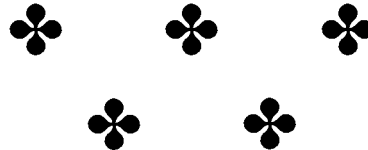
Lead Kindly Light

I know, too, that I shall never know God if I do not wrestle with and against evil even at the cost of life itself. I am fortified in the belief of my own humble and limited experience.

The purer I try to become, the nearer I feel to be to God. How much more should I be, when my faith is not a mere apology, as it is today, but has become as immovable as the Himalayas and as white and bright as the snows on their peaks? Meanwhile, I invite all to pray with Cardinal Newman who sang from experience:

*Lead, kindly Light, amid the
encircling gloom,
Lead Thou me on;
The night is dark and I am far
from home,
Lead Thou me on;
Keep Thou my feet, I do not ask to see,
The distant scene; one step enough
for me.*

—Reprinted from *Bhavan's Journal*



AMORC Convention, Prague

Eastern Europe's First Rosicrucian Convention

Prague, Czech Republic

October 7-8, 1995

The Czech AMORC Administration, the German Grand Lodge, and the Supreme Grand Lodge announce with great pleasure this first Rosicrucian Convention in Eastern Europe. Rosicrucians from throughout the world are invited to attend this exciting event in the fascinating city of Prague. The entire program will be conducted in several languages, including English. For more information, please contact:

AMORC Convention, Prague

c/o Member Services Dept.

Rosicrucian Order, AMORC

1342 Naglee Avenue

San Jose, CA 95191

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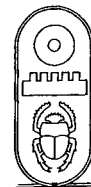
Rosicrucian Humanitarian Award



William P. Sweet (left) of Aloha, Oregon, receives the Rosicrucian Humanitarian Award from AMORC Grand Councilor Gwendolyn Gowing.

The Rosicrucian Order's Humanitarian Award is presented to non-members in recognition of outstanding service to people and community. William "Bill" Sweet of Aloha, Oregon, is one such person. The 76-year-old gentleman was the recent recipient of the Humanitarian Award in recognition of his more than 5000 hours of service as a "big brother" to troubled individuals—ex-convicts, troubled teens, and numerous people down on their luck—in his community. While some older people view the younger generation as unfit to lead the world, Sweet says he sees it another way: his generation's "world is going to be a pretty messed up place to leave these kids." In order to help people, Sweet founded "Teens on Top" and "Stress Control, Inc."—two non-profit, volunteer-driven, self-help groups which have served many in his area. He has also taught a course called "Bridge to Success" and is the author of two self-improvement books.

Since retiring in 1980, Sweet says he has devoted his life to "making this a better world and giving young people hope." "My goal," he says, "is to leave the world a little better off because Bill Sweet had an existence here." Sweet was nominated for the Rosicrucian Humanitarian Award—the first presented in the Pacific Northwest in many years—by a member in Portland's Enneadic Star Pronaos, AMORC. Congratulations to Bill Sweet!



Attaining Universal Brotherhood

by E. R. Copeland, F.R.C.

(Reprinted from the Rosicrucian Digest, March, 1945)

THE SECRET of universal brotherhood is revealed in an old fable which informs us that "In the beginning the gods divided man into men, so that man could be more helpful to himself, just as the hand is divided into fingers, to serve its purpose better." The legend assures us that "The whole man still lives—he is present, in part, in all particular men, through their respective services to the whole. Each individual man is a needed characteristic of universal man. He is a good finger, a sturdy neck, a strong arm, a trusty limb, so long as he remains in contact with the one great trunk; when separated he exists as a walking monstrosity."

In the nature of things, the principle of universal brotherhood must always have been an actuality, in the cell, in plant life, and in the animal kingdom, even before the advent of humanity. The brotherhood principle needs only to penetrate our consciousness as a basis for rational idealism to come into full flower as reality. The brotherhood of nations, which by slow and painful degrees is taking hold of the human consciousness, is the ultimate expression of this principle.

To approach the meaning of brotherhood, let us consider some of the phases of human development. During this century the theory of evolution has found growing acceptance among thinking individuals. Most agree that some form of evolution must have taken place in animal and plant life several million years ago. The statement that our modern horse was once a small animal called the Eohippus, no larger than a dog, or that birds descended from reptiles, gives rise to no great controversy. The average citizen who has read H.G. Wells' *Outline of History* accepts the general proposition that our very ancient ancestors came up from the savagery through ages of semi-brutal existence; that at some point in the world's history they dressed in skins, lived on roots and berries, used stone bludgeons for weapons, discovered fire, in-

vented the bow and arrow, tamed animals, discovered the use of metals, and tilled the soil.

The many faculties of which we are composed are now in different stages of evolution.

Dr. Richard Maurice Bucke, in his book *Cosmic Consciousness*, tells us that simple animal consciousness in humans is millions of years old, but humans have been self-conscious for perhaps only 300,000 years. Millions of years transpired before humanity could say, "I think, therefore I am." General eyesight is millions of years old; yet color sense is perhaps only 25,000 years old. Humans heard with their ears millions of years ago, but our musical sense has only more recently developed. Sexual instinct or passion arose back in the geologic ages; yet the more idealistic conception of love between two people [as exemplified in the songs of the Troubadours] does not appear to have existed for many thousands of years. Intellect is 300,000 years of age; but genius is rare, and the human moral nature is still a swaddling infant.

