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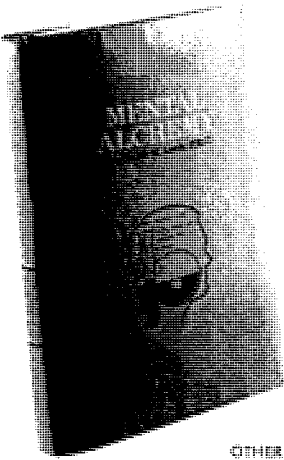
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(See page 11)**

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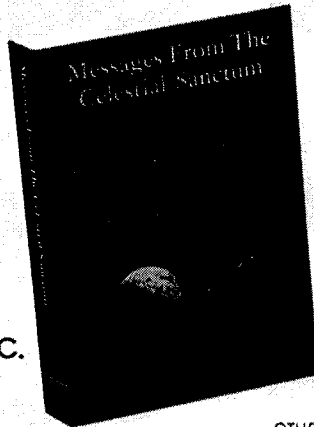
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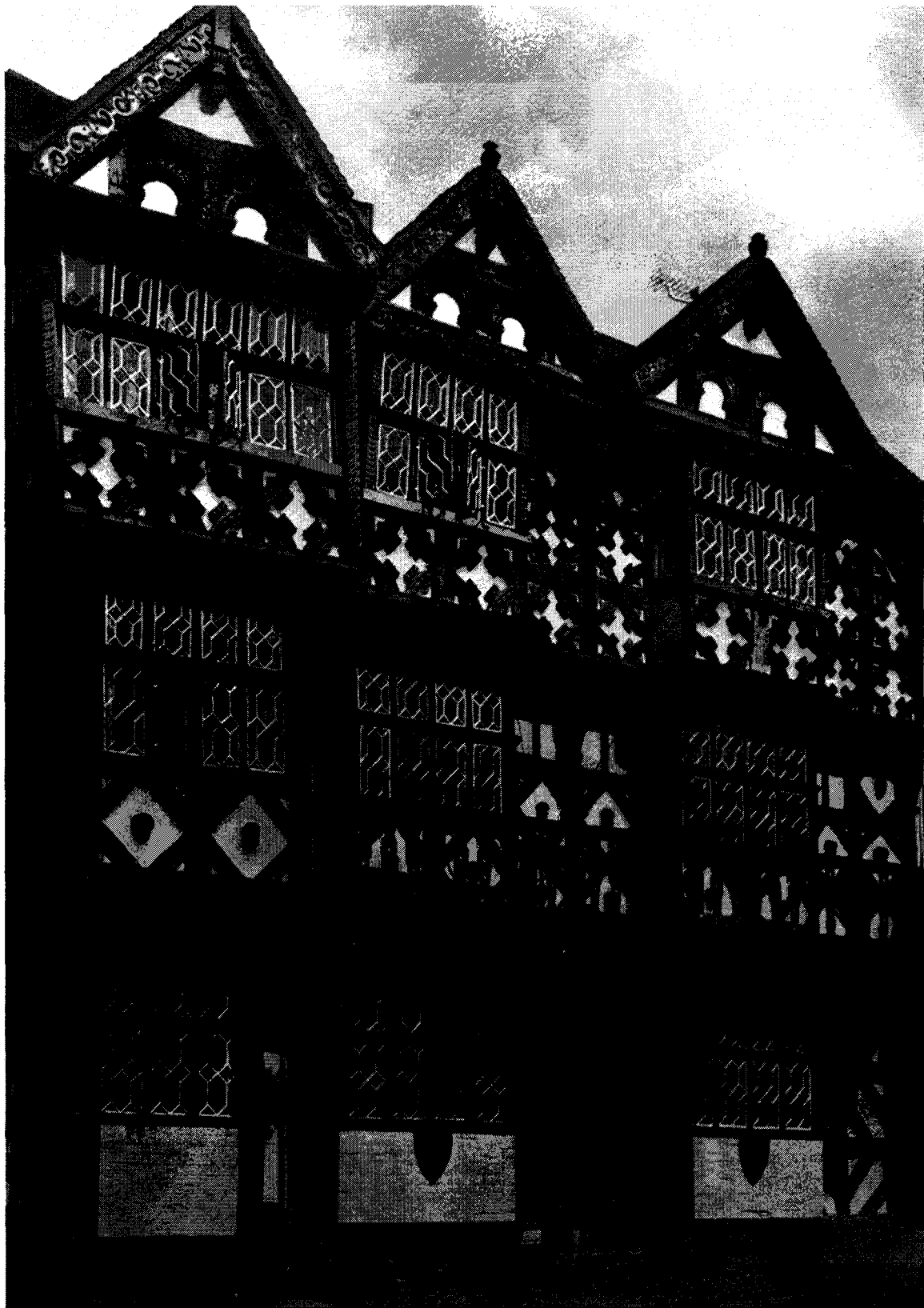
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THE NOSTALGIA OF YESTERDAY » » »

In its appearance Feathers Inn in Ludlow, England, recalls the historic and romantic era of old England. It suggests oak plank floors and twisting, creaking stair cases leading to upper rooms, as well as a huge stone fireplace with its welcoming aura of light and warmth.

