

Rosicrucian Digest

August 1979 • 75c

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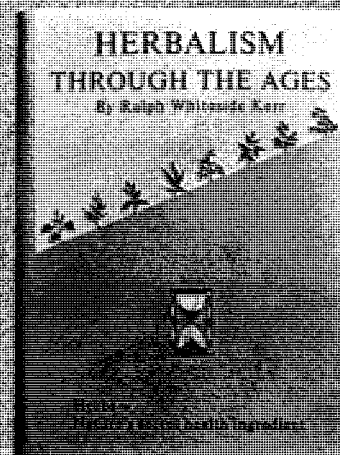
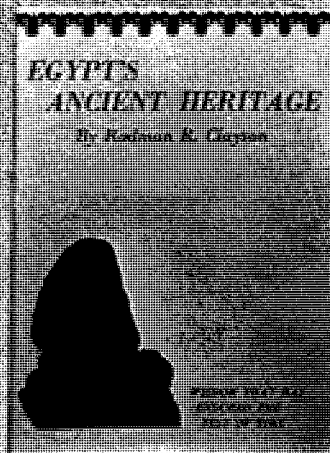
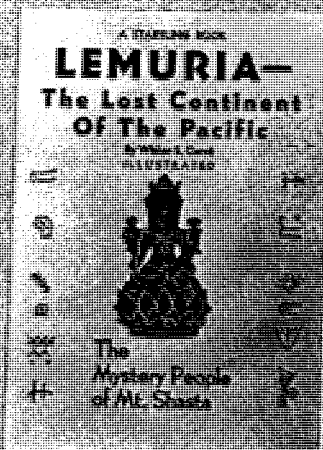
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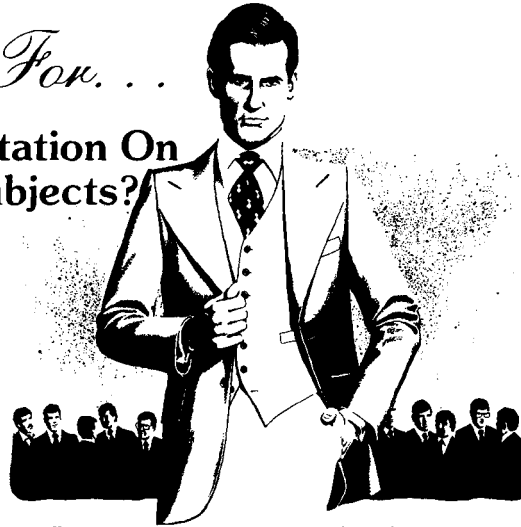
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WINCHESTER CATHEDRAL

Winchester Cathedral is perhaps one of the largest churches ever built in western Europe, excepting the original St. Paul's Cathedral, destroyed in the Great Fire of London, 1666. Construction was started in 1079 and the church was first occupied in 1093. This view looking east toward the choir screen and the nave altar is silent but splendid testimony to the work of William of Wykeham (1376-1404) and his master-mason William Wynford.

(Photo by AMORC)

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Things To Live For

IT IS one thing to live; it is still another to have something to live for. Instinctively we fight to live, as does the simplest living creature. With intelligent beings, however, living is more than the preservation of the physical entity. It does not compliment human intelligence to be but an animate, conscious being. Life, in the biological sense, is *action*. It is dynamic. A healthy human, a normal person, generates physical and mental energy which must be dissipated in some way. The function of this kinetic energy results in the production of some kind of work. Physically, it may result in the locomotion of the body or the acquisition of food, or in those other things or conditions necessary to sensual gratification.

The mind and self also have their objectives, their ends to be reached. An intelligent mind displays mental energy; a passive state is abhorred by it. The objective consciousness is continually alert to all impressions from its environment. As a result, the intelligent individual is observing, analytical, inquiring. If his consciousness cannot be focussed upon something that will occupy it, there is mental unrest producing irritability and annoyance. If it is a torture to deny the body activity and to restrain its functions, likewise the mind is tortured that is confined or inhibited by having no outlet.

The mind gains its satisfaction through the attainment of ideals. Some state or thing conceived as essential to intellectual satisfaction is a mental desire. Such desires have as much efficacy as physical ones. Unless the mind is able to realize its desires in part, at least, there is that irritation that psychologically constitutes unhappiness in the life of the individual. It is such drives as these underlying human nature which have advanced man-

kind. That self-assertion may at times be misdirected does not detract from its importance to human progress.

The self, meaning the aggregate of the human personality, physically, mentally, and morally, has its objectives. Also, it cannot remain static without causing in-harmony and various distractions to the entire personality. The intellect interprets as *ideals* the ends to which the self aspires. The drive of the self is in the form of emotional and psychic impulses which have their origin in the depths of the subconscious. They are the consequence of the "memory of the cells" and the mutations of the genes carried forward as life's adjustment to innumerable generations. These urges of the self are likewise the response of consciousness and of the life force itself to the universal forces of which they are a part. They are like a faint echo, not quite distinct, though haunting enough to penetrate and to influence the shaping of our thoughts. These impulses constitute the *moral will*. They cause us to adapt behavior to them, to so direct our lives, physically and mentally, as to satisfy the ego. Our philosophy of life, whether or not it is expressed by us in words, is, nevertheless, manifest in our actions. Our actions and ideals conform to those dictates of self.

A Fuller Life

The things we live for must be *intimate*. They must have their origin in the elements of our own nature; otherwise, life becomes foreign to us and a void. To pursue the customs and the conventions of society, or the practices of others, as in "keeping up with the Joneses," provides only a transient and shallow pleasure if it actually does not correspond to those ideals which are related to the

elements of our own personality. It is immaterial whether others agree with your pursuit in life. It is important that it represents the worth of life to you. What you make your end in life should consume the activity of your body and mind, and gratify the elements of self. *Life is to do.* The animate being must achieve or it has failed. Biologically, to produce one's kind is a form of fulfillment of life. However, that leaves the mind and the self unattained. It is necessary that we constantly be aware of our own triune nature. A sensual end in life, the providing of only physical pleasures at the expense of not awakening talent and cultivating the mind, is to limit the possibilities of a fuller life.

Personality Appraisals

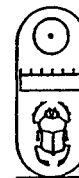
Self-appraisal is vitally necessary to make life worthwhile. Ask yourself: why do you want to live? The answer may be shocking to you. In fact, you might find it difficult to give an answer to that question. When you think of life as a means toward an end, what represents that end *to you*? As an activity in which life may be engaged, what would bring you the greatest happiness? It may be nothing that you have yet known, but which you eventually hope to realize. Next, ask yourself, does "what you seek" lie within your potentiality? Have you the physique, the health, the intelligence, the *will*, to attain it? Further, is it a thing, or a state or condition for which you are striving? If it is a thing, is the pleasure to be derived from it just in realizing that you *have* it, as the love of a possession? Something which provides a satisfaction only in knowing that it has been acquired is evanescent. It is momentary. The pleasure subsides and one is forced to pursue some other, often illusive object.

If things or particulars are to be sought, they must be only as instruments for creating a more permanent pleasure within those who seek them. A thing whose means of providing pleasure is limited to its own properties, or qualities, soon loses its appeal. We soon learn that pleasures cannot be a single kind of stimulus—they must vary or their monotony becomes irksome. Therefore, the particular which is sought must be the means of engendering a chain of satisfactions within us, or its appeal is

short-lived. The same psychological and philosophical principles apply to ends in life which are related to single events or happenings. These must not be momentary in their effects, but causes of future gratification as well.

The end one seeks in life must often be adjusted to changing circumstances, or it fails to fulfill its purpose. The meanings of life to youth, to one in middle-age, or to the aged, are often quite different. This is especially so if the objectives are associated with physical pleasures. The intense energy of a healthy youth requires a physical outlet, as in sports, and that which may externally become the focus of his faculties. As yet, the youth has too little experience from which to form fundamental ideals which may become an internal stimulus. Thus, both the body and mind literally change frequently from one activity to another; this consumes the vital energy, relieves tension, and provides pleasure. To make the ends of youth those of the middle-aged persons, as well, only causes later disappointment in life. In later years, one has not the abundance of energy to be discharged either in physical activity or in alternating concentration upon innumerable things. Such effort thus brings the middle-aged person dissatisfaction rather than happiness.

Though youth may find greater satisfaction in sports and in ever-changing external experiences, the intelligent youth will also seek to determine what constitutes a secondary interest in that period of his life. Such a secondary interest may well be mental pleasures that command the reason and stimulate the imagination, and which require thought and skill. The development of intellectual hobbies or those exacting skill should be encouraged. Let the youth think—as he well may—that one of the important things to live for is sports and the pursuit of external appeals. Such activity is the essential quality of the period of his life. Have him, however, recognize within himself certain other predispositions of his mind—that is, mental inclinations and talents. These should be encouraged whenever possible. In this way he comes to realize that they can provide pleasure even though they may seem subordinate to those interests more closely related to the current period of his life. This results, then, in a natural adjustment to



life at the time when the paramount pursuits of youth no longer satisfy. Many men and women, when their youth is spent, cling pathetically to ends in life which they are no longer capable of furthering or realizing. As a consequence, life loses its enjoyment as well as its meaning to them. If they had cultivated secondary desires in their youth, these would come to the fore as a new ideal to be attained and with new gratifications.

Privileges of Choice

Be not concerned with the habitual goals that people are inclined to set for themselves or that seem the customary or even the ethical thing to do. Decide, yourself, upon something that is to you the fulfillment of life. However, do not waste yourself. Do not spend your possibility for happiness cheaply. Make the end you seek an expansive one, that is, one that will grow with you rather than diminish with the passing years. Further, realize that not only do things change, but *so do you*. Think beyond the moment. Would you, or could you, derive the same happiness twenty or thirty years hence from those things that now seem to provide it? Select a channel for happiness in life that can be developed with the years and be an unending source of satisfaction.

What are some of those things for which we live? We can only suggest them in the broadest sense. The particulars within each classification the individual must select, based upon his personal inclinations. The fine arts are one of these classifications. To paint, to draw, to play a musical instrument or to sing, may provide continuous pleasures for one whose sensibilities or talents are in that direction. Unless one is advised by an authority that he is especially proficient, he should not seek to make a livelihood from one of the arts. The labor of long practice would detract from the pleasure derived in the pursuit. One must exhibit exceptional qualifications and an intense desire to pursue one of the arts and to train for perfection in it and, at the same time, to continue to enjoy it. If, for example, music provides you with the greatest emotional satisfaction, then let all other interests be directed solely toward the necessities and the obligations of life. Let music be *that for which you live*.

The same may be said for those who find they have a deep love of knowledge, a craving that is gratified only in reading good literature, or in the study of some science. Again, if your love is centered in creative achievement, whether effected by mind or hand, make that your end in

continued next page » » »

The Purpose of the Rosicrucian Order

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

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life. Invent, build, experiment, or write. If you love people and find fascination in the achievements of man, as in history, exploration and travel, then make that your end. All of these can and will provide continuous happiness because they unfold in proportion to the time and effort which you put forth.

Does all of this seem a selfish pursuit? Is it making life serve us just as individuals? Only those things as ends in life which are material, gratifying sensual desires exclusively, may be termed selfish. One whose objective is that of music, art, literature, travel, science, or any creative pursuit, such as experimentation, writing, and the like, cannot be considered selfish.

What he does, what he learns and creates, not only affords pleasure to him but it adds to a source from which others may derive happiness. For analogy, the person who pursues the creative hobby of photography not only cultivates his own aesthetic sense by which he experiences symmetry in form and harmony in color, but he projects his interests to others who are in sympathy with it. His *self*, too, finds a satisfaction in the recognition given his achievements and the obvious pleasures that others find in them.

