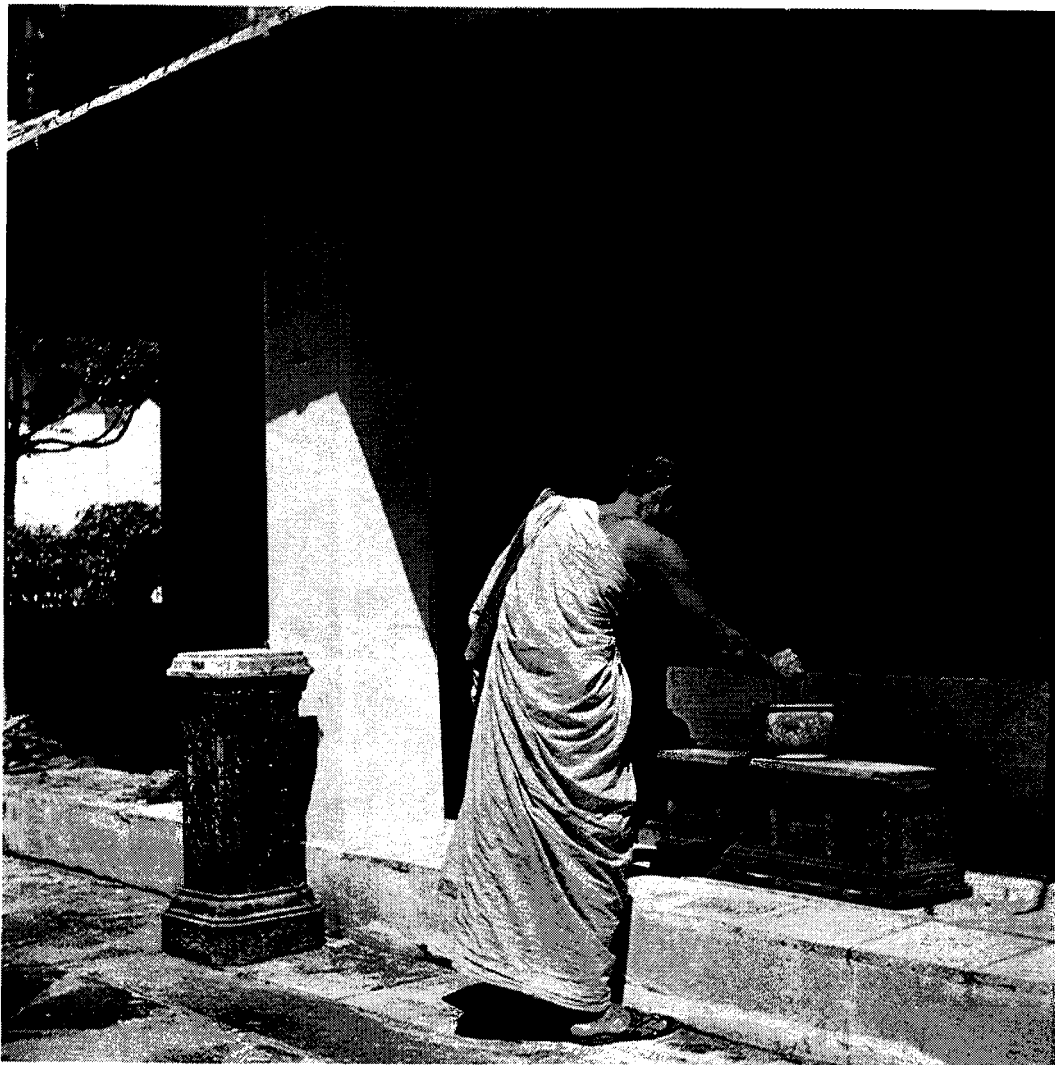


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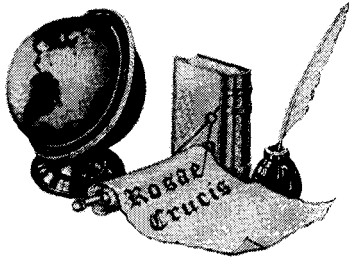
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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, 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 everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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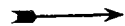
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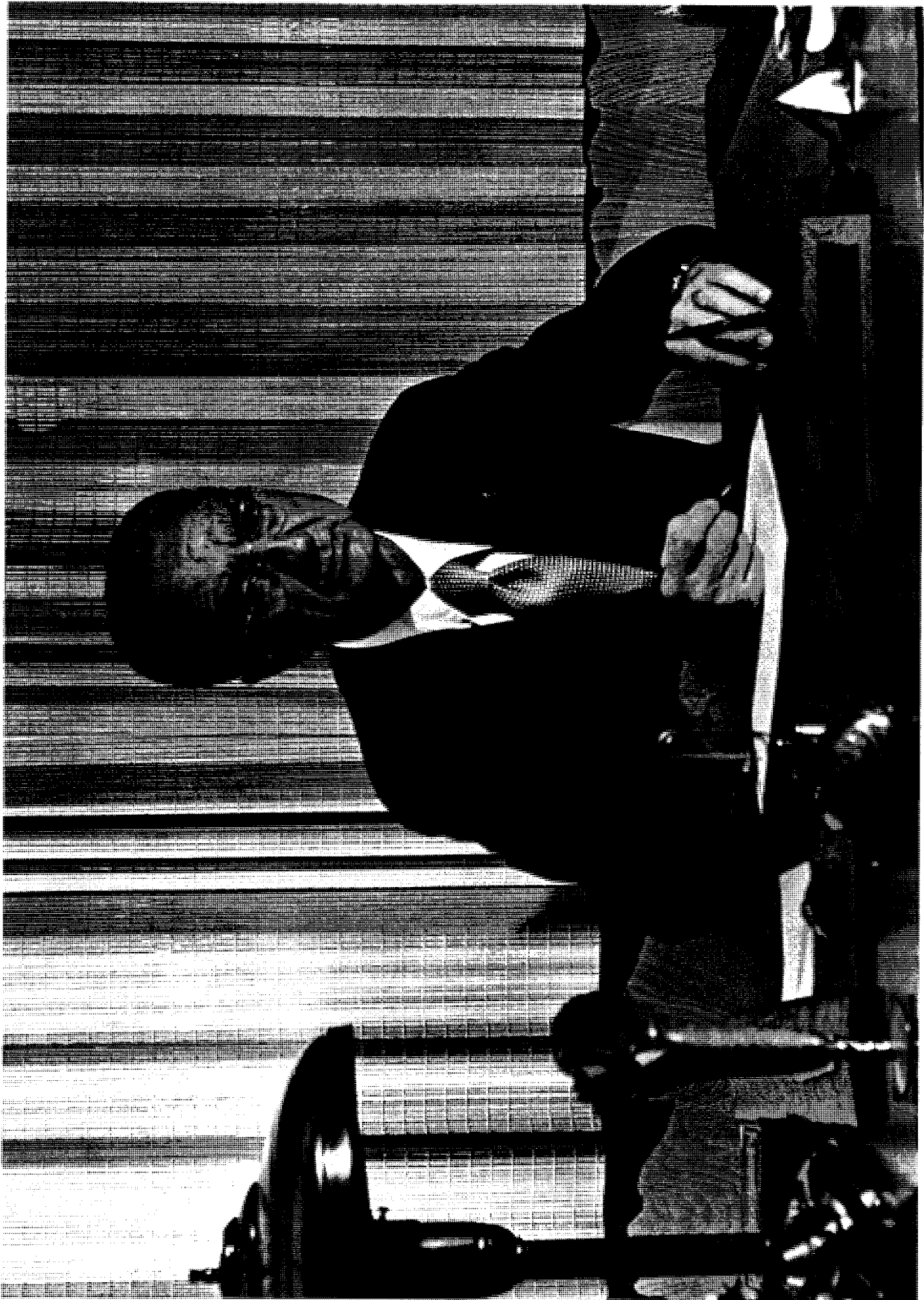
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CECIL A. POOLE RETIRES



As Vice-President and Supreme Treasurer of the Supreme Grand Lodge of AMORC, Cecil A. Poole has served since 1939 in that capacity. He first became a staff member in 1934. Frater Poole has been an active member of AMORC since 1931. He now retires as Supreme Treasurer and staff member as of August 1972. However, he will remain as a member of the Board of Directors of the Supreme Grand Lodge for the tenure of that office.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

PSYCHIC DEVELOPMENT

IN THE approach to this subject there is first a matter of semantics. The proper terminology must be used for a right understanding. Should the word *development* be used in connection with the human psychic quality? In other words, does the psychic within an individual have the potentiality of a further increase of its efficacy? The word *development* in this relationship must be understood in the *additive* sense, that is, that more of its kind can be acquired or brought about. There is also the word *awakening* that is frequently used with reference to man's psychic nature. This implies the psychic side of man as a plenum—a complete, perfect quality. But it is thought of as not fully functioning, as perhaps being partly dormant or inhibited. The term *awakening*, then, is construed as meaning a method for a stirring—an arousing—of this human quality.

Which term, then, rightly applies, and which will be the most effective in bringing about the desired results? The desired results, we can assume to mean the application of the psychic nature of man to accomplish what his material faculties cannot or, at least, to supplement the latter. Before finally deciding on either of the words *development* or *awakening*, it is necessary to arrive at a concept of just what is the *psychic*. In other words, what is it that we are to either develop or awaken?

The term *psychic* has been used and understood in two disparate ways. One way is the traditional concept, which is centuries old. It is that which is related to the *supernatural*. The first use of the words stems from Roman mythology, the goddess Psyche who suffered from the jealousy of Venus but finally was immortalized by Jupiter. The word thus came to symbolize immortality and the soul.

Finally, the word *psyche* represented the immortal, divine essence of man. In fact, etymologically the word *psyche* in Greek means *to blow*. Air, breath, and soul have long been related in both primitive religion and even the more complex later theologies—life and breath having an obvious relationship. The Divine Essence, it was postulated, took residence in the body with the breath. It likewise departed with the breath. In some theologies and systems of metaphysics, breath was not synonymous with soul but rather was conceived to be the medium by which it became infused in the mortal, physical shell.