The more recent evolutionary developments—color sense, musical sense, idealism, higher intelligence, and the moral sense—exist in humanity today in widely varying degrees. All individuals are not yet artists, musicians, poets, or great thinkers or philosophers. But all people are potentially these.

Science tells us that the measure of human intellect is vocabulary—the number of words we know. Marie Beynon Ray's book, *Doctors of the Mind*, states that when we cease to acquire words, we have reached the ceiling of our intelligence (intellectual development), and although we will go on thinking, we may use only the ideas, the words, we have already acquired. Successful people in professions and business are usually those who rate high in word tests. The poet Milton is said to have had a vocabulary of 15,000 words. Shakespeare distinguished himself as a mental giant with a vocabulary of 20,000 words.

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Evolution of the Intellect

The human intellect is made up principally of *concepts*, just as an edifice is constructed of bricks, and a city is made up of buildings. Concepts are the mental images of things, acts, and relations. The registration of concepts is called *memory*, the comparing and relating of one concept with another is called *reasoning*. The growth of the intellect is the growth of concepts, the process of constantly building from the simple concepts into the complex.

Language is the vehicle of the intellect; for every word of every language there is a concept, and for every concept, a word. Words and concepts coexist; neither can exist without the other. Without words, or speech, there can be no reason, and without reason, no speech.

It is evident that the evolution of the intellect must be accompanied by the evolution of language. When we reflect that the millions of words now in use sprang from one hundred root words or concepts, that these in turn must have come from perhaps a half-dozen, and when we remember how closely reason and speech are related, we glimpse the human intellect as it once was. We see how far it has come.

The evolution of the human intellect from a single initial concept may be compared to the complex human body, which with all its tissues and organs is built up of hundreds of millions of cells, each of which is lineally descended from one primordial cell in which each one of us had our origin. As the body grows, so also grows the intellect, day by day, individually and collectively. Would you check up on your own progress? Would you see evolution in action? Check then your vocabulary with that of your spouse, your child in school, with your business associates, and others.

The Special Senses

What about our special senses? What evidence have we that our sensory apparatus evolves?

Consider the color sense. Bucke tells us that the primitive Aryans, perhaps 20,000 years ago, knew only one color. When the Rig Veda was composed, probably 2000 years before Christ, the colors red, yellow, and black

were recognized as three separate shades. Both throughout the Rig Veda, the Zend Avesta, the Homeric poems, and the Bible the color of the sky is not mentioned. The sky and heaven are mentioned in the Bible more than 430 times, but they are colorless. Etymology assures us that less than 4000 years ago blue was unknown. Then, gradually, names for blue began to emerge from the names for black. The word *nil*, for example, which now in Persian and Arabic means blue, is derived from the name *Nile*, that is, the *black river*. The Latin *Niger* is a form of the same word.

We are told that the first color seen by humans was red, from which we later found white and yellow. From black we found green and blue.

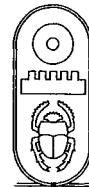
Why did human beings first see the color red? Because of the simple law of physics, that the force of a light wave, or its power to excite vision, is proportional to the square of its amplitude. The energy—the power of provoking comprehension—of the red rays is thousands of times greater than that of the deeper colors. Thus, when the human brain had developed sufficiently to detect and classify light waves, the color red, the most persistent color vibration, broke through. The prevalence of color blindness among humans proves the youthfulness of color sense in terms of evolutionary development.

Another peculiar treasure of humanity which is still in the process of becoming is the sense of fragrance. The Bible first mentions the fragrance of flowers in the *Song of Songs*. Vegetation found in the Garden of Eden was mentioned only as “pleasant to the sight and good for food.” We may infer that the ancient minstrels who described the original Paradise had no appreciation, no concept, of fragrance.

Prenatal Development

Testimony to the processes of evolution is to be found in the embryologist’s account of the prenatal development of all living things. In the womb the fetus relives in a few brief months the entire physical evolution of the human race from the initial unicellular form in which all life begins, through the intervening phases of insect and animal life, from the amoeba to the human form, each day reliving the slow evolution of millions of years.

The newborn baby proceeds to relive the whole evolution of the psychic human being.



As children grow to their fifth or sixth year, their minds acquire, in exactly the same succession, each of the phases of mental development accomplished by humanity in its thousands of years of development. Intellect is born in the child just as it was in the human race, when the first word was uttered.

Moral Nature

We have briefly considered the evolutionary character of the intellect and the special senses. What of our moral development?

Whereas the intellect *knows*, it is the moral nature which *feels*. The acts of the intellect are in a series, each is individual and each is instantaneous, whereas the states of the moral nature are more or less continuous. If language, which derives mainly from the cerebrospinal nervous system, may perfectly express the intellect; the moral or emotional nature, which belongs to the sympathetic nervous system, may be better expressed through music and art. Music has thus been truly called the "language of the soul." Again, while intellectual acts are complex, that is, divisible into perhaps thousands of separate concepts, moral states, which are composed of the few elements of love, fear, and hate are relatively simple. Finally, moral states have a range of intensity unknown in purely intellectual acts.

