

Rosicrucian Digest

January 1976 • 50c

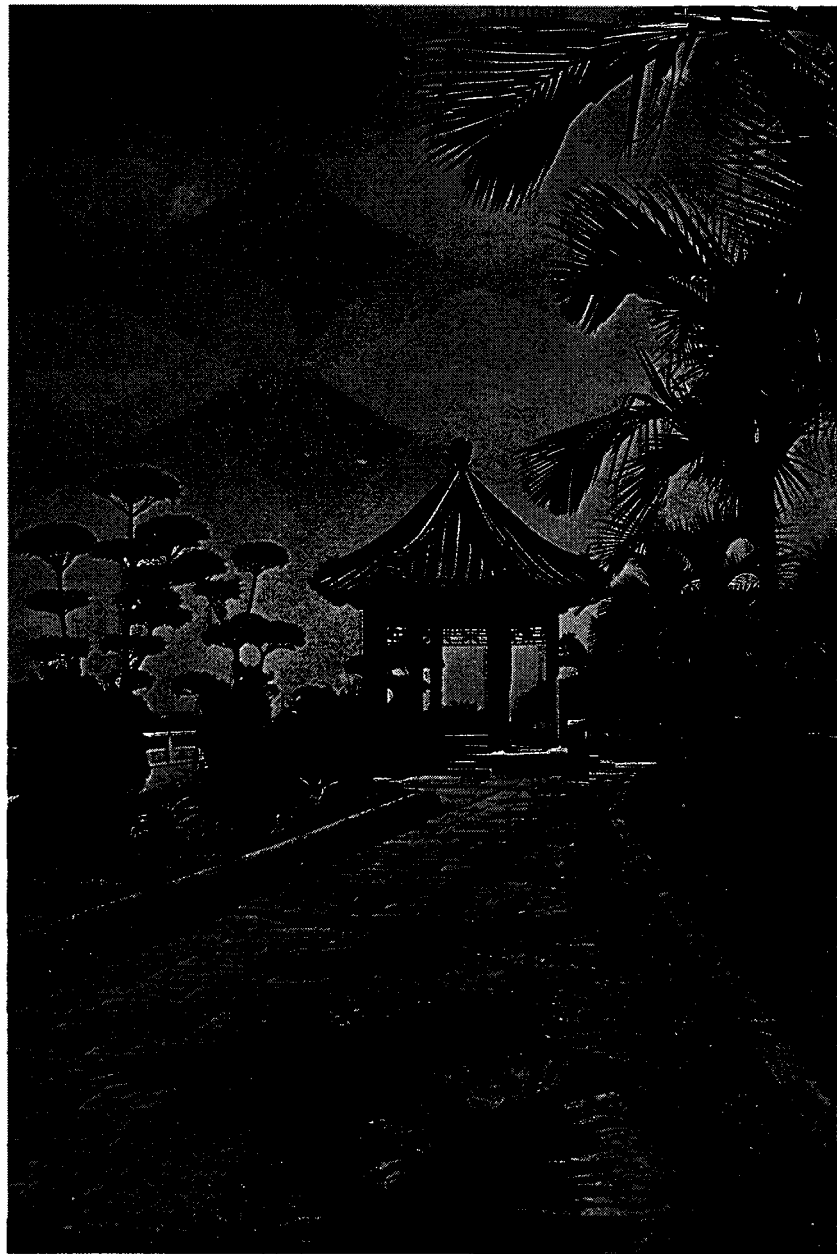
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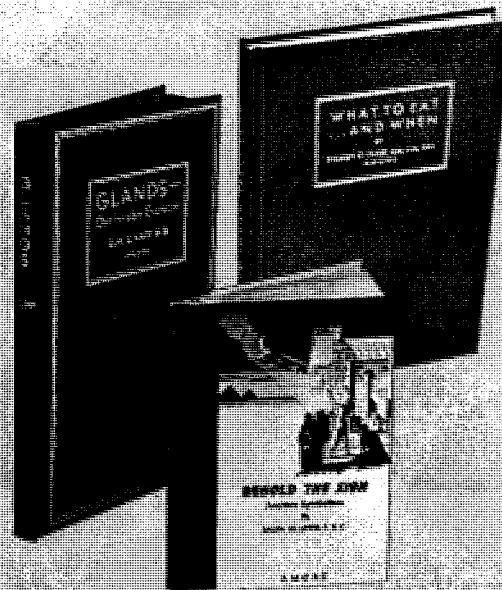
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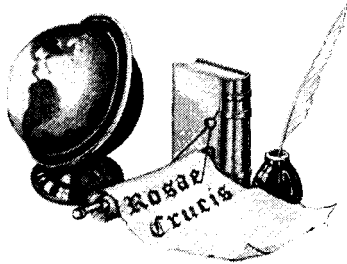
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
A M O R C**

Rosicrucian Park, San Jose, California 95191



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$5.00* per year. Single copies 50 cents. Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95191, U.S.A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Foreign Currency Equivalents
£2.50 A\$4.00 NZ\$4.75
¥3.35 €6.25 R4.35



Robin M. Thompson, Editor

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THE FAMOUS LION GATE » » »

Shown here is part of the ancient walls of Mycenae. A sculpture of two lions is seen above the principal portal. They are standing and appear to be supporting a column. Mycenae is the oldest of the ancient Greek cities, dating back to at least 3000 B.C. The great ruins are located on a high eminence overlooking the Argive Plain. Mycenae was demolished in 848 B.C. and never rebuilt. Heinrich Schliemann first excavated the city on an extensive scale, resulting in the confirmation of many of the legends of the Aegean civilization. The city was thriving in the time of Homer.

(Photo by AMORC)

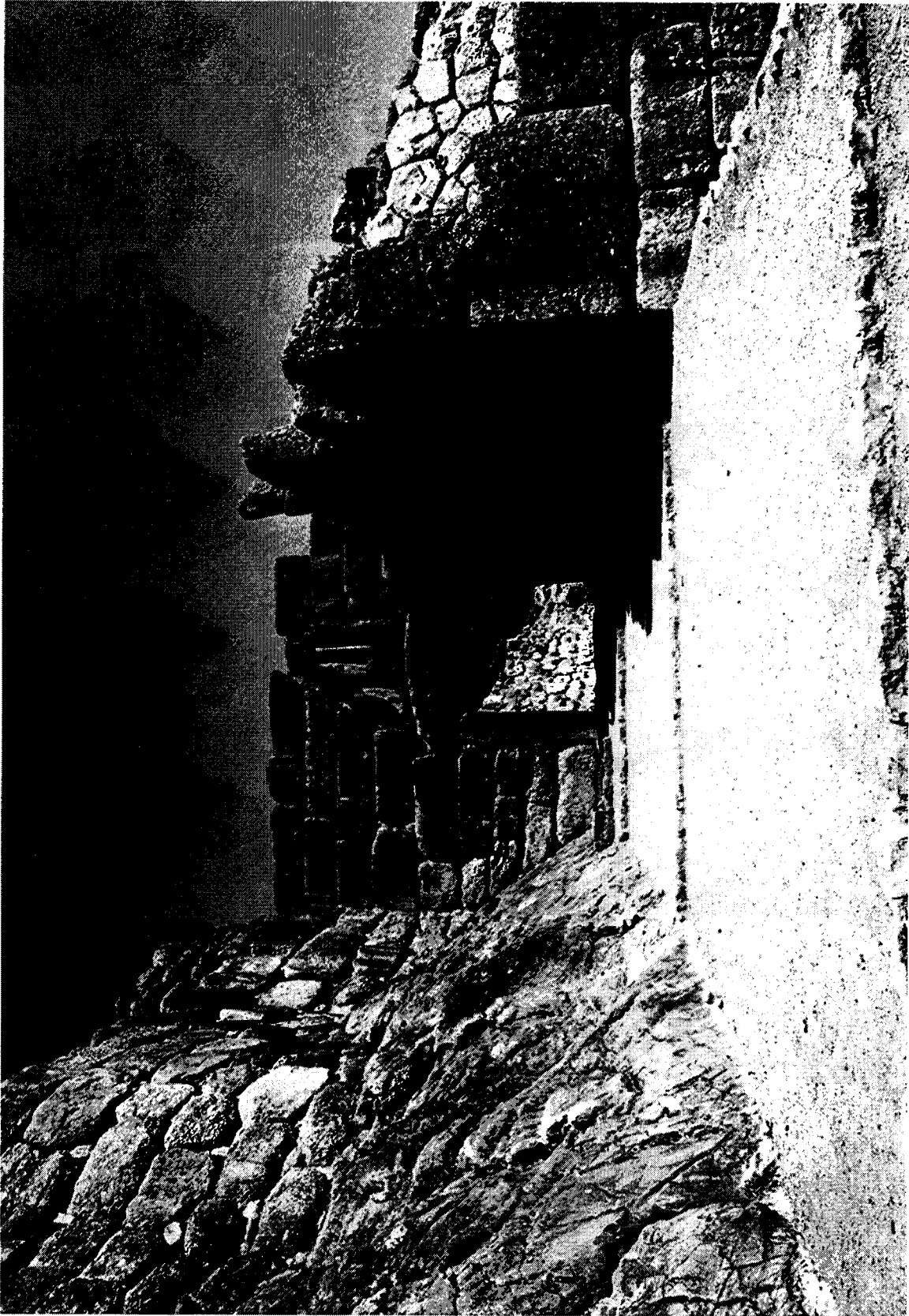
Volume LIV

January, 1976

No. 1

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE ELUSIVE SEARCH FOR TRUTH

TRUTH HAS BEEN an intellectual goal of man ever since he has sought realities in reference to life. The realities he hoped to find would explain the mystery of his own existence and its transient state as well as what cause may lie behind all phenomena. To know these things as having a positive ground would constitute truth to man. Therefore, no matter whether man thinks of truth as being spiritual, moral qualities or as empirical, material ones, it is nevertheless that which the intellect aspires to.

The search for truth implies that there is a matrix, a die out of which has been stamped certain realities which are unchangeable and which eternally govern certain conditions in the Cosmos. In knowing them, there is then the further implication that man has a dependable guide to certain phenomena to his advantage. To know something which appears positive suggests its dependability in serving human welfare in some manner. Consequently, the search for truth assumes that it has an *absolute* nature. To take away its absolutism would rob truth of its substance in the eyes of most men.

Nevertheless, there has not been established a universality of truth. In fact there are few experiences, points of knowledge, that men agree upon to the extent of conferring upon them the designation of absolute truth. Should the search for truth then be abandoned or is there an alternative guide for human thought? Just how do men conclude that an idea, a concept, an experience, is truth? Men speak of having knowledge of truth—but what is it that they so designate?

Opinions, beliefs, and percepts have all been declared by men to be truth, yet these states of mind are not identical.

An *opinion* is not an exhaustive conclusion of the reason. Opinion is a preference for an idea that is pleasing to the past experience of the individual. The opinion may be about something that is newly presented, but it is given in relation to the memory of some past acceptable experience. For example, the opinion of the average person with regard to UFOs is founded upon imagination, religious beliefs, and whether or not the individual is inclined toward skepticism. Such is neither the result of mature judgment and personal observation, nor the rationalization of all facts and theories pertaining to the subject.

Opinion, then, is principally devoid of perception, the result of actual experience, and it is not a final judgment after the extensive evaluation of an idea. Such ideas, as opinions, obviously could not be considered truths in the sense of having a uniform nature.

Belief

Belief has a more personal dependability as a kind of knowledge than does opinion, but it can hardly be justified as truth. Belief implies a personal conviction with regard to an idea. Real belief is the consequence of judgment. We believe something because to the best of our *reason* it is the most acceptable idea. One does not actually believe something unless he has made a comparison with related or contraideas. It has to him a certain quality of being indubitable. Belief is therefore distinguished from opinion in that it does take recourse to reason.

Where active perception—that is, examination by the senses—is possible to determine the nature of a thing and such examination could alter the concept and yet it is not done, such then is not a belief. A belief is a substitute knowl-

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Digest
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edge where knowledge acquired through the senses is not possible. An example of real belief had by an individual is the idea of God. An objective experience leading to such a conclusion is impossible. The idea of God must be subjective. Such an idea stands as knowledge only until it is refuted.

A belief cannot be truth, that is, an absolute truth, since it is neither perceived or conceived alike by all men. Just what truth is has resulted in many definitions by thinkers down through the centuries. The search for its meaning still continues and varies in the opinions of men. Plato said that reason must arrange thought, that is, images of what we perceive, into an organized whole. It is only then we can have a reliable structure as truth. Simply, we take our various experiences and ideas and have our reason give them a logical continuity. When something is fully understood by us, it has, according to Plato, that *reality* which we call truth. Plato held that opinion is only relative but, on the other hand, the individual reason also makes a truth relative to the individual thinking it. Another person may so organize his thoughts so as to give truth an entirely different form or substance to him.

The early Cynics and Cyrenaics of ancient Greece thought that truth was perception—in other words, what to the individual seemed *real* at the moment was truth to him. If what we perceive has to us a definite reality, possessing form, substance, or quality, then that is its nature, the truth of what it is. The reasoning behind this would seem to say that it is immaterial how what I perceive may appear to others, if to me it can be nothing else, for that then is truth to me and upon that I must rely. Of course this conception confers no absolute nature upon truth. Rather, it makes it wholly individualistic.