(Photo by AMORC)

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Psychology of Symbolism

A SYMBOL is a sign or gesture representative of an idea. We think in terms of pictures. Every thought is identified by an image related to it. When we visually perceive an object, it has either a direct or indirect meaning to us. If we have experienced the object before, the idea associated with it then is realized again. Even if we have not seen the object before, it can have identity and meaning to us if it is immediately associated with the memory of something which, to *some extent*, has been seen before.

For analogy, we look across a wide field and see a distant object which is dark, large, but indistinct. Though uncertain about it, we think it is a house or barn. We are, by association, recalling a similar experience when an actual barn or house seemed indistinct at a distance.

Suppose we are thinking of abstract subjects, such as *beauty* and *love*. Beauty in itself is not a thing. Rather, it is a quality related to something. Therefore, in thinking of beauty, we recall that which to us has the quality of beauty. Love, too, cannot be detached from an object that is loved or from such acts related to the expression of love. Likewise, we cannot think of the sensations of our other sense qualities as hearing, feeling, tasting, and smelling without recalling some image related to them.

There is nothing that is completely original, that is, a virgin idea. An idea may be original in its complexity, that is, in the totality of the elements composing it, but not in its separate elements. For example, an inventor may devise an apparatus to perform a completely new function. However, the things of which the device is composed are similar in some quality, such as essence, color, or form, to other things which are known.

There are times when we do not want our thoughts to be singularly represented.

In other words, to relate to just a single object would seem too limiting, not general enough. For analogy, let us return to the abstract idea of love. Love is an emotion, but we love more than one thing. Consequently, *no single thing* which we love can actually represent the *full* extent of our emotion of love. Our ancient ancestors conceived the heart as being the center of our emotions. They therefore drew a sign, a symbol, of what they thought was the heart. This signified the particular emotion of love, and later other emotions were also attributed to this symbol.

Universal Symbols

Our written language is composed of symbols, words, combinations of letters conveying ideas both of material and immaterial things. We are all aware that a picture can often convey a greater clarity of thought about a particular than many words of description. Once a sign, a symbol, has had a specific meaning, especially of a complex subject attributed to it, it then serves a most practical purpose. It can become universal, that is, often having the same meaning regardless of differences in language.

A symbol can depict a combination of ideas, though one may be most dominant. Take, for example, the flag of a nation. Foremost, the flag signifies a specific nation. Its colors, however, may likewise symbolize certain virtues which are attributed to the country, such as freedom, truth, justice, etc. There are also *compound* symbols, consisting of several united symbols—heraldic designs, for example.

Let us consider some of the symbols that man has devised to depict objects, emotions, and abstractions. Prehistoric man drew crude symbols upon cave walls, most of which, however, were mere



“A sign, a symbol . . . can become universal, that is, often having the same meaning regardless of differences in language.”

attempts to closely simulate what he had actually experienced, making his symbols as realistic and representative as possible. True symbolism became more established with the ancient civilizations.

The symbols of ancient *Egypt* were profuse. We will select just a few as representative. The hieroglyphic language of Egypt depicted the concept of soul as a bird with a human face. In the Egyptian language its name was *Ba*. The wings of the figure suggest flight, or the ascent of the soul, although the soul was also thought to descend beneath the earth. A *rectangle* in hieroglyphs is the sign for a temple. In fact, almost all temples constructed by the Egyptians were rectangular in shape.

In the 18th Dynasty, during the reign of Akhnaton, the Pharaoh conceived the Sun as the intermediary of the sole god which he termed *Aton*. The radiations of the cosmic forces of this sole god were shown emanating from the Sun to the Earth. At the end of each ray at the Earth's surface were drawn hands. These hands symbolized the divine force of Aton giving life and fecundity to all living things.

The deceased Pharaohs were transported across the Nile to the west bank, to the Valley of the Kings where the great tombs were located. The bodies were placed in a box-like coffin in the center of a ritualistic funereal boat. The coffin was unlike the shape of the later

mummiform coffins, but became a sacred symbol connected with the funereal rites. It has been assumed that the Jewish symbolism of the Ark may have been somewhat influenced by both Babylonian and Egyptian references to this ark coffin.

