

ROSI CRUCIAN DIGEST

MARCH 1964 • 35¢

Featuring:

- *Mysticism*
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**After the Space
Age—What?**

Exploration's next
phase may be with
psychic tools.

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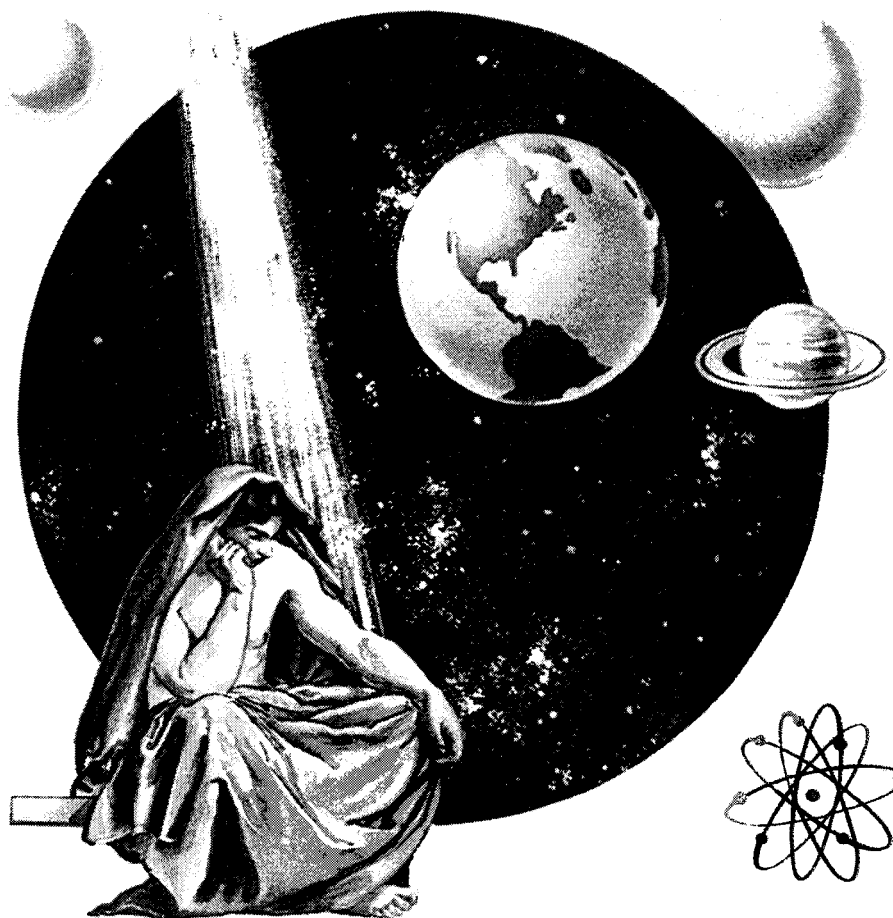
**The Feathered
Serpent**

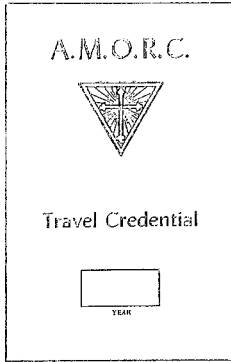
Was Quetzalcoatl
an Egyptian?

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Shakespeare**





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declare but one
God



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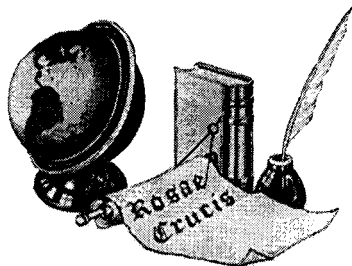
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COVERS THE WORLD



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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CONTENTS

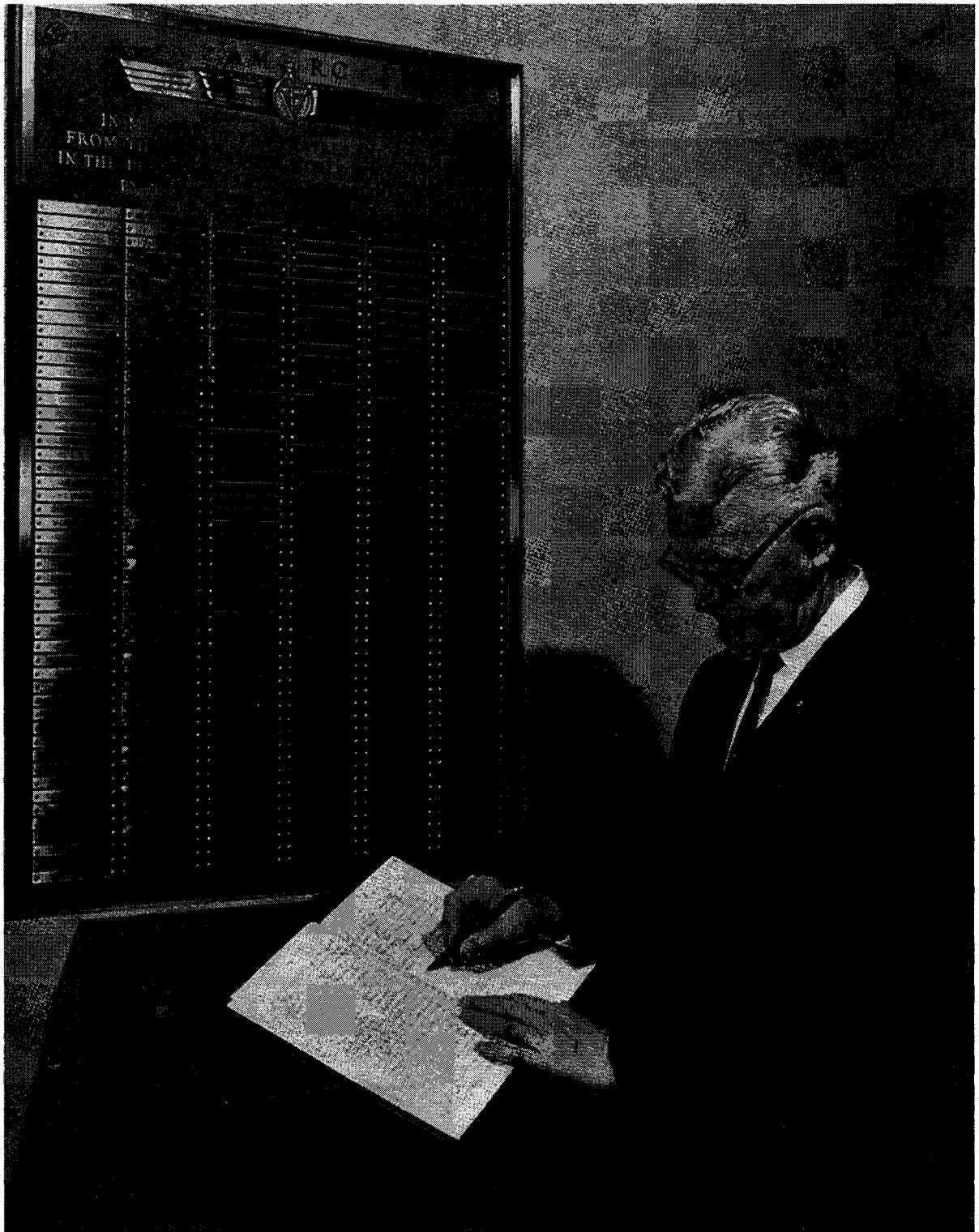
Man Contemplates His Cosmic Relationship	Cover
In Memory and Appreciation (Frontispiece)	83
Thought of the Month: Causes of Moral Decline	84
After the Space Age . . . What?	86
The Feathered Serpent	88
The Artist Asks, "Why Art?"	91
There's Magic in A Garden	94
The Legends of Osiris	95
We Think With Three Minds	99
Medifocus: Antonin Novotny, President of Czechoslovakia.....	101
Cathedral Contacts: Can Morality Have Meaning?	103
Creatures Great and Small	105
Strength From Frustration	106
Sanctum Musings: Interpreting Cosmic Guidance	108
Being A Mystic and Being Sane	110
Silver in the Tar Pool	113
Rosicrucian Activities Around the World	114
Executive Administration (Illustration)	117
New Tijuana Temple (Illustration)	118

Volume XLII

March, 1964

No. 3

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(Photo by AMORC)

IN MEMORY AND APPRECIATION

The Grand Master, Rodman R. Clayson, is seen entering the name of a deceased member in the Memorial Book which is placed permanently in the Lounge of the Supreme Temple of AMORC. Beside him is the bronze Memorial Plaque upon which is recorded the names of those fratres and sorores who have left a legacy for the perpetuity of the Order (see page 98).

THOUGHT OF THE MONTH

By THE IMPERATOR

CAUSES OF MORAL DECLINE

FROM MANY SOURCES there is heard the lamentation about the general decline in ethics and morality in our modern society. Examples are cited to indicate that often business resorts to tactics that are definitely unethical although not in violation of any specific law. The attitude of many business executives is said to be that the boundary of the law is the only absolute requirement. In other words, *principle* is obsolete in a world of hard competition.

In effect, this expounds that business and principle are not compatible. Business essentials are considered expedient; and principle and ethics are an idealism that constitutes a luxury that cannot be indulged by sharp business practice. In fact, where an individual in business violates an ethical rule to achieve a successful advantage, in some circles he is more often complimented as a "shrewd operator" than censured.

Law enforcement agencies, local and national, deplore moral deterioration which, in their opinion, contributes to the increase in crime. There is, of course, a psychological relationship between moral decline and crime. Morality is related to what is termed *conscience*, or an innate sense of disciplining one's conduct. Morality, when effective, is a two-edged sword. Morals are what have been declared to be the fiats or decrees emanating from a spiritual source—the man-made regulations of human conduct by which man is to conform to what he believes constitutes a spiritual or divine good to be emulated.

There is also an innate sense of righteousness of varying degree in every individual. This sense conforms to what he believes or comes to understand as right. This may be called the moral sense. It is not defined in a specific code of right or wrong. The explicit nature of what is right or wrong must be acquired from his religious affiliation or from the customs of the

society in which he lives. Thus the individual conforms to a moral standard out of respect for its imagined spiritual origin or because of the compulsion of the laws of the society of which he is a part.

Actually, the strongest influence is the sense of righteousness, the so-called *conscience*, by which the individual wants to do right. He then seeks out a religious affiliation which spells out in terms of moral degrees what right conduct should be. Where there is a strong religious influence which is in harmony with the psychic, emotional, and rational nature of the individual, the moral standards of society remain high. He tries to construct and order his life according to the religious code in which he has faith. In strictly succinct terms, the religious individual has more fear of God than he does of the state and enforcement of law.

However, religion must not be a blind faith if it is to accomplish these things. It must not demand that the individual accept a doctrine or theology that is not compatible with his intelligence and the accepted knowledge of the day. A religion which, as part of its doctrine, expounds conceptions which, in the light of modern knowledge and science, are obsolete and are, in fact, a form of superstition, cannot command respect for, or obedience to, its moral precepts. The individual, in his opinion, comes to see the fallacy of what such a religion expounds. His reason then rejects it.

The sharp conflict between faith and reason lessens an individual's observance of the moral requirements. The foundations of the moral code are thus weakened. He no longer feels any responsibility, any obligation or duty, to anything requiring self-discipline.

In man there has always been a conflict between the basic sensual desires and appetites on the one hand and a strong idealism on the other. If the

*The
Rosicrucian
Digest
March
1964*

idealism is sufficiently intense, it exercises the will to bring about self-control. It is only this self-control that has moved man upward from abject savagery to a state of civilization. However, once idealism is no longer fortified, has no strong point of support, then the passions and appetites take over. The lower animal self exerts itself fully for its own advantage without regard for the consequences to others, and idealism is lost.

Spiritual Idealism

Spiritual idealism, which means moral precepts or morality generally, have had their incentive in religion. Religion was the principal medium for reaching the psychic self of most men. It was the objective aspect of that subjective and subconscious impulsion called conscience. In fact, conscience is refined and developed by that which represents it objectively, as religion has.

However, religion has not kept pace, in the last half century, at least, with the appeals to the intellect. The opportunity for education and learning, principally in the Western world, has made terrific strides. Science has inadvertently by its findings challenged many orthodox conceptions of religion. It has placed the average individual in a position of needing to make a drastic decision.

In many instances—as the doctrine of evolution, for example—man is obliged either to disregard the strong empirical evidence which increases every day to support the claims of science, or to look with doubt upon many of the claims of his religious faith. He must accept the things of faith, under such circumstances, as myths, legends, or the tales of a people of the past who were not as learned as modern man in the secrets of nature.

Notwithstanding the increase in attendance at synagogue, temple, or church, there is today a growing apathy toward what religion actually teaches. Religious affiliation—if any exists—with many millions of persons is nothing but a kind of social status necessary to give the individual a standard of acceptance in his community. As a result, many do not take very seriously the moral preachments of religion. They no longer have the efficacy they once had. They do not compel a fear for the violation

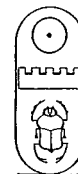
of them. They seem to be idealistic but not essential to the needs of the day.

Moral idealism is losing out because often the reasoning behind it—that is, the religious connotation which supports it—is void of what should seem sensible in this day and age. Many youths and others are no longer impressed that something is wrong because it is religiously condemned. They lack that respect for orthodoxy which is necessary to accept the authority behind the moral code. The desire to have what they want is far stronger than any compunctions or restraints engendered by religious exhortations.

Is there, then, any possible solution, to the problem of moral decline? Appeals to attend religious services are not sufficient. Such attendance, statistically, is higher than it has been in several decades. It is necessary that there be an evolution and transition in much that religion teaches. It must keep abreast of modern knowledge. It must make what it expounds as logical, comprehensive, and acceptable as, for example, the precepts and laws of psychology and sociology. Religion must avoid conflict with a common sense based on the advancement of knowledge.

If religion cannot do this, or if it does not choose to do it; then society must use another premise for teaching morality. It must develop a *moral philosophy*. This, of course, is being done in a limited way by some private societies and organizations. It will have to be done far more extensively. It will have to be logically presented that *morals are expedient* in themselves.

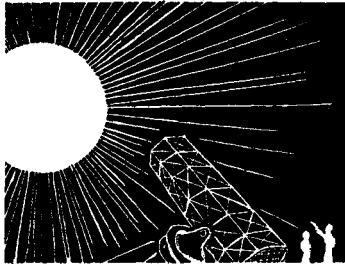
Regardless of whether one believes or not that morals are a part of some divine decalogue, they do have a necessary and practical value by which one can gain a greater satisfaction and security in life. Simply, it would need to be shown that theft, murder, rape, deception, and falsehood, for example, destroy society and man's opportunity for happiness, regardless of whether there is any religious connotation. A logical presentation and a sensible exhortation of moral value would follow and would check the moral decline. It would bring morals back to the psychological point of serving self-interest and thus would benefit the whole of society.



LUCRETIA COLLINS

After the Space Age . . . What?

Exploration's next phase may be with psychic tools



CAN OUR MINDS pierce the firmament like searchlights, their beams reaching out to any desired area of the sky and even lighting on a planet or circling it? In light of modern progress in extrasensory perception,

this seems entirely possible.

