

Rosicrucian Digest

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The Knack of Discovery

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The Value of Praise

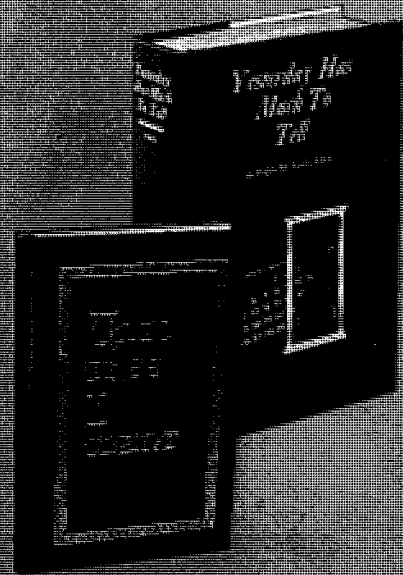
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By RALPH W. LEWIS

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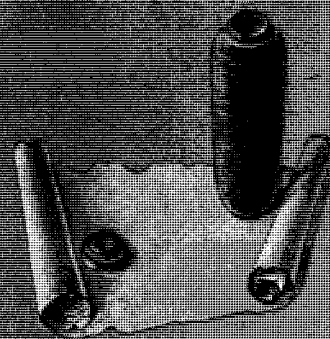
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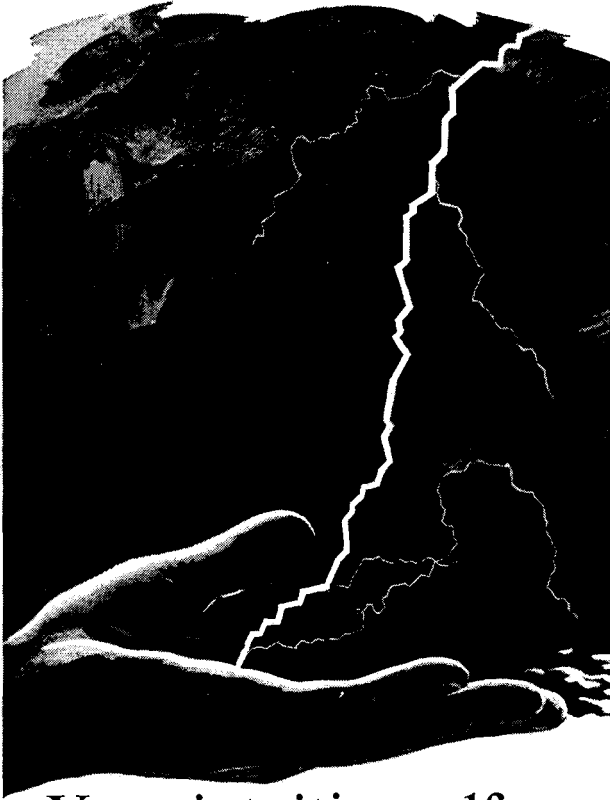
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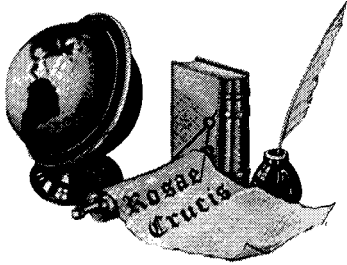


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COVERS THE WORLD



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Robin M. Thompson, Editor

**OFFICIAL MAGAZINE OF THE
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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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CONTENTS

Land of Smoking Mountains (see page 12)	Cover
Dr. H. Spencer Lewis (Frontispiece)	3
Thought of the Month: Is Metaphysics Obsolete?	4
Medifocus: Carlos Andres Perez, President of Venezuela	6
First Rosicrucians in America	7
The Knack of Discovery	10
The Celestial Sanctum: Tolerance	13
The Bermuda Triangle	15
The Value of Praise	19
In Memoriam	21
Madame Schumann-Heink	22
Comprehending the Incomprehensible	24
Sarah Winchester	28
Origin of the Name "Rama"	31
Thinking	32
Rosicrucian Activities Around the World	35
Assyriologists Examine AMORC's Museum Exhibits (Illustration)	37
Mount of Temptation (Illustration)	38

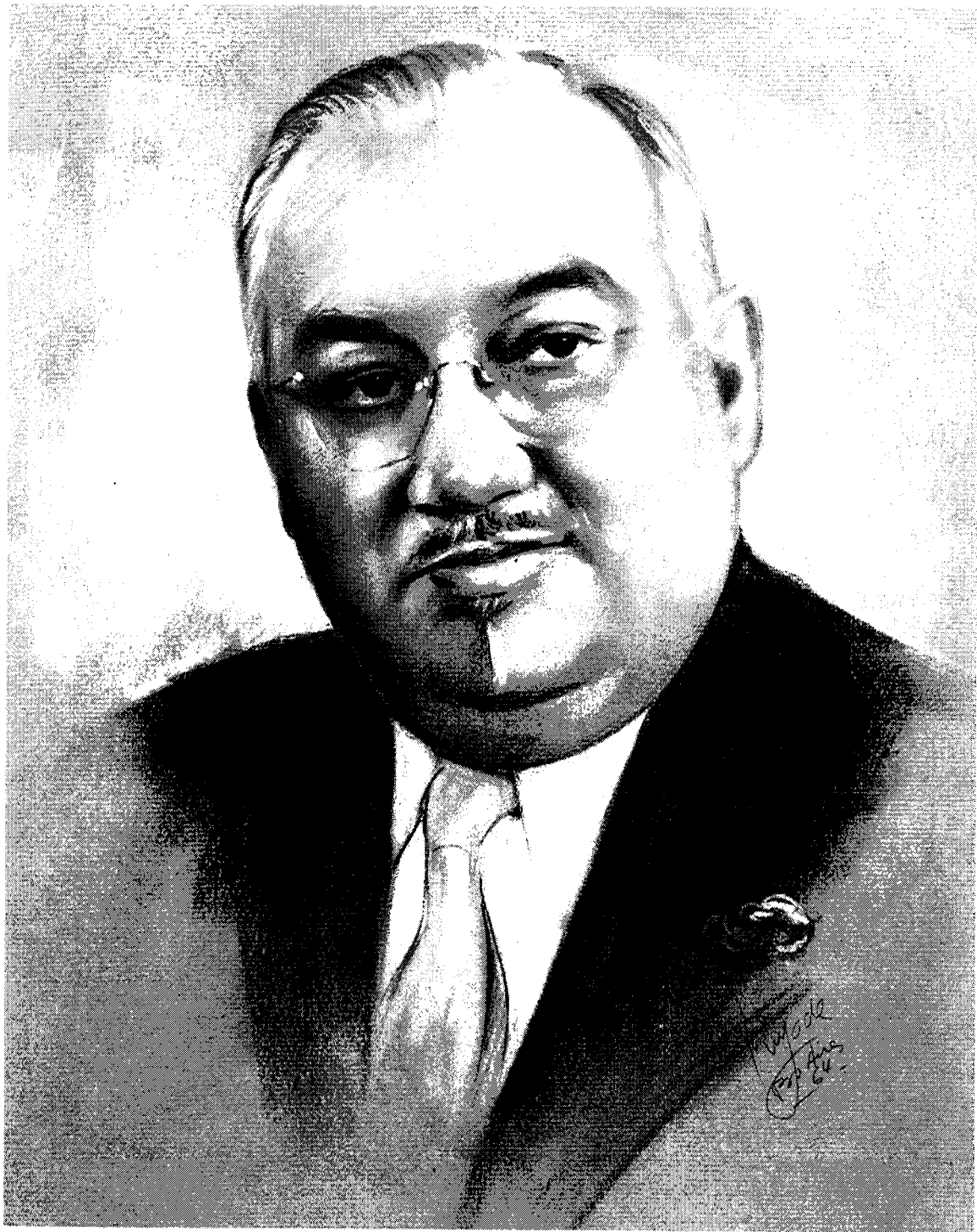
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July, 1975

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DR. H. SPENCER LEWIS

August 2 commemorates the anniversary of the transition of Dr. H. Spencer Lewis, first Emperor for the second cycle of the Rosicrucian Order, AMORC, in the Americas. For details of the traditional commemorative service, see page 21.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

IS METAPHYSICS OBSOLETE?

HAS METAPHYSICS succumbed to science? Is contemporary philosophy passing by the original concepts in this ancient field of inquiry? Down through the centuries, metaphysics has acquired numerous concepts which have not sublimated its basic principles but rather have tended to obscure them. Various types of mental phenomena, particularly those related to parapsychology, have been designated in popular lectures as being metaphysics. Numerous occult practices, mental healing, and forms of divination are likewise today categorized as metaphysics by many organizations and societies. So common has this practice become that modern dictionaries in their definition of this subject include the phrase, "popularly, any very subtle or difficult reasoning."

Nevertheless, the true principles, the original subjects of metaphysics, remain a challenge to and a source of inquiry for modern science and the speculations of philosophy. However, due to the popular eclectic practice of incorporating other subjects under the banner of metaphysics, it has lost much of its original purity. The integrity of its profundity has been diminished by the associations into which it has often been thrust.

The word *metaphysics* literally means "beyond physics." It is historically related that Andronicus of Rhodes (First Century B.C.), the editor of Aristotle's works, is the one who coined the phrase. He applied the word to those books of Aristotle which dealt with subjects which were distinct from physics and which he considered transcended it. He called these subjects "the book after Physics." The word *metaphysics*, therefore, came into existence some 200 years after the death of Aristotle.

The metaphysics of Aristotle consists of *three* basic subjects: (1) *ontology*, the

science of being; (2) *epistemology*, the study of the nature and grounds of knowledge; (3) *natural psychology* or *theology*. Although over 2000 years have passed since Aristotle expounded upon these subjects, they are as provocative today and remain a challenge to the empiricism of science and the speculations of philosophy.

Nature of Being

Ontology ponders the question of the nature of *being*. Is there beneath all the particulars, the various phenomena of the world which we experience, a fundamental substance from which all else emerged? Assuming there was such a substance, was it created? If it was created, then logically it was not the *prima materia*. Consequently, we are then obliged to ask the same question again with regard to that which brought forth being; namely, What is *its* source?

When we think of being, there arises in mind something which is apparently contrary to it; that is, its opposite, or *nonbeing*. However, if anything exists sufficiently to have assigned to it an attribute or quality, then it too is a kind of being. Further, how could that which is *not* generate that which *is*? Epicurus, the Greek philosopher (342?-270 B.C.), epitomized this subject by reasoning "nothing is created out of nothing, and nothing passes into nothing."

On the other hand, if being *always was*, this obviates the concept of any First Cause. There would be no cause extraneous to being. It would be its own cause by self-generation.

The idea of *causality* is so deeply ingrained in the human consciousness that it is most difficult for man to think of that which always was, that is, without a beginning. However, the idea of nothing is a negative concept and it is first

The
Rosicrucian
Digest
July
1975

dependent upon realizing the existence of a thing. Such is necessary before we can imagine a nonexistence. The condition of nothing could not produce such an idea as being because there would be no conditional quality in such a state as to suggest its opposite. In fact, if there were nothing, that would obviously exclude any mind which could engender the idea of being.

Today science is reducing matter to more and more minute subparticles. We can keep dividing and subdividing the particles of energy, but we cannot reach such a void as nonbeing. We can only by such research prove that being is absolute, indestructible, and always becoming, as Heraclitus said some twenty-five centuries ago.

Causality

Aristotle's ontology also embraces the abstract subject of causality. In other words, are there such things as absolute causes which common experience seems to reveal? We initiate causes or particular phenomena from which the same results consistently follow. In fact, we observe that certain conditions will result or occur only after what we term their causes are set into motion. Are such causes individual phenomena, or are they actually part of a concatenation, that is, a chain of changes—in other words, each so-called cause being but an effect of that which preceded it? Behind what may seem to us as a fundamental cause and its effect may exist a series of minor changes which are not observed and lead up to the effect which we experience.

Simply, what we assume to be an effect may not be the consequence of a direct cause but rather a product of a chain of variations, each going through a series of phenomena and eventually arriving at the so-called effect. But this effect, too, would not be an isolated stopping point but rather part of the whole series of changes which follow it. If then we have no gaps in the phenomenal world, then each form or state merges into another and we cannot rightly call any part of this an absolute cause or absolute effect.

The second category of Aristotle's metaphysics, or *epistemology*, concerns

the nature of knowledge. It propounds in general such questions as, How do we *know* and what is the reality of what we claim as knowledge? Ancient and modern philosophers have speculated on whether knowledge arises exclusively from the receptor senses or whether there is an innate, that is, an inborn knowledge in man. René Descartes said, "All that I have hitherto received as most true and assured I have learned from the senses, or by means of the senses, but I have sometimes found that these senses were deceivers, and it is the part of prudence never to trust entirely those who have once deceived us."

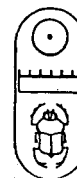
The epistemology of metaphysics also brings forth the old controversy of the nominalists and the realists. The *nominalists* advocated that all abstract or universal terms are mere conveniences of language that exist as names only; they have no general reality as, for example, beauty, justice, love, truth, and so on. These universal ideas have no correspondence with actual objective things, in other words, they do not exist outside of man's mind.

The *realists*, on the other hand, declare that universal or abstract terms are objectively actual. They are not just subjective products of the mind but have an external existence. Most adherents of the realism concept also hold to the conviction that such abstract terms are part of man's innate knowledge, that they are not derived from perception, that is, the experiences of the senses, but are a kind of knowledge of the soul with which man was born.

Soul

The third principal category of metaphysics, as said, is *natural psychology*, or *theology*. This propounds questions concerning the nature of *soul*. It is called natural psychology because it also enters into the field of discussion regarding the nature of mind and its relation to the senses. It further considers whether *reason*, as many of the ancient philosophers believed, is a divine essence and in fact an attribute of the soul.