The Sophists (the Wise Ones, 5th century B.C.) expounded that truth is solely relative to time, circumstances, and the intelligence of the individual. They declared that there cannot be an absolute truth because each individual's truth is in variance with the truth of others. Furthermore, truth varies with changing times. Many concepts and ideas held as truth in the past are not accepted as such by men today. In the lifetime of each indi-

vidual there are circumstances which arise which, by the impact they have upon former experience, compel us to reject older truths and adopt new ones.

The Sophists further contended that with truths of the past, which may seem unchanged at present, there is no assurance that these truths are eternal. It is perhaps because the intelligence and powers of perception cannot yet transcend truths of the past. That may make them seem eternal. For example, for centuries men thought that the Earth was the center of the Universe. This remained as a belief only because men were incapable of the knowledge to disprove it at the time.

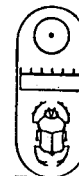
In this regard the Sophists said that the criterion of truth is what appears as *self-evident* to man. If it cannot be disproved and if man has no doubt about same, it then serves him as a truth. However, this is the equivalent of looking into a darkroom and presuming that nothing is there just because you cannot see it.

Reality

To John Locke, English philosopher (1632-1704), truth was the joining, or separating, of signs as they agree or disagree with each other. This implies that as we bring together our various ideas about something in a manner which is in agreement or disagreement about a specific thing, that relationship is then truth to us. This suggests that what is comprehensible to us insofar as we individually are concerned is truth to us because the idea has to us the substance of reality. Locke further stated that we should not trouble ourselves about absolute truths because they are not possible. We live by our convictions, that is, what has the quality or substance of reality to us. We never have a certainty about so-called truth unless it meets this qualification of personal acceptance.

According to Locke's definition of truth we can, however, set up all our own rules as to individual truths. Men do in fact set up moral laws and the propositions of mathematics as so-called universal truths. But it is man who has set up these absolute truths. They are not independent of the human intellect.

Coming down to more recent times in continuing to show the elusive search for truth, we touch upon the views of William



James, American philosopher and psychologist (1842-1910). To James, truth was that which seems to anticipate a desired and satisfying experience. The truth, he contended, must be rationally accepted and it needs to be in accord with our ideals and what we want to believe. James was a *pragmatist*. A thing to be true, in other words, must *work*. It cannot be something which is merely a pleasing experience. It must be practical, it must be that which can be applied and used by us in some manner. Succinctly, as long as it works it has reality and, having that, it is truth to us.

We may accept as truth that which has a pragmatic value to us even if it does not conform to some traditional definition of what truth is. If what is traditionally expounded as truth cannot be put to the test of demonstrability in some manner, it then never has the conviction for us of being self-evident.

A contemporary of James, the American philosopher John Dewey (1859-1952), had a conception of truth that was similar to that of James'. Whatever *works now* is truth. If it has a practical, useful value to us, it has reality as of the now and it is truth to that extent *now*. The past has no truth *unless* it continues the reality of *work* and satisfaction to us. Dewey pointed out that we must avoid becoming dogmatic, that is, just accepting traditional truth as a heritage. Such truths must first prove themselves; they must work for and satisfy us. If that

reality is gone, then so is their virtue as truth.

Are the peripheral and the receptor senses, the reason and the emotions the only truth, that is, the only grounds for it? There are certain things which to us have the character of absolute truth, that is, they seem not to be evanescent. There are certain phenomena which are so repetitious to human experience that we call them Cosmic Law or Natural Order. Having this reality to our minds they seem absolute. They are workable and therefore we call them truths. But even these phenomena can be deceptive with changing human understanding. With increased technology, the worth and nature of certain phenomena of yesterday, insofar as their being ever dependable and universal, can be questioned today.

There are other truths which are *contingent* upon changing times, varying human perception, and understanding. Man's search for truth must be for that which has a useful reality to him mentally, physically, and intellectually. Where such can be applied with some degree of practicality and satisfaction, they can become a *relative* truth to society. Such are of course subject to the ultimate changing conditions of human mentality and the restructuring of society. No attempt should be made to bind man indefinitely to truths unless their reality remains as acceptable as when they were first so designated. Δ

Even if we know how the clock works and have a mastery of its mechanism, why does it do so? In the case of the clock there is purpose, the why is to tell time. Assuming that the universe is not purposeful and man only is, it is philosophy and idealism that must provide the why, the purpose. Can a mechanism be appreciated without a purpose?

—Validivar

*The
Rosicrucian
Digest
January
1976*

What Are UFOs?

by Alan C. Holt, Ph.D., F. R. C.

A UFO, Unidentified Flying Object, is defined by serious investigators as any aerial phenomenon which cannot be readily identified. Many UFO reports, with some or a good deal of effort, can be identified as aircraft, bright planets or stars, meteors, balloons, satellites, odd cloud formations, and so on. Other UFO reports unfortunately turn out to be hoaxes, or are suspected to be hoaxes, because of conflicting data or the character of the individuals involved. However, once these readily identified or questionable cases are eliminated, there remains a residual of cases which are worthy of extensive scientific study. The analyses of data from these residual cases are providing investigators with some clues which may some day help them determine the correct answer to the question, "What are UFOs?"

UFOs have been reported in almost every country by people in all age groups. Military, commercial, and private pilots; police; other military officers; astronomers, farmers; engineers, students; and others have observed UFOs. Even a small amount of UFO investigating experience will give a person a good appreciation of the genuine puzzlement and sometimes trauma which many observers of UFOs exhibit.

The majority of UFO sightings involve from one to five observers although as many as a thousand people have observed a UFO.¹ The duration of a UFO sighting varies from a few seconds to over an hour of continuous observation. In some cases, UFOs have been observed on and off over a period of several hours. UFO sightings occur during all times of the day and night with the greatest number occurring between 7:00 p.m. and 12:00 p.m.² The locations of UFO

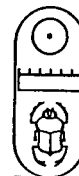
sightings appear to be largely random, although often a large number of UFOs are seen in an area over a certain period of time. These UFO "flaps" give investigators a greater opportunity to study UFOs firsthand.

Categories

The data collected in the investigation of UFO reports can be meaningfully placed in the following categories: (1) the observers' or witnesses' experiences—direct sensory awareness of the UFO phenomena, (2) observations of animal reactions, and (3) observations of effects on instrumentation and other objects. The UFO investigator must rely heavily on data of the first category in the analysis of most UFO reports. Within this category visual observations comprise the majority of the available data.

In daylight, UFOs are most frequently seen as silver, shiny metallic, or dark discs. The discs are described as being flat, domed, Saturn-like, or hemispherical. During twilight and evening hours, UFOs predominately radiate red, orange, blue, yellow, and green light which sometimes outlines a disc- or cigar-shaped structure and sometimes radiates uniformly from a disc- or irregularly-shaped form. Other shapes having been observed during the day and night include triangular,

The author of this article, Alan C. Holt, Ph.D., is a scientist on the staff of National Aeronautics and Space Administration (NASA), and a Rosicrucian. Dr. Holt has made scientific investigations of UFOs, however not as a NASA project.



cylindrical (cigar-shaped), elliptical, spherical, and simply point sources of light much like a bright star or planet. Differences in the observers' viewing angles and perspectives with respect to the UFOs cannot account for all the different shapes observed. There are apparently different types of UFOs or different manifestations of one or more causes.

Intense light from UFOs, bright enough to hurt the eyes in some cases, often illuminates wooded areas, farm yards, automobiles, and aircraft. Occasionally a brilliant white or other colored light, looking much like a search beam, has been seen emanating from a UFO, or sometimes clearly projected onto the ground.

The motions of UFOs are very interesting and, perhaps more than any other characteristic, establishes the uniqueness of the UFO phenomenon. UFO movements have been described as having a wobbling like a spinning top, a falling leaf or pendulum motion, a bouncing or bobbing motion (like a bouncing ball or bob on a fishing line), an up-and-down oscillatory motion along a flight path, a side-to-side oscillation while "flying," and as a zigzag along a flight path. UFOs are often seen "flying" in formations characterized as "V," in-line, echelon, side-by-side, diamond, rectangular, triangular, and "Y" formations.³ Some of the more startling movements which have been observed are the following: right-angle turns at high velocities; circling, diving at, and pacing of aircraft, automobiles, and ships; rendezvous of two or more UFOs; absorption of one or more UFOs by a larger one; avoiding the chase of jet interceptors by departing at tremendous speeds or by disappearing; avoiding spotlights by moving away; and closely following power lines.

Other interesting visual observations which have been made after the apparent landing or activity of UFOs are: matted, swirled, burnt, and dehydrated vegetation; depressions and rectangular and triangular imprints in the ground; antenna-like structures on UFOs; and structures like portholes along the sides of UFOs. Of great interest, but in most cases not as well substantiated as other UFO reports, are the observations of UFO occupants. There have been, however, a

significant number of reports of occupants seen through UFO "windows" and outside, but near, a landed UFO. Sufficient data of a convincing nature exist also for a few cases of close encounters with UFO occupants to conclude that the events described were real experiences *for the observers.*

Hearing UFOs

In the frequency range of human hearing UFOs are predominately silent. When sounds are heard, they are described most frequently as a loud humming noise, a whine like a spinning top, a swishing or whirring noise, and like the "rush of the wind." In the frequency ranges of the human sense of touch or sensitivity to possible electromagnetic radiation, the following effects have been reported as the result of close encounters with UFOs: automobile passengers felt shock and numbness, the driver felt half paralyzed and felt heat, passengers felt "electric shock," a "prickly sensation" was felt, eyes were badly irritated, and skin was reddened and eyes swollen. Many close encounters do not produce these types of effects, although fear and sleeplessness are common effects.

In unknown frequency ranges the following effects and events seem to belong: an inexplicable feeling of uneasiness or fear prior to a sighting, a feeling of a "presence" or of being watched; the reception of impressions or messages telling the observer to stay away, be calm, or to not be afraid; and the observation of a UFO by one or more observers which is apparently not seen by other people within viewing range. Some of these effects and events appear to be related to psychic phenomena and suggest that some of the most valuable clues to understanding the causes behind UFOs may be acquired through the psychic awareness of man.

Animal reactions to UFOs provide another category of data which can be used to substantiate the experiences of human observers. The reactions by animals to UFOs can be attributed to the animals' visual observations in some cases, but in other cases other sensory or psychic causes seem to be involved. These reactions include a very unusual stillness and absence of animals in a wooded area, the barking and howling of dogs in a

neighborhood or yard, and reactions which indicate a strong sense of fear such as whining, whimpering, shaking, and attempts to hide.

Data obtained from instrumentation or effects on other objects constitute another important data category. The most impressive evidence of this kind are films of UFOs. There are a few films which, after undergoing extensive analysis, appear to substantiate many of the UFO characteristics commonly described by observers. The films show a structured object in daylight, numerous small white lights or shapes in daylight, and an irregularly shaped light at night. While some apparently genuine photographs of UFOs exist, they are easier to fake and generally are not considered to be as valuable.

Radar contacts of UFOs from airplanes, airports and military installations have been made frequently. When they have been made simultaneously with visual observations, some of the most well-substantiated cases result. Several cases have been reported where military aircraft have acquired a radar contact with a UFO and the pilot has also visually detected the UFO. In at least one case military radar on the ground has confirmed the airborne radar and visual sightings. The radar detections provide a means of calculating the speed of a UFO which, according to data analyses, can exceed 19,300 kilometers per hour (12,000 mph). While many UFOs reflect radar signals, some apparently do not, even though the UFO may be clearly visible from the air or ground.

Electromagnetic effects have been reported in a large number of UFO reports. Car and truck engines often sputter or die out entirely in a close encounter with a UFO. In other cases static or other interference has been re-

ported on radios and television; house, street, and automobile lights have failed; and more general power failures have occurred.

In summary, let us first try to determine what UFOs are not. From the evidence available, some of which has been presented here, we can say that UFOs are not phenomena such as ball lightning, swamp gas, and so on, which are unusual and seldom seen—the movements and durations of UFOs rule these out. UFOs are not primarily hallucinations or hoaxes because they can be recorded on film, detected by radar, leave landing traces, and are often observed by several competent and qualified observers. There are no data which support the contention that some UFOs are secret military aircraft; however, some government agencies and private industries are interested in the new technology which could result from UFO studies.

What then are UFOs? Unfortunately, sufficient data are not available to answer this question at this time. The data strongly *indicate* that UFOs exhibit intelligent-like behavior (a highly-developed sense of awareness) and *suggest* that the explanation of this phenomena may involve intelligences other than man and psychic and psychological causes. A number of explanations have been proposed by various investigators and scientists, but for now UFOs are too elusive for the type of scientific study which is required to clearly identify the correct explanation or explanations. △

Footnotes:

¹*The Aerial Phenomena Research Association (APRO) Bulletin*, APRO, June, 1975

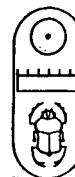
²*Mutual UFO Network (MUFON) Symposiums 1973 and 1975*, MUFON

³*The UFO Evidence*, National Investigating Committee on Aerial Phenomena (NICAP), 1964

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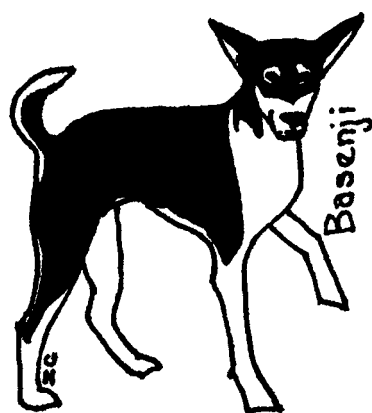
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Dogs and Cats of Ancient Egypt

by Rodman R. Clayson
Grand Master Emeritus



*The
Rosicrucian
Digest
January
1976*

NOW, AS DID those men of ancient times, most of us will acknowledge that the dog, as beast or noble animal, has enriched men's lives for thousands of years. There is evidence to indicate that men, in whatever pursuit, have taken their dogs with them, and dogs have worked to earn their share of this togetherness. It is believed that the dog became a domesticated animal at least 15,000 years ago, and skeletons of dogs dating to 7000 B.C. have been found.