Courage, sympathetic affection, and personal force characterize the highly developed mind. The undeveloped mind is characterized by terror and anger. These are moral differences, based on differences in intellect. The lowly evolved mind is easy to anger, hatred and rage, and spends its time in unrest, discontent, unhappiness, and often disease. It lacks the moral sense, lacks the understanding which brings mastery to the emotional life and turns it to productive use. Its concepts of beauty and harmony are lacking in full development.

We are told in our studies that early humans, in passing from the Paleolithic to the Neolithic Age, gradually changed their place of abode from the banks of rivers to the high cliffs. Here they eventually discovered fire. With the greater security provided by cliff dwellings, humans had time to fashion weapons and tools from stone. Eventually, they discovered metals and passed into the Bronze Age. They now had sharp tools and knives for killing animals, cutting foods, and for defense. Humans were now able to fell trees and build

better homes for their families. With this added protection, they were able to indulge in periods of relaxation, and thus came the opportunity to meditate. Meditation wrought a decided change in human evolution.

As people assured themselves of their ability to protect their dwellings against intrusion, they lost some of their fear of other human beings. Tribal villages came into existence. A community of interest developed, and humans began to formulate laws and rules for the protection of each other's property and possessions. With each new measure of security, humans derived self-reliance and greater freedom from fear. These were the early beginnings of our moral nature, the evolution of our personality, the selfhood within.

The condition of the moral nature is the key to our past, present, and future. Every age, according to the moral nature of humanity at that time, has interpreted the universe for itself. Over many generations changes in the moral nature of humans have made the world in our eyes seem to be a vastly different place. However, as each age advances, evolving man continues to create God in his own image; for the moral nature, like the intellect and the special senses, is an evolutionary development. There is no other road.

A Strange, New Frontier

Seekers of higher thought, we find ourselves standing on a strange, new frontier. We have traversed the great wilderness of time. We have continued against the savage influences of ignorance, selfishness, and low desires. We stand on cleared ground. We can see ahead. Great empires of the mind loom in the distance. They are ours for the taking—but, wait! We are not alone.

On every side we are beset with men and women who are still struggling in the wilderness through which we have passed. Men and women who are still belabored by ignorance, selfishness, and disease.

As we step forward and press ahead, it is as though we find ourselves facing a great mirror which reflects the whole long journey behind us, and brings into clear vision all the men and women we left behind us still enmeshed in the toils of the journey of evolution. The weak, the immature, are there, struggling, needing help.

The closer we press on to the promised land, the closer we approach the mirror, and the more distinctly we behold our brothers and sisters down the trail. Can we ignore them? Can we press on, without trying to help them along with us?

Eric Knight's novel, *This Above All*, gives this vivid description of a soldier who survived the Battle of Dunkirk:

"Coming up through the garbage of the streets, coming up through a lonesomeness like Sunday in a business center, coming through the mist that was smoke of burning houses, and the pall of pulverized brick dust and smashed mortar. You saw them among the rabble; the dead ones in the myriad unbelievable, undignified postures that sudden death invents, and the badly hurt and dying ones wrapped in some curious isolation that made them untouchable.

"It was no use trying to touch them or help them. If you, torn by the shame and hatred of your own being alive and going out and leaving them, if you tried to help, it was no use.

"You knew that, yet you went to them. You went to them for exactly the same reason that a wealthy man gives a beggar a half-crown—to quiet your own conscience.

"You couldn't walk on . . . You stopped and said: 'Can I do anything, chum?'"

Another good example is given in the journal of an ancient fraternity which tells the story of the California Gold Rush of '49:

"Lodges at Nevada City, Auburn, Grass Valley, and Placerville were formed by hardy men who came over the mountain passes to seek their fortunes. They were hardly organized when sick and needy brethren or destitute families began to pour in upon them over the same trails. In these and in other similar localities the brethren would more than open their pocketbooks or untie their buckskin sacks. They worked by day and divided their earnings in generous fashion. At night they sat by the bedsides of the sick to nurse them back to health, or to wrap shrouds about them if their eyes were closed by death. Taking spades in hand they prepared suitable graves, then formed into solemn procession to deposit the remains in keeping with the solemnities of the craft, leaving symbolic sprigs or a square and

compass to mark the spot. Theirs was a practical charity, a brotherly love which came from faithful breasts."

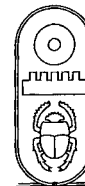
Two widely divergent examples, yet they illustrate with equal force what lies deep within the human breast when it is swept bare by stern reality. These men could not escape the impact of reality. The slaughter and bewilderment of hundreds of young men slain in battle are seen with a shock and horror deeper than the physical eye alone can sense. The plight of sick and destitute travelers far from home is sensed with a sympathy and understanding which far surpasses mere recognition of a civic problem. In great emergencies, the instinct of human preservation overcomes the first rule of nature—self-preservation. Rather, the two great instinctive drives become interdependent and are temporarily merged. Thus, the oneness of true brotherhood is achieved . . .

