

Rosierucian Digest

November 1981 • \$1.25



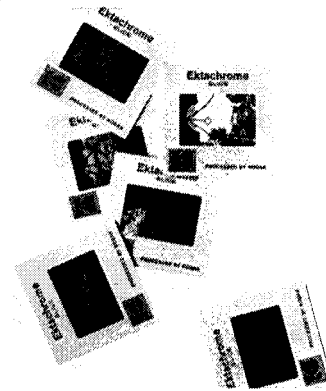
Jewelry in Ancient Egypt

See page 12

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Robin M. Thompson, Editor

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New Supreme Colombe

Hilary E. Sheridan was installed as Supreme Colombe in the Supreme Temple of the Rosicrucian Order, AMORC, on September 22. The Imperator, Ralph M. Lewis, presided over the ceremony.

A Colombe is a young girl especially chosen to ritualistically symbolize certain ideals and principles of the Order. She serves in that capacity until 16 years of age. The Rosicrucian Order, AMORC, is a fraternal order operating on a lodge system; it is not a religion.

(Photo by AMORC)

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Cosmos, Cosmic, Universal Mind?

WORDS having a closely similar meaning can often be erroneously differentiated into quite unlike meanings. Commonly, a vast distinction arises between the words *Cosmos*, *Cosmic*, *Universe*, and *Universal Mind*. These differences are found in philosophy, metaphysics, and science.

The *Cosmos* can be correctly accepted as meaning the universe as a whole—in other words, the entirety of physical being. The word *Cosmic*, as the *Cosmos*, can also denote the *Universe* in the physical sense, but metaphysically it is often presented to mean all phenomena in existence *other* than that of Earth. In other words, *Cosmic* can be understood in metaphysical terms as designating a matrix, a complex of supernatural laws which govern all reality. Therefore in this context *Cosmic* is not substance but rather the *underlying* order and direction by which the *Cosmos*, the physical universe, assumes form.

This, of course, implies a *duality*. It is the motivating cause on the one hand, and on the other hand it is that which is moved and gives the *Cosmos* its form. There is somewhat of a paradox in this viewpoint also; metaphysically, to which is *man* as an entity directly related? Is man part of the substance, the material element of the *Cosmos*—the physical—as all other material phenomena; or is he of the other polarity, the immaterial, the ethereal underlying directing cause? Most religions as well as metaphysics make man and whatever intelligent beings that might exist elsewhere, a composite: the Divine, the immaterial, *and* the material phenomena.

However, academic science may expound that no real distinction exists between the material and its innate motivating force. More simply, one cannot basically separate one reality from the other. The energies of the universe and the material forms which

they assume are but varied manifestations of a single source. Matter cannot exist without dependence upon energy. And energy, in being realized as a reality, as a quality, as a thing, is a form of a particular kind. Though this concept is, of course, as yet theoretical, it is the basis of the search for a unified field in the universe.

The *unified field* theory propounds the unifying of the *electromagnetic* theory of *wave phenomena* of the universe with the quantum theory of *atoms and subatomic particles*. "Albert Einstein worked on this problem continuously. . . the complex problem of handling the equations in terms of relativity made Einstein's task so difficult that he was unable to complete it in a lifetime."

The Universe

As for the word *universe*, it may be taken in the sense of the totality of all reality as the *one* primary being. From this point of view, *universe* signifies the all-inclusiveness of the galaxies, stars, planets, and whatever phenomena are related to them. This concept is often also referred to as the "Greater Universe," the plenum of space. More commonly, however, the term *universe* refers to our immediate galaxy with its myriad suns, planets, and systems. We frequently hear the phrase, "Our universe is assumed to have begun. . . in such and such a time," but this does not imply the *Cosmos*, which is the *whole* of being.

The "Big Bang" theory of creation, and certain other theories related to it, would cause one to infer that Being, the *Cosmos* as a whole, came into existence from *chaos*, that there was a "nothing" out of which came something. This theory is not compatible with common sense. The declaration of the Greek philosopher Epicurus (c.342?-270 B.C.) has a more rational appeal:

“Nothing is created out of nothing, and passes into nothing.” In fact, it is often difficult to determine from some scientific discourses whether they are presenting the universe in the meaning of the Cosmos as here considered, or in the more limited sense.

Universal Mind

There is also the term *Universal Mind*. This is rarely used by monotheistic religions such as Judaism and Christianity. It is more frequently applied in certain metaphysical and mystical doctrines. Conversely, the fundamentalist religions expound a theistic deity, a sole God whose mind conceives, creates, and is the director behind all creation. To them the Divine Mind is not thought of as a disembodied transcendent force, but rather a parallel is drawn between the Divine Mind and the human mind. It is, in other words, a mental function, though conceived as unlimited in its powers, yet resident in a supernatural being, an *entity*.

As the metaphysician understands it, the Universal Mind is an *energy* in its function, yet it is rational in that it is *self-conscious* and predeterminative. Simply, the thought and reason of this mind energy and its creative power brings reality into existence. Consequently this Universal Mind is believed to be conscious of its existence, yet it has no substance that can be compared to anything of the physical universe. Another term for this Universal Mind is “Free Cosmic Mind.” From this term we infer it to mean Mind with all that the word connotes in relation to human understanding, yet existing free of any of the encumbrances of matter and form.

With all the freedom attributed to a “Cosmic Mind,” we nevertheless find metaphysics and mysticism often assigning to it human-like qualities. It will be thought to possess emotions; it loves, it decrees moral standards, it intercedes in the affairs of man, and comes to conclusions similar to that of human judgment. In this regard, this aspect of the Universal Mind as held by some is similar to the beliefs of the theists with regard to their God, whose qualities they greatly humanize.

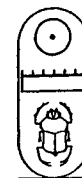
Certain mystics and students of meta-



physics assign a more liberal quality to the Universal or Cosmic Mind. They state that this transcendent mind is *Divine*. The term “Divine” is interpreted to mean that it is supreme to any single thing which man may perceive, that it transcends the physical universe. To a degree this understanding is not too far removed from the belief in *Pantheism*. A pantheist will say that all things, all particulars are the direct effect of the causal activity of a Supreme Mind. Yet that mind is not independent of the particular things it infuses.

In other words, this Supreme Mind is a *conscious order* that exists in, and brings about, the reality of the physical world. Nevertheless, the physical, the phenomenal world is also not really independent; it is but a manifestation of the functions of the Supreme Conscious Mind and its energies. It is difficult, of course, for the average thinker to accept the idea that something which exists in *all things* is yet no single thing in itself.

It has always been the human problem to try defining a supernatural transcendency, that is, something existing beyond or behind all and which is infinite, omnipotent, and omniscient. It is especially difficult not to demean the concept of what is held to be sacred or divine by conferring upon it the precepts, the ideas, the notions of the human mind and its attributes. If man tries



not to define in particulars that which he holds to be supreme, infinite, ethereal—does not arrest it in human terminology—he would perhaps come closer to reality, the *unknowable*. We cannot know the Univer-

sal Mind as a thing-in-itself, but we can become closer to the harmony of its function in and around us. After all, true spiritual mysticism is not so much a knowing as it is a *feeling*, a sublime ecstasy. Δ

OVER the last couple of months or so, there have been a number of very trying times and obstacles in my life that I have had to sort out and overcome, these being mainly of a material nature. There have been moments during this period where I should have put into practice the principles in the teachings, but did not fully, finding it difficult to attune, perhaps feeling preoccupied with my wish to put my material affairs into perspective.

How wrong I was. I recently decided that I ought to revert to my attunement periods, and after a concerted effort have found that calm and peace again. We all have our ups and downs, but this experience has reassured me of many things. Most of all I have found the Order's teachings to be true, and that if we put into practice the principles, we can bring much love and beauty into our lives, and will be never alone, as the Cosmic will guide us.

—A Frater in London, England

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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Converting Thought Into Action

by Dr. William H. Clark, F.R.C.

MANY CENTURIES AGO, the world's greatest mystic posed a question that is still a challenge to all of us: "What do ye more than others?" This question implied that those to whom it was addressed were expected to do more than others.

We notice that he did not ask: "What *think* ye more than others?" Neither did he ask: "What *say* ye," nor "What *know* ye more than others?" But, "What *do* ye more than others?" The emphasis is on *doing*.

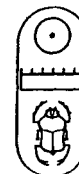
Rosicrucian students know that one of the most difficult and exacting disciplines within AMORC's teachings—yet one that is richly rewarding when it is practiced—is to translate into the vernacular of daily conduct those lofty ideals and principles to which we are exposed through our monograph studies.

The conversion of intelligent thought into action is not an accidental or chance process. Such achievement comes only as the result of vigorous and sustained effort. Any thought, however rich in content and potential in design, must be supported by an active and purposeful endeavor in order to surpass the state of wishful thinking and find expression as a noble realization.

There have been enough noble thought structures and imaginary courses of action in recent years to transform our sad and darkened world into a utopian paradise. One problem has prevented this. Those fantastic creations of mind, through neglect, have been allowed to stagnate and degenerate into wishful thinking. Somehow the great thought images were never followed through, and they failed to materialize. In light of these stern facts, it is obvious why the Rosicrucian monographs urge students to faithfully practice the principles they study.

In baseball, the batter's actions after he hits the ball are important to the game. If he just stands there and watches the ball soar toward the bleachers; or if he takes time at that critical moment to reflect upon the various laws of physics involved in the ball's behavior; then what might have been a home run turns out to be nothing but a failure. In football, the kickoff is important and must be accomplished, but regardless of how expertly this initial thrust is executed, it will be useless unless it is followed by consistent and effective sequences of action.

So it is with all those inspiring thoughts we have. They are not the end product. Rather, they are only the means to an end, which end becomes the means to a more remote and advanced end in the infinite chain of human progress. Those noble images of the mind are only tools granted to us by the Cosmic for the purpose of



erecting great edifices of moral and spiritual excellence.

Not only does a neglected thought fail to advance us, it may even retard us. In his famous book *The Screwtape Letters*, C. S. Lewis represents Screwtape, the senior devil, as writing thirty-one letters to Wormwood, his understudy, and suggesting how to snare men. While the book abounds in demonology and has some clever humor, it also contains some fundamental facts of psychology. In one letter, Screwtape says: "Let him do anything but act. No amount of piety in his imagination and affections will harm us if we can keep it out of his will. . . . The more often he feels without acting, the less he will be able ever to act, and, in the long run, the less he will be able to feel."

Discovering the Cause

If a physician is going to help a patient overcome an illness, he must know what causes the disease. In order to exercise any degree of control over our environment we must have some knowledge of causal connections. It is a widely accepted axiom in our study of nature that events do not just happen, but they occur under certain conditions. And the more responsible a man is, the more he will recognize himself as a causal factor in the general scheme of things.

Logicians make an important distinction between two meanings of the word "cause." "Cause" may refer to those conditions that are necessary before an event can take place. This situation is known as a "necessary cause." For example, the presence of oxygen is necessary before combustion can occur. But while oxygen is a necessary cause of combustion, it is not a sufficient cause. A sufficient cause is one in whose presence an event must take place.

Within themselves, our most inspiring thoughts and noblest ideals are not a sufficient cause of great human achievement. They provide the necessary pattern or

blueprint for further active response. Many great and noble thoughts have been allowed to lie dormant and ineffective simply because they were not related to one's will and supported by an earnest effort.

The surest way to convert a thought into action is to act while the thought is still fresh and vigorous. The longer we confine a thought or impression within limits of theory alone, and fail to give it volitional expression, the easier it becomes for us to live with that thought and, at the same time, hold it in utter disregard. That lofty thought or idea which came to us with such vibrant life and creative potency, when neglected, tends to withdraw from us and will find a more suitable channel for its release. Whoever ignores the opportunity to make thinking creative loses a measure of respect for both the thought he had and for himself.

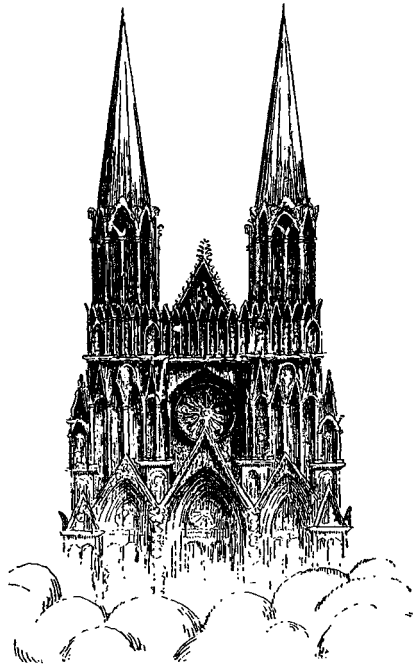
Great thoughts are much like fruit. When ripe, they must be harvested. This principle of timely action has been recognized and emphasized by leading thinkers of all ages. While they have expressed this concept in different ways, the essence of what they said on the subject was the same. One ancient writer said: "A word spoken in due season, how good is it." A distinguished American said: "A stitch in time saves nine." In a famous classic, we find this admonition: "Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish."