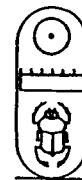
The Babylonian capital, Babylon, was located on a plain between two great rivers and was distant from the mountains. However, a mountain to the Babylonians became a symbol of the *Earth*. Symbolically they referred to the Earth as “The Mountain House.” The ziggurats, the terraced pyramids of Assyria and Babylonia, were made of stones arranged in numerical courses of 3, 4, and 7. The significance of these numbers is thought to have symbolized both the number of the then known planets and the principal gods.

The symbols of the *Semitic* people are vast. A few given here will show their relationship to specific ideas. A *key* to a door was a symbol of authority granted to the one who received it. A *blue* thread used on the sacred vestments worn by priests was likewise considered sacred. It symbolized the sea, sky, and “The Divine Throne of Glory.”

Symbolic Gestures

Gestures likewise can become symbols in that certain acts are performed to convey an agreed-upon meaning. A crown placed on the head has symbolized the elevation of an individual to a position of authority. The ceremonial washing of the hands symbolizes one's innocence, the cleansing of one's self from the stigma of guilt. Covering a woman with a man's cloak is symbolic of his protection of her. The raising of the arm with clenched fist is accepted as a militant, defiant attitude. This centuries-old symbolic gesture is commonly demonstrated today by defiant agitators.

Pythagoras, Greek philosopher and mathematician, assigned many mystical and esoteric qualities to *numbers*. Pythagoras was born on Samos, one of the islands of the Aegean Sea, in the 6th century B.C. He traveled extensively in the Near East, and was initiated in a mystery school, where the priests imparted to him much knowledge. Pythagoras subsequently emigrated to Croton, in southern Italy. In Croton, with the enigmatic knowledge he had acquired on



his journeys, he founded a brotherhood. The students were tested and tried extensively before they were permitted to be initiated. Pythagoras is also noted for his great contribution to mathematics and the science of astronomy. One of his great achievements was the discovery of the mathematical relationship of the octaves in the musical scale.

To Pythagoras, numbers had an *innate cosmic power*, that is, all things were created, he declared, according to numbers. He thus was anticipating the mathematical structure of matter—its vibratory rates. His symbolism of what he considered to be the inherent nature of numbers is of particular interest to us. However, we can only touch very briefly on his enigmatic and very extensive explanations.

The *Monad* (1) Pythagoras said, is “the mother of numbers.” This, he explained, is because all other numbers are contained within it, and it is the *whole* of all numbers.

The *Dyad* (2) symbolized divinity, the first separation from the unity of the oneness of the *Monad*.

The *Triad* (3) is “the first perfect number,” because it is the combining of opposites.

The *Tetrad* (4) Pythagoras named “the fountain of strength.” It symbolized the square and immobility.

The *Pentad* (5) was given importance because “multiplied by itself [5 x 5], returns to itself.” This symbolized the concept of stability and permanence.

The *Hexad* (6) Pythagoras referred to as “the creation of the world.” This is probably an enigmatic idea derived from the Babylonian account of the period of creation of the world.

Heptad (7)—this number was venerated in religion and mysticism. To it were attributed many esoteric terms. This number still has an aura of mystical symbolism today.

Ogdoad (8) was declared as the “first cube,” because each side of a cube could be assigned the numerical value of 2, thus $(2 + 2 + 2 + = 8)$. The numeral 8 also symbolized justice because it “resolved into numbers especially equal.”

Ennead (9) has an esoteric value because it is “a perfect *ternary*,” that is, a *triple triangle*.

Pythagoras heralded the *Dekad* (10) as the “Greatest Number,” explaining that all numbers resolve into it and return again to the *Monad* (1) but each time on a *higher proportion*.

Can we devise symbols that will clarify certain abstract subjects for us? In other words, can we take certain ideas which are abstract and relate symbols to them which we understand and thereby make the abstract subject more comprehensible? More succinctly, can we create a symbolic language which, when applied to what is an abstract mystery to us, cause it to become more explicit? It is an intriguing experiment and worthy of thought.

For example, think of what symbol, sign, or design you can create to mean the word “Truth.” For further example, create a symbol for such abstract words as: Reality, Ethereal, Infinity, Omnipotence, Cosmic, Material, Immaterial, Mind, Good, Absolute, Pleasure, Pain, Psychic, Reason, Universal, Beginning, End, Space, Time.

When you have created a number of symbols for these and any other abstract terms you have selected, can you then combine any in such a way as to give them unity and a more *extensive meaning*? The combination of symbols in some instances may not contribute any more clarity to each separate symbol, but they may engender a *new symbolic idea* of greater and more satisfying profundity. This is the case when we place a *rose* in the center of the *cross*—we create a symbol whose meaning transcends the esoteric meaning of each one separately. Δ

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**All study reveals a personal vacuum,
which knowledge alone can fill.**

—Validivar

Present-Day Avatars

Who are they? Where are they?