The mind of man works wondrously fast. In a split second, it can travel around the world and comprehend something in progress there. Scientists like Dr. J. B. Rhine and Dr. Andrija Puharich state that distance is no barrier to extrasensory perception. Developed, mental telepathy might project ideas with incredible speed to and from infinite distances; clairvoyance might receive images from the farthest stars.

Skilled researchers are extending the range of extrasensory perception. A message to the star Arcturus sent by ordinary means would take light years to go and to return. The answer would be obsolete, the data by-passed, the senders out of the picture for the most part, and the information as difficult to decipher as the Rosetta Stone. A communication sent by clairvoyance or mental telepathy, however, might span the distance instantly and return at once to earth with images or thoughts.

The study of extrasensory perception has moved from the gypsy's tent into the university's laboratory. The world over, accredited scientists are examining psychic phenomena. Progress is being made. Soon giant strides into outer space will be attempted.

Precise experiment has demonstrated that such phenomena exist and that mental telepathy and clairvoyance (the

first dealing with the exchange of ideas; the second with the transference of images) achieve results by methods beyond mechanical, physical, or sensory effects.

Dr. Rhine, of Duke University, North Carolina, the dean of these researchers, has shown conclusively that mental telepathy is independent of the senses and transcends space. "Distance and separation," he stated in his *The Frontiers of the Mind*, "certainly had a favorable rather than an unfavorable effect on most of the scores. Whatever the means of communication between the two minds engaged in the tests, nothing in the way of unconscious sensory cues could explain that increasing success which attended separation."

"Space as ordinarily conceived in our everyday thinking presented no obstacle, then, to telepathic communication of symbols," he concluded.

Dr. Andrija Puharich declared that in prolonged and painstaking experiments the mind demonstrated an ability to overleap space to reach another mind. He found that the mind transcends both space and time.

As these men explain, we are at the beginning of a slow but thorough scientific study of psychic phenomena. No one knows how fast knowledge and use of them will progress; but in one generation, we have advanced from Marconi's wireless to radio, to television, to Telstar.

Steinmetz' Prophecy

Dr. Charles Proteus Steinmetz, years ago, when asked what line of research would see the greatest discoveries during the next fifty years, replied:

"I think the greatest discoveries will be along spiritual lines. Here is a force which history teaches has been the greatest power in the development of man. Yet we have been playing with it merely, and have never really studied it as we have the physical forces. Someday people will learn that material things are of little use in making men and women creative and powerful. Then the scientists will turn their laboratories over to the study of God and prayer, and to the spiritual forces. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

In 1908, Mme. Marie Guzman left 100,000 francs to the French Academy

*The
Rosicrucian
Digest
March
1964*

of Science as an award for the first person to "communicate with inhabitants of any heavenly body except the planet Mars." (*Time Magazine*, August 30, 1963) *This award is still to be won.*

Many efforts to reach out into space are being made. By physical means, as far as known. At the University of Florida is located one of several receiving depots for the reception of radio impulses from the planet Jupiter, the only planet known to emit radio waves. The waves sound like static but are not conclusive evidence that life exists on Jupiter; nor do they tell anything about its make-up in the mental and mechanical fields. A more potent agent is needed for that.

It is safe to speculate, then, that when present sensory and physical means of

penetrating outer space seem inadequate, extrasensory perception will take over. A time will come when mechanical, physical, and sensory means of exploring outer space will reach their limit. Extrasensory perception may then provide solutions to problems now baffling spatial researchers. The seven-league boots of extrasensory perception may carry modern research far: They may reach the moon before the physicists get there.

The powers of the mind are said to be limitless. Understood, studied, directed, extrasensory perception could give definite answers to infinite problems in the conquest of outer space. These are the factors that sustain the thought that the present Space Age is even now becoming the Psychic Age.



INITIATIONS IN LONDON . . .

A Reminder

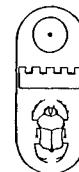
First Temple Degree.....	April 12	10:00 a.m.
Second Temple Degree.....	May 10	2:30 p.m.
Third Temple Degree.....	June 14	2:30 p.m.
Fourth Temple Degree.....	July 12	2:30 p.m.
Fifth Temple Degree.....	August 9	2:30 p.m.
Sixth Temple Degree.....	September 13	2:30 p.m.
Seventh Temple Degree.....	October 11	2:30 p.m.
Eighth Temple Degree.....	November 8	2:30 p.m.
Ninth Temple Degree.....	December 13	2:30 p.m.

Place: Coram Hall, Brunswick Square, London, England.

In order to be eligible for these initiations, one must meet the following requirements:

- FIRST:** Only members of AMORC who have reached, or who have studied beyond, the degree for which an initiation is being given, may participate.
- SECOND:** Reservations must be received two weeks in advance at the London Administrative Office, Rosicrucian Order, AMORC, 25 Garrick Street, London, W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation.
- FOURTH:** IMPORTANT—For admission into the temple quarters the day of the initiation, you **MUST** present:
 - 1) your membership card;
 - 2) the last monograph you have received.

There can be no exceptions to this rule. Please keep this schedule for reference.



C. M. KUSTA

The Feathered Serpent

*Was Quetzalcoatl
an Egyptian?*

FOR YEARS, anthropological authority rejected the correlations between ancient Egypt and the high cultures of Mexico. Many points of cultural similarity were overlooked or put aside mainly because of the supposed difference between the pyramids of Egypt and those of the Aztecs and Mayas.

The major reason for this oversight was the simple *assumption* that, since the Egyptian pyramids were tombs and those of Mexico were temples, no relationship could exist. To allow a valid inference that individual culture points have diffused from one group to another, anthropologists say that similar aspects of a given point of culture must share a similarity of utility as well as a structurally similar design.

The Egyptian pyramids and the temple pyramids of Mexico *did* share both points of similarity! Often Mexican pyramid temples were found to contain small chambers; but since these were always found empty, they were considered only as addenda to the temple proper, possibly chapel-like sanctuaries.

It is easy in retrospect to wonder why the archaeologists who unearthed these chambers failed to recall the tomb robbers of Egypt and the number of barren burial places they left in the wake of their depredations. Had it been assumed that these chambers might possibly have been burial vaults, it could have been further assumed that the tomb robbers were either native Indians or the Spanish Conquistadors. Certainly, the latter were far more interested in the pecuniary rather than the historical contents of such tombs, and it would not take any great stretch of the imagination to assign such looting to them.

In 1949, Dr. Alberto Ruz, Research Director at the Palenque site in the Mexican state of Chiapas, decided to reinvestigate some of the structures. Prompted by the belief that the Mayas tended to build on top of already existing structures rather than to construct an entirely new pyramid to raise the temple above the jungle, he reopened the Temple of the Inscriptions.

A stone slab containing a double row of holes was found in the floor, each hole plugged. Ruz had this stone raised. Beneath it was a shaft filled with stones and rubble which when cleared revealed a descending stairway. Following the stairs, Ruz found another obstruction of stone and lime, extending for a distance of some six feet. When this was removed, six skeletons were found before a large triangular stone which appeared to be blocking an entrance to yet another passage.

When this stone was removed, it exposed the entrance to a large chamber in which at first glance there appeared to be an altar. The single slab of stone which lay atop the huge monolith, forming the table-like altar, was raised and a tomb was disclosed *containing the skeleton of a man!* For the first time in history, a correlation between the Egyptian pyramids and the pyramids of Mexico had been firmly established.

Closer investigation of the tomb brought to light yet more similarity to Egyptian tombs: the walls of the vault were adorned with stucco reliefs and the sarcophagus itself was covered with Mayan hieroglyphs. The sarcophagus was strewn with jade beads and idols. The skeleton within the sarcophagus was decorated in a manner befitting a pharaoh. On his head was a jade disk diadem, around his neck, a multiformed jade collar, and on every finger, an intricately carved ring. There were bracelets about each wrist, ear-plugs in his ears, and a finely carved pectoral comprising nine concentric rings of twenty-one tubular beads each covered his chest. Finally, there was a death-mask of hundreds of pieces of jade laid together in a mosaic. Shell and obsidian were used to represent the eyes. The mask, presumably made during the lifetime of the interred individual, was constructed in such a manner as to suggest a perfect facial fit.

*The
Rosicrucian
Digest
March
1964*

All in all, this find in the Mexican jungle of Chiapas strangely recalls Carter's finding of the tomb of Tutankhamen. In both cases, the find was made after an absolute paucity of intact tombs had almost become the order of the day; in both, the disinterred tombs yielded a veritable wealth of archaeological material.

Cultural Diffusion

In the tomb of Palenque, however, the find opened the way for future unbiased investigation and comparison of the probability of cultural diffusion from ancient Egypt to the Sun Kingdoms of Mexico.

Unfortunately, learned feet have dragged and little has been done in this field to date, largely, one would hope, because of a scientific "mental block" rather than through an organized resistance to reinterpretation of certain phases of Azteco-Mayan-Toltec theology.

For example, there seems to be a great deal of reluctance to accept the benevolent god of the Aztec, Quetzalcoatl, as being anything more than a myth. Yet the evidence pointing to the Egyptian origin of this individual seems impressive.

Sometimes, Quetzalcoatl is represented as a feathered serpent and, at other times, as a man. Whenever his human aspect is rendered in sculptured form, there is affixed to his chin a false beard *exactly similar in shape and design to the false beards attached to the chins of the pharaohs*. It is long and narrow and attached only to the point of the chin.

The name *Quetzalcoatl* means "feathered serpent"—definitely a name with a strong Egyptian significance. When Mena united Upper and Lower Egypt, he took the individual crowns of the two formerly independent lands and united them into the double crown worn by the pharaohs to the end of the dynastic period of Egyptian history. On one crown was the emblem of the serpent and on the other that of the vulture—a serpent and a feathered creature (in this case, the vulture) exhibited in immediate structural context. How simple for an unsophisticated native to confuse the two as being *a dual aspect of the*

same creature. The result, naturally, would be to think of the individual as a "feathered serpent" or, perhaps, a "bird-serpent."

Consider, also, the type of god Quetzalcoatl was said to be and how greatly he differed from anything else in the Aztec pantheon: Quetzalcoatl was kind and benevolent, teaching the people agricultural methods, advanced forms of medicine, and making a valiant attempt to do away with human sacrifice. The rest of the Aztec high gods were bloodthirsty and demanded human sacrifice in almost unbelievable numbers.

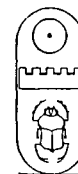
According to Aztec legend, Quetzalcoatl was finally defeated in a *military battle* by the war god, Huitzilopochtli. He did not bow before supernaturalism, but before the military prowess of his rival. This sounds more like a dimly remembered battle between two rulers than a supernatural *Götterdämmerung*.

After his defeat at the hands of Huitzilopochtli, Quetzalcoatl went to the coast of the Caribbean and *departed on a sailing craft*. His last words to his followers were that he was returning to the land of his fathers, which he referred to as the *red land*. Again, a term of the highest significance to Egypt.

The few writers who have accepted the probability that Quetzalcoatl was a man rather than a myth have fallen at odds with each other over the probable area of his origin. And what has caused more dissension than any other single point is the belief that the Aztec legends say Quetzalcoatl was a "white man."

In reality, they say nothing of the sort. The expression used in the legends is that he wore a "white robe." Since robes, *per se*, were unknown to the Aztec people—they *did* wear feather cloaks—the inference is that the statement could not be taken literally; what must have been meant, say the defenders of this viewpoint, was that Quetzalcoatl's *skin* was white. A white skin, of course, could mean only a European!

The arguments in favor of a European origin for Quetzalcoatl are not difficult to negate: Rome was still unknown and Greece was far from the time of its florescence when Quetzalcoatl must have arrived in Mexico. No primi-



tive would have called a European "white" unless the European called himself so first. The term "white man" has come into use only since racial classifications have divided the world into color schemes. Europeans were not calling themselves "white men" that far back in time, and no Aztec could, therefore, have been familiar with the term.

As for the time of Quetzalcoatl's arrival on the Mexican shore, we can only say that we do not know. We *do* know, however, that he dates from the pre-Aztec times of history. He is reputed to have built the Toltec city of Tula, which dates centuries before Christ. As yet, however, there was no indication of his godlike nature: He did not become apotheosized as one of the Mexican high gods until about A.D. 400.

If the records of another people are searched and oceanic expeditions on the grand scale found, and if the premise that they might have been the teachers of the Mexican cultures is accepted, could not that premise be used as a point of departure for investigations of possible interrelations between the exploring culture and that of Mexico?

Ancient Egyptian Records

Ancient Egyptian records refer to an expedition organized in the seventh century B.C., during the reign of Necho. This expedition was to circumnavigate the entire known world, which at that time was little more than the continent of Africa and the Near East.

The voyage was made, but it took about three years to complete. Three years, or even two, for that matter, is a long time to spend sailing around Africa! What, it may well be asked, took them so long? Where were they all this time?

Is it not conceivable that on rounding the bulge on the west coast of Africa they were caught in a storm and blown off course? And if this happened in the *right* spot, they would have been blown into the cross-Atlantic current strongly moving from east to west, skirting the northern tip of South America and ending in the western end of the Caribbean. Precisely, in fact, where Quetzalcoatl is reputed to have landed!

This is the same place Cortez landed when he began his conquest of the

Aztecs in 1519. And the Aztec messengers went to Moctezuma announcing the arrival of Quetzalcoatl, come to reclaim his kingdom!

Assuming Egyptian origins for Quetzalcoatl, the premise that he was called a "white man" by the natives of Mexico cannot be accepted. The difference in pigmentation between Egyptians and Indians is practically nil. In this light, the statement made in the legend that Quetzalcoatl wore a white robe can be accepted. The intent of this is clear.

Further, a European burned brown by many months in the hot Caribbean sun would never be seen as "white." His coloration would, as a matter of fact, be very much like that of an Egyptian. To make one further point, Cortez, as is alleged by some writers, was not believed by the Aztec to be the returning Quetzalcoatl because his skin was white, but rather because *the date of his arrival coincided precisely with the prophecy concerning Quetzalcoatl's expected return.*

What the future exploration and excavation of the Mexican high cultures will turn up to further connect them with the ancient Egyptian civilization can only be awaited patiently. The men of the spade are cautious and careful. They will not leap forward to fall headlong into another Piltdown scandal. They will weigh and evaluate, read and interpret; but the ice has been broken and it is reasonably certain that new proof will be found.

The main area of dispute, i.e., the different use of the pyramids, has been removed; certain similarity levels have been interpreted, and certain logical premises have been made. Time—and only time—will conclude the story of the correlations of ancient Egypt and the high cultures of Mexico.

For further reading:

March of Archeology, C. W. Ceram (pseud. for Kurt W. Marek), Alfred A. Knopf, Inc., New York, 1958

Digging for History, Edward Bacon, Macmillan, Ltd., London, 1960

Great Age of Discovery, Paul Herrmann, Harper & Bros., New York, 1958

The Ancient Sun Kingdoms of the Americas, Victor Wolfgang von Hagen, World Publishing Co., New York, 1961

Treasure in the Dust, Frank Cummings Hibben, J. B. Lippincott Co., Philadelphia, Pennsylvania, 1951

THIS CRY has been raised before in recent years and in the past. In the drone of scientific noise the artist's cry is becoming more and more faint as he meets with greater adversity attempting to compete in a world which has all but turned its entire being and dedicated the greater part of its resources and energies to scientific endeavor and the exploration of outer space. Important as these activities are, I am in complete accord with Mr. Lewis Mumford, president of the National Academy of Arts and Letters, who in a recent address said, "Not the exploration of planetary outer space but the cultivation of human inner space is the imperative obligation of our time."