The conversion of a thought into action involves personal commitment to all the implications of the process. The thought must be clearly visualized and appreciated. That thought must be supported by a dominant desire to see it materialized. Then, the dominant desire must be backed by a strong and determined will toward action. The whole enterprise will succeed in the exact measure in which the agent involved works in harmony with cosmic forces. Δ

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ROSICRUCIAN DIRECTORY

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



The Celestial Sanctum Attracting Success

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

In all your desires, let reason go before you, and do not set your hopes beyond the bounds of probability; so shall success attend all your undertakings, and your heart will not be vexed with disappointments."

—Unto Thee I Grant

THE SUCCESSFUL LIFE is one which we all aspire, according to our own understanding of success. No two persons' ideas of success are the same. Certain elements in our lives enable us to regard success from different points of view; however, many people have a completely wrong conception of what constitutes success. Great wealth does not necessarily denote success. Even the achievement of many goals and attainments does not necessarily mean that an individual is successful. Some people have achieved a great deal of success in the

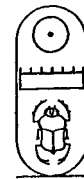
business and professional world, and yet, because they have failed to achieve some particular desire, they still consider themselves unsuccessful. Others who have achieved some goal or worthwhile aim consider themselves quite successful, but they would not necessarily be considered such in the eyes of some. Certain individuals have overcome many obstacles in their lives, but may not have attained any material or financial success. Yet, in a real sense, they are extremely successful people. Having overcome many obstacles and achieved many personal goals, they are truly successful in their own eyes. The measure of one's success is a deeply personal thing, and differs greatly from one person to another.

Failure

Many people consider themselves failures in life because they set such high goals that they are impossible to achieve. They are not realistic in their aims and ambitions, and therefore consider themselves failures. Real success is found in setting goals and ideals consistent with the desires of the inner self; goals and ideals inconsistent with the inner self will bring no satisfaction, even when attained. In order to be successful in life and to achieve any worthwhile goal or ideal, a high degree of self-discipline is required, as well as a real understanding of what we desire and the method and technique of achieving it.

We need to realize that we are already successful in many of the things we do each day. We are successful in our daily tasks because we practice them at regular intervals. It is the same when we learn to play the piano. At first, the music may be difficult and impossible for us to play, but with practice, we learn to master that piece of music and play it successfully. We also have confidence that we can learn to play that particular piece if we will practice certain exercises each day or at regular intervals. By the regular practice of certain techniques, we can be successful in anything we desire to do, even though the success we desire is, in some ways, an intangible element.

The whole system of man is geared for success. Failure is usually due to a lack of



practice and understanding of the principles involved. Once these are properly understood, they can be mastered and our goals successfully achieved. We have the knowledge that other people have been successful in these same goals; therefore, we should realize that we too can be successful if we are prepared to apply ourselves to the task.

As Rosicrucians, we know that we are creative beings. We have the technique and ability to create something by our thoughts and visualized ideals. We may not fully understand how the process works, but we do know from experience that this process will work successfully in any goal we seek to achieve, as long as we fulfill the conditions required.

Confidence Important

First of all, we must have confidence that whatever goal we are seeking can be achieved. Without this confidence, we should not even attempt to achieve our desired goal. Then, we must acquaint ourselves as thoroughly and as fully as possible with our goal. We must have a real understanding of that which we seek. Subsequently, we must set about making preparations for the achievement of that goal by our creative process of mind. This creative process is done through the process of concentration and visualization. In the process of visualization, we must create the object of our desire in such a way that it becomes real to us, as if we have already attained this particular goal.

To be truly successful in this achievement, however, the goal or desire must be consistent with the desires of the inner self. We must have the emotional feeling and confidence to attain and achieve this goal. The goal we are seeking to fulfill must not be just a wish, a hope, or a thought, but rather a real, deep inner commitment, an intense desire of the inner self, of the emotional part of man. The final step is to repeat this process at least two or three times a day, for a period of several days or a few weeks. The real desire must be part of the inner self, and not lie on the surface of the mind as a mere wish or hope. Once a goal becomes an intense desire of the inner self, and with the confidence that it is

already achieved, we can be successful in our hopes of achievement.

Success is attracted to us when our desires become expressed as desires of the inner self. By our attitude we attract to ourselves the conditions and circumstances we need by either a positive or negative field of attraction. Therefore, we must be sure our thought and mental attitude is a positive and constructive one, for this will ensure success and happiness.

Obviously, if our desire is to become a great musician or artist, or professional healer—such as a doctor—we must undertake a proper course of instruction to achieve such a goal. However, our success will be achieved in these desires primarily because we have set in motion certain cosmic principles which make it possible to attain our goals. Events and circumstances are brought about in our lives that lead us to what we desire. There is no magic way whereby, through the agency of the Cosmic, our desire is miraculously brought about. Rather, the ways and means for us to achieve these goals is revealed to us, step by step.

The student of mysticism will often express the view that he has no material desires, and therefore has no use for these techniques in achieving success in his daily life. He forgets, though, that these are the very tools he needs to be of service to others. Without his mastery of the art of visualization, concentration, and the directing of the spiritual will that gradually awakens in the mystical student, he will be of little use to the Cosmic in bringing about changes for the benefit of mankind. The Masters themselves use these very techniques to achieve the good they do, but it is not necessary that the student wait for some future event in order to acquire a mastery of these basic Rosicrucian techniques. No, indeed, it is only by practicing these very techniques daily that he will learn to master them for good purposes in the future. His desires for attainment need not be selfish ones, but should always involve the interests of others, and also those of the community in which he lives.

The true mystics are always men and women of action; they are not theorists. Idealists they may be, but they are truly

men and women of action. Whenever their services are needed, their action takes place on the mental, psychic, and spiritual planes, as well as on the material plane. Therefore, these basic techniques, as taught by the Rosicrucian Order, are of vital importance in the mystical life of the student. He should strive to see and visualize himself from the ideal point of view. This procedure will invoke certain karmic forces on his behalf and gradually initiate the student into the proper training he needs to develop his mystical qualities, which will be evoked by a sincere and aspiring heart.

Success in the world will be a real preparation for service to others. Ask yourself who you would select for some important service to be rendered on behalf of others—the one who merely wishes and hopes, or the one who truly aspires and prepares and gains real experience in his day-to-day activities? Obviously, the Cosmic Intelligence will always use the most suitable vehicle for its work. Remember, all stu-

dentship is training and preparation for service.

Therefore, we urge you to use these principles to attain any worthwhile goals for a more successful life. The abundance of the Cosmic awaits you, and for you to share it with others. By making these principles work, they thereby demonstrate to others, beyond any doubt, the efficacy of the Rosicrucian principles and their real usefulness in the world today. The happiness you desire and pursue will be yours to experience and share with others for a greater and more successful 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.

Take Advantage of this Benefit!

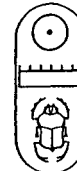
If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
- **Day and time that they meet.**

For a visit, it is only necessary that you present your active membership credentials.

Enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available in these affiliated bodies. You will also have the opportunity to become actively associated with the other Rosicrucians in the particular affiliated body you select.



Jewelry in Ancient Egypt

by Ernie Holyer

THE PEOPLE OF ANCIENT EGYPT loved jewelry and developed the craft of jewelry making into a high art. In death, they took their jewels and craft secrets with them, as evidenced by the world's greatest collection of gold and jewelry found in the tomb of Tutankhamon, and by tomb reliefs depicting goldsmiths, lapidaries, faience makers, and bead stringers at work.

Jewelry was in high demand from prehistoric times to the decline of Pharaonic Egypt. Everyone, rich and poor, men, women, and children, and even the statues of the gods, wore jewelry. Jewelry was worn for protection, adornment, and the display of status and power.

Originally, Egyptians tied or hung simple natural materials around vulnerable body parts. They attributed protective properties against the destructive forces of their environment to certain flowers, pebbles, shells, seeds, animal claws, teeth, bones, and insects. In a land where snakes and scorpions abounded, crocodiles inhabited river banks, and wild beasts of the desert roamed unchecked, protection was a definite asset. Supernatural forces were thought to hold dangers at bay.

Amulets, believed to impart magic protection, were attached to ankles, wrists, fingers, and neck. The cowrie shell with its indented lip reminded Egyptians of a half-open, ever-watching eye. Cowrie shells were believed to protect against the devastating effects of the evil eye, a concept still alive among East African, Mediterranean, and Central European people. In my childhood, wandering gypsies occasionally visited my German hometown. When the migrants left after a stay of a few days or a week, the "all-seeing eye" had been drawn or scratched on many walls. The emblem resembled the Udjat eye of ancient Egypt. The Udjat

(healthy) eye, regarded as a potent amulet against all forms of disease, evolved from the cowrie shell.

Other symbols—the scarab beetle, falcon, serpent, vulture, sphinx, lotus flower, and hieroglyph—became popular motifs. They were incorporated in bracelets, anklets, collars, necklaces, pendants, pectorals, finger rings, circlets, girdles, aprons, and head-dresses.

Good luck charms were not only for the living. The dead needed even more protection, for the mighty warrior could no longer swing his weapon, the priest could no longer recite his magic formulae, the king could no longer command his subjects. The mummy needed an effective shield against carrion eaters, graverobbers, and the ravages of time. The Egyptians' heavy reliance upon supernatural protection is demonstrated by the many funerary charms which have come to light in the tombs. Amulets have been found in the linen wrappings of mummies and in the embalmed bodies of royalty and priesthood.

Besides imparting a feeling of protection, jewelry was a joy to behold. The life-affirming Egyptians delighted in embellishing their bodies with colorful strings of beads. Jewelry enhanced the wearer's looks. Along with eye makeup and fragrant perfumes, it made men and women attractive to the opposite sex. Fertility was sought after, children most welcome, and lovers encour-

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For explanation of our Egyptian Jewelry cover, see page 14.



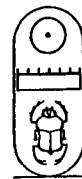
aged this to the point of writing love poems to each other. Is it any wonder, therefore, that Egyptians delighted in girdles which twinkled around the waists of young women, wig ornaments which glimmered in the bountiful hair, collars which emphasized a slender neck or youthful chest, belts which called attention to an athletic figure?

The circlet or a diadem headband was universally worn. Tied over the brow to keep the wind from blowing hair into the eyes, it was originally fashioned from river plants, then made of linen or papyrus and tied at the back, with the loose ends dangling at the neck. Children displayed a pretty clasp at the side-lock of youth, and men wore an elaborate belt to hold up the kilt.

Surrounded by desert, the dark-skinned Egyptians thrilled over the intense and varied colors of their river-bound oasis. They treasured the Nile and the blue sky it reflected. They cherished the green plants which sprang up in the Nile mud after the annual flooding. They adored the flowers which provided exciting accents.

Beautiful Colors

Trying to re-create these flowers in their jewelry, they chose the deep-blue lapis lazuli, a semi-precious stone that came by way of trade all the way from Afghanistan. They selected the blue-green turquoise found on the Sinai Peninsula. They picked the blood-red carnelian in the Eastern Desert. These stones, skillfully inlaid in settings



inspired by nature and fashioned of Egyptian gold and gold alloys, represented the colors and shapes of the verdant Nile Valley.

Egypt's artist-craftsmen also used jasper, feldspar, amber, and amethyst. They crafted or created materials like opaque glass, faience, pottery, cloisonné and vitreous pastes, which they worked into imaginative designs.

Tomb reliefs depict goldsmiths busy with various facets of their craft. A man might be seen at the scales, weighing out gold under the supervision of a scribe, who records the transaction on a tablet. Various men are standing before a blast furnace: some are kneeling at either side of the brazier, holding long blowpipes; others are manipulating blowpipes and tongs; while others are hammering gold with hand-held pebbles. Some workmen are drilling and stringing beads, and others are assembling fashionable broad collars.

Egyptian craftsmen were skilled at soldering, repoussé, and engraving. Even today we marvel at their refined creations. We note how tastefully designed are even the humblest strings of beads. Whether simple pottery, faience beads, or other materials were used, the arrangements are always pleasingly symmetrical.

If we can still admire these jewels in museum cases thousands of years later, imagine how the Egyptians must have loved to see and wear them on the living person! Tinkling and glistening, these colorful objects surely added to one's charm.