A life without things to live for is like a vessel without a rudder. Its course is being continually changed by the conditions to which it is exposed. △

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1979, issue of the *Rosicrucian Digest*. Any member of the Order in good standing, having planned a visit to a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

BENIN

Djougou: Agni Pronaos

BRAZIL

Ipatinga: Vale do Aço Pronaos

ENGLAND

Bristol: Bristol Pronaos
London: London Chapter

FRANCE

Bastia: U Libecciu Pronaos

GHANA

Akuse: Akuse Pronaos

IVORY COAST

Abidjan: Cheops Lodge
Jeanne Guesdon Lodge
Abobo Gare: Sénèque Pronaos
Beoumi: Isaac Newton Pronaos
Bingerville: Epicure Pronaos
Bouafé: Paracelse Pronaos
Katiola: Plotin Pronaos
Odienne: René Descartes Pronaos
Oumé: Le Verseau Pronaos

MEXICO

Aguascalientes: Aguascalientes Pronaos

NIGERIA

Abakaliki: Abakaliki Pronaos
Ahoada: Alga Pronaos
Bauchi: Bauchi Pronaos
Sokoto: Sokoto Pronaos

PANAMA

La Chorrera: La Chorrera Pronaos

PARAGUAY

Asunción: Asunción Pronaos

SPAIN

Palma de Mallorca: Mallorca Pronaos

UNITED STATES

Altoona, (PA): Gladys Lewis Pronaos
Fort Worth (TX): Solering Pronaos
Port Angeles (WA): Olympic Pronaos
Tulsa (OK): Tulsa Pronaos

VENEZUELA

Los Teques: Los Teques Pronaos

ZAIRE

Ndjili: Louxor Pronaos



Is Justice Compatible with Forgiveness?

by Caroline M. Dunnigan, F. R. C.

ONE OF THE most valuable insights gained by the esoteric student is the understanding of how his personal affairs, state of mind, and health are affected in direct relationship to his cooperation with universal laws. Through both his studies and observations, the student begins to realize how man is being constantly affected by very basic laws, even though he is often unaware of their existence. But ignorance of these laws does not in any way prevent us from being affected by them. For example, ignorance of the laws of physical and natural science does not prevent us from being governed by these laws. By observing particular negative conditions manifesting in our life, we can obtain clues as to which specific law has been transgressed, and with this understanding we are more able to realign our life and bring about harmonious conditions.

When the laws of nature have been contravened by improper eating, lack of sleep, or by not engaging in necessary exercise, we are soon made aware of this transgression by correlating symptoms which begin to manifest in the body. Visible tangible signs of our misdemeanors register as poor health and disease, and thereby the evident feedback is easily understood by most of us and allocated to the proper causes.

However, slightly more subtle, and also affecting the body, are the consequences of negative thinking. Many peoples are unaware of the poisoning effects that anger, jealousy, resentment, and self-pity have on the physical body. At times

there may be manifestations of the signs of poisons and ill health in the body, but many do not associate this with their thinking. Thoughts automatically trigger similar thoughts. Negative thoughts create negative emotions, and these emotions cause powerful chemicals to be released into the bloodstream, with their adverse poisoning effect. Poisonous thoughts automatically bring about manifestations of poisoning: this is the law of cause and effect.

But even more subtle than these laws of nature are cosmic laws which affect our spiritual being and have much deeper implications. Whenever man's soul is in torment, the cause can be traced to the violation of some cosmic law. Therefore, increased understanding of the laws can be like a light, helping us find the answer to our problems.

Because of their apparent contradiction, man is often puzzled by two very basic cosmic laws: the law of justice and the law of forgiveness. The human race has a deep inborn sense of justice and automatically seeks just recompense, for in man there exists a profound sense of right and wrong. But we also know that many of the great masters, especially Master Jesus, point to the way of forgiveness as the way to man's freedom, or release from bondage. Then what about justice? What about meting out the deserved punishment or reward? How does forgiveness equate with justice? Are not these laws opposed to one another? These are questions that often arise.

Because man is affected so deeply by the transgression of these two spiritual laws, it is evident that his understanding of them can be of immense value. For often in this area of misunderstanding man creates his deepest problems.

Understanding Karma

First we must bear in mind that *we*, personally, are not the ones who are to apply the law of justice. If we do the applying of this law in the way of "an eye for an eye and a tooth for a tooth," we are only wreaking our own vengeance upon our fellow man, which carries serious consequences. God himself is the dispenser of justice. The Inner Self within each of us will be the one who judges and dispenses the required repayment. Therefore, "leave him to God," his own

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Inner God. The meaning of the Sanskrit word *karma* is "action or fate," and through the law of karma, our actions come back to each of us.

When we look around us we can see that there are many people who have no self-worth, who are harsh and critical with themselves, and simply cannot forgive themselves for their slightest shortcomings. Usually the reasons for their behavior are hidden even from themselves. They are victims of deeply seated impressions which come from the deep recesses of their being. Their attitudes are often rooted in some past time and are like echoes from the past. Forgiving and releasing our fellow man allows us to forgive and release ourselves. If we are forgiving, compassionate, and loving towards others, it will be a compassionate, loving, and forgiving Inner Self that we stand before and who will repay us with like coin. Can anything be more just? Remember the sword of justice is a double-edged sword that cuts two ways. Whatever is applied on one side of the blade will be equally applied to the other. This is the law, this is *justice*.

Retaliation is a never-ending, accelerating, destructive force that leads to misery and despair. He who takes this energy and transmutes it into its opposite, by forgiveness, is a true alchemist and a peace maker. A fine demonstration of this was given to us by Mahatma Gandhi at the time of his assassination. Gandhi turned to the man who shot him and said "I forgive you." Through forgiveness we create our own good karma, and then we are forgiven our trespasses as we forgave those who trespassed against us.

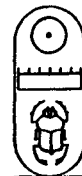


It is easier for us to reconcile these two laws—justice and forgiveness—if we remember that it is our own Inner Self that is the record keeper, the judge, and the dispenser of justice. We must be very careful about pointing a finger at our fellow man and remember that it is the same finger that will eventually point at us. Let us be kind and forgiving, for in the final analysis we are both the forgiver and the forgiven. △

Cover Featured on this month's cover is the East of the new Rosicrucian Order, AMORC, Temple in Toulouse, France.

It is in this Lodge, in this very old city of France, that Dr. H. Spencer Lewis was initiated into the Order of the Rose-Croix, and subsequently received authority to reactivate the A.M.O.R.C. in America. Rosicrucian temples are fraternal lodges, **not** religious centers, for the A.M.O.R.C. throughout the world is **not** a religion.

(Photo by AMORC)



The Mysticism of Southern France

—by Helio L. Da Costa, Jr., B. A., M. L. S.—

SOUTHERN FRANCE has always had a special significance in the history of the Rosicrucian Order. It was in Toulouse that our first Imperator, Dr. H. Spencer Lewis, received his initiation and the authority to herald the new cycle of the Order in the Western Hemisphere. The headquarters of various organizations have been located in that region, including the Ordre de la Rose+Croix, the Knights of the Temple, and the Martinist Order. In comparison to most areas of Europe, in Southern France there has been somewhat more freedom of thought throughout history. Thus various groups considered "heretical" have thrived there.

Historically, Southern France had been under the influence of the Visigoths who were Christians but followers of Arius, who was considered a heretic by the established religion. The Councils of Nicaea (325 A.D.) and Constantinople (381) condemned Arianism as heretical. When the Visigoths were conquered by Clovis (507) they became Catholic by force. Without doubt they took their so-called heretical ideas into the official religion, creating a seed of heterogeneity. Furthermore, decentralization of government (with Provence and Languedoc as autonomous feudal regions), wars, rapidity of social changes, and a distinct language fostered diversity.

Even though the political and social system of the region could be called feudal, there was a much lesser degree of homage ties and military obligations than found in the North. Feeble links with the French monarchy provided this greater relaxation of authority. Since state and church were not always allied as elsewhere in Europe, neither one nor the other

managed to remain strong, facilitating the crossing of social lines between lower nobles and rich merchants. In addition, this laxity allowed religious dissimilarities to prosper.¹

Although heresies in the 12th, 13th, and 14th centuries were a European phenomenon, dissidents found Southern France a fertile ground, because of its mixture of peoples and leniency towards foreign ideas. Nevertheless, the upholding of tolerance was not an easy task. For instance, the Albigenses or Catharists, who incidently were influenced by the Gnostics, became the victims of the first genocide in the history of the Western civilization.² However, they were by no means the only group to find shelter and prosper in the area. There were also the Petrobrusians, the Spiritual Friars, the Waldensians, etc. More recently in the 16th and 17th centuries Protestants found this region a favorite refuge despite the massacres perpetrated against them.³

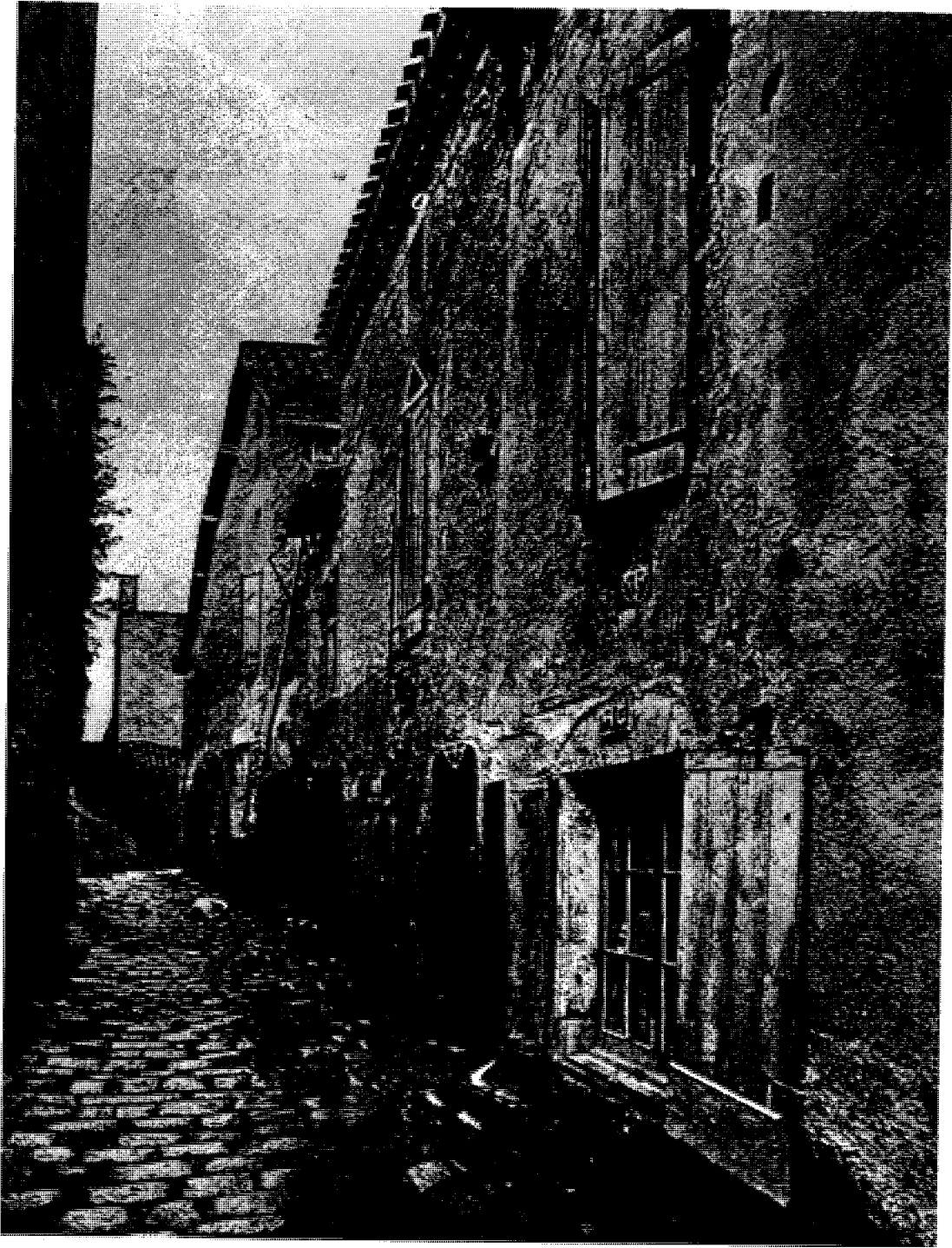
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A Street In Old Toulouse: This photograph, dating from the early part of this century, shows a street in one of the oldest sections of this mystical city of southern France. Rosicrucian symbols are clearly visible over the windows and doors of this old Lodge building.



