

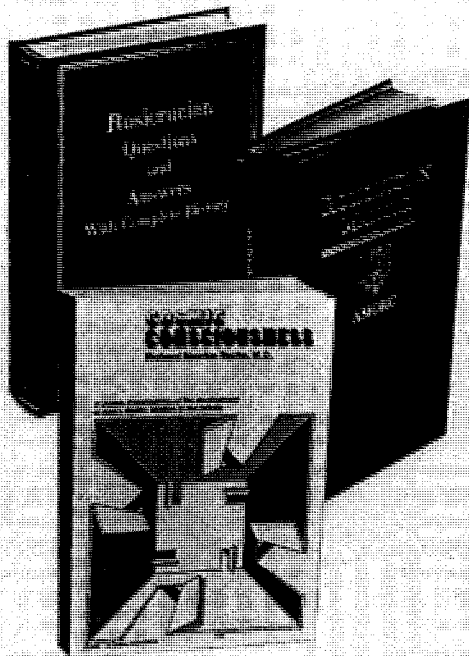
Rosicrucian Digest

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See Mindquest—page 18



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by Dr. Richard M. Bucke

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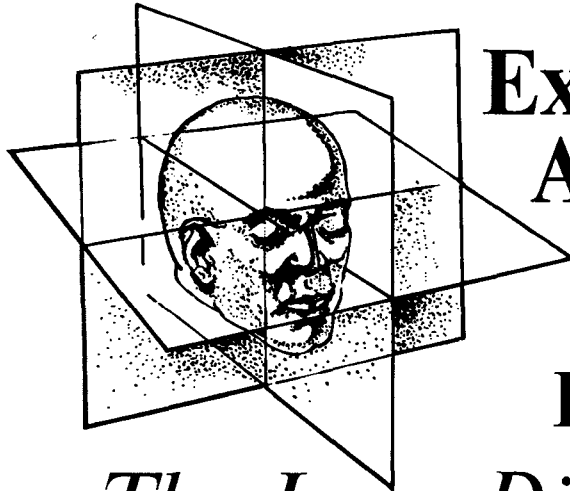
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THE CLOCK TOWER » » »

This clock tower at St. Albans, England, was erected between 1402 and 1411 and later restored by Sir Gilbert Scott in 1866. The bell, which was hung there to ring the curfew, is older than the tower, having been cast in 1335. It bears the inscription (in Latin): "I bear heaven-sent Gabriel's name." The five-story tower, standing seventy-seven feet high, is built of flint and rubble.

(Photo by AMORC)

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Morals and Ethics

When Did They First Emerge?

IT SEEMS that the subject of morals and ethics should best be approached from the historical point of view. In other words, when did the conception of morals and ethics first emerge? What were the circumstances giving rise to them? Is there a continuity of such causes today? Can we find any parallel between the idea of *good* as found in antiquity and in our own time? Further, can we discover whether goodness or morality is inherent in the nature of man? Or, is it a notion that has simply been acquired by man?

For thousands of years before man had ideas of good and evil he had weapons and implements. We find fist axes used by man hundreds of thousands of years ago. But the emergence of moral precepts, that is, the evidence of them, dates back only 6000 years. The control of environment preceded man's control of himself by many millennia.

We turn to ancient Egypt first in the search for an emergence of morality. In the earliest Egyptian writings the terms good and evil were not used. Some years ago an Egyptologist discovered natives using a black stone for grinding grain. The stone, now referred to as the Memphite Stone, was inscribed with archaic writing. Some of the inscriptions were badly worn because of the way the stone had been used, but the Egyptologist succeeded in deciphering them. The inscriptions referred to doctrines of the First Dynasty, from the time of King Menes (c. 3400 B.C.). These are some of the oldest thoughts that have come down to man.

Of particular interest are two phrases found on the Memphite Stone. "The peaceful is he who does what is loved";

the guilty, "He who does what is hated." To these early Egyptian thinkers the *right* was that which caused one to be loved. Conversely, that which is wrong is that which causes one to be hated. It is to be noted here that this judgment is based on social values exclusively. It is how we *act* toward our fellowmen in society that determines how we are to be judged in the moral sense.

Ancient Wisdom

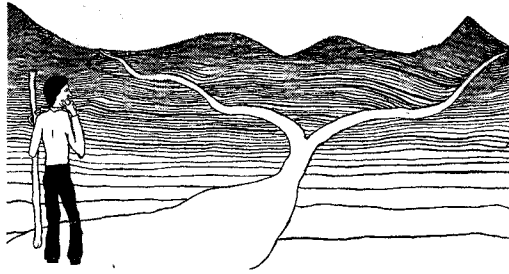
There is a papyrus in the British Museum known as "Wisdom of Amenemope" written about the 10th century B.C. by the sage known as Amenemope. It consists of counsel given to his son, and is composed of some thirty chapters, each of which is devoted to a specific subject. It has been said that this papyrus was written with a full realization of a momentary responsivity to God.

These writings of Amenemope were read by the ancient Hebrews and eventually found their way into the Old Testament. We quote a few lines from it:

"If thou hearest good or evil,
Leave it outside unheard.
Put the good report on thy tongue
While the evil remaineth concealed
In thy belly."

In effect, this means: "Do not gossip. If you must speak about others, do so favorably. Keep evil locked up within yourself."

In ancient Babylonia religion strongly influenced human behavior. Morals were personified by gods and goddesses. In other words, gods and goddesses represented morals. *Shamash* was the sun god, the god of retribution. It was said: "The sun caused righteousness to shine forth."



This can be construed to mean that Shamash brought justice into the light. The moral code of the time evoked various types of conduct thought to be pleasing or unpleasing to Shamash. For example, "Who so takes no bribes but makes intercession for the weak, well pleasing is this to Shamash—He increases his life."

Thus we see certain values of social conduct transferred by man to the gods and thence given divine qualities. What men thought to be right was believed to have been inspired by Shamash. Once they thought such notions were god-inspired they then attributed to the gods a moral code.

About 1000 B.C. an Iranian named Zoroaster conceived life as a struggle between two titanic forces. This dualism was *good* and *evil*. These opposite poles were personified. Good was the god called Ahura Mazda who depicted light. His opposite, *Ahriman*, was a power of evil and darkness. The human soul was caught between these two influences, each of which was thought to be trying to capture and dominate it.

A later form of semi-Christianity was called *Manichaenism*. It incorporated the Zoroastrian dualism of personal beings, that is, beings who represented good and evil. There were, on the one hand, angelic beings, and on the other, satanic beings. The *Gnostics* also expounded these divine and demonic forces with which the soul was forced to contend.

The *Mosaic Code* of the ancient Hebrews was called a Divine Fiat. A theistic or divine being, Yahweh, revealed to Moses, it was said, a tablet of laws. These

consisted of a form of right conduct, and since they were considered to have been of divine origin, they acquired a moral content as to what is good or evil for man. Many of these edicts of Moses have a striking pragmatic value.

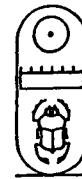
For example, these edicts are related to hygienic matters; what man should eat and what is right for his health generally. They reveal an insight into the social ills of the time and practices of long standing. However, the average ignorant Hebrew nomad or villager could not comprehend the dangers of these long-standing customs with which he was so familiar. Therefore, it was only by attributing the prohibition of such practices to a god, Yahweh, and giving them moral content were they likely to be obeyed. They were observed, therefore, because the Deity said they were good, and thus were taught as spiritual laws. This was more effective than trying to teach their practical value to the individual.

The Greek View

Among the early Greeks there was no recognition of a relationship between morality and religion. Men were not punished for sin but rather for trespassing against what was considered a superior power. To these early Greeks the gods were akin to exalted mortals. They reflected all the faults of mankind but possessed superior power. We may think of these gods as being similar to superior kings exercising supernatural powers.

These gods and goddesses laid down certain rules—imagined and interpreted by man. Such ideas, of course, were born out of man's own experiences. However, if Zeus, Apollo, or Venus, for example, were thought to desire certain conduct, man was obligated to conform. If he did not, he was trespassing upon the will and the desires of these superior beings. Thus there was an absence of any personal sense of right and wrong, or good and evil.

With *Socrates* we advance to the so-called ethical period of Greek philosophy. In the Dialogues of Plato, Socrates declares that virtue is knowledge. Therefore, virtue can be taught. It is not something which somehow blossoms forth



in conscience. It is knowledge of that which is *useful* to man, and what is useful provides great pleasure. Various forms of wisdom or goodness are expressed in the different spheres of human action. Socrates says, for example, "To be pious is to know what is due the gods; to be just is to know what is due man."

Socrates did not necessarily mean that anything we enjoy or which we may apply to our use is morally good. He was aware of the need for a collective good as well. The wise man would never so act in his own behalf as to injure others or society. Such actions would be an offense to the gods and to man. Consequently, such persons were not wise and such acts were therefore not virtuous.

Good As An Ideal

Wisdom was likewise related to right action, not only to thought. Wisdom is the best possible action in human relationships. Such action would therefore be a knowledge that was good and, consequently, virtuous. Since men can learn such right action and practice it, virtue can be taught.

Plato, Socrates' disciple, conceived good as an ideal, a kind of projection of the whole of reality in the moral sense. To Plato the idea of God is universal. All men possess such an idea immanently. He called it a universal truth of their soul which shines forth and is individually interpreted. Nevertheless there are certain aspects of this indwelling good that all men alike experience to some degree. *Justice* and *truth* are examples.

The Cosmos is perfect, according to Plato. Its perfection is good. To the extent that man experiences this perfection of the One, the Cosmos, to that extent does he realize good. The idea of good, then, must not be solely success. It must be objectified, it must be projected into the world as action, as *behavior*.

To *Aristotle* good is realizing the powers of the human soul. Man, then, in seeking the good life, sought to prove himself in accordance with the dictates of his soul. More simply, good consists in *trying* to be good. It is not merely following a code which has been handed down and may bring no inner response from the individual.

Virtue to Aristotle is a mean or middle course, between two extremes. It is the

impulse to do what seems to be just in one's action. This mean or mid-course, it was said, is inspired by the perfect content and wisdom of the soul.

Epicurus, Greek philosopher of the third century B.C., may be called a Hedonist. Pleasure was the good in his philosophy, and pleasure was goodness and satisfaction to the individual. If man seeks the good he will seek that which is truly pleasurable. However, this pleasure expounded by Epicurus must not be construed as an unrestrained sensuality, a striving for just the animal pleasures, because these may leave remorse and misfortune in their wake. Further, such pleasure can be evanescent; it can pass away like the pleasure that comes from scratching an itch.

The pleasure which Epicurus calls the good is more enduring. It takes into consideration good health as well as mere physical sensation. It also includes the satisfaction of the intellect, that which reason and judgment find pleasurable. Pleasure or good, therefore, as taught by Epicurus has been misunderstood by many. He did not mean that gluttony and goodness are the same, as is so often thought.

Evil

To the ancient Stoics evil is an idea resulting from a limited appraisal of something. Evil is not seeing a thing in its entirety wherein the whole of it, if it could be observed, would be seen to be perfect. The finite human understanding is often incapable of appreciating the need or necessity of something. Therefore this incompleteness, the idea in its affect on man, is realized by him as evil. Thus floods, earthquakes, and volcanic eruptions are construed by man as evil because he sees them only in the light of their relationship to his immediate interest and values.

In the later Neo-Platonic period, *dualism* was again stressed. Man was considered inherently both good and evil; both qualities were said to be of man's dual nature. The soul was the *real* self; it had permanency and was indissoluble. The soul was of the Divine because it was of the real, the Absolute. Therefore this good of which the soul consisted dwelt in every man.