Dualism

The supernatural notion of the psychic depicted it as a kind of ethereal substance. It was not just an intelligence but a mysterious essence that impregnated man, a force, a vital energy but ordinarily considered an intangible thing. Subsequently, many emotional and mental attributes of man which could not be directly associated with the physical organism were thought to be the function of the psyche, the supernatural nature of man. Several of the classical Greek philosophers related the reason with soul and the Divine Psyche. Reason was considered to be the highest quality expressed by man and corresponded in lesser degree to the intelligence of the gods and the soul which they imparted to man.

This concept of the psychic's being a distinct kind of entity within man gave rise to the idea of his *dualism*. This idea existed not only among primitive cultures but in the advanced formal religions and many philosophical systems as well. Further, there has been commonly thought to be a conflict be-

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tween physical man and this psychic entity.

Socrates succinctly expressed this conflict, "Each pleasure and pain is a sort of nail, and rivets the soul to the body, and engrosses her, and makes her believe that to be true which the body affirms to be true; and from agreeing with the body, and having the same delights, she is obliged to have the same habits and ways, and is not likely ever to be pure at her departure to the world below, but is always saturated with the body.

"When returning into herself the soul reflects, then passes into the realm of purity and eternity and immortality and unchangeableness which are in her kindred; and with them she ever lives, and is not let or hindered. There she ceases from her erring ways, and being in communion with the unchanging, is unchanging; and this state of the soul is called wisdom."

Redevelopment

From this concept of the psychic we are led to believe that it can be contaminated, corrupted by its confinement in the body, if the physical self is not disciplined. It is therefore assumed that the psychic quality can be restored to its degree of purity or perfection by a specific type of objective behavior; this behavior being a moral conduct defined as right or spiritual living in accord with the innate nature of the psychic. This, then, can be accepted as meaning that the psychic aspect of man is being *redeveloped*. By transcendent human values and a conduct that is in harmony with them, in some mysterious manner an additional influx of the Divine Essence replaces in the psychic what had been lost or contaminated by its contact with the evils of the body.

When, however, this supernatural aspect of the conceived dual nature of man is thought instead to be an intangible *vital intelligence* and not a kind of substance or separate body, the term *development* in relation to it is inappropriate. Most generally in metaphysics and mysticism, this psychic intelligence is held to be incorruptible by human behavior. It is a pure, positive, and constructive power resident within the human shell. The body is

thought to be a mere vehicle for this amorphous spiritual energy. The body is further believed to be just an instrument to objectify in the world the divine motivation resident in the psychic.

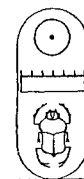
In this sense, then, immortality is believed to inhibit and to restrict the psychic impulse; in other words, to thwart its "purpose." We say *purpose* because those who accept this notion of the psychic think of it as being teleological, that is, as having a *thinking, causative* quality. By his erroneous thinking, this concept relates, man can build a barrier to the full manifestation and the proper purpose of the psychic vital intelligence. The psychic is then not able to dominate the human will as it is believed it should. Simply, then, man can imprison the psychic, this immortal quality so that it, for all purposes, cannot fulfill its divine function.

It is then the somatic side of man, the body and the reason and his will that must collaborate with the psychic. It is said that the psychic must be stimulated, *awakened*, and released by the purgation of all those immoral habits and ways of living which constitute an obstacle to it.

Expression

There is a question that might be asked in connection with this, "Is the psychic, from this metaphysical point of view, actually asleep, so unconscious that it must therefore be awakened to a realization and exercise of its own nature?" To assume that the psychic is asleep and not aware of its potentialities and that it must be aroused by the mortal side of man, detracts from the virtues associated with the psychic.

It would seem more consistent to say that it is the outer, *mortal consciousness* of man that must apprehend this immanent psychic power. It must have an awareness of this latent aspect of the self. The objective aspect must come to sense the more subtle impulses and impressions of the psychic which are in contrast to the sensations of the receptor senses and appetites—all of which are of far less intensity. Once having such psychic experiences and realizing the essence of the psychic within one's self, one either responds



to them by allowing them to manifest their efficacy or he disregards and willfully suppresses them.

There are those who think that any expression of the psychic qualities is a kind of excessive emotionalism or abnormalism. They feel ashamed to admit such experiences of their being or even deny that they had ever had such experiences.

In modern psychology the word *psychic* has had a different connotation. It does not consider such phenomena as being of a supernatural or so-called spiritual origin. To modern psychology all functions of man are integrated, that is, they are part of the whole organic mechanism of which he is a part. The psychic, then, is all those more subliminal qualities of the human organism that are the consequence of the glandular and nervous systems and the mental processes. They are also, in their variations, due to genetic differences in the individual. They are more specifically related to the phenomenon of the consciousness in its subtle effect upon the mental processes and the ego.

Psychology has long referred to the *self*, its awareness, and the expression of its personality as being of the psychic nature of man in comparison with the more gross material or physical structure of the human. In this regard we may use the analogy of an electrical circuit: The wire, the switches, the transformers, the transistors are all of a far more gross material substance by comparison than the electrical energy which they convey and direct. However, the electrical current is also a

material substance but of a different frequency than the materials that convey it. Likewise, the psychic is not really immaterial if we are to think of all phenomena as being related in a vast cosmic keyboard or spectrum of manifestation.

The academic scientist will most likely state that if you wish to attribute a supernatural influence or power to man, then you must relate this to the whole phenomenon of his being. It is because academic scientists do not consider the human as a *dichotomy*, that is—one part of his being, physical, material, and of natural law and the other, immaterial and of a supernatural cause. Science will contend, regardless of how it appears to the human perception, that all phenomena are part of the same harmonious relationship of natural laws. You may, science will say, if you desire and it pleases you, call nature the Divine, but you cannot segregate one part of it in origin as being divine and the other not.

Academic psychology, in desiring as it does to understand these subliminal workings of man's psychic qualities, affirms that the awakening or the realization must primarily be from without. Man must make himself *receptive objectively* to the plethora of this psychic that lies within him. It is a vast reservoir to be tapped. One does not fill the reservoir by the means of so-called development of the psychic, nor does he awaken it. Rather, he learns to *realize* it and then *release* it. If you do not personally know you have it, you cannot use it.



CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-fourth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 75 cents (6/- sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U.S.A., or Queensway House, Queensway, Bognor Regis, Sussex, England. (Members only)

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Miwok wickiup made of slabs of redwood bark.

CENTURIES ago, before TV dinners and electrical equipment for the home were developed, the huge Miwok Indian grinding stone known as a Chaw-se in Amador County, California, undoubtedly was the newest model of household equipment. It enabled 1185 Indian women to work together in grinding their acorns and other food seeds into meal instead of each working individually with her little hand mortar and pestle.

Sitting around or on top of the big limestone rock, which measures 173 feet in length and 82 feet in width, left both of the Indian worker's hands free for grinding, as she did not need to hold the mortar. Undoubtedly, one hand pushed the pestle while the other brushed the larger crumbs which worked up around the sides of the bowl back into the center.

And while the Indian homemakers patiently pulverized the acorns with their good arm muscles, they shared secrets and news about the past year's activities. In fact, they had such a good time chattering together that the big rock is sometimes called *The Gossip Rock*.

Even though it was a monotonous job—moving that pestle around and around in the rock mortar cup for hour upon hour—not knowing about *Women's Lib* these Indian homemakers did the chore cheerfully. Preparing food was the Indian mother's share of the family's activity while the men of the household

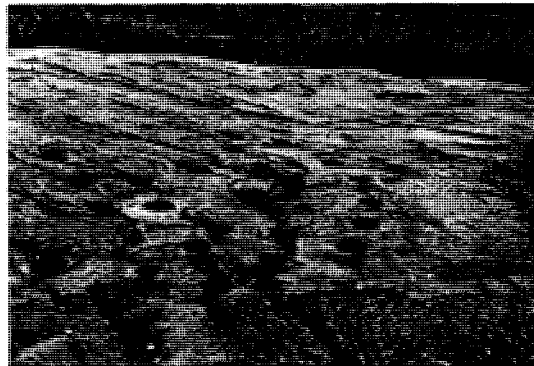
Acorns for Food

by JOSEPHINE M. OPSAHL

hunted and fished to provide the meat and fish.

Acorns were a basic food for the Miwok as well as many other American Indian tribes. When the nuts ripened in the fall, entire families moved into this area which is near California's old placer mining towns. Containing about sixty percent carbohydrate, twenty-one percent fat, five percent protein, and fourteen percent water, mineral, and fiber, acorns were a nourishing food. They also were a well-liked Indian food. After the shells and inner skins had been removed, the acorn kernels were ground to a fine meal or flour in stone mortars such as this multiple one near Volcano, or in small portable ones. Then the meal was sifted in specially woven baskets, and the coarser particles were reground until they, too, became the desired fineness.

As the Indians did not like the bitter taste of the tannin which acorns contained, they leached the meal in shallow sandpits. That is, if possible, they scooped out a large hollow in the sand near a river or lake. They poured cold



A moon crater? No, just the Chaw-se, or Indian grinding stone, near Volcano, California.

and then hot water through the meal. Or, if they were not camped near water, they might build a basket from tree branches and leaves or use one of their woven baskets for the leaching process.

After the leaching was completed so that the ground meal was sweet-tasting and palatable, the Indian homemaker patiently retrieved it from the sand basin by placing her hand, palm down, upon the wet meal. She had learned that the wet sand did not stick to the palm of her hand but that the wet meal did.

The finest part of this ground acorn meal was used for soup and mush. Both were prepared in much the same manner. Rocks, heated red-hot, were dropped into closely woven cooking baskets which held the desired amount of the ground meal and water. As these stones cooled, fresh ones were added again and again until the food was cooked. The Indian cooks took great care to roll the hot stones around with a mush paddle so that they would not burn the cooking baskets. Sometimes, they added pieces of smoked meat or fish, wild onion, sea weed, or bits of bay or myrtle leaves to vary the flavor.