We see the greyhoundlike Saluki in ancient Egyptian paintings. Coursing hounds were probably the earliest development, and in the Middle East, 2500 years ago, the Greeks developed trailing breeds. During the Middle Ages in Europe, terriers were developed and became popular.

"Man's best friend" has been around a long time—especially in Egypt. Painted on Badarian and Amratan pottery from predynastic Egypt, more than five thousand years ago, are figures looking very much like a type of greyhound dog. The tall slender dog with erect head, short hair, drooping ears, pointed muzzle, and long tail as portrayed on Egyptian pottery, is thought to be the ancestor to the modern greyhound. Various colored in ancient times, this dog weighing about 27.2 kilograms (60 lbs.), came to be known as a Saluki.

We find the Saluki depicted in hunting scenes on friezes and in paintings—at times the artist gave the dog a bushy tail. Some authorities believe the Saluki to be the oldest purebred dog in the world, contending that it has been pedigree-bred from time immemorial on the deserts of Egypt, Arabia, Syria, and across the Sahara. We find dogs of the Saluki type depicted in Egyptian tombs such as those of the pharaohs of the 1400 B.C. period. Considered sacred, the Saluki was never sold but often exchanged for mares and female camels. For food they were given sheep's milk to drink and goat meat enriched with dates to eat. As monarchs of the desert, Saluki dogs hunted wild goats and gazelles for their masters. They had great stamina and strength for the long chase.

In early times wild dogs were captured. Puppies were coddled and became members of the household, while adult dogs were used for hunting. Dogs were

crossed with jackals, wolves, and foxes, and through taming and training a mutual successful relationship developed between a man and his dog. Evidently dogs became much loved and, apart from their work in hunting and sometimes war, they were family pets and also guardians of property. In Egypt dogs were not resented as they were in some other areas, and the Egyptians admired the great courage in their dogs.

Another dog finding much favor with the Egyptians was one known today as the Basenji. This dog, not as large as the Saluki, carried an erect head with pointed ears, a fairly long muzzle, long sturdy legs, and a tail which curled up over the back. Its smooth coat was short haired, tending toward brown and white in color. It is said that the Basenji has no voice for barking, and Egyptians felt that the Basenji with his upward curving tail was very special. The Basenji is first seen on tomb paintings of the Fourth Dynasty, circa 2700 B.C. They are often called Khufu dogs because their first appearance in tomb paintings is during the period of the reign of Pharaoh Khufu—later called Cheops by the Greeks. Although Basenji was a favored tracking hound, it seems this dog was cared for

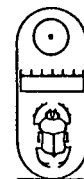
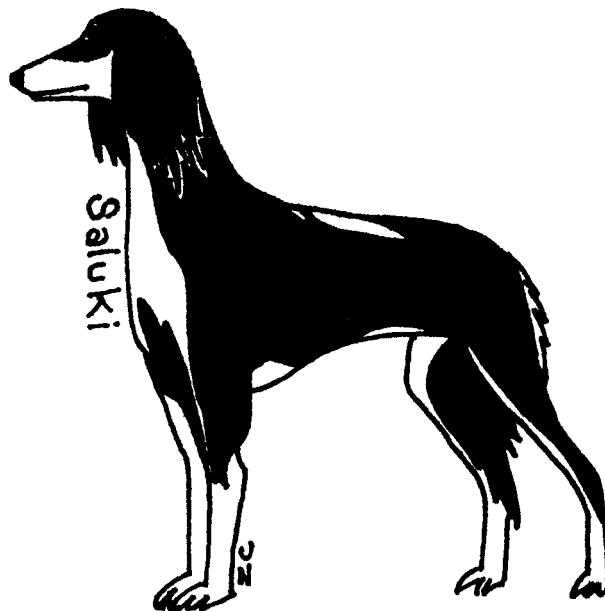
as a domestic dog. In some paintings we see a Basenji tied to the chair of the master of the household with a thin leather leading strap.

Careful Breeding

The Egyptians, and indeed the Arabs throughout the Moslem world, with their great desire for perfection in animals, bred the Saluki and the Basenji with the same care that produced the fine Arab horses and camels.

A hunting dog looking somewhat like a mastiff is often depicted in tomb paintings of the Old Empire, attacking antelopes and even lions. This large mastiff, today called the Great Dane, seems to have little or no connection with Denmark. The remarkable big dog was used for eliminating wild boar. His ancestors are portrayed in Fourth Dynasty tombs of ancient Egypt.

Dogs were valued and selectively bred, and it would seem that the Egyptians developed several breeds from basic types. For example, the greyhoundlike Saluki dogs were evidently developed from desert jackals. Dogs of this type, large and small, are seen in paintings in the tombs of the Twelfth Dynasty. The crossing of a mastiff type with a Saluki



produced a breed very much resembling the Great Dane. Small terriers were developed showing a Maltese or spitz strain, and there was a breed looking very much like a basset hound. Small dogs were very popular as household pets, and among these there would of course be mongrels.

Dogs were respected throughout the greater part of Egypt, and for the most part they were worshiped. In early times, Anubis, the jackal-dog, was the patron of embalmers. Anubis also came to be known as the "Lord of the Necropolis," or cemetery. It was said that he watched over the tombs and led the deceased to the Other World. Anubis was a funerary god and, as such, was associated with the funeral rites playing so great a part in the religious thinking of the Egyptians. Prayers painted on the walls of tombs were addressed to Anubis. He had many sanctuaries, among which were a chapel at Queen Hatshepsut's Temple in the Valley of the Kings and, according to Herodotus, a prominent temple in Middle Egypt at Cynopolis. Herodotus also wrote that the wolf was worshiped at another center called Lycopolis—a Greek term meaning *city of the wolf*.

In legend Anubis embalmed Osiris, but after Osiris triumphed over death and became the representative of survival and resurrection and the reincarnation of the land and its vegetation, Anubis became somewhat less prominent.

When dogs died, their bodies were properly prepared by embalmers by being wrapped in linen and placed in tombs at public expense. It is said that on the occasion of the entombment the people beat their chests as a sign of grief uttering lamentations in the dog's honor. In every town a cemetery was devoted entirely to dog burials. We know that the veneration of dogs continued at least until the time of the Ptolemies as evidenced by the mummies and skeletons of dogs found in the canine cemetery which has been found near Cleopatra's temple at Dendera.

In their book, *The Natural History of Dogs*, by Richard and Alice Fiennes, it is recalled that in a paper published in 1875 by a dog authority named Birch, a tablet of Pharaoh Amenemhet II from about 2000 B.C. describes the pharaoh with four different dogs. This is of interest because it depicts different breeds

maintained by the Egyptians at that time. The work or uses of the dogs seems to be distinguished by the types of collars worn. One dog with pendant ears wore two narrow collar bands. A mastiff-type dog wore two collar bands. A greyhound of the Saluki type wore three bands. A Basenji or Khufu dog wore four bands. Still another canine, a little dog, is shown with two strands of material for a collar. This appears to have been a house dog. Representations of various breeds of dogs are today seen on the walls of the tombs of Beni Hasan of the period 2200-2000 B.C.

House Dogs

It seems that house dogs as a group were known as Tjesem or Thesam. There are paintings which show that Thesam slept beside his mistress, and according to inscriptions, milady gave her dog flattering and affectionate names much as is done today. Such names were Akena, Sabesu, Kami, Bahakaa and Abakaru. And because we have them in our museum collections today, we know that toy dogs, for the amusement of children, were carved from ivory and other materials.

Before closing this discussion of the canines of Ancient Egypt, reference must be made to a very special legendary dog. Civilization began early in the ancient valley of the Nile. Crops were grown on



the new mud flats left after the Nile's annual inundation. The approach of the flood was heralded by the appearance in late July of a star in the east—a very bright star. The appearance of this brightest of all stars warned the people along the banks of the Nile River to move to higher ground with their families and animals and to prepare for the inundation which would last three or four months. To early Egyptians this important god and protector was known as the star of the dog. The dog star had the fidelity and watchfulness of a good dog. To the Egyptians, Sirius, the dog star, was truly an object of veneration.

Cats in Egypt

It is said that until about 2100 B.C. there was no domestic cat in Egypt as we know it. There did exist, however, a wild thick-set cat which was an aggressive and fierce hunter. On the other hand, from the Middle Kingdom onward, painted scenes depicting domestic-type cats became fairly common. Apparently this cat was imported from countries to the south and west. It was at about this time that the mummies of cats began to appear. The domestic cat had multiplied and became a deity in the Pharaonic state.

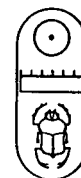
Cats as well as dogs played a part in the religion of Ancient Egypt. The "great cat" of Heliopolis, as mentioned in the *Book of the Dead*, was the protector of men. As a deity, the female cat became the goddess Bast, and in the delta region at Bubastis a temple was dedicated to her. Hundreds of bronze effigies of the cat goddess were made. As a divine figure Bast was often shown with a woman's body and the head of a cat.

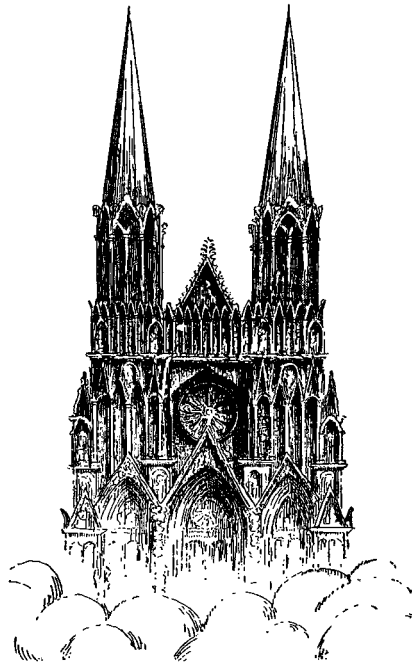
It is evident that cats were pets of the ordinary household. This is seen in intimate family scenes depicted in the tombs of queens and other members of the royal court, but not of the pharaoh. On tomb walls there are representations of the family at dinner with a cat eating a fish under the table. Paintings in tombs at Thebes often show a cat under the chair of the mistress or the master. Obviously the cat was very much a part of the household and no doubt families had flattering pet names for their cats.



These mummified cats date from the 21st Dynasty. The cat was sacred to Bast, the Solar Goddess, representing the gentle and useful heat of the Sun. She is represented with the head of a cat. At Bubastis a great temple was built in her honor, and numerous mummified cats have been found there. Those shown here may be viewed in the Rosicrucian Egyptian Museum.

The word for cat was *miw*, and then, as now, cats were expected to destroy mice and rats. There were cemeteries for cats, and thousands of cat mummies have been found. Some authorities believe that our household cat of today came to us from Egypt by way of Greece and Rome.





The Celestial Sanctum

IMMORTALITY

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

IMMORTALITY is a word that is not thoroughly understood by most of us and is avoided by many of us. Why? It is a perfectly normal word whether it represents fact or theory. It is related to the great mystery of life and death and causes most of us to shun thinking about it. Such an attitude is immature, for life and death are certainties and inevitable. All of us cling to "life" and try to outsmart "death," or we at least fear and abhor it. What is life? What is death? Do we really know?

For our purposes here, it is preferable to define life according to a lengthy dictionary rendering. Life is, "The form of existence that distinguishes animals

and plants from inorganic substances and dead organisms, characterized by the properties and functions of protoplasm as manifested in metabolism, growth, reproduction, irritability, and internally initiated adaptations of individual organisms to the environment." This is a complete and technical, but precise definition. Each word in it is essential to thorough understanding.

Death is defined as, "The permanent cessation of all vital functions in an animal or plant." The key word here is "vital" which is another way of saying "life." There is nothing in the concept of death to indicate terror, harm, annihilation, or even unpleasantness. Indeed, many persons who have become incurably ill or broken in body, welcome death as a release from physical suffering.

Perhaps it is now time to define immortality. We prefer the definition, "unending existence," despite the derivation of the word from the Latin, meaning "not death." The source of the problem, of all the misunderstanding about immortality, results from man's primal conviction that life was entirely a physical manifestation. At one time he even believed that certain inorganic matter contained magical power and therefore life. Ages of struggling evolution had to pass before man might consider that his body was not all there was to life.

There is a difference between life, as defined above, and existence. Existence is the state or fact of *being* and is not subject to the technical qualifications for life. It is presumed that most of our readers do not doubt the existence of God, or their personal concept of a Supreme Being. Surely they do not base their concept of God on the complete definition of life. From a religious viewpoint man is created in the image of God. Is the living body of man that image? Or is it that essence of being which dwells in the body of man? Rosicrucians maintain that man is not the body; he is soul and therefore a part of God.