The mortal, physical side of man, however, was transient. It was of matter, the

same substance of which the world consisted. For these reasons the body was thought of as evil. Being sensual with its appetites and desires, it led man astray from the good of the soul to the ways of evil.

These Neo-Platonists, of whom *Plotinus* was the principal preceptor, were constantly inveighing against the body. They said man must heed the voice of the soul only. Instead of considering the body as a necessary vehicle essential to man's welfare, it was considered to be the prison of his soul.

With the passing of time, other moral philosophies developed. These began to isolate the word *good*, to examine it from a semantic point of view. This was an attempt to disassociate good from the many traditional ideas related to it. However, certain thoughts about the nature of good continued to persist because they appeared as truth and were semantically demonstrable. The first of these was that good is a matter of value, the value we place upon a thing or condition. Essentially this value must have a pleasing quality to us. We never personally term a thing good that is unpleasant to us. Further, what is good to us seems to be the real quality of that thing. A good saw is one which functions correctly; that is, it cuts wood perfectly. Consequently its goodness is pleasant to us.

However, what is right can also be a matter of rule or ideal rather than solely function. For further example, preventing cruelty to animals can be an ideal and become a rule. If we then think this to be right it is good to us and therefore pleasing.

The nature of good may likewise fall into the categories of *passive* and *active*. The passive is that which befalls man and which he finds beneficial. Thus health, abundance, and fame may come to him by so-called good fortune. Conversely, the *active* good is that which man seeks out. For example, attempting to attain a certain moral ideal is an active good. Such moral ideals, of course, differ among men.

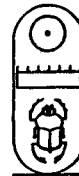
Most generally morality is identified with religious precepts. The religious affinity of morals is founded upon the belief in transcendent supernatural power. This divine source is considered intrinsically perfect, and therefore good. Religious messiahs and founders have had the mystical experience of union with such a spiritual source, and consequently have conceived what is necessary for a spiritual life which approaches the divine experience. They have then expounded this to their followers in the form of teachings. These leaders often believed that what they related as a moral code to their

(continued on page 28)

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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Anton Bruckner: Visionary Composer

by Don Hoogenstyn, F.R.C.



THE WORKS of the Austrian composer Anton Bruckner (1824-96) present an unusual challenge to music lovers. Listeners and performers alike must be willing to make a special effort to concentrate carefully on his music if the experience is to be meaningful. Writing about Bruckner can be equally demanding. The uniqueness and depth of Bruckner's art, together with the natural limitations of language, produce an atmosphere particularly hazardous for effective analysis.

A variety of terms has been used in an attempt to transfer the essence of this music to readers. "Unworldly, visionary, dazzling, radiant, benedictory, floating, infinite, divine, remote, silvery, mysterious, primordial, fiery, fantastic, soul-piercing" are examples. The conductor Bruno Walter once remarked that whereas Mahler in his music was searching for God, Bruckner had *found* God.

Words like "God" and "religious" are, in fact, used in connection with Bruckner fairly often. And it is true that he wrote music based on sacred texts, including several Masses. But Mozart also did this and is not thought of primarily as a "religious" composer. What is it about Bruckner's music that leads one to characterize it in this manner?

The term "mystical" may provide some insight. It is interesting that generally composers other than Bruckner are considered mystical. Scriabin, for example, liked to supply mystical explanations for his music, while Messiaen frequently used

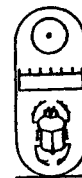


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Photographs (left and above) of Sankt Florian Abbey near Linz, Austria. It was here that young Anton Bruckner began his more formal music instruction at 12 years of age. Years later Bruckner returned to Sankt Florian—appointed organist of the abbey. To the left (page 8) we view Sankt Florian Abbey through a filigreed gateway. Shown above is an interior view of the church with the Bruckner Organ in the center.

a mystical or liturgical subject as the basis of a piece. Bruckner, however, did neither of these things. His major compositions are symphonies, and they have no programmatic intention or descriptive titles.

It is the music itself that has a mystical quality. A mystical experience is the awareness of God or the Cosmic through subconscious perception, and that is what Bruckner's music anticipates. Each of his symphonies is a kind of vast preparatory ritual. The music traverses a variety of emotional states but does so from a lofty plane. It does not tend to





AUSTRIAN NATIONAL TOURIST OFFICE

Sankt Florian Abbey Boys' Choir in front of the Bruckner Organ. Anton Bruckner began his formal music instruction as a choirboy in this abbey.

move upward toward eventual triumph but rather moves horizontally. In Bruckner you never strive to reach the summit—you are already *on* the summit.

In this environment conflict takes on a new meaning. It is inevitable but has no potentiality for control. It creates awe, not terror. Its nature is almost symbolic, something that we must experience as part of the ritual. Consequently Bruckner, unlike Beethoven, did not attempt to obliterate conflict during the course of a symphony—instead, he worked to stabilize it. At no times does the listener feel that turbulence in the music may emerge unrestrained or ungovernable, as is sometimes the case with Mahler. Even in moments of powerful dissonance a strange symmetry and accord exists; a mysterious inner harmony is always present.

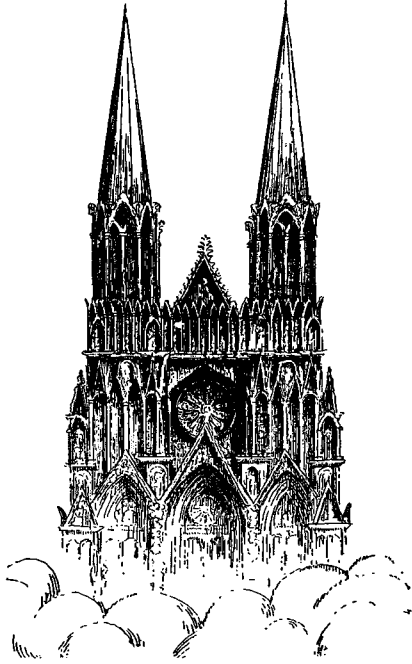
Serious concentration on this complex, yet luminous, form of expression greatly develops an awareness of universal order, elevated contemplation, and tranquillity. Much patience is needed, however, to attain this perception. Bruckner's late symphonies are especially immense; their scope seems almost boundless. The ritual becomes more elaborate and profound until in the last symphony—the Ninth—it sometimes appears that the ritual verges on the mystical experience itself. Each note of the music ceases to be important merely as sound.

Bruckner did not live to complete the Ninth Symphony. It is almost as though the gods suddenly recalled the composer before he revealed that which may not be experienced in the physical world! Nevertheless, the nearly limitless conceptions he left constitute an enormous but rewarding mental challenge—not only for us but for countless generations to come. △

*The
Rosicrucian
Digest
May
1980*

From a point of Light within the Greater Light, I perceive the All.

—Barbara Schild, F. R. C.



The Celestial Sanctum

Sincerity

*"O what a tangled web we weave
When first we practice to deceive!"*

—Sir Walter Scott

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

ARE WE SINCERE or are we merely serving our own selfish ends? We need to ask ourselves such questions, from time to time consult ourselves about our motives, and reflect upon our sincerity.

Sincerity is one of man's greatest qualities, and the lack of it, his worst failing.

Perhaps the lack of sincerity reveals our true character more than anything else.

Sincerity of purpose is a cardinal virtue that we should cultivate seriously, for only as we are sincere will we succeed in any undertaking. Whether in our home life or vocation, we can only succeed to the degree that we are sincere. In our studies we can only gain the knowledge and understanding desired if our motives are of the highest order.

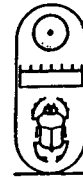
Mystical Attainment

Why should sincerity be the prime condition for success, both in our worldly and our spiritual ambitions? It is a law of the Cosmic that in all esoteric and mystical development, worthiness and sincerity of purpose are the needed ingredients for mystical attainment; and our degree of attainment will be in direct proportion to our sincerity and application of personal effort. Dr. H. Spencer Lewis wrote:

"It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

"All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. This would particularly apply to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

"Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weaknesses they may have and try to redeem these persons and lead them on a path that brings



greater happiness and success. But the unquestionable fact is that to the same degree that we are sincere, privately sincere, in whatever we are doing, promoting, and supporting, or advocating and adopting, to that degree will we derive the utmost benefit and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of *sincerity* that dominates all of our thinking and acting.”

Our relationship with others depends very much upon our sincerity and upon how we demonstrate it; psychically we radiate the finest qualities of our being, and others with whom we come in contact sense and feel them with their inner psychic receptivity. Our sincerity radiates very strongly and reveals itself in our enthusiasm, as well as in feelings of sympathy and compassion. The love radiating from within our beings towards others carries the overtones of a deep sincerity. The insincere person also radiates or communicates his real feelings, and his insincerity is soon discovered.

Insincerity is the result of selfishness, intolerance, jealousy, and hate. An insincere person will experience many problems until he changes his mental and emotional attitude and becomes in harmony with the Cosmic and the spiritual aspects of his being. Each of us can be insincere at times, but there are some

who are manifestly insincere, who take advantage of every situation for selfish reasons. Such persons create most of the world's problems and are a menace to civilized society.

Sincere individuals are happy and radiate kindness and tolerance. They are compassionate and express a deep sense of humor. They love life and life rewards them with the abundance which the Cosmic has to offer to those who have learned to live in harmony with nature's laws. Peace and harmony are available to all of us if we are prepared to sincerely live life to its fullest, and are willing to give truly of ourselves and share in this great and wonderful experience called life.

The Celestial Sanctum

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



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Cover Our cover features a demonstration of psychometry, the scientific art of receiving psychic impressions about an object by holding or touching it. Psychometry is easy to learn. It is a form of clairvoyance that usually reveals accurate, intuitive knowledge about an object's owner and his past, present, or future. In a recent psychometry experiment conducted by Rose-Croix University, a subject received significant impressions of an owl and a long automobile. For more information on psychometry, see **Mindquest**, page 18.

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ROSICRUCIAN CONCLAVE

SOUTH AFRICA, JOHANNESBURG—South Africa Regional Conclave—September 13-14. Grand Lodge will be represented by Frater Burnam Schaa, Supreme Treasurer of AMORC. For more information, please contact the Conclave Chairman, Southern Cross Lodge, AMORC, P.O. Box 2417, Johannesburg, Transvaal, South Africa 2000.

What Are the Knights Templars?

— by Ralph M. Lewis, F. R. C. —

THE KNIGHTS TEMPLARS were an outgrowth of the Crusades of the Middle Ages. As is generally known, the Crusades were a series of military expeditions to Syria and Palestine, the latter being called the *Holy Land*. Such Crusades consisted of hordes of "devout and adventurous kings and knights," as well as ecclesiasts, soldiers, and simple peasants.

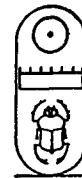
Their motive was to liberate or reclaim the Holy Land, the birthplace of the Christ, from those they referred to as the "infidel Turks."

At this particular period, Western Christianity meant the Roman Catholic Church; there were no other Christian sects. All other faiths and beliefs were non-Christian; consequently, according to



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Streets of the Knights: In 1310 the Knights of St. John built a castle and fortress in the city of Rhodes on the Greek island of Rhodes in the Aegean Sea near the Turkish coast. The Templars, founded in 1118, originally vowed to maintain the safety of all pilgrims travelling to the Holy Land. The knights lived on the street shown above. The city of Rhodes and Knights Templar fortress were under siege by the Turks in 1522 and fell to them in that year.



the prevailing illiberalism of the time, they were pagan and their followers infidels. In the literal sense, a *pagan* is one who does not recognize the God of revelation. A pagan, however, is not necessarily an atheist. But in the opinion of the Christians of that era—and of many now—a devout person who may conceive God in the pantheistic sense, or as a universal consciousness, is nevertheless a pagan. Most certainly, all non-Christians were thought to be such.