(Photo by AMORC)



After 1735 diversity took a different form when there occurred an outburst of intensive propagandization of mystic teachings through groups affiliated with initiatory organizations. Prominent among them was the *Ordre des Elus-Cohens* of Martinez de Pasquales, precursor of Martinism. Initiatory orders established themselves noticeably at this time in the South and prospered. As we shall learn later, the Rosicrucian Order had set up its organization in this area much earlier.

Another factor promoting separateness was the peculiarity of the language spoken in this region. The *langue d'oc* was the language of the South (thus, the name Languedoc given to part of Southern France) while in the North the *langue d'oïl* (which later became the standard French) was the form of communication.

Geographical Influences

Because of its geographical position this region was traversed by a large road from Italy to Spain, permitting the exchange of ideas between the people and their neighbors, including the Arabs who remained in neighboring Spain until the 15th century. As a matter of fact, Southern France was a multicultural society including Jews, Arabs, Byzantines, and "heretics." With the crusades cutting across this region, the influence of Eastern culture brought back by the Crusaders was inevitably felt there. This intermingling bred tolerance of the anomalous. The way-of-life of the Toulousian Jews exemplifies the treatment accorded to minorities. They could engage in business, own property, live wherever they wished, and the Jews even opened a hospice in the city serving as school and synagogue.⁴ By the way, we should note that Jewish Kabbalists played an important role in the development of mystic thought in the Languedoc.⁵

The Rosicrucian Order

The apparently sudden outbreak of initiatory organizations in Southern France during the 18th century cannot be simply and exclusively attributed to socio-political events. Actually, this conspicuousness was the result of the maturation and expansion of the ideals of an ever-important centuries-old group among the traditional esoteric organizations, namely, the Rosicrucian Order.

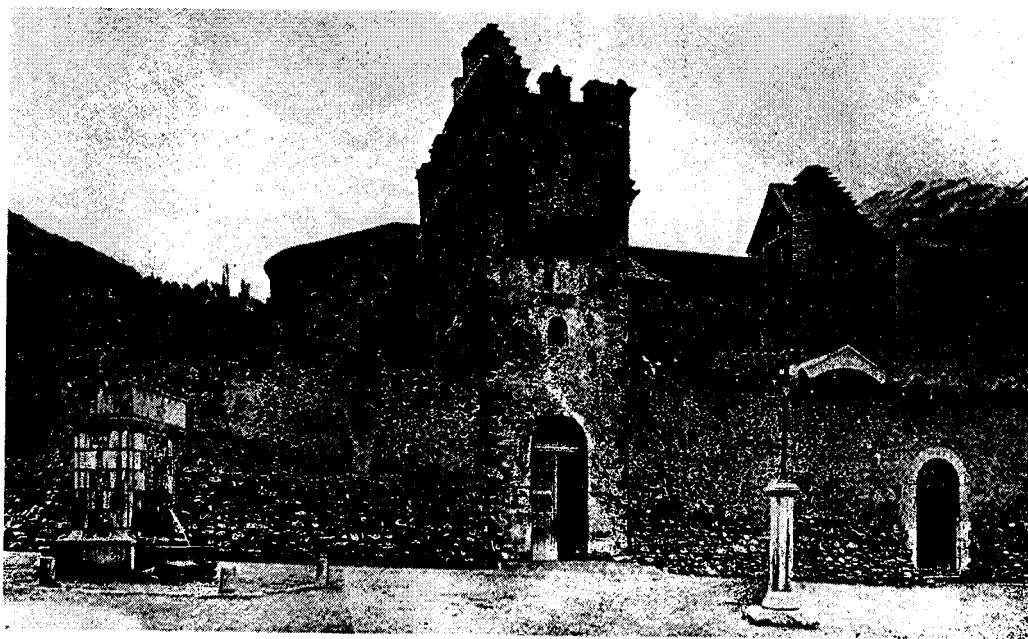
We can traditionally trace the history of the Order in France as far back as 804-805 when the first convocation of a Rosicrucian Lodge was held in the city of Toulouse. Yet, the spirit of Rosicrucianism may have existed in this area much earlier when a colony of Egyptian men and women flourished there.⁶ The Rosicrucian presence became firmly rooted then with the creation of a Grand Lodge in 898, allowing for a greater administrative freedom. This resulted in the establishment of a second Lodge in Lyons. Later, in 1001, the first Rosicrucian monastery in the world was organized in the southern city of Nîmes. This institution became the center of a Rosicrucian College which prospered until the 16th century and which was revived again in 1882 in Montpellier, as disclosed by our late Emperor, H. Spencer Lewis.⁷

The south of France was such a propitious location for Rosicrucian activities, that Toulouse became the meeting place of the French Supreme Council from 1487 until the 20th century.⁸ When Dr. H. Spencer Lewis journeyed to France in 1909 to contact the *Ordre de la Rose-Croix*, after his arrival in Paris he was directed towards the south: first to Tarascon, then to Montpellier, and finally to Toulouse.

With such a long history of its presence in Southern France, one cannot but wonder whether the Rosicrucian community itself was another component in the constitution of the tolerance pervading the region.

Symbolism of the South

From a symbolical viewpoint according to some mystic teachings, the south is the cardinal quarter related to fire and to the archangel Michael. Since Michael has a solar nature, we can extend this concept even further by associating *light* to this *Intelligence*. Inasmuch as the south is the point of greatest light and Michael the bearer of a rod or staff which is a sign of authority, is it not significant that a relatively more enlightened society prevailed in Southern France and whence Rosicrucian teachings spread? Is it not relevant that there H. Spencer Lewis received more *light* and authority? Having been reminded of these allegories, the circumstances mentioned previously become less fortuitous, as in this case the



The First Knights Templar Edificio: Built in France by the forefathers of Raymond VI, Count of Toulouse, to shelter the pilgrims on their way to the Holy Land. It was in this building that Lord Raymond's body remained for 600 years awaiting burial, because of his excommunication from the Roman Catholic Church.

(Photo by AMORC)

true south overlapped with the symbolical south.

We can realize that the south of France has striven to serve as a torch of tolerance and understanding. The spirit of brotherhood, equality, and freedom of thought permeating that region was never completely extinguished. The Rosicrucian Order helped to keep this spirit alive continuously. Eventually, from that part of the world this light was brought to the American continents by former Emperor of the Rosicrucian Order, Dr. H. Spencer Lewis, being conferred to him under the auspices of the Count Raynaud E. Bellcastle-Ligne, then Emperor of the Jurisdiction of Aquitania.⁹

May we appreciate the sacrifices others have made to preserve freedom and

foster tolerance, and may we today as Rosicrucians help in maintaining the high ideals for which our Order stands.

Footnotes:

¹Walter L. Wakefield, *Heresy, Crusade and Inquisition in Southern France 1100-1250*, (London: Allen & Unwin, 1974), pp. 51-54.

²Denis de Rougemont, *Love in the Western World*, fr. from the French by Montgomery Belgion, (New York: Pantheon, 1956), p. 111.

³Philippe Wolff et al., *Histoire du Languedoc*, (Toulouse: Privat, 1967), pp. 318-329.

⁴Wakefield, *op. cit.*, p. 61.

⁵Beryl Smalley reviewing the 2nd ed. of Thouzellier's *Catharisme* in the *Journal of Ecclesiastical History*, XXI (1970):184-186.

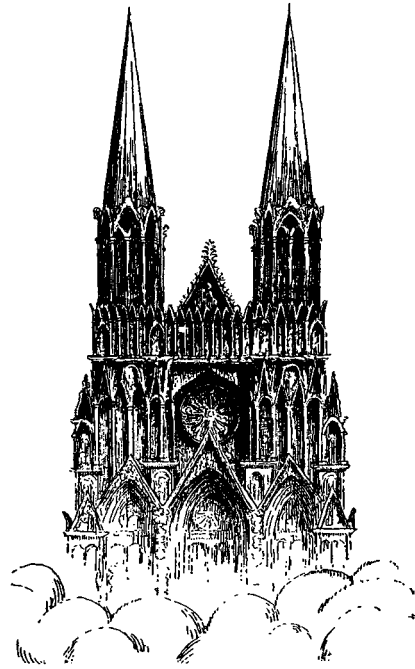
⁶H. Spencer Lewis, "Toulouse, the Mystic City of France," *American Rosae Crucis*, II (8):215 (Nov. 1917).

⁷H. Spencer Lewis, "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis," *American Rosae Crucis*, I (3):22 (March 1916).

⁸*Ibid.*

⁹H. Spencer Lewis, "Pronunziamento 777," *The Triangle* (5):1 (19 July 1921).





The Celestial Sanctum

Practical Mysticism

by Robert E. Daniels, F. R. C.

PRACTICAL MYSTICISM is a subject of prime importance to each of us. To be practical means to utilize our intellectual, reasoning, and thinking faculties to the best of our ability, and to be thoughtful and considerate of the many ideas and suggestions that come to our awareness. Some think that to be a Rosicrucian one must have his "head in the clouds"; but it would be a mistake to believe that a Rosicrucian cannot be immensely practical. Quite the contrary—the master Rosicrucians of the past and present have all been extremely practical individuals, demonstrating their power of

accomplishment in the fields of business, science, literature, and the arts. Yet they demonstrate this practicality by utilizing the arts taught through the Rosicrucian teachings. They are practical men and women, but their mystical endeavors have enabled them to see a higher aspect of the practical side of mysticism.

It is important for us to realize that the practice of Rosicrucian principles brings about a new order of thinking. Previously, we may have been well schooled in many aspects of business, yet our mystical endeavors bring about such a transformation of this training that we often lose perspective of what we expect our mystical exertions can do for us. A Rosicrucian is a practical individual, but he is also striving to attain certain mystical ideals.

Balanced Outlook

For some students who envisage these ideals, a transformation often takes place. They put aside their practical training in the belief that mysticism requires a different form of thinking and acting. Obviously, this type of student needs to realize that the practicality of the Rosicrucian ideals is of equal importance as the spiritual values. Having one's "head in the clouds" will prove disappointing when one is faced with a real crisis in his life. Only the student who has endeavored to apply all he knows to the affairs of his daily life will be able to face these crises with a true awareness and equanimity.

Being practical means having the ability to utilize all we know and have mastered in the spiritual and cosmic realm in order to understand all aspects of a problem or crisis with which we are faced. It is amazing how simple most of our problems appear once we are able to turn our full and enlightened gaze upon them. We know intuitively how to handle the situation; we feel great satisfaction on realizing how simply we may solve many of these problems when, in turning our attention to the problems, we look at them from the higher aspects of the mind.

We must also view our daily difficulties with the "eyes" of the heart, as well as with the physical eyes. Much valuable experience can be gained from daily problems when we see them with the eyes of the heart. Life is a school for

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advancement, but only when we face our individual problems and difficulties can the inner self accomplish this advancement. The uneventful activities making up our daily lives will advance our inner consciousness and spiritual development very little. Only by learning to think in a more spiritual way on a higher level of consciousness, and only by overcoming our difficulties—which in the main are related to our contact with fellow human beings—will we advance in our mystical understanding. It is only by striving to think good, noble, and more loving thoughts that the spiritual awareness within each one of us begins to unfold like a rose.

This unfoldment of the inner consciousness is brought about through striving to think and love in more universal terms. When we are faced with daily problems that bring our thinking to a level creating aggravation and strife, we ennoble our character by thinking on a higher and more spiritual level. It is not a difficult task.

We know it is easy to think pleasant thoughts when in a happy mood. But when our emotions are put under stress, we must utilize all our abilities and strength of character to raise our thinking from the lower level to which it is prone to fall, to the higher, more detached, and harmonious thinking of the mind. If we are successful, we will immediately feel a great sense of harmony and satisfaction through knowledge we have suddenly mastered a difficult situation and reacted in a way that gives us great pleasure. Our thoughts are no longer of jealousy, envy, and other negative feelings and emotions, for we have found the key to spiritual development by reversing the process and thinking on a higher level of awareness.

Our Rosicrucian teachings are of immense value because they enable us to develop a very discerning and analytical attitude toward all events in life. Our personal growth depends upon our ability to apply many of the Rosicrucian principles we are taught. We can learn to look at life in universal terms rather than through the limiting and more personal view we have had previously. This enlarging of our awareness of the universal life reveals a breadth of vision few human beings acquire because most look

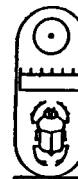
at life with a very limited range of vision. Our training through the grades of instruction enables us to see things from a much broader point of view, and it behooves us to allow this tendency of greater vision to grow gradually within our consciousness.