The theological aspect of this phase of metaphysics is devoted to the subject of *immortality*. The Orphic school and the Pythagoreans expounded a rebirth of the



soul. They stated that the soul could perfect itself and return to its original pristine state only by a process of purification through a series of births. Aristotle held that the soul evolved through a series of lesser forms. This is probably the first concept of evolution. Each lesser form of existence stood as matter to the next higher form. The human form, not to be construed as the physical being, was said to be of the highest state of this evolutionary process, the highest expression of soul. Aristotle gave this theory the term *entelechy*.

This aspect of metaphysics was carried over in the various theories of many philosophers such as René Descartes (1596-1650), Leibniz (1646-1716), and Bergson (1859-1941). Leibniz said, "In the smallest particle of matter there is a world of creatures, living beings, animals, entelechies, souls." He goes on to tell us that the essence of soul exists in everything. Thus there is nothing fallow, nothing sterile, nothing dead in the universe. "The soul follows its own laws, and the body likewise its own laws; and they agree with each other in virtue of

the pre-established harmony between all substances, since they are all representative of one and the same universe."

There have not as yet been expounded final substantiated answers to any of the principal questions that metaphysics has adduced. Modern science has shown from the problems of its theology some of its husks of misconception, but the kernels still remain. Therefore, we can still ask ourselves such questions as, What is a noumenal world really like, the one that lies behind our sense experience? Further, if being had no beginning, then is the Cosmos continuous, infinite in time? Is mind a function—but a state of consciousness—or is it a kind of ethereal substance that enters at birth and gradually develops? Self, ego, soul—have they a common source and are they one, but with separate names for the different ways in which they manifest themselves to us?

We think metaphysics is not dead but continues very much today to stimulate thought and research into the still remaining unknown realms of man's inner nature and behavior. △

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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

August: Carlos Andres Perez, President of Venezuela, is the personality for the month of August.

The code word is TOLL.

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



October:

Khaled, King of Saudi Arabia, will be the personality for October.

The code word will be MAAT.

KING KHALED



CARLOS ANDRES PEREZ

The
Rosicrucian
Digest
July
1975

The First Rosicrucians in America

by Cecil A. Poole, F. R. C.

AS WE approach the end of the twentieth century we become more and more aware of the manner in which life is regulated by the technological achievements of this century. Even though we as individuals may have little or, in some cases, practically no close relationship with the mechanical achievements of the new age, except as we use the conveniences which they provide, we are nevertheless living in an era when much of our behavior, our attitudes, and even our philosophy of life are related to the achievements that have been the underlying phase of twentieth-century history.

For us to look back and consider history in perspective is in a sense to judge all events of history in terms of our own experience. This is a mistake. History has to be necessarily judged in terms of the experiences of the individuals who made that history. Centuries in the future, when our lives are examined, probably much of what may be known about us will be translated into the feelings and philosophy of the society that exists at that time.

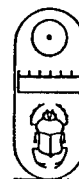
If we look back into the history of this Order, we are conscious primarily of the achievements that have taken place in the twentieth century. In 1975 we witness the sixtieth anniversary of the active cycle of the organization, which was formally established in 1915. The Order has grown and expanded in this period of time, and has developed in a systematic and orderly form. Member-



ship in the organization is a systematized procedure that lends itself to efficiency. Individual members carry identification, subscribe to certain concepts, follow a course of study that reveals the Rosicrucian teachings and philosophy in an orderly and systematic manner.

It is hard for us to realize that prior to this century no such procedural activity existed. There were no formal membership procedures in the sense that we know them today. Consequently, when we review history, we have a tendency to project the interpretations that we come by naturally as a result of our own activities and affiliations of today upon those who lived in a period in the past.

The leader of the movement that brought the first concepts of Rosicrucian philosophy to the Western world, as far as we know, was Johannes Kelpius, who led a small group to Pennsylvania in 1694 and tried to perpetuate the ideals to which he subscribed and in which they believed. They did not have the procedures, systems, or orders that we have today. Therefore, it is sometimes difficult to understand from the historical records that are still available just what kind of group they were and how their philosophy was intermixed with other concepts of philosophy and also very closely related to certain religious ideas.



How can we grasp the philosophical and religious thinking of the seventeenth century? Three hundred years ago, conditions were substantially different from what they are today. The seventeenth century was a century of bitter political dissension. Throughout that century, particularly in Europe, religious wars were constantly being fought. Recurring turmoil of many kinds existed throughout what were then believed to be the leading civilized countries of the world.

A brief look at the seventeenth century helps us put into perspective the philosophy and thinking in the minds of many individuals who lived during that time. Near the beginning of that century, Queen Elizabeth of England died. The Stuarts became the leaders of the country. After a long period of Protestantism, the monarchy swung back to Catholicism. Finally, there was a revolution. During that century Cromwell ruled the Commonwealth, followed by the Stuart restoration of Charles the Second.

Thinkers

Religion and politics were so intermixed with the personal lives of individuals that it is difficult to separate the two throughout that long period. However, the period was not unproductive. Some of Shakespeare's greatest works were written during the early part of that century. Francis Bacon wrote his *Novum Organum* and introduced, or rather brought into fame, the inductive method of reasoning. Three other great philosophers—Descartes, Spinoza, and Pascal—led much of the thinking of the time. Kepler, the mathematician-astronomer, advanced many new theories. Galileo's discoveries opened a new vista to many who had previously not conceived the extent of the universe.

Underlying all this advancement were the effect and the control of religion. Religion dominated men and women's thought. Many were superstitious, and religion was the one source of solace to these individuals. For that reason, religious leaders took advantage of the average individual. As a result, religion became a dogmatic, dictatorship-type of institution that intimately affected everyone's life. Consequently, many people either stood in fear of what would happen if they did not abide by the religious

dictates of the time, or they revolted and followed other philosophies and ideals.

We must not forget that an outstanding factor of twentieth-century thinking is to separate and define. Physical science has taught us to be not only objective but to also be critical, to take apart and analyze. Those who lived in the seventeenth century under the radical religious domination of the times were more inclined to comply rather than to separate and define. They lived in accordance with what they were told. Only the minority stood out against the trends of the times.

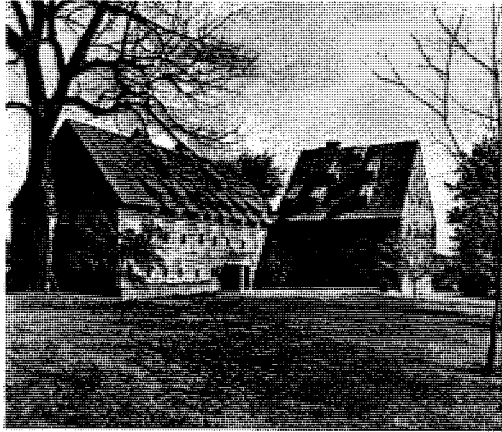
In all periods of time there are both negative and positive influences. While we have become in modern times more specific in our understanding of conditions, we have also moved in our thinking away from the gradual transitions of nature. We have more of a tendency in this age of definition to separate more specifically various activities one from the other.

How could farsighted men and women of three centuries ago express their true feelings and develop individualism in a world regulated by man-made rules, both of a political and a religious nature, that affected the entire existence of each individual? The individualism that the farsighted ones wished to develop could be found only in a glimpse of mysticism. Mysticism was the one philosophy that released man from the control of creeds and dominant factors in religion and politics and let him stand on his own before his own concept of a divine force.

Germany

By that time Germany, where the most radical first efforts of the Reformation were known to take place, was torn apart in its philosophy and religion. The regulations of many Protestant beliefs had become as strict as those that had preceded them before the Reformation. People lived in constant fear of political or religious regulations or a combination of the two.

There were a few who stood out by themselves. One of these individuals was a man by the name of John Jacob Zimmerman, who was born in 1644. He became a minister in one of the established German churches, but he had an



The Cloister at Ephrata, Pennsylvania, early home of first Rosicrucians in America, is now a stote monument, its buildings preserved in their original style.

inquiring mind that orthodoxy did not satisfy. He was a mystic at heart. He even built a small observatory as a part of his church, where he made astronomical observations and also delved into astrology, the Kabala, and other occult sciences. Obviously, his popularity with the political and religious leaders of the times soon waned. He was dismissed from his affiliation with the church. In the meantime he had been in contact with Rosicrucians, who also were thinking like him. One of his devoted followers was Johannes Kelpius.

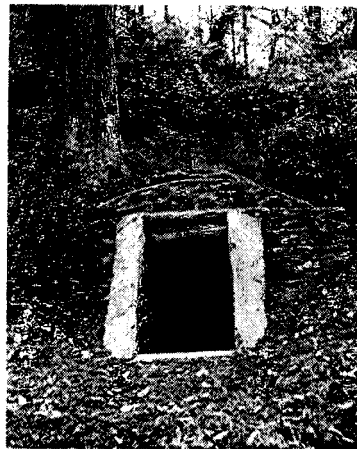
Zimmerman, relating both his religious and philosophical concepts, decided that no progress could be made in the Old World and that the only hope was to form a group of mystically minded individuals and go to the New World. They were attracted to Pennsylvania, the one settlement in the Americas at that time whose charter guaranteed religious freedom to all who wished to live in the colony established by William Penn.

Zimmerman, therefore, took the preliminary steps to migrate with a group of his followers. They first went to Rotterdam, Holland, with the intent to go on to England and then make arrangements to go to America. Unfortunately, Zimmerman passed through transition in

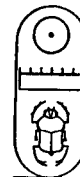
the early spring of 1694. His mantle fell upon Johannes Kelpius, who took the group on to England and after considerable problems and delay was able to sail for Pennsylvania. I shall not attempt to go into the details and trials of the arrangements which this small group of about forty people experienced in finally reaching Pennsylvania.

Johannes Kelpius had been a student of religion and philosophy all his life. According to available records, he was born in 1673 and received his education through various churches and universities of the time. He was graduated from a well-known university near Nuremberg, Bavaria, in 1689. By that time he had apparently already been in contact with mystics and Rosicrucians who had tremendously influenced his thinking in the sense that he could not accept all the basic religious tenets as they were established by the politics of the churches existing at that time. That is why, when he came under the influence of John Jacob Zimmerman, he was well prepared to accept his instruction and take over the leadership of the small band that finally, after many trials and delays, on June 23, 1694—a Saturday—shortly after noon, landed at the public wharf of Philadelphia.

(continued on page 33)



Kelpius' Cave
Philadelphia



The Knack of Discovery

by Edgar Wirt, Ph.D., F. R. C.

EXPECTANCY of psychic or spiritual discovery is in the wind today. Discovery is clearly a kind of experience; what is not so obvious is that it is always an *inner* experience. The knack of discovery is a matter of developing inner, mental habits or postures of expectancy that *court* the experience of discovery. There is a technique for discovery or, more correctly, technique for learning how to court discovery. How it works becomes more apparent in examining some of the characteristics of discovery—and of experience.

Ordinarily we divide conscious experience into *objective* and *subjective*, depending on whether there is something “out there” in the physical world that corresponds to the experience of it. However, the experience of what is out there is not itself “out there” but inside. Carl Jung made a distinction between the physical and spiritual *references* of experience, but *psychic reality* in either case. All we know of reality is in terms of our inner realization of it. Discovery, then, is an inner experience whether it refers to something external or otherwise.

The art of discovery involves manipulating inner experiences. Indeed we do manipulate experiences; they are not just something that happens to us. Even when we meet with outside circumstances, what we experience is as much our own reactions to them as it is the circumstances themselves. Such reaction has been shaped and reshaped by our education and culture.

There is just too much potential experience, it seems, and one sort of reaction is to play it down or shut out more of it. In this way we close the door to discovery rather than court it. In fact, as we restrict and restructure our experience, we are, in effect, altering our environment by changing our realization

of it. That is, we change the pattern of life either by cultivating experience and discovery, or in reverse by curtailing it.

Some new discovery of one sort or another is publicized daily in the news. The consensus in our scientific, technical world leads us to expect discovery in *external* things and by specialists in various pursuits. As we thus delegate to others the responsibility of observation, experiment, and discovery, more and more we are at the mercy of other people to tell us what’s what and what it is all about—even as to inner and spiritual things.

Discovery, especially of inner things, goes rather in the other direction; discovery involves some independence and daring—and repudiation. Any discovery, by definition, is contrary to the ordinary consensus somewhere along the line; it is a breakthrough, a breakdown, or breaking up of some previous scheme of things, of some previous understanding that turns out to be “not necessarily so.” A group of people who have made the same spiritual discoveries may develop their own separate or special consensus, as in any sect or denomination.

How to Discover

It is a truism that experience cannot be transferred from one person to another; neither can experience be taught—including the experience of discovery. (While experience may be the best teacher, experience itself is not what is taught.) Experience can only be discovered, each one for himself. What can be taught, at least to some extent, is how to discover.

There have been many “ways” or “paths” for progressive psychic or spiritual discovery. Rosicrucian students in AMORC are familiar with such a pro-

*The
Rosicrucian
Digest
July
1975*

gram; while it does point ahead to some things that may be discovered, it is concerned much more with what is to *be done* in order to elicit discovery of such things, and of even further or "higher" things that could not even be framed in explanatory words. The neophyte discovers that he can, and he must find out for himself.

Serendipity, a more poetic concept, is the happy faculty of discovering more than you search for. Actually just about every discovery has in it some of this serendipity. There is a type of discovery by exploration, as in seeking the source of some great river or an easy way through the mountains, where the result can pretty well be anticipated. But the more precious discoveries, those inner discoveries of new insight and realization, are unexpected and surprising; they seem just to happen out of the blue. Any such discovery brings elation; remember Archimedes running through the streets of Syracuse elatedly shouting, "Eureka!"