In our relatively secure community life this achievement is not easy. To be sure, exigencies exist, but do we see them? Do we feel them?

Only those who have learned to see with the eyes of responsibility can recognize when they are confronted with casualties of the war of circumstance. They alone stand before the great mirror which *knowledge*, facet by facet, has built into their minds. They see and somehow cannot pass by without offering to help. They find themselves daily beset with brothers and sisters coming down the same long trails of civilization that they have passed, who are still suffering the privations and hardships of the journey. The understanding man or woman sees, feels, senses his oneness with these casualties. He realizes his responsibility to help them. He somehow accepts a measure of *responsibility* for his neighbor, as the boy on the battlefield views the plight of his wounded comrades and as the early settlers received and helped those who followed them along the trails.

The Keynote

The word, then, which is the keynote of brotherhood, is *responsibility*. An individual who fully senses his or her responsibility is a person whose understanding has expanded until it comprehends humanity as a whole. The individual who is thus illumined is not alarmed when he sees about him men and women groping, trying to find their way, un-



dergoing temptations, suffering, nor does he shrink from those in trouble. He does not have the temerity to say, "There, but for the grace of God, goes so-and-so." He says, rather, "There I have been." Walt Whitman sings this principle like beautiful music in nearly every line:

"I am of old and young, of the foolish as much as the wise I play not marches for accepted victors only, I play marches for conquered and slain persons Not a youngster is taken for larceny but I go up too, and am tried and sentenced I am the hounded slave, I wince at the bite of the dogs Agonies are one of my changes of garments.

I do not ask the wounded person how he feels, I myself become that wounded person. My hurts turn livid upon me, as I lean on a cane and observe In all people I see myself, none more and not one a barley-corn less, and the good or bad I say of myself, I say of them. "

When an individual thus identifies himself with his fellow human beings, he discovers that the help he intended for others is really given to a vital part of himself. He then realizes that the uplifting of a neighbor is a prerequisite of his own advancement. Thus an individual enters the *Brotherhood*. Δ

Important Announcement! **Grand Lodge of Australasia** **to be formed in 1996**

We are happy to announce that due to the strong and growing membership in the Australasian region of the world, a new Grand Lodge will be formed to serve members in Australia, New Zealand, the Western Pacific, and mainland Asia. Grand Master Kristie E. Knutson will be working with Australasian Regional Administrator Robert Kogel and his staff to begin the formal process of establishing the Grand Lodge of Australasia during the upcoming year. As further developments occur in the formation of this new Grand Lodge, we will bring you all the exciting news in the *Rosicrucian Digest* and *English Grand Lodge Bulletin*.

Volunteers Needed to Translate from French into English

To further the work of the Rosicrucian Order and the creative exchange of worthwhile ideas between Grand Lodges around the world, volunteers are needed to translate materials from the French language into English. This is a great opportunity for volunteers to help further expand the worldwide mission of the Rosicrucian Order, AMORC. This work will be supervised by Grand Master Kristie E. Knutson. Volunteers, please send résumés to:

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French Translation Project
c/o Grand Master Kristie E. Knutson
Rosicrucian Order, AMORC
1342 Naglee Avenue
San Jose, CA 95191

Are You Free?

by Mary Ann Fowler, F.R.C.

THE SUBJECT OF FREEDOM has created widespread interest and discussion for decades. Recently, while many have centered their interest on freedom for prisoners of war, my thoughts have been pertaining to freedom for prisoners of *self*.

After looking at the subject of this discussion, your question may have been, “free from what?” Or perhaps, “free for what?” Or you may have stated, “of course I am free, I live in a free country.” Perhaps your thoughts on freedom were in terms of world affairs, such as social, industrial, or economic freedom. I am reminded of the phrase I often heard as a child: “All men are born free and equal.” It took me years to realize that fact. I could not understand, while living in poverty, that I was born equal to those who lived in the luxury wealth provided. Of course, I was looking at the facts as they appeared from a materialistic viewpoint.

Now, after studying metaphysical principles, natural and spiritual laws, I have a different perspective of the situation. From a spiritual viewpoint, I realize that when my soul personality incarnated on the earth plane for the first time, it had the same degree of divine power and intelligence as every other soul personality that incarnated for the first time. I also had the God-given right, free will, to choose how I would use that power and intelligence.

But in the process of being conceived and born, I have taken upon myself the hereditary influences of my parents, have come under certain astral influences, and have carried over from previous incarnations some karmic debts; therefore, although originally created equal to others and in the image of God, I now have certain limitations, certain strong and weak points, certain advantages or disadvantages, and certain valuable assets or lack of assets that make me quite different from other individuals. It was through my use of free will that the law of cause and effect has brought me to my present circumstances.

What Is Freedom?

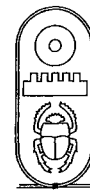
There are oppressed people in all walks of life who desire and seek some form of freedom. It may be freedom from some attitude, some concept, some situation, or freedom to identify with something. But nearly everyone seems to be struggling to release the bonds that limit our self-expression and enjoyment of life. Are we all striving for the same type of freedom? I feel that the only freedom worth possessing is that which gives enlargement to energy, intellect, and spirituality. The savage boasts of freedom, but what is it worth? None are more hopelessly enslaved than those who falsely believe they are free.