We cannot hope to accomplish this great work in a matter of a few short years; rather, this ability of all-seeing intellect, all-seeing mind, and all-seeing heart must grow with time and experience. We cannot force the growth. We must allow our inner consciousness to develop at a normal and suitable pace and this can only be accomplished by regular practice of the principles and exercises given in the monographs. Our studies are a specialized technique cultivated to develop all our psychic, intellectual, and heartfelt awareness over a given period of time. If we are conscientious in the application of these principles, our psychic and spiritual development is assured. We may not be able to demonstrate this development at will, but we will have the knowledge and confidence that this development is taking place.

Challenge to the Inner Self

When we are in need of this power of the heart and mind to help not only ourselves in some serious problem or crisis, but other needy souls looking to us for help and guidance in their hour of need, we will be astounded at the power and ability that can be exercised when we call upon these inner powers for assistance. Many are the cases where we have seen demonstrations of remarkable veracity when a need was there. No doubt some members feel that they have little development to show for years of practicing our Rosicrucian principles. Yet, when the need arises, they will be able to demonstrate how fully they have mastered many of the psychic and spiritual principles, and they should have confidence in the fact that when they have a need, their inner self will respond to the challenge.

Let us remember that the Rosicrucian life is not the life of the majority of people, but it is necessary that we live and work alongside of the rest of humanity. We are one with all mankind, although our training and thinking may



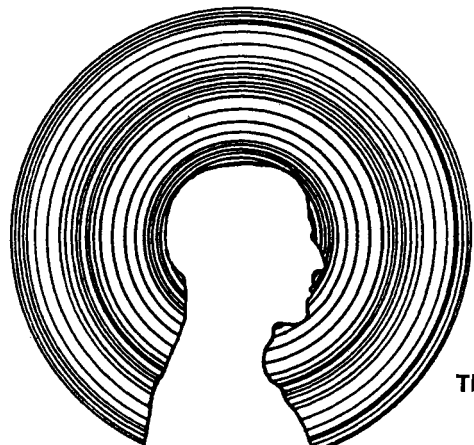
set us apart from the majority. Yet, our hearts are tied irrevocably to the heart of humanity. It is our duty to bring whatever assistance we can to those whom we meet from day-to-day and who have a need for the service we can render and for which our training and development through all the grades of Rosicrucian instruction have prepared us.

We should not look for some worldly mission remote in time and place. Our mission lies just where we are, in the heart of humanity, not in some distant place or for some momentous occasion. It is said that God works in a mysterious way his wonders to perform. So true is this that we often overlook our fellow human beings in the thought that our true mission in life is to be revealed to us in some remarkable psychic vision. We are misleading ourselves if we think in

these terms. Rather, the men and women we meet and associate with each day, whether they be family, friends, or even mere acquaintances, have needs which are golden opportunities for us to reveal the service for which we have been trained through the years.

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Saint-Germain— Fact and Fiction

by June Schaa, F. R. C.

OCCASIONALLY there are individuals who, by the force of personality and uniqueness of character, become legends in their own time and beyond. The renowned Comte de Saint-Germain may have been such an individual. But does the name, and do the legends both past and present, belong to the same man? In other words, what do we actually know about the man who bore the name of Saint-Germain?

In her book *The Comte de St. Germain*,¹ Isabel Cooper-Oakley points out that he could have been the natural son of two royal personages: the widow of Charles II of Spain, or the king of Portugal himself. However, he is commonly said to be either the son of a Portuguese or an Alsatian Jew, or even the son of a tax-gatherer in Rodondo. Mrs. Cooper-Oakley favored the view that Saint-Germain was the son of Prince Ragoczy of Transylvania because of the reliability of the sources and other information to which she had access on this point.

Andrew Lang's book *Historical Mysteries* is a source to which the encyclopaedias *Britannica* and *Americana* refer.² These reveal Saint-Germain in a role of *der Wundermann*, a celebrated adventurer who obtained his considerable wealth from acting as a spy for several of the crowned heads of Europe. His alchemical powers were said to be so wondrous that he attracted the attention of the French king, Louis XV, who, becoming his protector, ordered a special apartment built, along with a laboratory, for Saint-Germain's use.

Although there was a wealth of rumors, speculations, and possible misconceptions

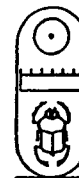
forming the bulk of information and legends current in the 18th century around the name of Saint-Germain, there is *no* mention or evidence whatsoever indicating that he was a saint in the ecclesiastical sense. Nor is there current evidence that he was *canonized* by the Roman Catholic church.³ The modern-day presumption of the "canonization" of Saint-Germain may, in part, be due to the intentional deletion of the hyphen between Saint and Germain. However, Saint is an integral part of this individual's name, just as Saint is a part of Antoine de Saint-Exupéry, author of *The Little Prince*, and Louis S. Saint-Laurent, recent Prime Minister of Canada. No one assumes that these men were or are literally saints in the religious sense.

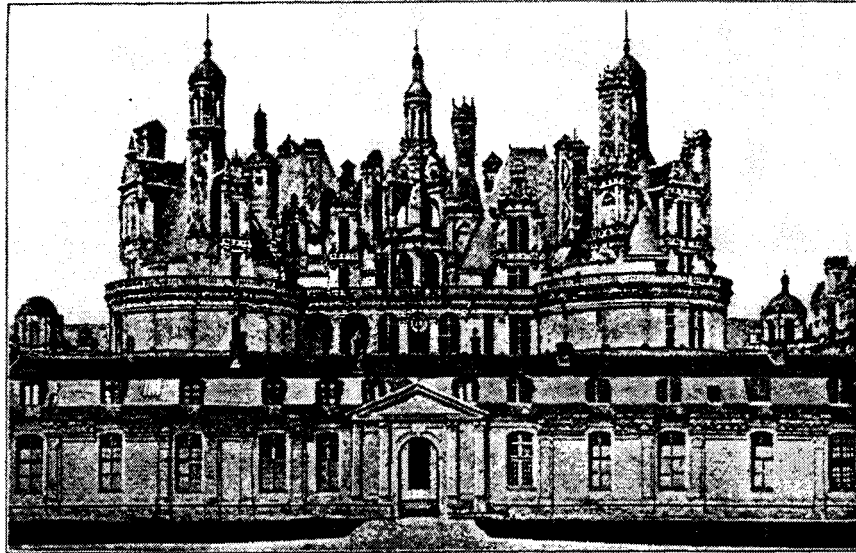
(continued overleaf)



MARQUIS SAINT GERMAIN DER WUNDERMANN

Original Gemälde von Plüsch der Marquise von Urfe
1783 im Kupfer gestochen von N. Thomas in Paris
F. L. Schönermann Blatt





The southern side of the Royal Castle of Chambord, France. Saint-Germain lived here in 1758 by permission of Louis XV.

Very little is known about Saint-Germain's family. Existing information from his contemporaries indicate, if anything, his extreme reticence to speak about his personal life. There are indications that the man who used the name of the Comte de Saint-Germain while in France, or during French missions, used other names and titles elsewhere, thus causing suspicion and confusion to exist about him then as now. However, in the 18th century, royalty and important personages often traveled incognito. Some of the mysteries surrounding Saint-Germain may be due to his dramatic career and unique life style, thus coming a major factor behind many of the unvalidated fancies or notions held by his peers and also held by various cults springing up in his name today.

From her researches, Mrs. Cooper-Oakley tells us that the military service and certain disgraceful life events of a French count, Claude Louis de Saint-Germain, are often attributed to the Comte M. de Saint-Germain, who spoke French, but with an accent. In her opinion much of the mystery surrounding him is due to "his princely liberality," and extravagant use of diamonds on or about his person. Many claimed that he

was a charlatan because it was said he could make diamonds and remove flaws from them. But the most remarkable of his professed "discoveries," and one which led to the most superstitions then as now, was of a mysterious "liquid" that would prolong life, and by which he had himself lived 2000 years!

Mystical Ties

Apparently there is little *documentation* about this extraordinary person. What we do know about him comes from the many personal letters, diaries, and memoirs of other persons from that era. For example, we know that Saint-Germain figures prominently in the correspondence of Grimm and Voltaire. Mrs. Cooper-Oakley, although acknowledging the conflicting information, still echoes the Prince of Hesse by presenting Saint-Germain as a great mystic and philosopher. There are a few good reasons for this view because there are official documents which show the signature of the Comte de Saint-Germain along with those of Saint-Martin, Cagliostro, Mesmer, and other notables of the Rosicrucian, Masonic, and Templar movements in Europe. From the material at hand we may safely assume that Saint-Germain

did indeed lend his support to many mystical movements of the 18th century. There is no evidence or mention, however, that he established or desired others to establish a movement either to perpetuate his teachings or the name of Saint-Germain.

In an article written nearly forty years ago in the *Rosicrucian Forum*,⁴ we are offered some little-known explanations for the more miraculous feats accredited to this legendary figure. We are informed that Cagliostro, also a well-known Rosicrucian alchemist, was closely associated with Saint-Germain, and that both initiated many persons into the "Egyptian mystery rites of the Order Rosae Crucis," and into the symbolic and practical aspects of alchemy. As an example, Cagliostro's ability to make artificial diamonds, a miraculous accomplishment to his contemporaries, is done without mystery today.

Legends of Immortality

But the most astonishing legend about Saint-Germain revolves about his purported immortality of body. Some of his contemporaries, and some people today, attribute the secret of his longevity to a "mysterious liquid" called the "elixir of life." However, there is also an allegorical reason which explains the "elixir of life" legend. We quote from the above-mentioned article:

"A story was spread among the multitude of people that Saint-Germain had lived in his same body for centuries, and that he was nearly 1500 years of age. These fantastic tales originated due to a misunderstanding of certain mystical and initiatory rites and customs of the time. It was customary for Rosicrucians to associate their age with the degrees that they had attained in the Order. This age, to which they referred, did not mean the actual time that they had lived on this physical plane in the physical body, but, I repeat, had to do with an allegorical and ritualistic significance. Thus [an individual] in the First Degree of the Order was said to be three years of age; . . . in the Second Degree, five years of age; in the Eighth Degree, one hundred years of age; and so on. The uninitiated in some manner obtained this information without reference to the degrees, and took it literally; and because of the high

degrees which Saint-Germain had attained in the Order, his mystical age perhaps was 1500 years. This being taken literally, the populace thought he must have discovered some elixir of life. . ." Thus, people thought he had a formula that allowed him to remain youthful in appearance while he lived to such an age. The *Forum* also points out that, like all Rosicrucians, Saint-Germain knew those laws of nature which contribute to longevity and health.

Long after Saint-Germain's death in Eckernfoerde, Schleswig, about 1784, more incredible legends began to appear which far exceeded even the mysteries and miracles attributed to this man during his life. According to the *Forum* there is much modern abuse of the name of Saint-Germain. Although totally unsubstantiated by historical fact or natural law, Saint-Germain is presented by "church" cults today as a great ascended master.⁴ However, from what is actually known to be true of him, Saint-Germain could not have taught, or even supported, most of the fantastic claims made for him today.

In conclusion, no one can know for certain *who* the real person was who bore the name of Saint-Germain. We do know that Saint-Germain was not a saint in the ecclesiastical sense, and it has never been historically substantiated that he wished any movements to perpetuate his name. Therefore, it may be wise to make judicious biographical study before we come to venerate him, or any other person, as a great ascended master.

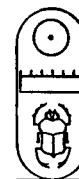


¹Cooper-Oakley J. (1927). *The Comte de St. Germain: The secret of kings*. The Theosophical Publishing House Ltd., London.

²The Encyclopaedia Britannica (1910) 11th Ed. Vol. XXIV, pg. 5. The Encyclopedia Americana (1951) Vol. 24, pg. 129.

³For example, Saint-Germain is not listed in Volume 13 of The Encyclopaedia of Religion & Ethics (1928), New York.