It seemed irreverent and a sacrilege to Christians that places related to the birth and times of Christ should be under the domination of non-Christian authority. Small bands of pilgrims, for years before the Crusades, had made their way to Palestine for the purpose of visiting the holy shrines. In their devotion and primitive belief, they conceived that such visits would endow them with a spiritual sanction, assuring them special blessings in the next world.

They journeyed through rugged, rural countries where little law and order prevailed. The pilgrims sacrificed safety by traveling mainly on foot. As a consequence, they suffered assault, robbery, and loss of life by roaming bands who preyed upon them. These tales reached Western Europe and Christendom and became the incentive for the Crusades.

During the twelfth and thirteenth centuries, every generation raised at least one great army of Crusaders. Besides these huge armies, sometimes numbering as many as three hundred thousand, there were "small bands of pilgrims or soldiers of the Cross." For approximately two hundred years there was an almost continuous stream of kings, princes, nobles, knights, ecclesiasts, and common people from England, France, Germany, Spain, and Italy pouring into Asia Minor. Ostensibly, these migrations were for religious purposes, drawing, as we have said, many adventurers whose motive was exploitation. Murderers and thieves journeyed to the Holy Land and robbed, pillaged, and raped as they went.

The devout law-abiding Moslems whose culture far exceeded that of Europe at the time were shocked by the conduct of these "Christians." It was to be expected that they would protect their families and property from these religious marauders. They, in turn, killed the pilgrims or drove

them off. Undoubtedly, many innocent pilgrims lost their lives because of the reputation established by the conduct of some of their number. The non-Christian peoples of the Near East could not distinguish between those pilgrims having noble purposes, on the one hand, and those whose objectives were perverse, on the other.

The First Crusade

Being aware of this situation, Pope Urban II, in 1095, at Clermont, France, exhorted the people to begin the first great Crusade. He called upon the knights and the feudal barons to cease their warfare against each other and to succor the Christians who were living in the East. "Enter upon the road to the Holy Sepulcher; wrest the land from the wicked race and subject it to yourselves." It is related that when the Pope was finished, the vast crowds listening exclaimed almost as one: "It is the Will of God!" This phrase subsequently became the rallying cry of the motley masses that comprised the Crusade armies. They were convinced that they were under the direct will of God and that brutality, murder, rape, and pillaging in the Eastern lands were all justified by their mission.

It was impossible for these thousands to take sufficient food with them for the journey, for the journey lasted several months and was made under trying conditions. Consequently, they were obliged to live off the lands they invaded. Many innocent peoples of the East, non-Christians, were killed, their cattle seized, and their homes ransacked to provide sustenance for the Crusaders who moved in upon them like a swarm of devouring locusts. The retaliation was swift, of course, and severe. Great numbers of Crusaders were slaughtered by the Hungarians who rose to protect themselves against the depredation of the hordes in passage through their country.

The spirit of avarice took advantage of the circumstances. Many of the Crusaders sought passage by sea to Palestine and to Syria, in order to avoid the longer journey made entirely by land. Wealthy merchants of the prosperous cities of Venice and Genoa contrived to give the Crusaders "free" passage to Syria and Palestine. However, from these pilgrims they exacted the obligation of exclusive



trading concessions in any city that the Crusaders might succeed in conquering. This would permit these Western merchants to have trading centers in Eastern cities and to obtain the excellent products of their craftsmen. The jewelry, pottery, silks, spices, furniture, and needlework of the East excelled anything produced in Western Europe at the time.

Out of the Crusades there came into existence many curious religious and military orders. Two of the most important of these were the Hospitalers and the Templars. These orders "combined two dominant interests of the age, the monk and the soldier." During the first Crusade there was formed from out of a monastic association the order known as the Hospitalers. Their objective was to succor the poor and sick among the pilgrims journeying to the East.

Emblem, Maltese Cross

Later, the Order admitted knights as well as monks and subsequently became a military order. The monks wore a cross on their robes, and hung swords from their girdles. They would fight when necessary, although devoted themselves principally to succoring the afflicted pilgrims. They had received generous gifts of land in the countries of the West. They also built and controlled fortified monasteries in the Holy Land. In the thirteenth century, when Syria principally was evacuated by the Christians, they moved their headquarters to the island of Rhodes and later to Malta. The Order still exists, its emblem being the Maltese Cross.

The other order was called the Knights Templars, "or Poor Knights of Christ and of the Temple of Solomon." This Order

was not founded for the purpose of therapeutic aid. It was, from its inception, a *military order*. Its founders were Hugues de Payens, a Burgundian knight, and Geofroi de Saint-Omer, a French knight.

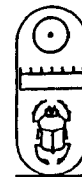
In the early part of the twelfth century, they undertook the protection of pilgrims flocking to Jerusalem. They really sought to be an armed escort for such groups. Later, six other knights joined them. This number formed themselves into "a religious community." They took a solemn oath to the Patriarch of Jerusalem, in which they vowed they would guard public roads and forsake worldly chivalry; their oath included a pledge to live in chastity, abstinence, and poverty.

The function of the Templars captured the imagination not only of the lowly freemen but of those high in secular authority and within the church. Baldwin I, King of Jerusalem, handed over a part of his royal palace to this Order of warrior-monks. The palace was adjacent to the Mosque of Al-Aksa, the so-called Temple of Solomon. Because of this location they acquired the name *Knights Templars* (Knights of the Temple). They wore no uniforms nor any distinctive habit at first, but dressed in their customary clothing. Eventually they wore white robes with the double red crosses upon them. The first act to draw universal attention to them was their effort to redeem excommunicated knights.

Many knights had violated their high calling of chivalry while on expeditions to the Holy Land and had been excommunicated by the church. These the Templars sought to redeem and to have enter their Order. They likewise undertook to "prevent rogues, murderers, perjurers, and adventurers from exploiting the Holy Land."

One act at an early date brought them into conflict with the ecclesiastics. The Templars sought to grant freedom to their number from excommunication by parish priests and bishops.

The executive head of the Order was called the "Master of the Temple at Jerusalem." Later, he was Grand Master of the Order in Cyprus. The authority of this Grand Master was considerable; still,



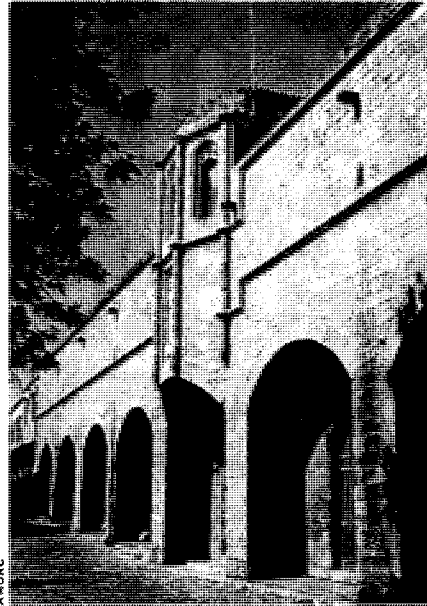
it was not absolute. He was required to consult the majority of the Templars on such matters as, for example, waging war. Over many years the Templars waged war against "the infidels." The so-called infidels were principally the Saracens, who were devout Moslems but fierce in the support of their faith. Often the Templars, though displaying great valor, were slaughtered in these campaigns, as in the battle of October 18, 1244.

As an order, the Templars grew extremely wealthy. They were bequeathed great estates and royalty gave them great gifts. This wealth and its consequent power had its effect upon them. There was at times such an authoritative display by the Templars as constituted arrogance. Nevertheless, they continued by various means to align themselves, as individuals in particular, with the ruling families of Europe. "One Grand Master was godfather to a daughter of Louis IX." "Another was godfather to a child of Philip IV." Their influence was felt within the circles of the prelacy, for the Templars were summoned to participate in the exclusive church councils such as the Lateran Council of 1215.

Bankers and Financiers

A curious function, quite distinct from their avowed purpose but which was indicative of their power, was that the Templars became the great financiers and bankers of the time. It is related that their Paris Temple was the center of the world money market. In this bank, popes and kings alike deposited their money. The Templars successfully entered into foreign exchange of monies with the East. This was perhaps the first of such enterprises for Europe. They charged no interest on loans, for usury was prohibited—declared immoral by church and crown. Rental fees, above the usual charges for rent on mortgages, constituted a kind of interest which was tolerated.

History relates that the Templars reached the acme of their power just before their ruin. In effect, they had become a "church within a church." A quarrel eventually resulted with Pope Boniface VIII. On August 10, 1303, the King sided with the head of the Templars against the Pope. This same King Philip eventually betrayed the Templars. He had suffered great financial loss and was



Castle of the Knights: In the old city of Rhodes is this castle of the Grand Master of the Knights of St. John of Jerusalem. The Crusader Knights once occupied the Island. The Knights of St. John established a fortresslike city in the fourteenth century. The Italians restored it in 1937-40.

unable to recover his resources. He conceived that the suppression of the Knights Templars would be of advantage to him; so he planned to unite all the orders under his authority.

First it was necessary, he believed, to discredit the Templars. This he sought to accomplish by claiming that the Order was *heretical* and *immoral*. He sent spies into the Order who perjured themselves, it is related, to falsely reveal the rites, oaths, and ceremonies as defiling Christianity. The public at large knew the Templars had secret rites, but they actually did not know their true nature. There were unfounded rumors that the rites and ceremonies were salacious and blasphemous. Consequently, the statements of the spies and perjurers of King Philip seemed to confirm these tales.

The Pope was not inclined to believe and act upon the accounts brought to his attention through the machinations of Philip. The King then cunningly brought his fabricated complaints before the In-

quisition which at that time prevailed in France. This Inquisition had the power to act without consulting the Pope. As a result, the Grand Inquisitor demanded the arrest of the Templars. On September 14, 1307, Philip directed that the members of the Templars be seized.

Jacques de Molay

On June 6, 1306, Jacques de Molay, Grand Master of the Templars from Cyprus, was consulting Pope Clement V about "the prospects of another Crusade." He took the occasion to refer to the charges that had been made against the Templars and then departed. All during the time of the incriminations against them, the Templars had made no defense. Six months later, Jacques de Molay, with sixty of his brethren, was seized in Paris and forced to confess. First, the royal officials had them tortured. Subsequently, the latter turned them over to the church inquisitors for further torture. Most of these Templars were old men and died from the inhuman cruelty inflicted upon them by these representatives of the church. The confessions wrung from them were false; they had been made to confess acts of irreverence and heresy. The Grand Master was obliged to write a letter in which he admitted acts against the church.

The Pope eventually sanctioned the acts of the inquisitors, and ordered the arrest of the Templars throughout Christendom. Perhaps he was dubious of the actions taken, for he later established a new Inquisition to *reconsider* the charges against the Templars. Believing that they were to receive a fair trial, the Templars withdrew their former confessions which had been made under compulsion. They were however, greatly deceived! The retraction of their confessions was punishable by death by fire, a punishment which many were obliged to suffer.

On March 14, 1314, Jacques de Molay, Grand Master, and another were brought to a scaffold "erected in front of Notre Dame." They were then supposed to further confess before the assembled papal legates and the people. Instead, they withdrew their confessions and sought to make a defense of the Templars to the vast crowds watching the proceedings. They proclaimed the innocence of

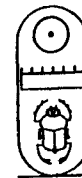
the Order. They were immediately ordered *burned*. They were thus executed in that manner with the approval of the Roman Church.