Elaborate jewels indicating one's status and power were produced by artisans at-

tached to the court, and bestowed by the king during great ceremonies. Kings were especially generous with awards during coronations and jubilees, and goldsmiths must have made elaborate preparations for these special occasions. Recipients of Golden Collars, diadems, and seals of office proudly recorded these splendid events in their tombs. Cylinder seals and signet rings enabled high officials to act in the king's name.

Military awards in the form of Golden Flies represented a rare honor for unusual valor in the face of the enemy. A soldier under Thutmose I received no less than six Golden Flies. Queen Ahhotep, an Eighteenth Dynasty ancestor of Tutankhamon, was buried with three large Golden Flies. She was presented the pendants for having successfully rallied the army at Thebes against the Hyksos, the Syrian conquerors of Lower Egypt.

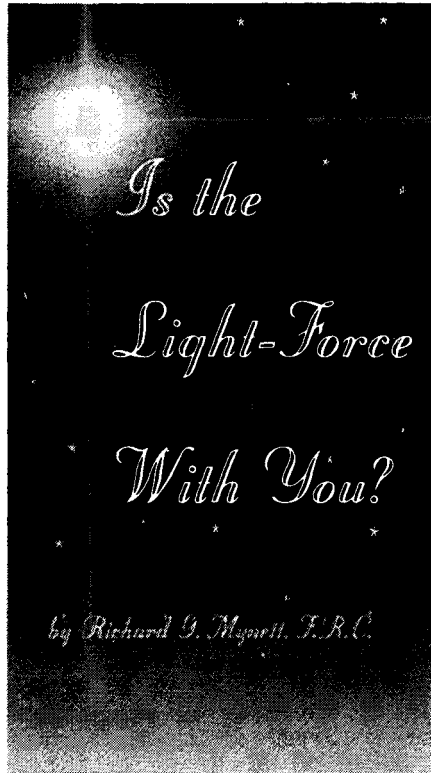
The jewelry placed on the statues of the gods was changed during the daily service, and priests kept plenty of jewelry in temple storerooms for the gods' use. Priestesses of Hathor, the goddess associated with mining and jewelry, wore a *menit* necklace (large bead collar) which they rattled during religious rites.

Egypt is still a vastly unexplored land. Experts feel that items of personal adornment, not yet discovered but pictured on monuments, will one day turn up in the preserving sands. Ongoing excavations may produce new examples of the work of goldsmiths, lapidaries, faience makers, and bead stringers, fashioned to satisfy the beauty- and color-loving people of ancient Egypt.△

This Month's Cover:

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Our cover features jewelry of Ancient Egypt from the Rosicrucian Egyptian Museum. The beautiful necklace, which perhaps graced a lady of high rank, is of colored faience beads (late dynastic to Ptolemaic Period). The gold earring with amethyst pendant dates from the 18th Dynasty. The utchat—the sacred eye of Horus—is crafted in faience. Those who wore the utchat, whether living or dead, were supposed to be safe and happy under the protection of the "Eye of the God." The scarab, inscribed underneath with the seal of AMORC, Men-Kepher-Ra, dates from the time of Thutmose III (18th Dynasty, c. 1501 B. C.). These and other artifacts of Ancient Egypt are on permanent display in the Rosicrucian Egyptian Museum.



THE LIGHT FORCE of the universe has a relationship with us which is unfamiliar to most. The Light is a part of us, the universe, and the Godhead. The wise student of mysticism will study how this *Light-Force* can be used. He will seek out circles of Light, and observe how the Light is being applied.

The Light was keenly used in the temples of Egypt. One such Temple in particular, yet to be uncovered, lies beneath the Great Sphinx. The Greater Light was extensively used in this sacred Temple. Meditation on this structure will reveal much in the ways of the Light. An outline of this Temple can be found in the April, 1978, issue of the *Rosicrucian Digest* on page 4.

We can become students of the Light by directing it through our physical, emotional, and mental bodies to circumstances outside ourselves. As we direct more Light, our vision becomes more definite as to that which is clear and unclear, first in others, then in ourselves. Soon we realize that

what we see in others is but a reflection of ourselves. It is at this point that the discipline of the student of Light is most essential. The more we use the Light, the more our awareness becomes sensitive to our environment.

Our thoughts and actions have a direct relationship upon those within our circle of consciousness. Their thoughts and actions affect our consciousness as well. Others are no longer separate from us, but now are a part of us. Only through the discipline of the Path will the student enable his consciousness to affect his environment, lest his environment affect his consciousness.

The student of Light—which one becomes by directing the Light—begins to feel the *Light-Force* pulsating through him, rekindling the Light which is in every atom of his Being, readying his atomic structures for the Greater Light. Soon the student becomes a pulsating Being of Light.

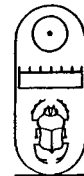
As a Light Bearer, the student now begins to draw in the conscious awareness of the universe, recognizing other Light Bearers as his companions. He is no longer alone! The universal student now becomes aware of his brothers and sisters universal.

Awareness of the Light

Unknown to many, this Light Force is the carrier of our thoughts, and can wisely be used to communicate telepathy throughout universes, dimensions, and time. As the student's awareness of his ability to use the Light increases, he finds himself traveling instantly via this Light throughout worlds previously unknown to him, meeting new friends, and old ones of times long past. He comes to realize that there has been no separation, only a lack of awareness of the Light.

The student of Light who works with the self and the universe might well find himself placed in circumstances where direction of the Light must be *focused*. At this point the student begins the Work with the Godhead. First he works as an individual, then with a group body in directing the Light towards uplifting the consciousness of mankind.

By now the student might well realize Light to mean living in harmony with the Cosmic, applying the Light in all actions and



and thought. The student will find that he does not need to tell the Light what to do, but merely to focus the Light as a beacon, or as a magnifying glass. The greater the focus, the more intense the Light becomes.

The student of Light soon realizes that the Light has a consciousness of its own. This consciousness transmutes the situation upon which it is focused, bringing it more into the likeness of the Cosmic.

Herein lies the KEY of directing the Light: releasing the way in which the end

results will take place. Often the results will surprise the student, for they are not always what he expected. Focus without attachment allows the Light to work more quickly and effectively.

Upon learning the relationship of the Light with Oneself, the Universe, and the Godhead, the student of Light becomes a pulsating Being of Light. May the Light within you become ever brighter, lighting the way for others to follow, as you seek more of the Greater Light. *Fiat Lux.* Δ

Secret Knowledge

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

THERE HAVE ALWAYS BEEN legends and traditions about secret knowledge. At the root of most religions is some form of secret knowledge, a *gnosis* or inner realization that can be attained and may even be promised, as in the Covenants of the Torah.

In secret societies and lodges there is another kind of secret knowledge—words, signs, symbols, and lore—all of which may appear in written form, but have additional meaning that is communicated privately. Teachings within these secret societies are better described as *private* rather than secret.

The naive searcher for secret knowledge might expect to find some magical fact or formula, something specific and objective that can be grasped and memorized. But the prime characteristic of a *gnosis* is that it cannot be communicated; it is said to be ineffable. It is a realization that cannot be physically transferred from one person to another. Yet it is attainable, and verifiable, by individual discovery.

Moreover, there are methods and programs leading to this discovery. But such teachings are usually venerated and preserved in private, esoteric societies. Tradition usually includes the idea that this knowledge, and any teachings that lead to

its discovery, should be guarded and withheld from unworthy persons. Worthy seekers are inducted and led step by step *on the path*. Initiatory degrees and rituals in such orders dramatize the steps and foster the discovery.

Yet the big secret is that there is no secret, that this knowledge is really not secret at all! It is there for eyes that can see or ears that can hear. In spite of its supposed secrecy, much of it has been spoken and published very plainly—but still goes undetected.

Consider in this light the many cryptic statements in Christian and other sacred scripture. These statements, too, are for the initiated. Without the key, without the personal preliminary development, they remain undeciphered. With the key they are startling, bold statements reflecting a radically different realization. So it is secret only in this strange way, protected by its own arcane nature, and by our lack of development.

It is easy (as in these comments) to continue saying much *about* such secret knowledge, but this is like talking *about* water—it does not quench the thirst. It is better to be told, “Here is a path to the spring, where you must learn to drink for yourself.” Δ

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The 1981 Rosicrucian World Convention

by Sydney Whaley, F. R. C., Convention Secretary

SUMMER in London! Warm cloudy days, rain, thunder, some sun—and brotherly love and Peace Profound from 73 countries. During the third week of July, 2600 Rosicrucians gathered under one roof for the 1981 World Convention held at London's Wembley Conference Centre.

The Convention was called to order on the evening of Wednesday, July 22, by Convention Chairman Peter Allen. From the dark upper regions of the main auditorium, approximately 50 Colombes carrying lighted tapers descended. They proceeded to the main floor, where they formed a cross within a triangle. The Colombes followed a procession of Grand Councilors in green robes and Regional Monitors in red robes and took their places behind them on the stage. It was a beautiful and moving ritual which set the mood for four very enlightening days.

All jurisdictions were accounted for, each represented by their Grand Masters, who were introduced and spoke a few words in their native language. The Supreme

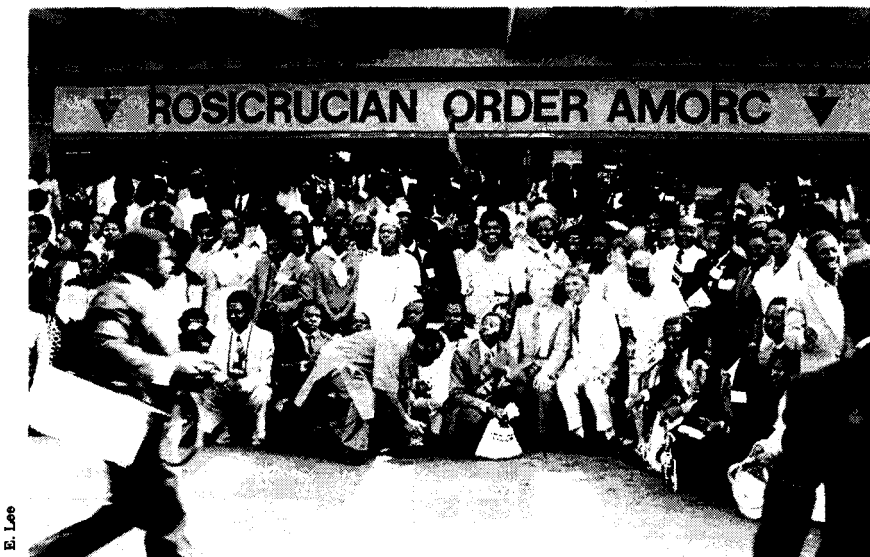
Grand Lodge was represented by Arthur C. Piepenbrink and Burnam Schaa.

Our Emperor, Ralph M. Lewis, was unable to attend in person, but was present by way of a sound and color movie. He spoke to us on the subject of "Mysticism."

Language was never a problem during any session because every word was simultaneously translated into six different languages—English, French, Spanish, Portuguese, German, and Swedish. The official program was printed in English, Spanish, French, and German, so that everyone could fully enjoy the Convention.

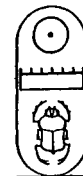
Each day began with a mystical Convocation presided over by a different Grand Master in the language of his or her jurisdiction. Of course, the words were translated into six languages, but if we wanted to we could enjoy the ritual and message in the language being presented. Again, each afternoon we were able to attend another mystical Convocation.

(Continued on page 30)



E. Lee

A portion of the large Nigerian Delegation with Grand Master Robert Daniels and Supreme Legate for Europe Raymond Bernard just right of center attending the World Convention.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Realities and Body-Mind Harmonium

TO WHAT EXTENT do our chosen realities influence our bodily processes? Do our thoughts and emotions create conditions that lead to health and harmony, or to anxiety and disease? The answer to this question may largely depend upon one's point of view.

Modern psychology looks at the mental states and predispositions stemming from our individual experiences as tending to be the effects of memory imprints, or engrams. In a physical sense, a memory imprint may be likened to a small isolated ball of energy in the flux of mental activity. If this isolated ball of energy becomes a problem, such as a neurosis, it can be dispersed or its effects alleviated through analysis or therapy. But if the ball of energy grows into a diseased mass, as in a psychosis, it may need to be removed, just as a tumor or growth might need surgery. Certainly there are today numerous therapeutic systems for either alleviating or removing a psychological imprint. These range from psychoanalysis to the "primal scream."

A degree of psychic energy is needed to maintain any memory imprint. However, imprints which are consciously repressed and denied, or are instinctively suppressed due to subconscious fears, always tie up ever greater quantities of psychic energy. Repressions and suppressions also tend to block intuition.