In our modern day it is not common for individuals to serve as slaves to other individuals, yet there are few people on earth today who are not slaves to some ideas, belief, emotion, or material object. For instance, people are slaves to alcoholic beverages, certain drugs, jobs, houses, cars, sexual and social urges, food, or almost anything you can think of. In each case it is the *thought* that enslaves—be it positive or negative.

However, the freedom I am concerned with at the moment is freedom from negative thoughts. By negative thoughts, I mean any thoughts of failure, disappointment, trouble; any thoughts of criticism, spite, envy, jealousy, suspicion, condemnation of others, or self-condemnation; any kind of limitation or pessimistic thought. To live continually in such thoughts is to be confined in a self-made prison. As long as we are in prison to negative thoughts we are not free to pursue our own good in our own way and be the spiritual being we were created to be.

Free of Fear

Our life, our body, our affairs are the embodiment of our concept of God. As long as we have limitation at any point in our lives, we have not grasped the truth of God and thus embody the negative thing. Suppose I mention in detail a few negative thoughts we



should seek freedom from if we are to be successful in life, evolve spiritually, and obtain peace. Let's start with fear. Of course, we know that normal fear is both necessary and desirable for survival, but abnormal fear is a hindrance to our spiritual and material development. It is the one thing we must conquer if we are to conquer failure. Some of the major fears which we should free ourselves from are the fear of poverty, the fear of criticism, the fear of ill health, the fear of loss of love and liberty, and the fear of old age and death. When we are able to separate our abnormal fear from the fears which are normal and necessary for self-preservation, we will be free to live a confident, worthwhile, and happy life.

I feel that fear is the most powerful of negative emotions; it is like prayer in reverse. It appeals to the forces of destruction and is *magnetic*, that is, the more of it you have, the more you are likely to attract. As you know, when you fear something and dwell upon it in thought, that thing is more likely to come into your life and harm you. Haven't you known people who were afraid of poverty and who thought and talked about it continually and remained in poverty because they were afraid to release their poor position to take a chance on a better one? To advance in any situation in life you must not be afraid to center your thoughts on the desired goal and take a chance. If there is no risk, there is no reward.

In our modern society, public opinion can be of overriding importance, but if we are to succeed in life and master self we must be free to live our life as directed by the God within, free from the fear of criticism. If we are assured of divine guidance, there is no need to be concerned about what someone may think about our action. We can be free from the need to make an impression on others, free from inferiority and superiority complexes, free to move ahead with self-confidence and strength to do whatever it is that we want to do as we use our abilities, talents, and energy in creative productivity.

To be free from the losses of love and liberty is to be free from jealousy, anger, pettiness, any unforgiving thoughts or guilt feelings, and disharmony that causes tension or strain.

Although we live in a youth-oriented society, I see no need to be afraid of old age and

death. I like to believe that when nature takes away youth she replaces it with wisdom. Physically, I feel well and healthy, the same as I did twenty years ago, but mentally I feel more alert and enlightened. Therefore, I see no need to take an apologetic attitude for being over thirty years old as though living past youth is a disgrace. Most of us learned early in life how to protect and preserve the physical body which is the temple or vehicle for the psychic body. We also learned from our studies of truth of the laws of transition and reincarnation. Since we know the truth about these matters, why fear or worry about them?

Now that I have mentioned many items from which we are to be free if we are to progress and evolve, how do we obtain that freedom? James Allen, in his book, *As A Man Thinketh*, said, "Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence He who has conquered weaknesses, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free."

So we start by learning to control our thoughts. We know from our scientific studies that the mind has a capacity; that is, it can hold but so much. If the mind is filled with negative thoughts, there is no room for positive thoughts. So to be free from negation we should replace every negative thought with a positive one. The positive thoughts we could use to replace and counteract fear are thoughts of confidence, faith, and love.

Being Positive

Throughout the day, if a negative thought approaches, immediately replace it with a positive one. Now do not expect to see a great change in your life in one day. What we think, say, and do is the material we use to build our lives. Don't we spend more time and labor on a foundation to build a tower than we do to build a hut? Just be patient and continue to use positive thoughts of health, happiness, peace, and so on, as foundation stones for the life you are building, and see if you do not build a structure strong enough to withstand the negative storms of adversities. See how much added strength you acquire as you overcome each difficulty encountered.

The moment you sense any limitation whatsoever is the time to pause and sincerely

feed your mind on little positivisms, and it will develop quite an appetite for big positivisms. Soon the mind will be so full of positive, constructive thoughts there will be no room for negative ones. You can then understand that you are not *separated* from, but are *separate* entities in the Cosmic and that you can function at-one-with the Cosmic. To know this truth is to have access to all that is desirable, for the Cosmic knows no problem, no age, no disease, no lack, no limitation.

With freedom comes great power, but also great responsibility. For, although you are free to choose, you are responsible for the consequences of each choice. We are born endowed with free will; therefore, we are free agents. At the same time we are victims of urges. If we yield to the urge of the negative forces, we attune ourselves with that which is destructive or out of harmony with the positive forces of the universe. When we are out of harmony with the universe, we are in an uncomfortable non-constructive condition.