What had the Templars accomplished? Many attributed to them the stemming of the spread of Islamic power into Europe. This they may have helped to accomplish, but it is a moot question as to whether the spread of Islamic culture into Europe would have been detrimental. Generally, it is conceded by historians that civilization would have been advanced by centuries if the wisdom the Moslems possessed *had* been allowed to spread in Europe at that early time. It took several centuries for knowledge in Europe to equal and surpass that possessed by the Moslems at that time. The Islamic people were the preservers of the early knowledge of the Greeks and of the Egyptians.

Perhaps the Templars' greatest achievement was the encouraging of virtue among the valorous and the strong. Many of the knights had acquired much learning in the Eastern countries during the Crusades. They discovered that in the East there was a civilization of higher order than was to be found in the cruder society of the Christian West.

Many Templars were *secretly initiated* into the mystery schools of the East, wherein the wisdom of the past was revealed to them. Though a Christian Order, the Templars were independent of the church to the extent that it did not dominate their thinking. Many became Templars because, within the sphere of influence and the protection of the Order, they could study and pursue knowledge that they dared not, as individuals, study outside of such a circle. The liberal-minded were given a kind of asylum within the Order of the Knights Templars. It was these studies, these intellectual pursuits and mystical rituals, that perhaps gave credence to the rumors that the Templars were heretics.

Tradition relates that many knights had *Crossed the Threshold* of the Rosicrucian Order and that those in esoteric schools had affiliated with it. A number of the knights dared to inquire into realms of knowledge which their adventures into Eastern countries had made possible. It was a knowledge which lay outside the restricted bounds of inquiry of the Church. △





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Psychometry: A Practical Application of Imagination

VIBROTURGY, OR PSYCHOMETRY, is one of the most easily learned forms of psychic attunement. Many people have successful psychometry experiences with their very first try. With a little practice, one's ability to "read" objects can develop into a reliable extra-sensory tool.

Psychometry is a type of clairvoyance in which the individual holds or touches an object and becomes receptive to impressions about its history or its owners. There are a variety of techniques for eliciting this flood of psychic impressions. One technique that has proved successful with large groups of people attending classes at Rose-Croix University and other Rosicrucian public demonstrations is described below.

The participants are asked to exchange a personal object such as a piece of jewelry, a set of keys, etc., preferably with a complete stranger. The exchanged object should be one that the person often carries, handles, or wears. Holding the object in the hand, the participants are asked to sit in a relaxed, comfortable position and listen to the following instructions:

"Let us all take a very deep breath, hold it for a moment and close our eyes. Now let us exhale, and as we exhale, let us enter deep into ourselves. Let us go deep into our very center-most place. Into that central place where we can create, where we can imagine, and where we can dream. Here, thoughts and images spontaneously arise. Let them flow. Just like a daydream, let them flow. Just observe them, and let them flow, one after another. You do not need to do anything but let them come. Observe them

and record them in your memory. Attune to the object held in your hand. Imagination creates thoughts, images, symbols. For the next few minutes, all you need to do is observe and remember."

Following a pause of two minutes or so the instructions continue. "Now, let us review in our minds what we have thought or experienced in the past few minutes."

Again, the instructor pauses before continuing: "Let us take a deep breath and open our eyes. We can now return the object to its owner, and we can share our inner experience."

Successful Exercises

These psychometry exercises with groups of people are generally quite successful. For example, in a Rose-Croix University class of 23 students, 19 reported receiving accurate psychic impressions that could be validated by their partners. One receiver held a woman's gold ring and perceived impressions of an airplane going to Florida. Later it was discovered that the woman, a recent immigrant to the United States of America, was being sponsored by her brother, a Florida resident, until she became a naturalized citizen.

Another receiver held a woman's ink pen and perceived impressions of pain and heaviness around her left wrist. The receiver later learned that the pen owner's mother had problems with her left wrist, and had spent time doing her mother's correspondence because of this. Still another receiver perceived the impressions of four dots and a toy top. His partner was the father of four sons. One receiver

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JERRY CHAPMAN

held a ring and perceived impressions of nervous tension followed by the image of an airplane. She later found that her partner was experiencing a conflict about flying.

Although psychic impressions are often very subtle, some impressions can be very strong. In a psychometry experiment conducted in England with an R.C.U. class of 30 people, a receiver chose a ring from a large turnout of items on a tray. He attuned with the object and experienced a flood of impressions. He described his experience as follows:

“. . . I became aware of a pair of blue eyes. I then had a fleeting picture or series of pictures of various scenery from which I deduced that the owner of the ring was widely traveled by land, sea and air. I next experienced a prickling sensation in the hairs of my own moustache and beard as if they were vibrating in harmony with someone else at that point of time. As this thought crossed my mind I was aware that the owner of the ring which I held had a moustache and beard. Suddenly there was a violent jerking of my right leg which shot out uncontrollably in front of me and I was aware of a terrific jolt or impact in the leg. At this point the instructor asked me to turn

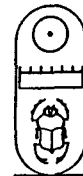
around in my chair and face the class and relate to them what I had experienced.”

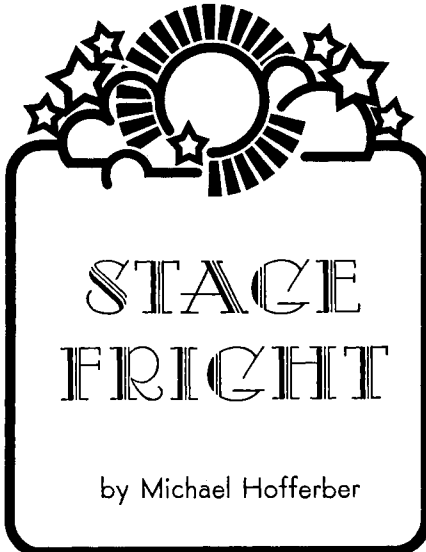
The owner of the ring proved to be a blue-eyed man sporting a moustache and beard. He had traveled most of his life to China, Egypt, Europe, and Asia. He told the class that he had indeed been injured in an accident and sustained severe damage to his leg and even now walked with the aid of a cane.

Sometimes psychic impressions received during psychometry seem to concern the future. One person held an object from a woman and received the impression of a very long car followed by the image of an owl carved in stone. When these experiences were related to his partner, the woman explained that she did not recognize the long car or the carved owl. Three weeks later, however, the receiver got a letter from the woman saying: “Do you remember the psychometry experiment we performed at the R.C.U. class in Greenwood Gate in which you had visualized among other things the impression of an owl and a long car? I thought you would be interested to learn that I recently had an invitation to visit a friend in Berkshire. I was met by my friend’s daughter in a long Peugeot 504 Estate 8-seater car. On reaching her new home the house was called ‘Owlswood’ and over the porch door was a carved stone owl about 18 inches high.” The writer concluded her letter with the thought that the receiver perhaps had seen into the future rather than the past.

Psychometry is more an art than a science. Intuitive impressions are often imaginative, creative, and unpredictable. They can relate to the past, present, or future of the person who owns the object. Some impressions concern acquaintances or relatives of the person who owns the object. How this works is still the subject of much speculation. Theories of clairvoyance, precognition, and synchronicity have all been put forth to explain the phenomena. One theory suggests that holding the object is not necessary, and that the object merely acts as a point of focus for the mind so that a psychic attunement may result. These fascinating theories about psychometry will be discussed in a future Mindquest article.

—Michael Bukay, M.S., June Schaa, F.R.C., and George F. Buletza, Jr., Ph.D., F.R.C.





STAGE
FRIGHT

by Michael Hofferber

WE LIVE in a performance-oriented society. People are judged by how well they *do*, rather than on how they *are*. "What do you do?" we ask new acquaintances. The fact is, we base the majority of our opinions about the people in our lives on their performances—on the job, in school, at home.

In no profession are these social pressures more real than in show business. Performers are exposed to more people than the rest of us. In a single month a popular performer may appear before more people than we will see in a lifetime. This means there are more eyes to detect the performer's flaws, more ears to note his failures, more mouths to mock his mistakes.

"It's really not fun, acting," Jane Fonda once confessed. "Always that tremendous fear. Do you know that before a performance sometimes Lawrence Olivier goes back to the foyer and, to release his tension, swears at the audience? Some actors even stick pins in themselves."

When faced with a performance situation, whether on the stage or in the office, in which there's something personal at stake—pride, profession, well-being—one may experience anxiety in the form of what is often called "stage fright." The symptoms are familiar to us all—sweaty palms, butterfly stomach, a sudden need to urinate.

Psychologists generally agree that stage fright is a perfectly normal form of anxiety. It's a feeling that can occur any time you care about doing something well. A young pianist becomes nervous before her recital. A student worries before the final exam. An executive frets before facing an important conference.

Roots of Stage Fright

Just as the varieties of stage fright are as numerous as the personalities they afflict, so are its roots. An outside influence may cause the pianist's anxiety, such as her mother telling her before she goes up to play, "Do your best, honey. We're counting on you!" The student's fear may come from a general feeling of inadequacy developed in early childhood. The executive may be tense because he isn't properly prepared for his conference.

Generally, the basic causes of stage fright can be organized into four major categories:

Inexperience is the root of much stage fright. Performing before a large or unfamiliar audience can sometimes be a new and disturbing experience. Elizabeth Taylor felt apprehension before her first stage performance as Kate in *The Taming of the Shrew*. "Everybody had been on stage, except me," she explained. "Everybody had done Shakespeare except me. I said to Richard, 'How am I going to do it? I have never done anything like this.'" Burton's only reply was that she was capable—and she was.

Lack of Preparation. The executive who isn't properly prepared for his conference has good cause to be worried. If he doesn't have facts and information to back up his statements, or if he has nothing to add to the conference, then his credibility may be questioned and his position possibly endangered. As Linus points out in the Peanuts book *Security Is A Thumb And A Blanket*, "Security is knowing all your lines."

Poor Self-Image. Perhaps insecurity is the major reason more than one hundred million Americans suffer from one form of social anxiety or another. The person who doesn't feel good about his or her appearance, who is afraid to be assertive, who doesn't believe in himself, is an open target for stage fright's many forms.

Health. Many physical conditions can weaken a person's physiological and psy-

chological stability. Stress accompanies almost any performance situation. A person who is not strong or healthy is more susceptible to the damaging effects of this stress. Judy Holliday once told the *Detroit News* that any type of performance scared her senseless. "I hate everything I do," she told the interviewer. "Even if it's a crummy radio show with a script, I throw up. I tell ya—it's the equivalent of going voluntarily to hell."

How can one ever control such intense feeling of stage fright? How does anyone ever overcome his fears and actually go out and perform?

Actors, by necessity, must have as much control over their bodies as possible. The performer's body is his only tool. It is his most valuable commodity. In a profession as highly competitive as theater, the performer who doesn't have the *experience*, who doesn't take advantage of rehearsals to properly *prepare* for a role, who lacks confidence and a strong *self-image*, and whose *health* and energy won't stand up to the daily grind won't last long. Performers can't afford to lose many performances to stage fright and tension. They overcome their fears, or at least learn to handle them, through practice and training.

We all face similar pressures in this performance-oriented society of ours. The roles actors and actresses play on stage resemble those we play in our daily lives. In any social situation we are defined by the roles we take, just as an actor is. Just as the actor, our roles in life consist of activities which create the meaning of the position we occupy. Performing these activities well makes us "winners"; performing them poorly makes us "losers."

Nevertheless, stage fright isn't all bad, nor is performing just a matter of winning and losing. In most cases a certain amount of fear will add to a performance rather than detract from it. An actor who feels blasé about a show lacks energy and concentration. A baseball coach worries if his team isn't "up" for a game. A fine mixture of controlled anxiety produces the best results in both professions.