It is obvious in psychotherapy that energy blockage does occur in the midst of a person's mental processes. These mental blocks

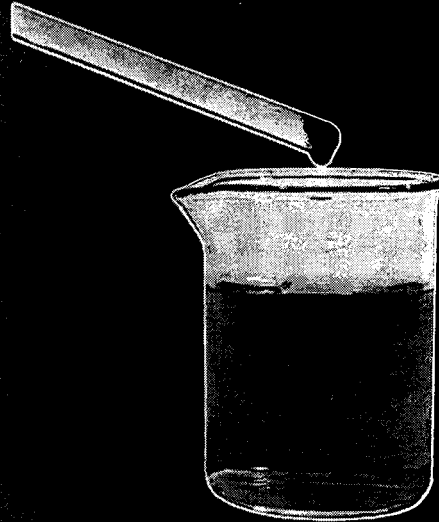
may frequently manifest as physical symptoms such as ulcers, migraines, and related psychosomatic disorders. However, the drawback of seeing our life experiences as blocks or problems to be overcome obscures the dynamic character of the mind. In other words, our overconcern with symptoms often allows us to forget to seek the root cause behind what we see to be a problem.

In contrast to the static model of modern psychology is the Rosicrucian Thought Process.¹ According to this dynamic model of the psyche, an experience is like a drop of ink placed into clear water. Rather than remaining as a drop, the ink disperses, coloring the entire solution. The events of our life can thus be observed to color our perceptions, to color our reasoning, and even to tinge with color our psychic visualizations. Even as you read what is written here, your perceptions of what is said, your evaluation and appreciation of what is said, and what you see as an image in your mind, will be colored by your own past experiences.

The realization that we create and color our realities according to our personal viewpoint leads to a more relativistic philosophy of life. The relativistic approach of Rosicrucians to reality is advantageous, for one may exercise a choice between a multitude of possibilities. When we become aware that it is due to our own will and volition that we accept reality, then we can more easily elect to change our viewpoint

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"An experience is like a drop of ink placed into clear water. . . . the ink disperses, coloring the entire solution."



when that reality no longer leads to psychological and physical well-being.²

Benefits of Flexibility

People who are able to change their reality often benefit in unexpected ways. Throughout the history of medicine, physicians have puzzled over the unexpected death of some patients, and the seemingly inexplicable recovery of others. Various psychic and psychogenic factors may offer an explanation for so-called miraculous recoveries. These factors include the individual's will to live, confidence in faith healing, and faith in the efficacy of pills, though these may be placebos.* In regard to miraculous recoveries, a rapidly growing accumulation of scientific evidence indicates that mental states do influence bodily processes.

During the last decade there has been a renewed and general interest in phenomena considered to be unexplainable or non-scientific. Such phenomena are associated with the "sudden cures" often experienced with Rosicrucian absent and contact heal-

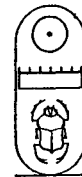
ing, as well as with spontaneous remission, miraculous cures, shamanistic rituals, faith healings, and so-called placebo effects. All of these point to an as yet undetermined factor in the healing process. However, the missing factor always seems to involve the *consciousness* of both the patient and the healer, and their interaction.

The psychodynamic aspects of the healing relationship have been extensively considered by anthropologists, psychologists, and physicians. Nevertheless, these aspects have generally not been incorporated into the current medical model of disease. Their model is based upon biochemical and physiological principles, and is predominately mechanistic. Research into the role of individual consciousness in healing has not been considered compatible with the biomedical approach. The latter focuses upon the alleviation or cure of isolated physical disorders, while the former concentrates on issues of total development and prevention of disease.

Rosicrucian View

The Rosicrucian view is that both physical and psychic approaches are

* A placebo is a substance that has no pharmacological action, yet which through mental suggestion appears to produce changes in the body.



compatible and mutually enriching. Therefore, it is an important aspect of the Rosicrucian metaphysical healing instruction that subjects always receive proper medical attention for physical disorders in addition to the benefits of metaphysical treatment. Even in preventive measures Rosicrucians are encouraged to give due attention to physical aspects of living such as diet, exercise, and rest, as well as to metaphysical aspects such as visualization and meditation.

Although holistic**and psychosomatic medicine are believed to be recent ideas, these concepts have rarely been so eloquently stated for all time as by Plato (427-347 B.C.) in *Timaeus*:

We must conceive of that compound of soul and body which we call the living creature. Whenever the soul within it is stronger than the body (and is in a very passionate state) it shakes up the body from within and fills it with maladies. And whenever the soul ardently pursues some study of investigation it wastes the body; and when the soul engages in public or private teachings and battles of words are carried on with controversy and contention, it makes the body enflamed and it shakes it to pieces and induces catarrhs and thereby deceives the majority of so-called physicians and makes them ascribe the malady to the wrong cause. On the other hand, when a large and overbearing body is united to a small and weak intellect, the notions of the stronger part prevail and augment that part, but make the soul obtuse and dull of wit and forgetful, and thereby produce within it that greatest of diseases—ignorance. One salvation from both evils: neither exercise the soul without the body, nor the body without the soul.

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**Holism: the philosophical doctrine that the determining factors in nature, particularly in evolution, are wholes such as organisms and not their constituent parts.

[20]

Plato's analysis and his prescription for the harmonious function of body and mind reflects traditional mystical thought. Modern research can help elucidate the mechanisms by which we experience the harmonious interaction of body and mind as described by Plato and reiterated within the Rosicrucian tradition. Furthermore, the results of modern research can help us realize the effectiveness of our application of Rosicrucian principles and may even result in new or improved methods of application. For Rosicrucians, just having concepts and intuitions about metaphysical healing is not quite sufficient. To be of benefit to others, theories and applications must first be confirmed and found to be both relevant and of practical benefit in our own lives.

Like the necessary validation of a healing application, the constant reexamination of our chosen points of view may disclose whether or not our realizations stem from reasonable concepts and the higher sentiments. In any event, one's heartfelt viewpoint appears to be like a barometer that signals the mind-body harmonium.

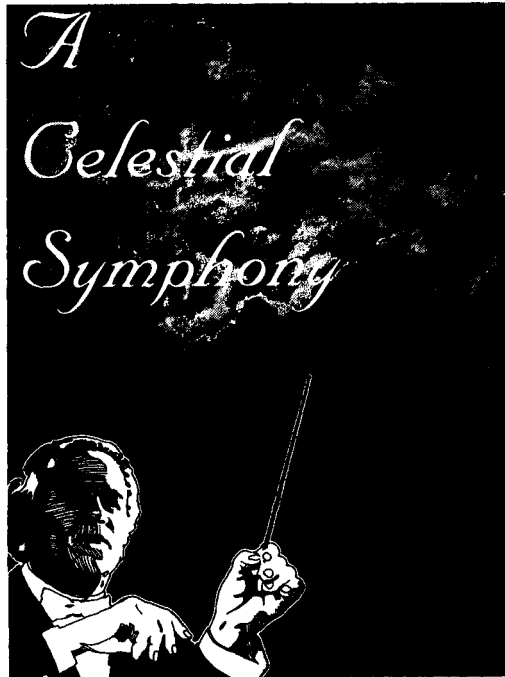
Today numerous medical researchers have tried to discover decisive psychological factors which may contribute to a patient's becoming well or growing worse. We shall explore some of these psycho-physiological realms of body-mind interaction in the next Mindquest article.

—George Buletza, Ph.D., F. R. C.;
Onslow Wilson, Ph.D., F. R. C.; June
Schaa, F. R. C.; Sandra Huff, F. R. C.

Footnotes:

¹ The Rosicrucian Thought Process is comprised of concentration, contemplation, and meditation. For those who would like to pursue experiments with this process, please contact the Research Department for the little packet on the Thought Process. A small donation to cover the costs of printing and mailing is greatly appreciated.

² Schaa J., Buletza G., Wilson O., & Huff S. (1981) Mindquest: Discovering new realities, part IV, the limbic system: emotions. *Rosicrucian Digest*, Vol. 59 (8): 1981.



WHILE PONDERING recently on the perplexities of the Not-Self as opposed to the Self, or if you prefer, the transient ego versus the eternal divine Self, I was impressed with the realization that these are *not* conflicting principles, but two faces of the eternal ONE. What a relief! Could this vexing problem really be reduced to a matter of semantics, I wondered? Could this “i am” that we are forever trying to subdue and transmute into the “I AM,” and which seem so abysmally remote from one another, really be one and the same thing? If so, how?

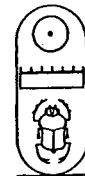
Unconsciously, my freewheeling thoughts traced a pattern back to the early days of childhood, and I could vividly recall a long-suffering piano teacher groaning, “No, no, you are playing it in the wrong octave!” “Wrong octave?,” I grumbled defensively. “What’s the difference? The melody sounds the same!” And suddenly, there it was. The explanation! It was simply a degree of vibration, a difference of octave; the essence was the same. The “i am” that manifests as man, and the “I AM that I AM” manifest-

ing as Deity or eternal, unknowable, first principle are one and the same melody played at either end of the vibrational keyboard.

“Oh! hold on to that trend!” my inner voice directed, “there’s much more to be garnered from this particular unfinished symphony. Even as the lines of the music are marked with key signatures, sharps, and flats to make the whole comprehensible to the musician, so too is the Way of the mystic marked with the milestones of joy and sorrow, trial and conquest. Sometimes the soul sings a triumphant recessional and alternately, a plaintive minor elegy. All but mark the gradual transposition from one key to the next highest—not changing essence or melody, but merely embellishing and unfolding in its transitional ascent.”

Within the same context and pattern we can examine with far deeper insight the manifestation of what we term good and evil on the earth plane. Picture the piano keyboard with its black and white keys. The analogy is evident. With white we associate goodness, light, enlightenment, and virtue. And with black, evil or the absence of all the aforementioned. Our initial impulse is to say the one is desirable or good, and the other repugnant or bad. Yet on closer examination we realize that without the struggle, the triumph would be hollow; without the pain, the joy undervalued. Without the cause and effectual consequence, bitter though it be, the lesson that teaches love and selflessness is never learned. In short, there is no need for a lower vibration at all. Nor, for that matter, a humanity seeking its fulfillment and redemption in the realization of its inherent divinity.

But humanity is undoubtedly an objective reality and here to stay. In its material elements it sympathetically vibrates within the lower octaves. Coexistent with this fact we find also inherent in the rational, thinking man, the higher, finer vibrations of his soul personality. When a man eventually discovers his upper octave or soul vibration, this personal improvisation on the



universal theme, the task of individual redemption begins to become apparent. He must strive to raise the lower to blend with the higher and thus establish within his own depths the elements of peace and harmony, or forever register discord. Ultimately, he must face the far more difficult task of refining and raising *that* harmonious blending until it is capable of meeting with, rejoicing in, and swelling the Eternal Source of the entire universal scale.

On the piano, as we idly finger the black and white keys, striking here a harmonious chord and there a discordant one, can we honestly say that any one note of itself is good or bad? It is the combination of notes that we ourselves choose that determines whether the result will be a strident, jarring discord, or a harmonious, soothing melody. One can hardly imagine a Beethoven producing the magnificence that is the Fifth Symphony on the white keys alone. It is the choosing, blending, and harmonizing of *all* the possibilities on the keyboard and in life itself that produces the masterpiece and is the hallmark of the genius, the master.

To each one of us is given the precious gift of choice, free and unfettered. Along with the endowment of the divine power to create, God has blessed us with the freedom

to choose how we will use that creative ability—freedom to decide within what octave we will blend and harmonize our lives and souls. The finished product that is the master's symphony infers by its very beauty and excellence all that preceded it of education, discipline, trial, error, and struggle. So too with our mystical masterpiece, the realization of the unity. . . the Oneness of all manifestation.

Mankind, at the moment, is witnessing the crashing, swirling crescendo that marks the closing bars of the turbulent Piscean Age. Rife as it has been with war and destruction, test and trial, we prayerfully sense the quieter opening measures of the Aquarian prelude. But it is not in the passage of time alone that we will finally realize the frustratingly elusive blessings of peace and brotherhood, so sought after and discussed. Rather will they develop in the ultimate choice of each human soul to selflessly endeavor in uplifting its personal chord to harmonize with the new octave, the new approaching dawn. The time to choose is *now*. The place to work is *within*. Here you will find not only your-Self, but the unfolding of a long-kept secret—you are *not* your brother's keeper. In the Oneness of revelation. . . . You ARE your brother.

—*Marjorie H. Japngie, F. R. C.*

Knowledge is like a rare gem; the more facets it has, the greater its brilliance.