Such elation includes a feeling of release, of being "forgiven," of rescue or emancipation from some preconception that had enslaved us. Up to now we had "been had" by our own ignorance; now we are free. Spiritual discovery is not just filling in the blanks in the puzzle of our knowledge, not like mapping out the final details of geography. More typically, it is transformation in how we see things and how we feel about things.

A further characteristic of such discovery is that each new insight seems complete and whole in itself, not just a fragment (though it may be only a fragment in relation to further discovery). It seems for the moment to wrap up the whole thing, as though what is discovered had already been prepared for the discoverer—and not by his own hand. It is "a gift of grace." This prompts some people to want to cherish and stand pat on their very first discovery, not seeking or expecting more. (Are not some of the most insufferable persons those who have made *one* discovery, had *one* psychical or religious experience?) The new way of seeing things is more meaningful, more exciting—at least for a time. Further discovery should disclose still other ways of seeing even the same things. What was once new and emancipating, in its turn becomes an old, restraining way

from which we can well expect further emancipation.

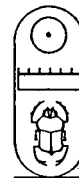
Any such experience of new insight is saying *no* to a previous orientation and *yes* to a new one. There is suddenly a flip-flop; the new seems so right, so self-evident, while the old seems wrong. The new *repudiates* the old, time after time. It is the same with big or little discoveries, the same with some religious discoveries that have been so common that we have common names for them—salvation, redemption, being reborn or twice-born. There is suddenly a new way of realizing oneself in relation to something else or something more. The new way repudiates the old way, and even repudiates the former person who followed the old way; they say then that a "new person" has emerged.

Psyche

It is the old idea of individuality, of self or *psyche* that is transformed. In Eastern mystical paradox it is said that *self* must be slain in order that *Self* may be born. In Greek mythology, the phoenix arises renewed from its own ashes. St. Paul said, "I die daily," indicating that he was thus renewed daily. In a more familiar Western paradox, he who would save (preserve) his *psyche* (sense of self) will lose it, and he who loses (looses) his *psyche* will find it. The point is that an old posture of looking at self, or at other things, has to give way in order for a new one to materialize. In the art of discovery the new has to be made welcome—even before it is known (as in waiting to "welcome the bridegroom").

Many scientists have had this same experience. They do their "homework," build their ideas as best they can from their own observations. But then, for any breakthrough, they have to set aside any planned extensions of knowledge, sit back, and let it happen. They cannot dictate what direction a discovery will take; it does not have to be lined up with their previous work or previous thinking. It is out of their hands. They seek it, woo it by being willing (or at wit's end), and by foregoing their own will and expectation in the matter. They "become as little children."

(continued overleaf)



Still another aspect is that the discoverer cannot shirk his part; he has to sow the seed for discovery by doing his homework, his serious thinking, to the best of his ability. In this way he projects the strong need and desire for further understanding. But then he has to be ready to surrender the pattern whose threads he has been tracing. Again in Biblical words, "... that which thou sowest is not quickened, except it die. . . ."

It would seem logical, then, that education for discovery would take advantage of these characteristics, would focus on the knack of letting go, of questioning and being ready to abandon any preconceived notion. Religious or spiritual education would surely be one kind of education for discovery; and instead of catechism and categories (ways of reinforcing established notions) its theme could well be "It Ain't Necessarily So!"

Such "negative" teaching technique is evident in mystical or metaphysical scripture, ancient and modern. In fact, great scripture is "great" because it is a manual, a collection of pointers for spiritual discovery. In the *Upanishads* for instance, God (Brahma) is *not* like that, is *not* like this, is not like anything you could say about it. In a modern statement, God is not an individual, God is not corporeal. Such statements are not meant to convey expository fact but to clear away misunderstanding, to close off some blind alleys for the seeker and so leave him free to discover in more profitable directions. They help to dissolve old, static points of view so that new realization can emerge more readily.

Struggling amidst such negatives, a seeker might even "stumble" into the open way.

Discovery is not without its hazards. Accepting simply that "it ain't necessarily so," one may become suspicious and negative toward all spiritual ideas and sources. For an agnostic, such things just cannot be known; for an atheist, if God is not this and not that, then God is not anything! In all areas anyone remains dependent on the "knowing" of others—if he had not developed the knack of discovery as well as reliance on his own observation and experience.

Another hazard has already been mentioned. Persons who have been stiff-necked may get release and regeneration; but there is nothing to prevent them from becoming just as stiff-necked about their conversion! For further discovery they might have to throw away what now seems so true and precious. Those who continue on the path of discovery are often pictured as pilgrims, who may tarry for a day here and there, but always they move on.

In brief, spiritual discovery is a series of inner experiences alternating between elation over one discovery and surrender to the next. That truth, which will make men free, is not just one truth, one time, once and for all; it is a pilgrimage of discovery. Discovery cannot arise based on the experience of others, nor in accepting without question the ordinary consensus. There is a knack of discovery and a technique for developing the knack. One essential is to make it welcome; one hazard is to stand pat on any previous notion, conclusion, or discovery. Δ

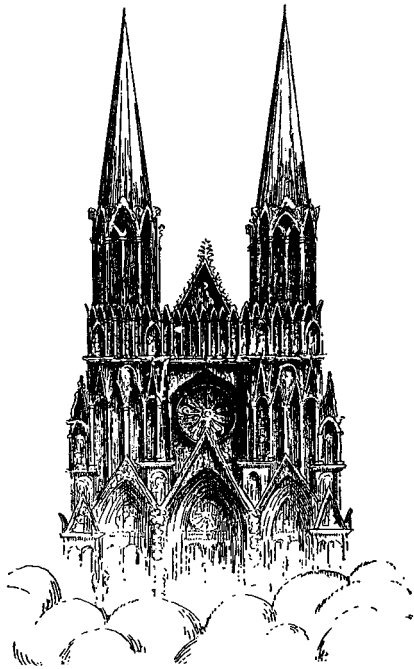
Cover

Guatemala, in Central America, is enthralling in its diverse scenery. It has a tropical climate and abounds with exotic flora. Towering above crystal-clear lakes forming a majestic frame are mountains whose peaks have an ethereal-like veil hovering over them. This consists mostly of the gases and smoke emitted by an active volcano deep within the mountain's interior. There are many such active volcanoes in this picturesque land. Our cover reveals one such impressive scene.



(Photo by AMORC)

*The
Rosicrucian
Digest
July
1975*



The Celestial Sanctum

TOLERANCE

by Chris. R. Warnken, F. R. C.

IN MOST, if not all, of the enlightened world, toleration, or the practice of tolerance, has always been regarded as one of the highest of all virtues and a mark of accomplished civilization. Most of mankind has been taught to be tolerant and most have taken secret pride in their degree of tolerance toward others. It is "the Christian thing" to do; it is the "in" thing to exhibit. We parade our tolerance openly as an example to our neighbor. Well, what could be wrong with that?

This doctrine has been taught in most cultures for hundreds of years, and in some for thousands, yet the world is still sickened by an overabundance of social abuse, prejudice, rejection, and intolerance. With so much virtue associated

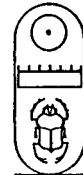
with the practice of tolerance over so long a period, should we not rightfully expect to observe some significant progress toward a state of true brotherhood and unity among all mankind? Admittedly, a vast literature has accumulated on the need, the procedures, and the benefits of tolerance; there has been an ever-increasing flow of moving oratory promoting the subject. But how much real change has there been in the *heart* and *mind* of men and women toward genuine brotherhood? There is the one and only ground in which the seed of practical brotherhood will sprout and grow.

These thoughts should not be interpreted as focusing upon the most notorious intolerance shown in racial prejudice between the black and white races. Far from it, as deplorable as that is! A modicum of experience and a minimum of reflection will recall to mind depressing examples of racial prejudice between all races, even between black and black, white and white, red and white, white and yellow. There are no exceptions.

Not all intolerance is manifested in racial prejudice! We do not like to readily admit to that intolerance between the rich and poor; the upper, middle, and lower classes; the several major religions; and even between the sects and denominations of any one of these religions. Oh yes, we must grant that, today, in this enlightened age, our mouths will utter magnificent and rhetorical denials of such unthinkable charges. But what about our heart and minds in our innermost secret self?

Just exactly what are we talking about when we speak of the virtue of tolerance? A seemingly adequate dictionary definition is: "Indulgence or forbearance in judging the opinions, customs, or acts of others; freedom from bigotry or from racial or religious prejudice." Now what more could the humanitarian idealist want than the practice of such tolerance? Then why has man failed to make his earth the true home of the Father God in which all of His children actually live as loving brothers and sisters? In view of the long disappointing past, can we really expect much change in the future if we stay on the course we now follow?

(continued overleaf)



Could there be a flaw in our concept of tolerance? Let us examine this word critically. Tolerance comes from the Latin word, *tolerare*, meaning "to endure." Endure, in turn, comes from Latin words which we can best describe as meaning "to become hardened to." Whether we realize it or not, when we tolerate we do not necessarily understand or sympathize but rather put up with, indulge, permit, suffer, concede; we may not like the situation, but we endure it! Review these words and think about them. Is there something particular about them?

Thomas Paine wrote: "Toleration is not the *opposite* of intolerance, but is the *counterfeit* of it. Both are despotisms. The one assumes to itself the right of withholding the liberty of conscience, and the other of granting it." Two centuries later, Wendell L. Willkie, unsuccessful American politician, wrote: "No man has a right in America to treat any other man 'tolerantly' for tolerance is the assumption of superiority. Our liberties are equal rights of every citizen."

This brings us back directly face-to-face with the most historic barrier to progress in the evolution of man—ego! Ego is an old enemy so well known to all aspiring student mystics. If there were such an entity as the devil—and there is not—his name would surely be *Ego!* The elimination, not the annihilation, of the ego is one of the first and most important lessons given to Rosicrucians. When the ego is conquered or controlled, the student is then on his way to mastery of life and Peace Profound. Until the ego is eliminated, the student is standing still or marking time.

When we, in all of our sanctimonious tolerance, put up with, indulge, and suffer those utterances or activities of others which we and the majority do not like or consider acceptable, we are playing the superior boss, or perhaps God. WE! Do we really think that we are superior? Here is the cause of our failure! This is why the human family of the Creator is not enjoying the total blessings of loving brotherhood. This is why, in spite of all of our noble preachments, humane laws, and crusades for enlightenment, we still experience racial conflicts, social and economic upheavals.

Suppose instead of tolerance we practiced love—true natural love. We do not refer to that maudlin, sickening, and permissive love which develops children who grow up into spoiled and arrogant brats and delinquents, nor the cowardly and lax love of humanity that encourages some deprived and underprivileged groups to become radicals and destroyers of all others, even those who have fought on their side. Nor do we mean that propitiating and appeasing love that interprets law so as to mollify and protect those incorrigible people who violate and disregard the law, while at the same time does little or nothing to defend and protect the law-abiding victims.

The practice of love—selfless love—is sometimes stern and disciplinary. The loving mother bird forces the frightened fledgling out of the nest when it is time that it should begin to fly. A loving human mother will correct or even punish the stubborn child *because* of her love, not despite it. Loving parents will restrict their eager and adventurous youths who do not yet possess the hard-earned experience and wisdom which they have suffered and which they would not want their children to undergo. An enlightened and civilized society will never permit the majority of its law-abiding citizens to be victimized in the name of humane love by a relative handful of its pampered recalcitrants. It will express its just love and respect for the good as well as the bad.

Perhaps it is time to begin the practice of understanding love along with our tolerance.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

***The
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July
1975***

SHIPS SINK or disappear all over the oceans. However, the proportion of ships missing in a stretch of the Atlantic Ocean bounded by lines connecting Miami, Puerto Rico, and Bermuda, and known as the Bermuda Triangle, far exceeds in proportion the amount of traffic in any other part of the world.

Over 100 ships and planes and 1000 sailors and pilots during the last thirty years have disappeared in and over this most fearsome area of all the seven seas, often for no apparent reason in calm weather. And seldom if ever have any debris or bodies ever been recovered—nothing to show that a ship or a plane had ever been in this area.

Many scientists of renown are befuddled and close to conceding that some phenomenon we do not yet understand may be causing these disappearances. How else can you explain the number of ghost ships in the Triangle drifting aimlessly, cargo intact, without any damage whatsoever, but the crew mysteriously absent?

In 1881, a schooner was discovered by the *Ellen*

Austin with a cargo of lumber aboard, its sails billowing, but no crew. The captain put on a full crew to sail the derelict ship to port. During a storm the ships were separated. In a few days, when the schooner was again boarded, the new crew had also disappeared! A second crew was put on board—and this time the ship and crew disappeared forever!

Whatever the cause, it strikes quickly, without warning, and with such devastating effect that not even the few seconds it takes to send a radio or wireless message are allowed.

Many times through the years ships both large and small have been found perfectly unscathed, with no one aboard. Sometimes the log was broken off in mid-

sentence as if someone had been whisked away abruptly without warning. When the *Carroll A. Deering* was found in 1921 off Cape Hatteras, North Carolina, stuck on the sands when there had been no storm the night before, everything was in its place: bunks carefully made, all the tables set with food on every plate, half-eaten, other food still in pots on the stove, lights on, but no soul aboard. Weeks later, as the ship lay gripped in the sand, the natives claimed that weird sounds and screams issued from the empty ship.

In 1935 the *Aztec* found a ghost ship, *La Dahama*, off Bermuda. When boarded, the ship was found to be deserted, her masts and rudder broken, but no survivors. Later the Italian liner *Rex* told how she had rescued the crew from the *La Dahama* and saw the stricken ship sink beneath the waves and her broken masts float away. Had the ship been rejected by the forces of the Triangle because it had been denied its crew?