Stage fright can also be a source of energy, a source of power which the experienced actor can use to "push" himself higher, to attain to rare transcendent realms of performance. This is an energy available to anyone who knows how to



tap it. Athletes, dancers, musicians—all have felt this energy and talked of it. No one, however, has expressed the feeling more aptly than Michael Redgrave:

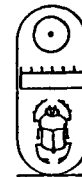
"It is a state of body and mind that is very difficult to describe. One must not be tense, for tension is inhibiting, but one's state of relaxation or calm must be charged with purpose. One only knows by experience that on certain nights one achieves it without effort, that on others one has to wait patiently for it to come, that sometimes it doesn't come at all. Now there can be no doubt that when it comes—*cette grace* as Jouvett called it—the actor can surpass himself. Its chief characteristic is the ease with which anything can be done."

Sources:

The source for Jane Fonda's and Judy Holliday's quotes is an article written by Phyllis Battelle, "Stars Give Their Views on Acting As A Career," published by *Detroit News* on December 6, 1961.

Elizabeth Taylor's comment was directed to David Wigg who wrote "Elizabeth Taylor Talks About Her New Love, Her New Life. . .," printed in *Good Housekeeping*, February 1977, v. 184 #2, p. 171.

Michael Redgrave's comments were part of an article, "A Matter of Mood," which he wrote and published in *Theatre Arts*, March 1956, v. XL #3, p. 21.



Concentration— The First Step in Rosicrucian Thought Processes

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

THE ART OF CONCENTRATION *increases our awareness and ability to discover the world around us. It is the first step in the three-part Rosicrucian thought process consisting of concentration, contemplation, and meditation. Concentration means to think steadily about one thing without interruption or digression.*

Our minds can attend to only one thing at a time, yet the object of attention changes as different things compete for attention. Concentration excludes, shuts out all else that competes for attention and zeroes in attention on just one thing. Whatever captures our interest fully triggers this exclusion, and the art of concentration depends on similarly sharpening interest and desire. This is a matter of motivation. Concentration means sharpening desire and excluding distractions.

An immediate use for concentration is in the process of creative visualization. Two other thought processes termed *contemplation* and *meditation* also depend on concentration as their first step. In this process of concentration one steadily considers something—some image or idea that can be a stepping stone to further development, or to the threshold of a new kind of experience.

Confusion of Terms

Unfortunately these two terms, contemplation and meditation, have been used ambiguously. Both are popularly used to indicate thought *about* something—contemplating something, or meditating on something. Yet in various systems of psychical or spiritual development one of these terms has come to mean a second, further state in thinking—in other words, abstract thought. Although this has been called “no-point” thinking, even “not thinking,” it is really an alert, conscious experience on the threshold of a

different state of consciousness revealing whole new horizons of thought. This process involves concentrating on sustaining such thinking for at least several minutes.

Equivalent methods of reaching this kind of experience appear in Eastern and Western mysticism, and in Christian, Buddhist, Hermetic, Gnostic, theosophic, and other arcane sources. The terms are *not* uniform in every source. In some Christian writing, the term *meditation* designates the first stage of thought—shutting out the five senses and meditating on some elevating idea or theme, and even turning it different ways in the mind to find the most intimate comprehension of it.

To this way of thinking *contemplation* is then the second stage, transcending the first. One contemplates no images or words but, for example, beholds the glory that is God. Contemplation reaches beyond intelligible words or images: there are no finite specifications. Christian mystics might say that contemplation brings them to the threshold of a personal experience of God. Their “contemplative life” means dedication to this pursuit.

Rosicrucian writings, and others, refer to contemplation and meditation, but reverse the order of usage. Historically, contemplation in religious use is, according to the *Oxford Dictionary*, “religious musing.” Meditation is “a devotional exercise, the continuous application of the mind [i.e., concentration] to the contemplation of some religious truth, mystery, or object of reverence.”

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In Rosicrucian terminology meditation is the devotional or "temple" exercise that climaxes a student's efforts. Contemplation is the intermediate or preparatory step which befits a time and place before one enters the temple. In fact, the word *contemplate* is related to *temple* (from the Latin, *templum*), and more directly to an obsolete word, *contemple*, which was an open place for observing auguries outdoors, but associated with an ancient temple. The Rosicrucians' differentiation between the two terms is based on this historic, traditional usage.

Concentration as Exclusion

In any case, both activities depend on developing mental concentration, which is our main concern. To merely maintain concentration for a few minutes may seem simple. Many of us have concentrated longer than that when something has fully caught our attention. Nevertheless, it is a different matter when we must select what we will concentrate on beforehand. Many practice sessions and dry runs may be needed, with rather arbitrary selection of what to focus on.

Spontaneous, keen interest in something not only focuses attention on that particular matter, but also raises higher barriers against any competing interest that may intrude; many attractions and distractions normally beset us. For more deliberate concentration, one must practice techniques that will likewise shut out all intrusions. Rosicrucian students use a Hermetic process to mentally create a protective circle around themselves and their immediate interests.

Many college and high school students have learned to turn on a radio or phonograph quite loud, to mask out any other sounds that might intrude on their homework study. As the students become accustomed or inured to the constant sound, they virtually shut the music out of their consciousness. In effect, they are left "quietly" isolated in their work. Of course, a soundproof room might do as well, but many persons can adapt more comfortably to noise than silence.

This emphasizes an important clue in developing concentration, especially in connection with contemplation and meditation. In this case, background noise that is more or less disregarded is not appropriate. Some persons try to intensify

or elevate their meditation by using mood music. For many others, contrarily, mood music promotes greater fluidity of thought—thought which then slithers off on one tangent after another. To use concentration's benefits readily and promptly, at any time and place, one must be able to use its discipline under any circumstances anywhere.

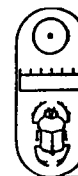
The clue to understanding concentration is seeing its dependence on the *shutting out* or suppressing of everything else, as opposed to the whipping of attention *inward* to something. No stress need be applied to the mind or to its object of concentration, but rather a singular devotion—a matter of *motivation* over will power.

To accomplish this shutting out, the novice may need to loosen tight shoes, tight clothes, and tense muscles from which signals of protest can be expected to intrude whenever one's attention wavers from its intended object. On the other hand, relaxation can be carried too far, beyond the point of helping concentration. To relax utterly, to "go all sloppy," opens the way to fluid thought, which is further spurred by outer stimuli or inner associations. One's posture should be at ease when concentrating, but not "out of harness." The posture reflects its serious intent—think of a cat watching a mouse hole.

It is not easy to ignore all those tangents that appear. Attention can wander by association; it can "scare up a new rabbit" and chase it in another direction. Still, it is not effective to stand guard over one's mind, using will power as a whip to keep attention in line. One immediately divides his attention between the whip and the proper object of attention.

A Basic Exercise

This well-tested, elementary method is simpler but takes repeated practice. To begin, place any simple object in front of you and think about it continuously. Consider any aspect of it that you sense



is pertinent. Sooner or later you will realize that your thought has slid off onto a tangent that is not pertinent. Now, do not force your attention back to the starting point. This would be merely starting over, again and again, without the benefit of learning from the previous experience.

Instead, backtrack just one step in your thinking. Remember whatever was in your mind just before this alien thought, and the thought before that. Attention usually slides around a corner in small steps, since each item of thought has a reasonable association with the prior item. By backtracking step by step to the original object of thought, you will become alert to these tangents and their ways of enticement and begin to avoid them. The goal is to keep your attention in line simply because you desire it.

To advance further toward the goal, repeat this exercise—with one difference. After you have devoted your attention to the object for several minutes, close your

eyes and give a complete description of the object, down to the last detail; your intention is to perform well on this requirement. See what a difference this makes in the steadiness of your concentration. Next, abandon observation with your objective senses. Put in mind some word concept or symbol, and wring every possible bit of significance from it.

These suggestions concerning concentration apply as well to all stages of contemplation and meditation, whatever system you may be following. The system may prescribe what to think about in the first place, i.e., progressing from physical objects to meaningful word phrases, to abstract words or symbols, to noble and thrilling concepts, and finally to “no object” of thought at all. Then comes a nameless devotion, a yearning to adore and worship, as though one were face to face with “the God of our hearts” or with the cosmic ultimate—what Rosicrucians might call a foretaste of Cosmic Consciousness. △

Grand Master Conducts Rosicrucian Workshop



Grand Master Robert E. Daniels conducts Rosicrucian Workshop at the New York City Lodge.

On January 27, 1980, Grand Master Robert E. Daniels conducted a Rosicrucian Workshop organized by the New York City Lodge. More than 400 members from the North Atlantic area participated in the workshop which dealt with the practical application of Rosicrucian principles.

The all-day activity included a number of demonstrations and exercises, and in-depth discussions of the principles and philosophy of the Rosicrucian teachings given by Frater Daniels, as well as workshops

presented by Dr. John Palo, Frater Stanley Kellerhouse, and Frater Thomas from New York.

Workshops similar to the one in New York are now taking place in Rosicrucian groups throughout the world. They provide a real opportunity for members to participate more actively in demonstrations and discussions of the practical application and daily use of the Rosicrucian teachings.

Increase Your Personal Magnetism

by Daniel Bernard

IS YOUR outlook on life anemic? Do you see your body as a mere collection of organs and limbs with no purpose except to move you to and fro? Have you formed some undesirable habits—eating only because it feels good and letting television hypnotize you by the hour? Do you work, play, and rest in an endless cycle of repetition because it is a habit? Now is the time to change your outlook on life. Wake up and live!

Your being is extremely complex and charged throughout with energy—power with an infinite source *and intent*. The mind that evolved your physical form and coordinates its *naturally* harmonious actions is the same mind that is within you. Your movements are not random. Your range of motion, the structure of your bones and the design of your muscles, besides being precise and practical, were created with magnificent use in mind. The key to discover how to make your life more vibrant lies with the mind within. Ponder the uses of the body, which is one with the mind, and observe how people you admire put themselves *to use*.

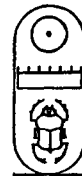
Athletes, entertainers, and other celebrities fascinate audiences and hold their attention because of their personal magnetism. Health shines through their faces, beauty radiates from their smiles, and pleasantness seems attached to their nature. You may envy these magnetically attractive people without realizing you, too, have the ability to be radiant and attractive. There are no

accidents; it is a simple process of *knowing yourself* that leads to greater energy and glowing being.

Look at your day-to-day life objectively. The average working person rises early in the day after a period of rest. Like the rising sun, he gains intensity and energy as the day goes on, then wanes in power, like the sunset. There is clearly a cycle of positive and negative in everyday life. But is this cycle predetermined or can one *overcome* it and turn the pattern to his needs?

Try to become more conscious of the wide range of energy within and without you. This dynamic energy manifests itself peacefully—a cool breeze through the trees, the soothing sound of the ocean washing the shore, relaxation after hard work—and in extremes of action—crashing thunder, roaring engines, or your own palpitating heart.

The dualities of energy are at work in you at all times. By increasing your vitality, you increase your personal magnetism, the amount of life force you in particular command. The greater amount of physical *and mental* energy you expend, the greater the quantity that will be replaced. Therefore, you need to step up the amount of energy you *consume*, thus increasing the amount replaced. Work at balancing your mind, body, and soul. *(continued overleaf)*



If one follows the current trend of keeping physically fit, a greater consciousness of the actuality of being arises. For a start, try exercising hard, really hard—keeping your limits in mind—and feel your heart beating quickly in your chest, the blood urgently supplying your body to the very tips of the fingers and toes! Allow yourself the luxury of exertion and reap the benefits of greater health and awareness. Running is quite popular, but there are *innumerable* forms of exercise practiced. Look into an activity that stimulates both the inner and outer self—martial arts, dance, juggling, swimming or diving, horseback riding, or mountain climbing.