⁴Rosicrucian Forum (February, 1940) "Modern Abuse of Saint-Germain"; Rosicrucian Order (AMORC), San Jose, CA, pp. 124-127.



The Ease of Belief

by Cecil A. Poole, F. R. C.,
Vice-President of the
Supreme Grand Lodge

IN ONE of the early Neophyte Degrees it is emphasized that belief should be secondary to knowledge. Belief is something that anyone can borrow or adopt, but only knowledge is something that we can gain through experience in drawing upon our own inner resources. This does not mean that there is no belief. All of us live constantly on the basis of certain beliefs. When I stand to walk, I believe that the floor will support me. I believe that the bridge I cross will not fall down while I am on the middle of it. I believe that the airplane I board is competent to fly. I believe in many things that I do not stop to put into that exact wording. This is, in a sense, an act of faith. If man were not given the ability to accept faith and belief, he would be a continual doubter, never able to take a step or do anything pending a thorough investigation that would determine advisability of the action under consideration.

In other words, belief within reason is a short cut to constantly determining for ourselves whether an object or condition is what we hope it will be. At the same time, belief, when it comes to matters of philosophy and religion, can be detrimental rather than helpful to an individual. It is interesting to me that almost all religions have fixed, established answers to all questions. These are usually summarized in what they call their creed or articles of belief. The individual who supports such a religion accepts these articles of belief as a basis upon which to build his philosophy of life, his behavior, and as far as he is concerned, his whole life plan.

In completely adopting the opinions of someone else, we are immediately putting a limit upon our own growth. If I affiliate with a group of any kind and subscribe without question or without controversy to the articles of belief required for association with that particular group, then I have stopped my evolution in this incarnation right at that point, unless at some future time I renounce the beliefs which I accepted. It is particularly true in the area of religion or philosophy that if I subscribe to a fixed set of beliefs or creeds, then I cannot grow any further as long as I continue to uphold them. Let us say, for example, that an individual living five hundred or a thousand years ago affiliated with a group that held as an article of belief that the world was flat. Until that individual changed beliefs, he could never understand the physical universe, because he would always be restricted to an error of thinking which could not be rectified, regardless of what the truth turned out to be.

Lack of Evolvement

Today there are literally thousands of people who have subscribed to creeds or systems of beliefs, and therefore they cannot evolve. They cannot attain Cosmic Consciousness. They cannot fulfill the purpose for which they were incarnated on this earth. They cannot even attain a degree of understanding and advancement that will help them to create a karma that moves them ahead in the next incarnation. The reason they are limited is that they have stopped. They have not set their sights ahead but rather on a system of thought or a series of beliefs that hold them fixed to that particular point from which they cannot deviate.

The individual who is to evolve must be able to adopt an evolving philosophy. A philosophy must grow with the indi-

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vidual. It must come as the result of the individual's experience and his association with other individuals who also have challenging thoughts and are trying to attain the purpose of living and the knowledge of the ultimate purpose of life. The Absolute, the force behind all the manifestations in the universe, is infinite. If we are going to grow into the infinite, we cannot fasten ourselves to any one point in the finite, whether it be a physical object or an idea that does not change or vary.

Yet belief is so easy. In the many years that I have been associated with the Rosicrucians, I have had many people come to me discouraged, disheartened, and many times admitting that it is so hard to go on studying, to go on trying to evolve. They have reached a point where they have become discouraged. Some people do not meet this test and they turn back to a philosophy or religion that has a fixed set of creeds. It is so easy to subscribe to these creeds and pass responsibility for their lives on to something else. An individual can temporarily live in peace, satisfaction, and contentment by accepting dogmatic creeds, doctrines, or beliefs that do not need to be analyzed or studied, but that same individual does not always have the ability to meet the demands of his own environment.

In a religion with which I was familiar in my childhood, there was always the question asked, "Are you saved?" According to this religious belief, an individual who was saved was one who had accepted the doctrines of that particular religion, and therefore believed that there was a particular corner of heaven set aside for him or her and for all others

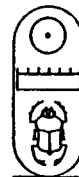
who subscribed to the same set of principles that the followers of the religious denomination had agreed upon. Yet after a life devoted to those principles, I know an old man who broke down and literally cried when his wife passed through transition because he questioned whether or not she was saved, even though she had given herself devotedly to that particular religion all her life. This illustrates that the belief with which he had lived did not hold up in an emergency; it was, after all, only words written by other human beings.

Many followers in various religions are afraid of death—afraid of violent change of any kind—and yet the very nature of the universe is the manifestation of change. A creed or belief tries to hold thought and action in a static state. An early Greek philosopher said that we are in a state of always becoming, that if we are to be anything different from what we are at this moment, there must be change. If the universe is going to fulfill its purpose, its destiny, and the reason for which it was created, there must be continual change. Those who are able to evolve are those who have adopted a philosophy of life that will permit them to constantly alter their concepts and adjust their outlooks and aims to the changes that are taking place.

Importance of Adaptability

Evolution is a part of being, whether it be physical, mental, or spiritual. We are constantly changing as physical entities. New concepts and ideas are proposed to all intelligent people. Experience enlarges our point of view, and we must be ready at all times to alter what we think, so as not to be bound to beliefs

"Belief is easier, but man was not put on the earth simply to find ease of existence. He was put here as a challenge to his ability to fulfill a purpose, to evolve within the scope in which he is placed, and to become personally aware of the nature of his soul and the life that is within him."



and creeds which will limit us instead of adding to the possibility of self-evolution and psychic growth.

Actually, there is a choice to be made that concerns the essence of life itself. It is a choice between directing ourselves consciously and volitionally toward the purpose of life; that is, to evolve and grow into the psychic and spiritual experiences which give true meaning to life and being; or to accept the creeds and doctrines that somebody else has decided upon—to stop there and do nothing more. We cannot just stand still. The universe moves on. The powers and forces put into effect by the Creator are ever-enduring and constantly forcing everything toward the end which they were designed to achieve. We must move with them. We must become a part of this flowing universe and be able to adopt the ideas that are obvious results of the flow and change. In that way, man chooses a life of action, a life that requires a dynamic concept, a life of growth.

Belief is easier, but man was not put on the earth simply to find ease of existence. He was put here as a challenge to his ability to fulfill a purpose, to evolve within the scope in which he is placed, and to become personally aware of the nature of his soul and the life that is within him. Therefore, do not be deceived by the individual who seems to express satisfaction or contentment in a set of fixed beliefs. If that individual

finds satisfaction in his beliefs, that of course is his personal decision, but he will eventually be disappointed. He will be disillusioned. He will find that the nature of the universe has caused it to move on while he stands still, and he will be unprepared for the experiences that must be his at some future time in this or another life.

We must also remember that if belief is easier than study, evolution, and growth, so is doubt. Doubt can be easier than prodding into the mysteries of life, or the mysteries of being and finding or arriving at the answer to a degree. We cannot know everything to the point of perfection. Sometimes the individual who accepts a man-made creed or system of beliefs has given up believing that the ultimate nature of things can be known, so he accepts a substitute. But that is not the answer. Although we may not be able to define the entire purpose of life in mathematical terms, we do know that we have to live, that nothing is the same as it was, and that we must evolve if we are to be a part of a changing universe.

Evolution must be balanced. We must develop our physical abilities, our mental abilities, and our psychic abilities. In that way, we will bring balance and harmony into our existence and into the environment of which we are a part, and thus we will qualify someday to enter a psychic realm where we can become masters, knowing the nature of the first source of life itself. △

In Acknowledgement . . .

On June 23, 1979, one of AMORC's ardent workers, the Grand Secretary of the Grand Lodge of Holland, Frater Max de Bont, passed through the higher initiation of transition. Frater de Bont has been a pillar of support for the Grand Lodge of Holland since its regeneration in 1972, and with his wife managed the administrative affairs there during a period which showed great growth and development. He will be sorely missed.

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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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

September: Adolfo Suárez, Premier, Spain, is the personality for the month of September.

The code word is GRANT.

The following advance dates are given for the benefit of those members living outside the United States.



MOTA PINTO

November:

Mota Pinto, Premier, Portugal, will be the personality for November.

The code word will be POLL.



ADOLFO SUÁREZ



JIMMY CARTER

December:

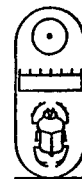
Jimmy Carter, President, United States, will be the personality for December.

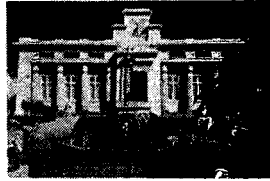
The code word will be EXPED.



The person who puts rational restraint upon his acts with relation to other humans is ultimately protecting his own rights and expression of self.

—Validivar





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Stress and Good Health

SCIENTIFIC EVIDENCE is accumulating in support of the view that disease has a mental as well as a physical cause. Estimates concerning the role of psychological factors in physical disorders range from a conservative 50 to 70 percent according to *Harrison's Principles of Internal Medicine*, to a full 100 percent. A basic assumption in the latter estimate is that all psychological, psychosomatic, and physical disorders are either caused or aggravated by our individual reaction to stress, and therefore, all illness is comprised of an interaction of psychological and physical factors.

Numerous researchers have tried to discover decisive psychological factors which contribute to the quality of health enjoyed by each individual. Behavioral scientists are beginning to formulate how feelings, stress, anxiety, depression, and other such states influence the body to create or aggravate disorder. Researchers are also seeking ways to reverse this process of degeneration and to maximize the conditions under which positive and optimistic attitudes, beliefs, and life-style changes can heal the afflicted body and mind.

When we experience stress there is an activation of the sympathetic division of the autonomic nervous system. This response can be followed with such instruments as a GSR which measures the galvanic skin response. This is done by introducing a weak current on the surface of the skin and measuring its resistance. As shown in Figure 1, a normal person shows a brief arousal followed by a relaxation when a stress is applied. With sympathetic arousal the subject's response climbs to the top of the graph, while with parasympathetic relaxation the sub-

ject's response falls toward the bottom of the graph.

A person experiencing chronic anxiety or hypertension tends to respond more slowly to stress, and he tends to stay aroused for longer periods afterward than does the normal person. In fact, as new stresses are applied, the anxious individual tends to become more and more aroused, just as if he were ascending an escalator (see *Figure 1*). After a while he is no longer able to respond as he reaches maximum sympathetic peaks, nor is he able to relax. No longer able to cope with removing the high concentration of excitatory hormones and the waste products of over-active cells, the body begins to deteriorate.

In contrast, the person who regularly practices relaxation, meditation, and psychic energization exercises tends to respond differently. This individual reacts quicker to a stress than does a normal person, but he also has a quicker relaxation response. Such a person is capable of handling a greater amount of stress during the course of the day. He has greater resiliency, and can harness the energy of stress for beneficial purposes. After all, we don't want to eliminate stress from our lives. We need stress for experience, and we need it for creating our new realities. We need stress in order to be creative. But we don't want stress, tension, and anxiety to overwhelm us. We need, therefore, to develop our resiliency.

Applying Our Teachings

As members of the Rosicrucian Order we are given a variety of relaxation techniques, breathing exercises, vowel sounds, and meditation techniques that

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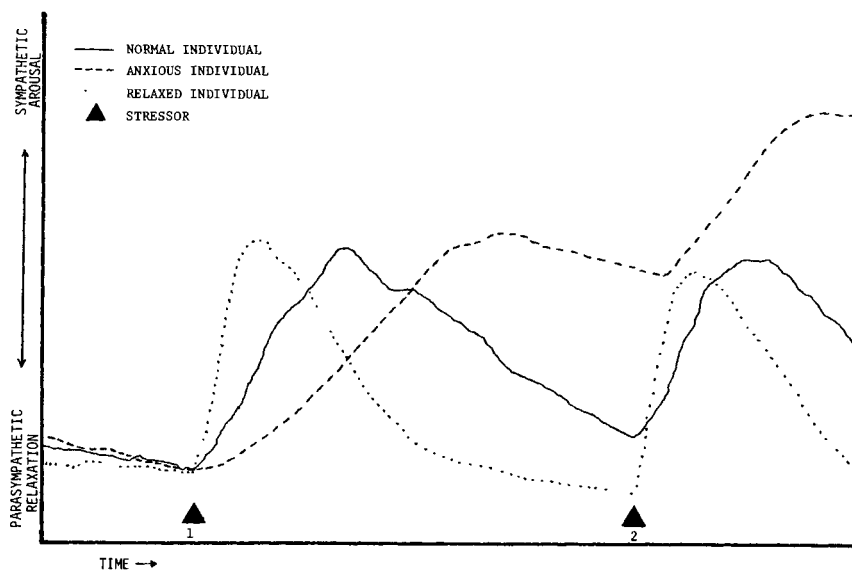


Figure 1: Sympathetic and parasympathetic activities as illustrated by the galvanic skin response to stress.

help us to harmonize the stress and anxiety present in daily living. But it is no use just having theories about good health and happiness. It is far better to test these ideas for ourselves and apply what we learn to improving the quality of life. When a theory or technique is presented, it rests with each of us to find out what it really means in order for it to be our own personal knowledge.