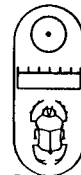
Although interest has focused only recently upon the mystery, the phenomenon is nothing new. Ships

have been dropping out of sight in this area for centuries. Even Columbus made notice of the mysterious glowing streaks of "white water" in the Triangle. These eerie areas of light can still be seen today and have been noticed from space by our astronauts. Columbus also noted a baffling disturbance of the ship's compass in these waters.

Lloyds of London knew back in the 1600's that losses in that area surpassed anything on other sea routes. And not for any natural or common reasons such as hurricanes do 300 Spanish ships lie rotting under the seas near Bermuda. The evil forces in the Triangle affect craft and its crew whether it is on, over, or under the water. (continued overleaf)

The Bermuda Triangle

by Otto Wolfgang



The weirdest incident of them all occurred on December 5, 1945. Five torpedo bombers took off from the Fort Lauderdale Naval Air Station. It was a routine patrol to last two hours. The planes were within easy radio contact of the base. The day was clear and sunny. The planes, each carrying a crew of three—pilot, radio operator, and gunner—were in perfect condition. Each man wore an inflatable life jacket; and each plane carried a raft.

The planes left at 2:00 p.m. At 3:45 p.m., when they were supposed to be returning to base, the patrol leader called: "We seem to be off course we cannot see land repeat, we cannot see land"

When asked for their position, the reply came, "We don't know which way is west. Everything is wrong even the ocean doesn't look as it should!"

Even with a defective compass he should have been able to fly into the setting sun on a clear day. Why couldn't he see the sun?

The tower operators heard the men talking with increasing panic. A new pilot took over the radio phone. At 4:25 the new leader was in the middle of a sentence, ". . . looks like we are entering white water. We're completely lost!" Then contact was lost. That was the last ever heard from the five planes.

Rescue Plane

Immediately a rescue plane, a huge Martin Mariner—a flying boat equipped with survival and rescue equipment—was sent out. Twenty minutes after the rescue plane took off, the tower tried to reach her. But she too had vanished. The Coast Guard at Miami was notified and another plane sent. She could find nothing. The search was joined by an escort carrier and twenty-one smaller ships. Soon 300 planes were searching the area. Twelve posses searched the beaches for 480 kilometers (300 miles) from Miami to St. Augustine—nothing! In all, 725,000 sq. km. (280,000 sq. miles) were searched—one of the largest rescue parties ever organized. No trace was ever found of the six planes nor their crew—not a body, flare, life raft; nor a smidgen of broken plane; not even a gasoline or oil slick.

Shortly after the six planes disappeared, the U.S. Navy began a five-year study called "Project Magnet" dealing with the possible force of a magnetic phenomenon that might have caused the planes to disappear. Although the results were classified for many years, it was ultimately learned that no proof pro or con was ever found.

One of the largest ships and crews ever to disappear in the Triangle occurred in 1918 when a 152-meter (500-foot), 19,000-ton coal ship, *Cyclops*, with 309 men aboard vanished without a sign in clear weather. No wreckage or bodies were ever recovered. Two sister ships of the *Cyclops*, the *Nereus* and *Proteus*, were also swallowed up in the Triangle in 1941.

In 1958, millionaire yachtsman Harvey Conover, with his wife, son, and friend, vanished when his yacht *Revonoc* disappeared in the Triangle without debris or any of her passengers ever being recovered.

In the spring of 1974, a seventeen-meter (fifty-four-foot) yacht, the *Saba Bank*, left Nassau for a short shakedown cruise. The yacht was well equipped with lifesaving devices and electronic gear; it had radar, radios, a Loran radio direction finder, a four-meter (fourteen-foot) outboard skiff, and self-inflating or self-releasing life rafts. Yet the boat and its crew of four vanished mysteriously without a single distress call.

And what about the two lighthouse keepers at Great Isaac Rock in the Bahamas who vanished in 1967 and were never heard from again?

Wayne Meshejian, a physics instructor at Longwood College in Farmville, Virginia, thinks that there is a link between erratic signals from weather satellites and the Triangle due to some external energy source under the water. He claims that signals from polar-orbiting weather satellites of the National Oceanographic and Atmospheric Administration have been blacked out over the Triangle.

"We've been plotting satellite pictures for three years," he said, "and for the last two the satellites have been misbehaving. It's not just our observation, anyone in range can notice."

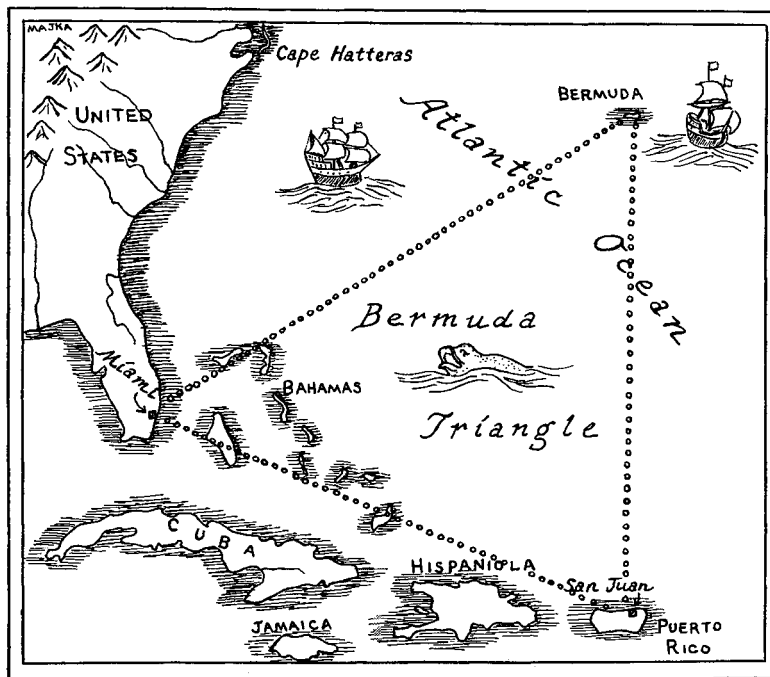
Meshejian said the satellites transmit a clear picture followed a fraction of a second later by an infrared one. The de-

lay is caused because the infrared pictures must be stored on magnetic tape inside the satellite. He said that while the first picture is unaffected, the taped one is wiped off his receiver during the times beginning when the satellite is at a latitude just south of New York and stopping near Cuba—right over the Bermuda Triangle.

Is there any scientific proof that this area is different geologically or structurally from other areas of the earth? It is a fact that the Triangle is only one of two

missile was launched in 1962 at Cape Canaveral more than a few witnesses reported seeing a UFO alongside the missile. Some insisted it was even picked up on radar. Although the Air Force attributed it to a weather balloon, a notice was posted on the bulletin board of the Range Photography Building at the Cape, advising photographers to level their cameras, when tracking missiles, on any out-of-the-ordinary objects nearby.

When John Fairfax in 1969 rowed a 20-foot boat from the Canary Islands to

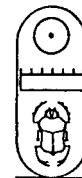


places on earth where a compass *points to true* rather than to magnetic north. We also know that when the U.S. Navy and NASA undertook a deep-sea exploration project in 1968 in the area they found that there was no sea life between the depth of 91 and 670 meters (300-2200 feet)!

Some have suggested that a huge whirlpool lies in the bed of the ocean and periodically sucks down ships and planes as it inhales huge draughts of water and air. UFO fanciers have had a field day with the area, and when a Navy Polaris

Fort Lauderdale, he told of sighting two flying saucers while in the Triangle. "I sat there hypnotized by these two ships frolicking in the sky, one flying low and the other dropping beneath the other. I had the strange sensation that someone was ordering me to go away, but I kept resisting. When I snapped out of it my freshly lit cigar was just an ash stub in my mouth."

A charter boat captain in Fort Lauderdale tells a similar story. "When I was returning from Bimini with the passengers asleep, I saw two green shaped disks



above the boat. I watched for a while sort of hypnotized, then the two ships plunged down into the water without a splash, and I could still see the green glow beneath the water for some time while they submerged."

Bill Verity who sailed from Ireland to Fort Lauderdale in a six-meter (twenty-foot) sloop told of an odd occurrence within the Triangle: "Suddenly the area was hit by a barrage of lightning. Never in my life had I ever seen such lightning. It struck constantly for a night and a day just one bolt after another like an anti-aircraft battery. You could smell the stuff."

What does the Navy think about the Triangle?

The United States Coast Guard does not subscribe to any "supernatural explanations of numerous disappearances in the area of the Devil's Triangle." It notes that the Gulf Stream, running through the area, can quickly erase any evidence of a disaster.

It is quite true, as the nonbelievers

say, that the Triangle is an area of sudden, violent, and unpredictable storms; and that it has an oceanic topography that varies from shoals and barrier reefs around islands to some of the deepest trenches in the world, and strong ocean currents that cause the constant development of new navigational hazards.

Yet one U.S. Navy spokesman, who prefers to remain unnamed, said, "We don't ridicule the idea as much as we used to. We know there is some kind of force here which has yet to be explained by conventional reasoning . . . it's almost as if there were some kind of electronic camouflage cover over the area at times."

In the summer of 1975, a parapsychological institute hopes to take some 300 scientists and psychics on a cruise into the Triangle. This may be dangerous. In 1955 a group of Japanese scientists investigated a similar area in the South Pacific—also a place where the compass points true north. They and their ship were never heard from again! △

It is almost impossible systematically to constitute a natural moral law. Nature has no principles. She furnishes us with no reason to believe that human life is to be respected. Nature, in her indifference, makes no distinction between good and evil.

—Anatole France

Mark Your 25th Anniversary!

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**The
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Digest
July
1975**

The Value of Praise

by Oneta Aldrich Dernelle

THE EARLY morning hour was gray with rain. I was sitting at the breakfast table, leisurely sipping a steaming cup of coffee before starting on my busy day, when I heard a pitiful meow outside the kitchen door. On opening the door I saw a scrubby-looking gray cat, terribly thin and dirty.

While cats are noted for keeping themselves clean, this poor creature looked as if he had *never* given himself a bath. Yet, in spite of his outer appearance, I felt that this cat had the potential for being beautiful. I fed him, and he became my cat. Each day, after he ate, I would brush him and tell him how handsome he was. Actually, he was far from handsome in his present state. He was so dreadfully thin, and his gray coat was matted and mangy in spots. But I could see beyond the present appearance and knew that he could be beautiful.

A friend of mine, when she saw him, suggested that I get rid of him. "I can see why you keep your white cat, Angel. She is beautiful," she said. "But this cat is mangy, and just plain ugly!"

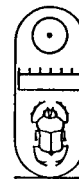
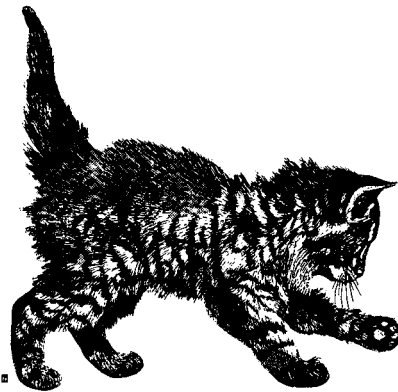
I continued to keep Tiger—as I named him—and to tell him how handsome he was. He began giving himself a bath often and seemed to take pride in his improving appearance. My friend did not see Tiger again for several months. She and I were sitting in the lounge chairs in the yard one sunny afternoon when Tiger came marching by, like a king who owns

all he surveys. My friend, in delight, exclaimed, "Oh, where did you get that beautiful cat?"

"That cat," I replied, "is the ugly, mangy thing you wanted me to get rid of several months ago." We both had a good laugh over the incident. But in thinking about it later I realized that here was a truth that could be applied in many situations in our daily lives. In praising the good—or the potential for good—we see in a situation, person, animal, or even a plant, the good seems to come forth and magnify even beyond our expectations.

Controlled experiments have been carried on with plant seedlings in which some of the seedlings were praised and spoken to with kindness; others were criticized and negatively assailed verbally. The former grew faster and more abundantly than the latter. Many home gardeners say they talk to their plants and praise them, and believe that by doing so they have "better luck" with them. At the present time I am trying this "technique"—if one wishes to call it that—with a marble ivy plant in my office, and it is growing beautifully and abundantly.

Children, especially, need praise. It should be a part of the tender, loving care that each child should receive as a legacy from his elders. This does not mean permissiveness, as I see no connection between love and permissiveness. Love is helping a child grow strong and straight—not allowing him to do anything he wishes even though it is harmful to his development in becoming a mature person. By receiving praise for the good he does, a child is usually deterred from



negative ways of gaining attention. He often chooses the action that "pays off" the most in attention getting. Many of our rebellious youngsters are those who have had little praise in their lives—no one has cared enough.

All of us—adults as well as children—respond to praise. We work better and try harder when we have received praise or have an expectation of it. A successful supervisor is one who praises his employees for work well done. In a happy marriage, husband and wife praise each other. In any relationship, praise can be used to make life a little more pleasant and run a little more smoothly.

But do not mistake praise for flattery. There is a great difference. Flattery is empty words. It is given for an effect that reacts favorably on the speaker to secure a favor, make a false impression, or some other selfish and surface reason. Praise is sincere; flattery is not. Certainly, the world needs praise, but it could do without flattery, for flattery is a falseness that signifies nothing.

Praise is genuine appreciation verbalized. In praising others we are using a

two-headed coin, so to speak. By our words we not only lift them mentally and give them encouragement, but we also lift our own spirits. We cannot see and speak about the good in others without that observation and comment adding to our own lives. Neither can we negatively criticize others without its detracting from our own happiness.