We need no Delphic oracle to tell us that the course Western civilization is now following already has proved massively inimical to life, and that even the threat of employing atomical destructive forces now commonly produces, like the fear of cancer, pathological reactions almost as dreadful as the disease itself. The will to create is being insidiously undermined.

We live in a world that makes great pretenses at culture and speaks of active support of the arts, but much of this is empty and idle chatter. At best most persons will settle for a chance meeting with culture in one form or another which in turn they feel is sufficient to insure them of a life's membership in the society of culture. Any type of emphatic response on the part of the public must come from willful and repeated exposure.

Art is the union of the artist with all

Mr. Pozzatti, a native of Colorado, was educated at the University of Colorado, the Institute D'Arte in Florence, Italy, and the Yale-Norfolk Art School. Recognized as one of the leading printmakers in the United States, he received in February, 1963, the first prize award of the "Hundred Best Prints of the Year" show, sponsored by the society of American Graphic Artists.

In 1961, Mr. Pozzatti was sent by the United States Department of State on a six-weeks cultural exchange tour of Russia. Associated with the Indiana University Department of Fine Arts, Bloomington, Indiana, since 1961, he was one of the speakers at the 1963 Alumni Institute of the Alumni Association of the College of Arts and Sciences-Graduate School. The October 30, 1963, issue of The Review (Indiana University Bulletin) printed his remarks, which are reprinted here with permission of that publication.

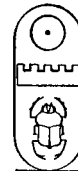
RUDY POZZATTI

The Artist Asks, "Why Art?"

*A question asked
and answered*

the forces around him, and the realities of this union in all their ramifications are man-made. When I speak of the forces, I mean all that have physical nature as well as metaphysical, supernatural, and all the states of being that the study of ontology can provide. It defies the imagination to attempt a visual or mental conception of all the states of being that the artist has given man throughout history to enjoy, to hate, to fear.

Marc Chagall, who is not even recognized by his fellow Russians, put man into outer space in his canvases long before Yuri Gagarin did it in the name of science in the spring of 1961. Michelangelo's figures in all their weight and volume seem to defy space and gravity as they look down upon man from the Sistine ceiling. Are there any worlds more horrendous and more completely lacking in any means of salvation for mankind than those depicted by Hieronymus Bosch? The quick annihilation of a nuclear war seems more merciful than the brutality and suffering heaped upon man by man in Goya's "Disasters of War." How many worlds of being has Picasso alone given us from the powerful painting of the "Gernica" to the magnificent etchings of the "Suite Vollard"? To share or participate with the artists in these images and manifestations of their worlds is not an easy thing. It is not a matter of being told that they exist whereupon you believe and accept. Leo Stein, in his essay on appreciation, says, "The conception of appreciation is, I believe, a useful and unifying one. It applies to the whole realm of things that cannot be counted, cannot be measured, cannot be analyzed other than roughly—the things that to be of great impor-



tance, have to be taken into our psychophysical organism as a whole.

Automation and the Artist

The scientific age has brought mechanical automation that has proclaimed superiority to personal and human autonomy. Realizing the value and need for automation in some areas of human endeavor, I am nevertheless alarmed at the terrifying pace with which automation has asserted itself into our daily existence and upon which man has become so dependent. At this rate of absorption into our lives would it be too drastic to say that in another quarter of a century automation will leave man with the prodigious task of pushing an "on" and "off" button at calculated intervals of time and stuffing the machine with another load of data? I also wonder if by then a mechanical apparatus will be developed that will accept the raw materials of canvas, glue, stretchers, brushes, and paints, and come forth with what will then be called "autoart." This last remark is by no means intended to be facetious, certainly not

after one's profession has been invaded by numbered painting sets, painting by chimpanzees, the stamped out assortments of the chain stores and 5 and 10 stores, plus the fact that one out of every two persons you meet seems to be a critic and an authority on art.

All the factors of automation are diametrically opposed to the artist and his way of life. His images are built by the consummate skill of mind, eye, and hand with the psyche, personal idiosyncrasies and human fallibility playing major roles. The very materials that the artist selects and uses are those that have individuality and are void of the sterility of automation. The artist is insistent in remaining an individual and struggles endlessly to resist submission to and control by the repetitive mechanisms of nature and machine.

I was in Moscow when Yuri Gagarin made the initial orbital flight of the earth. From that time down to Gordon Cooper's recent success my personal concern always has been with the man in the capsule and what he must be experiencing. The need for the human

▽ △ ▽

Jade Fon's watercolor
Chinatown Corner
shown in the
Rosicrucian Art Gallery
during February.



*The
Rosicrucian
Digest
March
1964*

element was never more explicit and important as when Cooper encountered difficulty with the automatic re-entry mechanism. When one of the officials at Cape Canaveral was asked to comment upon this rather grave situation, he said there was nothing to be alarmed about since they had in the capsule a human being who was well versed in all phases of such emergencies and capable of taking last minute instructions. This may be small compensation in light of the total scientific venture but then the artist has had to be satisfied with such little gains for a long period of time.

Sanctioned Art in Russia

We have lost the great patrons and giant benefactors of the arts such as the Medicis even though from the standpoint of wealth and influence there have been many who could have been their successors had the artist and his activities played a more active part in their daily lives. The Medicis have been more than equalled in business exploits especially in our day of billion dollar extravaganzas, but very few could remotely compare to them in their knowledge of and active participation in the arts. They embraced the artists as well as his works and considered his activities as positive contributions to their society. This relationship could not but influence and reflect in their associations and dealings with other human beings.

During my cultural visit to the Soviet Union I was absolutely appalled at the level to which art has sunk. The official artist is sanctioned and salaried by the state. His every act, dictated by his artist union leader and Minister of Culture, is depicting a socially idealized image of Russia. The state says that the function of art is to further the political aspects of the central government, and no avenue is left unattended to insure that the artist does exactly as he is told. I was in the Soviet Union for two months and visited many of these artists' studios and not once did I find anything that indicated a direction other than that specified by the state.

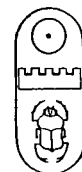
Similar to the control of artists in Nazi Germany, even the materials that are furnished the artists by the government are kept in strict account, and the

artist must be able at all times to account for what he has been issued. More depressing that this is the plight of the "underground" artist who wishes to follow the dictates of his own mind and feelings and is reduced to being a silent and ineffectual member of society.

If I described the deplorable conditions under which these men live and work, you would not believe me. I still wonder what compelling force motivates these artists and keeps them working. Their efforts at best are sporadic and they labor under a multitude of influences. One can draw a hasty conclusion that support by a central government can be as detrimental as no support at all if it insists upon dictating the purposes and aims of the artist. If I lived in the Russian society, I would like to think that despite all the deprivation I would still choose the role of the underground artist. At least I would be performing the role of the artist—to work according to personal dictates whether or not anyone is listening or watching.

Through all this the artist miraculously has endured but not without great difficulties and sacrifices. Seeking to preserve the dignity and integrity of his profession as much as his material support, a great number of artists now find themselves in the art departments of many large universities, colleges, and private schools. Since this has been a gradual transition of very recent times, it remains to be seen how important the role of the artist and his activities will be to these institutions and to what realm of importance these departments will be relegated. The needs of the artist are as imperative as those of the scientist. Space, equipment, materials, and a sympathetic environment are necessities. There is an urgent need to attract persons with ability and intellect, and it can be done only where integrity and dignity of profession exist and are nurtured.

It is inconceivable that any institution of higher learning would fail to see the irreplaceable need for the arts. The greatest record of man's entire existence and accomplishments on this planet is found in the works that the artists of all times have left behind. In most instances these works have defied time and even man himself.



CLARE H. MARTIN

There's Magic in A Garden

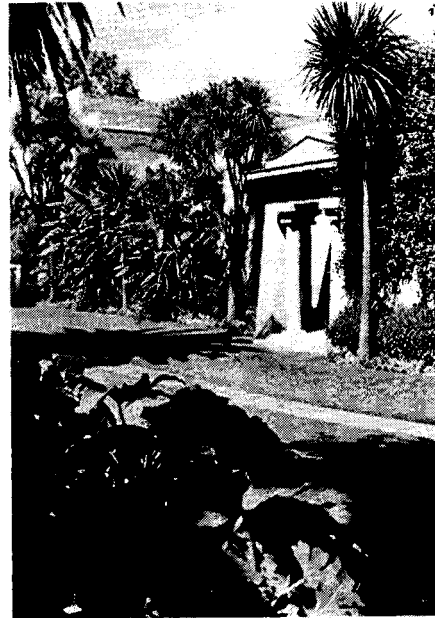
I STAND in my own small garden and I am immediately related to all of the gardens of history and of the world: that first garden *eastward in Eden*, the Garden of Gethsemane, the fabled Hanging Gardens of Babylon.

Whether planted in a backyard or pictured in *Genesis*, a garden always is more than a garden. "God Almighty first planted a garden: and indeed it is the purest of human pleasures." Francis Bacon and I are in accord in that recognition.

A garden is implicit with allegory: I straighten a new sprout, bury a seed, cut a honey-throated lily, and am reminded of the awesome cycle of birth, death, and resurrection. No matter where the garden or what it contains, the symbolism is the same.

When frost has made my garden austere, I like to recall the extravagant verdure of others; but to enjoy a garden to the fullest, one must create it himself, dig the soil, plant the shrubs, bulbs, seeds. There is magic delight in holding in one's hand a bulb, corm, or tuber. What other hands have touched it? Did it come from Michigan, California, Holland? Within the shrunken, contorted anemone bulb or the larger one of amaryllis, nature is even now preparing for the flowering.

Enchanting friendships can come through the gift of a plant, a bulb, a rose cutting, for quiet companionship is unmistakable in a pink lily, a bloom-



ing wisteria, a red canna, a periwinkle-blue ajuga, a yellow iris, or a red rose.

My garden may not be according to the books; there may be no symmetrical design, no harmony of color; but it pleases me. Every plant or seed sown has a special significance; every trowel of dirt is an exciting adventure.

In my garden are a dozen rose bushes planted late one spring afternoon when worries seemed insurmountable. By the time the bushes were planted, the conviction had come that everything would work out.

A garden is a place of private retreat. Here one may meditate and reclaim that part of one's self which is somehow lost in the workaday world. It is a place for evaluating life's purposes, for digging into the depths of the heart and cultivating the seeds of faith, hope, and charity.

YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).

*The
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March
1964*

OSIRIS, about whom there were numerous legends, was one of the foremost gods of ancient Egypt. Not only was he a mortuary god, but he was a nature god—essentially, the god of corn or grain. In statues and in colorful murals on walls of temples and tombs that remain in Egypt, he is traditionally pictured in a tight-fitting garment, arms crossed over the breast, holding a shepherd's crook, or scepter, and a flail, and wearing the white crown flanked by two large plumes.

The painted walls of the tombs pertain to early religious rites and the immortality of the deceased. Life after death, according to the ancient belief, repeated the best features of life in this world. This was one of the exceptional concepts in the culture of the ancient Egyptians. It promised every good man eternal happiness.

It is evident that in the very earliest days there was a conflict between two different mortuary religions—the relation of the dead to Osiris and the relation of the dead to the sun, which sets in the West to rest, only to rise again in glory the next morning. Such inconsistencies, however, were not important. What was important was the perpetuation of Osiris, who was the god of the Nile River and also of the fields of grain which died regularly and came to life again.

By the beginning of the dynasties, Osiris had come to be *the god who was dead but still lived*. This implies that he was the dead ruler and also the ruler of the dead. The deceased Pharaoh came to be Osiris; and his son who followed him to the throne came to be the dutiful son, Horus, who took whatever steps were necessary to keep his deceased father alive in the other world.

Legend has it that Osiris was born on the first of the five days devoted to the beginning of the new year and, as a consequence, became king of the world. When he became king, he raised the Egyptian people from their then miserable existence and instructed them regarding the fruits of the earth. He gave them laws and taught them to respect the gods.

Earlier, before upper and lower Egypt became a union under Menes, Osiris may have been the first king of a group of nomes in the eastern delta

RODMAN R. CLAYSON, Grand Master

The Legends of Osiris

or, at least, the chief god. In remote antiquity, he became identified with a local god named Andjti and assumed that god's insignia of the shepherd's crook and the flail.

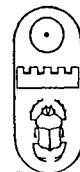
At this time, Horus was an independent god, ruling a group of nomes in the western delta. Later, he was looked upon as the son of Osiris. Isis prevailed during pyramid times and, as the wife of Osiris, seems also to have been a delta goddess. The cult of Osiris became linked with that of Horus, and its influence extended southward. By pyramid times, Osiris had become identified with gods at Memphis and Abydos.

The solar cult at Heliopolis greatly influenced the religion of the pyramid builders. In time, it became necessary to include in its theology a cult which was not solar in origin—the cult of the god Osiris. This cult and that of unrelated local gods were simply assimilated by the solar cult.

Egyptian religious texts contain innumerable references to the legends on which the cult of Osiris was based. The following accounts are taken from preserved Egyptian texts and from the writings of Plutarch.

Osiris, the eldest son of the earth-god Geb and the sky-goddess Nut, ruled over his people as a just and benevolent king. He instructed them in the various arts and crafts, converting them to a state of civilization. In time, prompted by jealousy, his brother Seth murdered him. Plutarch states that the murder was committed by a cunningly conceived trick. Seth, having prepared a banquet to honor his brother's return to Egypt from a foreign land, invited seventy-two of his friends to attend as guests. During the banquet, a chest of clever workmanship was brought into the hall and offered by Seth as a present to anyone who would fit it exactly when lying down inside it.

(continued overleaf)





OSIRIS
XIIIth Dynasty bronze in the Rosicrucian
Egyptian, Oriental Museum

By a prearranged plan, a number of guests tried the chest first; but, of course, they were not the right size. Then, Osiris entered it and, owing to his unusual dimensions, fitted it exactly. While he was inside the chest, some of the accomplices closed it and carried it to the Nile. After ferrying it downstream, they cast it adrift in the sea, which eventually washed it ashore at Byblos.

When Isis discovered that Osiris had been murdered, she set out on a long and eventful search for his corpse, which she found and brought back to Egypt. For a time, she remained in the marshes of the delta, keeping watch over the coffin of Osiris and awaiting the birth of her child, Horus.

An alternate version states that, while out hunting, Seth discovered the coffin and removed the body, cut it up, and scattered the different parts over the country. Isis went in search of the

dissevered body and, upon finding each section, buried it where she found it. One part was found in Abydos.

Important Variant

Still another version of the legend relates that, after Isis had found the body, Ra ordered Anubis to embalm it. Life was restored to Osiris when Isis fluttered her wings over him. This is an important variant of the story because the process of embalment, as we know it from the Egyptian mummies, was closely associated with the Osirian legend. Following his restoration to life, Osiris became king of the region of the dead.