Sometimes the mush or thinner soup was eaten by scooping it up with a shell. Frequently, however, liquid or soft foods were merely sucked off from their fingers which they dipped into it. On the other hand, the coarser ground meal was used to make bread. The Indian cooks formed the meal mixed with water into thin patties, something like pancakes, which they baked on the top of hot rocks. They also made this dough into loaves which they baked in heated underground ovens.

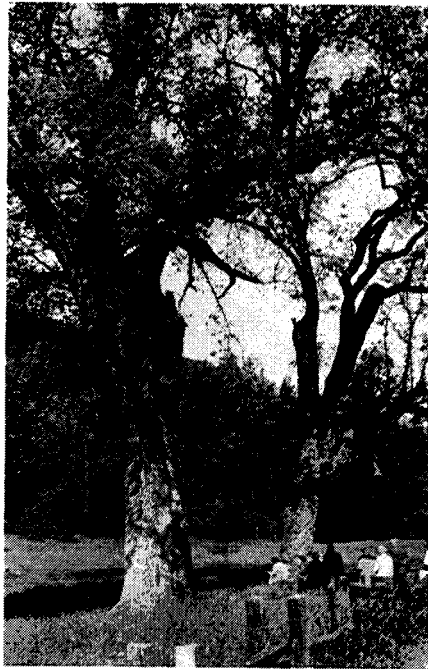
And again, on their homeward journey, the Indian women carried the big storage baskets filled to overflowing with acorns, dried berries and roots, as well as dried deer and elk meat upon their backs. Sometimes they had to make a number of trips in order to bring back all of this food which they had prepared for the coming winter. When thoroughly dry, the acorns were stored until needed in special basketlike granaries built on top of a rock or tree stump. Sometimes even the dry acorn flour or meal was also stored for future use.

As this huge *Chaw-se* is the most outstanding example of its kind in our

country, the California State Government has made it the center of the *Chaw-se* State Historical Monument. It is also known as the Grinding Rock California State Historical Monument and is located just off the Pine Grove-Volcano Road near Jackson, California, in Amador County.

If you will look closely at the big limestone rock, you will see 363 faint tracteries of Indian picture writing across its top. Archeologists today are uncertain as to the meaning of these petroglyphs. Although they admit some may be meaningless decorations, they believe others may represent animal trackings and totems, which had something to do with success in hunting.

And here also under the big oak trees whose acorns the Indians gathered for food, you will see a number of other Miwok Indian artifacts. They were put here in the park so that you and I and future generations will better understand and appreciate the ancient Miwok Indian way of life.

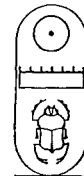


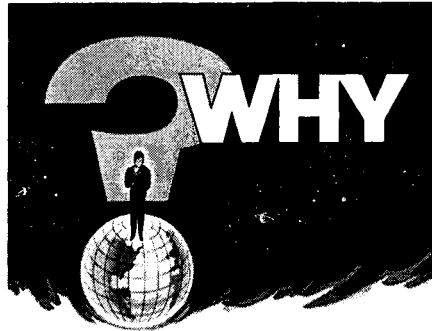
Huge oak trees whose acorns the Miwoks harvested for food.

GRAND COUNCILORS OF AMORC 1972-1973

At the Meeting of the Grand Council during the 1972 Convention it was recommended that the following slate of Grand Councilors be appointed for a one-year term. Such recommendation was ratified in the Official Business Meeting of this Convention. The slate of Grand Councilors recommended for appointment by the Grand Council is

NORTH ATLANTIC STATES	Mrs. Fern Palo, P. O. Box 1511 Grand Central Station, New York, N. Y. 10017
EAST CENTRAL STATES	Mr. Harry L. Gubbins, 2609 Woodmont Drive South Bend, Indiana 46614
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Mr. George E. Meeker, Sr., 1537 Sussex Road Troy, Ohio 45373
WEST CENTRAL STATES	Mr. George Fenzke, P. O. Box 302 Wauconda, Illinois 60084
SOUTHEASTERN STATES	Mr. Leo Toussaint, 7500 S. W. 82nd Avenue Miami, Florida 33143
SOUTH CENTRAL STATES	Dr. William H. Clark, 123 South Third Street Lindsborg, Kansas 67456
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland, P. O. Box 269 Escondido, California 92025
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens, P. O. Box 131 Mayville, New York 14757
WESTERN CANADA and NORTHWESTERN STATES	Mr. J. Leslie Williams, 3282 West 27th Avenue Vancouver, British Columbia, Canada
CENTRAL AMERICA	Sr. Tomás Calix Moncada, Colonia Palmira Tegucigalpa, Honduras
CENTRAL and SOUTHERN MEXICO	Sr. J. Matuk Nazur, Apartado Postal 56-152 México 1, D. F., México
NORTHEASTERN MEXICO	Sr. Ruben Trevino Fernandez Apartado Postal 1144, Monterrey, N. L., México
CARIBBEAN AREA	Mr. Clifford C. Abrahams, c/o United Distributors, S. A. 136 Rue A. Lincoln, P. O. Box 1216 Port-au-Prince, Haiti
SOUTH AFRICA and RHODESIA	Mr. Roland Ehrmann, 305 Devon Pl. Cor. North & Main Aves., Riviera, Johannesburg Transvaal, South Africa
NORTHERN ENGLAND and MIDLANDS	Miss E. Rosa Hards, 12, Meadow Bank Moore Lane, Moore, Warrington Lancashire, England
NEW ZEALAND	Mr. Peter H. Havik, 112 Rosier Rd., Glen Eden Auckland 7, New Zealand
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt, G.P.O. Box 748 Sydney, N.S.W., Australia 2001
SOUTHERN and WESTERN AUSTRALIA	Mr. Roland E. Vigo, 26 Myrtle Street Bentleigh, Melbourne, Victoria 3204, Australia





Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why doesn't the Rosicrucian Order operate on a donation basis, that is, freewill offering, instead of requiring fixed dues?

ANSWER:

There are two very good reasons why organizations and groups that operate on a freewill basis do so. First, because what they intend to offer on such a basis is generally exceedingly limited insofar as what their members and students receive. Of course, if they are just going to sit in a room of an organization and

hear someone address them, then a freewill offering would suffice—there would be a minimum of expense involved. But we may ask, what tangible, material thing would each person have to take home for study, for experimentation and review?

Second, some organizations are deceptive in their claims of operating on a strictly donation basis for their teachings. For example, for the donation which is received, a little brochure is given the person, a booklet actually not larger than the booklets that AMORC gives away. On the other hand, the actual teachings of such organizations are usually had in a bound book which is sold at a fixed price and is not given for a donation. Therefore, the claim that the teachings are being given for a donation is really a misrepresentation.

Where there are fixed dues as in AMORC, all members are treated alike. There are no necessary preferences shown. In a number of organizations that operate on a donation basis, the large donor, upon whom the organization greatly depends, is frequently treated as an "angel"; that is, he is shown special consideration.

In AMORC, however, where there are fixed dues, every member regardless of his financial status is recognized and accepted alike because each member's dues *alike* supports the organization. Consequently, there is no need for special privileges or considerations to be shown any individual as distinct from others.

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 19, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:30 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

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Cover Our cover this month is of a *Bhikku* (Buddhist monk) in his saffron robes performing an ancient rite before an altar in the pronaos of a centuries-old temple in Bangkok, Thailand. He is seen first igniting a stick of incense, to be followed by symbolic gestures and the chanting of mantras.



(Photo by AMORC)

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

Does Fear Enslave You?

MANY PERSONS are controlled or directed in their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence; on the other hand, there are multitudes who thoroughly realize that fear is the greatest and most enslaving problem they have to face.

Perhaps the greatest fear is fear of the unknown. Among psychologists and psychiatrists, fear of the unknown is classified as a fundamental, logical, and reasonable emotion. The strange thing about it is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. The child who has not learned much of life has less fear of unknown things and is less affected by his lack of knowledge than the adult who has acquired some knowledge and has dabbled in a lot of subjects that give him a false or incomplete idea of many important principles.

Fear of this kind is manifested by the average person most often when he is face to face with the possibility of imminent transition. The future state, with unknown conditions across the borderline, creates a horrifying fear. It makes the prospect of transition a dreadful one.

Despite the fact that every branch of the Christian religion teaches that life beyond death is a magnificent and beautiful experience filled with all the possibilities of joy and happiness, the average Christian on his deathbed is like a person of no religion at all in fearing the unknown beyond the grave. This is not meant as a criticism of religion but of the weakness of human faith. Faith seems to sustain the average human in matters of passing or temporary value, but when it comes to matters that have duration and con-

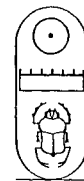


tinuous influence, faith seems to be of little value if positive knowledge is lacking.

We see fear of the unknown manifested by normal persons when they enter a building or structure with which they are unacquainted or find themselves in the dark and about to cross the threshold into something unknown to them. The fear of what lies just beyond in such a case is identical with the fear of the future. There are those who are equally fearful in taking a steamship journey because they have never crossed the ocean and have no positive knowledge of what lies beyond the horizon.

I have talked with scores of persons who began to express this fear the moment the steamship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately, they began to question what the evening and the morrow would bring, and what would happen in the dark or in a storm, or when one's foot was placed upon foreign soil.

Little children will rush into a dark or empty room without hesitancy, unconscious of any fear. Yet, told of the dark and given some little knowledge of its dangers, possible or fictitious, they



become conscious of knowledge which they do not possess and become fearful.

Teaching a child that he must not go here or there because of the bogeyman—a common habit thirty to fifty years ago—made more children fearful of the unknown than any other one thing and influenced them throughout their lives. The fictitious, mythical, fairylike bogeyman of their childhood grew as they grew until he was a Frankenstein in their adulthood—always just across the threshold, just behind a door, or hidden just beyond a curtain ready to seize them if they ventured too far.

Hesitancy—An Element

This leads us to a second element of the fear complex: hesitancy, which unconsciously affects us in our thinking and acting when we venture into new lines, new acts, and new fields of thought. It affects the businessman and it affects the woman at home. It affects young and old alike. Experiences in life which beget wisdom and knowledge are the only things that eventually free such men and women from the influence of fear.