It seems to be a rule of life that by making others happier we become happier ourselves. We can make others happier by appreciating them and then verbalizing our appreciation to them. Let us become aware of their potential, and praise that good in them even before it has become obvious to others—or even to themselves. Try to see the good even while it is still hidden. Our praise will draw out the good. The hidden will become seen. Let our words of genuine appreciation—our praise—bring out the best in others. Let our words serve as gentle rain and warm sunshine in the cultivation and growth of the inner spirit of all living persons and things with whom we come in contact. The value of praise is immeasurable—try it!



"I told you so!" How many times have you heard that line? It usually follows some event of a negative nature, something you would have hoped to avoid. It offends the ego to hear it. But, think how much more resentful you might be if you but realized that the person making this remark might have contributed to the problem with his original warnings.

The success of any project requires positive thinking; not blind affirmations based upon bias and unfounded in fact, but the kind of attitude that will inspire you to find solutions to problems and overcome obstacles. But, negative seeds, planted in your mind by others, can take root and grow if you allow them to. Unfortunately, most people can quickly come up with a hundred reasons why your idea won't work while finding difficulty to raise ten reasons why it will.

However, you have the power to select which thoughts you will allow to flourish and grow in your mind. No one can do it for you. Daily—minute by minute—you must pick and choose only those which are beneficial to you and will speed you on your way to your goals. The next time someone says, "I told you so," think back and you may be amazed at how much that person's thoughts and attitudes have influenced your own.

—Raymond W. Morgan, F. R. C.



In Memoriam

Is a man born for his lifework? This is a polemic question, one that can be answered from various points of view. It may be contended that the mysterious, pseudo-entity called fate prescribes the events of man's life. Others

hold to the concept that cosmically, in an inexplicable manner, it is ordained that each individual is to fulfill a niche in the Cosmic Plan. There is, too, the strong age-old conviction that man's soul retains the lessons of earlier lives which then shape his life in this incarnation.

There is also, of course, the theory of genetic inheritance on heredity, the genes carrying forward from generation to generation certain characteristics or tendencies which determine the direction man takes in life.

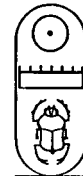
Notwithstanding these various explanations for the impetus man receives at birth, there remains the great factor of environment to be reckoned with. One's associations and acquired habits can either decrease or increase any congenital carry-over.

Dr. H. Spencer Lewis, the first Imperator for the second cycle of the Rosicrucian Order, AMORC, was an excellent example of these two general influences upon human life. From early childhood he exhibited an interest and talents for those things which later in life became a requirement for the role he was to assume. All of his versatile talents were necessary in the early formative days of the present cycle of AMORC. It was incumbent upon Dr. Lewis to do many things personally for which the finances of the Order at the time were not adequate to provide him with assistants. He was an excellent artist, had exceptional mechanical aptitude, was a writer and an orator of note, and had unusual creative ability.

His talents were developed into skills by his early occupation as a newspaper reporter, columnist, and professional photographer. His writing ability was further enhanced by a successful career in the advertising world preceding his active assumption of duties and responsibilities with AMORC.

Dr. H. Spencer Lewis passed into transition on Wednesday, August 2, 1939.

At his request his cremated remains were interred in the soft soil beneath the Akhnaton Shrine in Rosicrucian Park, San Jose. A small pyramidal granite monument was erected over the area. On each August 2 since that time a simple memorial service in the memory of Dr. Lewis is conducted there. Therefore, all Rosicrucian members who are able to attend are invited for the occasion. The brief ceremony will begin at 4:15 p.m. Pacific daylight-saving time on *Saturday, August 2, 1975*. Those members who are not able to attend may enter into a moment of silent tribute to the memory of Dr. Lewis.



Madame Schumann-Heink

by Opal Y. Palmer

MADAME Ernestine Schumann-Heink was a contralto to the world will never forget. To thousands of people living today, the Witch in Humperdinck's opera, *Hansel and Gretel*, will always sing in Madame Schumann-Heink's voice no matter who plays the role.

Madame Schumann-Heink was born Ernestine Roessler, in Lieben, Austria (now in Czechoslovakia) in 1861. Her Italian mother taught her arias from many operas by ear, while she was a child. Her army officer father was sent with his family to Cracow, then to Graz, Austria.

One day in Graz, when Ernestine was nine years old, her mother was too ill to give her a singing lesson. She watched her mother's thin hand push tousled hair from her white forehead, wrinkled with pain—as wrinkled as the white pillowcase underneath it.

Her mother's sad eyes looked into her daughter's blue ones. "I'm too tired. Too tired to sing," she sighed. "But I'm, oh, so hungry! How I should like a piece of Swiss cheese!" The faint voice struck panic in the child's heart.

"I will get cheese for you, Mother."

"There is no money, Tini." Mrs. Roessler turned her face to the wall.

An Austrian soldier was poorly paid. Ernestine's father got barely enough salary to keep his family from starving. And now her mother was having another baby.

Ernestine was determined. "I will get the cheese!" she said firmly.

Ernestine ran all the way to the grocer's. She looked into the eyes of the man standing behind the counter, who wore a dirty white apron. "My mother needs a pound of Swiss cheese," she said.

"Where is your money?" the grocer asked.

"My father will pay."

"Your father owes much money. Cheese you cannot have."

With tears in her eyes, Ernestine begged to pay for the cheese by singing. It was for her sick mother, she told him. "I will sing! I will dance! You may call your friends and neighbors to sit on the stairs and watch me," she pleaded.

The grocer relented. And there, in a dismal grocery store in Graz, Austria, the stocky, unattractive little girl who was destined to become one of the world's great opera singers, made her first public appearance.

After the cheese incident, Ernestine Roessler sang for everybody, rich and poor, in the town of Graz. Opera singers passing through heard about the child with the beautiful voice and homely face who sang popular operatic tunes learned from her Italian mother.

Everyone who heard Ernestine sing responded to the unusually clear, bell-like tones. Friends and musicians urged her parents to have her voice trained.

In 1872, when she was eleven years old, Ernestine was sent to the Ursuline Convent in Prague. There, she sang solos in the church choir. She had her first formal singing lessons while there, with Marietta von Laclair.

Six years later, Ernestine was singing small roles in the Royal Opera House at Dresden, Germany. When she was twenty-one, she fell in love with Ernst Heink, secretary of the opera company. Against her contract, she married him. Both were fired.

*The
Rosicrucian
Digest
July
1975*

From stage to stage, Ernestine Heink went, begging for a chance to sing. She was never physically attractive. "You should be a comedienne," the director of the Hamburg Opera told her. He hired her lovely contralto voice for ten dollars a month and gave her only comedy roles. Later, Ernst Heink left his wife with three children and a fourth on the way. His debts had to be paid by her, according to the German law, and the sheriff confiscated her furniture.

Ernestine Heink could not keep her children from starving on her meager salary. The director of the Hamburg Opera refused to give more.

One cold winter day she decided to end it all. She took her baby in her arms and, with the other three children running beside her, set out for the railroad tracks. She was rushing to cast herself and her children before an oncoming train when the laughing, trusting voices of her children made her stop. She turned back—ashamed.

The same determination that had sent Ernestine Rössler for Swiss cheese carried her to the director of the Hamburg Opera. She stormed into his office.

"I shall be the first contralto of your opera company! I shall be the first contralto of Germany! I shall be the first contralto of the world!" she shouted, and stalked out.

Soon after this, her opportunity came. One night the temperamental prima donna of the Hamburg Opera refused to sing her role in *Carmen*. Ernestine Heink was called.

Her training with her mother, learning tunes by ear, saved Ernestine. She stepped onto the stage without a rehearsal. The audience loved her. She was an instant success.

After her divorce from Ernst Heink, Ernestine married Paul Schumann, an actor. She continued to sing, and he to act. They had three other children, and a fourth was on the way when an opportunity came through the Metropolitan Opera Company of New York for her to perform in the United States.

Paul Schumann accompanied his wife to America for her first appearance, which was in Chicago, in 1898. She sang Ortrud in *Lohengrin*. At the close of the

performance the audience literally took the theatre by storm. The curtain was raised and lowered twenty times. One month later, Madame Ernestine Schumann-Heink's eighth child was born. They named him George Washington Schumann.

Paul Schumann became ill and returned to Germany before the tour was finished. One night, when she was performing in Boston, Madame Schumann-Heink received a telegram saying that her husband had died. She closed her eyes and swayed on her feet, but she finished her role in the opera without missing a note.

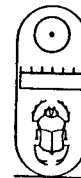
Her loneliness might have prompted Madame Schumann-Heink to marry her secretary, William Rapp, in 1905. Thus, she became an American citizen. The marriage ended in divorce nine years later.

During World War I, Madame Schumann-Heink gave up her concert tours and appeared night after night singing in American Army camps. Her funny square face and buxom body seemed incongruous with her beautiful voice that could bring tears to the eyes of lonely soldiers, but her hovering, motherly manner and thick accent endeared her to the boys. They called her "Mamma" Schumann-Heink. One writer observed that she "mothered the whole American Legion."

Thousands of Americans heard "Mamma" Schumann-Heink on her concert tours, but millions will remember her radio performances of the Witch in *Hansel and Gretel* each year at Christmas-time during the 1930's. Her rendition of *Silent Night* at the conclusion of those programs left moist eyes all over the country.

No other singer has kept her voice as long as Madame Schumann-Heink. At the age of seventy-two she made her farewell appearance on the Metropolitan Opera stage.

As an encore to her career, at the age of seventy-five, she signed a contract to make motion pictures. Before a picture was completed, however, Madame Ernestine Schumann-Heink died in Hollywood, California, in 1936, of a throat hemorrhage. Thus, the curtain closed on her last, but unfinished encore. △



Comprehending the Incomprehensible

Dr. H. Spencer Lewis, F. R. C.

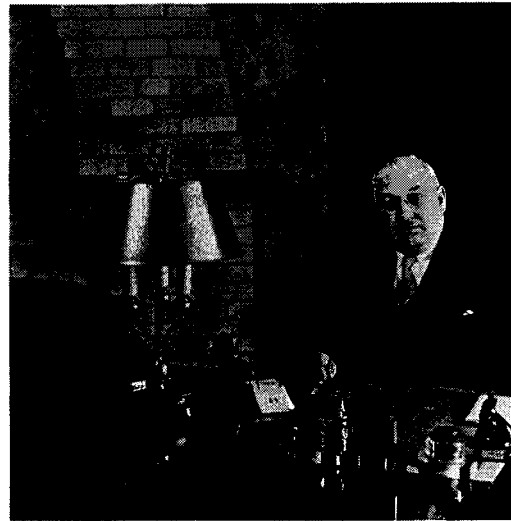
OUR FRIENDS may feel that in attempting to solve the mysteries of life we are seeking to comprehend the incomprehensible, and that for all practical purposes it is a waste of time to try to lift the veil of obscurity and peer behind or through it.

But man is given to attempting to solve mysteries. He delights in being mentally checked in his invasion of the unknown and, with remarkable persistency and with the aid of divine revelation, he has throughout the ages penetrated the darkness of wisdom and has ascended mountain heights of illumination.

Strange as it may seem, man has accepted many of the incomprehensible things of life as commonplace and believes that he understands them. He deals with some of these mysteries in such a practical, acceptable manner that he often deceives himself into believing that he understands what is not understandable and discerns that which can never be discerned.

One of the several incomprehensible mysteries of life is that of time. Yet ordinary time is standardized in our daily affairs, or at least we think it is, and we accept the existence of it as something proved and fundamentally established by nature. The truth is that time does not actually exist; it is one of man's own artificial creations.

Time and space cannot possibly exist in the comprehension of man and therefore are not proved as existing in the universe as fundamentals. No one has ever been able to prove that there is such



an element in our lives as time, and yet we have allowed a fictitious standard—in fact, a group of fictitious standards of time—to be used as laws to regulate our affairs. We labor, live, operate, think, and carry on our affairs in accordance with these fictitious standards, and often allow them to enslave or draw us into critical situations and dire predicaments.

If anyone were to ask you right now as you are reading this matter what time of day it is, and you were to answer in accordance with your watch, clock, a Western Union timekeeper, or a government signal, neither you nor any official of the companies nor any expert of the government could prove that the time indicated was correct or that there was any definite way by which the “time of day” could be established.

We may argue that time is a matter of establishment through recognition and universal or general consensus of opinion. We may argue that since the multitude or at least the majority of persons in any country or section of the country agree as to a certain moment of the clock being the correct time of day for that particular place, it is therefore established and is fundamentally a law. The fallacy in such arguments is that the majority of persons in any part of the world have different opinions in regard to time and

*The
Rosicrucian
Digest
July
1975*

that our governments and courts of law have different ideas. There is not the universal recognition and establishment of time as we think.

From the point of view of our consciousness, time is merely a conscious realization of duration. But the moment we analyze this we realize that time is constantly passing and that a moment of duration is in the past as rapidly as we are conscious of it or realize it. There can be no such thing as the future of time inasmuch as we cannot comprehend that which has not yet caused duration in our consciousness and since we only appreciate duration as it passes; time is constantly moving from nowhere into the past.

In the measurement of time, man has arbitrarily throughout the periods of civilization adopted methods to measure his consciousness of duration or his comprehension of it. Man cannot think concentratedly and with full realization of two separate things. The consciousness of man and his mental equipment for realizing his thoughts will not permit him to center his comprehension upon the words of this magazine and coincident with it be conscious and have a full realization of a piece of music that is being played, or of some words that are being spoken, or of some thought that is in the mind that is separated from the thought contained in the words being read.