An addition to this legend is recorded on an excellently preserved papyrus from the new kingdom. It concerns the long battle between Seth and Horus. Horus had resolved to slay his uncle and avenge his father's death. He eventually triumphed and succeeded to the throne of Osiris. Thus Osiris became essentially the god of the dead and of the region of the dead, while Ra became the god of the living. Both gods, however, had one thing in common: Theirs was a divine example of survival after death.

In the case of Ra, his daily disappearance behind the western horizon was looked upon as his death. He was reborn each morning at sunrise, however, providing the concept of survival after death. But to the ancient Egyptians, this was not just a normal consequence. Survival had to be insured by the proper ritual and by providing material assistance for the dead similar to that required by the gods for their own survival.

It must not be construed that the Egyptians were morbidly obsessed by the idea of death. They had a relish for life and the hope of triumph in a future life as opposed to the doom of death. The land for immortality was to the west.

Despite the fact that the Egyptians were meticulously practical in all other matters, they never evolved a precise conception of the afterlife or of matters of religion. New concepts or ideas were superimposed upon the old. Nothing was discarded. Suffice it to say that from the very earliest of times they believed man to be composed of body and

spirit. The spirit, they thought, would remain alive after physical death if the body were preserved and provided with certain necessities.

The afterlife of the spirit probably took place in the pit of the tomb or pyramid. This simple concept was never entirely supplanted by other ideas. In later times, the tombs were provided with every imaginable article for the use of the dead. An excellent example of this is the tomb of Tutankhamen.

Solemn Festival

Abydos, in upper Egypt, held a unique position in the Osirian cult. We will recall that it was in Abydos, according to one tradition, that Isis found and buried a part of the body of Osiris. Another tradition alleged that she buried the entire body at Abydos. A ceremonial was evolved commemorating this, and each year Abydos became the scene of a solemn festival, which was somewhat in the nature of a passion play, in which events in the life and death of Osiris were re-enacted. It was believed that the annual festival in Abydos would have its counterpart in the life to come.

From the Old Kingdom onward, many tombs were equipped with boats to enable the deceased to make the journey to Abydos. For those who could afford it, second tombs, or cenotaphs, were established at Abydos. The spirits of the deceased could thus dwell near Osiris and participate in the annual festival while remaining in their real tombs, regardless of where they were. There was even the practice of placing the name of Osiris as a title before the name of the dead. This was an extension of a privilege which had originally been intended for the Pharaoh alone.

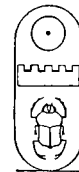
During his earthly life, the Pharaoh was considered the embodiment of Horus, the son of Osiris. It was only natural, then, that he should be regarded as Osiris when he died, and his son and successor was thought to be the next embodiment of Horus. At first, the privilege of becoming an Osiris was extended only to members of the royal family. Finally, it came to be a right claimed by all.

From early times, the Osirian hereafter was looked upon as a mirror or an idealized version of this world situated below the western horizon and presided over by Osiris. This region was called the *Field of Reeds* by the ancient Egyptians. Eventually, the Greeks referred to it as the *Elysian fields*, representing it as a group of islands reached by a boat. Those who had been accepted by the god could dwell in perpetual spring. The main occupation of the fortunate dwellers in the *Field of Reeds* was the cultivation of crops of corn. They lived in the kingdom of the god of fertility where the ground yielded fabulous harvests of corn.

Before Osiris came to be acknowledged as the god of the dead, he was undoubtedly the embodiment of the fertility of the earth. Thus in his multiple personality he retained the aspects of a nature god. He remained one of the stars illuminating the night; he was even said to be what we know now as the constellation of Orion in the southern sky. He was also thought to be a form of a night sun. The disparate elements of the divine personality of Osiris, however, were fully harmonized.

At the beginning of the fourth month of the Egyptian year, when the flood waters of the Nile were receding and the fields were ready to emerge for cultivation, dramatic ceremonies of Osiris took place in Abydos with great throngs of people in attendance. Others were performed in some of the hidden chambers of the temples. In these ceremonies, the original functions of Osiris as the god of the earth and the god of vegetation were reproduced. Little figures of damp clay mixed with seeds were made in the form of Osiris and placed on a bed. As the seeds germinated, little green gardens the same shape as the earth figure of Osiris which had given it life sprang up. These were the corn figures of Osiris as represented in the religious texts. They were divine gardens. Some of these withered gardens have been found in tombs in the Valley of the Kings.

The Egyptian soil, after its annual death through the burning of the summer sun, like the god was reborn when the waters of the Nile re-covered the land. The soil was endowed with new life. When we look at a statue of Osiris



wearing the two large plumes, his arms crossed over his breast and his hands holding the crook and the flail, we think of the two aspects represented: He who triumphed over death and the incarnation of the land of Egypt, which periodically had its vegetation destroyed by sun and drought, only to be reborn again from the waters of nature or the Nile River.

We recall the legend that Osiris was murdered by Seth, that Isis helped to regenerate him with new life, that he was dependent upon the support of his son, Horus. In this sense, Osiris resembled every Egyptian. Conceivably, every man might think how his fate after death depended on the good services of his son, who, it was hoped, would be like Horus, the son of Osiris. In death, the vitality of Osiris broke forth from the earth in which he rested. He was alive in the growing grain and corn, in the waters of the Nile, and in the stars of the night. It has been said that the dead, by becoming Osiris, acquired immortality within the perennial movements of nature.

It seems to us that there is very human character to this legend of Osiris. Authorities are of the opinion that it is a story of the triumph of good over evil. In our sophistication, we may

smile about what we feel are the incongruities and inconsistencies of the ancient Egyptians. But, perhaps, we may feel, also, as stated by I. E. S. Edwards in *The Pyramids of Egypt*, that they were a people searching in the dark for the light of truth. Perhaps they found several keys, one of which they thought might fit the lock on the door to truth, and they retained all of them as a precaution against discarding the right one.

One of the murals in the Temple of Denderah gives an account of the burial of Osiris and his resurrection. In other temple chambers are found representations of the dead body of Osiris, with stalks of corn springing from it, while a priest waters the stalks from a pitcher which he holds in his hand. The accompanying inscription sets forth that this is the form of the great Osiris of the mysteries, who springs from the corn which has been watered by the rains of nature.

At this time of the year, with the beginning of spring and a new year of nature, Rosicrucians find especial significance in the legends of Osiris, for they tell the story of annual regeneration and the continuance of life. We have come to understand that it was Osiris who gave support and sustenance in this life and hope for life everlasting.



ABOUT MEMORIALS

It is appropriate that Rosicrucian members have in Rosicrucian Park some symbol of their membership and devotion to the Order after their transition from this life. In the past, it has been the custom for members to designate in their last Will and Testament that their cremated remains, the ashes, be interred in beautiful Rosicrucian Park. Because of local hygienic laws, this practice is no longer permitted.

In view of these changes, the name and record of the deceased member is now entered in a *Memorial Book* if requested by members of the family. This splendidly bound book is displayed in the Lounge of the Supreme Temple, where it is accessible to all visiting members. (See frontispiece)

It is customary that members of the family of the deceased accompany their request with a donation to AMORC for the furtherance and welfare of the Order.

Members who include the Rosicrucian Order, AMORC, in their *Wills* have their names *engraved permanently* upon the large memorial bronze plaque—also in the Lounge of the Supreme Temple. (See frontispiece)

It is through remembrances in the form of *legacies* that the Rosicrucian Order is able to continue many of its educational and cultural activities throughout the world which are not in themselves revenue producing.

There is no finer humanitarian activity than perpetuating an organization with the ideals and activities of AMORC. The thought and intention of the deceased member lives on in the work that his bequest has made possible.

[98]



SHAKE-SPEARES

SONNETS.

Neuer before Imprinted.



AT LONDON
By *G. Eld* for *T. T.* and are
to be sold by *John Wright*, dwelling
at *Christ Church gate*.
1609.

READERS WITH A FLAIR FOR PUZZLES will be intrigued by this old frontispiece of the Praetorius facsimile of one of the British Museum copies of *Shake-Speares Sonnets*.

There are those—Professor Pierre Henrion, French teacher and cryptologist, for one—who find it a highly amusing little bit cooked up by Francis Bacon to test the wits of his followers.

Following the rules of Elizabethan experts at this kind of double writing, M. Henrion says an experienced Shakespearean decipherer would read it thus: "By myself Bacon Tudor, prince F. Tudor." He would even find a second statement: "By myself Bacon F. Tudor, Elizabeth Tudor's sonne (This being 'The Truth' certified under the aegis of) Pallas."

M. Henrion assures us that it is so arranged that there is no doubt of the correctness of the solution once it is found. Can you solve it?

M. Henrion's solution will follow in a future issue. In the meantime, you will not want to miss his article, "In Pious Memory of Brother Will Shakespeare" in next month's *Digest*.

PAUL ELLSWORTH

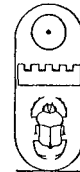
We Think With Three Minds

The challenge lies in their coordination

THE FRENCH mathematician, Jules Henri Poincaré¹ was once absorbed by a problem whose solution could mean a major breakthrough in higher mathematics. The effort toward the solution was powerful and relentless; it drove him day and night. At last, utterly fatigued and discouraged, he gave up and went to a seaside resort for rest. A few mornings after his arrival, having firmly put aside every recollection of his failure, he suddenly came to the solution. It was clear, complete, and correct.

An old man, once thinking back to his boyhood, suddenly remembered a mysterious young woman who had lived in his town. He could remember the incomplete details of her life and could visualize her so clearly that she seemed to be standing before him, but he could not recall her name. She was beautiful. She lived alone. She never worked in one of the stores or offices as many of the town girls did, nor associated with any of the town people; but she read much and, although she never spoke when he met her coming from the village library with books under her arm, she smiled at him. Her name eluded him. With a feeling of frustration, he finally decided it had vanished forever. A week later, while working in his garden, the name flashed into his mind so sharply that it seemed to have been spoken aloud: Nettie Grant. That was it, he knew it now as well as he knew his own.

Professional writers sometimes run into an exciting story which apparently cannot be written. They make outlines; draw upon all of memory's stored-up data; write draft after draft, until at last it is completed—and lifeless. Then, suddenly, the article takes over and



writes itself. Words stream from the typewriter like water from an artesian well. Without rising from his chair, the writer, acting like an amanuensis taking dictation, finishes: The story is now clear, vital, and vibrant.

In each of the above cases, the *conscious mind* did the preliminary spade work. It worked *inductively*, proceeding from data and details to conclusions. Poincaré made use of principles he had learned; the old man brought up into his consciousness all the associated ideas that might suggest the forgotten name; the writer gathered all the facts needed for his story.

The Subconscious Mind

Then *sub-conscious mind*² took over. It can work with the speed of light but first must have an incentive in the form of a desire—and must have the data which inductive thinking, working consciously by observation, research, and reflection, accumulates.

Cave men operated chiefly from the subconscious level. They had a ready-made and constant incentive, fear. This kept them every instant aware of what was happening around them: A rustle in the grass, a shadow from above, the scent of a hostile animal were enough to set the subconscious mind into action. When threatened, ancient man ran, hid, or, if escape was impossible, grasped whatever primitive weapon he had—a club or a sharp-edged stone—and set his muscles to fight.

Modern man apparently came on the scene by way of an evolutionary mutation or metamorphosis³. A new brain organ, the neocortex, was added to his armament. Suddenly, he could really “think.” This neurological change has come so recently in the history of the human species that it has not as yet been adjusted to. Many are still dominated by the subconsciousness, with its steady incentive of fear. That is why they so readily accept the premise that massive dangers threaten. The powers of their new brains have only enabled them to replace the war club and the throwing-stone with fantastic weapons for destroying other human beings by the million.

The possibilities of coordinating the old subconscious mind, with its unique powers, and the new conscious mind,

with its creative imagination, present a challenge.

Subconsciousness, governed partly by immediate incentives and partly by fixed ideas and feelings, uses the cortical area with its memory stores of past observation. In the case of a forgotten name, it seems to send out a tracer, which questions perhaps millions of memory storage cells before it finds what it has been sent to bring back. But the subconsciousness can also use two other nerve systems, the sympathetic, which partially controls organic functioning during times of danger, and the parasympathetic, which directs metabolism and organic action when things are normal.

It is because of this wide coverage that the subconsciousness is able to create disease or to cure it. Anxiety is sometimes said to be the “modern disease.” Acting on a premise or theory which the subconscious mind unquestionably works out, the anxious man’s subconsciousness establishes the deductive consequences. The man feels threatened by something. His subconscious mind prepares him to run away or to face his enemy and fight.

His subconscious mind has a direct connection with such endocrine glands as the anterior pituitary and the adrenals, by means of which it can release into the blood biochemicals capable of shutting off digestion, speeding up the beating of the heart, and making the breath come faster.

These changes induce the supporting emotion of rage⁴—but there is nothing anywhere to fight. The changes adapting his body to act violently are therefore turned back upon the body itself. Some forms of disease, such as arthritis and colitis, are believed to result from futile attempts at “stress adaptation.”

Man as an automaton, “thinking” only in this automated subjective way, is pretty helpless. The remedy, literally, is to “change his mind.” He can turn to his modern mind, or primary consciousness, and think. Understanding the rigid limitations of that subconscious department’s acting upon a false premise, he can change the premise.

Therapeutic suggestion, controlled by a doctor; self-suggestion, as described by Coué; or self-directed faith, addressed to what Benjamin Franklin

called "Powerful Goodness! Bountiful Father! Merciful Guide!" have in many instances healed forms of sickness that were considered "incurable."

In order that the individual may make the change suggested and alter the established hypothesis of constant danger, he must use his new brain and think—extensively and hard. Here the trend of modern racial opinion is against him.

An article in a typical mass-circulation magazine⁵ recently reported with admirable lucidity upon a new breakthrough in scientific research. Neurologists can now stimulate single nerve cells electrically and thereby make them then show just what they are constructed to do.

One quoted authority says, "Science is steadily increasing our power to influence, change, mold—in a word, control—human behavior." But this tool of research (lauded by men who should know better) indicates only how human behavior—not human thinking—can be

controlled. Only in the last paragraphs of the article are the questions asked, "How do humans learn—or fail to? . . . What are 'intelligence' and 'creativity,' and how can they be cultivated?"

What this means is that the battle to control men's minds has already become a hot war. It is being waged and implemented by methods and mechanisms certain to change all but a statistically small portion of the human race into automatons governed by blind leaders of the blind.

But salvation has always been for individuals. The old Wisdom Command was—and still is—"Man, know *thyself!*" We are beset by many hindrances: newspapers, radios, television, which try to engulf us in the accepted contrary-to-fact philosophy; neighbors, who fill our ears—if we let them—with reports which either are *not* true or, if factually accurate, mean *nothing* to us.

We must come out and be separate; *we must learn to think.* That old brain

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

April: Antonin Novotny, President of Czechoslovakia, is the personality for the month of April.

The code word is EXPED.

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

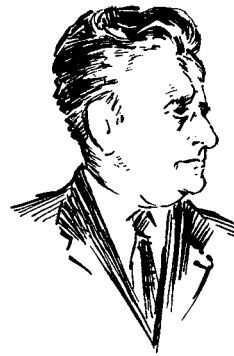


JOSEF LENART
Premier of
Czechoslovakia

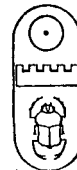
June:

The personality for the month of June will be Josef Lenart, Premier of Czechoslovakia.