Great minds have disavowed the idea of immortality, but in doing so have revealed their misinterpretation of life. Albert Einstein declared, "Neither can I believe that the individual survives the death of his body, . . ." By *individual* he meant earthly entities such as himself. Lord Byron wrote, ". . . I will have

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nothing to do with your immortality; we are miserable enough in this life, without the absurdity of speculating upon another. . . ." Byron presumed that immortality meant only the repetition of the life in which he then found himself.

Man has always, and still does, resist change. His reason is not necessarily because he is completely satisfied with his present status. It may be far from happy. He may also fear the unknown of a change. Man clings to this life primarily because he has learned to grapple with it, cope with it, or endure it. He has forgotten that as an infant he was helpless in this life. He imagines that he may not be equally able to adapt to another existence. He may deceive himself into believing that another life could not possibly be as acceptable as that which he now enjoys. Why can he not conceive of another existence *more* beautiful and blissful than he has even known?

Man has every reason to welcome immortality, to look forward to an ever more wonderful future. He need only review the history of man from his earliest days to the present to realize that mankind has benefited ever increasingly from his sojourn here. It is individual men who have usually suffered from their own gross errors and ignorance. Some individual men have good reason to fear the future—immortality. They have sown the seeds of their own unhappy futures. They have created their own fears. They have yet to learn that they are a part of the whole, and foolishly believe that they are a law unto themselves. They must be given opportunities to correct their erroneous concepts. In the cosmic sense there is neither time and space, nor authoritative reward and punishment. In the infinite we have no limits; we create our own reward or punishment. But we will be born and die until we learn to attain perfection.

Rosicrucians do not use the word death in their work, for they believe that life is eternal. Life, not the individual, is eternal. What begins must end; individuals begin and end. Rosicrucians consider the final separation of life from a body as transition; a mere passing of existence from one plane to another. To use an analogy: When our house becomes old and unsafe, or is destroyed by disaster, we move out of it into other

housing. Be assured that we are not referring to spooks and ghosts; they represent only our craving to cling to individual lives. It is when we move from one abode to another that we demonstrate immortality. How do we know? How do we know that it is *not* so?

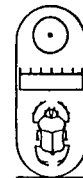
From whence come character, talent, genius, and the uniqueness of personality? May not these attributes be the manifestation of certain aspects of immortality? Let us not attempt to explain them away with cells and test tubes; they have been proven not to be physical. They are attributes of soul in the image of God. It will become easier to understand immortality when mankind realizes the fact that man is *one*. He is not a grain of sand in the numberless beaches of sand. He is more like the drop in the ocean; unseparated from all other drops but still a drop in the ocean of God.

We have said that man is soul and therefore a part of God. Here is the great mystery. God is infinite and beyond all finite understanding, but God manifests Himself to man through man. This is why man is unique in all creation, even in the animal kingdom. Only man possesses self-consciousness, self-awareness, self-realization. This is God manifesting in man. Man is an image of God. God is infinite existence and thus immortal. To being there has never been a beginning, so through God man has immortality.



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.



An Accurate Natural Calendar

by James R. Morgan, M. S., F. R. C.

THE FIRST genuine Indian ceremonial which I was privileged to witness—nearly sixteen years ago—was an experience that I shall never forget. Because of my training in the Rosicrucian Order and other studies of the Hermetic Wisdom, I was already conversant with Egyptian and Oriental esoteric values. I was therefore astounded to see so many points of similarity between the symbolism of an indigenous American culture and that of the Old World. I had read scientific reports describing Indian dances as “hunting magic” and “primitive incantations.” That *misinformation* made me all the more startled to see firsthand that genuine Indian ceremonials were extremely profound esoteric rituals.

This sudden exposure to something so obviously rich and subtle prompted me to begin a series of conferences with the governor of a local pueblo for the purpose of learning as much as I could about Indian symbolism. Such conferences have continued through the past sixteen years and have included sundry modern Indian leaders and intelligentsia.

All of this, together with personal visits to many important archaeological sites throughout North America, has convinced me beyond doubt that trade and cultural exchange during thousands of years of pré-Columbian times had been vastly more extensive and enormously more potent in a cultural sense than most professional archaeologists have realized. In particular, it became very clear that the Chaco civilization (Chaco Canyon, New Mexico) of several centuries ago had enjoyed a very close and fruitful cultural relationship with the Toltecs of Mexico.

Realizing, therefore, that I was in search of concepts greatly transcending the degree of cultural evolution generally attributed to southwestern Indians, I undertook a thoroughgoing analysis of the available information about Mesoamerican astronomy and related subjects.

Inaccuracies

It was one of the greatest intellectual shocks of my life to realize, after minutely analyzing the quantitative technical literature, that much of the information about the American Indian calendar which one finds in general texts and in popular articles is simply untrue! In particular, the Mayan calendar was neither original nor accurate. It was only one of many Mesoamerican calendars, all of which were derived from fundamental roots that go so far back into antiquity that their origin is quite obscure. The Mayan calendar took no account of a leap year correction and consequently had drifted so far out of synchronization with the real world of nature that they were celebrating New Year in July rather than in December when the Spanish conquistadors arrived in the sixteenth century. It is, however, completely true that the Mayan calendar uniquely defined every day over extremely long periods of time, but this was achieved in a perfectly arbitrary manner similar to our Julian day count.

Thus it seems to me that the Chaco Indians of New Mexico may indeed have achieved a major scientific “breakthrough” by observationally keying their version of the basic Mesoamerican calendar to the astronomical phenomenon of winter solstice in a very practical manner.

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Winter solstice is that day of each year on which the sun reaches its most southerly declination and "turns around" to start a new yearly cycle. By this simple idea but technologically exacting procedure the Chacoans elevated their timekeeping regime above the shackles of superstition and placed it in perpetual and practical synchronization with nature.*

The more I delved into the minute details of the Native American calendar, the more clear it became that the *original* concepts must have been highly mystical. It was immediately clear, for instance, that the twenty-day names—crocodile, wind, lizard, and so on—denoted astrobiological and divination characteristics. Certainly these names must be alluding to cosmological forces rather than literally to a crocodile in the river or to a house on the hill, and so on. It made no more sense to assign literal translations to these names than it would to assign literal translations to our own symbols for the signs of the zodiac.

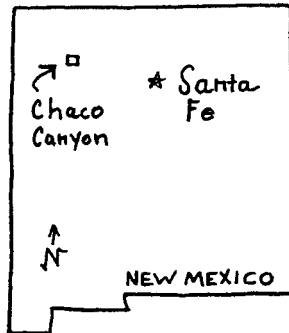
This realization that the ancient American Indians, like other peoples elsewhere in the world, had been more deeply concerned with subtle esoteric principles and with astrobiological rhythms than with a civil calendar was a key that unlocked a Pandora's box of clues.

Though professional archaeologists are reluctant to acknowledge that the ancient Indians used lunar cycles, I maintain that lunar cycles were no less important to man than were the solar cycles. Lunar observations were even easier to make than solar sightings, and the early Americans who lived close to nature could hardly have failed to note the moon's powerful influence on life—especially fertility and growth processes.

There seems no doubt that early American Indians recognized *and used* the lunar month as a unit of time and as a monitor of natural rhythms. They divided the lunar month into four phases in the same way as we, and the rest of the world, have divided it since the dawn of civilization.

Though it is hard to prove objectively, there is a body of evidence indicating

*See "Ancient Calendar's Advanced Concepts," *Rosicrucian Digest*, October, 1975



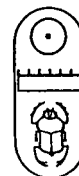
that ancient Indians recognized the same alternation of active and passive polarities of the lunar astrobiological force that has been described by Dr. H. Spencer Lewis in his book, *Self Mastery and Fate with the Cycles of Life*. If so, they divided each phase of the moon into one negative and one positive period, thus generating *eight* polarity periods of about three and one-half days each during the course of a lunar month. By recognizing that there are two tide cycles during each day, it follows by similar logic that the interval between each daily passage of the moon was divided into *eight* equal polarity units of about three hours' duration.

Planets

Pre-Columbian Indians, and I suspect other ancient people as well, went further and attached very great importance to the motions of the planets. Their change from evening to morning "stars" and vice versa for Mercury and Venus was of paramount significance. Even the Bible contains references to such astronomical phenomena: Job 38:6-7: "... who laid the cornerstone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" Also Job 38:31: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

It is a pity that so few people in today's world ever take time to really ob-

(continued on page 29)



The Ageless Mind

by Annie Laurie Von Tungeln

I HAD A psychology professor in college who expounded with great emphasis on what he called the theory of plasticity. According to it, we learn rapidly when we are young and our minds pliable, but the learning process lessens with age—the nerves and the mind become less flexible the older one grows. My professor was personable and intelligent, a master of the English language who had on tap a fund of delightful stories which he told to illustrate his points and, I suspect, to regale his young students as well. But I found his plasticity theory disturbing.

Today's psychology is more heartening. The plasticity theory was rejected years ago. Writing in the August 23, 1957, *News Release from the American Medical Association*, Dr. Wingate Johnson stated that "the mind properly trained does not lose its elasticity, and constant use of the brain helps keep it efficient." According to another authority of that period, ". . . the mind can go on and on increasing in power throughout the later years—if it continues to be used."¹

Later experiments bear out such statements. Based on twenty-five years of continuous research, Dr. James E. Birren, a well-known psychologist and executive director of the Andrus Gerontology

Center at the University of Southern California, states that "there appears to be no general mental decline with age."² A. J. Parody, D. C., says, "A fortieth or sixtieth birthday does nothing to alter the fact that the human mind, when *used*, remains vigorous, keen and strong—and weakens with disuse."³

Isn't there a lesson in all this for us? Authorities stress one theme in common—and what an optimistic one it is!—that in order to preserve our mental powers we must use them. And yet, ". . . millions of older persons waste their best intellectual years by failing to make effective use of their minds."¹

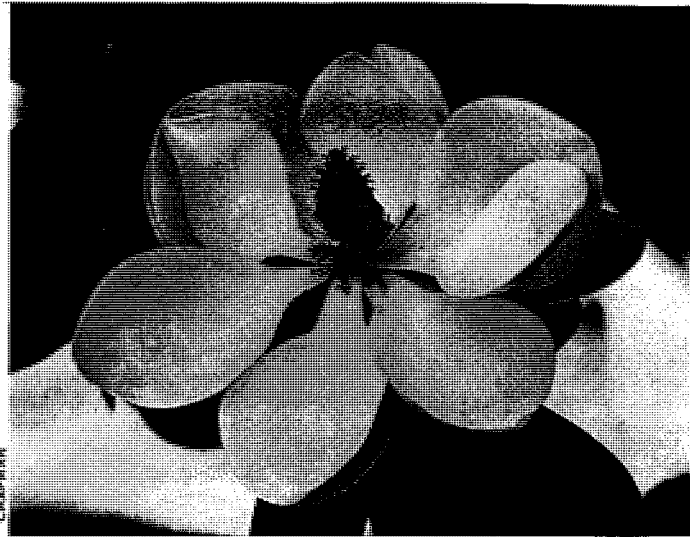
Almost two decades ago the University of Michigan initiated an "Aging in the Modern World" study and discussion program which challenged "cerebral capacities with real study so that people can make learning a lifetime avocation."¹

One of the most challenging mental workouts I have had in recent years was doing the research for an article on the artist George Catlin,⁴ organizing the material, writing and rewriting the piece, typing and eventually marketing it (not, I admit, until its seventh trip to an editor—persistence may be a form of exercising the mind too!)

What were the steps in my mental work? My inspiration came from viewing paintings done by George Catlin—an artist's own compositions, which permit the viewer to drink in their beauty and power at leisure, are the most stimulating means for study. (Fortunately, the Thomas Gilcrease Institute of American History and Art, considered the finest collection of Indian art in the United States, is located in the city where I live.) Then I began to read and take notes, supplementing my most thrilling and informative textbook, *The Art of the Old West* by Rossi and Hunt, with encyclopedia accounts and such other material as I was able to find. Another source of enrichment was a program I attended at the public library, "George Catlin: Romantic Primitivist," which consisted of slides and a commentary presented by a Tulsa University professor who was making an in-depth study of Catlin.

I am certainly not setting myself up as a model. There are many persons to whom my study would not appeal. I cite it only because the details are familiar to

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me and I hope that it may serve as an example or possibly an inspiration to other persons in formulating their own plans for study.

Of course, sporadic outbursts of mental exercise are not enough to keep our minds young; we need a continued project or a series of activities, preferably of a creative nature, to keep mentally alert. These may vary from preparing or maybe "inventing" the recipe for a delicious and health-giving food to painting a picture or composing a piece of music; making a study of politics, flower culture, or sports—anything under the sun that particularly appeals to an individual.

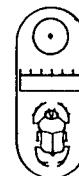
If you are exceptionally ambitious, you may want to take academic courses directed for you. In that case, it is helpful to write the extension department of your state university for a catalog of courses offered by correspondence. Or maybe you prefer to explore some subject with a group. One of my most profitable learning adventures was a study of contemporary poetry which I made many years ago with a group of eight or nine congenial persons. Each of us chose a subject for research and was responsible for a presentation of "our" poet at one meeting.

We can exercise our minds not only through creative activities and study but also through social contacts, which may range from conversation with friends to "community identity." Being with people is enjoyable—and more: It helps keep us aware of what is going on, provides new ideas, and offers an opportunity for an interplay of minds and intellectual stimulation. Since groups narrow and change, especially as we grow older, we need to make a genuine effort to develop a flexible and ever-widening circle of compatible companions. Church, civic, and fraternal organizations offer limitless opportunities not only for service to others but for a fellowship of interests and ideas.