Metaphysical knowledge must be tested in the same way as gold; first refined, then worked and made smooth until it

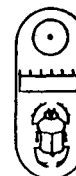
becomes the right color and shows that it is pure gold, whole and complete in and of itself. The purpose of our teachings, the purpose of our research, is to help in this alchemical process; yet it must be remembered that the discovery of meaning and significance takes place only in the heart of each aspirant for knowledge. Our teachings and research can only point the way to the processes of internal transmutation wherein scientific information is transcended by the discovery of meaning and purpose. Δ

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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The Eternal Fruits of Knowledge

— A Book Review by Albert A. Taliaferro, F. R. C., D. D. —

THE ETERNAL FRUITS OF KNOWLEDGE is a valuable book written by Cecil A. Poole, F.R.C., and dedicated to Rosicrucians of yesterday, today, and tomorrow. A word about the author—most present-day Rosicrucian students may not know or remember that Frater Poole was for 45 years Supreme Secretary of the Rosicrucian Order, the Supreme Treasurer of the Supreme Grand Lodge of the Rosicrucian Order, and Vice President of the Supreme Council. He is now retired from active participation in the affairs of the Order, but still retains the position on the Supreme Council of Vice President. Rosicrucian students everywhere are eternally indebted to Frater Poole for his contributions through his writings and his expert administration, financial and otherwise, of the affairs of the Order. He has contributed immeasurably through his writings, his understanding, his wisdom, and his unceasing hard work for the welfare of the Order and its many students everywhere.

This little volume, *The Eternal Fruits of Knowledge*, is one of the most useful and interesting of all the volumes on the subject of mysticism and occultism. It assumes that the student does not know and does not understand much of the terminology and thinking of the philosophers, mystics, occultists, and theologians. It succeeds admirably in clarifying and explaining the meaning of the various terms used in the teaching of philosophy and the various modes of thinking down through the centuries. Therefore, for no other reason than the above, it is recommended as preferred reading to the students of the Rosicrucian Order. Because of its clarity of presentation of ideas and the reasoning processes, and the various conceptual departments of human thinking, it can aid the student in his attempts to clarify his thinking and come to some understanding of the meaning of philosophy.

In the preface to this volume the statement is made, "They therefore have only a vague understanding of the scope of philosophy; in fact, some may ask the question as to why philosophy should be studied." Then the question is asked, "Is it not a waste of time to speculate upon those profound questions which never seem to have a satisfactory answer? Is

is worthwhile to develop theories that do not necessarily result in actual fact or information upon which proof can be built?"

In the opinion of this reviewer, the answer to the above questions is "Yes." These questions are legitimate. It is necessary to develop the mind by continual questioning. In the beginning of mental development, it is immaterial whether the correct answers are received or not. The power to question develops the power of the mind. This, in turn, brings the power to understand and use knowledge as it is proved either in a physical science or in a philosophic or ideational speculation. It is true that, "individuals in the process of asking questions are developing their potential possibilities and attributes." Frater Poole states that whether we consciously know it or not, all of us are living by a philosophy which we have adopted. Our lives are shaped by what we think and believe; therefore, it is indeed an obligation of the intelligent human being to *question life*, to find out more about the processes of life and its purpose.

In the first chapter, Frater Poole considers and examines the philosophy of occultism. The glamor surrounding the word "occult" can be stripped away when

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we understand that the word literally means "hidden." It refers to the meanings that lie behind or beyond the range of ordinary day-to-day knowledge. When an individual is wondering about the causes of physical phenomena, as long as he does not know what the cause might be, he is thinking about the "occult." Modern science is modern occultism. Any form of knowledge that we do not know about and cannot be actually proved to the objective consciousness of the ordinary man would be called an abstract conception and would, therefore, be occult. Occultism, the philosophy, confirms that, "there are functions within human experience that are not completely understood."

A Speculative Discipline

We are therefore dealing with the occult when we ask the questions concerning the nature of reality, the question of knowledge, the nature of the absolute, and whether there is a purpose in the universe. Frater Poole states that, to contemplate man and his place in the universe, we need to think in terms of philosophy not as a rigid discipline, such as mathematics, physics, or chemistry, but as a speculative discipline. In the chapter on occultism, Frater Poole concludes that the process of thinking is necessary and is possible only if the human being can achieve a certain amount of discipline. He can accomplish this by learning to think abstractly in philosophic terms, by entering into the world of ideas, by weighing the values of the concepts which the mind can form concerning those ideas. It is the result of such speculative thought that the life of the thinker takes shape and becomes what a person thinks.

It has been stated elsewhere and perhaps rightly so that occultism is the study of energies; a study of the consciousness of energies, the relationship between consciousness and energies themselves. But the above sentence refers to energies which are essentially not known, and cannot be understood but only inferred by the experience of the consciousness of man. Therefore, they fall under the heading of the "occult."

The author concludes in this chapter that man not only wishes to attain to the pleasure of certain physical positions



in life, to experience physical pleasure, and the pleasure of domination over other individuals, but he also has a most important need to reconcile his very existence with the energy and force that brought him into being in the first place. In religion this would be called union with God. In occultism, it is referred to as "the recognition of the universal principle that all is one." Therefore, occultism is the study of the oneness of the universe; the relationship of all energies to all other energies; the effect of energy upon force, and the effect of force upon force and energy upon energy. It must therefore be recognized that man, himself, is a composite of energies and that his consciousness itself is an energy or a composite of energies.

In the final chapter of *The Eternal Fruits of Knowledge*, the author considers the nature of Rosicrucian philosophy. He explains that this philosophy is not one system of thought, but is, in fact, eclectic, or synthetic—a collection of philosophies which are brought together and which are found to be valuable to the human being. Rosicrucian philosophy is "the philosophy that a sincere individual evolves through his study of the Rosicrucian teachings."

Rosicrucian philosophy states that man has the ability to question and to answer satisfactorily for himself his own questions. Man has the ability to reflect on



his ideas. He can draw conclusions and can act upon his conclusions. He can seek and find the unity of knowledge that will make his ideas purposeful. The human mind can therefore create a consciousness of meaning and purpose that can put it to work in everyday life. If man is sensitive enough and becomes truly observant, he will realize that what he thinks and what he acts upon can affect the entire universe, because, in fact, the whole universe is one, and the law of cause and effect bears out the occult principle that for every motion or action there is an equal and opposite motion or reaction.

The other chapters of this valuable volume deal with the finite and infinite; the nature of knowledge; the nature of the absolute; human and universal purpose; body, mind, and soul; good and evil; mysticism; immortality. Under the headings of the above words and phrases,

ideas are presented as an expression of the meaning of the eternal fruits of knowledge.

By a process of experience and thinking, the mind can contemplate and contain within itself the wisdom of the ages. If knowledge comes from experience, then wisdom comes from knowledge. Knowledge is necessary because it is through the mind that the human being can direct himself in his own development and the development of his personality and soul consciousness in the world of human affairs. It is only when the individual student has come into the full use of the mind that it can be said he is a fully developed soul personality. It is through the use of one's self, the fully developed soul personality, that eventually the mastery of life is accomplished and one becomes a true Master. Thus, the eternal fruits of knowledge might be said to be Mastership.

The Eternal Fruits of Knowledge, by Cecil A. Poole, F.R.C., is available from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A. Price: \$5.75.*

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**Take one day at a time to make tomorrow, next week,
next year—your lifetime—what you want it to be.**

—John D. Jackson, F. R. C.

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

Ethics in Business

*"If my business methods
are wrong, what shall I
do?"*



I BELIEVE that all of us in our business activities are often confronted with this question. There is no doubt that in dealing with the various affairs of business, we are forced into methods which do not always meet with our approval from a purely ethical point of view. What are we to do? Shall we protest or submit? Shall we change those methods or silence our still small voice and continue?

It matters little in what business you may be engaged; so long as it is constructive, of general good to a large number, and not contrary to any law of God or man, you are always justified in continuing your work if you can do so in an efficient manner. Some seem to feel that in their particular line there are business methods or customs which are not fair, ethical, or honest, and they seek to know what to do.

A number of different lines of business are represented in the letters before me, and yet each writer feels that his line is the one in which there are more unethical or unfair methods than in any other. Brother Blank is in the real estate business; Brother White is a wholesale grocer; Brother Jones a piano salesman; and Brother Brown, a retailer.

Brother Smith is a successful contractor; Brother Blue manages a drug store; Brother Green is a dentist. These few picked at random indicate the wide variations of business interests repre-

sented; yet each agrees that the big question is: "If MY business methods are wrong, what shall I do?"

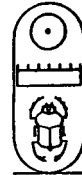
Unethical Practices

What are the essential points of business affairs that cause the most worry? These seem to be the most serious: Unconscious misrepresentations or exaggerated representation; belittling the risks; suppressing investigations; encouraging risky impulses; supporting doubtful claims; accepting unearned profits; creating possible risks; disregarding disappointments; and taking advantage of situations.

In the course of your business affairs, you may become conscious at times that you are not being as fair, square, or as ethical as a Rosicrucian should be, and you know of only one way to do differently: Get out of the business that forces you into such circumstances.

That conclusion is not correct. Neither man nor the Cosmic would expect you to give up your business because certain unethical principles are an important part of the life of it. In the first place, as Rosicrucians we know that nothing is ever gained by negation or indifference.

To deny that a thing exists does not affect its existence so far as others are concerned. We may shut our eyes to the sunlight and proclaim that the sun does



not exist. We affect our *realization* of the sun, but we do not affect the existence of the sun nor the realization of it by other persons.

We may negate certain circumstances in our lives and close our objective consciousness to them, but that does not affect the circumstances one iota. You and I have met those who go about with one eye constantly shut to actions in their own lives, trying to negate and ignore the things they constantly know are not right. They are serving themselves a small dose of soothing syrup all the time.

We meet those who believe they have discovered a great secret, the secret of "rising above" those things which are obstacles in their material path or which are painful to their conscience. They tell others about their ability to be superior to such things as the *still small voice* or the pangs of regret within! They frankly say that when they find themselves face to face with an ethical, moral, or religious problem in their lives, they rise above it and cast it aside and pay no attention to the voice from within that begs them to hesitate and do differently.

All these persons believe they are demonstrating *mastership*. The question as to what you should do indicates that you have wondered if you should rise above these thoughts of self-condemnation and proceed to let the laws of the universe work out any wrong, or if you should abandon your present business and go into some other line.

Let us assume that each of you is in some business that has in it all the faults and unethical principles outlined a few moments ago. What are you going to do? Change from that line of business, give it up altogether, or continue in it, and fight it out with your conscience?

We know that a willful violation of cosmic laws brings penalties. We know that even an unconscious violation of a cosmic law brings its particular form of penalty, just as does the unconscious violation of one of nature's laws. There is no avoiding the consequences of our acts. We cannot eternally escape the Law of Karma in connection with every act, large or small, willful or unconscious. Therefore, it would *seem* that there is but one thing to do: Abandon any business that entails methods which we believe are not proper, fair, or ethical.

[30]

Again I say, however, this conclusion is not right. It is simply another way of attempting to "rise above" the circumstances, the problems, and in no wise shows either *mastership* or character.

The Proper Attitude

I wish to offer an explanation of what constitutes the real situation and the proper attitude to assume in these matters.