The code word will be DISC.



ANTONIN NOVOTNY
President of
Czechoslovakia



area which the scientific messiahs are so eagerly probing was finished thousands of years ago. It is a going machine. Let it alone. "With all thy getting, get understanding." Read many books on many subjects. Learn what is now known about the maintenance of the human body. Learn how to keep the thinking brain young. Learn about the history of the human race, how by taking the easy way of compliance racial man has been made what he now is.

We should ask ourselves, "Who is the 'I' that is asking these questions? The cells of our brain can no more *think* than a typewriter can *write*. Who is the operator?"

The Will

A neurologist and physician of a few decades ago⁶ wrote: "It is the masterful personal Will that makes the human brain. It is the Will alone which can make the material seats for mind, and when made they are the most personal things in a man's body." A little later, he writes: "Will says to Age: 'You must spare whatever brain there be where I remain in force. Do what you like with bone, muscle, or anything else about your victims, and you may likewise waste the brains of ordinary people till they become more childish than children, but the brain where I work shall always remain young.'"

Joseph Glanvill⁷, even further back in time, wrote: "The Will therein lieth, which dieth not. Who knoweth the mysteries of the Will, with its vigor? For God is but a great Will, pervading all things by nature of its intentness. Man doth not yield to the angels, nor unto death utterly, save only through the weakness of his feeble Will."

Our third mind is Will, and it is not only ours but *us*. Before a fateful life

decision is made, *conscious mind* "thinks it over" by recalling all the data of memory and, perhaps, by study and consultation with others. When these returns are in, a decision is made. Will, the supreme power in our life, the *us*—of which we are usually unconscious for the same reason that we never directly see our own body because we are "in" it—says, "It shall be done this way."

If that decision is firmly made, if Will is not partly thrust aside by fear and expediency, that decision becomes the command our subconscious mind with its many body contacts must carry out. Conscious mind will continue to supervise, but Will, we our *self* alone, can hold these processing machines true to their work.

A full and steady use of the three minds will brush aside the conditioning attempted by the outer world and also master as far as need be the racially established encroachments of the "aging process." The Will that we are dieth not. Until we have accomplished that whereunto we were sent, it will maintain the mortal machinery we need to learn the lessons of this house of our pilgrimage.

¹ *Mathematical Creation*, Jules Henri Poincaré (quoted in *The Creative Process*, Mentor Book, New American Library, 3rd Edition, 1958).

² *The Law of Psychic Phenomena*, Thomson Jay Hudson, A. C. McClurg & Co., 33rd Edition, 1910.

³ *The Human Brain*, John Pfeiffer, Harper & Brothers, 1955.

⁴ *Psychology; A Study of Mental Life*, Robert S. Woodworth, Henry Holt and Company, 1921.

⁵ *Life Magazine*, March 8 or 15, 1963.

⁶ *Brain and Personality*, William Hanna Thompson, M.D., LL.D., Dodd, Mead & Company, 1912.

⁷ *A Manual of the Art of Fiction*, Clayton Hamilton, Doubleday, Doran & Company, 1937.



IN APPRECIATION—

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not otherwise possible to acknowledge all of the kind thoughts personally.

RALPH M. LEWIS
Imperator

*The
Rosicrucian
Digest
March
1964*

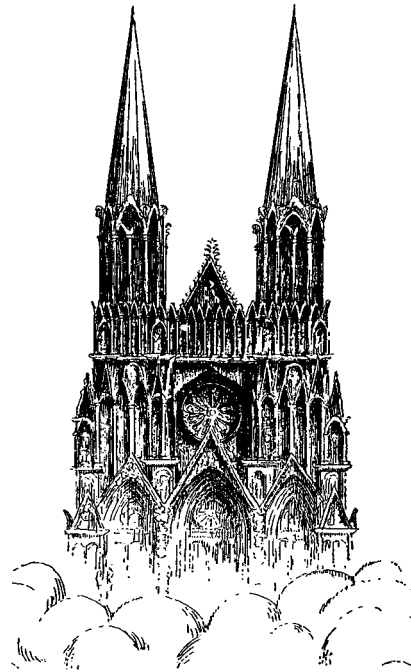
THERE HAVE BEEN many volumes written on the subjects of ethics and morality. No doubt that in these two important areas of human behavior most have contributed to man's thinking. Many would conclude, however, that their contributions have fallen short of providing a basis and a meaning to human morality. Although morality can be defined from many points of view, it is one of those concepts whose fundamental meaning remains relative.

It seems to me that one of my earliest memories is disapproval of my behavior by my grandparents. In other words, they believed that my moral concepts were substantially different from theirs; in fact, they judged them as not being as high as their own. This was expressed frequently by a phrase something to the effect that when they were younger they certainly could not have done what I did. The implication was that the freedom I had was more than that which they had had. To put it in colloquial language, I got away with more.

Every generation has considered the sense of moral responsibility of the newer generation as having declined with the passing of time. We find this true today. Some view with much alarm the breakdown of morals and point out as proof of this breakdown the amount of delinquency, crime, and antisocial behavior which, apparently, has increased in recent years.

Now, as I reflect, it is true that I can judge the behavior of certain young people in comparison with my own at the same age, much as my grandparents judged me. It would seem that moral restraints have changed, that attitudes on the part of younger people are considerably different from those that were common when I was younger.

The relative nature of moral judgment, however, makes it difficult to decide if the change is a period of transition or a breakdown in morals. One thing I believe, though, is that if my behavior were more exemplary than that of many young people today, it was because I was forced into certain types of behavior that I would not have originated myself. In other words, possibly it was fear of punishment by my elders and superiors that made my be-



Cathedral Contacts

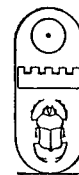
CAN MORALITY HAVE MEANING?

CECIL A. POOLE, F. R. C.

havior different from some behavior today.

This, of course, gives rise to the age-old question of whether in a society moral responsibility can be maintained without threat of punishment. During much of the period of the so-called Christian civilization in the Western world, morals have been reinforced by religion. Men have behaved in a certain manner because it was claimed that God ordained them to live in accord with laws said to have divine approval. If they did not observe these laws, they would suffer the consequences, not only human disapproval, but divine punishment.

With the loosening of family ties and the control of religion over individuals, these threats are not as important as they were in the past. Therefore, we do not consider God to be a sadistic Being, waiting to punish anyone who



might transgress a moral law—which, incidentally, may have been a law man-made rather than God-made.

If we cannot relate moral meaning to a Divine Being, then we are going to have to assume responsibility for our own morality. After all, man differs from the rest of the animal kingdom in his ability to create, particularly in his ability to think. If thought is one of his greatest attributes, then morality should be based upon the principle that to be moral is to think well; as a result of correct thinking and correct judgment, there will be correct action.

With our technological advancement, we are becoming aware of the oneness of the universe and the interrelationship that exists between all manifestations of creation. This should cause us to direct our thinking toward the general idea of wholeness and unity. We should think of life as a unit of expression and all lives as the composite expression of society.

That being the modern concept, then the meaning of morality can be found in this totality. Moral meaningfulness does not rest necessarily upon the man-interpreted dictates of a Supreme Being, but rather upon the realization of the ethical totality, the interrelationship of man and his environment, and from the inner law that exists within each individual to direct him in fulfilling a purpose and becoming a well-rounded balanced entity.

The meaning of morality, then, is the challenge to think, to perfect our ability to judge, and to put those judgments into action. In that manner, we become expressions of our total selves. We are living examples of the urges and creative forces that well up within us. As such, we realize that we are not individual entities completely unrelated to everything else. In building into a greater structure than man could have conceived in the past, we dare not, in a sense, betray our own selves.

Moral meaning and moral responsibility have their roots in being true to self, which is the acknowledging of those values that are conducive to a development of responsibility and can be nourished and carried forward into greater areas of expression.

The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



"What About Me?"

MY GREATEST achievement in this lifetime has been the lessening of the "What about me?" consciousness.

The constant pampering of self—the caring about its rights, injuries, and desires—caused torment of mind and emotions I never realized until a happier, grander state of mind was experienced. The will to serve self was comparable to being ruled by evil.

There was no special day or moment when self was dethroned, nor was there any conscious effort on my part. It did not happen in a flash. There were no petitions, no resolutions, no promises. It just happened. A day simply arrived when I became aware that my peace of mind and joy were the result of freedom from the dictates of self.

I am grateful that events have granted me the freedom and peace of mind that everyone seeks. It is apparent to me now that the greatest victories are those accomplished quietly within.

Before any lasting peace and freedom can be attained, man's real enemy, the ego, must be defeated: Crucifixion must precede resurrection.

—JACK D. STEGNER, F. R. C.

ROSICRUCIAN INITIATION

VAN NUYS LODGE, AMORC

First Temple Degree

Part I, March 21, at 8:00 p.m.

Part II, March 22, at 9:00 p.m.

7257 Woodman Avenue
Van Nuys, California

*The
Rosicrucian
Digest
March
1964*

TERRY MULHAUSEN

Creatures Great and Small

He prayeth best who loveth best all things both great and small.

—SAMUEL TAYLOR COLERIDGE

THE OTHER DAY, I removed a small spider from my car. As I laid it on the ground, it pretended to be dead. After awhile, with highly calculated caution, it moved one tiny leg, then another. Suddenly, it jerked into action and scurried away. Not a unique experience, but it raised again the question of man's relationship with other members of creation.

I once shared a piano concert with two music-loving mice. From a seat near the front, I watched them as they crept out and took their places near the platform. They remained perfectly still as long as the music lasted; but when the applause broke out, they scuttled away. Still they came back for more when the Chopin began again.

Pictures of St. Francis show him surrounded by wild creatures, and somehow he sums up a quality in all of us—whether love or pride, each must decide for himself. Notice how in a roomful of people a cat chooses some laps in preference to others. We feel a little special if it chooses us.

In his autobiography, Victor Gollancz, the English publisher, tells the story of a tiger confined in a zoo near Lahore. Since it was renowned for its ferocity, the keepers would not go near it and its cage was never cleaned. It was guarded by double railings, and food

was thrust in on the end of long poles.

An Englishman was amazed one morning just after sunrise to see an Indian huddled against the inmost bars of the tiger's cage. The little man's hand rested on the tiger's head, and the tiger was purring. The next morning, the man was scratching the tiger's head. The third morning, the scene was the same.

According to the author, "He was a singularly ugly little man; . . . no one, he told me, could ever love him: he used to feel sorry for himself; but when he had seen that self-pity was eating into him, he was shamed and tried to think of someone unhappier and lonelier than he: he could think of no one . . . And then suddenly one day he thought of the tiger in the zoo whom everyone hated. 'I shall love that tiger,' he said to himself, 'and the tiger will love me.'

"Every morning he walked the three miles to the zoo and talked to the tiger until the keepers were stirring. Little by little, the tiger had learned to know him and to trust him. 'And now . . . the tiger loves me, and I love him, and we are both happy. For . . . what every living creature needs most—more than money, more than shelter, more than food, more even than life itself—is love.'"

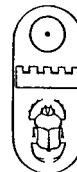


ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *February* issue for a complete listing—the next listing will be in *May*.



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



FRANÇOIS PASQUALINI

Strength From Frustration

WHEN PEOPLE learn that I have written and sold 447 articles to 128 magazines, newspapers, trade journals, and house organs in my spare time, they invariably want to know where I get the necessary energy. When I tell them that like those of many others my achievements come from frustration, they won't believe it.

Frustration is potent; to most, negative and often destructive, and success consists in turning it into constructive channels. Just how this can be achieved is a personal matter, for there are many kinds of frustration, and each must learn to channel his own toward the constructive outlet best suited to him.

Few occupations engender so many frustrations as a writer's. His adjustment may serve as a useful example to others. In fact, the decision to become a writer often stems from a basic frustration. A potential writer is serious-minded, with definite ideas or special knowledge.

What happens, then, when the very subject that fascinates him is casually introduced in conversation? He has so many things to say that he is at a loss where to begin and despairs that most listeners' interest is merely fleeting fancy. Before he has really begun to discuss special aspects of his topic, the conversation is turned in an entirely different direction, nipping his enthusiasm in the bud.

This kind of frustration is probably the most widespread, for it happens wherever people meet and talk. Everyone is an expert in some field, however unimportant to others, and a tremendous amount of frustration is thus taking place everywhere all the time.

Few, however, do anything about it, and those who do often get into more trouble. The most satisfactory way to get rid of this kind of frustration permanently is to become a writer, for

people not only will read what they refuse to listen to, but also will pay for the privilege. Instead of suffering failure, the writer achieves a double victory.

When I worked as an interpreter at Allied Headquarters in France during the war, twenty times a day French people used to ask me, "What is the difference between British English and American?"

The question bothered me for two reasons: First, those who asked it seemed to believe that it could be answered in a few words. Actually, it is such a vast and complex subject that H. L. Mencken wrote three 800-page volumes on it, using only a fraction of the mass of data he had accumulated. For me, it held such fascination that I started my own collection of linguistic facts and anecdotes, based on firsthand observation of "GI's" and "Tommies."

At the time, I had no intention of turning the material into magazine articles. I was simply keen on accumulating and recording this specialized knowledge for my personal pleasure. At first, I welcomed every opportunity of sharing it "by word of mouth." It soon became obvious that people were far from participating in my enthusiasm and, indeed, were surprised at my eagerness to discuss the matter at length.

In the eyes of some, I could even detect regret at having asked the question. My reaction was one of utter frustration, for suddenly there was complete lack of interest where a few seconds before persons seemingly had been anxious to learn about *my specialty*.

Perhaps it was a desire for revenge (my Corsican block, you might call it) which prompted my decision to make those turncoats get what they asked for. Or deep inside, perhaps, I had always wanted to be a writer, and all this linguistic lore gathered over the years simply cried out to be written down.

The second reason I had come to dislike the question so much may have been the realization that I could never have said all I had to say even if people had been willing to hear me out. Whatever it was that pushed me ahead, I made up my mind to take the sting out of my frustration by putting it on paper and making a profit on it.

*The
Rosicrucian
Digest
March
1964*

That was how my picturesque "Curiosités de la langue anglaise" were born. To date, over 200 colorful, anecdote-packed articles under my by-line have appeared in French magazines—and they bring in fan mail.

The original frustration that sparked these linguistic pieces was not the only one responsible for my journalistic success. The very nature of the freelance writer's business entails an extremely irritating frustration known as rejection slips. I had gathered an impressive collection of these polite refusals before I finally "crashed into print."

Instead of persuading me to give up, they drove me on to fight to the *sweet* end. They often sharpened my mental faculties by forcing me to find new ways of marketing rejected material. When articles failed to "make" the general magazines, I rewrote them for trade journals.

One piece I originally wrote for a French popular weekly was later placed in a motor trade publication after I had injected into it a few automotive facts and anecdotes. By applying the same method to other unsold manuscripts or writing new ones with the required slant, I was able to market my material

in a wide range of journals dealing with hunting, fishing, police work, office methods, air transport, radio and television, business, sports, seafaring, electrical equipment, travel, farming, etc.