We need not let advancing years deprive us of the joy of learning and the happy realization that our mental faculties still function—provided we use them.

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- ¹ Jack H. Pollack, "Your Mind Improves With Age," *Reader's Digest*, Jan. 1959, p. 101
- ² Dr. James A. Peterson, "Does Your Mind Age?" *NRTA Journal*, Nov./Dec. 1971, p. 56
- ³ "Start Now to Ward off Aging," *Healthways*, Dec. 1974/Jan. 1975, p. 15
- ⁴ A. L. Von Tungeln, "Catlin, Painter of Indians," *Americas*, June 1974, p. 15



Spiritual Treasures

by L. Perry Wilbur

*The intangible values
well beyond price*

MANY PEOPLE in today's world find it difficult to think about spiritual things. But the time and discipline spent on developing your spiritual life will pay real dividends both in this life and certainly in the life to come.

There are material treasures and spiritual treasures. We come into the world with nothing, and we will leave it with only what we have developed within ourselves spiritually. Some very wealthy people find themselves haunted by the fact that they cannot take their wealth with them when their earthly lives are over.

"The kingdom of heaven is within you," said the Master. Here is where the source of our power really lies. The wealth, power, and treasures of this world are as nothing compared with spiritual treasures. Material treasures are temporary, but the wealth of the spirit is eternal.

What are these spiritual treasures? They are such lovely intangibles as beauty, love, goodness, faith, honor, and truth. They are beyond price. They are well worth dwelling on and contemplating. They are values to cherish and hold dear all through the journey of life. Men and women have died for them in the past or devoted all their time, talents, and energies in pursuit of them.

Why do some people seek spiritual treasures while others ignore them? Because time itself—the fleeting years—sooner or later teach many of us that the spiritual things are the best things, the only treasures worth having. Spiritual treasures are changeless and timeless. Rust, corruption, and the changing fortunes of fate can wipe out even the largest of fortunes; but things of the spirit cannot be taken away. Once you have them, they are yours. They last. A robber can take your money or your car, but he cannot take your spiritual riches because they are within you.

We are all actually pilgrims on the same divine journey. It is a wonderful journey—and a journey to greatness. Some of us have made similar progress in this journey. Others are behind or ahead of us. By helping another along the way, we in effect are helping ourselves and making our own pathway easier.

There is considerable evidence that the younger generation of today is not nearly as interested in money-making and material things in general as previous generations have been. What does seem to interest these young people more are things such as how to deal with air, land, and noise pollution, honesty in government, work in which they can find real meaning (not just a paycheck), and personal expression.

Future Students

It has been predicted that the coming years will bring new student demonstrations on some American college campuses. But this time students will be picketing for better teachers. Future students may take to picket lines and occupy universities, but this time it might be for better teachers and higher academic standards.

The sheer mystery of life itself should urge you to seek spiritual treasures. You have sensed this mystery at times either in your own life or in the lives of those around you. Hold the tiny hand of a baby, and a sense of this mystery may engulf you. Reach a long-held dream or goal in your life, and you may wonder at the entire panorama of events on this planet.

(continued on page 28)

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Prince Henry the Navigator

by Otto Wolfgang

*He charted the world
from his castle*

HE NEVER commanded a ship nor stood upon the deck of one more than three times nor ventured more than 100 miles* from shore, but Prince Henry the Navigator of Portugal did more for world exploration than any ship captain, including Columbus.

Most of the great oceanic voyages of exploration were inspired by the genius of this dedicated man whose obsession with the sun, wind, and stars revolutionized navigation and devised a system which continues to the present day. His theories set man to shape the rough outlines of the world through the next three centuries, culminating in the intrepid voyages of Captain James Cook.

Born on March 4, 1394, at Oporto, Prince Henry was the third surviving son of King John I of Portugal and Philippa, daughter of John of Gaunt, Duke of Lancaster. He distinguished himself at the battle of Ceuta against the Moors to win his knighthood. The conquest of this African stronghold in 1415 was the beginning of the Portuguese incursions into Africa.

*1 nautical mile = 1.852 kilometers



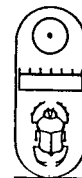
Henry the Inquisitive wanted all his life to know what lay beyond the unknown. He did not believe as so many superstitious sailors and laymen did that the earth was flat, but rather like the old Greeks (whose writings were lost to all but the most learned) that the earth was a sphere.

Henry suspected that the old legend of the Phoenicians being sent to the Pharaoh of Egypt to sail down the Red Sea and around Africa and back to Egypt via the Mediterranean was true.

The mysterious and terrifying Cape Bojador, supposedly a weird place of monsters and boiling seas, did not bother the Prince. With a scientist's pragmatic mind he believed these tales were false, spread by the Arabs to discourage European explorations.

Using the newly-gained knowledge of his fifteenth-century "think tank," he set men out to sea in fragile caravels with toylike navigating instruments to sail over half the world from Newfoundland to Brazil, Africa to India, and to China.

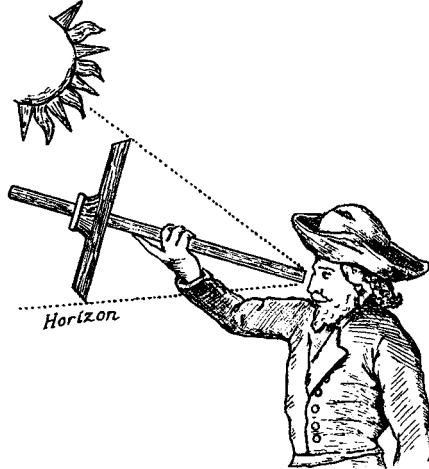
In his castle, Vila do Infante, at Sagres, on the cliffs overlooking the sea, he established a school of navigation, a meeting place for scientists, mathematicians, map makers, scholars, and adventurers from around the world. But at the beginning it was just the Portuguese captains and



he who studied and plotted their voyages, first improving the compass and then designing the three-masted caravel which would endure longer voyages on the open rough sea.

At the beginning Henry would send a ship down the African coast for a short distance. Each succeeding ship traversed the mysterious sea a little farther, leaving stone markers to prove the point reached. All captains brought news of wind and water currents, storms, new rivers, inlets, bays, tides, animals, natives (often capturing some and bringing them back), weapons used, languages spoken, and samples of vegetation.

Although they had no precision instruments, Henry's navigators used workable methods. To estimate the ship's speed they simply threw a log tied to a cord over the bow of the ship and the time it took to reach the stern was measured with an hourglass. Since the ship's length was known, her speed could then be estimated.



The cross-staff was a valuable instrument, and Henry perfected its use to an astonishing degree. The instrument consisted of a long piece of wood, marked in degrees, with a peephole at the end, and another wooden piece at right angles which could be slid across the face of the first piece. The captain would lay the long staff on the horizon, then move the cross-staff along until its top lined up between the lower edge of the sun and the peephole at the end. He then read the degrees where the two staffs crossed, which gave him the angle in degrees be-

tween the sun and the horizon. Subtracting this sum from ninety degrees, he found how many degrees his ship lay from the latitude over which the sun was passing on that day. But he had to know what the sun's latitude was on that day.

Prince Henry built an observatory in his palace and set astronomers to work, observing the course of the sun through the year so they could set up a table showing the sun's distance from the Equator on any given day of the year.

Henry was eager for knowledge of the western oceans and the route to the lands beyond the Sahara. In 1415, he sent John de Triasto to chart new areas of the seas. De Triasto reached the Canary Islands off the northwestern coast of Africa which, however, had already been discovered but not populated.

In 1418, João Gonçalves Zarco reached the Madeiras which had already been touched in the 1300's but also remained uncolonized. Henry began to colonize the Madeira group as a stopover point for his expeditions.

In 1434, the first shipment of slaves and gold was brought back to Portugal from the Guineas. Even gigantic ostrich eggs were brought, the size of which amazed the Portuguese. These successes brought more volunteers to explore with the Prince's maps and methods.

Azores

When Henry the Navigator sent out Gonzalo Velho Cabral to find some rumored islands out in the Atlantic, Cabral found the Azores. Henry was delighted to find such a stopover spot for his expeditions. The islands contained no animals, but Henry wisely stocked the island with livestock and fowl.

While explorers were reaching new land, others were scouting the areas already reached for resources such as gold, slaves, and crops; and colonizing the Azores and Madeira.

By 1446, Prince Henry had sent more than fifty ships along the African coast plying even farther south with each trip. But by the 1450's he was deeply in debt. Furthermore, friction now arose with Spain over who had rights to the African coast—leading to war. In 1455, the Pope awarded the area to the Portuguese. After the Pope conceded all new territory beyond Cape Bojador to Portugal as Henry

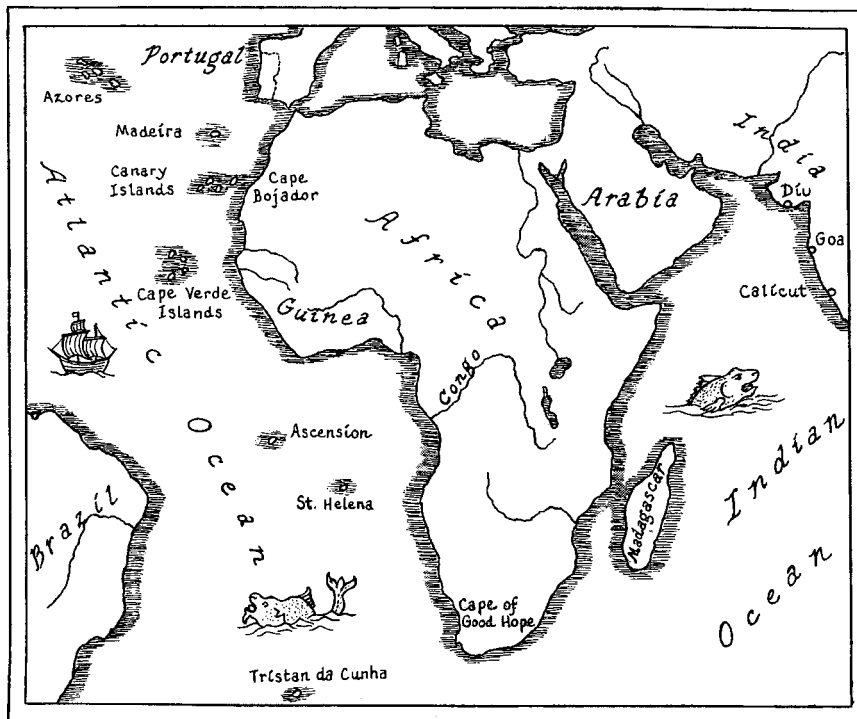
had asked, people began to call Henry the "second Alexander."

In the late 1450's a new war broke out with the Moors, and Prince Henry had to shelve his plans of exploration. In 1460, he died suddenly at the age of 66.

No king or member of the court took such dedicated interest in exploration after Prince Henry passed, but each monarch continued to sponsor more voyages. Under John II the mouth of the Congo River was reached in 1482 by Diogo Cam; then in 1488 came the

reached the Brazilian coast on April 22, 1500. A flurry of ships now set sail from Lisbon to open the world of trading ships. One of Cabral's ships under Lourenço Marques discovered Madagascar in 1501. That same year João da Nova discovered Ascension Island and in 1502 reached St. Helena. Tristão da Cunha, in 1506, sighted the islands which still bear his name.

Trading posts were established at Cochin and Calicut by Cabral in 1501. By 1505 a viceroy of India had been

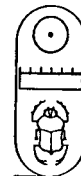


biggest success of all when Bartholomeu Diaz rounded the Cape of Good Hope and reached the east coast of Africa. At last the seaway to India was opened. In 1497, Vasco da Gama (who was born the year Prince Henry died) set sail for India with four small vessels. He reached Calicut on the west coast the following spring, and in 1499 the survivors, laden with specimens of oriental merchandise, returned to Lisbon where they were welcomed with a wild celebration.

A second fleet was sent out under the command of Pedro Alvares Cabral who

appointed and Portugal gained supreme control of the sea trade around the western coast of India when the Moslem naval forces were defeated off Diu in 1509. The huge red crosses on Portuguese ships soon became a familiar sight along the coasts between Africa and India.

There was no end to the snowball Prince Henry had started. Conquests in India and in the Orient followed when Affonso d'Albuquerque took Goa in 1510 and Malacca in 1511. A string of forts and trading posts secured the coast of East Africa and the shores of



India and Ceylon. Even further east, native rulers entered into treaties with Portugal and allowed settlements from Bengal to China. The result was Portuguese monopoly of the rich spice trade.

Even Columbus fell under the influence of Prince Henry. It seems that, after his ship began to sink in a sea battle, Columbus floated ashore on the wreckage near Lisbon. There he married the daughter of a sea captain, Bartholomew Perestrello, who had studied under Prince Henry. Although the captain was deceased, Columbus questioned his widow extensively and studied avidly the maps of the captain.

From Columbus' sons, Diego and Fernando, we know that he did sail several times with the Portuguese to learn their navigational methods and had spoken to many pilots who had sailed to the Azores and Madeira.

Actually, the Portuguese fishermen may have been going close to the Newfoundland banks as early as the 1450's. It is recorded that Diogo de Teive sailed far to the northwest when the hot humid air turned suddenly cold. Undoubtedly he had sailed across the Gulf Stream and hit the Newfoundland Current coming down from the north. He wrote that he was sailing over shoal water near a continental shelf. The crew returned to Portugal and declared that there surely was land to the northwest. Fishermen were always secretive about their fishing grounds, but Columbus certainly must have heard of it from some Portuguese contacts.