—*Validivar*

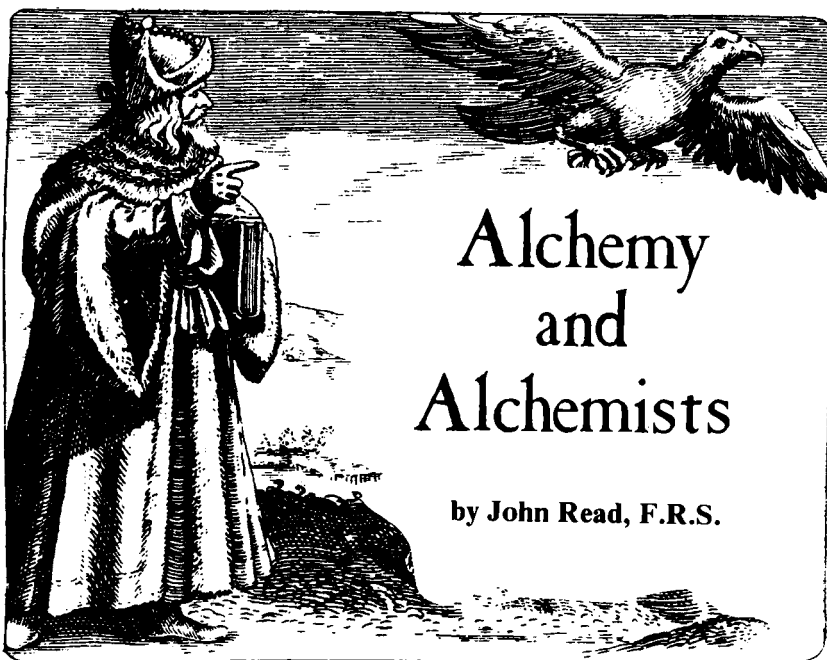
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The
Rosicrucian
Digest
November
1981



Alchemy and Alchemists

by John Read, F.R.S.

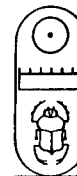
MOST people who think about alchemy in the present age (and there are not many who do) regard it as the pretended art of transmuting base metals, such as lead, into the noble ones, silver and gold. Liebig held the view that alchemy was never anything else but chemistry; from this point of view one may look upon alchemy as the chemistry of the Middle Ages. In its widest and truest significance, however, alchemy was a grandiose philosophical system which aimed at penetrating the mysteries of creation and of life; it sought to place the microcosm of man in adjustment with the macrocosm of the universe; the transmutation of one form of inanimate matter into another was merely an incidental alchemical goal.

The more one studies alchemy, the more complex it appears. It was, indeed, a vast network of rudimentary chemistry, interwoven with philosophy, astrology, mysticism, theosophy, magic, and many other strands. The associations of alchemy with religion and with psychology still offer wide fields of study; in recent years C. G. Jung, in particular, has expressed the opin-

ion that alchemy is no less important to psychology than to chemistry.

Alchemy endured for more than a millennium, that is to say, from at least early Christian times until the end of the 17th century. But alchemy has long been outmoded, and so there is little realization at the present day of the extent to which alchemical conceptions and imagery permeated the thought and art of the Middle Ages.

Sketched in broad outline, the fundamental ideas of alchemy were: first, that all forms of matter are one in origin; second, that these forms are produced by evolutionary processes; third, that matter has a common soul which alone is permanent: the body, or outward form, being merely a mode of manifestation of the soul, is transitory and may be transmuted. Here are views which in their essentials bear a remarkable resemblance to those of modern physical science. Indeed, in this 20th century "modern alchemy," as Lord Rutherford called it, has shown the possibility of bringing about many transmutations of elements.



Alchemical reasoning was mainly deductive and based on two *a priori* assumptions: first, the unity of matter; second, the existence of a potent transmuting agent, known as the Philosopher's Stone. From the postulate of the unity of matter it followed that this medicine of the metals became also the medicine of man. In this guise the Philosopher's Stone was known as the *Elixir Vitae*, or Elixir of Life.

From this summary it should be clear that alchemy was much more than an experimental science. It was a philosophical system. In their true significance, the efforts made by the adepts to transmute metals were attempts to prove the truth of the broad philosophical system of alchemy by means of material experiments.

Origin of Alchemy

The universal patron adopted by the alchemists from early times and throughout the Middle Ages was Hermes Trismegistos, or Hermes the Thrice-Great. In this Greek equivalent of the Egyptian Thoth, the deified intellect, the alchemical fraternity recognized the father of the Hermetic Art and the author of the Emerald Table. The thirteen precepts of this Table formed the articles of association of the so-called "Sons of Hermes": it laid down in cryptic language the guiding principles of their creed.

Thoth, as depicted in ancient Egyptian temples, was sometimes shown with the *crux ansata* (the symbol of life) in the right hand, and a staff in the left. Linked with the staff were a serpent, a scorpion, a hawk's head, a circle, and an asp. Each of these representations had its particular symbolical meaning. Such symbolism was later characteristic of alchemy; and even modern chemistry, the daughter of alchemy, is to a large extent a science of symbols.

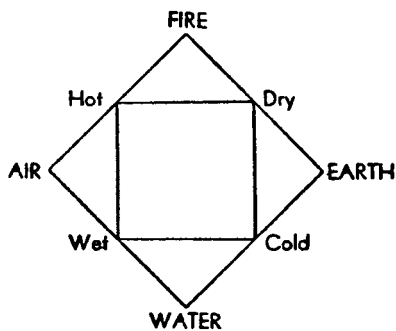
The origin of alchemy has often been ascribed to Egypt, otherwise known as Khem, the Biblical Land of Ham. Sometimes it has been supposed that alchemy arose farther to the east, in Chaldea, or even in China. The Chaldeans, as exponents of astrology, associated the sun, moon and planets with specific metals, and also with human organs and destinies. Still farther east, in ancient China, alchemical

ideas may be traced as early as the 5th century B.C. in the comprehensive religious and philosophical system known as Taoism. Much later, in the 2nd century A.D., Wei Po-Yang, "the father of Chinese alchemy," wrote the first treatise in Chinese dealing with alchemy, in which he described the preparation of the "pill of immortality," otherwise the *Elixir Vitae*.

The ultimate origin of alchemy is thus a vexed question. There is little doubt, however, that alchemical knowledge and ideas were gathered from the ancient civilizations of Egypt, Babylonia, India, and China, and brought to a focus in Greece. From Greece this corpus of alchemy was transmitted to Islam, mainly through Syria and Persia. Eventually the accumulated knowledge of the Muslim alchemists, drawn from these various sources and augmented in its passage through Islam, was brought into Western Europe, chiefly through Spain.

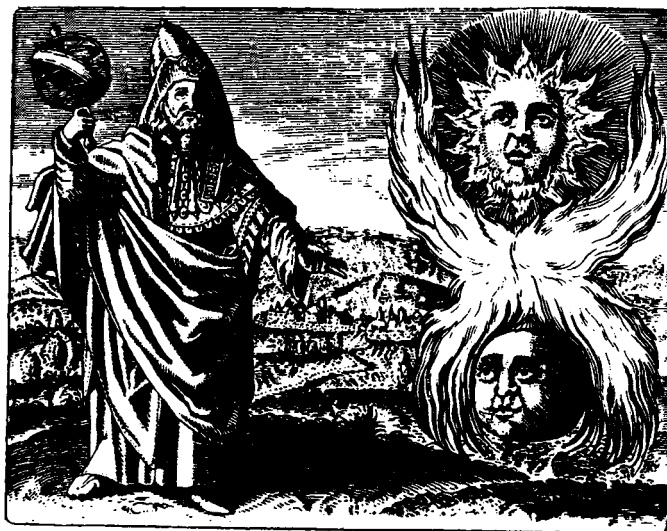
Alchemical Theory

Alchemy, like modern science, had its guiding theoretical principles. The fundamental theory of alchemy was that of the Four Qualities and Four Elements, often represented in a diagram formed of an outer and an inner square.



The four qualities and the four elements.

The corners of the outer square carry the names of the four elements: fire, earth, water, and air. The corners of the inner square, situated at the midpoints of the sides of the outer square, are allocated to the four fundamental qualities: the hot, the dry, the cold, and the wet. The diagram shows that fire is hot and dry; earth, dry and cold; water, cold and wet; air, wet and



Hermes Trismegistus, from Michael Maier's Symbola Aureae Mensae.

hot. These four elements may also be looked upon as representing energy (fire) and the solid, liquid and gaseous states of aggregation of matter (earth, water, air).

This theory, usually ascribed to Aristotle, may be traced in Egypt and India as far back as 1500 B.C. It is the oldest theory of physical science, and it was very widely held, in one form or another, over a long period. It bears out the statement that "there is a great oneness in the human mind in the matter of broad principle in crude cosmical ideas."

According to the theory, water—one of the four elements of the material world—is an embodiment of cold and wet qualities. When the cold quality is replaced by the hot one, the element water is changed into the element air, embodying the wet and hot qualities. The idea of transmutation is thus implicit in the theory. Nowadays, of course, this process is viewed simply as a change of liquid water through the agency of heat into the gaseous form of the same substance, and there is no question of transmutation.

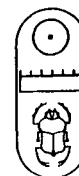
In essence, this ancient theory is based upon a primitive mode of thinking sometimes known as the Doctrine of the Two Contraries. This is dependent upon the recognition of a distinction between oppo-

sites, such as cold and hot, dry and wet. An apposition of outstanding importance in alchemy was that of the two opposed, or contrary, elements—fire and water. These two opposites came to light in a new guise in the sulphur-mercury theory of the metals, which seems to have been propounded by the Muslim alchemists in the 9th century A.D.

The principle here known as "sulphur" was essentially an embodiment of combustibility, and "mercury" denoted the mineral spirit of metals and also liquidity or fusibility. It was held that when these two natural principles, engendered in the bowels of the earth, came together in a state of purity the result was gold; if they were slightly impure they gave silver; if they were markedly impure they furnished only the baser metals. Beyond this, it was supposed that in states of superfine purity they could give rise to something so much purer than ordinary gold that a small amount of this product (the Philosopher's Stone) would be able to transmute a very large quantity of a base metal into gold of ordinary purity.

The chief experimental task of the alchemical adept was to imitate, and even surpass, Nature in accomplishing such changes.

In the cryptic expression and symbolic representation of alchemy, sophic sulphur



and sophic mercury (as the two principles were often called) assumed many forms. For example, they were known as Osiris and Isis, sun and moon, Sol and Luna, brother and sister, masculine and feminine, active and passive, giver and receiver, fixed and volatile, wingless lion and winged lioness, and so forth.

It was supposed by the esoteric alchemists, or adepts, that the pure "seeds" of gold and silver (or quicksilver) could be extracted from these metals in the form of sophic sulphur and sophic mercury. These "seeds" could then be combined, often in a liquid menstruum, to yield the Philosopher's Stone. The succession of processes here concerned was known as the Great Work, leading to the preparation of the Philosopher's Stone, or Grand Magisterium. The Stone, resulting from the union of masculine and feminine principles, was often symbolized as an infant.

According to these views, in order to prepare the Philosopher's Stone an initial quantity of gold was necessary. The Stone (often described as a red powder) could then be used to convert base metals into more gold, so that the original gold was "multiplied," as the alchemists used to say. One of their favourite metals for "multiplication" was mercury, and this choice has been curiously vindicated by modern observations that gold can indeed be produced by transmutation from mercury, although only in excessively minute amounts and at great cost.

In modern parlance it would be correct to call the Philosopher's Stone a catalyst. Here again the alchemists are vindicated; for what more potent catalyst could be imagined than the neutrons which start and maintain the explosive disintegration of uranium-235 into other elements? "Every thing possible to be believ'd," wrote the English poet and mystic, William Blake, "is an image of truth. . . . What is now proved was once only imagin'd."

Alchemical literature abounds in cryptic descriptions and pictorial representations of the blending of sophic sulphur and sophic mercury in the synthesis of the Stone. For example, a wingless lion and winged lioness are shown in playful con-

flict, with a watery background (representing the liquid menstruum, or Hermetic Stream); an alchemist is depicted in the act of balancing equal weights of fire and water; the Hermetic Androgyne—half man, half woman—stands above a dragon, signifying the menstruum.

Incidents from the Bible and from classical mythology were also freely adapted to alchemical ends. Thus, in an illustrated manuscript in the St. Andrews collection, the birth of Eve from Adam's rib, with the Serpent as onlooker, is depicted to symbolize the same fundamental idea as the Hermetic Androgyne. As an example of another kind, taken from a different source, Apollo and Artemis, with the terrorizing serpent of Juno, are selected from classical mythology in order to furnish a further pictorial illustration of the same conception. Some alchemists went so far as to insist that the whole corpus of classical mythology was nothing more than a complex medium designed expressly to record alchemical truths in concealed allegories and "abstract riddles of our Stone," as Ben Jonson phrased it in his play, *The Alchemist* (1612).