Simultaneously, I was also beginning to exploit another area of journalistic endeavor, opened to me by a further frustration: shorthand. Since the day I realized how apathetic laymen in an age of speed could be toward a useful writing system, this particular frustration has earned me a total of 180,000 francs.

As to my earlier frustration about French people's reluctance to absorb linguistic knowledge in conversation, it has been a greater source of journalistic success than appears from the foregoing because it eventually led to writing articles *in* English for American and British magazines instead of confining myself to writing *on* English for French publications.

You may not want to be a writer, but whatever the nature of your frustrations, you can always find a way to make them work in your favor if you try hard enough. It is just a matter of how determined you are not to let them poison your life.



SPRING ROSICRUCIAN RALLIES

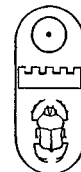
Members in the areas of the cities listed are invited to attend the Rosicrucian rally being held there. Rallies are the most exciting events of the Rosicrucian year—times when members gather to participate in discussions, demonstrations, rituals, initiations, and fellowship. Meeting those of like minds is a warm and stimulating experience that lasts throughout the year. For further information, write the Rally Chairmen.

KANSAS CITY CHAPTER: April 25 and 26. 1409a Walnut St., Kansas City. Guest speakers: Inspector General Hugh M. Brooks and Grand Councilor George Fenzke. Chairman: Mary Elizabeth Jones, No. 325, 1003 Main, Kansas City, Missouri 64105.

ALLENTOWN CHAPTER: April 26. Hotel Traylor, 15th and Hamilton Sts., Allentown, Pennsylvania. Guest speaker: Grand Treasurer, James R. Whitcomb. Chairman: Mrs. Bernadette Lambert, 120 South Second St., Slatington, Pennsylvania 18080.

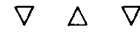
JOHANNES KELPIUS LODGE: May 2-3. Lodge headquarters, Gainsborough Bldg., 295 Huntington Ave., Boston, Massachusetts. Rally Chairman: Otto Ciegler. Third Temple Degree Initiation to be given.

NIAGARA REGIONAL RALLY: May 2-3, Sheraton-Brock Hotel, Niagara Falls, Ontario, Canada. Guest speaker: Grand Treasurer, James R. Whitcomb. Chairman: Harry Suthren, 306 Stanley St., Port Colbourne, Ontario, Canada.





SANCTUM MUSINGS



INTERPRETING COSMIC GUIDANCE

with sufficient clarity for others to have a realization of our feelings. Consequently, it is even more difficult for a person to express to others the import of a cosmic impression he has had.

Cosmic guidance and intuitive impressions cause a *superrationalizing* on the part of our mind. Within the subconscious process of our stream of consciousness, these cosmic impressions associate with themselves ideas or thoughts from our fount of knowledge that will best express them. This process is involuntary; it is not the result of the exercise of will. We do not reason as to which ideas are best suited to the impressions had.

We can say, therefore, that objectively we are not interpreting the cosmic impressions. However, they are never realized outside of familiar terms or ideas because, as we have said, they would not be known to us; they would be meaningless. The cosmic impressions flash into consciousness as self-evident truths; as we all know, they seem quite complete and comprehensible. It is because of this preconsciousness or preobjective association of the ideas that the cosmic impressions or messages seem to come to the individual out of the Cosmic exactly as they are realized.

An effective analogy of how cosmic guidance is translated into terms of human intelligence is the perforated music roll used in an automatic player piano. It in no way resembles the finished musical composition that is heard. The perforations or slits in the music roll do not look like the notes of the musical scale. However, as you know, when air passes through them into the piano, it actuates combinations of keys in the instrument, producing musical notes and chords.

THE RESPECTIVE TONGUES or languages of mankind do not exist in the Cosmic Mind; they are man-made devices. Consequently, the cosmic impression is interpreted by us in terms of the language with which we are most familiar. The intuitive communication, or cosmic flash of intelligence, does not come to us in German, French, or English, for example. We objectively embody the cosmic impression in words of a language so that it will have meaning for us.

Another category of necessary interpretation, although not a voluntary one, is the selection of ideas to correspond to the cosmic impression which we have. No matter how profound, how transcendental, it must always be embodied in ideas which are related to human experience and human values. Our minds can embrace only that of which we have had experience—in part, at least. The synthesizing quality of the mind may be inherent, as the philosopher Kant said, as an *a priori* factor, but first there must be those qualities of experience with which it can work.

We think in terms of our sense qualities, as color, dimension, and such contraries as hot and cold, light and dark, soft and hard, and the like. Every impression, every idea, to be comprehensible to us, must incorporate these qualities. An original idea so abstract that it would not relate itself to these sensations or qualities would be meaningless.

It is often difficult for us in daily experience to relate the sensations we have had to ideas and represent them

*The
Rosicrucian
Digest
March
1964*

We may liken the perforations in the roll to cosmic impressions. In our analogy, the keys of the piano would represent the objective impressions, the result of daily experience, the qualities of our senses. The musical notes would depict the ideas expressed as a consequence of the cosmic impressions. No matter how elaborate the perforations of the roll, as, for example, in a classical composition, there would need to be keys on the piano to correspond to them or the result would fall far short of what was intended by the composer.

Education does not necessarily make for profundity of thought. Intelligence, observation, meditation, and reason do. A person may live a simple life and yet be analytical and gain exceptional wisdom from his daily experiences. He may retain in memory a fount of complex ideas, symbols of value and meaning, which can be reassembled in a flash by the cosmic impressions into a new and more enlightened order.

When one realizes the cosmic impression, there have already been associated with it the most significant ideas of his intelligence and experience. Anything he does thereafter by reasoning or analyzing would be likely to undo what had been done by the superior cosmic process.

May one person gain a greater value or insight from a cosmic impression than another? Yes, that is possible if the experience is personally had and not related to him by another. In such an instance, the consciousness of self, or the plane of consciousness to which self can penetrate, may be deeper in one person than in another. He may have drawn from life's experiences a more profound meaning or, we can say, there may be more keys in his keyboard to play upon. As a result, the cosmic impressions have a greater wealth of ideas to assemble in his consciousness.

It is for these reasons that we discourage Rosicrucians from endeavoring to interpret another's cosmic impressions. All one is doing in that case is expressing himself in terms of the depth of his own consciousness and the extent of his own experience, which may be too shallow for another and would, therefore, result in an injustice to the other's impressions.

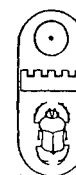
Conversely, he may be "speaking over the head of the other" in his interpretation. An interpretation that does not correspond to one's personal convictions, knowledge, and depth of consciousness of self is lacking in intimacy. It has a feeling of being foreign and strange. Therefore, it does not inspire confidence and does not motivate one to action. On the other hand, the interpretation which is associated involuntarily with one's own cosmic impressions has the warmth of one's own understanding. It is, in other words, self-evident.

One can go astray in interpreting cosmic messages when he insists upon interpreting them in the light of his personal preferences or biases. A cosmic impression, the voice of the inner self, as we all know, may be contrary at times to what the decisions of our reason would ordinarily be. If we, therefore, seek to alter the intuitive impression, which always comes to us without the labored process of our reasoning, we most assuredly affect the cosmic impressions detrimentally.

Let us again resort to our analogy of the perforated music roll to explain this. The perforation of the roll is done to conform to the composition of a professional or, perhaps, even a master musician. If we make slits in the roll arbitrarily, we distort the true interpretation.

We can advance the value of cosmic guidance to ourselves only by enlarging upon self. In other words, we must extend our experiences through study, contemplation, and meditation. As we do this, we become attuned with the Cosmic Mind. We then give it the opportunity to *reorganize* our thoughts as cosmic impressions. As a result, they have more vital importance to us. The person who is continually *objective* may gain an accumulation of knowledge as worthy material to be reassembled by cosmic impressions, but he is never passive enough to allow the finer impulses of the Cosmic to motivate him.

In conclusion, we would say: Do not be so concerned about the interpretation of your cosmic impressions. As you realize them, so they are. Be more concerned about the way to attain more of such impressions.—X



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



Being A Mystic and Being Sane

ANALYZING the nature and practices of a large number of so-called mystical, metaphysical, occult, and "spiritual" movements in America, I asked myself: "Why is it that so many otherwise intelligent, rational human beings seem to believe that a study of metaphysics or of the mystical laws, principles, and facts of life must be accompanied by impossible and often inane assertions, implications, and expectations?"

Is it not possible to be a student of mysticism and still be sane? What is there about these arcane subjects that should warrant any individual's becoming irrational in his thinking and so gullible in the acceptance of principles?

Every one of these new and surprising movements has made unique claims, seized upon unique ideas, offered impossible rewards, and tried to show that new truths, new facts, new marvels have been discovered and are available only through the new organization and the new leader. . . .

The most definite thing that they give to their followers is a list of prom-

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

ises which includes the ability to ascend in holy communication with the saints and spiritual beings of the past and present; the ability to become immune to all earthly problems, trials, and tribulations; the power to be superhuman and supernormal; the "guaranteed" formula for lifting oneself quickly and thoroughly out of the average ordinary routine of life to a high, successful, and prosperous position; to dwell with the great "unseen Masters" in intimate association; and hundreds of other preposterous but alluring promises.

It is a fact that through the study of nature's laws and the spiritual laws relating to man's being and his association with the cosmic principles and powers, an individual can so improve himself in his thinking and understanding, in the development of poise, character, latent powers, and abilities, that he can lift himself *gradually* to a higher place in life.

It is true that as one studies and analyzes, becoming intellectually and spiritually familiar with the fundamental laws of the universe, and tries to adjust himself *sanelly* with these laws and live in harmony with divine and cosmic principles, he does develop, awaken, and quicken those essential and God-given traits of character and mental prowess that enable him to change the course of his life and see beyond the everyday horizon. He is enabled to follow a path of development, intellectually, ethically, morally, and spiritually, that will make his life more peaceful, contented, and prosperous than that of the person who lives a life of narrowmindedness, bigotry, hypocritical thinking, and unawakened comprehension.

But the greatest prosperity in life is not that associated with money or even with the worldly things that have no inherent quality but represent a power to buy. Good health, a moderate en-

*The
Rosicrucian
Digest
March
1964*

joyment of the necessities of life, a happy and contented mind, . . . a lack of fear regarding the so-called *unknown* probabilities of life—these are the things that represent the true prosperity of life. A person who has most of these would not abandon, trade, exchange, or sell them for all of the money, gold, and material assets of this earth. He may be a humble worker, even an unskilled laborer or underpaid hireling, living in a small home, in a small village, unacquainted with the scintillating, glamorous artificialities of this life. . . .

Inspiration from Study

We know from our experiences, records, and contacts with thousands of members that men and women of culture, refinement, and intellect can find time and good motive for the study of mystical philosophy and spiritual revelation; and we know that thousands find inspiration and happiness, contentment, peace, and general prosperity in the study of such subjects as are covered in our graded courses of lessons.

We know that their study is like a hobby. It occupies a portion of their spare time and becomes a tempting and inspiring pastime as well as a profitable, intellectual, and spiritual indulgence. We know only too well that they are willing to contribute nominally and conservatively to the upkeep of such an organization as ours. . . .

We know, too, that they take the Rosicrucian teachings, its humanitarian activities, research, scientific explorations and analytical investigations, its promotion of good living and right thinking very seriously, and that with thousands of our members the high ideals and principles of our organization are equivalent to a religious philosophy.

Also, we know that our members are not interested in fanatical claims and promises of becoming superhuman beings or superior creatures equal to God. We know that thousands of them would instantly resign from the organization if we ever attempted to claim for ourselves as directors of the organization the ridiculous and absurd characteristics, abilities, powers, and divine

experiences that the leaders of other movements and organizations claim for themselves. . . . We thank God that the average member in our organization is so sane, so rational, so intelligent, and so contented that he is not tempted even to read or listen to the wild and fantastic stories told or written under the authority of many of these other organizations. . . .

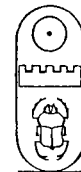
We know that our Order has grown in size more rapidly than any other of the so-called mystical, philosophical, and metaphysical organizations or brotherhoods; but we know that while it has grown in size and prosperity in every sense through the sane and rational support of its members, it has grown in spiritual power, as well, because of sane methods.

Every one of the Supreme officers and department heads would rather resign his position and abandon his connection with AMORC than allow members to believe that he has any specially divine Master, unique, divine powers and abilities, or is the reincarnation of any Great Master, or is in daily or hourly companionship with an invisible Master or group of them to such an extent as to be under their control and direction.

We want our members to look upon us as sane and rational individuals, holding our positions, not by any divine right, but by the right of diligent service, sane thinking, careful management, dignified conduct, and unstinted service to the members. We do not want in our organization as officer or member anyone who is beginning to think that he is developing a unique trait of spirituality, a special form of divine power, or a unique cosmic position.

We want always to be sane and rational human beings, dealing with sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in the same honest and sincere manner as have the past officers and directors of the Rosicrucian activities in all parts of the world.

Rosicrucian Digest, September, 1937



Parents Without Partners

WITHOUT a well-adjusted parent, a child from a disrupted home is in serious danger of a distorted view of life—especially of marriage.

Parents Without Partners, founded in the United States in 1957, is today a national organization. At monthly meetings, members hear and participate in discussions led by child-care and family relations experts. Trained psychological and legal counselors are available for guidance, and problems are threshed out at group therapy sessions.

With headquarters at 80 Fifth Avenue in New York City, the organization's main objective is "to bring our children to healthy maturity, with the full sense of being loved and accepted as persons, and with the same prospect for normal adulthood, as children who mature with their two parents together." Nonsectarian and nonprofit, the organization is open to any widowed, divorced, or separated person who has a child—as well as to never-married parents.

Recently, at its fourth annual conference, Margaret Mead, anthropologist, currently curator of ethnology at the American Museum of Natural History, spoke of the problems of the single parent in a society dominated by the idea of the "nuclear family."

In this sense, Dr. Mead explains, nuclear means centering around a small closely related group—the "nuclear family" consisting of two parents and minor children. "Other residents within the household—grandparents, aunts and uncles, grown children, servants or guests—destroy the unity of this ideal two-generation family."

In addition, other arrangements for bringing up children, such as living with relatives, in boarding schools or foster homes, are regarded as "disastrously imperfect substitutes for a 'real home.'"

The single parent in such a society is treated as an outsider. Mothers without husbands, Dr. Mead thinks, have a harder time adjusting to a "paired so-

ciety." Not only is a single mother faced with the problem of supporting her children, she is also regarded by other women as a competitor in search of a provider and father for her children.

On the other hand, Dr. Mead believes, wifeless fathers are welcomed as potential husbands by women in search of children to rear.

She noted that the strength of the organization springs from the fact that male and female members share and understand each other's essential needs and problems.



SPRING CLEANING and Soror Gunhilde Buehler

"Usually," Soror Buehler writes (we've had to condense a bit), "in spring and autumn I feel the urge to give the house a thorough cleaning. As it is springtime now, I have to do it again, but this time I will start within myself. I climb up to the attic of my mind and look around. It is quite dark and dusty there—dark because there are so many objects in front of the window which hinder the light from coming in; and dusty because the many little dust particles from the past put a thick grey layer on everything. . . ."