The emotion of fear is not always on the surface and it is not easily recognized as such. Many persons have different names for it. The most common name is *Caution*. Other names are Reasoning, Consideration, Analysis, Preparation, and Forethought. Those who claim to have no superstitious beliefs will tell you that their hesitancy is due to a hunch, whereas in fact it is their fear that is warning them.

There is a vast difference between the hesitancy that results from real caution and the hesitancy that comes from conscious or subconscious fear. One may be thoroughly adventurous and free from any fear in entering an unknown field, in an exploration of the unknown portions of a continent, or even in entering the mouth of a sleeping volcano, and yet be cautious. Being cautious does not inhibit our actions and delay our procedure as much as it causes us to be on guard in our consideration of the known or anticipated possibilities.

Caution, preparation, analysis, and study are excellent matters of procedure in all the affairs of life. They beget progress and are the handmaids of

adventure. Fear, on the other hand, frustrates our plans and turns our footsteps backward—enslaves us in our present position and makes us unable to proceed, to advance, to grow, expand, or develop.

It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited.

Fear, however, is the very antithesis of bravery. It causes us to default in making what we should of ourselves. It robs us of a divine inheritance far greater than any from our earthly parents.

Life is a conquest from the hour of birth to the hour of transition; it is not merely a period of acquirement. We do not come into life empty-handed and empty-minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom ready as well as qualified to enable us to master every situation. Our lives are conquests, the wisdom and self within challenging the ignorant and superstitious earthly conditions around us. Only to him who is fearless is the conquest a success, and only the brave is given the palm of reward.

The divine and cosmic laws sustain our bravery while God's consciousness and mind in us provide the means to overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness, and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us, or when by our refusal to cast it out of our being we allow its subtle influence to affect us, the conquest of life becomes a long and tedious battle in which the odds are against us.

The average individual does not realize that the fear of a thing animates it,
(continued on page 29)

Recently Concluded
ROSICRUCIAN CONVENTION
ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA

There can be unity in diversity. An excellent example of such was the recently concluded **International Rosicrucian Convention** held in Rosicrucian Park, San Jose, California.

There was great diversity evident in the variety of nationalities, and differences in religion and customs of the many races represented by those in attendance. This could be expected with Rosicrucians from thirty-four nations throughout the world present and coming from such extremes in distance as Africa, Europe, Central and South America, North America, the Caribbean, and Asia.

However, harmony prevailed. The diversity was merged in the **unity** of a common interest had by all the nearly 1800 members and delegates in attendance. This common unifying interest was the Rosicrucian idealism and practical teachings to which members were dedicated during the five great days of the Convention.

The following photographs will attempt to convey some of the spirit and activities of the Rosicrucian International Convention.

The opening and other general sessions with full Convention present as shown were held in the Hyatt House, San Jose, in attractive surroundings.



Activities



▲ Special class sessions, demonstrations, lectures, and dramas were held daily in the Francis Bacon Auditorium at Rosicrucian Park as shown above.



▶ Albert Ferber, Rosicrucian and internationally known pianist whose concerts have drawn thousands of avid listeners in the capitals of the world, is shown giving a splendid rendition of his art to many hundreds of Rosicrucians who responded with a standing ovation.



▲
The Grand Council of AMORC sits in deliberation during the Convention on affairs of the Order in accordance with its constitutional provisions. The members of the Grand Council represent membership areas throughout the world. The Grand Council is elected annually by the members assembled at the Convention.



◀
Dr. Max Guilmot, eminent Egyptologist of Brussels, Belgium and Technical Consultant for the Rosicrucian Egyptian Museum, gave several illustrated and fascinating lectures on Egyptology to the Rosicrucian Convention. He also conducted a course in Egyptian Hieroglyphs at the summer term of the Rose-Croix University.

Dignitaries



▲ Foreign Rosicrucian dignitaries standing from left to right are E. van Drenthem Soesman, Grand Master of Netherlands; José Paulo, Grand Secretary of Brazil; Christian Bernard, Grand Secretary of French-speaking countries; Raymond Bernard, Supreme Legate for Europe; Maria Moura, Grand Master of Brazil; and Ralph M. Lewis, Imperator of AMORC.



► John C. Coleman, AMORC Administrative Representative in Accra, Ghana, is shown pointing to the location of his city in Africa to Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC. Though often in correspondence, their first personal contact was made at the recent Convention.



Standing at the Shekinah, a ritualist station in the Supreme Temple, Rosicrucian Park, E. van Drenthem Soesma at left, is being installed as Grand Master of AMORC of the Netherland Ritualistic Chaplain Edward Russell reading the traditional oath of obligation to him. The Supreme Temple is not for religious functions, as AMORC is a nonsectarian organization, but is used for fraternal ceremonies.



Mr. Frank Davis of Jamaica, at left, who functioned splendidly as Chairman of the International Rosicrucian Convention, directing its many activities, is shown with Arthur C. Piepenbrink, Supreme Secretary of AMORC, with regard to the daily events of the Convention.



◀ At each Convention, a voluntary committee of members from throughout the world is formed to make a formal inquiry into the affairs of the Order, report findings, and offer new resolutions to the assembled Convention for its deliberation. Here the Supreme Secretary, Arthur Piepenbrink, is answering questions put to him by this committee.

From out of the archives of the Rosicrucian Order are taken rare historical documents and put on display for members and delegates attending the Convention for their inspection as shown here. Every member attending the Convention has this privilege.



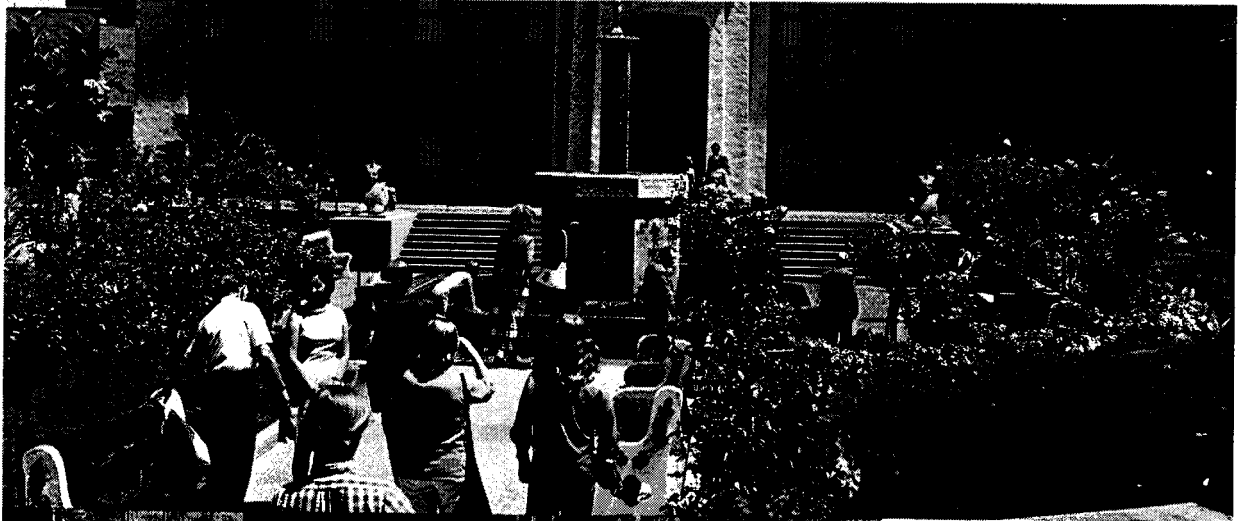
◀ Hundreds of Latin Americans from throughout Mexico, Central and South America, and the Caribbean, attend the Rosicrucian International Convention. Shown here are a few of the many enjoying a respite in Rosicrucian Paradise. From left, Alex Braun; Elizabeth Braun; Cedric Braun; Leonora Rodriguez; Mari Rodriguez; Soror Trevino; and Raul Braun, Editor of El Rosacruz.



▲ One of the features of the Rosicrucian International Convention was a historical drama performed by staff members in the Francis Bacon Auditorium. On this occasion the life of Dr. Franz Mesmer was presented. From left, Edward Rettberg as Baron Horecky. At right, Harry Kellem as Dr. Mesmer. Harry Kellem directed the play which was enthusiastically received.

▼ The spacious patios in Rosicrucian Park were arranged as for a festive occasion. In between the various events programmed for each day, members could sit at tables and enjoy fraternal relationship. The many tongues of the thirty-four countries represented seemed no barrier to communication.





The various edifices in Rosicrucian Park were a source of attraction to hundreds of Rosicrucians attending to Convention. Here are members photographing the Rose-Croix University Building and others entering view its various laboratories and rooms.



Meditation—the inner experience. The Akhnaton Shrine, which was constructed in Rosicrucian Park by authority of Dr. H. Spencer Lewis as a place of meditation in beautiful and tranquil surroundings, was a frequent abode of the Conventioneers.



Peering at the moon. In the Rosicrucian Planetarium are astronomical exhibits. Visitors are seen looking through a simulated telescope that shows a model of the moon as it would be seen from a rocket in space.