With extraordinary rapidity the consciousness and realization of the mind can flit alternately or vacillate and swing from one conscious thought and realization to another until, like the jumping of the moving pictures on the screen from one still picture to another, the blending appears to give a continuous action and all of the separate pictures appear to be coincidental. But in the ultimate analysis it will be found that man can be conscious of only one thing at a time, despite the fact that his mind may jump from one to another so rapidly that he believes he is thinking of several things at the same instant.

Fourth Dimension

To measure the difference between the beginning and end of the comprehension of something and the movement to another thought or impression, man has established methods of measuring the

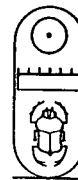
duration of consciousness, and the lapse of consciousness between impressions and this measurement he calls a measurement of time. Philosophically, the foundation of time is in a certain sense merely a fourth dimension that man has added to space. But this is not easily comprehensible either.

In order to find some immutable law of nature by which to measure time, man has chosen some of the movements that are observed in the universe, believing that any movement that is continuous and steadfast, regular and immutable in its principle, requires duration and therefore occupies time. Any one of these fundamental movements can become a yardstick for measuring time.

Perhaps throughout the world today the most generally used yardstick is the movement of the earth on its axis, or, in other words, the revolution of the earth. This revolution gives days, periods of months, and a cycle of movement which we call a year. By dividing the days into mathematically equal divisions, we arrive at hours, minutes, and seconds. By dividing the periods of the seasons, we arrive at units called *months*; by dividing the years we attempt to adjust the months into equal divisions of the year, and run into many snags.

Why should man have taken the revolution of the earth as a fundamental law of the universe? The earth is only one of a number of planets visible to us and each one of these planets has a different cycle of time for its motion. If the arguments of science are correct, that the universe is unlimited in space (another incomprehensible thing), and our sun and earth are only small parts of the whole universe, and if God and His omnipotent powers rule and control the whole universe, why it is that man has not found in some other truly universal motion a better yardstick for his measurement of time? Certainly there must be one cycle, one fundamental law of motion somewhere in the universe that would apply to all the planets and all the beings that live on these planets.

If other planets are inhabited—and if there are many suns throughout the universe with their own planets revolving around them—then the revolution of our earth could mean nothing to the people on other planets, and their days, hours,



and minutes would be different from ours, and ours would mean nothing to them. In other words, we would not be able to know the time of motions throughout the universe and judge the time of things in all parts of God's creation by the use of the *earthly* yardstick because this yardstick is a unique one differing from all others. It would be equivalent to a few men on the earth having watches that traveled the entire twenty-four divisions in fourteen hours instead of twenty-four, and their attempt to comprehend, regulate, and control the affairs of other people who had watches which required twenty-four hours to cover the twenty-four divisions.

Day and Night

The only excuse science offers for our arbitrary adoption of the earth's motion as a measurement of time is that the earth's revolution causes our periods of day and night, and that daylight and nighttime as two periods of the cycle constitute a day. This being true, it would be consistent to say that a day begins at sunrise and continues until the next sunrise, giving us a daylight period and a nighttime period as one complete cycle called a day. But here again man's arbitrary methods of doing things and creating fictitious standards reveal themselves because throughout the civilized world, although the revolution of the earth has been generally adopted as the measurement of time, the beginning of the day is considered differently in different parts of the world by different groups of persons and by different applications of the realization of time.

Furthermore, in the scientific field we find there are three kinds of days, the solar day, the sidereal day, and the lunar day. Our calendar month is not the same as the lunar month, for the lunar month centers itself around approximately twenty-eight days, while the calendar month can be from twenty-eight to thirty-one days long—an example of man's ridiculous ways of creating standards of measurements. On the other hand, the solar day is not the same length as the sidereal day.

However, the solar day has become a fundamental unit in astronomical practice and in most of the affairs of daily life. We measure this day by observing when

the sun is directly at the zenith overhead in the locality where we happen to be, which makes the noonday different in different localities on the earth; and, of course, there are places where if a person walks but a quarter of a mile in one direction or the other, occupying watch-time of fifteen minutes, he finds that noontime is one hour earlier or later on either side of the line. It is possible for one house to be so situated that it can be eleven o'clock midday in one room and twelve o'clock in the other, or twelve in one and one o'clock in the afternoon in another room.

When we come to law courts and the legal question of time, we find there are two kinds of days, the natural day and the artificial day. The artificial day is often called the civil day. The natural day includes the twenty-four hours beginning at midnight and ending at midnight, and not beginning at sunrise and ending at the next sunrise.

On the other hand, in certain legal matters where a statute requires certain acts to be done within so many days, the law refers to what is called *clear days*, or, in other words, a number of intervening perfect days not counting the terminal days. If statutes of this kind make no reference to Sundays, then the Sundays are included among the number of days stated; whereas in some other statutes Sundays and holidays would be excluded and four days might become five or six in actual time. In certain forms of human activities there are so-called lay days which are divisions of the week and not necessarily periods of twenty-four hours.

Civil days, on the other hand, follow the old Roman law and begin at twelve o'clock noon and end at the following noon. Still there are civil laws which describe a period of one day as meaning from sunrise to sunset. Such "days" therefore may be twelve or fourteen hours long or only nine or ten hours. In other civil and legal rulings where the obligation is made to pay money on a certain day, the law allows the period to be stretched up to midnight of that day, even if it had been otherwise figured as beginning at sunset of the preceding day. In such a condition, a day would be from thirty to forty hours long.

With certain religious sects, such as with the Jewish religion, the day begins

at sunset and ends at the following sunset. In connection with certain lines of business a "day" is of a very short period. For instance, if an obligation demands a payment to be made to a bank the following day, it is implied that that day shall be the period when it is the most convenient for bank or place to be operating in a normal business manner. That would make the bank day from approximately ten in the morning to three in the afternoon, or only five hours long instead of twenty-four.

Time Is Fictitious

Thus we see that man's attempt to comprehend an incomprehensible thing, such as a fictitious condition called *time*, has led him into all sorts of predicaments and contradictions. There is no true standard in the universal laws for such a thing as time, since it exists wholly in the consciousness of man and not in nature itself.

It is little wonder therefore that man in attempting to comprehend a fictitious thing, residing only in his objective or outer consciousness, should resort to many strange methods of measurement and then find that this yardstick of measurement or standard of measurement does not suit all of his problems. He therefore changes the standards of

measurement to suit the conditions and necessities. It is like having a yardstick of thirty-six inches made of rubber that can be stretched from thirty-six to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.

We see, therefore, that the so-called real mysteries of life such as the laws of God established at the time of creation and which operate in and through us are not so difficult to comprehend as the artificial, fictitious things of man's own mental creation. Man's consciousness and comprehension of things—including all the errors of comprehension and misunderstanding, all the particular theories and erroneous ideas—constitute the really great mysteries of life which must first be solved, and the errors and erroneous ideas must be eliminated before man can begin to comprehend the so-called mysteries of the universe.

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.

ROSICRUCIAN CONCLAVE

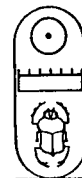
AUSTRALIA, REDFERN, SYDNEY—New South Wales Regional Conclave—November 1-2, to be held at 21-25 Botany Street (corner Turner Street). Grand Lodge will be represented by Leonard Ziebel, Grand Chaplain. For more information, please contact Mrs. C. Osment, Conclave Secretary, P.O. Box 115, Redfern, N.S.W. 2016, Australia.

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191

This *one* notice will change your master file and be made available to all departments.



SARAH WINCHESTER

by Esther Talbot

*Who knows the length
of a woman's shadow?*

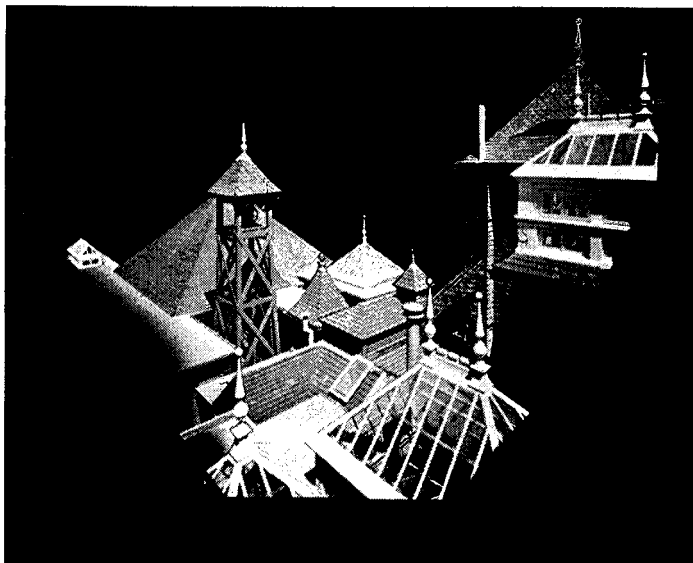
A FOUR-FOOT ten-inch blue-eyed dainty lady, Sarah Lockwood Pardee Winchester used her talents and her husband's wealth to improve public health, lessen women's drudgery, and honor her husband.

Sarah's talents were many. Her father, Leonard Pardee, carriage manufacturer of New Haven, Connecticut, sent his

vivacious inventive daughter to the best private schools. He boasted of her excellence in art, music, architecture, sciences, mathematics, and mastery of four languages. In 1862, her marriage to handsome William Wirt Winchester, only son of Oliver Fisher Winchester, manufacturer and Lieutenant Governor of Connecticut, insured social position and happiness for the "Belle of New Haven" —until disaster struck.

Their only child died. Sarah repressed sorrow in welfare work in orphanages, health camps, and in The Tubercular Children's Care Center. Fifteen years later the dread disease caused her husband's death.

Distraught, suffering from asthma, the sorrowing lady followed her physician's suggestions to seek a healthful climate and find new interests. Somewhere in her avid reading she learned that the Santa Clara Valley was known for its climate and the longevity of its residents. Considering her finding providential, she visited a niece living at Menlo Park, California, and while driving in the countryside she found the spot she desired. In 1884, for \$12,500 she purchased an unfinished eight-room house on forty acres of land near San Jose, California. Mrs. Winchester had left Connecticut never to return. In California, with space, time, and money, she



*The
Rosicrucian
Digest
July
1975*



Winchester House

could experiment in horticulture and laborsaving devices.

One day, in 1886, excited neighbors busied themselves at the front of their property on the Santa Clara-Los Gatos road to watch an attractive wealthy widow move into her newly completed house—COMPLETED? Amazement grew as house and lands grew. Her activities stunned the westerners. Why should a rich lady grub in the dirt? Furthermore, the best architects offered their services to a widow reputed to have a daily income of one thousand dollars, yet she drew up her own plans for them to blueprint. They explained that her ideas were impractical, impossible, and just not done. They could do better at less cost! Mistaking her courtesy for vulnerability, they persisted. She thanked them, hired carpenters, and become her own architect for *Llanda Villa*, the name she gave her estate.

Had she knit and raveled her mistakes, or even bet on horses, the westerners, do-it-yourself people themselves, might have understood. But a lady who designed and supervised her own building, who brought plants and herbs from all over the world and ate some, who built a water system having standpipes every 7.6 meters (25 ft.) to care for her spreading orchards and gardens 17.8 to 64.7 hectares (44 to 160 acres), who had had three communication systems installed in her home, who had gaslights that flipped on with a switch using gas manufactured on the estate by a new process, and who read foreign languages—such a lady seemed peculiar!

However, her workmen—a United Nations of able craftsmen, her neighbors, and those with whom she came into contact did not think her strange. They understood her belief that “idleness causes depression.” Carpenters and gardeners hired by the month, some of them for more than twenty years, shared her products and knowledge along with other friends and neighbors. If herbs could heal Indians, why not others?

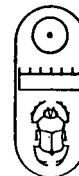
Many welcomed the chauffeur-driven Mrs. Winchester who brought foods, recipes to aid recovery, “greens” (long rabbit-eared leaves with “fur” on their undersides—comfrey?) for a rheumatic neighbor, soups of herb combinations, or lotions of crushed herbs. Her visits delighted everyone not only for her gifts but for the exchange of ideas, her laughing sparkling eyes as they shared jokes, and her uncanny ability to dispel gloom. Boys clustered about Mr. Larsen, her chauffeur-mechanic, discussing machinery and admiring the car—a French Renault, a Buick, or her lavender Pierce-Arrow. She adored children. They loved her, enjoyed her cookies and French ice cream, played in her gardens, and long remembered her counsel.

Reminiscing

Mr. Elmer Jensen, a San Jose lawyer, said, “I recall one occasion when I called on her at her home as a small boy and requested permission to shoot robins with my air gun. Of course she refused me, but I will always remember her giving me the complete story of the life of the robins and how they were hunger-driven from the snow and ice-cold slopes of the Sierras down to the warm valleys along



Aerial view of Winchester House



the coast. It made such an impression upon me that never again did I shoot at any songbird."

Not only children learned from her but adults as well. Area housemaids envied her maids when told of the laborsaving devices at *Llanda Villa*: curved brass plates in stair corners to foil the dust, porcelain washtubs with built-in scrubboards and soap trays, inside cranks on shutters over windows with burglarproof catches designed from the hammer and trigger of the Winchester rifle, wool insulation for temperature control, tilting shower heads, fireplaces with drops for ashes. Far ahead of her time, her innovations were never patented. Anyone might use them. But there came a day when her own health impaired her versatility.

As crippling arthritis limited her activities, building patterns changed. She converted a second-floor room into a garden. Removable flooring over a slanting zinc roof permitted drainage and faucets under the windows provided the water for window boxes. For heat to ease pain, she added an odd-shaped room containing four fireplaces and five hot air registers. Her nurse planned the narrow stairs with two-inch risers that serpentine to the upper level. Their solid banisters allowed Sarah's arms to steady her and support some of her weight. These stairs interest Winchester House visitors. Equally interesting are stairs leading to doorless walls or a ceiling beyond which, some believe, are the separate apartments intended for the privacy of nieces who, unhappily, never came. Yet her relatives were not forgotten. On special occasions she sent them beautiful pieces of silver engraved with a date and "gift of Mrs. William Wirt Winchester."