There is another intriguing sidelight on Columbus. It seems Henry received from his uncle, King Erik VII of Denmark, a map of northern Europe made in 1427 by Claudius Clavus, a Scandinavian geographer of that time. After perusing the map, the astute Prince Henry suggested to King Erik that an expedition be sent to the northwest in hopes of reaching the Orient. Erik died shortly after, but his successor, Christian I, encouraged an expedition in 1473 in partnership with the Norwegians to sail west for Iceland along the old Viking routes.

A letter, found in 1909 and dated 1551, from the burgomaster of Kiel, Karsten Grip, to King Christian III of Denmark, told of his expedition having gone in search of "new islands and the land in the north." In this expedition were two German captains as well as a Portuguese, João Corte-Real, who had studied under Prince Henry.

Corte-Real, it is known, was rewarded by the King of Portugal with a governorship of an island in the Azores for having discovered "Stockfish Land," purportedly to have been Newfoundland and Labrador with its abundant fish. Incidentally, Corte-Real's sons, Miguel and Gaspar, were both known to Columbus who may have then heard of their father's voyage!

This was the result of Prince Henry's lucubrations in the lonely castle over the sea cliff at Sagres which even he, in all his vision, could not foresee. And no matter what they all achieved, it was to Prince Henry the Navigator that most of the glory belonged. △

Cover Amidst the rapid industrializing of Taiwan and its increased emphasis on world trade, there still remain silent reminders of the ancient doctrines of Confucius concerning the moral and ethical conduct which leads to personal inner peace. Here in Taipei, at the end of a palm-flanked walk, is a simple shrine dedicated to Confucius. One may sit there in meditation, not disturbed by the complexity of modern civilization which principally engages the city proper.



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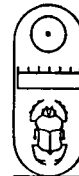


The photo shows the Emperor upon the occasion of his being made an honorary citizen of Curitiba, Brazil—the event taking place at the City Hall of Curitiba. To the Emperor's right is the Mayor, to his left a Frater who interpreted for him, and on the extreme left the General representing the Federal Government of Brazil on the occasion.

The World Convention held in Curitiba, Brazil, October 20-24 inclusive, was a huge success with 1800 people in attendance. Rosicrucians attended from every continent, and the program was especially diverse covering philosophy, the sciences, metaphysics, mysticism, rituals, drama, and ballet. Many of the functions were held in the large municipal theater—the largest theater in South America. Grand Masters from several parts of the world were in attendance, and the event was placed on national television at a prime time with millions of viewers. The Emperor was one of the members of the Supreme Grand Lodge in attendance and was honored by the Mayor and officials of Curitiba by receiving an Honorary Citizenship, which was also televised and appeared in the local press. Congratulations must go to Maria Moura, Grand Master, and José Paulo, Secretary-Treasurer, of the Grand Lodge of Brazil, and their staff for the excellent arrangements and program.

The earth gives its fruits but once a year; friendship gives its fruits at each moment of life.

—Pythagoras



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

A Glass-House Existence

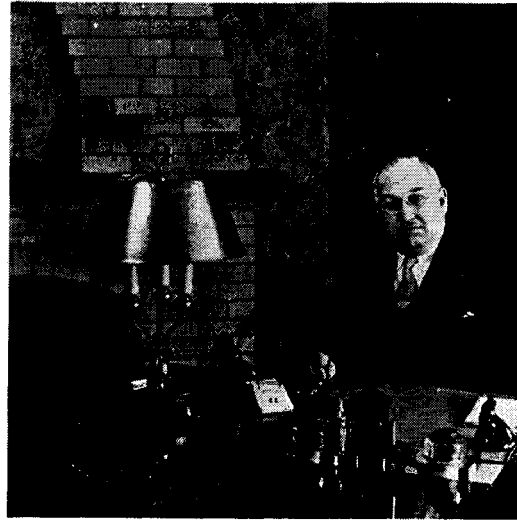
WE ALL ADMIRE those who have reached an age in excess of three score and ten and still are well-preserved and youthful in appearance. Upon first consideration, such persons seem to be an incentive for science to continue its exhaustive research for the prolongation of life. But mere age must not be the measuring rod for determining the value of long life; rather this should be the extent to which it is lived.

A large university has kept alive in its biology laboratory a chicken's heart for a period of nearly fifty years. A human being with full possession of his faculties could be kept alive scientifically in like manner for centuries by being isolated from influences which ordinarily depreciate life and by being prevented from those activities which eventually terminate it. How many would care to add fifty or a hundred additional years to their lives under such conditions?

It is not life itself, then, that we want, but what life may afford us in joyous moments, opportunities for accomplishment, and experiences which broaden the mind and satisfy the soul. A science that can add years to our lives without the sacrifice of the fullness of living would be accomplishing a truly worthy end. A science that says we must ease our pace and refrain from pouring our mental and physical energy into things far more important than a few added years of passive existence is wrongly evaluating life.

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Life Is To Live

Life is to live, not to endure. Is there anywhere an inventor, artist, writer, or businessman with high ideals and a worthy project who would not gladly give ten years of an inactive later life so that *now* he may enjoy intensely his powers of accomplishment and the exercise of his abilities? What man would deny himself present golden minutes of varied experiences, great activity, and living to the fullest in accordance with moral and ethical laws for later years of comparative inertia?

True living begins with accomplishment, the planning and execution that permits experiencing life, that makes for filling the human consciousness with impressions from which stimulating ideas may come. The one who only wades in the sea may be safe from possible undercurrents and the danger of drowning, but he will never know the thrill of swimming, of mastering even to a small degree that element of nature.

The one who stays securely upon the ground and depends solely upon his own legs for locomotion may never risk being thrown from a horse, but neither will he ever know the rush of wind in his face and the exhilaration of being propelled at a speed beyond his own physical abilities.

Those who continually seek safety at the sacrifice of varied experience, who

decline to wrestle with the forces of nature for fear that they may be compelled to draw upon the energy required for a longer life, have gained what by their caution and frugality? The reward of old age? What are these joys of old age that they are so highly praised by men?

In the decline of life, our powers of perception are weakened, our ability to experience the new is limited, our capacity of enlarging our knowledge either by actual participation or by reading what others are doing is restricted. In old age, we cannot live in the world of imagination as in our youth, for imagination affords its greatest satisfaction only to those who do not know the fallacy of much of that which they imagine, who still have ahead of them years in which to materialize their dreams.

The Now

The future for those who are aged has narrowed to the *now*; they are left with their memories only. Therefore, one who has lived a full life, wasted no conscious moments, accepted the gauntlet thrown down by existence itself, explored himself and the world in which he has lived, and not let any man or group of men limit his thought or his inquiries will have a large library of memory impressions to relive.

If he has had a sheltered existence, led a passive life, pampered the life force within himself, and frequently withdrawn from contests with life so as not to bear any of its bruises, he will have missed many glorious adventures.

The events which he can recall with emotional gratification will be limited to the number he can count upon his fingers.

Each day of the later life he was so careful to preserve will become a dread, monotonous existence, unable to provide either the joy of experiences or the stimulus of cherished memories.

Life is to live; it is not to waste. For example, one who uses to the fullest extent his faculty of hearing seeks at every opportunity to have sounds and their combinations poured into his ears so that they will enlarge his conception of the world of reality and keep vibrant his emotional self.

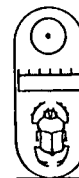
He will not, however, expose his eardrums to crashing sounds which may rob him forever of his sense of hearing. The one who lives boldly must, therefore, live intelligently. He will not hold back life nor use it niggardly; but neither will he cast it away.

Each hour must be lived for what it will afford; for living is consciousness and consciousness is experience. Tomorrow may offer what today cannot; therefore, life must not all be spent at one time. One can—if there is nothing from which he will refrain and he does not act contrary to conscience and divine cosmic laws—live a century, even two centuries, of experience within the ordinary normal span of years allotted by nature. It is far better to say at the close of life, "I have lived," than merely to say, "I am ninety."

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.

Matter moves man, but it does so without volition for there is no will in matter. The movement of matter is only by the necessity of its nature. Therefore, the elements of matter should not be the master of man.

—Validar



Spiritual Treasures

(continued from page 20)

Stand at the rim of the Grand Canyon of the Colorado River and its mystery will overpower you. It has survived twenty million years. From the top, you can see the Colorado River far below, like a still picture. Yet, if you journey down the canyon and on to the river, you will be amazed at the roar and swift moving currents of the great river before you.

Vincent van Gogh, the great Expressionist painter, developed an intense desire in his life to see God. He learned and found that the God he sought was to be seen everywhere—in nature itself and in every living thing. In a letter to his brother Theo, van Gogh expressed his hope that Theo would not lose a feeling for nature: "Try to walk as much as you can, and keep your love for nature, for that is the true way to learn to understand art more and more. If one really loves nature, one can find beauty everywhere." God, for van Gogh, was the miracle of life itself.

Try to appreciate and find time for the spiritual treasures of life, and you will come alive with a new and greater awareness of the mystery, power, and infinite love that govern the universe. Lay up for yourself spiritual treasures, and you will be richly filled with the things that matter most in the pilgrimage of life. △

▽ △ ▽



Rosicrucian World Convention

July 11-16
1976

San Jose, California

Mystical demonstrations . . . Degree classes . . . Temple Convocations . . . entertainment . . . all this and much more at the 1976 Rosicrucian World Convention! Make plans now to join your friends at Rosicrucian Park in San Jose. Convention gives you the opportunity to meet hundreds of fellow Rosicrucians from around the world in an atmosphere conducive to harmony and growth.

From beginning to end, each day is filled with excitement, joy, friendship, and the chance to learn . . . to stretch your mind with new ideas. Mark your calendar now and begin planning your trip.

For reservations, see your November, 1975, issue of the *Rosicrucian Digest*, or write to the Convention Secretary, Rosicrucian Order, AMORC, San Jose, CA. 95191, U.S.A. See you in San Jose!

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An Accurate Natural Calendar

(continued from page 17)

serve and study the motions of the heavenly bodies; the Sun, the Moon, and the stars. We are told in the Bible that they are for signs and for seasons. The candidate in an old and highly respected esoteric Order is admonished to contemplate with reverential awe the *stupendous revolutions* of the celestial bodies. By taking such injunctions earnestly and by personally studying the heavens night after night for decades, I have gained a firsthand appreciation of these matters that cannot be duplicated by any amount of reading.

There is not the least doubt that astronomy was big business throughout ancient Indian civilization, especially at Chaco. Astronomy and closely allied pursuits such as operation of the computer-calendar devices and the effective transmission of information over long distances must have employed a larger fraction of Chaco's skilled manpower than all other activities combined. If we estimate the fraction of Chaco's total manpower that was probably spent on astronomy and related activities, and compare it to the total annual budget of any large modern city, we are looking at an outlay of several tens of millions of dollars per year.

Common sense tells us that the old Indians must have expected, and gotten, more than just a succession of "picture calendars" from so large an investment in astronomy. It is similarly obvious that the more important returns from their investment must have been in the form of *intangible* values.

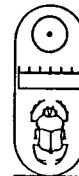
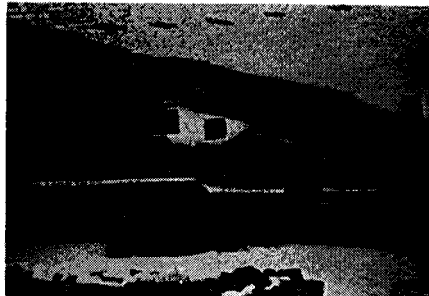


Winter at Casa Rinconada, a Chaco Canyon "computerized" digital calendar device. This huge kiva is 19.8 meters (65 feet) in diameter.

Several years ago the former Imperator of the Rosicrucian Order, Dr. H. Spencer Lewis, wrote a book called *Self Mastery and Fate with the Cycles of Life* in which he described an extensive system of natural cycles featuring a division of the year into seven equal parts together with the recognition of lunar polarities as mentioned earlier in this article. I had studied very intently the workings of these cycles in my own life and in the lives of others for about twenty years before the present revelation of Indian astronomy dawned upon me. I was many times astonished at its power and its appropriateness to real life situations.

I therefore decided to integrate the use of simple digital counting techniques

One of the many significant astronomical alignments at the Chaco Canyon Indian ruins in New Mexico—a National Monument.