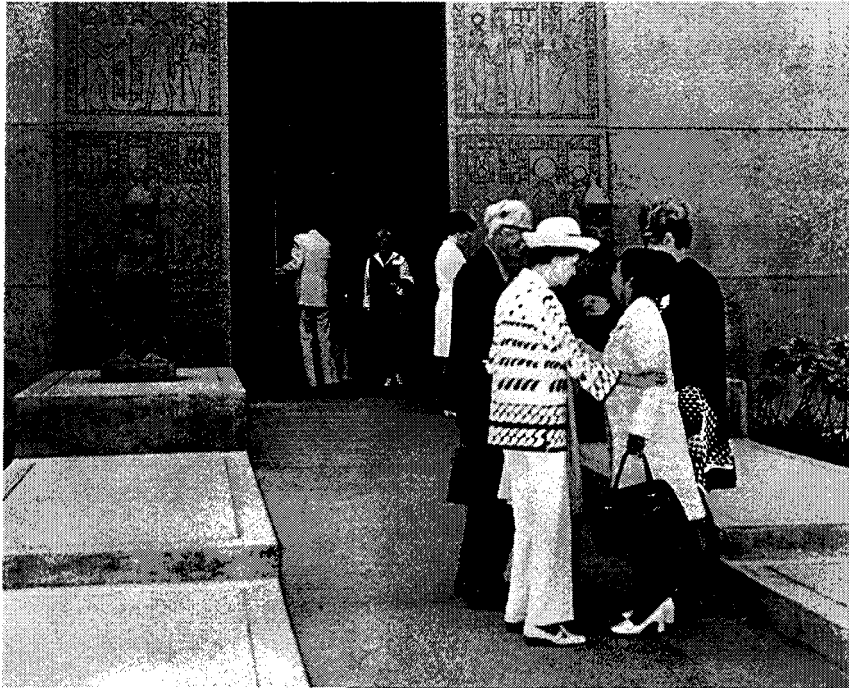


▲ Opportunity for interviews with Class Masters were afforded many Conventioneers. Above, at right, is shown Margaret McGowan, Director of the AMORC Instruction Department, receiving a member in interview.



▲ In Rosicrucian Park are a number of statues adding to its aesthetic beauty. Members are seen viewing a bronze statue of Augustus Caesar, imported from Rome, Italy.

Tours



Daily tours were conducted through the new large Administration building. The attractive entrance to the edifice is shown here. The occasion was also one of meeting old acquaintances and renewing past friendships.



Tours were conducted daily through various administrative departments of AMORC for those attending the Convention. Here is one of the numerous desks in the Mail Receiving Department where correspondence is sorted and directed to proper officials for reply.

Another tour takes Conventioners into AMORC's Computer and Data Processing Department. Here data on all membership activity is recorded and made quickly available for reference. Also many complicated services are performed instantly by the complex device whose workings always fascinate the viewer.



The large Reception Room in the new Administration Building of AMORC was a place to meet old friends and to make new friends of those members coming from near and distant parts of the world for the first time.



Coming and going! A stream of Conventioners flow hourly into the Rosicrucian Egyptian Museum to view its Art Gallery where the works of internationally known artists Margery Lester and Thomas Leighton were being exhibited.

Back to ancient Egypt! A visit to an authentic full-size reproduction of a tomb of the nobles of Egypt. The Convention delegates are about to enter and descend into its chambers where a verbal description of its details are given. It is the only such reproduction in the United States.

The ancient and the modern— young Conventioner looking at a replica of the gold and gem-studded inner sarcophagus (mummy case) of King Tutankhamon. This is in the funeral gallery of the Museum in which human mummies and original sarcophagi are on exhibit.





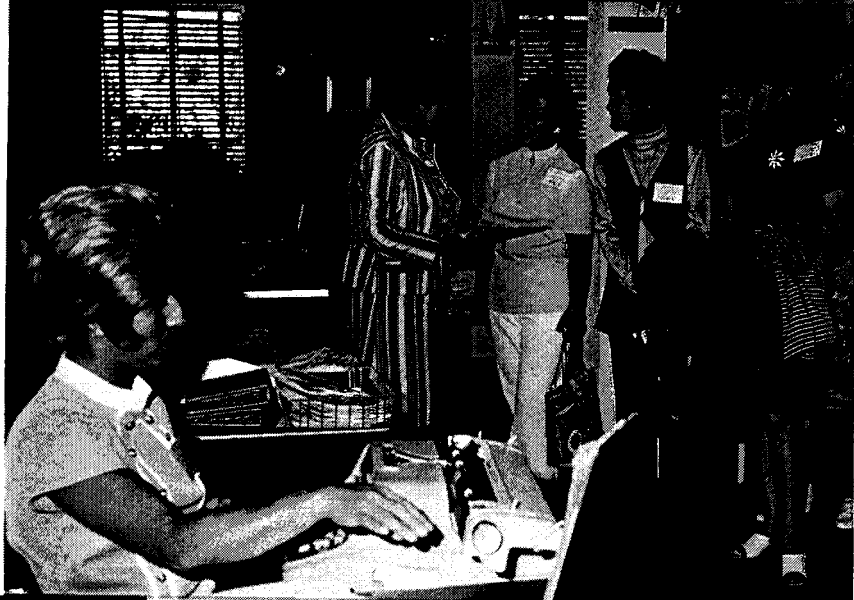
◀ The Rosicrucian Research Library contains thousands of reference works on the arts, sciences, religion, mysticism, and philosophy. It also has a collection of rare old Rosicrucian manuscripts and books. Hours were spent by many Convention attendants in the Library as shown here.



▶ A Rosicrucian Forum was conducted by members of the Board of Directors of the Supreme Grand Lodge. Conventioneers asked questions from the floor of the crowded Francis Bacon Auditorium and were answered by these panel members. From left, Raymond Bernard; Cecil A. Poole; Ralph M. Lewis; and Arthur C. Piepenbrink.



▲ In the Sound Recording Studio conventioners are listening to an explanation of the professional sound-recording equipment in the Control Room of the Rosicrucian sound and motion-picture studio. Behind the glass pane is a large area in which AMORC sound and color professional films are made. Exterior and interior sets are often constructed in it.



▶ The Rosicrucian Order has a large staff in its Latin-American Building. Here visitors are being shown through one of its sections by the Department Head, Adelina Graham, standing at left.



▶ Latin-American members from the countries of Mexico, Central and South America, and the Caribbean are here assembling in the lounge of the Supreme Temple, Rosicrucian Park, for Convocation and Class instruction in the Spanish language.



▲ A large banquet was a concluding formal function of the Rosicrucian International Convention. Dignitaries from throughout the world were introduced to the members and their nonmember friends who were invited to attend the banquet. The Emperor, Ralph M. Lewis, is shown addressing the hundreds of members present.

▼ A finale of the Rosicrucian International Convention was the **Rose Ball**. This lighter vein of the Convention was enjoyed by many until the early hours of the morning. We hope this summary of activities inspires you, too, to attend the next Rosicrucian International Convention in Rosicrucian Park, San Jose, and find here the enlightenment and happiness which thousands of others have found throughout the years.



The Mysteries of Life

Life's mysteries are so great that they stagger the imagination of the non-student of Life. Yet the prophets of old admonished their followers to "search the Scriptures" if they would glean the true and profound secrets of life. However, the prophets did not specify *what* Scriptures to search: The Talmud and Torah of the Old Testament Hebrew Scriptures; *The Light of Asia*; the holy Koran of the master Mahomet; the new Testament of the Christian Bible; the Buddhic text of the Eightfold Path; the Hindu Pantheon; the Shinto Text; the great and wondrous teachings of Amenhotep IV of Egypt, first progenitor of the "One Living God" who destroyed idolatry throughout the upper and lower kingdoms of Egypt, stripped the powerful priesthood of its power, and built the beautiful city of Tell el Amarna; the Code of Laws propounded by Hammurabi; the teachings of the great Hebrew teacher Hillel; the admonitions of Enoch the Initiate; the Proverbs and Songs of Solomon; the platitudes of Plato, Plotinus; the writings of Lord Bulwer-Lytton; Marie Corelli; Madame Blavatsky; and a host of others including Ralph Waldo Emerson, Walt Whitman, and many others of which the prophets of old could not possibly know.

The Scriptures were written by men and women with *illuminated minds*, God-conscious individuals, some of whom were members of the illustrious *Illuminati*—the Illuminated Ones. Thus when the prophets of old made their admonitions to "search the Scriptures," they established a beacon light for future generations to follow.

—R. MANSFIELD CULLY, SR.

The Law of Change

All nature is in a state of change. Electrons, atoms, and molecules are constantly dividing and combining, growing and changing in matter. Without change everything would be static and nothing could exist—progress would be impossible. There is a constant devolvement and evolvement, a tearing down and building up going on. Even what appears to be decomposition is actually the fresh start of building anew. Everything then is in the process of becoming something else.

In human affairs, too, we cannot escape the law. We are constantly changing in the act of becoming something else. We are not the same as we were ten years ago. Let us accept the decomposition of our shattered dreams, the tearing down of illusions, the misfortune of apparent circumstances as the base for a new birth of becoming something else.

While it is true that we are bound by the same laws, there is a difference between matter and man. Man has the power of choice. Let us choose to so change our way of thinking that we use the available energies flowing through us to build upon the platforms of failure new thought forms of higher ambitions. Let us become not merely something else but something better.

If man has a purpose in life, it is to change from the lower, animal instincts to a higher, more refined nature; to expand his consciousness; to find the best within himself; to find God.

—A. BEN SMITH, F. R. C.

ROSICRUCIAN CONCLAVE

INDIANA, INDIANAPOLIS—Tri-State Conclave—October 6, 7, 8; Hospitality Motor Inn, 2141 North Post Road. Grand Lodge will be represented by Soror Margaret McGowan, Director of the Department of Instruction. Contact: Mrs. Ardith Keller, Conclave Chairman, P. O. Box 19131, Indianapolis, Indiana 46201. (See also page 30)

Does Fear Enslave You?

(continued from page 12)

strengthens it, and enthrones it until it becomes a master which whips us and holds us in servitude. The moment we allow fear to influence the realization of any thing in our consciousness, we create a fearful thing into a reality where before it was nonexistent. By giving credence or consideration to our fear, we immediately tie on our ankles and our wrists shackles and chains.

I have seen persons perfectly healthy and normal go aboard a steamship and immediately rush to their cabins to go to bed out of fear of the possibility of seasickness. I have seen them later suffering all of the unpleasantness of it, and I have heard them speak of the effects of the rocking and tossing ship when, in fact, it was still safely at the pier and had not moved.

The belief that a ship was to leave at midnight has caused many to become seasick within an hour after that time when the rising tide that was to take the ship out of the dock did not occur until the morning. I have seen persons enter an airplane anticipating airsickness the moment they stepped in, and the influence of this fear manifested itself before there was any real physical cause for it.