In your search for greater energy and magnetism do not neglect that marvelous, multifaceted instrument—your mind. Infinite in its applications, your mind is a tool that will never wear out. *Stimulate* it, by all (or most) means! Turn your attention from the siren song and alluring colors of television. There are far greater wonders within oneself. Meditate, ruminate, ponder, read! Besides awakening

long-dormant brain cells, you will find that you become a more intriguing person with each new idea you grasp. Why go through the daily grind like an automaton? Try observing your actions, discovering your design in the art of living.

As you become more conscious of the energy within you, become aware of the similarly active conditions all around you. Observe dogs, children, or cats playing with joyful abandon. Try to sense grass and trees surging, growing. Attempt to imagine the multitudinous activities of a large city, a state, a county. Extend your vision to the world and finally, the ever-flowing energy of the universe. Yes, the blood that courses through your body, the energy flowing through all aspects of your life, is *the same* energy as the stream of universal power that is in *all things*. Shining, positive, and peerless power *inspires* you with each breath you take.

This power is yours to command and use beneficially. Why live negatively, repulsing the finer things of life? Why not fan the inner spark to a glowing, silver flame? △



Three New Courses

This coming Summer Session of RCU
June 23 - July 11

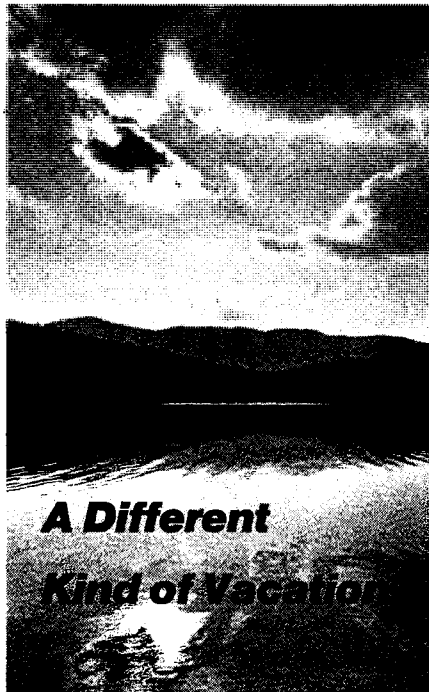
First Week: The Alchemy of Spirit Energy

Second Week: Evolution and Consciousness

Third Week: Modern Philosophy

To receive a brief description of the above courses, an application and fee schedule, and a list of the sixteen other courses offered, write to the registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191. **No previous college experience required.**

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ONE EVENING last February our family gathered around the dinner table “in conference” to plan our summer vacation. We pledged to forsake the helter-skelter pace that has characterized many a past vacation. “This year,” we vowed to each other, “things will be different!”

It isn’t vacation *fun* that we’re after. For we’ve discovered that the more fun we seek, the less we find. What we really want is a *meaningful* vacation experience, one that will help us live our lives the rest of the year.

Who are we as God’s creatures? What are we as a family? Those are questions we plan to investigate on vacation. In years past we’ve seen new places and experienced new sights. This year we plan to experience new *insights* into ourselves and our relationship with creation.

How will we achieve this? We’ve chosen to go camping—real camping—with backpacks and a tent and a cook-stove for the fish we hope to catch.

Jamie and Rob, our two teenage sons, are at the age where they don’t want to even be seen with my wife and myself, much less take a vacation with us. But

when I suggested camping, I couldn’t believe how fast they took to the idea. They seem to have a strong desire to get back to nature, back to basics. Carol and I plan to help them in this quest. In the process, we hope to become a closer-knit family.

Briefly, the “physical” preparations we’ve made include: (1) trips to the library, where we discovered a wealth of camping information; (2) selection of a wilderness camping area in advance. The boys have opted for a spot close to home, “to cut down on pollution”; (3) a visit to a reliable wilderness outfitter for gear and advice. Our initial wilderness foray will be a modest encounter—three or four days and nights.

We’ve come up with ten *vacation guideposts* as goals for our camping experience.

- Instead of finding new vistas to conquer, we plan to discover ourselves.

- In past years we preplanned our vacation time hour-by-hour, almost minute-by-minute. But this year we know where we’re going and about how long we’ll be staying—and that’s it. We’re going to get more out of our vacation instead of it taking so much out of us.

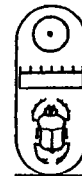
- Our spirits will be lifted, as well as our insight and insteps. We plan to return refreshed and renewed, instead of pooped and peeved.

- The spirit of past vacations has often been close to the advertising slogan, “You only go around once in life—so grab all the gusto you can.” This year we’ll take time to really appreciate everything we see. We’ll give nature the time and opportunity to enthrall us with her beauty, to inspire us with her handiwork, to renew us with her grandeur.

- Our vacation will be a physical and spiritual experience. We plan to investigate our identity as a family and as part of the world around us.

- Instead of ending our vacation *beside* ourselves, we plan to get *inside* ourselves, gaining new insights into our personalities and relationships.

- We will bring back memories, not only on film but imprinted on our souls. Instead of lamenting the money we spent, we will come back with a renewed appreciation of nature and the beauty around us. (continued overleaf)



• In vacations past we've grown anxious to get back to the relative peace and quiet of the workaday world we were recently so eager to leave. But this year we plan to return with a new zest for life, having rediscovered the wonder of Creation and our place in it.

• Jamie and Rob plan to gain a fuller understanding of who they are and who they want to be in life.

• All four of us will become closer through the experience. We will know each other better, and be better able to communicate.

It sounds idyllic. It may be; but not because of us. All we want to "do" is provide the freedom for nature's re-creative spirit to work its wonders in us. We want our vacation to stand for something.

—Mike Shadick

Morals and Ethics

(continued from page 7)

followers had actually been revealed to them from a supernatural source. Such fiats and commands eventually became incorporated into some sacred work, and the accepted moral practices were then thought to have been supernaturally established. Christian morality has become very traditional due to such beliefs.

It must be realized that no absolute morality exists. There is no predetermined Divine Code to which all mankind has access. If there were, the so-called social moral systems throughout the world would be identical. The varying objective expressions of morality represent or are examples of the diversity of human intelligence and experience.

There is *private* conscience and *public* conscience. The private conscience is a combination of the individual's psychic nature and certain adopted ideas of morals and ethics of his society or religion. Conscience is not a divinely inherited system of rules of human behavior. As said, there is no absolute moral code. There is, however, an inclination to do right as the individual's conscience expresses it. Men do not normally care to be isolated; they wish to associate with those groups or societies which they prefer. Their conscience then consists of adopting right or wrong according to the beliefs held by their preferred group. The criminal has his conscience as well. It may violate what the law-abiding individual considers moral. However, the criminal has his code, although it may seem immoral to us.

Public conscience, on the other hand, is usually one that has been formally established by society. It may be the specific code of the principal religion of the state to which the citizens are obliged to conform. Still, this public conscience can be and often is quite contrary to the private conscience of the individual. Frequently, this is the case where state and church are one and establish a code with which all men are supposed or compelled to conform.

What Is Evil?

We have touched little upon the concept of evil. Evil is in direct proportion to man's conception of what is good. Does morality actually create immorality? If morality is positive, that is, the right course of thought and action, then evil is the negative, its opposite. We may value certain things which have no character in themselves. We merely project to them the value which they appear to have to us. If they were unpleasant or contrary to an ideal we think is right, then we say such things are wrong or evil.

Which must always precede the other—good or evil? If evil is negative it has no state of its own—there must first be that which is conceived as right, good, or moral. Then the absence of such a standard becomes the immoral, the evil. Thus it seems that the more we elaborate on morality or what we assume it to be, the greater is the potentiality of its opposite, or evil.

In the Victorian Age there was a rigid code of morality. Many practices long since abandoned were then moral requirements. Consequently acts which are quite acceptable now were thought to be im-

moral and evil then. The Victorian morality eventually contracted, and with it much "evil" passed.

How may man distinguish between ethics and morals? In fact, is there an actual difference? Ethics is concerned with human character and behavior and so is morality. Ethics are ideals which men have have thought about, rules and standards of reference as to what is right in human conduct. So, too, is morality.

As said previously, morals are most generally a product of religion. They are attributed to or considered to be direct manifestations of a Divine source. In this very fact there exists a weakness of morality, because many moral systems have inherited the obsolescence of the very religion from which they have emerged. Ethics are intended to regulate human relationships, in other words, to regulate the conduct of men toward each other. In theory, this regulation is based on the principle of *justice*. It was not primarily conceived to be in accord with Divine precepts. Rather, ethics is assumed to arise from an analysis of the pragmatic effects of man's activities and relationships.

Consequently ethics is not directly concerned with theories regarding the moral good. However, ethics is concerned with what is right or wrong in man's actions, and with certain sociological advantages and the avoidance of public ills.

John Dewey, a noted American philosopher, has said: "Religious ideas are too personal and private. They do not lend themselves to social unity." Ethics, Dewey states, must be that truth that

emerges from a search by mankind. It must be that which promotes the welfare of the whole race. In other words, ethics must have universality. More succinctly, ethics must not be only the subjective truth of an individual or his group of individuals. Simply put, what do men find mutually satisfactory in their relations? This means of *practical* benefit, yet hurting no others?

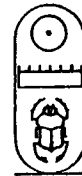
This view of ethics may be called *logical positivism*. In fact, it insists that a workable system of morals does not need to be related to any particular religious doctrine. It expounds that our morals and ethics should arise out of verifiable principles. We should be able to demonstrate factually that they are right. Our morals and ethics should not be founded on mere inherited traditions. Such sciences as psychology and anthropology will show how men should best act toward each other. Vague moral commands and imperatives which have been handed down are declared meaningless. The grounds for them is often not demonstrable or adjustable to the changing world. The many religious objections to birth control which are based on tradition and which persist in a world of increasing starvation due to overpopulation exemplify this.

Morals and ethics founded on strictly emotional grounds do not meet the practical demands of a complex society. Instead, they should arise out of circumstances. Theft, for example, is wrong not because someone said so or because it is in violation of a sacred tradition. It is wrong because it undermines the security and welfare of men as a whole. △

Order is but an accepted persistence of an act or arrangement.

—Validivar

Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.



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

The Brain and Earthquakes



HIS discussion pertains to an article by Will Irwin in which he related that he was a newspaper man living in New York at the time of the San Francisco earthquake in 1906. The shock from the news affected him because his family was living in that city three thousand miles away, and he could not get to them. The daily accounts of the conditions in the stricken city caused him to go into some peculiar mental state which lasted for four days during which he wrote for one hundred hours with perfect accuracy the exact details of what was occurring in San Francisco.

In the first place, we must understand that Mr. Irwin had lived in San Francisco and was thoroughly familiar with the city; this he admits to be correct. The names of all its streets, public parks, important buildings, daily activities, etc., were thoroughly familiar to him and registered in his complete and perfect memory of the subjective mind. The shock of the news and the fright concerning his loved ones, undoubtedly, affected his objective brain and consciousness the same as might a blow on the head or the falling and injuring of the head. The result was that he was instantly thrown into an almost perfect subjective state.

In this state it was easy for him to delve into the memory storehouse and extract the name of any street or building or personality at will. Likewise, being in the subjective state, he was more or less in attunement with the Cosmic and was receiving from the Cosmic pictures and



impressions of what was taking place in the distant city. With the combination of impressions coming from the Cosmic and the ability to delve into the memory storehouse for additional names and facts to put into the stories he was writing, we find that Mr. Irwin was well qualified during those four days to write good accounts of the San Francisco conditions. The fact that he felt no fatigue after one hundred hours of writing further proves that he was in a condition that was more subjective than objective. Very often persons who are injured by a blow on the head or otherwise are thrown into a similar condition, and their rambling talk plainly indicates that they are delving into their memory storehouse and grabbing at unconnected facts and revealing them in an unassociated manner.