"I wonder why I have collected so much rubbish during the period of this life. . . . Near the window, behind the cobwebs of my everyday worries, is my treasure chest with the pictures of my loved ones, friendly smiles, encouraging words, good thoughts, some flowers, all as fresh as in the days when I received them. I want to keep them because to me they are beautiful.

"All other things have to be removed yet. It will take time and effort, but when it is done, I shall again have space to breathe and to store the valuable things. What has shut out the light will be gone. My mind will be free.

"Through the clean window then will stream the beams of golden sunshine to be reflected in my innermost self, and as long as this will last, I shall be in a state of contented happiness and peace with my fellow beings.

"I think a thorough cleanup is sometimes a Must."—*Harmony Chapter Bulletin*, Melbourne, Australia

ONCE WE HAVE left the shining world of childhood behind, we are caught in the swift current of routine, and the enchantment of a timeless world is denied us. Occasionally, however, a fleeting moment of insight gives an astonishing new dimension to the responsibilities of parenthood.

We find, for instance, that the inner world of childhood, for all its magic, can at times be terrifying: Everyday pressures and unsolved problems mount to fantastic proportions. But a child's imagination endows him with a certain resiliency, and within himself he has a power which adults well might envy.

Being a parent requires the delicate attunement of a musician. So much resolves itself to a matter of emphasis: When do we play *forte* and when *pianissimo*? Does a youngster's behavior require forceful discipline or a casual lesson?

After twenty-five years as a teacher, children's librarian, and mother of four, I have found no easy answers: Each child is different, each situation unique.

Some experiences have brought valuable insight, however. The most memorable involved our oldest boy, Mark. He was eight at the time, and his world had become a nightmare of confusion. We found the answer in a most unlikely spot, his secret hiding place beside a pool of tar. There, in a shimmering moment of self-discovery, I recaptured the wonder I had once known and the understanding needed to help him.

There, too, I learned that parental guidance does not always mean control from without. When a child is ready, if given the opportunity, he can find his own strength to face reality.

We were having a hard time with Mark. His second-grade teacher reported that he daydreamed in school. This was no news to us. He daydreamed everywhere. He would not concentrate on learning his arithmetic. It was close to the end of the school year and we were all tense. We had tried to help Mark at home with his number facts and had lectured at great length; but the harder we tried, the more stubbornly he resisted.

One afternoon, Mark was late getting home from school. I had reached a point of exasperation with him. I watched

CECILE PEPIN EDWARDS, F. R. C.

Silver in the Tar Pool

*What I learned
about parental guidance*

for him because the bus left him at the intersection on the back road and I wanted to see him safely across the street.

A boy his age should have been able to make it, but not Mark! He could become entranced by a bird in flight or veer without warning to follow a tiny animal to its burrow, oblivious to oncoming traffic.

The school bus had come and gone half an hour before, and I was still waiting for Mark. In his inscrutable world, there were no clocks and no bus schedules. I thought of getting the car and driving toward the school, but then I thought of the tar pool. He must have followed the back road down there. No matter how many times I told him to keep away from there, he never seemed to hear.

Earlier, the town had surfaced the narrow back road and workmen had poured the excess tar in a little pool off the side of the road. This was the "tar pool." It looked pretty attractive to a small boy. He talked about shimmering lights and rainbow colors seen there.

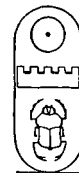
Suddenly, across the street, I saw the bushes part. Mark was coming home at last. I walked out to meet him, ready to show him what discipline really meant.

But the expression on his face stopped me.

"Guess what, Mother!" he exclaimed. "I saw God in the tar pool."

His damp blond hair framed the face of a Raphael cherub. His blue eyes shone with a wonder almost too immense for one small boy to contain.

"He's all silver and pretty rainbow colors. You know, God is shiny. Come and see, Mother, right now before it all goes away." (continued overleaf)



Mark led the way. The pool itself was ridiculously disenchanting. What a curious pair we were as we stared at the insignificant blob of black sticky tar.

"You can't see much from here," Mark explained. "We have to go up to my thinking place to see the silvery part."

Half way up a small hill, a tree had fallen. "This is my secret place," he confided. "This tree is where I sit. Look! Just see how the tar pool shines from here."

I was amazed. The tar now caught a ray of sunlight and diffused it into the colors of the spectrum.

I was back in my own childhood, looking at a piece of iridescent glass found on my way home from school. Something had flashed in the sun, a piece of colored glass, and made the drab earth around it alive with color.

For weeks, I had carried my treasure with me as a charm. At night, I had placed it wrapped in a silk handkerchief under my pillow. It was a very ordinary piece of glass, but the inner vision of childhood had endowed it with splendence. That piece of glass let me understand Mark's tar pool and gave me a passport into his unfathomable world.

He broke a branch from a small oak. "The buds are so soft and pink," he said. "Do you think they are as big as a mouse's ear?" And then, "Sometimes, I don't like Miss Cottrell [his teacher] because she makes us do such hard work, but most of the time I like her. Today, she read us a story.

"Do you know when Indians planted their corn? When the oak buds were as big as a mouse's ear. The Indians didn't have clocks or anything. They didn't even have to go to school."

After a long silence, Mark finally gave voice to the disturbing hurt within him.

"I almost kept the class from having that story today because I was so slow with my number work. At recess the kids called me a slow-poke. I'm going to learn my number facts real good."

There wasn't much I could say. Here at the tar pool, Mark had finally come to terms with his problem and made his own decision.

[114]

Rosicrucian Activities Around the World

IN TIJUANA, Baja California, Mexico, a new and beautiful Temple was dedicated on Sunday, February 2. First started as one man's dream and then constructed by the Cosmos Chapter, the Temple was open to members from Tijuana and adjoining cities in both Mexico and the United States.

The impressive dedication began at 10:00 a.m. Frater Cecil A. Poole, Vice-President and Treasurer of the Supreme Council of AMORC, gave an inspiring address, officially opening the Temple for use by the members. Soror Frances Holland, Grand Councilor, brought special greetings from the Southern California area. Frater Dr. Ismael Vilaplana, Inspector General, continuing a line of support that began before the Temple was constructed, urged members to maintain the Temple now that it is a reality.

After the solemn dedication, all members met in the foyer for a buffet lunch to celebrate the new era of growth for AMORC in Tijuana and adjacent areas.

A photograph of the new Temple is included in this issue.

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Both the Imperator, Ralph M. Lewis, and the Grand Treasurer, James R. Whitcomb, were featured on the program at Francis Bacon Lodge on January 12. The occasion was the annual Mystical Festival held each year in San Francisco by Francis Bacon Lodge.

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The Imperator has recently appointed Frater W. G. Bailey to serve as Grand Councilor of the Order in England. As an Inspector General, Frater Bailey has ably served the Order, but his particular talents will be of greater value to the order and especially to Frater Allan Campbell, Deputy Grand Master, in this new capacity.

▽ △ ▽

Frater Rogatien Dossou Gbete has been appointed Grand Councilor for the Republic of Dahomey. Since this republic is under the French jurisdiction of the Order, the appointment was made by Frater Raymond Bernard, Grand Master of AMORC France.

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On their recent trip to Australia and New Zealand, both the Emperor and the Supreme Secretary addressed Rosicrucian bodies in Sydney and Auckland.

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Isis Chapter of AMORC in Lagos, Nigeria, carries on the new cover of its bulletin a reproduction of the goddess Isis from the Rosicrucian Egyptian, Oriental Museum's collection in San Jose. Frater A. Oguntade, bulletin editor, reports that Lagos members are overjoyed. The request for a reproduction of Isis was made just as the Emperor and Soror Lewis were boarding a plane at the conclusion of their visit to Nigeria—and in an incredibly short time after the Emperor's return to San Jose the reproduction was received.

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Byron Chapter's autumn bulletin (Nottingham, England) contained an interesting comment on last fall's United Kingdom Rally in London. Byron Chapter's Chaplain, Frater Howard J. Smith, was sitting next to a French member. At the end of Frater Albert Ferber's piano number, she turned to Frater Smith and said: "There is real humility: He came onto the stage silently, performed a miracle, and departed without a word."

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Oakland Lodge had a successful Potluck Dinner on Saturday, February 15, in conjunction with St. Valentine's Day. Frater Harry J. Kellem of the Audio-Visual Department, AMORC, San Jose, showed color slides of Japan. These were accompanied by authentic tape recorded music and a lecture pointing out the ethical and romantic traditions inherent in present-day Japanese culture.

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On January 26, the convocation of Cleveland Chapter, AMORC (Cleveland, Ohio), was conducted entirely by Past Masters. According to the incum-

bent Master, Rudolph Bubalo, the following Past Masters took part in the ritual: Lawrence C. Dooley, Gisela M. Green, Edward F. Hanks, Walter Hirsch, Frieda Kolus, Ida L. Nolboock, and Fritz W. Nieman.

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And now an "All Florida Rally" is in the offing. Orlando expressed the wish for a rally "someday"; Miami countered with "someday" could be next year if Orlando, Miami, Fort Lauderdale, and Tampa joined forces. And so they did! A steering committee is now at work to bring such a rally to pass. According to Miami Chapter bulletin, the committee's first report was made at the January business meeting.

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Port-of-Spain Chapter, AMORC, in Trinidad, West Indies, evaluated in its most recently received bulletin the results of the 1963 Rally, its first. So successful was that rally that another on a more extensive scale is contemplated for 1964—a Caribbean Rally.

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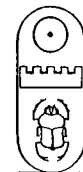
In December, 1962, you may remember, George Copeland recalled his meeting with Debussy for *Digest* readers. At a 100th anniversary celebration of the composer's birth, Mr. Copeland (then in his eighty-first year) was guest of honor. Since that time, we learn from Soror Constance Wardle, Mr. Copeland's personal manager, he has made a non-commercial recording of piano works by Debussy, Granados, Albeniz, and Pitaluga. Hearing that recording, one listener chose Mr. Copeland's words to express his own feelings: "I had a moment of the strongest sense of being freed—of a curtain being lifted before me—of a door being opened—of an unlimited sky."

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Something new and distinctive hangs on the wall of Grand Regional Administrator, Chris. R. Warnken's office. It is a bronze plaque acknowledging his outstanding service as 1963 president of Saratoga, California's, Kiwanis Club.

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Joseph Priestley Chapter of Leeds, England, was the scene of a double appellation ceremony in mid-November. The infant daughter, Grace, of Frater and Soror Ocher and the infant son,



Mark, of Frater and Soror White were the participants.

Frater H. Gordon Kaye, Master of the chapter, performed the ceremony, after which he presented a silver spoon engraved with the initials *AMORC* to the parents of each participant. A cake decorated with the names Grace and Mark was then cut and a toast drunk to their health and happiness.

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Game & Gossip, a Peninsula (California Coast) publication which over-modestly calls itself "a peon type publication" but which others find "worth

more to us than 5 stars in the *Mobile Guide*," had the following in a preholiday issue: "Visited the Rosicrucian Egyptian, Oriental Museum in San Jose. It's much more educational and nicer than the museum in Cairo, Egypt. They have 7 gallery rooms—all catalogued perfectly. They have everything from many mummies to shrunken heads and antiquities up to 5000 years old and maybe older. It's a wonderful place to take your children. And, the planetarium and science museum. Here, you'll see the wonders of the universe. Quite an experience I would say."

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A truly progressive civilization is one that cultivates the character as well as the environment of man.