Men and women have approached business propositions with timidity, hesitancy, and an attitude of mind based upon fear, and from every start doomed the success of their plans. In fact, every failure, every delay in their progress, and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution.

Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind. This in turn attracts favorable conditions even when there are unfavorable ones to be overcome. Fear creates a pessimistic attitude inwardly if not outwardly; and this attitude attracts failure and inhibits constructive thinking. It makes the mind cynical, doubtful, and creates un-

favorable anticipation. These mental creations in turn become realities that enslave the individual.

To Eliminate Fear

There is a way in which an individual can eliminate the influence of fear from his consciousness. First, let him become familiar with the fundamental principles of life and establish a firm conviction that all the activities of the universe are essentially constructive and good—that it is only the viewpoint that makes some of them have the false appearance of being destructive.

Second, let him establish in consciousness the fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God.

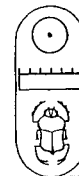
Third, let him recognize that man is possessed of the creative power of God, is master of his own career, can create, mentally and physically, the things which will make him what God intended him to be.

Fourth, let him practice the principles of this faith by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to his best interests.

Finally, let him be venturesome and brave in the realization that to overcome evil is easier than to escape the conclusions and creations of our own thinking.

The strong are brave, and the brave are venturesome. Only the weak are hesitant, and only the hesitant are fearful. Each venture into the unknown, whether of business, of study and investigation, or of life, is a victorious conquest. Be brave, therefore, and shake off the shackles of fear; then each new venture will bring strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart.

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



The Magic of Words

WORDS HAVE hidden powers that we do not always fully realize. We use them very carelessly or without due consideration or choice.

Words are potent forces. They have the power to restrain or compel, attract or repel, construct or destroy. Their careless use leads to chaos, while their wise use means self-mastery and mastery of our environment.

Let us consider for a moment the power of two simple words, *can* and *can't*.

The "t" at the end of *can't*, with its vertical and horizontal components, erects a barrier beyond which effort cannot proceed. *Can't* acts as a restrainer—a bar. It draws a curtain before our vision. It instigates no action, does not even allow full appraisal of the problem at hand. It gives no orders, makes no research, is impotent and has never created a single thing or brought forth a new idea.

In contrast, *Can*, which is *can't* with the "t" barrier removed, is now a vitalizing potent creative force. It removes the veil from our vision, the bar to progress. Under this condition the mind's eye sees the vast panorama of creative possibilities. It sees Nature in action, surging, creating, destroying, and rebuilding again and again. The vision is extended. The urge to join Nature in the cosmic game of creating takes hold of us.

The word *can* is a powerful command. *Can must act*. It must accomplish its conceived purpose. It goes out to seek among the treasures of recorded knowledge and in Nature. It makes research to find the ingredients required for its purpose. By its inherent faith it brings purpose into manifestation. As a reward an exhilarating creative feeling is experienced; confidence is strengthened. By using the word *can*—positive—the way to accomplishment is made easier.

—WILLIAM F. HAACK, F. R. C.

ROSICRUCIAN CONCLAVES

AUSTRALIA, BRISBANE—September 22-24, Brisbane Chapter, AMORC, 12 Princes Street, West End Brisbane. Contact: Frater F. Brown, Conclave Secretary, P. O. Box 101, North Quay, Queensland 4001, Australia.

CALIFORNIA, HOLLYWOOD—Southern California Conclave—October 21-22, Hollywood Masonic Temple, 6840 Hollywood Boulevard. Grand Lodge will be represented by Chris R. Warnken, Grand Master. Contact: Margaret S. Edwards, Conclave Secretary, 5813 Fry Street, Bell Gardens, California 90201. (Phone: [213] 927-8227 Evenings only).

MICHIGAN, DETROIT—Great Lakes Conclave—September 30 and October 1, Sheraton-Cadillac Hotel, corner of Washington Boulevard and Michigan Avenue. Grand Lodge will be represented by Soror Margaret McGowan, Director of the Department of Instruction. Contact: Wm. Henderson Lee, Conclave Chairman, 509 Tennessee Avenue, Detroit, Michigan 48215 (Phone: VA 1-3768).

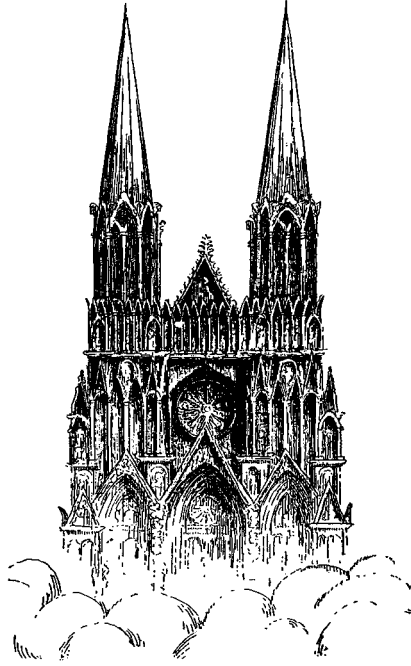
NEW JERSEY, NEWARK—October 15, Holiday Inn, Broad Street. Contact: Ronald A. Cannata, Conclave Secretary, c/o H. Spencer Lewis Chapter, AMORC, Main Post Office Box 573, Union City, New Jersey 07087 (phone Friday nights: [201] 348-0946).

OKLAHOMA, OKLAHOMA CITY—October 7-8, Queen City Odd Fellows Lodge, 2205 N. Portland. Grand Lodge will be represented by Chris R. Warnken, Grand Master. Contact: Henry Cochet, Conclave Chairman, 4725 Ridgeway Drive, Del City, Oklahoma 73115.

TEXAS, SAN ANTONIO—September 30 and October 1, El Tropicano Hotel, 110 Lexington Avenue. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Contact: Mrs. Wm. C. Joyner, 6602 Madeleine Street, San Antonio, Texas 78229.

WASHINGTON, SEATTLE—Pacific Northwest Conclave—October 6, 7, 8; to be held at Michael Maier Lodge, 7309 Greenwood North, and at Greenwood Masonic Temple, 7910 Greenwood North. Supreme Grand Lodge will be represented by Arthur C. Piepenbrink, Supreme Secretary. Contact: Mrs. Helen Schillreff, Conclave Chairman, 725 North 92 Street, Seattle, Washington 98103. (See also page 28)

The
Rosicrucian
Digest
September
1972



The Celestial Sanctum

WHERE IS THE CELESTIAL SANCTUM?

by CHRIS. R. WARNKEN, F. R. C.

BEFORE beginning our discussion under the above title, the writer wishes to express his profound thanks and appreciation for the opportunity he has been given to contact our readers each month under *The Celestial Sanctum* department. Frater Cecil A. Poole has maintained a continuing flow of enlightening and interesting material under this department for many years, and we wish to express on behalf of his many grateful readers our sincere thanks for his guidance in thought. We can only promise to do our very best to bring you reading that we hope will be worthy of your attention and time. We have much more experience and evolution to earn, and invite you to share this adventure with us.

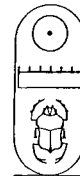
With some working knowledge of the Celestial Sanctum, both internally and externally, it seems expedient to devote some thought to this rare and magnificent concept. Thousands upon thou-

sands throughout the world are familiar with its existence and use it to varying degrees of understanding and success, but many persons accept its existence without truly understanding its nature. Despite our attempts to properly define it, many persons, born and immersed in a thoroughly tangible and materialistic world, find it difficult to identify with the Celestial Sanctum. They feel compelled to seek it in time and space. For some unexplainable reason, even with some training in spiritual and psychic matters, they tend to direct their thought far up into the distant sky or into outer space in search of the Celestial Sanctum.

But from the psychic viewpoint, what is *up*? what is *far*? The terms *up* and *far* have meaning only relative to the mind of him who thinks of these terms. Recent events may help us to understand this relativity better. When the astronauts were on the surface of the Moon, there must have been moments when they turned their thoughts toward their loved ones *up there* on Earth. It is quite probable that at the same moment those loved ones were thinking of their husbands and fathers *up there* on the surface of the Moon. Two directions, diametrically opposed, with the same identical definition!

Most adults can remember the Moon's being considered as beyond the reach of man in outer space. Children of today will grow up thinking of the Moon as a mere neighbor used as a launching site for voyages into the far-more-distant areas of the Cosmos. All is relative! But this has to do with the objective physical world of manifestation. Our subject is not of the physical world, but we use symbols and terminology which we hope will assist those who are interested in releasing their greater self from the bonds of the physical.

Man is not the body! The body is his home. Mystics prefer to think of the body as a temple. Man lives in the Cosmic, a circle whose circumference is nowhere and whose center is everywhere. Man is as free as his thought. In the Cosmic there are no time and space, for they belong to the world of objectivity. Where there is no time, there can be no beginning or end. Where there is no space, there can be



no place. The fruits of yesterday and tomorrow are identical—only the viewpoint has changed. *Here* and *there* are descriptions of the same place with only a change of viewpoint. Viewpoint is a function of the mind, and mind functions in the infinite Cosmic.

The Celestial Sanctum is thus not a place. The *Liber 777*, an attractive booklet which is offered monthly in these columns, describes the Celestial Sanctum in the following words: "There is, then, a glorious, a magnificent *focal point* of all the *positive* thought, the finest concepts of which men are capable. This focal point is the Cosmic—it is not a place; it is neither limited by space nor time . . ." The Celestial Sanctum is an attitude. It is the stripping away of all mean and petty thoughts of imperfect man and a raising of the consciousness in the purest and most unselfish attitude of which we are all capable, to blend selflessly with the pure thoughts of numberless others in the same attitude to create universally that positive condition which lifts, inspires, strengthens, and heals.

We must realize that all conditions and all things begin with the *mind*. If we would change anything at all, the change begins in our mind as manifested by our thoughts and resultant attitude. There is no magic in the *words* of prayers, affirmations, or any other techniques for bringing about change. The magic, if there be any, is all in our attitude and thought. The powerful concentration of noble, constructive, and positive thought in a sustained attitude is the secret of benevolent change. This is the basic concept upon which the long, successful operation of the Rosicrucian Council of Solace is established. The recipient must cooperate fully, wholeheartedly, and expectantly by joining us in bringing the purest attitude of constructive thought and focalizing it in the Celestial Sanctum.