On the other hand, if we yield to the urge of the positive forces and become attuned with the Cosmic, we will be in a harmonious, peaceful condition. Harmony is a prerequisite to freedom. We need harmony in the body if we are to enjoy the freedom of good health; harmony in business affairs if we are to enjoy the freedom of success; and harmony with the Cosmic if we are to enjoy the freedom of indulging in all that is good.

Our Choice

The choice is ours to make, to use free will in becoming successful and prosperous, to prove God's power in our lives, and to use that power wisely to benefit ourselves and humanity; or to use that power unwisely to destroy ourselves and humanity. Like fire, water, electricity, or any great force we can think of, all can be used constructively or destructively.

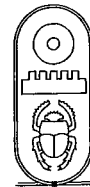
Have you ever wondered why our lives so often reflect an image of bondage rather than freedom? Could it be that we have not properly prepared ourselves through the study and application of natural and spiritual laws? As students of truth, we seek to discover for ourselves the secrets of nature and why certain phenomena occur. By investigating and observing nature, we obtain knowledge. The purpose of obtaining knowledge is to know

God and through knowing God become one with God. I believe that we grow spiritually when we have knowledge of good and evil but choose good because its opposite is known and rejected for its nature. Once we are enlightened and liberated from the darkness of evil, we become free of wrong practices.

Freedom, like all other things, has its price. If we want to exhibit an image of freedom in our lives, we must pay the price by purging ourselves of negation and bringing every conscious thought and belief in touch with Divine Intelligence. It means parting with all prejudices that we have inherited and acquired during our life, revising every opinion, every habit of thought and conduct, and rejecting every single mental or physical thing that does not measure up to the standard. When anyone accepts and lives by the standards which God offers, he or she graduates from the limited causes of human mistakes into the higher laws of love, and is free. If you are not prepared to pay the price, well and good, but you are familiar with the law of compensation and you must not expect to receive from the law more than you pay for. As soon as you have paid the price by purifying your consciousness, you will be able to demonstrate your freedom.

Why not start now to free yourself by one item at a time? For instance, when the negative emotion of anger appears, you can stop and ask yourself a few questions such as: Is this important enough to become disturbed about? Do I enjoy letting myself go and venting my emotions in this way? Isn't there an effective, positive attitude I can take toward this experience? Such questions could help us see the situation in a right perspective. We can take a positive attitude, change our thoughts, and stabilize our emotions. Would that not be mastering self to a degree and thus obtaining freedom from the negative emotion of anger?

I realize that the goal of complete freedom will not be reached, for all things serve and obey the laws of the universe—the sea, the sun, the earth, plants and animals of the earth—and therefore we can never be free from natural laws or our obligation to our fellow beings. However, I believe that, if we continue to evolve as truth students, we shall eventually master self and achieve freedom from past mistakes and self-condemnation, from fears and anxieties that feed feelings of



indignity, from any guilt feeling of having fallen short of perfection; free to accept and enjoy the beauty of the world and the good that exists in all creation. Someday I believe we will each be willing to allow other persons the freedom we want for ourselves—the free-

dom to think, to do, and to be the best person we can possibly be. Free to choose health over disease—riches over poverty—love over hate—joy over sadness—strength over weakness—wisdom over ignorance—and freedom over bondage. Δ

*He who binds to himself a joy
Does the winged life destroy.
But he who kisses the joy as it flies
Lives in eternity's sun rise.*
—William Blake, Eternity

In Memoriam

Gerald A. Bailey, F.R.C.

On Easter Sunday morning, April 16, 1995, Frater Gerald A. Bailey, former Editor of the *Rosicrucian Digest*, passed through transition and experienced the Great Initiation in the presence of his immediate family in New Brunswick, Canada. He is survived by his beloved wife, Kirstin Bailey, and two sons, Randolph Robert and Stephen Gerald, all of Massachusetts.

Born on October 6, 1920, in New Brunswick, Canada, Frater Bailey was an educator and Beaverbrook scholar who had studied in England when he came to work for the Rosicrucian Order in 1960 as an international lecturer—a fascinating job which took him on lecture and promotional tours for the Order throughout much of the English-speaking world. In 1964 Frater Bailey established and managed the AMORC Australasian Administration Office in New Zealand. Following his last world lecture tour in 1966, Frater Bailey was appointed Editor of Rosicrucian Publications—including the *Rosicrucian Digest* and *Rosicrucian Forum* magazines—and Dean of Rose-Croix University. He held both of these positions until 1974 when he and his family returned to Canada. In 1977 the Rosicrucian Order sent Frater Bailey and family to England to re-establish AMORC's United Kingdom Administration Office at Greenwood Gate in East Sussex.

During his fifty years of membership and many years of service to the Rosicrucian Order, Frater Bailey met with and became known to Rosicrucians throughout the world. As a lecturer and editor he wrote numerous lectures and articles, including "The Art of Meditation" which was featured in *The New Humanity*—a magazine published in London and circulated worldwide. Frater Bailey will always be remembered for his thoughtful, philosophical approach to his life and work as a teacher, editor, writer, and lecturer.