First of all, each of us is on this earth to carry out some of the work that is to be done. We may or may not get into the groove that is best for us, and we may or may not be laboring at our true mission in life. But we are striving, producing, creating, building, and carrying on. No matter what line of activity we may be devoted to, if it is more than fifty percent constructive, it is good; if it is contributing in some way to the needs, the desires, the pleasures, and health of the masses, it is good. Only the idler, the non-producer, the parasite is wholly wrong in his life.

It is undoubtedly true that many lines of endeavor in the business world are based on unethical and unsound methods and principles. This is the result of man's attempts to create schemes for working out his plans in life without due consideration of the higher principles involved in all things. So, the man of today is forced either to use some of these established methods himself, or contend with them in the activities of others with whom he must deal.

What would you have all men do? Abandon their business activities and cease to conduct the various lines of business wherein there seems to be not a single fault or unethical principle?

We must admit that just as there were men in the past who cared little or nothing for ethical principles and stooped to any degree of deceit and error to further their business interests, there are many like that in the business world today.

Would you, who have found that some business practices are not what they should be, abandon your places in the business world and leave all such business to those who are satisfied with questionable practices?

Would you abandon your place to those who will continue to increase the

unethical practices and permit conditions to get worse than they are?

Perhaps now you see my point of view. It is simply this: *The evolution and improvement of business ethics and sound business principles rest in the hands of those like yourselves who fully appreciate the errors that exist, are sensitive to the voice of conscience, and are seeking advice and suggestions regarding the means of eliminating the wrong principles.*

Your presence in the business world is like the fire in the alchemist's furnace. You will purge and purify the dross from the matter and finally leave it in a higher, a better state. The fact that you are questioning some of the practices you have been forced to use, that you are holding some of the principles up to the light of examination and applying the microscope of cosmic enlargement to your viewpoint, is the one redeeming feature of the business you are in.

Rosicrucians hold that "evolution, not revolution, is the principle that makes for permanency in charges." You will never alter permanently the business conditions of the world by arbitrarily abandoning all lines of business activity that today are fraught with unethical practices. You would simply turn those lines of activity back into the hands of the unscrupulous, the indifferent, the unworthy, and those lines would never improve, never evolve into the ideal lines they should be.

Be Tools of the Cosmic

Consider yourselves messengers of light in your fields of business; look upon yourselves as tools in the hands of the Cosmic to aid in the evolutionary changes that must be brought about in all things, including business methods. Keep your eyes, ears, tongues well attuned to the errors that you note in your business affairs.

At every opportunity make these wrong practices as inconsequential in the scheme of things as possible; give them secondary place whenever possible; put better ones in their places at each opportunity; help make their weaknesses so evident to others that the very presence of them in any line will be obnoxious. That will be applying the fire of the crucible to them.

Make it your business to lift your practices higher and higher each day, not by negating the business, not by casting it aside and abandoning it to those who have no heart, no active conscience, but by becoming the savior of your business, the leader in the evolutionary changes that must be worked out slowly and carefully.

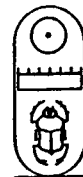
Each time you are forced to use a practice, a method, a principle that you recognize as unsound, do it with your consciousness concentrated upon its unsoundness and make it stand out— isolate it from the other principles and methods which are good and true. Little by little these marked things will be separated and you will have a group of branded practices, condemned, ostracized, and rejected. This will be part of the process of evolution of your business and you will be like those in the past who aided in similar ways in making business, social, and education systems better and more ideal than they were hundreds of years ago.

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

Destiny weaves the pattern;

We are but the threads that make the cloth.

—Sylvia Sakowski



The Benefits of a Rosicrucian Conclave

THROUGHOUT THE YEAR, throughout the world, Lodges, Chapters, and Pronaoi are working together to present their respective annual Regional Conclaves. These conclaves are intended to benefit *all* members of AMORC, especially those Rosicrucians who do not have the added advantages of affiliation with local groups, or who are unable to attend the yearly World Convention. Conclave participants enjoy fellowship with other Rosicrucians as well as a wide range of informative, meaningful activities.

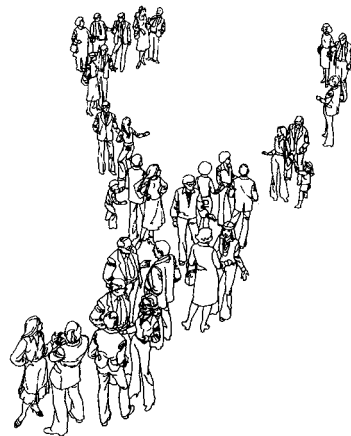
Convocations, Degree Initiations, experiments, discourses, films, art and science exhibits, mystical dramas, and entertainment are just some of the experiences a Rosicrucian may share with others of like mind. In addition, a representative of Grand Lodge is usually on hand to answer any questions about the Order. Luncheons and fellowship periods provide opportunities to socialize, and the highlight of the festivities is a dinner banquet, usually followed by dancing and entertainment.

A Rosicrucian conclave plainly serves a multitude of needs of AMORC members, appealing strongly to our higher instincts. The conclave atmosphere promotes that exchange of ideas so vital to all facets of personal growth. Members are delighted to find their fellow Rosicrucians have much to contribute in the way of personal experience—both mystical and practical. Conclave activities add another dimension to personal growth as each individual's experience is further enriched. Review and clarification of the known and introduction of the unknown result in an awakened awareness of self—the ability to perceive ourselves in true perspective to the Cos-

mic. A conclave is a glimpse in a mystical mirror where we see ourselves reflected in others. It is an intense mystical experience, an educational experience, a fun experience, but most of all it is a sharing experience—a sharing of all that is best within us.

Naturally, sharing involves cooperation and a tremendous amount of work is necessary to make a conclave run smoothly. Representatives of participating local groups meet at least once a month with the conclave chairman to plan activities and organize committees to help make the conclave experience as pleasant as possible. The following are only a few of the various considerations of a conclave committee: accommodations, food, decorations, registration, program printing and mailing, supplies, temple equipment, publicity, clean-up, first aid, scheduling of events, and so on. Serving on a

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conclave committee is one way to get to know other Rosicrucians, and can have its reward in a good time for all.

Yes, a conclave is a sharing experience, both in its planning and in its realization. As participants, Rosicrucians can share in this experience. Our Rosicrucian teachings have provided us with a number of techniques to make life better for ourselves and for others. A conclave provides the opportunity to practice and sharpen these skills—the opportunity to help one another, and in so doing, help ourselves.

Rosicrucians who want to attend a Regional Conclave nearest them may check the *Rosicrucian Digest* each month for a box containing the locations, dates,

and other important information regarding conclaves to be held in the near future.

In California, preparations are being made for the upcoming Central California Regional Conclave in early October. Members are looking forward to meeting with fellow Rosicrucians from the immediate area as well as those from all parts of the state. Many exciting and inspiring events are planned, including a special visit by our beloved Imperator, Frater Ralph M. Lewis. To be held in beautiful San Francisco, the conclave should prove to be a truly incomparable experience. For more information on this and other conclaves, see below.

ROSICRUCIAN CONCLAVES

CANADA, BRITISH COLUMBIA, VICTORIA—Pacific Northwest Regional Conclave—October 5-7, The Empress Hotel, Victoria. Grand Lodge will be represented by Frater Alden Holloway, Supreme Secretary of AMORC. For more information, please contact Donna Ross, Conclave Treasurer, Sheringham Point Rd., RR#2, Sooke, B.C., Canada V0S 1N0.

CALIFORNIA, SAN FRANCISCO—Central California Conclave—October 6-7, Scottish Rite Memorial Temple, 19th Ave. & Sloat Blvd., San Francisco. Special guest of honor is Frater Ralph M. Lewis, Imperator, AMORC. For more information, please contact John Jackson, Conclave Chairman, P.O. Box 1842, Salinas, CA 93901.

MASSACHUSETTS, EVERETT—New England Conclave—October 12-14, Palestine Masonic Temple, 538 Broadway, Everett. Their special guest will be Dr. John Palo. For more information, please contact James Federico, Conclave Chairman, 43 Ashland St., Medford, MA 02155.

CALIFORNIA, PASADENA—Southern California Regional Conclave—October 13-14, The Pasadena Center, 300 East Green St., Pasadena. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Clara Ahlstrand, Secretary, c/o Hermes Lodge, AMORC, 148 North Gramercy Place, Los Angeles, CA 90004.

JAMAICA, KINGSTON—English Language Caribbean Regional Conclave—October 13-14, St. Christopher Lodge, AMORC, 5c Mona Road, Liguanea, Kingston 6. Grand Lodge will be represented by Frater Harry Kellem, from AMORC's Department of Instruction. For more information, please contact M. Smith, Conclave Chairman, P.O. Box 26, Liguanea, Kingston 6, Jamaica, West Indies.

NEW YORK, NEW YORK—North Atlantic Regional Conclave—October 19-21, The New York Sheraton Hotel, 7th Ave. at 56th St., New York City. Grand Lodge will be represented by Frater Harry Kellem, from AMORC's Department of Instruction. For more information, please contact Vernisha Sibbles, Registrar, P.O. Box 5575, Grand Central Station, New York City, NY 10017.

TEXAS, HOUSTON—Southwestern Regional Conclave—October 27-28, Dunfey Houston Hotel, 7000 Southwest Freeway, Houston. Grand Lodge will be represented by Frater Harry Kellem, from AMORC's Department of Instruction. For more information, please contact Robert Carle, 11431 Blackhawk Blvd., Houston, TX 77089.



Rosicrucian Activities

Around the World

THE GRAND LODGE of Japan, AMORC, was established less than two years ago when Frater Alden Holloway, representing the Emperor and Supreme Grand Lodge, traveled there to help set up the new administration. At that time there were no monographs or other Rosicrucian study materials translated into the Japanese language. Since then, under the capable direction of Grand Master George Yorioka, the Grand Lodge of Japan has

grown to more than 1000 active and enthusiastic Rosicrucian members.

During May, the first annual Japanese language Rosicrucian National Convention was held in Tokyo. Attended by almost 200 members, the Convention program included the first mystical convocation held in Japan, talks and demonstrations, a film about Rosicrucian Park, and an organizational meeting to establish the first Rosicrucian Pronaos in Tokyo.



Fratres and sorores attending the First Rosicrucian National Convention in Tokyo, Japan, during May, 1979. Seated in the center (left to right) are: Frater Masaharu Fujisawa, Pronaos Master, Tokyo; Frater George U. Yorioka, Grand Master, Grand Lodge of Japan; Frater Alden Holloway, Supreme Treasurer; Frater Dr. Naoharu Fujii, Member, Board of Directors, Grand Lodge of Japan; and Frater Derek Willmott of England.

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1979**

Grand Secretary Burnam Schaa and his vivacious wife, June, represented Grand Lodge at several important regional conclaves during May. Approximately 210 Rosicrucians met in Philadelphia to explore the mystical depths of "imagination and creativity" at the Middle Atlantic Regional Conclave. Among highlights of the conclave: exquisite works of art by Ned Hoffman and Herbert Hartman, the soul music of Calvin DeBerry II, mystical demonstrations by

Regional Monitor Frank McCorkel and Mike Keeney, Grand Secretary Burnam Schaa's illuminating slides and lectures on Egyptian culture, and Soror Schaa's fascinating lecture on imagination. Chairman Bob Fickenscher and Benjamin Franklin Lodge are to be congratulated for a most successful conclave.

The Schaas next flew to Atlanta—site of the Southeastern Regional Conclave. Chairman Johnny Richardson and Master Jay Peterson of Atlanta Chapter

worked avidly to make this conclave a resounding success. Conclave coordinator Haley Scurlock joined with Regional Monitors Juan Alvarez, Ann Krenson, Frances Kennison, and retired Grand Councilor Leo Toussaint in providing an excellent variety of events for the 220 Rosicrucians in attendance. A musical highlight of this conclave occurred when jazz musician Alvin Batiste demonstrated that Rosicrucians may often touch immortality through an inspired musical experience. While in Atlanta, Frater Schaa was interviewed on a popular local radio talk show.