But she gave secretly to charities and neighbors in need. In 1911 she summoned her lawyer, Mr. Samuel Lieb, handed him \$300,000 in cash, instructed him to go to New Haven and secretly arrange for the construction of the Wil-

liam Wirt Winchester Memorial Sanatorium for Tuberculosis. In 1918, when the donor was discovered, Mrs. Winchester had spent over \$3,500,000 on the project. When tuberculosis ceased to be the major killer, the Sanatorium became part of the General Hospital.

Today, a picture of William Wirt Winchester hangs in the Winchester wing of the Yale-New Haven Hospital facing Davenport Street. Brass plaques identify the wing and Winchester money still supports it, for, blessed with business acumen, Sarah's investments listed on four pages of her will in 1922 pyramided. Even her lawyer who knew of her abilities was amazed at her will. She had worked out every tiny detail and stated it in legal terms. Besides legacies, she set up thirty-three life trusts for friends and relatives. On the death of the recipients, their incomes revert to the hospital.

Who knows the length of Mrs. William Wirt Winchester's shadow? Her trees, plants, and herbs grow in the Santa Clara Valley. Her architectural innovations are taken for granted by untold numbers of users. How many thousands owed and will owe their health to her gifts?

Today, a few miles from the worldwide headquarters of the Rosicrucian Order in San Jose, Winchester House stands alone, its orchards vanished, the call of meadowlarks stilled. It still lends an aura of grace, a reminder of one woman's drive in that timeless search to improve the well-being of man.

A commemorative urn on William's grave in the Evergreen Cemetery in New Haven, Connecticut, is inscribed, "In Loving Remembrance—March 7, 1884," and "If Love Lives In The Heart, It Is Not Dead."

Editor's Note: In May, 1974, the Winchester House was officially designated a California State Historical Monument. Open to the public, the house and gardens are now undergoing complete restoration.

*The
Rosicrucian
Digest
July
1975*

Knowledge can be acquired, but one can only wait for wisdom.

—Shannon St. Vigne

Origin of the Name “Rama”

by Behram D. Pithavala

IT IS recorded in the Hindu Epic Ramayana that when King Dasaratha asked Rishi Vasistha to devise an auspicious name for his first-born child, Vasistha took the syllable RA from the word *Narayana* occurring in the mantra *Om, Nama Narayana*, and MA from the word *Nama* in the mantra, *Om, Nama Shivaya*, and coined therefrom a new name, *RAMA* which was given to the child.

One can understand that *Narayana* as a name of God has some beneficence in it. But the word *Nama* merely means salutation, and taking the syllable *MA* from it appears to be quite pointless. In this connection, I suggest the following derivation as more probable.

The most important mantras (mantras), according to Hormazd Yasht, are the names of God; and among them the most potent are *AHURA*, His twelfth name, and *MAZDA*, the twentieth name. It seems that Rishi Vasistha took *RA* from *AHURA* and *MA* from *MAZDA*, and then joining them he framed a new and very auspicious name for the Avatara of God Himself. In other words, Vasistha extracted the name *RAMA* from the very centre or core of the name God, (*AHU*) *RAMA* (*ZDA*).

Another classic example of this ancient Hindu practice is furnished by *Varaha*

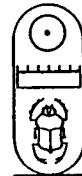
Mihira who declares that the Sanskrit word *HORA*, meaning time, is bodily lifted from the middle of the expression *Ahoratra*, i. e., day and night; thus: “A(*HORA*)TRA”. The English words *hour* and *Horary* are cognate with *Hora*. I personally believe that *Hora* (time) is derived from Av. “Hvare” meaning “the Sun.”

Similarly, following this ancient practice, the Hindu Rishis of yore extracted the first syllables from the twin-name of God, *Auhar-Mazd*, and thus coined their sacred Word *AUM*, as aforesaid.

Interestingly enough, *RAMA* is also the name of a Yazata who presides over the twenty-first day of the Zoroastrian month. All auspicious works, marriages, etc., are started by remembering His name just as the Hindus generally remember the name of *Shri Ganesh*. *RAMA* means peace, “Divine joy” or *Ananda*, an aspect of God. Compare the Gathic prayer, *Ramancha aish dadatoo*, i. e., “And may He grant (us) Peace Profound, or Divine Joy, through these (truths)” (Yas. 53/8). As a matter of fact, the three aspects of God, viz., *Sat*, *Chit* and *Ananda*, are all



Zarathushtra Spitama



to be found in the name *Ahura-mazda*, as follows:

A	}	= SAT, the Ultimate Reality, from <i>ah</i> , to be
H		
U		
R	}	= ANANDA, Divine Bliss
A		
M		
A	}	= CHIT, <i>da</i> , to know
Z		
D		
A		

Incidentally, *Rama*, as an Angel, also presides over the electro-magnetic vital life force (*Khastra*) that emanates from the Sun (*Mithra*) and which enters our body along with the air (*Vayu*) as the Breath of Life. Students of Yoga,

Theosophy and Rosicrucianism who regularly practise spiritual exercises, which invariably include deep breathing and intonation of certain *manthras* and vowel sounds, will readily understand the esoteric reason why Angel Rama is generally remembered after Mithra, and why Angel Vayu is so remembered along with Rama, in Zoroastrian prayers. All this points to the ancient belief that deep breathing, regularly practised, not only renovates our body but uplifts us both psychically and spiritually.

Editor's Note: The preceding article is reprinted from the Appendix in Behram D. Pithavala's The Iranian Basis of the Devanagiri Alphabet, the Numerical Signs and the Sacred Word AUM and its Symbol (Bombay, 1974). Mr. Pithavala, a Rosicrucian and scholar of Iranian History and the Zoroastrian Teachings, resides in Bombay, India.

Thinking . . .

by Stevan C. Smith

WHY ARE the hours spent thinking and meditating so often thought of as useless effort or wasted time? Why are we so afraid to think? It is surely singularly productive. Thinking is, in fact, the most profitable endeavor we can engage in. Most men spend their whole lives carrying out the notions and inspirations of the few thinkers who took the time and effort from their lives to consider, speculate, analyze, and wonder about even the most seemingly inane things.

For instance, who first arrived at the thought of "infinity"? It was undoubtedly one who was observant, untied to the troubled perturbations of living. Yet of what practical, worldly worth is such a

concept, we may ask? How can we use it? What significance does the concept of infinity have to our daily lives?

The infinite is the most powerful feeling one will ever experience, for it controls and directs the lives of each of us. Its application to us is so manifold as to be unworthy of elaboration.

The use of our mind—the ability and the desire for thought—is not something we are merely born with or inherit as a gift from God, although it is this too. It is a faculty, like all others, which we must develop and strengthen, to be tempered and reinforced by time, by experience, and by communication with the thoughts of others. △

*The
Rosicrucian
Digest
July
1975*

The First Rosicrucians in America

(continued from page 9)

According to the historian Sachse, when they left the vessel they were at first sight a very queer-looking group of people. They appeared intelligent but were clad in strange attire. They seemed odd to the residents of Philadelphia, at that time a small town of about five hundred in population. After the long voyage on the ship *Sarah Maria*, they held a religious service on the beach to give thanks for their deliverance from the many months of hardship they had endured to finally arrive.

Kelpius was somewhat concerned to observe that, although Pennsylvania was supposed to be free from religious intolerance and prejudice, there were no churches in Philadelphia except those of the Quakers. The group moved on to Germantown, where other German pioneers had settled in the area just west of what was the original village of Philadelphia.

There, at least, they met kindred individuals, although not all of them agreed with all the orthodox religious practices which many of their countrymen supported. Gradually, the group became established on some land of its own known as *The Ridge*, which today is part of Fairmount Park. Here they built what was known as *the tabernacle*, which served as a church, a school, and—apparently for a limited group—the first place where any Rosicrucian activity was conducted in the Western world.

Again, we must realize that the philosophical and religious concepts were so united together, and the small groups were so tied together by their background of nationality, by the background of Lutheran religion and its various branches, that those who, like Kelpius himself, were true mystics, were a minority, and they actively participated in all religious and group activities. Therefore,

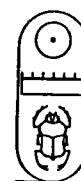
we find no record of just exactly what specific activities were carried out that might have been designated in the modern sense of the word as *Rosicrucian*.

Kelpius selected a cave where he could be by himself. This cave still exists in Fairmount Park. A plaque states that it was the cave of Kelpius, the leader of this group of Pietists or Rosicrucians who first settled in America.

The close affiliation of this group with religious bodies caused them to become associated with a group known as the Seventh-Day Baptists, in that they observed the Sabbath instead of Sunday. After Kelpius' death, which took place in 1708 when he was only thirty-five years of age, the group broke up, but many individuals continued the ideals and the mystical principles for which the Rosicrucians stood.

The leadership as a Rosicrucian group was probably never reestablished after the time of Kelpius. Many of the group moved with others to Ephrata, where some of them continued theosophical and astrological studies. According to the historian Sachse, they also studied the ancient Rosicrucian symbols. Sachse claimed to have in his possession one of the original books of the secret symbols of the Rosicrucians containing many of the designs which we have reprinted in recent years in modern editions. The Ephrata colony eventually became inactive with the establishment of laws prohibiting the observation of Saturday as the Sabbath and demanding Sunday observation. The Ephrata colony was by that time primarily composed of Seventh-Day Baptists.

As I have stated earlier, it is difficult for us to identify all the channels of study among the individuals of this group. There were some who were de-



voted strictly to their religion. Others, as in other groups, had no particular religious conviction. A minority were true mystics, who gave all their time and effort beyond the administration of their affairs to the study of Rosicrucian symbolism, philosophy, and the mystical concepts which had caused them to separate, at least in thought, from the doctrines established by the church in Germany.

These individuals represented the thinking that became the impetus of the growth of thought and technology in the Western world. They were in many ways ahead of their times. At Ephrata they maintained one of the first printing presses. Almost a hundred years after Kelpius and his followers reached America, Benjamin Franklin arranged with the Ephrata colony to do some printing for the Pennsylvania Commonwealth, and later for the infant republic. They also studied the sciences of physics, chemistry,

mathematics, and astronomy. Interested in astrology, alchemy, and the Kabala, they formed the nucleus of some of the earliest scientific study in the Western world.

To them as Rosicrucians, we owe the tradition of bringing mysticism and the glimpses of the Rosicrucian philosophy to the American continents. As the Western world has thrived, all civilization in the Western world owes to them the far-sightedness and the desire to stand upon their own convictions rather than to follow the precepts and man-made doctrines laid down by a force or organization, external to them, be it religious or political.

We might say that the early Rosicrucians in America were representative of the true individualist which every mystic should be. They wanted to live to evolve themselves, to benefit mankind, and to find their true place in the cosmic scheme.



INCOMPATIBILITY IN MARRIAGE

What makes for a successful marriage? What are the causes of the great increase in separation and divorce today? There are, of course, various social and economic situations and other related problems which periodically are the causes of an increase in the breakup of homes and marriages. But, aside from these, there are certain factors that will always *assure* a happy marriage—and likewise certain other factors which eventually result in its dissolution. These factors of importance, if known and conquered, can avoid the heartbreak and disillusionment of incompatibility.

A special discourse outlining these principles and entitled, *Incompatibility in Marriage*, is available from the Rosicrucian Supply Bureau postpaid for only \$1.00.*

It must be realized that physical attraction *alone* is no guarantee for a successful marriage. There are other and more subtle factors and influences that must be understood. This discourse is written from various viewpoints of an understanding of human behavior of men and women. It permits a rational self-analysis of one's state of marriage.

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Rosicrucian Activities *Around the World*

MRS. EMMA BOENEMAN of Detroit, Michigan, is a recent recipient of the Rosicrucian Humanitarian Award. Mrs. Boeneman has organized and developed the Pilgrim's Project, a center where mentally and emotionally handicapped children and adults can learn at their own level, developing to their fullest potential. Twenty years ago, Mrs. Boeneman discovered that the public school system offered no program for her handicapped daughter. Seriously concerned, Mrs. Boeneman began Pilgrim's Project with only a public meeting room and determination to do something. Single-handedly raising funds, enlisting community support, and running the program, she recruited teachers, music instructors, speech therapists, parents, and other community volunteers to donate their services in working with the children. After the public schools developed programs for the youngsters, Mrs. Boeneman continued the program for adults students lacking educational and recreational facilities. During the last two decades, between 500 and 700 students have been helped by Pilgrim's Project.

In the photo AMORC Regional Monitor Josephine Cole has just presented the Rosicrucian Humanitarian Award to Mrs. Boeneman (holding the Award). The presentation was made at a dinner following the annual Rosicrucian New Year Ceremony in Detroit's Thebes Lodge.



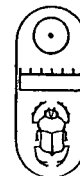
A new Pronaos has been inaugurated in the Grand Lodge of the Netherlands. *Alexa Middelaer Pronaos* of Ghent, Belgium, was officially opened on April 12, 1975, with approximately seventy-five Rosicrucians from Belgium and the Netherlands in attendance for opening ceremonies. Soror Alexa Middelaer (1880-1943), mother of Dutch Grand Master Edward van Drenthem Soesman, was a friend of former Emperor Dr. H. Spencer Lewis and one of the early founders of the Rosicrucian Order in Holland during its present cycle of activity.