Alchemical Symbolism

Pictorial symbolism is an ingredient of the first importance in alchemy. Many of the designs were characterized by colour schemes suggestive of heraldry. Among medieval examples, the so-called "figures of Abraham the Jew," dating from the early years of the 15th century, were held in great reverence by alchemists of succeeding ages. These figures were ascribed to Nicolas Flamel, a Parisian alchemist of great repute; they took the form of a series of elaborate frescoes, decorating the arcade of the churchyard of the Innocents in Paris. The designs, executed in colour, were capable of a dual alchemical and religious interpretation. The Biblical story of the massacre of the innocents by King Herod formed a central feature of the series. Herod was pictured as "a King with a great Fauchion." Mothers were shown in the act of weeping "at the feet of the unpitiful Souldiers; the bloud of which Infants was put in a great vessel, wherein the Sun and Moon came to bathe themselves." In other words, infants' blood was merely a cryptic



Mary the Hebrew, ancient alchemist and great discoverer in practical science. Many secrets were revealed to her through the Stone. "The smoke loves the haze, and the haze loves the smoke. But the white plant of the high mountain partakes of both." Illustration from Michael Maier's Symbola Aureae Mensae.

representation of the liquid menstruum which was supposed to aid in the conjunction of sophic sulphur and sophic mercury.

As another example, an illustration entitled the *First Key of Basil Valentine* (c. 1600) shows a king and queen as the central feature. Below the king a wolf leaps over a heated crucible, and near the queen an old man with a wooden leg manipulates a scythe around a cupel. An accompanying "explanation" directs the operator: "Take a fierce grey Wolf. Cast to him the body of the King, and when he has devoured it, burn him entirely to ashes in a great fire. By this process the King will be liberated; and when it has been performed thrice the Lion has overcome the Wolf, who will find nothing more to devour in him. Thus our body has been made fit for the first stage of our Work."

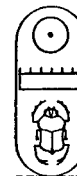
The alchemical wolf, *lupus metallorum*, was "antimony" (stibnite, or native antimony sulphide), used in the heated crucible as an agent for purifying gold, since it "devoured" traces of metallic impurities. The wooden-legged ancient signified Saturn, that is to say, either the slow-moving planet of that name or the dull, heavy metal, lead. The scythe, like other sharp implements, sym-

bolized fire. This part of the design therefore represents the cupellation of argentiferous lead, furnishing pure silver. In brief, the First Key of Basilius shows how to begin the preparation of sophic sulphur and sophic mercury, in readiness for the next operation of the Great Work.

Probably the finest artistic examples of the avowed symbolism of alchemy are the beautiful copper-engravings of Johannes Theodorus de Bry and his associates; these occur notably in various alchemical works of Count Michael Maier, such as *Atalanta Fugiens* and *Symbola Aureae Mensae*, published at Oppenheim and Frankfurt during 1617-18. These plates are boldly engraved; textures are conveyed by different systems of shading; human figures are drawn forcefully and correctly; the compositions have an effect of brilliance and solidity, enhanced by strong modelling and shadows.

. Apart from such *ad hoc* pictorial representations of alchemical tenets, a strong alchemical influence pervaded much of the art of the Middle Ages. It found expression repeatedly in the painting, decorative architecture, sculpture and coloured glass of this

(continued on page 32)



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

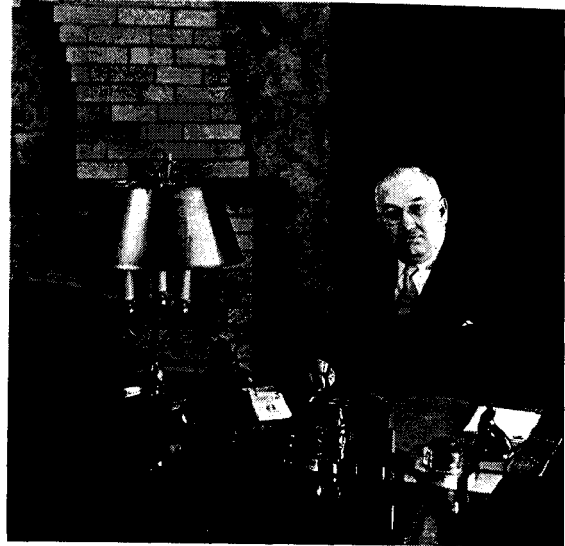
The Soul of the World

I HAVE been reading, recently, some of the mystical writings of Sir Francis Bacon, penned during the time of his Imperatorship of the Rosicrucian Order. Despite the fact that a few unproficient students of Rosicrucian history state that there is no remaining evidence revealing Bacon's activities with the Rosicrucians, I brought back from London two more rare volumes, to add to my Baconian selection in our library at Headquarters, dealing with the mystical side of Bacon's activities and proving conclusively that he was a high officer, chief executive, and enthusiastic sponsor of Rosicrucianism during his lifetime. In fact, many books dealing with this matter have been known to competent Rosicrucian historians for many years, and extracts from them have appeared in many Rosicrucian manuscripts.

In many of Bacon's mystical writings, we find he used one term that was probably highly significant to him, but perhaps little understood by later students because it had become obsolete and a new one substituted in its place. The Bacon term was "Soul of the World." It is quite evident that Bacon used it to signify the Cosmic Mind or Cosmic Consciousness in all mankind, and pervading all space.

I think that the term Bacon used is a beautiful one, and every time I think of it or read, in some of the old English Rosicrucian manuscripts, any reference to the "Soul of the World," I seem to slip into a very subtle form of psychic contact with Bacon and sense just the shade of meaning he had in mind when he evolved this term and decided upon its use.

[28]



Take, for instance, one passage of his writings penned about the year 1600, according to its place in his correspondence and other writings:

"Man in the beginning (I mean the substantial, inward man), both in and after his creation for some short time, was a pure Intellectual Essence, free from all fleshly, sensual affections. In this state the *Anima*, or Sensitive Nature, did not prevail over the spiritual as it doth now in us. . . . The sensual, celestial ethereal part of man is that whereby we move, see, feel, taste, and smell, and have commerce with all material objects whatsoever. . . . In plain terms, it is *part* of the Soul of the World."

Sentences Analyzed

I have seen these sentences analyzed to the detriment of the sense in which Bacon meant what he wrote. Some have misinterpreted the foregoing words, as though Bacon had said that the psychic part of man is that whereby we move, see, feel, taste, and smell, and that it is a part of the Soul of the World, or in other words, a part of the Cosmic Consciousness. Such a thought would be contrary to the other statements made by Bacon very profusely throughout his mystical writings, and certainly contrary to the principles of Rosicrucianism and mysticism generally.

Every mystic and occultist knows that it is not the inner or psychic man that sees, feels, tastes, and hears the vibrations of the material, objective world, and every mystic knows that these objective senses or their functioning do not utilize the consciousness known as the cosmic or psychic consciousness of the universe. What Bacon really says in these words is that in the rapid and vainglorious physical evolution of man through his aggrandizement of the outer self, the objective consciousness and physical personality of man has been permitted to overrule or dominate the spiritual or inner man. We know that this is true in so large a proportion of mankind today that it is accountable for many of the forms of suffering and trials through which man must pass while learning the lessons of life. Bacon also means to intimate that the spiritual consciousness or the celestial, ethereal part of man's consciousness and of his seeing, hearing, feeling, and smelling is a part of the Soul of the World, or the Cosmic Consciousness. That is why the word "part" is used in the last phrase of the quoted extract.

Two Forms of Consciousness

Bacon was attempting to show, in the treatise from which these extracts are taken, that the psychic consciousness in man and the objective consciousness are closely related, and in fact a part of each is found in the other. He was trying to make plain the fact that although man was dual in his nature and dual in his consciousness, the two parts of man were not so clear cut and so separated and isolated from each other that there was not any form of intercommunication or reflex relationship. He was attempting to point out that the close relationship between these two forms of consciousness in man made it possible for man to gradually change the dominance of the objective, material self over the subjective, spiritual, without any sudden rebirth and without any period of real chaos in his life.

His words clearly state that there is an ethereal as well as sensual part of man associated with moving, seeing, feeling, tasting, and smelling, that can attune itself with material objects as well as the physical

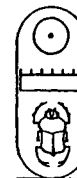
faculties possessed by man, and that, therefore, we may move, see, feel, and sense things in a psychic manner as well as in a physical manner, but that such functioning and such psychic consciousness constitute a part of the universal, Cosmic Consciousness.

Psychology teaches that the demarcation between the sleeping state and the waking state of man is so indefinite that it is difficult to tell when man passes from the waking state into that of sleep. Physiology also contributes its knowledge on this point by stating that preceding the outward manifestation of the sleeping state, various organs and functionings of the body relax in their activities and many cells proceed to enter a state of coma or dormancy before the person is aware of even the desire to sleep.

Mysticism also claims that the demarcation between the inner, psychic self and the outer, physical self is very indefinite, because at the borderline between the two there is a blending of the two states which really constitutes a third state, known in the mystical laboratory as the borderline state. Many of the most unusual of all psychic phenomena occur in this borderline state, and for this reason they are difficult to understand and very difficult to repeat or reproduce.

This happy and intimate relationship between the two parts of man makes it possible for the one who is tired of the false method of living, wherein the inner, psychic self is imprisoned and denied, and the outer, physical self is permitted to have unlimited power, with unbridled miscomprehensions, to gradually and effectively transfer the dominance of power from the one to the other, or at least equalize the power between the selves or natures of his being.

Unless man is as fully attuned with the Soul of the World and with the Consciousness of the Cosmic Mind or the Consciousness of the Infinite, as he is with the consciousness of the objective world and its radiations of impressions, he is but half living and half existing in his present worldly state. Man cannot live wholly and completely in the spiritual state while he is upon this earth plane; and such a state of



consciousness would not be either desirable or of real benefit to him. Not until man's transition, when the objective self is completely cast off can man live wholly and completely in his spiritual consciousness. And at no time here on earth can man live wholly and completely in his objective consciousness, with a total lack of spiritual sensitivity.

It is the purpose of our organization, as it is the purpose of the students thereof individually, like students throughout the world who are interested in these matters, to help bring a more balanced condition to the existence of man, whereby his two states

function properly and efficiently, and he may at will enter the third or borderline condition where he is consciously in touch with both states, and capable of transferring the impressions from one to the other. This is the ideal state for man's happiness and success in life; and it is this state of existence that is truly the mystical or Rosicrucian way of living.

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.

World Convention

(From page 17)

Many outstanding subjects were presented during the Convention. Dr. George Buletza and Dr. Onslow Wilson of AMORC's Research Department presented a history of research conducted by Dr. H. Spencer Lewis with many slides of projects and experiments performed decades ago. Dr. Wilson then delivered a lecture with slides entitled "Harmony and Will."

Arthur C. Piepenbrink, Supreme Secretary, presented a discourse and experiments on "Exercise and Experimentation," which included audience participation in exercises. He indeed proved to all attending that Rosicrucians are in "great shape" by sustaining his exercise experiment much longer than anticipated. Edward Lee, Director of AMORC's Department of Instruction, enlightened us with his "Techniques of Attunement." The subject chosen by Burnam Schaa, Supreme Treasurer, was "The Mystical Ladder of Lights." Supreme Legate for Europe, Raymond Bernard, lectured on the "Profound Unity of Self," and Kristie Knutson, AMORC's Public Relations director, delivered an excellent discourse on "Visualization."

The highlight of the demonstrations and lectures was the mystical demonstration presented jointly by Emperor Ralph M. Lewis from his Sanctum in San Jose, and Supreme Secretary Arthur Piepenbrink,

who prepared the members of the Convention for the demonstration by leading them into meditation and telling them when the Emperor was projecting first a word, then a symbol. The word "knowledge" was projected, but not readily received by the members; however, many began to realize that the word they received did indeed mean to them "knowledge." The projected symbol was two intersecting triangles and most were successful in receiving this image.

Entertainment

We were entertained one evening by an orchestral concert, with Peter Gellhorn conducting The Jupiter Orchestra, and Frater Albert Ferber as piano soloist. Saturday evening was reserved for the Convention banquet and Grand Ball, a formal occasion in which all dignitaries were announced separately by the Master of Ceremonies, who was dressed in traditional formal attire. During dinner, the members of the Convention were entertained by Joe Stein and His International Violins, and the Chris Allen Orchestra performed for the Grand Ball.

The 1981 World Convention in London was a beautiful experience which I for one will never forget. Perhaps you wanted to go but could not attend this year. If you start planning and visualizing now, you may well find yourself at Rosicrucian Park in San Jose next July for the 1982 Rosicrucian Convention (in English). You will then truly understand the meaning of Rosicrucian brotherhood. △



I LIVED until recently in an industrial part of a large city. I hated the air pollution in the area. Thick billows of smoke rolled out of the large chimneys of the electric utility, the steel mills and oil refineries. The air was filled with soot and had a dirty, gray color even on nice, sunny days. Whatever good air managed to survive, which the factories did not spoil, was ruined finally by the fumes from the heavy traffic along a nearby road, especially from the large buses and diesel trucks.