Unusual Psychic Conditions

During the earthquake itself there were many strange occurrences in California, for not only did many persons suffer a complete lapse of objective rationalism and become wholly subjective so that they even forgot their names and addresses and the names of their loved ones, but other peculiar psychic conditions came upon some of them as the result of the strange magnetic conditions that always accompany an earthquake. You must remember that an earthquake is not

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wholly a physical condition. Scientists may talk about the fact that underneath the earth some of the underground mountains of stone or granite shift or slide and thereby cause a shifting of the earth's surface above, but there is some other reason which makes the shifting of the stone. This other condition is often a magnetic or electrical one that affects the auras and psychic conditions of human beings who are highly attuned.

Some highly developed psychic persons were thrown into deep psychic states just before the earthquake was manifest and stayed in this state for two or three weeks. During that time they wrote marvelous things or painted wonderful pictures or played unusual music. I know of several cases where persons were thrown into strange psychic states which lasted for many years. During this time they were able to speak two or three foreign languages which they were not able to speak

before the morning of the earthquake. On the other hand, some people were affected in such a way that they not only forgot their names and personalities, but forgot some of the languages they knew or some of the arts that they knew.

The strange cosmic cause of earthquakes has never been thoroughly investigated nor has the relationship of this cosmic cause with psychic conditions in man been thoroughly investigated. Here is an opportunity for some of our advanced members to delve deeply into this subject and at a future time give us some interesting facts.

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.

"We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, as life, health and reason, we look upon ourselves as under no obligation. If a man bestows upon us a house that is delicately beautified with paintings, statues, gilding and marbles, we make a mighty business of it, and yet it lies at the mercy of a puff of wind, the snuff of a candle, and a hundred other accidents to lay it in the dust. And is it nothing now to sleep under the canopy of heaven, where we have the globe of the earth as our place of repose and the glories of the heavens for our spectacle?"

—Seneca (c. 4 B.C.-A.D. 65)

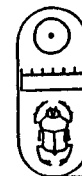
Roman philosopher and statesman

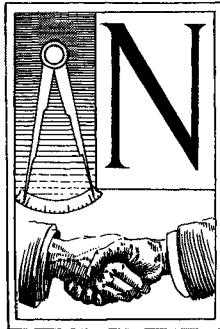
When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

Be sure to let us know as far in advance as possible when your address will change.





Idealism and Humanity

OWHERE IN our bodies can there be found one straight line, cube, or perfect sphere. In fact, the two sides of the face are so different that if you were to cut a photo of your face in two lengthwise, copied one side's mirror image and joined those two pieces as one, the picture formed might not be recognizable as you!

All nature seems to be an aberration of perfection. Our earth is not a perfect sphere, but protrudes near the equator. Similarly, our planet's rotation around the sun follows an elliptical rather than a circular course—our poor globe even

wobbles in its course of movement!

That our bodies and physical environment do not follow the exact course of geometrical calculations reveals one key to the nature of life itself. We see that if we and the world conformed to the abstract perfection of theoretical geometry, there would be an exact equilibrium with no possibility of change or growth. That world of straight lines, perfect spheres and unchanging rotations would be a stagnant place, and probably a boring one as well.

So by its very asymmetry and imperfection, by the rotation of the earth which causes seasons and the so-called defects in our faces which give us character, the world has an endless variety promising continual discovery for man.

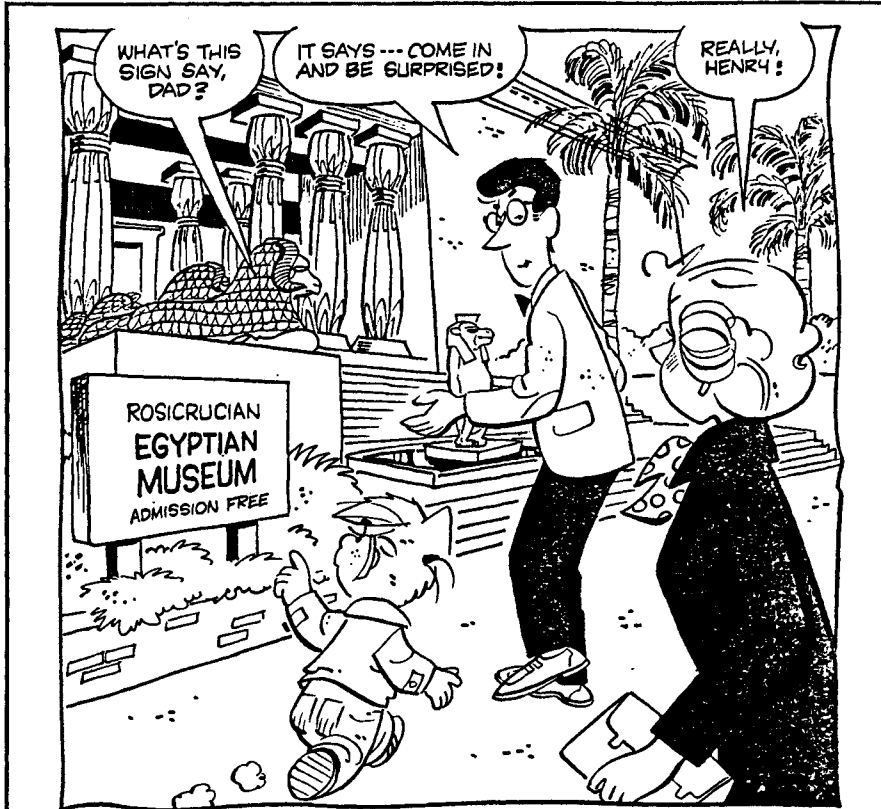
Often, in seeking perfection or improvement in our characters, we make the mistake of reaching towards a false ideal while rejecting our very humanity. Upon further examination, the epitome of virtue, a superman with perfect courage, reason, humility and temperance, would be more like a robot or a computer than a man. What is mankind without its sense of humor, the ability to laugh at himself and the absurdity of life? Where, too, is the ability to love without a sense of our lack and the realization of the profound complexities of ordinary, mortal living, not abstract ideals?

We are human, and that is beautiful. In tears, we also see joy. In pain, we show fortitude. In injury, we offer forgiveness. And in loneliness, we discover love. Thus, by our very shortcomings, our selfishness, fear, and pride, we grow to understand our humanity. Past images of perfection are seen for what they are when we accept ourselves in our weak but complex humanity. There is no life in perfection; it is a false idol which must be shattered.

—René Labataille, F. R. C.

1979	
YEAR-END STATISTICS	
OF THE GRAND LODGE SERVING	
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP	
Total number of pieces of incoming mail	543,497
Total number of pieces of outgoing mail	2,846,382
Staff payroll	\$2,546,478
Payroll taxes and insurance	265,826
Property taxes, utilities, maintenance and insurance	278,840
Printing costs (not including books)	968,627
Envelopes, office supplies, and stationery	262,275
Postage for the year	1,189,212

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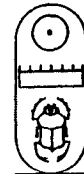


Dennis the Menace Visits Rosicrucian Park

The cartoon strip *Dennis the Menace* appears in many newspapers throughout the English-speaking world, and is sold in book form in many bookshops and newsstands. The creator of this renowned comic strip is Hank Ketcham. He and his family recently visited Rosicrucian Park and the Rosicrucian Egyptian Museum. Impressed with what he saw, Ketcham drew a humorous comic book about Dennis and the Museum. It constitutes excellent publicity for AMORC. A quarter of a million bound copies of this popular comic book featuring the Museum at Rosicrucian Park are being sold throughout the world. All copies are in English.

Rosicrucians will find this comic book humorous and be pleased by the benefit to AMORC. Those who would like a copy, please send \$1.00*, to cover postage and handling, to the Rosicrucian Supply Bureau, San Jose CA 95191, U. S. A.

*Other Currencies:
 £ 50 A\$9.90 NZ\$1.00
 ₣ 66 R 86



Rosicrucian Activities Around the World

THE ROSICRUCIAN HUMANITARIAN AWARD was conferred upon Mrs. Welthy Honsinger Fisher shortly after the celebration of her 100th birthday. Mrs. Fisher has a long history of service to mankind. She spent many years in India establishing a literacy program in the 1940s for Indian villagers, on the advice of Gandhi, Indian spiritual leader. The literacy techniques Mrs. Fisher initiated are in use in a dozen countries through the operations of World Education, Inc., an organization she founded in 1965.

Mrs. Fisher became known to Chinese, Indian and Burmese leaders through her altruistic efforts. She had been honored by Syracuse University with an honorary Ph.D., and the U. S. government has recognized her devotion to the development of international literacy. Mrs. Fisher



Mrs. Welthy Honsinger Fisher

has also published many books on India and China.

In this, her second century of life, she continues corresponding and is learning to play the organ. Mrs. Welthy Fisher's skill in using her time constructively is a lesson in itself.

Soror Phyllis Cassetto of Ohio recently marked her 50th year as a member of the Rosicrucian Order. A charter member of Youngstown Chapter (AMORC), she has served in Chapter offices with dedication and capability. In a specially prepared discourse Soror Cassetto shared her thoughts and feelings with other Chapter members: "Each one of us has something special to offer. And under the guidance of the Great Architect let us join hands and efforts as a symbol of strength, understanding, and loyalty in our desire to take another step forward, not as individuals, but as a Chapter and as humanitarians seeking to raise the status of all mankind." Friends report that in both her personal and public life Soror Cassetto has helped many individuals and brought a positive influence into their lives. Congratulations, Soror Cassetto!

Soror Phyllis Cassetto and her husband Frater Frank Cassetto.



**The
Rosicrucian
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May
1980**



Edward N. Sullivan presents an Indian mask to Mayor C. P. Vergor of Bogalusa, Louisiana. The mask is basically of the same style as the totem pole Frater Sullivan created for the city hall of Bogalusa.

Frater Edward N. Sullivan of Bogalusa, Louisiana, has used his artistic skills to present what he calls "mysticism on a grand scale." His totem pole for the Bogalusa City Hall incorporates images of birds and animals indigenous to Louisiana with ancient Lemurian symbols. The central theme of the carved and painted work is derived from an 1855 oratory by the Pacific Northwest Indian Chief, Seattle.

In discussing the interrelatedness of all life, Chief Seattle said, "What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected."

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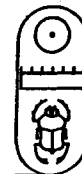
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A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.

EGYPTIAN WOODEN MUMMY PORTRAIT » » »

The Rosicrucian Egyptian Museum contains artifacts of Egypt from prehistoric times through to the Greek (Ptolemaic) and Roman periods. Artifacts from the prehistoric period date back some 8000 years. The manner of mummification and decoration of the mummy coffins changed considerably through the centuries. During the Roman period the mummy coffins had painted upon them portraits of the deceased. Here we see one of many exhibits in the Rosicrucian Egyptian Museum. Painted in encaustic, this rectangular portrait is of a young woman with a pleated robe, earrings, and centrally parted coiffure. From Fayum, Egypt, c. 2nd century A.D.