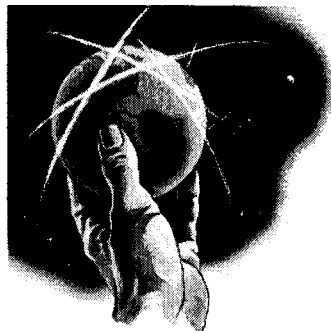


On Sunday, May 4, 1975, Rosicrucians in Colorado and from eight neighboring states met in a "mystical workshop" setting in Colorado Springs. Grand Master Chris. R. Warnken and Soror Warnken were invited as honored guests as were Grand Councilor Dr. William H. Clark and Soror Clark. The program consisted of lectures, discussion groups, and a forum. On the previous day, the Grand Master was interviewed by the press, and later the Warnkens were guests at a dinner meeting with officers and dignitaries of Denver's Rocky Mountain Chapter and Colorado Springs' Pronaos of the Sun, joint sponsors of the program. The very successful affair was ably engineered by Chairman Melvin McCullough and Regional Monitor Lamar Kilgore.



Soror Alexa Middelaer
1880-1943





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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*.

ASSYRIOLOGISTS EXAMINE AMORC'S MUSEUM EXHIBITS

Shown at the left is Burnam Schaa, Curator of the Rosicrucian Egyptian, Assyrian, and Babylonian Museum in Rosicrucian Park, San Jose, California. He has here presented some of the unusual specimens of the large collection to two noted Assyriologists for their examination. In the center is Dr. Wolfgang Heimpel, Assyriologist of the University of California at Berkeley, and on the right is Dr. William Hallo, Assyriologist at Yale University. The two professors are copying cuneiform inscriptions of some of the outstanding artifacts about which they commented favorably.

The Rosicrucian Egyptian, Assyrian, and Babylonian collection is the largest on exhibit on the Pacific Coast. The Museum is without admission charge to the public and is visited by some 300,000 persons annually.

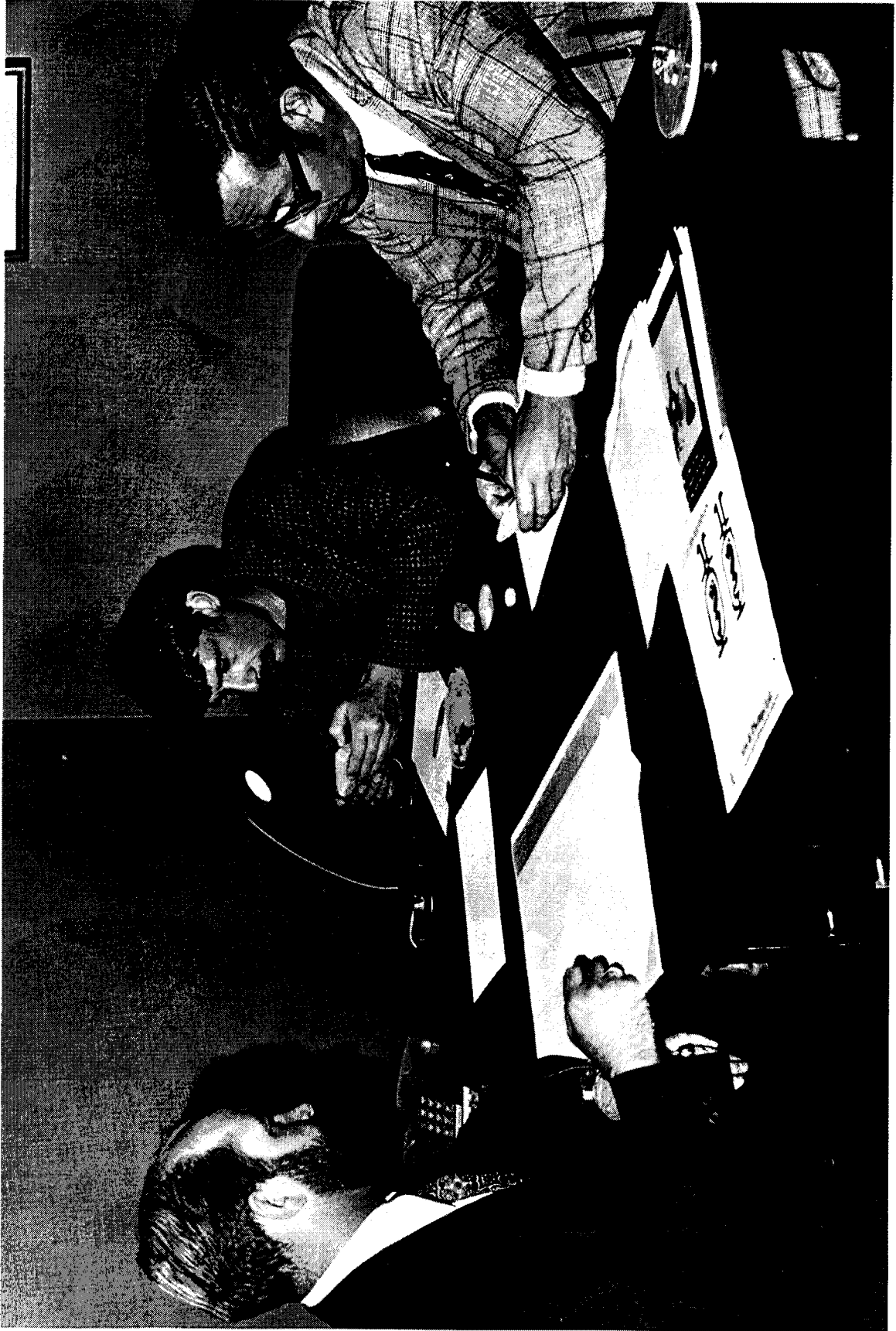
(Photo by AMORC)

**The
Rosicrucian
Digest
July
1975**

MOUNT OF TEMPTATION (overleaf)

In the vicinity of the ancient city of Jericho, now in Israel, is this mountain upon which, according to Biblical accounts, Christ was subject to a lengthy period of temptation by Satan. At the top of the mountain a monastery is now constructed. Jericho is one of the oldest cities in the world. Recent archaeological excavations reveal levels of strata showing that several cities have existed on the site back to prehistoric times.

(Photo by AMORC)





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BRAVE NEW ERA

Smoking has been solidly linked to lung cancer, heart disease, emphysema, weakness to disease and infection, gum disease, and increased risk of giving birth to low-weight infants. Yet years after the posting of the mild admonition, "Warning: The Surgeon General Has Determined That Cigarette Smoking is Dangerous to Your Health," on every cigarette pack sold in the United States, and after the banishment of pastoral and tough re-man ads from the airwaves, smokers are still on the increase.

Most nonsmokers cannot help a slight mug feeling of superiority whenever they see someone lighting a cigarette, and looking across the generally murky stuff which today passes for air they may wonder how, on top of that, people can still smoke.

Well, if just because you do not buy and use cigarettes you think you are a nonsmoker, you are wrong. Smoke not only gets in your eyes but in your blood and urine—and it gets there through our lungs when you breathe it in even if it is somebody else's. In tests carried out with nonsmokers locked in unventilated rooms much like the average office with a group of smokers for a period of time averaging seventy-eight minutes, the nonsmokers acquired significant amounts of nicotine in their blood and urine. They also suffered annoyance and acute irritation in their eyes and respiratory passages.

These volunteers were the willing victims of what is known in medical circles as "passive smoking." Although the amount of nicotine in the urine of a nonsmoker is less than one percent of the average for smokers, virtually all nonsmokers have measurable amounts of nicotine in their body fluids throughout most of their lives, even though they may never even touch a cigarette! It is derived from the indoor air they are sometimes forced to breathe, and this becomes understandable when one considers it only requires one or two smokers to contaminate a vehicle or building.

The situation would not be so bad if a cigarette only smoked when a person inhales it, especially since the smoke inhaled by the individual is released into the environment after having been quite effectively filtered by his or her lungs; however, once lit, a cigarette smokes continuously, releasing into the air essentially the same pollutants the smoker takes into his lungs, only this time unfiltered. In an enclosed environment, such as an office or a movie theater, that smoke usually remains in the air until the one closest to it breathes it in, filtering it out

with the lungs. Unfortunately, the unwilling smoker oftentimes turns out to be a child.

Studies carried out by the London School of Hygiene and Tropical Medicine on the incidence of pneumonia and bronchitis in 2,205 infants over the first five years of life, together with tallies of the parents' smoking habits, showed that the child who has parents who smoke runs a double risk of an attack of pneumonia or bronchitis during the first year of life. It is a well-established medical fact that children who survive a severe respiratory illness in the first year of life are subject to chronic respiratory diseases later in life.

It is therefore clear that being in the same area with a smoker not only subjects the nonsmoker to the annoyance of the irritation to eyes and throat, and the tobacco smell that hangs on to clothing and hair for hours, but is also a possible health hazard if you are an adult and a very definite one if you are an infant.

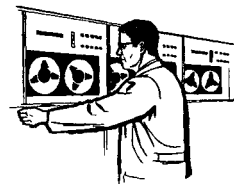
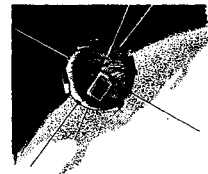
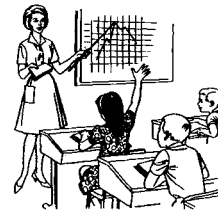
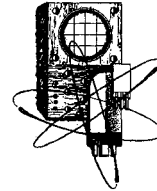
Some delicate souls complain that where there are no signs forbidding it there is no polite way to call a smoker's attention to the fact that he or she is annoying those in the same room. Not too long ago, spitting used to be tolerated in polite society—many people over fifty still remember the omnipresent "cuspidors" (thank heaven the current nostalgia fad has its limits!). However, when it became evident that besides not being a very aesthetic habit it was also unhygienic, it was disapproved and legislated out of existence. If a person is sufficiently impolite as to impose his pollution on somebody else, there should be no compunction in letting him know about it.

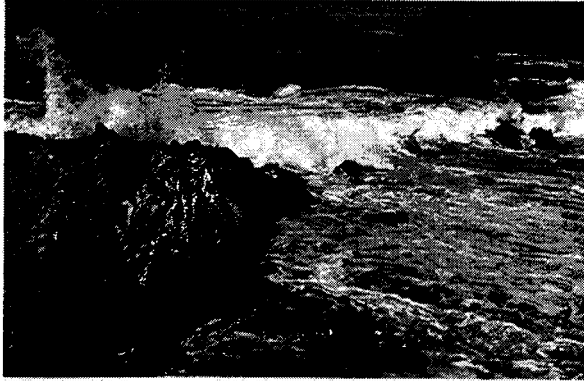
An issue often brought up (usually by smokers) is that of the "smoker's rights." "We have as much right to smoke as you do to abstain," they claim. All first-year law students sooner or later run across a form of a venerable legal maxim which loosely translated from the Latin states, "Your right to swing your fist ends where my nose begins." Surely this is also applicable to hearts and lungs.

Amurates IV, a seventeenth century Turkish sultan, forbade the use of tobacco, sentencing violators to forfeiting their ears and noses; however, some might consider this a somewhat extreme measure. Common sense and a moderate concern for one's fellow creatures should be sufficient, although legislation looks more promising.

Perhaps, after all, we may still manage to regain air we cannot see during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)





ODYSSEY

German Alchemist

MICHAEL MAIER was born at Rendsburg, in the Duchy of Holstein, in 1568. A devout Lutheran, during his lifetime Maier personally served a Roman Catholic Emperor, became known beyond Germany as an outstanding alchemist, and served as the Rosicrucian Grand Master for Germany and as Francis Bacon's Deputy on the Continent. This amazing diversity reflects the times in which Maier lived.

In the sixteenth century the Protestant Reformation swept across Germany, and neither the Pope in Rome nor the Catholic Habsburg Emperor were able to stop this strong movement. Germany was seriously divided into numerous Catholic and Protestant principalities. Tension between rival factions ran high, and the dispute was political as well as religious. All this resulted in the devastating Thirty Years' War beginning in 1618.

Little is known about Michael Maier's early life, but later, as a distinguished doctor of medicine, Maier was noticed by the Holy Roman Emperor Rudolph II. Summoned by his Emperor to the court at Prague, Maier was given the title "Count" and made Rudolph's personal physician and private secretary. The brilliant but eccentric Rudolph was devoted to science, art, astrology, and alchemy, and his library was one of Europe's best. Thus Maier was able to carry on his medical and alchemical researches in a friendly and stimulating environment. In 1611 Rudolph was forced to resign by his brother Matthias, and Maier left Prague.

By this time Maier's reputation as a learned alchemist was known beyond Germany, and in 1612 he traveled to England, intending to learn English and translate English alchemical writings into Latin. Quite possibly he had already been admitted into the Rosicrucian Order, and it is very probable that, residing in London, he met and collaborated with Robert Fludd, a distinguished physician and Rosicrucian. Both of these men had the questioning outlook of the scientist and excelled in the knowledge of their day.

Maier eventually returned to Germany, where he served as a physician both at Hesse and Magdeburg, passing away in 1622. Much information about him was lost due to the total destruction of Magdeburg during the Thirty Years' War.

Of Maier's writings, several should be mentioned here. In his first publication **Arcana Arcanissima** (1614), he advanced the theory that the alchemical knowledge was hidden or embodied in many ancient inscriptions, hieroglyphics, and symbols. The Rosicrucians are mentioned in his largest work **Symbola Aureae Mensae**, an exhaustive account of alchemy. In his **Themis Aurea**, along with medical information, Maier explains the six laws of the Rosicrucian fraternity and goes into more detail concerning the Order. In **Ulysses**, published posthumously, Maier describes the great hero returning home to find love and rest after great adventure. To Maier, Ulysses is a symbol of perfect human manhood and wisdom—ever intelligent, true, and virtuous.—RMT