I did not like to inhale this foul air so I often held back my breathing, trying not to draw in a breath. I thought with irony about the health advisers who urge one to learn deep breathing. Here I was trying to make it shallow.

I had fantasies about being in places that had fresh, clean air. I had dreams about taking ocean voyages and standing on the deck of a ship, having cool, clean ocean breezes blowing in my face and entering my lungs. I had mirages of living on a mountaintop where the air was pure or in a country area among fields and flowers, inhaling fresh air deeply.

There were factories, buildings, streets everywhere in this area, wherever one looked. There was only one place where one could obtain relief from this world of stone. There was a park across the street from where I lived, the only greenery of the area, like an oasis in the sea of cement, to which I made a frequent escape.

It was usually hard to cross the road to the park on the other side, the traffic being so heavy, almost bumper to bumper and traveling pretty fast. One had to wait a long while for an opening in the traffic to occur, be on the alert to catch it and make a quick dash through before the gap was closed and the opportunity lost.

I liked to take walks in this park and to sit on the benches, just looking at the green grass. The greenery not only refreshed the air a bit but refreshed my soul.

But the part of the park I liked the best was a grove of trees that stood at one end. The trees were so close together and in such a thick cluster that they seemed like a little jungle. It was very shady and cool inside. When one entered the grove it was as if one entered into another world. One felt instantly enclosed in it and that the outer world was shut out. No matter how hot and blazing the sun was outside, it could not be seen or felt inside the grove. It could not penetrate the thick mass of trees and foliage. It seemed as if the sun did not exist.

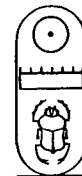
The place was also very quiet. It was as if a special hush existed within that world. It was hard to realize that a teeming world of hubbub was just a few minutes away, that a silent world and a noisy one could be next to each other and so close.

Very few people entered this little forest. I was usually alone, and in that primitive sort of place one could get the eerie feeling that he was the only person on earth, that he was in a primeval area in prehistoric times where there are no buildings and people, just nature standing silently around. It seemed a still and empty world as at the beginning of time.

That park was my cloistered retreat, my haven and hideaway, my refuge from the clang and dirt of the city for many years.

Coming to a cleaner, sunny area in Florida has brought me a change in life and an escape from the heavily industrialized environment. I am glad to be here, but no matter how much better any other place should be, I will always look back with affection to that little park.

—Charles Saltzman



Alchemy and Alchemists

(From page 27)

era. Alchemical ideas and symbolism may be traced in detail, for example, in the work of such artists as Dürer, Cranach, Giorgione, and Campagnola. It may even be claimed that every detail in Dürer's masterpiece of engraving, *Melencolia* (1514), is capable of an alchemical interpretation: the doctrine of melancholy is inseparably bound up with the Saturn mysticism which permeates alchemy¹.

Decline of Alchemy

The outstanding practical aim of alchemy until the 16th century was the transmutation of base metals into gold, whether from purely philosophical or mercenary motives. Early in the 16th century Paracelsus endeavoured to give a new direction to operative alchemy by insisting that its main goal should be the healing of disease rather than the making of gold. He envisaged alchemy as a handmaid of medicine, to be applied in the preparation of chemical remedies of mineral origin. He sought to liberate medicine from the obsession of the ancient Galenic order, and in this sense he takes rank beside such contemporaries as Luther, Copernicus, and Columbus as an emancipator of mankind from the trammels of authority. The ensuing period of iatro-chemistry or medico-chemistry, lasting until the 18th century, witnessed a slow decline of the old alchemy.

Paracelsus was essentially a reformer and propagandist of the Renaissance. His chief contribution to alchemy was his modification of the sulphur-mercury theory by the introduction of a third principle which he named salt. In his system of the *tria prima*, or three hypostatical principles, sulphur, mercury and salt stood materially for inflammability, metallicity and uninflammability (fixidity) and mystically for the soul, spirit, and body of man. The second half of the 17th century found both the old alchemy and iatro-chemistry on the wane.

Despite their excesses, both the alchemists and the iatro-chemists had done a great deal to accumulate chemical knowledge and to prepare the way for the incipient science of chemistry which was to arise in the second half of the 18th century.

It is sometimes held that the publication of *The Sceptical Chymist*, by Robert Boyle in 1661, heralded the end of alchemy. It is true that Boyle dismissed to his own satisfaction in this famous book the systems of the four elements and the *tria prima* and put forward the modern idea of an element; but the emergence of modern chemistry had to wait for more than another century. "During this Indian summer of alchemy the stage was held by the Theory of Phlogiston, while the four elements and the three hypostatical principles hovered behind the scenes like ghosts reluctant to be laid. . . . Phlogiston melted finally 'into air, into thin air' with the discovery, in the second half of the 18th century, of the chemical composition of the ancient 'elements' air and water and of the true nature of combustion. These discoveries ushered in the era of modern chemistry."²

Types of Alchemists

The term *alchemist* has been used throughout the ages to denote men of many kinds, with a real or professed knowledge of alchemy. These ranged from impostors and charlatans having no claim to the title, through puffers (*souffleurs*), goldmakers, skilled practicers, and scholastic philosophers, to adepts and religious mystics. . . .

Scotland figures a good deal in the history of alchemy. Also in Scotland there are some outstanding collections of alchemical literature, particularly the Ferguson and James Young Collections in Glasgow, and others in St. Andrews, Edinburgh and Aberdeen. A century after Damian's exploit, Scotland produced a mysterious itinerant goldmaker in the person of Alexander Seton, otherwise known as "The Cosmopolite." He has also been called "the chief martyr of alchemy"; for his dramatic career is said to have ended in tragedy at Cracow in 1604, as a result of his experiences in the torture-chamber of the Elector of Saxony at Dresden³.

The numerous paintings of alchemists and

alchemical interiors, notably by Brueghel, Stradanus, Teniers, Steen, Wijck, and other artists of the Low Countries, are mainly concerned with alchemists of the kinds that have been mentioned⁴. Such genre representations of these painters and of artists in Italy, Spain, Germany and other countries, are of great interest and value to historical science.

Alchemists of a severely practical type, who were interested chiefly in chemical phenomena and in the discovery and application of new substances and processes, are typified by such men as Brunswick, Agricola, Libavius, and Glauber; the scholastic philosophers by Roger Bacon and Albertus Magnus; and the religious mystics, who viewed alchemy as "the Divine Art," by Ripley and Khunrath.

Alchemical Music

Among the mystical alchemists, Count Michael Maier calls for special mention. He was physician, private secretary, and alchemist to the Emperor Rudolph II (the so-called "German Hermes") at Prague, early in the 17th century. A man of many accomplishments, Maier was also a philosopher, mystic, classical scholar and musician. He was a voluminous writer of great credulity, and he carried to extremes the alchemical interpretation of Egyptian and classical mythology. This subject forms the chief theme of his *Atalanta Fugiens* (1618), a quaint and fascinating work handsomely embellished with fifty copper-engravings by de Bry and his school. Each engraving is provided with a cryptic title and a Latin epigram written in elegiac couplets. Each epigram is set to music, in the form of so-called *fugues*, which are in reality canons in two parts against a repeated *canto fermo*. In allusion to the classical legend, these three parts are termed, "Atalanta, or the fleeing voice," "Hippomenes, or the pursuing voice," and "The apple in the path, or the delaying voice."

Presumably, in view of the alchemical belief in the beneficent influence of music, the final processes of the Great Work, carried out in the sealed Vessel of Hermes and directed by prayer as well as by chemical and astrological influences were sometimes undertaken to the accompaniment of musical

chants or incantations. To the religious mystics among the alchemists these processes would partake of the nature of a religious ritual, and it would be natural for them to introduce music from one of these closely related activities to the other. It must be emphasized also that alchemical theories and ideas came largely from ancient Greece, and that the alchemists followed Pythagoras and Plato in ascribing a particular importance to number and harmony in the interpretation of Nature and the universe.

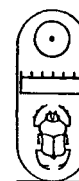
In 1935, some of these alchemical canons⁵ were sung in public for the first time by members of the St. Andrews University choir, at the Royal Institution in London. Fuga XVIII may be mentioned as typical: "Whatever active principle there is in nature, it sends out its force in all directions and loves to multiply the same." It is of interest that some manuscript notes of *Atalanta Fugiens* made by Sir Isaac Newton, and now in the St. Andrews collection, bear a special mark of emphasis beside this particular epigram.

References

The numbered references given above may be found in various works by the writer of the present script, as follows:

- ¹ For a detailed alchemical interpretation of Dürer's *Melencolia* see *The Alchemist in Life, Literature and Art*, 57-62 (London and Edinburgh, 1947)
- ² *Op. cit.*, pp. 8-9.
- ³ A detailed account of Seton, and of his rescuer and successor, Sendivogius, is given in *Humour and Humanism in Chemistry*, 37-65 (London, 1947). The same work also deals fully with James IV and Damian (pp. 16-36).
- ⁴ Alchemical paintings by artists of the Low Countries and others are reproduced in the work mentioned under (1) above.
- ⁵ Some of Maier's alchemical music is reproduced in *Prelude to Chemistry* (London, 1936; 2nd edit., 1939; and New York, 1937)

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GRAND COUNCILORS OF AMORC 1981-1982

At the meeting of the Grand Council held at the World Convention, London, England, on July 21, 1981, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

TEXAS and OKLAHOMA	Mr. C. E. (Gene) Bledsoe Arlington, Texas
COLORADO and UTAH	Mrs. Elizabeth Angell Aurora, Colorado
WEST CENTRAL STATES	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Miss Rose A. Galuska Irwin, Pennsylvania
EASTERN NEW YORK	Mr. Frederick J. Onucki Metuchen, New Jersey
NORTHWESTERN NEW YORK	Mrs. Alberta Patterson Angola, New York
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FLORIDA	Mr. Juan Alvarez Miami, Florida
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CROSS RIVER, ANAMBRA, PLATEAU STATES - NIGERIA; and CAMEROON	Mr. Kenneth Idioidi Calabar, C. R. S., Nigeria
KANO and KADUNA STATES - NIGERIA	Mr. Haruna Mek Sabo Kaduna, Nigeria
LAGOS, KWARA, OYO, and OGUN STATES - NIGERIA	Mr. Johnson Ladipo Lagos, Nigeria
BENDEL, RIVER, and IMO STATES - NIGERIA	Dr. D. A. Amaso Port Harcourt, R. S., Nigeria
GHANA	Mr. John Coleman Accra, Ghana

Rosicrucian Activities

RECENTLY the Kansas City Pronaos presented the Rosicrucian Humanitarian Award to a very deserving individual. Mrs. Ruby Gray of Kansas City was honored for her life-long humanitarian and charitable contributions to the community.

Mrs. Gray's concern for people began with the younger generation. She has served as president of Parent-Teacher Associations of three different schools attended by her daughter. Along the same line, Mrs. Gray developed a feeling of responsibility toward children in her neighborhood. By giving them small tasks to accomplish and reimbursing them with moderate pay, she seeks to instill within the youngsters a positive attitude towards work. Because she really cares, she is *Mother Gray* to many of the children in her community.

The most important part of Mrs. Gray's dedication is the care she provides to the ill and disabled. She regularly visits nursing homes and seeks patients who are in need of special attention. She also visits sick and disabled neighbors, helping them with prac-



Master Bruce Thatcher and Soror Shirley Curtis-Clark present the Rosicrucian Humanitarian Award to Mrs. Ruby Gray (center) in Kansas City, Missouri.

tical tasks such as shopping, cooking a meal, or driving to the doctor's office. Because of her positive attitude and her love for humanity, she is known as "Mommy Jolly." We are proud to recognize the work of this worthy individual.

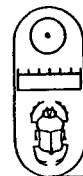


GRAND TREASURER Ted Fisher and his wife, Shirley, represented Grand Lodge at the Ninth Penn-Ohio Regional Conclave in Pittsburgh, Pennsylvania. Frater Fisher opened the conclave with an interesting discourse and a period of meditation called "The Rose." The conclave program featured inspiring Convocations, workshops, experiments, and discourses. A forum was presented, as was a fascinating Osirian mystery drama. Regional Monitor John Hall presented an imaginative healing meditation. A conclave highlight was Grand Councilor Rose Galuska's spectacular slide presentation of Frater Nicholas Roerich's paintings. The Fishers were particularly impressed by thoughtful extra touches on the part of the Conclave Committee: the cover of the conclave program was beautifully designed, featuring a rainbow through



Frater and Soror Fisher at the Penn-Ohio Conclave.

an arbor of roses; and at the banquet, candle and rose arrangements on each table lit by a candle-bearing Colombe. The Penn-Ohio Conclave exemplifies the imagination and creativity of Rosicrucians working together.