Independence, Ohio—site of the Seventh Annual Penn-Ohio Regional Conclave—was the final stop on the Schaa's tour. This conclave, attracting nearly 200 Rosicrucians from surrounding states, was hosted by Cleveland's Aton-Ra Chapter and ably chaired by Henry Story. The Grand Secretary opened the Conclave with an Open Forum which turned into a spontaneous discussion on Egyptian culture and Rosicrucian philosophy. The presentation of an original drama, "Synergy," produced by Youngstown Chapter, was one special feature of this



Neil Gutmaker, Master of Benjamin Franklin Lodge (left), and AMORC Grand Secretary Burnam Schaa visit Kelplus' Cave in Philadelphia's Fairmount Park. The large commemorative stele telling of this historic cave was placed there by the Supreme Grand Lodge. A local newspaper article was planned, giving the background and AMORC's interest in this historical site.

Conclave. Two Grand Councilors in attendance were Rose Galuska and Dr. Lonnie Edwards. Throughout their exciting tour Frater and Soror Schaa enjoyed wonderful hospitality and meeting with many enthusiastic Rosicrucians.

Mrs. Lester T. Moore of Houston, Texas, is the recent recipient of the Rosicrucian Humanitarian Award. The Award was presented by Mrs. Mona Newton, a member of Houston Chapter, at a meeting of a public affairs club named in Mrs. Moore's honor. The club is dedicated to crime prevention through education. Further, Mrs. Moore has actively supported numerous charitable organizations and has provided guidance and leadership to many other civic groups.

A resident of the Taylor Lake Village area for 27 years, Mrs. Moore served as President of the local American Legion Auxiliary during World War II. She continued her club activities through the years and in 1976 she merited an Out-

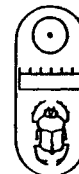
standing Service Award while serving as District President of the Texas Federation of Women's Clubs. Forty-two clubs came under her jurisdiction. In addition, Mrs. Moore has sponsored various activities for the children of the Harris County Youth Village.

It is for her work with children in particular that Soror Newton nominated Mrs. Moore for the Humanitarian Award. Each Christmas, Mrs. Moore personally gives a party for the Youth Village, distributing toys, candy, and a brand new dollar bill to each child. These children are her special love.

Mrs. Moore's selfless love and service certainly warrant the Award conferred upon her. We wish her continued success in her most important work.

Attention New Zealand:

"Mysteries of the Mind" Seminar date in Auckland is **Saturday, November 3, 1979**, and not on Sunday as originally reported.





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ENSLAVES
OUR MINDS**

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LUXURY PALACE OF GREECE

On the beautiful island of Corfu, Greece, is the magnificent palace called *Achilleion*. It is a luxurious villa built in 1890 by the Italian architect Corita for the Empress Elizabeth of Austria. In 1907, after the death of the Empress, it was bought by Kaiser William II of Germany. Subsequently, it became the possession of the Greek State. The palace is called *Achilleion* in honor of Achilles, Greek warrior of the Trojan War. The extensive gardens are a grandeur of landscape and statuary.

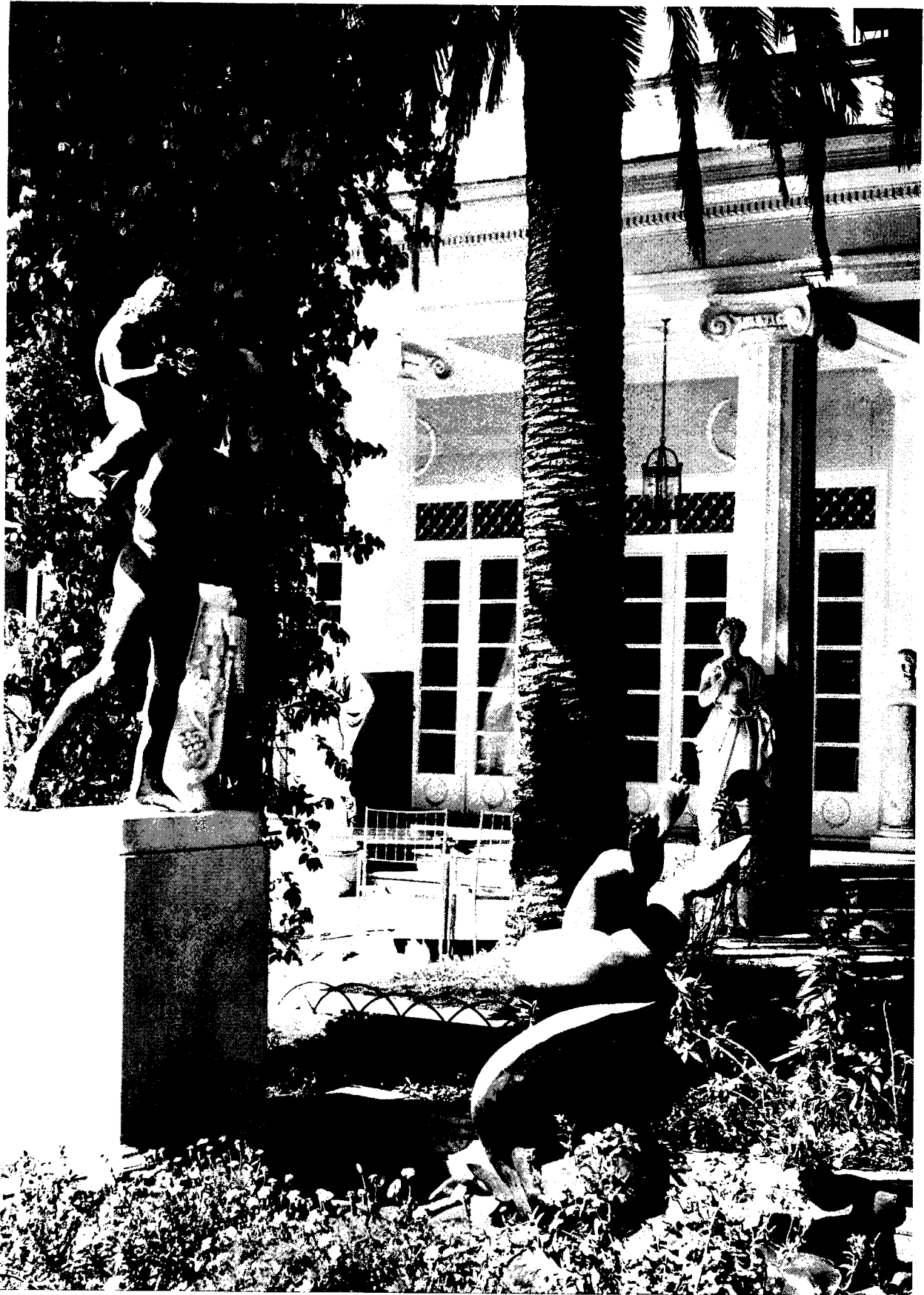
(Photo by AMORC)

**The
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August
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JORDANIAN MARKET (overleaf)

In the villages and even in the largest cities of the Arabian nation, Jordan, there are still in existence quaint bazaars and marketplaces such as shown here. The merchandise offered is a mixture of grains and finely hand-woven rugs. To visit one of these markets is to be transported into the atmosphere of a culture of centuries ago.

(Photo by AMORC)





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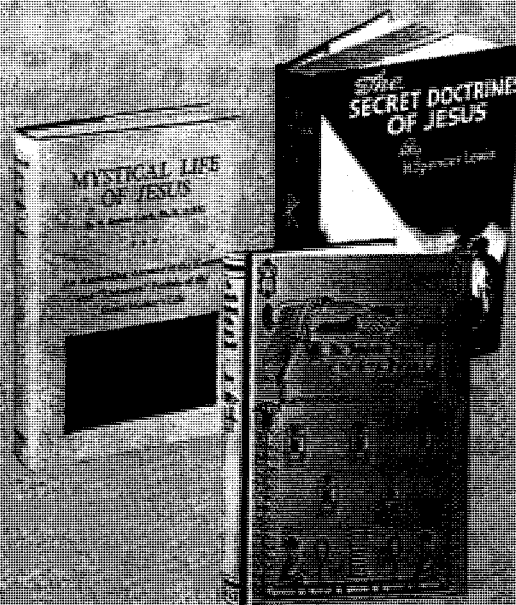
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TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

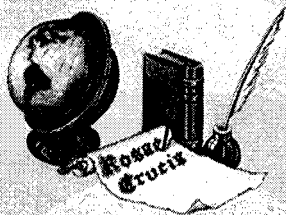
Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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From the Archives



A
TREATISE
OF
PAINTING,

BY
Leonardo da Vinci.

Translated from
The Original *Italian*,
And adorn'd with a great Number of Cuts;

To which is prefix'd,
The AUTHOR'S LIFE;

Done from
The Last Edition of the *French*.

L O N D O N:
Printed for J. SENEX, at the *Globe* in *Salisbury*
Court; and W. TAYLOR, at the *Ship* in *Pat-*
ernster-Row. MDCCLXXI.

SHOWN HERE is the title page of *A Treatise of Painting*, an English edition of Leonardo da Vinci's work published in London in 1721. Leonardo da Vinci (1452-1519) wrote his *Treatise of Painting* as a practical guide for students. The preface to this edition states that it "is a noble Collection of useful Precepts, and curious Observations on the several Parts of that Art."

Leonardo himself advises, "A Painter ought to have his Mind continually at work, and to make Remarks on every Object worthy of notice, that he meets. . . . Let him

make himself a Mastery of the Theory, before he meddle with the Practice. . . ."

"I have often found it of use to recollect the Ideas of what I had considered in the day, after I was retir'd to Bed, and incompass'd with the Silence and Obscurity of the Night."

The treatise takes up such subjects as design and coloring, perspective, light and shadow, storms, war, anatomy, body proportions, motion, faces, and figures. He tells the student, "If you wou'd become a Proficient, and practice either with Profit or Applause, study Nature; let her be your Mistress, nor ever let anything escape you, but what is authoriz'd by her Precept, or Example." There are drawings which illustrate his very practical and specific points.—RP

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.



ODYSSEY

Most Curious Man

IN 1467, a fifteen-year-old boy named Leonardo da Vinci came to Florence to be apprenticed to one of the most famous artists in Italy—Andrea del Verrocchio. To young Leonardo, from the small village of Vinci, the “City of Flowers” with its thousands of highly skilled craftsmen and artisans must have seemed like a very beautiful new world. Added to this, the philosophy and art of that exciting rebirth of learning—the Italian Renaissance—were very much alive in this city. Studying painting, sculpture, and engineering under Verrocchio, the youth soon outshone his teacher and at the young age of twenty was admitted to the city’s painters’ guild.

What followed for Leonardo was a brilliant lifetime of intellectual and artistic adventure almost unequalled in any other time. During the course of his life, under the varied patronage of some of Europe’s wealthiest men, Leonardo’s creative genius shone forth brightly, anticipating the new adventure in art and learning that was to eventually spread throughout Western Europe.

The word that immediately comes to mind in thinking of Leonardo is “curiosity.” Kenneth Clark has called him “. . . the most relentlessly curious man in history.” The **why and how** of things have always fascinated those of mechanical inclination, but with Leonardo it was a passion.

An examination of his notebook presents an exhausting picture of his unrelenting curiosity. He devoted a huge amount of mental energy trying to figure out how things work. Starting with careful observation, he followed with meticulous note-taking, drawing, and then incessant questioning. He was seldom satisfied with answers, always moving to further questioning and attempts at problem-solving.

Because Leonardo could not leave a theory unsolved, he constantly reargued it, reworked it in his own mind. The movement of water in a whirlpool, the architect’s problem of how to support a dome above a round building, the structure and anatomy of the human body, aeronautics—all of these and hundreds of other problems occupied Leonardo’s ever-curious mind. And yet the very human and frugal Leonardo could scribble an accounting of the week’s household bills next to an exquisite drawing or design.

The object of Leonardo’s greatest curiosity was **man**. The artist’s eye and the scientist’s intellect explored man, the mechanism—man’s physical workings and anatomical structure. He found man not to be as godlike as some Renaissance artists and thinkers would like to assume, man’s physical mechanism being very dependent on capricious forces of nature.

Leonardo has been referred to, and incorrectly, as the typical Renaissance man. He lived in the Renaissance and shared some of its artistic and intellectual ideas, but his unrelenting curiosity, not really a Renaissance characteristic, placed him beyond his age. One thinks of the modern scientist in his pursuit of knowledge, but realistically Leonardo belongs to no age. He is too great a mystery for that!—RMT