The concept of the Celestial Sanctum was created by unselfish mystics who sought to help their fellowman by guiding him toward the source of all help and healing. But it is not like a private hospital where the ailing patient may come to have the doctors and staff do all of the work. Rather, it is like

a benevolent partnership where each comes primarily to help others and thus becomes helped personally. In fact, one of the finest ways to help self is to forget self by helping others.

Many persons who use and respect the work of the Celestial Sanctum think of it only in terms of regaining health or obtaining assistance. Of course, much good work of this nature has been credited to those who work in the Celestial Sanctum, as attested by thousands of recorded case histories. But it is also a beautiful means of retreat from the many mundane distractions of daily life. One may train self to retire momentarily from the confines of the flesh and bathe in the uplifting pure thought of beauty, love, harmony, and peace. Practiced with sincerity and confidence, the return to normal activity will bring a renewed and fresh approach to the conditions and affairs that surround us.

We would also find rich reward if, at times when we are not concerned with any particular problem and in fact feel exuberant, we would attune with the Celestial Sanctum to share that fortunate well-being with all who seek it. Given freely and unselfishly, you will find the psychological result as rewarding as though you were the receiver instead of the giver. It is a godlike satisfaction. Learn the glory of sharing and sacrifice.

If the circumstances of daily routine make physical life one of loneliness, enter the Celestial Sanctum. *There* you will blend your thoughts with those of thousands throughout the world who are perhaps also lonely physically. The consoling and brightening thoughts you will receive will be those of your fellowman to whom you have offered your best friendly thoughts in exchange.

Composers and poets as well as others have turned to the Celestial Sanctum for inspiration in their work. The same inspiration is *there* for you if you really want it and seek it. The Cosmic is overflowing with the finest positive thoughts for all situations if we will but assume the proper attitude and bring to it our own valuable contribution of pure love, fraternity, and peace. Know that our world will not improve simply by asking God or mystics to change it. It will improve only as

you and I and every human being, *cleanse* ourselves and enter the Celestial Sanctum bringing our share of the noblest thoughts—the basic ingredients—to change and renovate the imperfect world which we ourselves have manifested. Nothing good is impossible in the Celestial Sanctum.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicru-

cian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing ten cents to cover mailing.


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.

October: Felix Houphouet-Boigny, President of Ivory Coast, is the personality for the month of October.

The code word is FRUIT.


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



December:
Jean-Claude Duvalier, President of Haiti, will be the personality for December.

The code word will be POLL.

JEAN-CLAUDE
DUVALIER



FELIX HOUPHOUET-BOIGNY

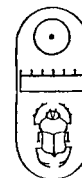
ARE YOU UNFORGIVING?

Do you usually overlook slights or minor grievances, or do you boil over and seek to retaliate? Some people are so sensitive that they take offense at the slightest suspicion that they are being treated improperly.

The unforgiving or vindictive person is hounded by an almost irrepressible desire for revenge. He feels the pain of his hurt so acutely that though years pass, his wound remains fresh in his mind and his lust for revenge remains unabated.

Much of history is the long and sad story of man's inhumanity to man and his endless quest for revenge for wrongs experienced or imagined. The wise one however, recognizes the folly of dwelling on past hurts and overlooks and forgives. This is difficult for many to achieve, for our natural impulse is to strike out against those who wrong us. However, the person who has developed the fine art of forgiveness not only spares himself much wasteful mental anguish and wear and tear but sets a shining example to others.

—WALTER DUCKAT



Art Exhibition

From the middle of June throughout July an exhibition of pastel and oil paintings and sculpture by well-known artists Thomas C. Leighton and Margery Lester was again presented in the Art Gallery of the Rosicrucian Egyptian Museum. The award-winning works of these two talented artists are known nationally and internationally, and both are active in local and state art affairs.

PIPE SGT. HAMPTON BRADY
—Thomas C. Leighton



IMPERATOR RALPH M. LEWIS
—Margery Lester



MRS. M. P. EVENSON (loaned by
Rear Admiral and Mrs. Evenson)
—Margery Lester

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Can You Explain This?

by J. L. Moss

ONE YEAR in my youth when I had been working a couple of years, I went camping with a friend of the same age at a small seaside resort where we fished and went after lobster from a small rowboat. Our tent was an ex-army bell tent. My friend mentioned that we must be careful with lobster as his father had once been bitten by one and suffered for three months from blood poisoning.

One afternoon we caught a number of lobsters and just left them free in a section of our boat. We were both bare-foot and I disliked seeing the creatures moving about, trying to climb up the sides of the boat, their legs and feelers never still. The result was that all this

preyed on my mind that night. We turned in and made the tent safe by pegging down the ground flaps and roped the door flap to keep it closed against stray dogs, marauders, and the wind.

In the early hours of the morning I had a violent nightmare when I saw hordes of red lobster coming for my bare feet. I must have yelled in my terror, which woke me, and I found myself standing outside the tent in the moonlight. My friend lit a hurricane lamp and had to untie the door to get out to ask me, "What's the matter?"

The tent was secure and to this day it remains a mystery to both of us how I got outside that tent.



For the Prospective Mother

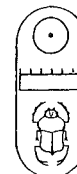
DURING the Golden Age of Pericles in ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense.

It was affirmed that such indulgence had a definite influence upon the unborn child and tended to fashion its personality. If a prospective mother is continually distraught, depressed, agitated, or harrassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child.

Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.

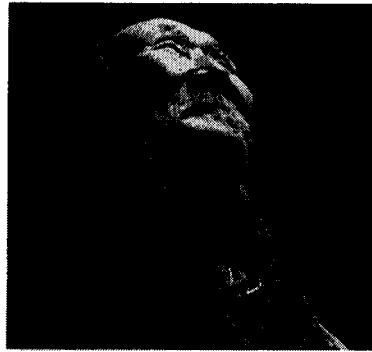
CHILD CULTURE INSTITUTE

Rosierucian Park, San Jose, California 95114, U. S. A.



ROSICRUCIAN DIRECTORY

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



Free Discourse

Write for the free discourse, "We Live Again." It is an intelligent, factual presentation. Simply subscribe (or re-subscribe) to the *Rosicrucian Digest* for one year at the usual rate of \$5.00 (£2/1/9 sterling) and ask for your free discourse.*

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

We Live Again

says aged Lama

Can we *recollect* our past lives?

Is *THERE* a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes *and return*?

For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul*, and they have expressed their experiences in simple teachings.

JAMES R. WHITCOMB RETIRES



James R. Whitcomb, Grand Secretary of the Grand Lodge of AMORC, has functioned in that office since 1966. Prior to that he served as Grand Treasurer from 1939. Frater Whitcomb assisted Dr. H. Spencer Lewis in the construction of the scientific equipment used in AMORC demonstrations. He also accompanied the incumbent Imperator on worldwide journeys to produce documentary films for AMORC. Frater Whitcomb has been a member of AMORC since 1933. He will retire in October 1972.

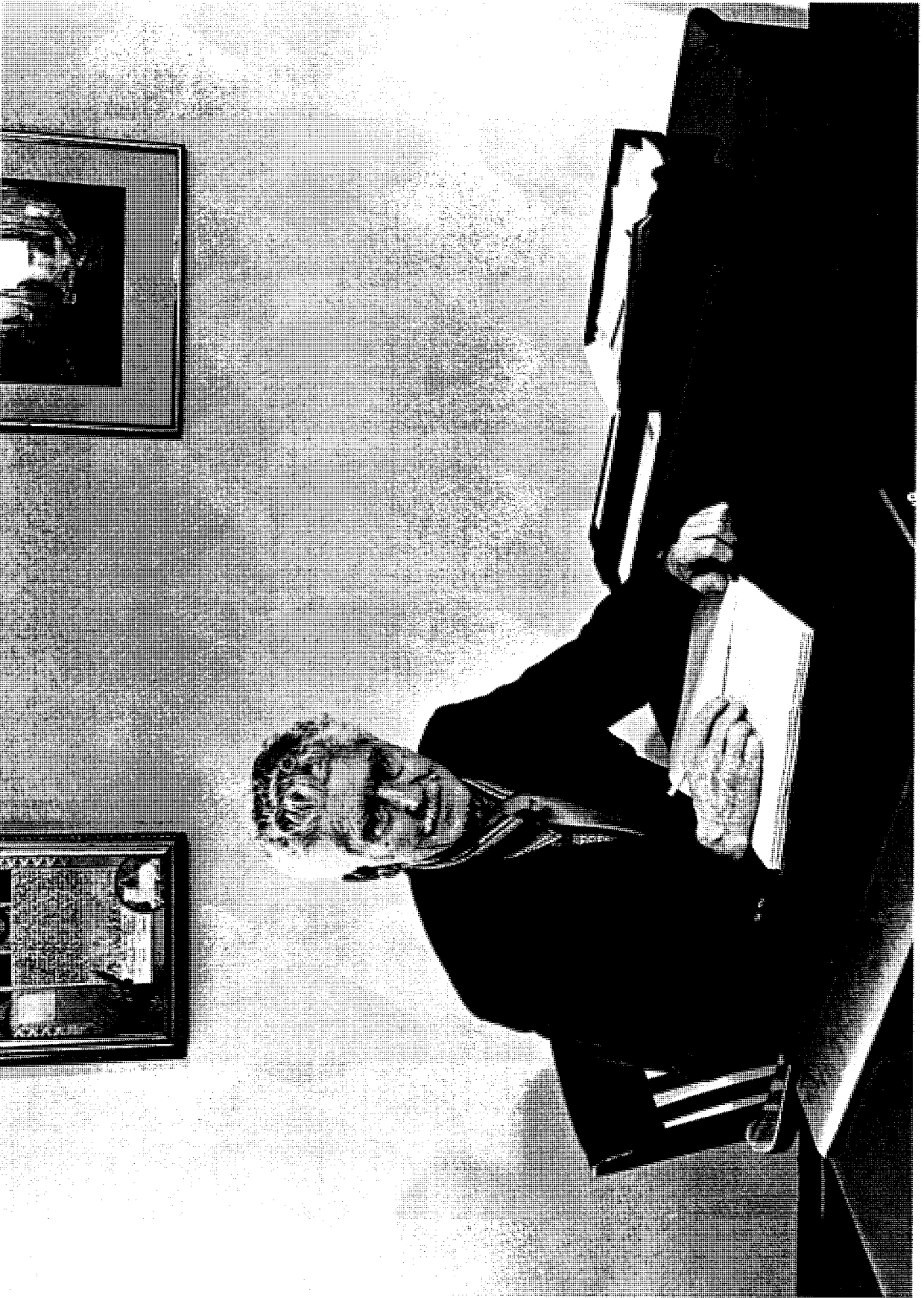
(Photo by AMORC)