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

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Solemnity of the Desert

The great Mojave Desert of Southern California teems with life, most of which is hardly visible during the day. The torrid heat of the blazing sun compels living things to seek refuge. At night, when the desert sands cool, shadowy forms may be seen prowling, crawling, and slithering about. The desert still offers a challenge to survival for the unprepared human who traverses it.

(Photo by AMORC)

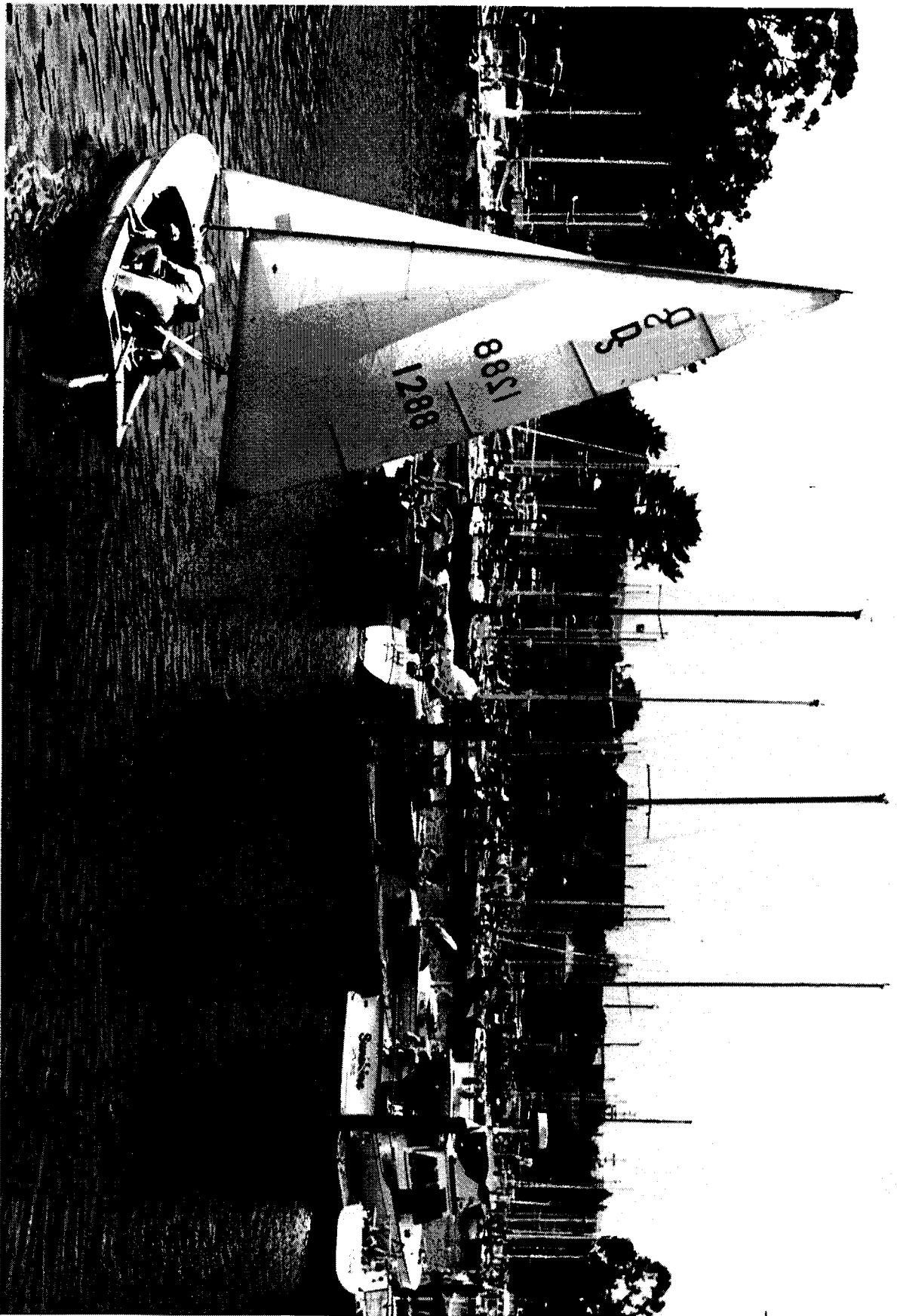
The Marina (overleaf)

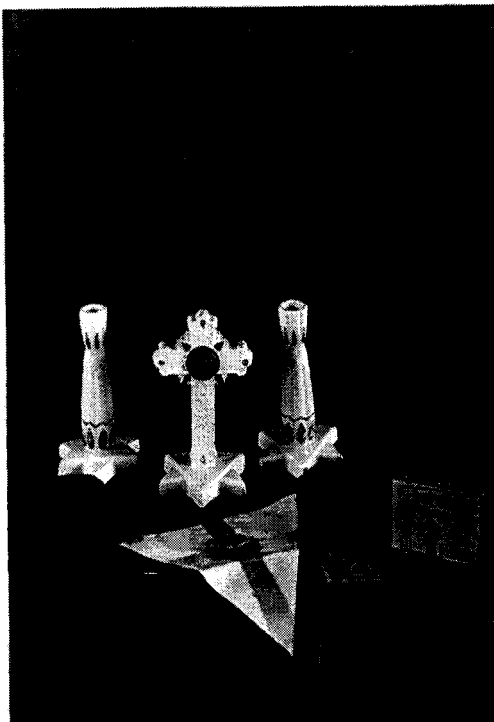
More and more are people taking to seas, rivers, and lakes. The water areas of the world still afford a greater sense of freedom than most of the habitable land surface. There was a time when a cool exhilarating sea breeze gave assurance of the pristine quality of the waters beneath. Is the continued pollution of the waters, the result of greed, to rob man of yet another of nature's gifts?

(Photo by AMORC)

**The
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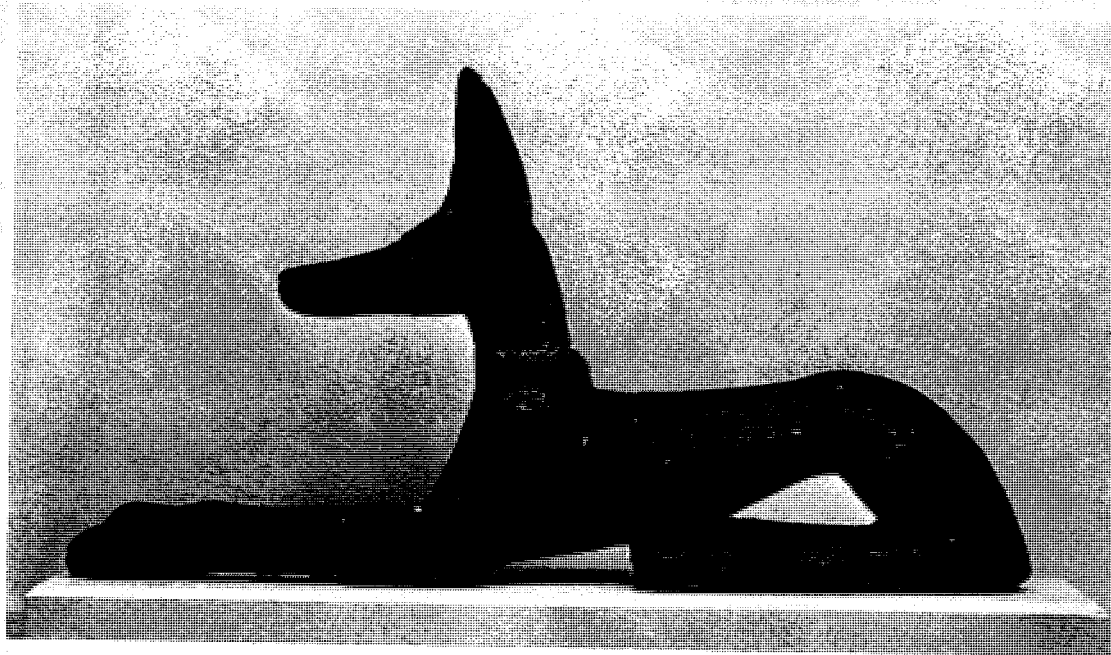
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TREASURES FROM OUR MUSEUM



Anubis

This wooden Anubis jackal was originally part of the lid of a large box or casket which held canopic jars. The date of this authentic piece is uncertain, but it was probably carved during the Late Dynastic Period (c. 800 B.C.).

According to translations of hieroglyphs, Anubis was considered to be the Great Funerary God and prayers for survival carved on the walls of the oldest mastabas were addressed to him. Anubis was embodied in the wild dog or jackal who roamed the cemeteries. His sanctuaries were numerous and his most famous temple was in Middle Egypt, in a town which the Greeks called Cynopolis, "The City of the Dogs." At Deir El-Bahari a beautiful chapel was dedicated to Anubis.

Regarded also as the messenger of the dead, striking pictures of Anubis—a huge dog mounted as guardian on a mastaba-form pedestal—were painted on the doors of many tombs. The origin of this god probably lay in the fact that jackals could always be heard howling in the desert to the west of the Nile at sunset.

—Juan Pérez & Doni Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Le Philosophe Inconnu Part I

THE WEAPON of the warrior, like the warrior himself, was strong and formidable. An amalgamate of four inseparable metals, it shone and burned like fire, and could strike two places simultaneously. The armor of the warrior was impenetrable, yet flexible, well serving the unlimited reaches of his mind and faculties. Though under orders to occupy the center of this country of combat ringed by seven trees, he desired to more closely examine a gleaming bauble which once before had attracted him: He stepped from his center—and plummeted into a region of darkness and ignorance.

"We are in darkness since we seek for the light, in delusion since we search for reality; but the fact that we desire both shows that we were made for both, and that in our present environment we are remote from the purpose of our being." Thus we will remain until we undertake the arduous work of *regeneration* and are reestablished within man's original and exalted state. Saint-Martin, the mystic and Unknown Philosopher, guides us on this hidden path.

A man of aspiration, good breeding, and intellect, Louis Claude de Saint-Martin was born January 18, 1745, in Amboise, France. Pious austerity marked his upbringing; at age eighteen he wrote, "There is a God, I have a soul, and no more is wanted for wisdom!" A graduate of civil law at 22, he strove ever higher, abandoning law and finally renouncing the material world. His fragile constitution notwithstanding, Saint-Martin entered the military as a lieutenant during a time of peace, which allowed him ample time to pursue his spiritual studies. Illumination led him to the initiatory gate and Don Martines Pasqually de la Tour, truly a man of mystery.

Founder of the Order of the Elect Cohens, an initiatory body commissioned by ancient fraternities, Pasqually led Saint-Martin and others through ritual, rite, and revelation. A man of "very active virtues" and a powerful and magnetic personality, Pasqually fascinated his students with the most exalted and extraordinary experiences. His sudden transition in 1774 left Saint-Martin and other high initiates as leaders of the Elect Cohens, or the Martinist Order.

Saint-Martin had served as his secretary and trusted aide and considered Pasqually second only to Boehme, his idol. Still he felt the phenomena, lights, vestments, and incense of the Order's techniques were superfluous, at one point asking Pasqually, "Can all this be needed to find God?" No tradition or initiation, he felt, is a sure path to *pure* communications, the gift of God alone. Trusting the partial or corrupted powers of any man he saw as folly, for "... unless things come from the Centre itself I do not give them my confidence. ..." and he eschewed the astral world as a mixed and combined plane of good and evil thoughts and beings. "... I have received by the inward way truths and joys a thousand times higher than those I have received from without."

He presented the mastery of this way in *Of Errors and Of Truth*, his most famous treatise, written the year of Pasqually's demise. Here Saint-Martin masks his personality as the Unknown Philosopher, his life-long pseudonym. *Of Errors* ... was treated as an occult manual by the myriad fraternal, mystical, semi-mystical, and semi-Masonic groups of the time. But Saint-Martin was much in demand among the elite of French society, and many choice and elegant minds were attracted to his reasonable yet unconventional discourse, and the beauty of his character. His overt teaching among the Martinists now ending, leadership delegated to others, the mystic wrote of a lofty initiation without occult danger, directing his thoughts to the seekers—"Men of Desire"—who, "having soul will lend to my work what is wanted," the soulless denying it even that which it has.

"The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage. ... There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go till we can bring forth the living vivifying root. ..."

Yet the Revolution approached. How fares the indivisible weapon, impenetrable armor, fiery warrior—in the words of the frail Saint-Martin—amid the smoke and confusion? Next month's Odyssey witnesses the still vital spiritual triumph.—DJB