—VALIDIVAR

**WILL SPACE
TRAVELERS FIND
CIVILIZATIONS
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?



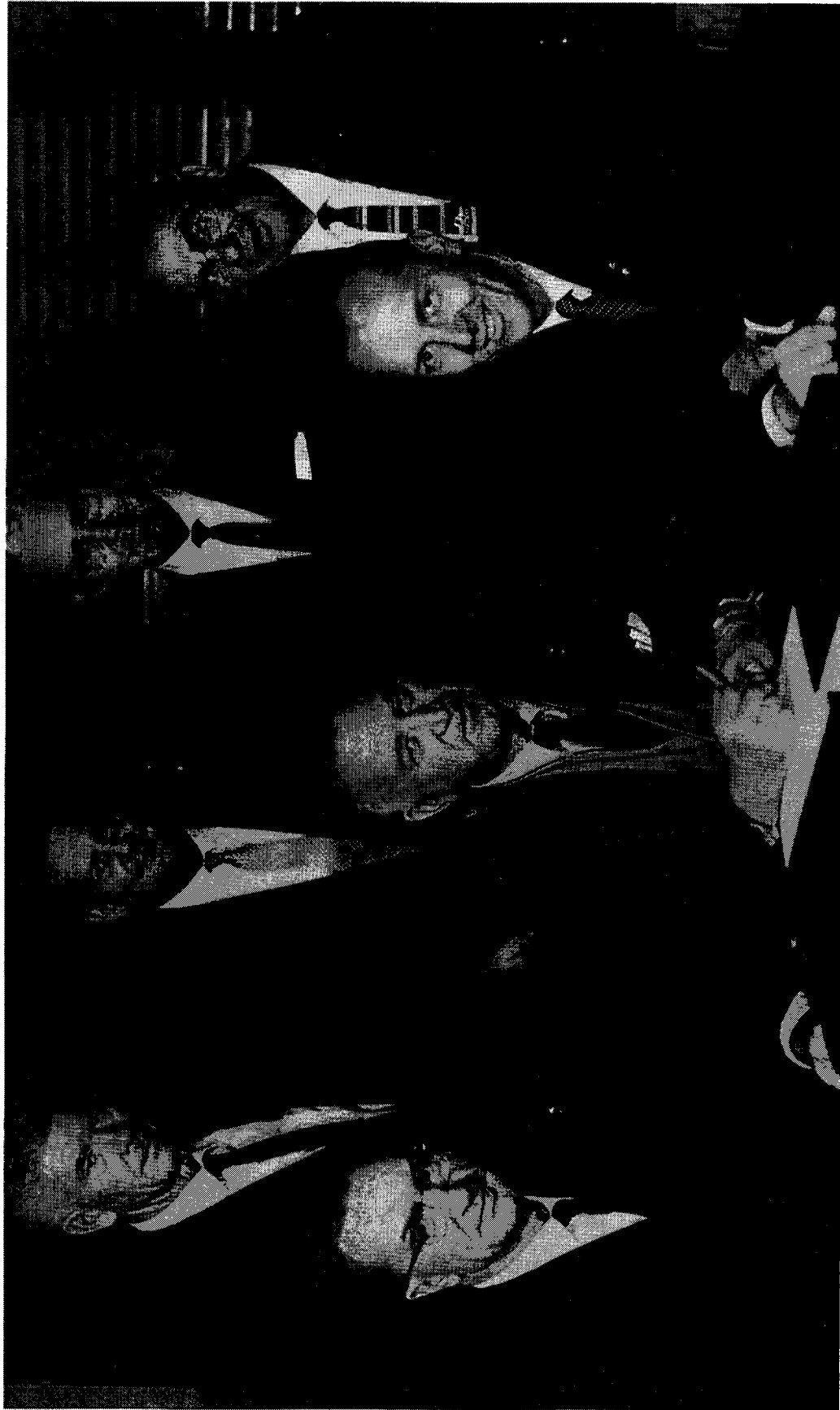
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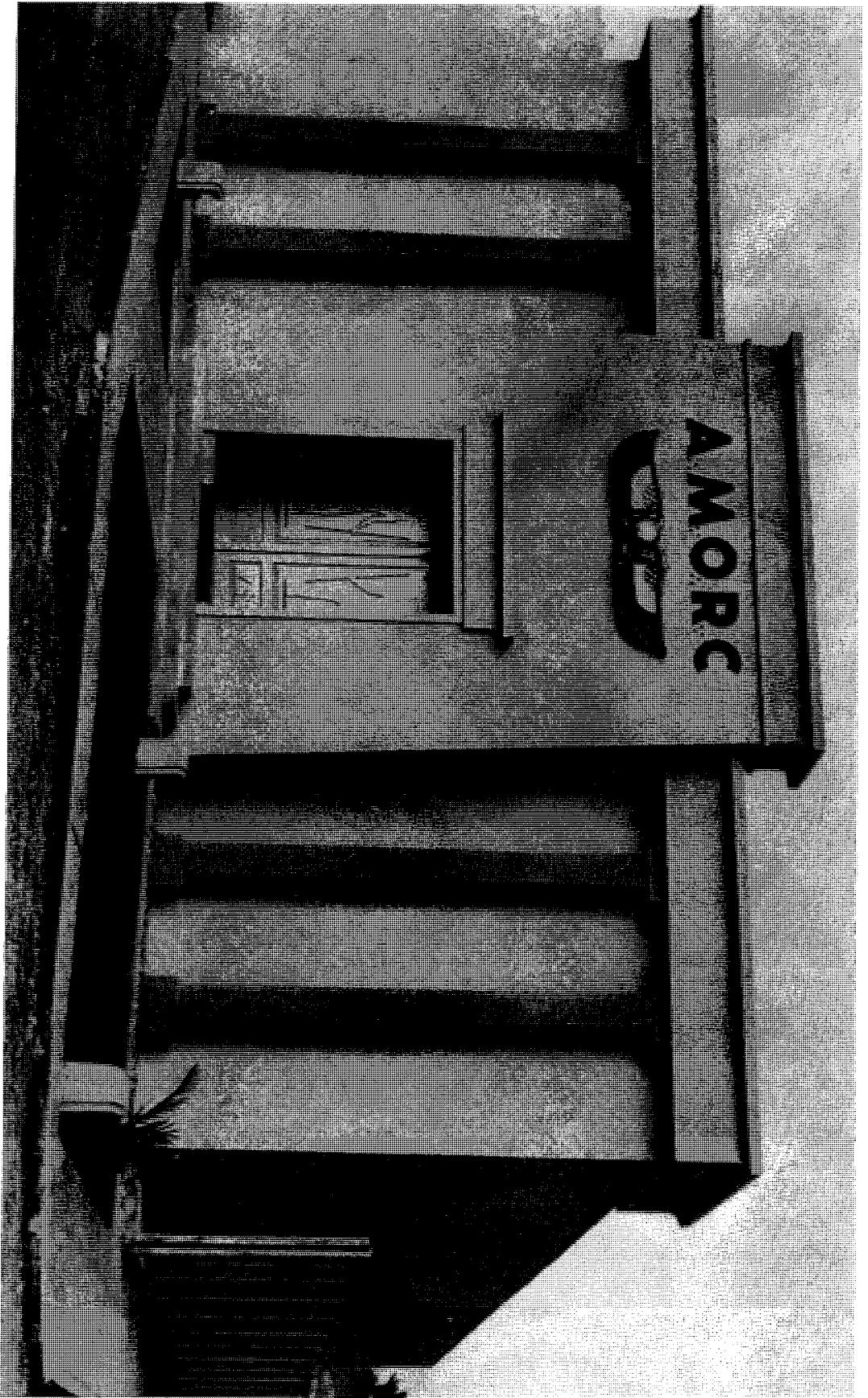
*This offer does not apply to members of *AMORC*, who already receive the *Rosicrucian Digest* as part of their membership.



(Photo by AMORC)

EXECUTIVE ADMINISTRATION

Above are seen the officers of the Supreme and Grand Lodges of AMORC, including those newly elected. Seated, from the left: Cecil A. Poole, Supreme Treasurer and Vice-President of the Board; Ralph M. Lewis, Imperator; Arthur C. Piepenbrink, Supreme Secretary. Standing, from the left: James R. Whitcomb, Grand Treasurer; Chris. R. Warnken, Grand Regional Administrator; Rodman R. Clayson, Grand Master; Harvey A. Miles, Grand Secretary.



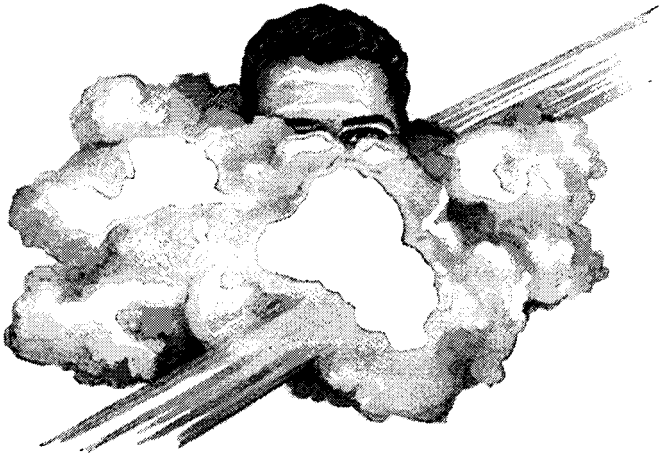
NEW TIJUANA TEMPLE

The newly constructed Temple of Cosmos Chapter of AMORC in Tijuana, B.C., Mexico. The photo neither shows the whole extent or beauty of the splendid edifice. The Temple was dedicated by Cecil A. Poole, Supreme Treasurer of AMORC.

(Photo by AMORC)

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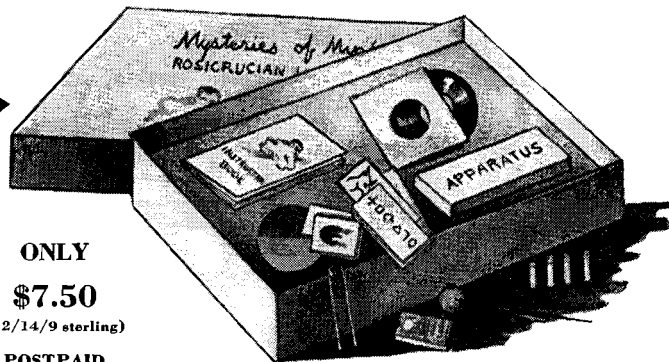
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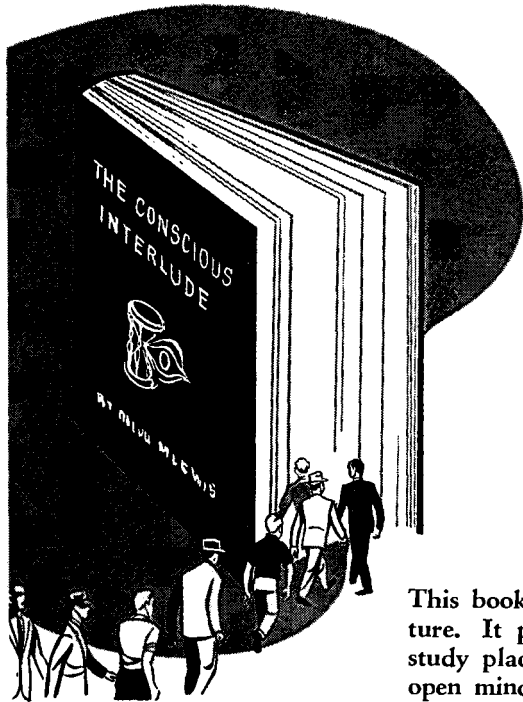
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VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
		Index

THE AUTHOR

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

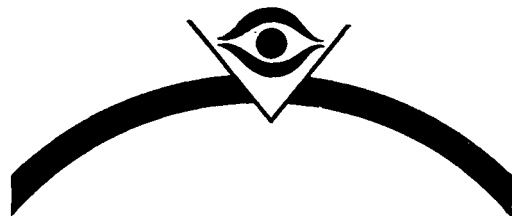
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Man's Moment In Eternity



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

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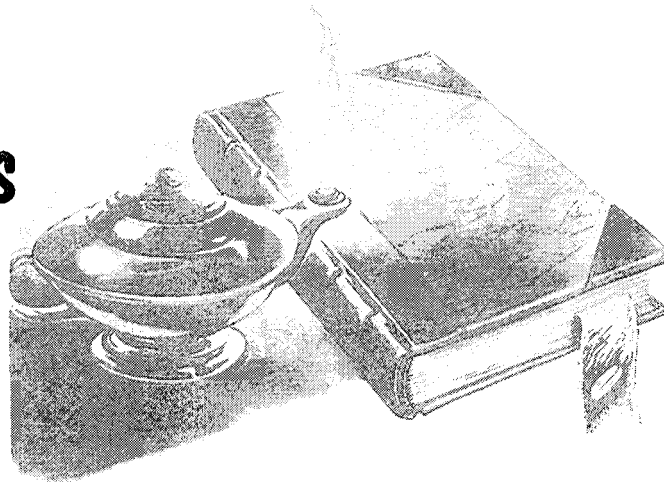
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As Rosicrucians See It



Nature

*To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; . . .*

These words from a poem by William Cullen Bryant tell us that man can direct his attention to the natural or phenomenal world about him. Possibly more than any others, they set forth the idea that he is not an island. He is a part of a creation in which he participates, and it is to be hoped that he participates on a reciprocal basis; that is, that he benefits from the fruits of nature and gives back in the sense that he tries to evaluate his position in nature and relate himself to it.

The language of nature, as referred to by the poet, means many things to many men. It may mean nothing more than a place of leisure for relaxation away from pressure. It may mean the opportunity to develop great projects; or it may shallowly reflect the fact that he only knows that he is part of something larger than himself.

Today, there is much attention being given to nature and to conservation of natural resources. Organizations have been voluntarily formed to preserve life as it exists in its natural state, to preserve areas of the world as nature developed them, and to promulgate Albert Schweitzer's philosophy of the reverence for life—that is, the belief that all life has some purpose and that we should acknowledge its right to be.

Nature is our objective perception of the cosmic scheme. We cannot see beyond the range of our physical senses, but we can realize that such a complex pattern, indicated by the growth of life forms, both animal and vegetable, and the movement of celestial bodies in a vast and complicated universe, indicates that there is more to the *whole* of nature than just the ideas of man.

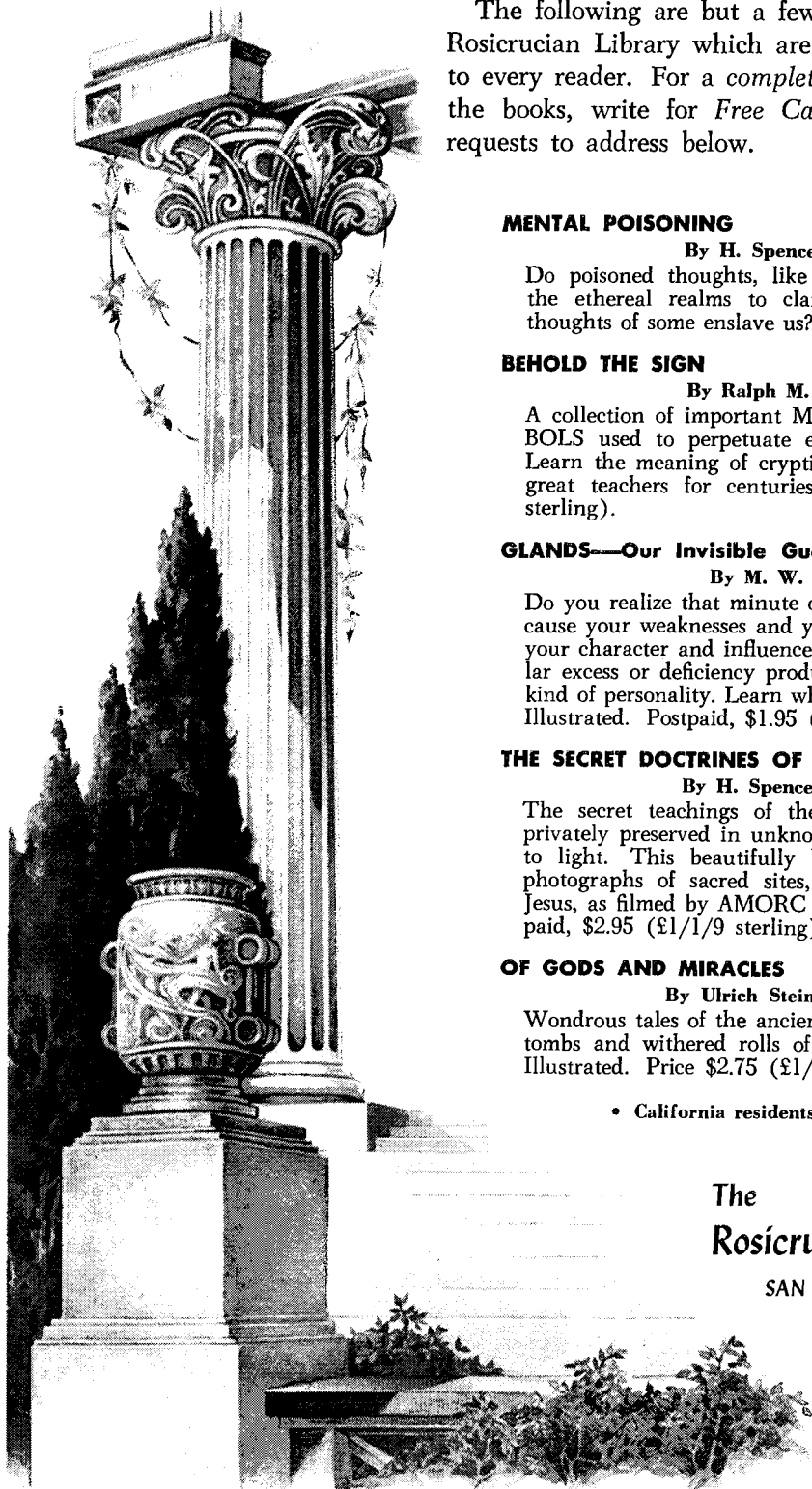
Man's responsibility is to develop a harmonious relationship with his total environment. Therefore, the Rosicrucian looks at nature as the sum total of his environment and an expression of the forces that caused it to be. For that reason, he respects nature in all its forms and believes that both he and nature are a part of a cosmic scheme of which he can perceive only a small part.

He proceeds, as best he can, to learn and experience the various obligations and benefits of living so that his awareness of himself as a physical entity in a realm of many physical entities makes him more conscious of being a part of nature and, in turn, of a vast cosmic scheme.

With this understanding, man gains a certain sympathetic relationship with all the expressions that we summarize under the term *nature*. As an evolving entity, through his knowledge of natural laws, he may relate himself more closely to all other forms of being, to the medium upon which life exists, and to the source of life itself.—A

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