RETIRING STAFF EXECUTIVES (overleaf)

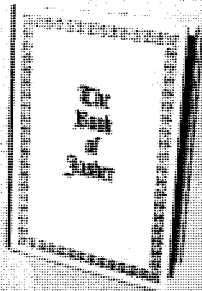
From the left are Erwin Watermeyer and James C. French. Mr. French has been Curator of the famed Rosicrucian Egyptian Museum since January 1951, and he has been a member of AMORC since 1939. Frater French is known to thousands of students and the general public who have visited the Rosicrucian Museum throughout his long and proficient service. Erwin Watermeyer, long-time head of the Technical Department of AMORC, is known to many Rosicrucians for his science lectures and demonstrations at the Rose-Croix University. He retired from the staff on August 1, 1972, but will continue to serve as an officer of the German Grand Lodge.

(Photo by AMORC)

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\$3.65

(£1/11/- sterling)

The Book of Jasher

Alcuin discovered and translated this great lost book of the Bible in A.D. 800. Later it was suppressed and then rediscovered in 1829 and once again suppressed.

But now we bring to you an actual photographic reproduction of this magnificent work, page for page, of the translation of the original book.

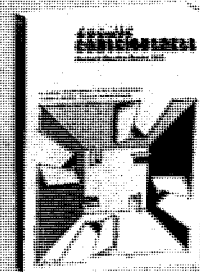
The book is beautifully bound and will prove to be a valuable addition to your library.

Cosmic Consciousness

by Dr. Richard M. Bucke

Man's mind can be attuned to the Infinite Wisdom for a flash of a second. During this brief interval, intuitive knowledge, great inspiration, and a new vision of our life's mission are had. The ancients knew and taught this as Cosmic Consciousness—the merging of man's mind with the Universal Intelligence.

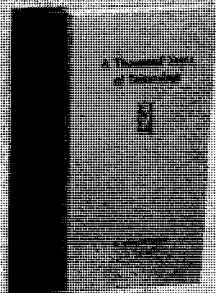
These laws and principles are magnificently portrayed in this classical work by Dr. Richard Maurice Bucke. The author was not only a mystic but was well versed in the principles of psychology. The book contains nearly 400 pages! Beautifully bound and printed. (Sold but not published by AMORC.)



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A Thousand Years of Yesterdays

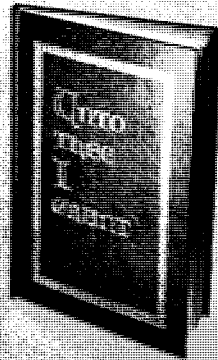
by H. Spencer Lewis, Ph.D.

Here is a book that will tell you the real facts of re-incarnation. It is a story of the soul and explains in detail how the soul enters the body and how it leaves, where it goes and when it comes back to the earth again and why. You may learn of the past of the soul. The story is a revelation of the mystical laws and principles known for many centuries to the Masters of the Far East and the Orient. You will marvel at the manner in which these principles are brought out.

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Behold the Sign

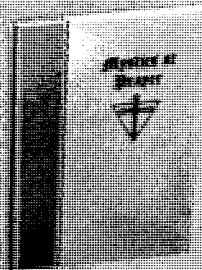
Ancient Symbolism—
The Language of Eternal Truth

What were the sacred traditions said to have been revealed to Moses? What were the forces of nature discovered by the Egyptian priesthood and embodied in strange symbols which became the everlasting knowledge that built King Solomon's Temple and are found in secret teachings of every century? Learn the meaning of the Anchor and Ark, the Seven-Pointed Star, ancient Egyptian hieroglyphs, and many others.

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Mystics at Prayer

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Compiled by Mary Cihlar, Austrian Philosopher and Mystic, from the prayers of Hindu, Sufi, Persian, Hebrew, and Christian Mystics, the book is well bound and beautifully printed in two colors.

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BRAVE NEW ERA

Forty-two years ago the culmination of the dream of an American astronomer, Percival Lowell, came to fruition when the Lowell Observatory announced, on March 13, 1930, that a new planet had been found in our solar system. Lowell never saw his dream fulfilled by the discovery of Pluto, for the announcement of the successful end of the search which he had initiated in 1905 came fourteen years after his death.

Pluto's discoverer was Clyde Tombaugh—then a young assistant at Lowell Observatory—and the find earned him a science scholarship from the University of Kansas, enabling him to continue his education and become an astronomer.

Since then, there have been suggestions that there might be yet another planet in the Solar System, a tenth one, beyond Pluto. Tombaugh himself searched for it in vain and gave up after having examined a total of ninety million star images, discovering in the process a new comet, hundreds of asteroids, more than 1,800 variable stars, and almost 30,000 galaxies.

Joseph L. Brady, a mathematician at the Lawrence Livermore Laboratory now says he has uncovered, mathematically, substantial evidence that there is another planet beyond Pluto. After careful studies of the orbit of Halley's comet, Brady and two of his associates have concluded that there are deviations in it which can only be explained by the effect that a mass about three times that of Saturn would have on that orbit. Since Halley's comet is the longest observed of the periodic comets, it is ideal for this type of computation.

Although Brady makes it clear he is not claiming the discovery of a new member of the Solar System, he concludes from his calculations that this planet would have to be about sixty-five times as far from the Sun as the Earth, and would take about 512 years to circle the Sun. It would have a retrograde orbit; that is, it would move in the direction opposite to that of the other nine known planets, and its orbital path would be inclined sixty degrees to the ecliptic, making it the only planet *outside* of the zodiac.

The possible existence of this planet (which according to Brady should now be somewhere within the area encompassed by the northern constellation Cassiopeia)

has caused sharp debate in astronomical circles, but some observers have already announced their willingness to begin the tedious search for it.

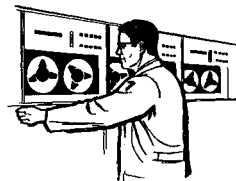
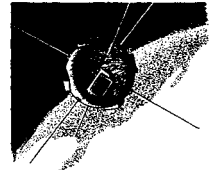
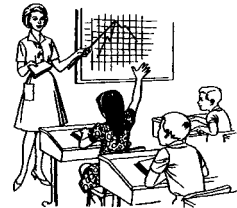
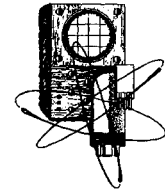
Finding this new world does not promise to be easy. It took Tombaugh a year of photographing the sky and examining plates before finding Pluto. When one considers that each of his plates showed an average of 160,000 star images, any one of which might have been what he was looking for, and that some had up to 400,000 images, the magnitude of the task begins to be assessed. It took him between eighteen and twenty hours to examine each plate, and sometimes as much as three weeks on those of regions of the sky rich in stars.

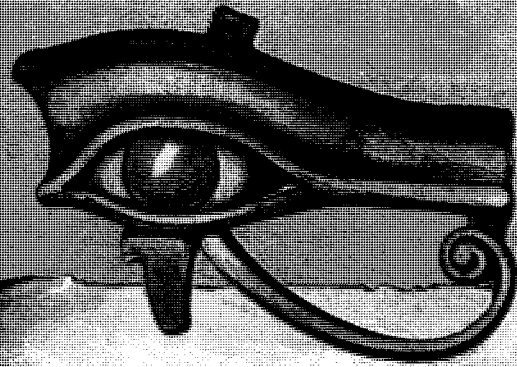
The problems of the search would be narrowed down considerably if indeed the unknown planet is presently within the constellation theorized; if not, then a more generalized search would have to be undertaken, worldwide, for no one observatory could tackle the job alone. Of course, there are now other means of observation, unavailable during Lowell and Tombaugh's time: radio telescopes, and orbiting telescopes beyond the murky influence of Earth's atmosphere, which even under the most ideal and unpolluted of conditions, interferes with much of the seeing.

What would the new planet be called? When Pluto was discovered, some wanted to name it after Lowell, but it was finally decided not to break up the Solar System's mythological family, so it was baptized after the ruler of the Underworld. There was widespread agreement over this choice, especially since the first two letters of the chosen name are Percival Lowell's initials.

Since it is doubtful, therefore, that the mythological tradition will be violated, a logical name for the new planet might be Proserpine—after all, she was Pluto's wife and queen of the Underworld.

Incidentally, there is no reason why there can be no more planets beyond even the as yet undiscovered Proserpine, as the Sun's gravitational domain extends much farther beyond that. Whatever other worlds there may be, it is very likely that they will be welcomed into the Solar family during the course of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

The natural desire of good men is knowledge.

—LEONARDO DA VINCI, 1452-1519
Notebooks, I

But what then am I? A thinking thing, it has been said. But what is a thinking thing? It is a thing that doubts, understands, [conceives], affirms, denies, wills, refuses, that imagines also, and perceives.

—RENÉ DESCARTES, 1596-1650
Meditations, II

It is quality rather than quantity that matters.

—SENECA, 4 B.C.-A.D. 65
Epistles

Some say that soul is diffused throughout the whole universe; and it may have been this which led Thales to think that all things are full of gods.

—ARISTOTLE,
384-322 B.C.
De Anima