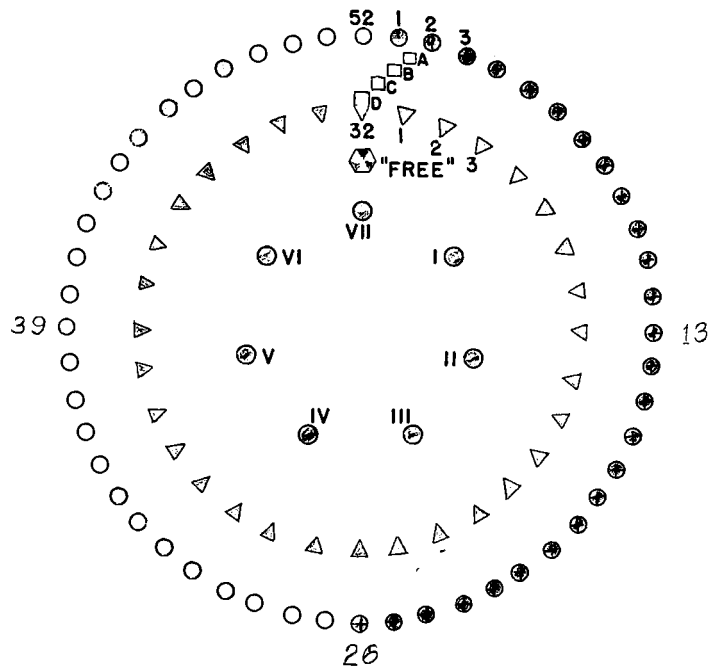
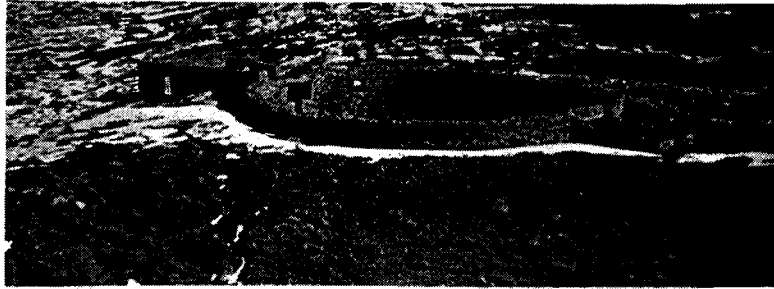


DIAGRAM A: "MORGANHENGE" INDIVIDUAL CALENDAR

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The author has combined some of the principles used by ancient astronomers to produce a new calendar concept that monitors important astrobiological cycles, and that is, at the same time, an extremely accurate astronomical "clock."

like those of the Indians and of the Stonehenge Britons with the fundamental principles of astrobiology as I now understood them. The result was *Morganhenge* which is illustrated in Diagram A. *Morganhenge* quantitatively monitors the most important yearly personal cycles and additionally is so accurate in the astronomical sense that 92,000 years must elapse before it will accumulate even *one day* of error relative to the real world as governed by the sun. To appreciate the accuracy of this astronomy-based "clock," realize that if an Ice Age Folsom Indian had started one of these devices 9,200 years ago, it would, today, be in error by only two hours and twenty-four minutes!

The operation of *Morganhenge* is so simple that even a primitive tribesman could reliably operate it. His primary chore would be advancing a day marker to the next station in the outer circle at each day's sunrise, or at any other time of day as long as he was consistent. Each time the day marker stood in station 52, he would advance the period marker one station in the innermost circle (Roman numerals I-VII). Once yearly, that is when the period marker resided in station VII ready to advance to station I, he would make the leap year correction by simultaneously advancing three markers in the group of square stations marked A, B, C, D. Each marker would be advanced one square (for example: A to B) with the marker in D being advanced (returned back) to A. In effect he is thus advancing an empty station one square each year—making box D empty once every four years.

Also, the day marker, at the end of each year, must spend one day in the place marked FREE. This is required because seven periods of fifty-two days account for only 364 days. Additionally, when box D is empty, once every four years, the day marker must spend the 366th day in box D. An average yearly count of precisely $365\frac{1}{4}$ days is thus generated. But the true length of the normal, or "tropical," year is 365.2422 days. Thus to achieve greater accuracy the leap year addition needs to be cancelled once in each 128 years. This would be achieved by advancing an extracalation device around the middle circle of stations at the rate of one station each

leap year. In other words, each time station D was empty the extracalation device would advance to the next place. Thus once in each 128 years ($4 \times 32 = 128$) the use of station D as a leap year addition would be denied.

The foregoing is about as complex an operation as a Chaco Indian or a Stonehenge Briton (or me!) could be expected to execute without sophisticated machinery. But, if the Bureau of Standards wished to "do this project up brown" by building an *Electronic-henge*, they would add another series of contacts, 719 in number, to cancel the leap year cancellation in one out of 719 cycles of 128 years each. With that further refinement, a period of 89 million years would have to elapse before *Electronic-henge* could become one day out of synchronization with the sun.

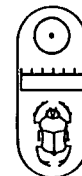
Here is one further item in regard to the application of cosmological energy and cycles to practical life.

There are numerous instances throughout history in which highly advanced civilizations have failed for no known reason. The Chaco Indian civilization is a good example. Chaco had prospered for about five centuries: then, with no evidence of war, pestilence, or natural calamity, it rapidly sank into decay and utterly collapsed as a viable civilization.

Climate

Dendrochronologists, people who study tree rings, have recently noted a periodicity in the *relative* widths of tree rings. The periods thus defined seem to correlate throughout the entire northern hemisphere. We are presently living in a time characterized by thick tree rings which indicate comparatively favorable climatic conditions. Another period of thick tree rings was from about A.D. 1000 to 1200. That, we note, corresponds with the time the Vikings were discovering America and during which they operated a prosperous colony on the western shores of Greenland. This is also the time of Chaco's flourishing. The demise of Chaco and the collapse of the Greenland Colony coincide closely with the end of this period of good growing weather as evidenced by tree rings.

In an effort to understand this very important observation, I have, with the help of a fellow engineer, Richard Neal,



examined the earth's budget of solar energy in detail. Each year the earth receives from the sun about 6,000 Q of radiant energy. (One Q is 10^{18} Btu. which is about the amount of energy derived by burning all the coal in a train long enough to stretch forty times the distance from the earth to the moon.)

Axiomatically the earth must radiate back to space over geologic time the exact same amount of energy that it receives from the sun. If it did not, it would melt or freeze. Because of the enormous amount of energy required to change water to ice (about 80 calories per gram) and its even greater energy of vaporization (roughly 540 calories per gram), water is the principal agent involved in distributing and regulating the earth's prodigiously large annual budget of 6,000 Q of energy. That is roughly 25,000 times more energy than man uses for *all* purposes! The process by which this energy is handled is called *weather*. Clearly, any change in the earth's energy budget must necessarily show up as a perturbation in the vigor with which the earth's "weather engine" has to work.

Startlingly, carbon dioxide, next after water, is one of the principal governors of the Earth's energy budget. The present level of CO₂ in the atmosphere, through its greenhouse effect, captures between 200 and 300 Q more heat than would be the case for a CO₂-free atmosphere. (That is 1,000 times more energy than mankind's *total consumption*.) When one considers the Earth's prodigious reservoirs of carbon dissolved in the ocean as carbon dioxide, carbonic acid, carbonate, and so on—not to mention the huge deposits of limestone—one can see how man, and all other life as well, may be as a puppet in a vast cosmic drama over which he exerts but little influence!

On the other hand, the effect of carbon dioxide is so great that it is perfectly conceivable that man could be materially

altering the Earth's climate by the carbon dioxide he releases through the burning of fossil fuels, notably coal, natural gas, and gasoline.

Furthermore, when we examine the Earth as a whole, we find that it is exactly analagous to a glass of iced tea. The polar ice caps (together with glaciers) are in thermal equilibrium with the water of the oceans in exactly the same way as the ice and water in the glass. We know from everyday experience that we cannot materially alter the *temperature* of the ice and water mixture. As we add heat we melt the ice and vice versa, but the temperature stays the same. The Earth's *mean temperature must remain essentially constant* for the same reason. Thus in order to maintain this thermal balance on a worldwide scale, the increase of energy entrapped by man's addition of carbon dioxide to the atmosphere must be compensated by a greater flow of energy to the polar regions where part of it melts polar ice and part of it is radiated into space. As already stated, this flow of energy is simply *weather*. Thus it can be convincingly argued that man is perhaps creating unforeseen circumstances by dumping carbon dioxide into the air, generating more severe weather action and finally climaxing in storms that destroy property and, more importantly, destroy crops. The resulting famines could materially reduce world population before nature is able to restore equilibrium.

I therefore conclude this article with the somber thought that mankind may be at the forks of a long road of painfully slow progress up civilization's hill. One alternative leads to destruction. The other enters the Temple of *Godhood* in the sense of making man master of himself if not of his environment. I therefore most earnestly suggest that we immediately redirect our national and world efforts toward an intense study to understand these subtle forces of nature. Δ

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WE THANK YOU!

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Frateres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

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.)

February: Michael Somare, Prime Minister, Papua New Guinea, is the personality for the month of February.

The code word is POLL.

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



April:

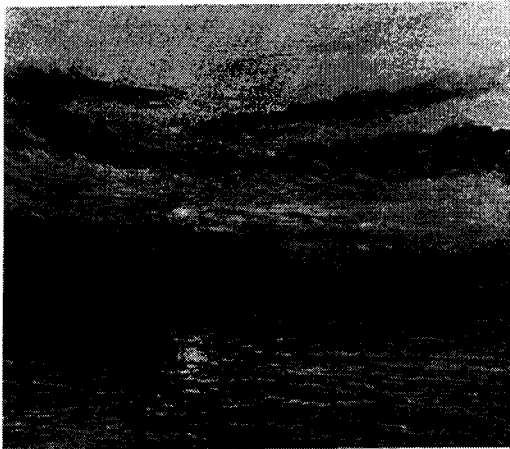
General Morales Bermudez, President, Peru, will be the personality for April.

The code word will be NAT.

GEN. MORALES BERMUDEZ

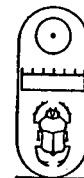


MICHAEL SOMARE



On Exhibit

During the month of November the Art Gallery of the Rosicrucian Egyptian Museum exhibited paintings by California artist Serop Vardanian. Born in Iran, Vardanian is of Armenian descent, and he has lived, studied, and painted in Europe, the Far East, and the United States. A member of the Society of Western Artists, his paintings have received recognition throughout the world. Shown here is his painting **Pacifica Sunset**.



MUSIC AND LIFE

by Jesus James

WHEN A COMPOSER sits down to write music he begins by arranging the notes in an order that will most clearly express his idea. When we sit down to plan out the music of our lives we should write as though writing a masterpiece of music. Music is life and life is being.

All good music is composed of rhythm, melody, and harmony. If the harmonic relationships are pleasing to the ear and enjoyable to listen to we call it good music, as opposed to noise, or disordered sound.

All musical compositions have themes. Likewise our lives must have a theme, a *leitmotif*, a basic idea recurring throughout the work. This one basic idea should be well chosen for it is to be the foundation of the musical piece. The variations must be variations of this "point of departure."

When we analyze the music of great composers, we always find love as the

one driving force or primary motive. This one idea or theme in its divine meaning is the one recurring idea in all truly great works of art, and no less so is this the case in musical compositions. Why should we expect to find it any other way in the musical compositions of our lives? This word or idea must be the "point of departure," the *leitmotif*, the foundation of the musical compositions of our lives. It must occur again and again, no matter how many variations we may devise. This basic theme must be the beginning, the middle, and the end of all the variant ideas, so that the work of art as a whole expresses the ruling idea.

In a clearer understanding of the meaning of music we will find more life given to the word *love*, because this word or idea which we want to recur in the musical composition of our lives is the key to another component of making good music, namely, it is the key to harmony.

The Bible tells us how to begin our musical masterpiece. It says, "In the beginning was the Word, and the Word was with God, and the Word was God." If you begin with this Word and find your way to the end of your life's composition with this Word as a recurring theme, then your musical composition will be made good.

When the variations fail, remember how you began with love and end the same. According to St. John, "The same was in the beginning with God"—with love. The same was in the beginning, with love. △



*The
Rosicrucian
Digest
January
1976*

Rosicrucian Activities Around the World

IN EARLY October, 1975, Grand Master Chris. R. Warnken, accompanied by Soror Warnken and Grand Regional Administrator Mario Salas, joined in Miami with seventy Rosicrucians for a tour of Peru and Brazil, culminating in the Rosicrucian World Convention, October 20-24. This constituted the first of three tour groups from North America to the Convention.

Arriving in Peru, the Miami group toured Lima, enjoying a convocation and banquet in Lima's AMORC Lodge. Visiting the ancient city of Cuzco located high in the Andes Mountains, they journeyed to the mysterious Inca city, Machu Picchu. Later, receiving a warm welcome from local Rosicrucians in Rio de Janeiro, the group spent several exciting days in that fascinating city before flying on to Curitiba, Brazil, and the World Convention. Frater Warnken reports that the Convention was truly an international success, with over 1800 Rosicrucians from throughout the world in attendance and programs conducted in four languages.

Returning to Miami, Fratres Warnken and Salas were joined by seven Grand Councilors for an official meeting of the Grand Council for 1975.



Ray Morgan, Director of Promotion and Public Relations, recently completed a two-week trip for AMORC to Chicago (Illinois) and Milwaukee (Wisconsin) for the purpose of expanding public awareness of the Rosicrucian Order. Side trips to Gary (Indiana) and Madison (Wisconsin) were included.

Frater Morgan's itinerary included eighteen radio and television interviews, three public lectures, and two convocations where he appeared as guest speaker. He states that, "We owe a great deal of



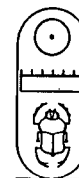
Grand Council Meeting Officers: left to right (seated), George Fenzke, Grand Master Warnken, H. Bolaji Iriah, Grand Regional Administrator Salas; and (standing) Leo Tous-saint, Dr. Sergio Sanfeliz Rea, Harold P. Stevens, Clifford C. Abrahams, George E. Meeker, Sr.

thanks to the officers and the Promotion and Public Relations Committees of Nefertiti Lodge, Calumet Chapter, Karnak Chapter, and Madison Pronaos, for the splendid job done by them in arranging the interviews and public lectures. Because of this promotional effort, literally hundreds of thousands of people in the Great Lakes area have been exposed to the Rosicrucian Order and its purpose."