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Fate of the World

(Continued from page 7)

Waiting to begin the introduction of the other delegates and to make his own address on this occasion was obviously a nervous strain. Being emotionally prepared for such an event, with the eyes of the world upon one, and having to sustain the emotional state while others speak is a tremendous effort. Such interval of suspense is what the most accomplished public speakers dislike—it amounts to chafing at the bit.

The President's address brought a great ovation at its conclusion. All had previously been instructed not to applaud during his remarks. The tension was relieved by the applause. All sat back and relaxed while Mr. Stettinius introduced Governor Warren. The latter welcomed the delegates to California and expressed hope for the success of the Conference. After Mayor Lapham of San Francisco had addressed the Conference, Secretary of State Stettinius made his brief address. All hung upon his words, hoping for a suggestion as to what solution to the dilemmas which confronted the conference might be adopted. However, the Secretary of State, like the President, merely rededicated, at this first plenary session, the United States to the general aims and objects of the World Security Conference. No attempt was made to refer to matters under deliberation. The listeners seemed a little disappointed. Many looked inquiringly at each other. Were the real views to be secreted, to be aired in star-chamber proceedings?

Apparently some failed to realize that officially there really were only eight delegates to the Conference, eight nations that actually would vote on matters of importance. The other nations were represented. Their views might influence the decisions of these delegates. That would be the extent of their participation. After brief announcements by Mr. Alger Hiss, Secretary-General of the Conference, Mr. Stettinius formally closed the

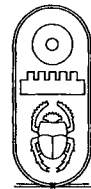
first official session of the historic World Security Conference.

The throngs departed, mingling in the large foyer of the Opera building. The members of the Arabian delegation, with their picturesque abas (cloth robes), covering Western attire, attracted considerable attention. The younger members of this particular delegation were unable to conceal their amusement—and pleasure—at the attention they received. Several members of the Indian delegation wore white turbans, which were fringed with gold braid. They moved with regal dignity through the crowds of spectators, looking neither to the left nor to the right. They bowed rather stiffly when addressed by news reporters, and quickly entered limousines provided for their transportation.

Rosicrucian Representatives In Attendance

It was with a sense of pride that I attended this first plenary session of the World Security Conference as a representative of the Rosicrucian Order, AMORC. I also had great pride in knowledge of the fact that in attendance at all of these important sessions would be six Rosicrucians, who are official members of delegations, representing their respective nations. Each of these individuals are experts in affairs of government. I knew that, insofar as it was in their power, they would exercise their talents and the tolerant, liberal principles of Rosicrucianism in all of their deliberations and duties. In fact, just three days before attending this Conference, I had conferred with two such Rosicrucian delegates. And this morning I had walked with one such official and member of AMORC, from his temporary office established in San Francisco to the Conference auditorium. These representatives are very conscious that in their hands and in those of all of their associates “rests our future.” They are truly motivated by the cosmic impulse to “make another war impossible.”

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted. —Psalm 47:9



Tomorrow Is Here

by Ralph M. Lewis, F.R.C.

(Excerpted from the Rosicrucian Digest, October, 1945)

FOR SIX LONG YEARS the world has thought of personal happiness in terms of *tomorrow*. It was but a nebulous tomorrow. Though luminous in the hope it inspired, it was indistinct in point of time. To millions of humans this tomorrow of which they spoke was the antithesis of each day they experienced—a time when personal suffering and great sacrifice would cease. This general conception of future happiness has often been defined by material factors thought to contribute to it, such as plastic cars, air-conditioned homes, and personal helicopter planes. If the war and its horrors are now yesterday, then the tomorrow we have dreamed of is here. However, it has arrived only as a new day. The happiness we have associated with it is still an unreality, a mere potentiality—something that may come to be.

Just as humans make war, so must they *make* the peace. Peace is as active a state as war. It is not a condition which merely follows the cessation of hostilities. Likewise, as war does not alone consist of the manufacture of armaments, but also the attitude of mind and the circumstances by which they are employed, so, too, peace and happiness are more than the creating of a number of new implements and gadgets.

It is held that to successfully wage war requires certain emotional stimuli. The psychological element is essential. The instinct of individual and collective preservation must be aroused to a point of belligerency. The fire of righteous indignation must be fanned by actual or imaginary injustices, to an all-consuming passion. Hate must be made to seem right.

On the other hand, if the contra-state of peace is to be created, then obviously such elements as these must be purged from the human consciousness. If they belong to the psychology of war, they have no place in the

minds of those who would make a peaceful world.

Therefore, between us and these material things which we may think will bring happiness is the vast *psychological adjustment* to peace. This adjustment consists of a frank appraisal of self. It is not just an inventory of our needs, but an evaluation of our responsibilities to the times, to society, to the future.

The Bankruptcy of Fascism

Instead of looking upon the state as an extension of their own will and powers, people made of it an independent entity—a kind of genie that should be capable of almost anything. To them, the state should and could provide anything and everything if they paid it absolute allegiance, never questioning its sources of supply or ways. Such states became composed not of the people but of a few in positions of absolute power. Actually, the state became a separate entity. It was composed of the will of the one or the few who directed it. It became divorced from the rest of society. The only connection it had with the citizens of such a society was that which flowed from it to them, and the labors and monies which flowed from the people back to the all-encompassing state. Purpose and policy were entirely the jurisdiction of the state. Such a political system is known as *Fascism*.