(Photo by AMORC)

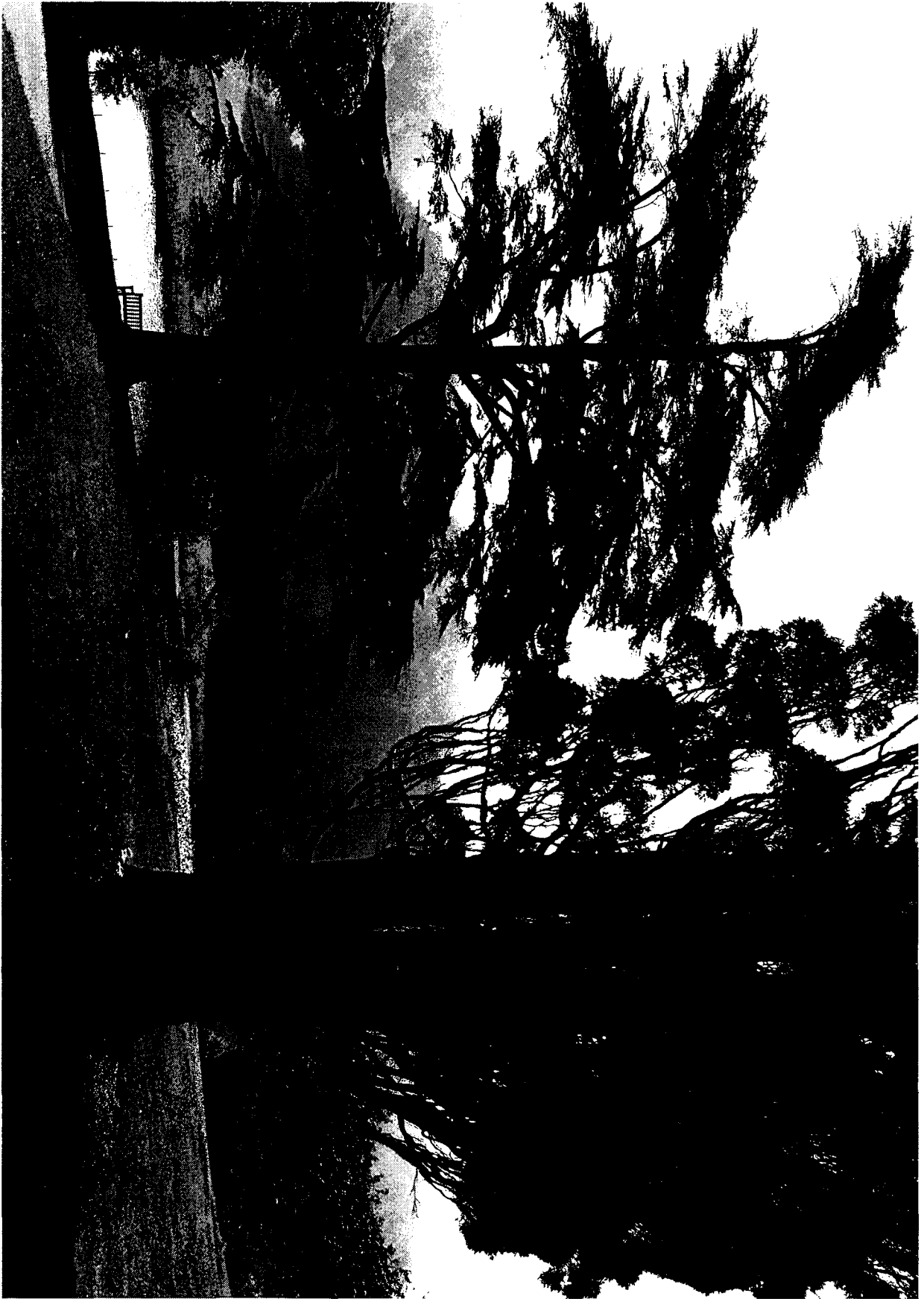
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ESTATE OF SIR WINSTON CHURCHILL (overleaf)

Chartwell, the former country home of Sir Winston Churchill located two miles south of Westerham, England, is now kept as a museum with souvenirs of his life. Oil paintings, medallions, books, photographs, uniforms, gifts, and hats may be seen there. We show a portion of the extensive, beautifully landscaped grounds of the estate. The park land covers seventy-nine acres.

(Photo by AMORC)





Esoteric Essays

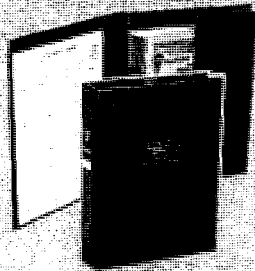
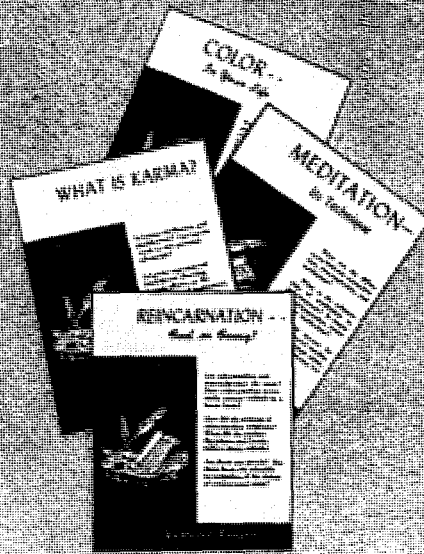
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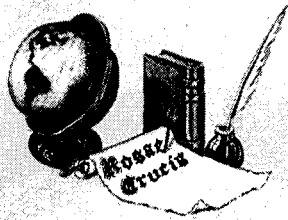
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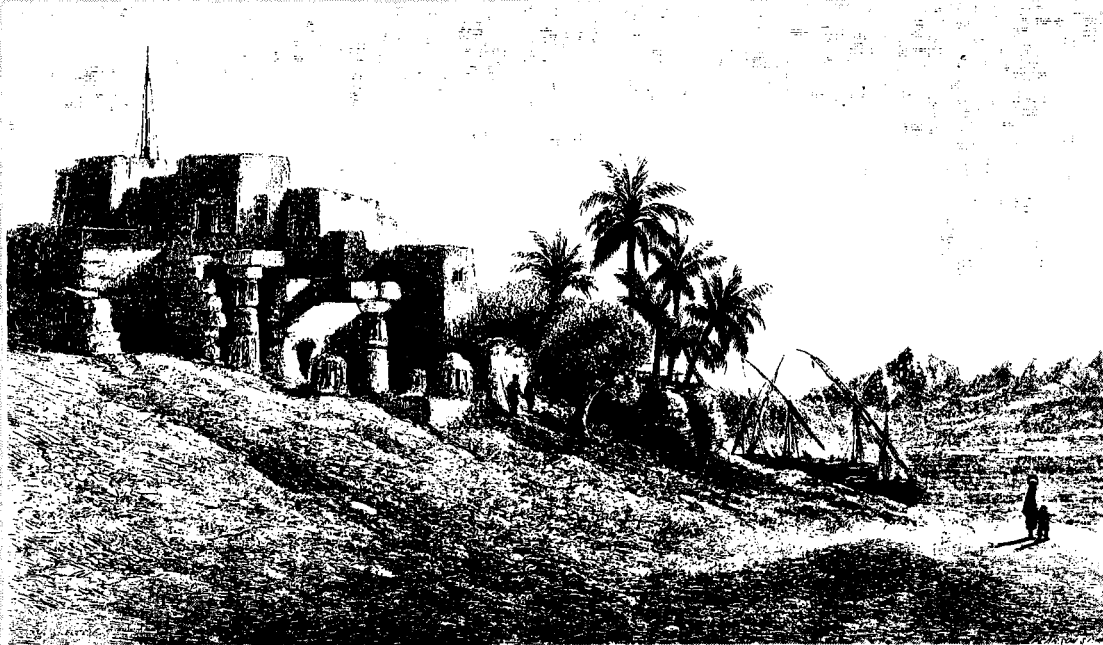
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From the Archives



THIS ENGRAVING of the French House at Luxor has been taken from the book *A Thousand Miles Up the Nile*, by Amelia B. Edwards, published by Scribners' in 1877. The illustrations in this charming travel book were engraved on wood by G. Pearson after finished drawings executed on the spot by the author.

Amelia Edwards writes of the above scene: "The French Consul showed us over the old tumbledown building called 'The French House', which, though but a rude structure of palm-timbers and sun-dried clay, built partly against and partly over the Temple of Luxor, has its place in history. For here, in 1829, Champollion and Rosellini lived and worked together, during part of their long sojourn at Thebes. Rosellini tells how they used to sit up at night, dividing the fruits of the day's labour: Champollion copying whatever might be useful for his Egyptian grammar, and Rosellini, the

new words that furnished material for his dictionary."

It was the Frenchman, Jean-François Champollion who discovered the key to hieroglyphic writing from the clues offered by the Rosetta Stone. Using his knowledge of the Coptic language of Egypt, he discovered the phonetic basis of the ancient picture writing. To his associate, the Italian Egyptologist Ippolito Rosellini, fell the task of publishing, after Champollion's early death, the ten volumes which detailed the results of their expedition to Egypt.

The site of the temple at Luxor is now completely excavated, and the French House is gone and all but forgotten. From its windows one could have viewed the site, then covered by sand, of the altar where the Rosicrucian Emperor Dr. H. Spencer Lewis conducted the second part of the initiation given to members of the 1929 Rosicrucian Tour to Egypt.—CC



ODYSSEY

Florence Nightingale Part II

THE CRIMEAN WAR of 1854-1856, which pitted Russia against England, France and Turkey, was to give Florence Nightingale the opportunity she needed to reverse negative public opinion regarding nurses. Sidney Herbert, her staunchest supporter in the English government and now the Minister of War, asked Florence to take a group of nurses to Scutari, Turkey—where the main Army hospital was located—to tend the stricken soldiers. In October, 1854, she set out on the mission with a party of thirty-eight women.

What they found in Scutari was appalling. The Barracks Hospital was packed with hundreds of sick and wounded men who more often died of disease than battleground injuries. The building was infested with rats and fleas, the water was brackish, the food was inadequate and poor in quality. The physical conditions were made worse by the inefficiency of the English Army bureaucracy. Miss Nightingale discovered that badly needed supplies of food, medicine, and clothing were not being ordered or delivered—and in several cases, had even been thrown into the sea.

Florence's pleas for assistance were all too often turned aside by the higher ranking Army officers. With superhuman efforts, she used all her powers of persuasion in the memos she sent to the officers and doctors. Fortunately she had the firm backing of the government and Queen which gave her authority and made her task easier. Even then, the cooperation she received was often grudgingly given, and she had to tolerate petty annoyances from critics. On many occasions she had to purchase supplies using her own money. But before long Florence took charge of purveying supplies and had a strong say in how the hospital was run. With the improvement in living conditions, the number of deaths decreased dramatically and the men's morale rose. She became the heroine of the British Army and public. Miss Nightingale was "the Lady with A Lamp"—a ministering angel who carried a Turkish lamp when making her rounds through the hospital wards late at night.

At the end of the war Florence returned to England without fanfare and broken in health. She wanted no mass approval—she felt noisy appeals to the public would not work. Instead she continued her crusade for reform behind the scenes, using her loyal government supporters. She had seen the bravery of the common soldiers and felt that it was only fair that they be accorded more humane treatment. After writing innumerable memos and articles, she managed to push through significant changes in the Army, especially in health matters. The Army Medical School was opened in 1857, and a commission on the health of the Army was established in 1859.

Afterwards, in 1860, she realized her other major dream by establishing the Nightingale School for Nurses which became the inspiration for nursing schools throughout the world and helped to make nurses into well-qualified professionals. She later became interested in workhouse reform and was influential in political matters concerning India. A true reformer, Miss Nightingale always felt that her efforts to help mankind were inadequate, but by the end of a long life her endeavors had brought much hope and love to suffering humanity.—RWM