This trip is the latest in a special promotional effort which has included visits to New Orleans, Louisiana; Seattle, Washington; and Dallas, Texas.



On November 25 memorial services were held for Frater Joseph Barton in the Francis Bacon Auditorium in San Jose, California. Frater Barton's skill and handicraft works abound in Rosicrucian Park. He served in the construction of the Supreme Temple, renovated the modern air-conditioned Planetarium, constructed a replica of a French salon in the Rosicrucian Egyptian Museum, and built countless cabinets and fixtures over a period of many years. His daughter, Joan, was Supreme Colombe at one time. The Bartons served the Rosicrucian Order in their home Chapter, Rama, in Buffalo, New York, before coming to San Jose, and have given much to the Order in love and service.





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SITE OF TRAGIC GAMES » » »

Shown here is an ancient Mayan ball court. In a game apparently similar to modern basketball, players competed to toss a ball into stone hoops attached along the side of the walls. The court is situated near Chichén Itzá, Yucatán, Mexico. Legend relates that the losing team was sacrificed. One can therefore imagine that each team played furiously to win the prize of continuing to live.

(Photo by AMORC)

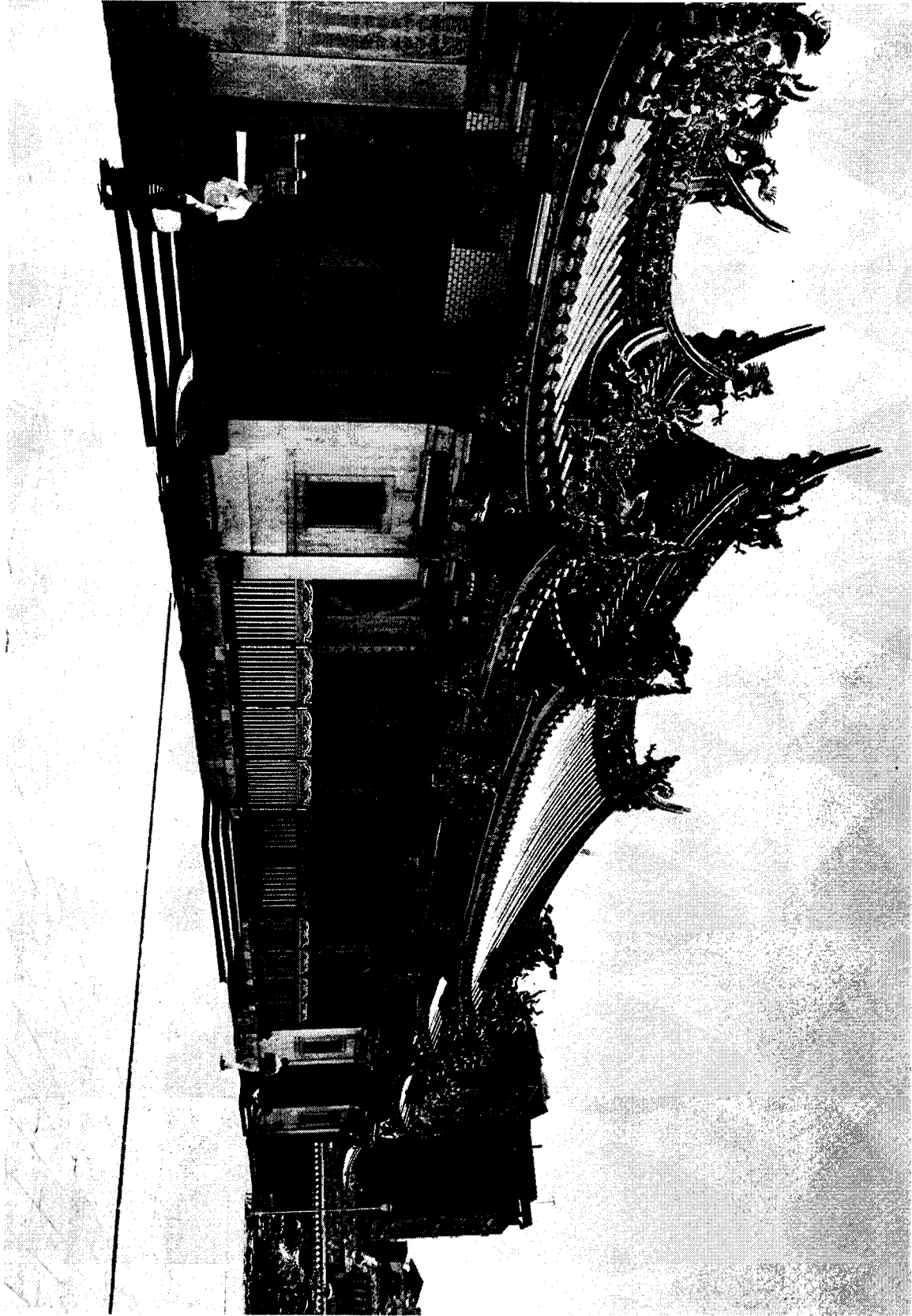
**The
Rosicrucian
Digest
January
1976**

TEMPLE OF CONFUCIUS (overleaf)

In modern industrious Taipei, Taiwan (Republic of China), the spirit of the past still survives in religious customs and in the traditional architecture of temples. Shown here is a temple of Confucius, inside of which are statues of the Philosopher-Teacher and altars where incense can be burned and prayers offered.

(Photo by AMORC)





Esoteric Essays

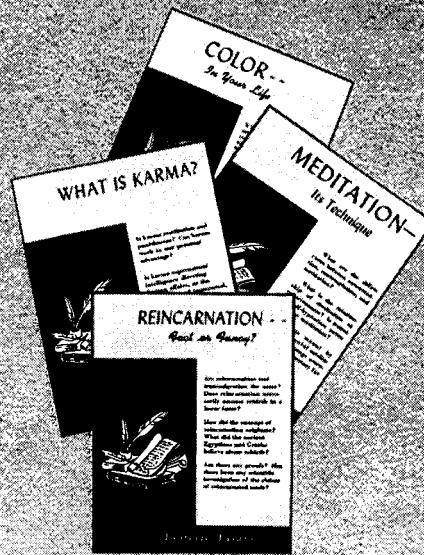
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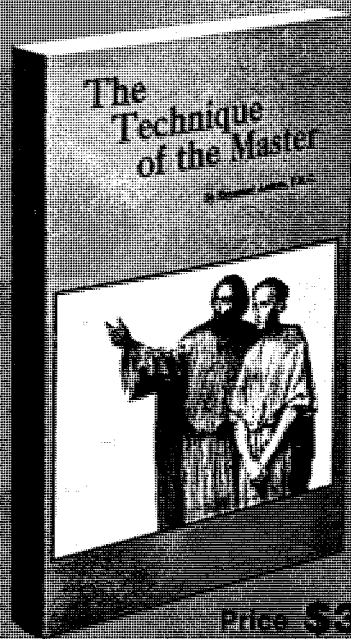
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BRAVE NEW ERA

Genius-level intelligence was not required to realize, back in 1960, when the American physicist Theodore H. Maiman built the first working laser that here was the forerunner of science-fiction's much ridiculed ray gun.

The laser (whose name is an acronym for *light amplification by stimulated emission of radiation*) is basically an amplifier of light. Ordinary light, be it sunlight or candlelight, is made up of relatively shortwave groups or packets which travel in different directions—not so laser light!

The laser is based on the fact that electrons of some solids, liquids, and gases can be driven or "pumped" into higher-than-usual energy levels by exposing them to electrical force or ordinary but intense light. If such excited electrons are then exposed to electricity or light matching their frequency, they will revert to their original energy level, emitting in a minute fraction of a second all the energy it took to get them into the higher levels. It is at this point that a laser "lases," or emits energy.

Because nearly all the electrons give up this stored energy at the same time, the light from a laser has special properties: it is all of a single frequency, its waves are all in step, (coherent), and it is extremely intense and brilliant. Laser light behaves just like ordinary light in that it can be focused and reflected but within the focused spot temperatures can be created that far surpass those of the Sun.

Dramatic applications of the laser soon became very common. Two years after the first device was successful, a laser beam was projected to the Moon, and since then it has been used in range finders, gyroscopes, surveying instruments, and to selectively destroy spots of malignant tissue. Lensless photography that produces images called holograms, having all the three-dimensional qualities of the photographed object, is made with laser beams, and a single beam has more information-carrying capacity than all the telephone lines, radio, and television stations in operation today.

But behind all this, ever since those first demonstrations in which laser beams punched holes through razor blades, research has proceeded at breakneck speeds to develop this device's potential as the first true energy weapon.

Early lasers, capable of an emission of about 100 watts, are now obsolete.

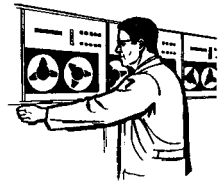
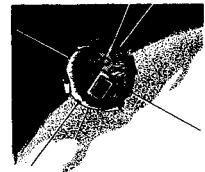
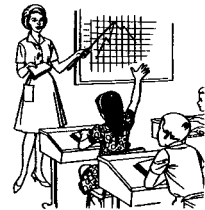
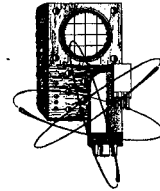
Devices have been made, capable of surpassing the several hundred kilowatt-range, which is more than sufficient for steel-cutting applications in heavy industry. From this stage to the production of a true laser weapon, only a small step is needed; in fact, not too long ago there was a rumor nobody really bothered to deny: that the United States had developed the prototype of a laser ground battery capable of bringing down large aircraft. Since then, engineers have been working to overcome the one problem blocking its development as a practical weapon—mobility. The tremendous amounts of electricity required to operate a laser have kept it anchored to one spot; however, it would seem that this problem is on the verge of being solved (or perhaps it has already been solved) through the use of short-duration, high-capacity power packs.

There are already experimental lasers capable of delivering blasts equivalent to 200 *thousand million* watts. When one considers that a fifteen-kilowatt laser can burn through a half-inch of aluminum in about a third of a second, the awesome potential of these devices becomes very obvious.

Lasers are considered perfect weapons for today's highly technological armies: in times when pilots have to be careful not to maneuver their planes into the path of their own bullets after they have fired them, a weapon that can be radar-controlled and strike at the speed of light is ideal. Energy weapons are also the only really practical weapon for space, due to the distances and speeds involved. Already it is known that the U.S.S.R. has successfully tested "killer satellites," and the United States Department of Defense is looking to the laser as a means of defending spacecraft.

It is not unlikely that tomorrow's armies may be equipped with a sidearm no larger than a .45, with the effective range of a high-powered rifle, capable of destroying, blinding, or setting its targets on fire silently and efficiently. Such weaponry is no longer a Flash Gordon fantasy—not anymore. It is just around the corner. Whether we like it or not, it is fast becoming an integral fact of life, one more lethal reality with which to cope 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

Prométhée

IN 1776, amid the glitter and charm of the French Court at Versailles, Benjamin Franklin must have stood out as a very striking individual. With his plain Quaker clothes, fur hat, long unadorned hair, and down-to-earth manner, Franklin could not be missed. Actually, he preferred it this way because he had come on business to the court of Louis XVI to plead the cause of American revolution and to solicit aid from France.

The French loved Franklin immediately for his individuality and sparkling intelligence; and his diplomatic good manners combined with American pragmatism gave him great popularity among all classes.

Indeed these same qualities had always served Franklin well. His whole life seems to be one of adventurous unorthodoxy tempered with a good deal of prudence. Leaving both school and home at an early age, Franklin was largely an adventurer—but also a self-made man. Entering the printing business in Philadelphia, Franklin applied himself diligently and in a few years owned a newspaper and was publishing *Poor Richard's Almanack*. The *Almanack* was part of business but also an expression of Franklin's philosophy—very industrious and practical—and exemplified his passion for improvement of himself and others.

Benjamin Franklin preferred to be known throughout his life as a printer, but he also excelled as an author, inventor, philanthropist, statesman, diplomat, and scientist. It is in the last category that he is perhaps least known today, although his contemporaries compared him with Isaac Newton. Franklin's experiments with electricity are well known, but his curiosity went far beyond these researches. Holding to Bacon's philosophy that all nature should be investigated, Franklin delved into such diverse topics as the path of the Gulf Stream, and disease in unventilated rooms. Returning from France on his last voyage (1785), he put the trip to good use by investigating the ocean and compiling maritime data. His inventions include practical things: bifocals, the lightning rod, a stove to better heat rooms.

Among the Founding Fathers of the United States were many Freemasons and Rosicrucians. Their influence can be seen on the Great Seal of the United States. Franklin, a Rosicrucian, greatly influenced the design of this seal with its All-Seeing Eye and Great Pyramid—old symbols in esoteric philosophy. Early associated with Pennsylvania Rosicrucians at Ephrata, as a diplomat he later came into contact with Rosicrucians in Europe. In his widely known epitaph he hints at reincarnation.

Franklin's inventive genius and love of science won him a rare honor for a colonial citizen—membership in London's **Royal Society**. Later, engaged in some secret work to further American-French cooperation during the revolution, French agents assigned the aged Franklin a code name—Prométhée. He must have brought to mind that ancient Titan stealing fire from the heavens and rendering it harmless through lightning rods!—RMT