Under a Fascist state many people are actually content, so long as they enjoy certain kinds of material benefits and an apparent freedom from want. They barter their freedom, their political expression, and participation in the formation of policies of the state for relief from many responsibilities which should be assumed by every man and woman. Fascism appeals strongly to the mentally lazy, the type who says: "Let John do it." John, being the state, does it all right, but at what price! The war just concluded has been principally a war against Fascism, as must be apparent to almost everyone.

On Individual Responsibility

The big question each individual today must keep in mind is how much power must I give the state? How much must I ask the state to do for me instead of seeking ways to do it for myself? If leaders of all departments of government were *philosophers*, and *benevolent, altruistic* persons, the man in the street would never need fear their abuse of power. The majority of humans having not attained such virtue, it is advisable therefore to be thoughtful and cautious in making endorsements of political systems upon which your future happiness depends.

Keep always in mind the fact that humans *create* the state. The state should never supplant individual enterprise and initiative. It should only supplement it. The state must remain always but a useful machine, which humanity operates for its benefit. It must never become something which manipulates society.

What Makes for Tolerance?

It is vitally essential as we enter this critical time—this new tomorrow—that each man and woman be tolerant of differences. Instinctively we are partial to our own kind and inclinations. Whatever we are or believe, we are inclined to think is of the best. This has its psychological advantages, but it is likewise potential with great danger. We become susceptible to the harangue of those who attack whatever is different from their own

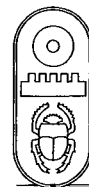
nature and likes. Whatever is has a right to be, unless it prevents something else from being. No race is superior, no religion is superior by Divine standards, simply because humanity has no agreement on what are Divine standards.

Even if the majority of people are not in favor of a system of thought or an abstract philosophy, for example, it is not to be condemned or prevented from being. To condemn something only because it is different or not intellectually accepted by the majority is to thwart all progress. Progress is an advancing from the present. The group which in sincerity deviates from the orthodox or accepted ways should and must be tolerated so long as the basic necessities of society are not violated by their activities. To stop them because we disagree with them constitutes nothing more than *bigotry* and *prejudice*.

Therefore, before we can realize a peace having that content of happiness which we conceive it to have, we must make the psychological adjustment toward tolerance, open-mindedness, and responsibility. The axiom, "Being forewarned is being forearmed," is most appropriate at this hour. You are to become the target during these days for political misrepresentation, and racial and religious prejudices. If you succumb to them, you will invite a social war that knows no bounds in this great *tomorrow* for which you have been waiting and which now has arrived. Δ

Digest Editor Receives Award

The Santa Clara County branch of the National League of American Pen Women, Inc., annually honors men and women who have achieved professionalism in Letters, Music, and the Visual Arts. A recent recipient of the Achiever's Award in Letters was Robin M. Thompson, Editor of the *Rosicrucian Digest*. The award was presented to Frater Thompson at the organization's annual celebrity luncheon. Frater Thompson was honored to accept this award in recognition of his work on the Order's magazine. The National League of American Pen Women, headquartered in the historic Robert Todd Lincoln Mansion in Washington, D.C., is a professional organization for women artists, composers, and writers with more than 6000 members throughout the United States.



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Liber Secretissimus: This treatise provides a philosophical description of the composition of the Philosophical Stone and the Great Elixir. Explanation of the White and Red Work is described in archaic English. A good knowledge of Alchemy is recommended in order to follow the alchemical process described in the work.

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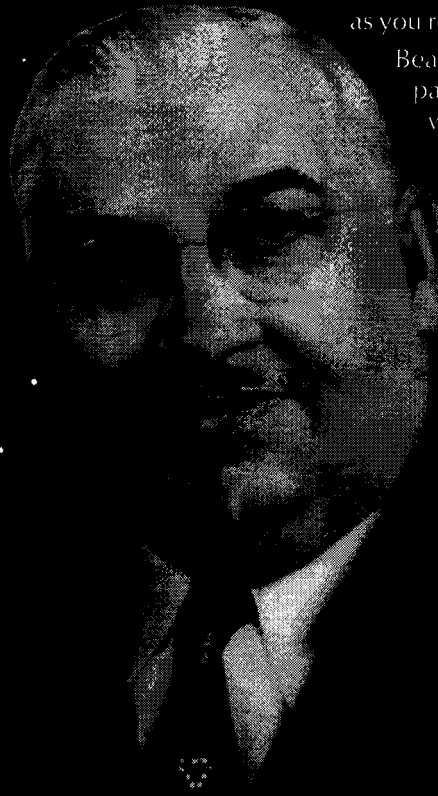
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the more complete the joy of heaven is.

And the more souls who resonate together,
the greater the intensity of their love,
and, mirror-like, each soul reflects the other.

—Dante Alighieri,
Purgatorio (c. 67-68) (Virgil is speaking)