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

Vice-President

Supreme Grand Lodge of AMORC

IT IS GENERALLY BELIEVED that avatars are masters who are reincarnated on Earth for a special purpose. This is fundamentally true, but like many general statements, there are other implications to be considered. The belief leads us to assume that many of the highly developed mystics of the past are probably incarnated now. Since we who live today are faced by many critical problems, the question is asked, "Where are these masters and what are they doing to help mankind?"

This question is predicated upon the premise that mystics are reincarnated for the sole purpose of participating in a human crisis, or that they are reincarnated for the purpose of helping mankind. While each individual is incarnated for a certain experience, and in the course of that experience is supposed and presumed to participate in the affairs of his fellow men, I do not believe that all avatars who live on this Earth are here for the sole purpose of offering a solution for our problems.

I find this difficult to explain, and it represents a personal viewpoint that is, of course, subject to controversy. Every avatar who lives on Earth or has so lived returns in order that he may participate in the affairs of this Earth as they exist at the time he lives here, and as such, that participation is a part of his own experience as well as a means of assisting or contributing to the general welfare of other individuals. At the same time, no avatar, as we understand the term, has ever attempted to force compliance with any system or philosophy that he or she may have attempted to propagate. Jesus, for example, did not force his beliefs on other people.

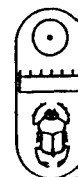
In the case of Jesus, we sometimes confuse him and his purpose with Christianity as it exists today, which may be considerably different in many respects to what he taught. Doctrines established by man based upon the teachings of Jesus are not necessarily the principles that he himself originated. His teachings and the teachings of other avatars are available if man wishes to follow them. This does not necessarily mean that if avatars are living today, they would make themselves known in such a way that would make it appear that their purpose here on Earth is to force man into compliance with certain principles, ideals, or practices, the value of which man seems incapable of recognizing.

Avatars and Religion

There have been many avatars in the world's history. No one knows how many. Neither can we be certain in all cases of when or where they lived. A few have stood out, but their permanence in history has been established after their lifetimes. We should be aware of the possibility that if the teachings of Jesus as modified by various ambitious individuals who followed him had not been formulated into a doctrine and later into organizations, it might be that the life of Jesus would not be known today.

In other words, today we know more about Christianity than we know about Christ. Christianity as it exists today might not be the type of religion or philosophy with which Christ would attempt to ally himself should he be on Earth at this moment; not that Christianity is wrong, but simply that the basic principles that he taught have in many ways been distorted and modified.

If we take the simple principles of Christ's teachings, we will observe that he did little to interfere in the political, economic, or social life of those with



whom he associated. He gave advice; he gave instruction, and if these instructions and advice had been followed by those who heard them, the world would be considerably different today from what it is now.

The basic principles of what Christ taught are not practiced today. He taught man to turn the other cheek and not be concerned about the possession of material properties. All his injunctions are principles of high idealistic content, which some men claim to support but do not practice in government, industry, and most social relationships. Furthermore, some religious denominations seem to exist primarily for the purpose of excusing man for not following those fundamental principles, and setting up doctrines and principles with which man can comply that are not necessarily in complete accord with the original teachings of the founder of this religion.

If there are avatars living today whose purpose is to assist in the betterment of humanity, it might be somewhat difficult

nize him, his works, or give him support. He was looked upon by many of his contemporaries as rather a strange individual who seemed to take no active interest in the affairs of his time. In other words, the method of operation of the avatars, as best we know it, is not to force their principles upon the world, but rather, in a more or less quiet manner, to make their principles available to those who have the insight and intelligence to grasp the value of their teachings.

Many have taken advantage of the belief in avatars or highly developed mystics so as to propagate the idea that they are among those chosen individuals. It is remarkable how far some individuals will go to gain notoriety or to gain the applause of one's fellow beings. Some individuals make all kinds of claims of their own abilities and of their own development, and they do this in sensational ways simply to attract attention and usually to gather a following which will supply them with a substantial amount of the material goods of the world.

"I believe that such avatars as Buddha, Jesus, and Mohammed did not intend that an organized system be established in their name. . . ."

to recognize them. They would probably be much different from what many would presume them to be. In the first place, they are probably not prominent. They are not forcing their opinions on someone else. They are not acting as dictators in politics, business, or other functions simply for the purpose of injecting their ideas into today's affairs.

If an avatar were pointed out, the average person who is looking for one would probably not acknowledge him as such. That is a common trait of human nature. We build certain preconceived concepts in our own minds, and are more interested in having those concepts confirmed than we are in actually being taught. The avatar, if we return again to the example of Christ, was not the type of figure that necessarily forced recognition. When it was pointed out to most people that Christ was an unusual man, they did not choose to recog-

The avatar is an individual who to a certain degree acts behind the scenes. This does not mean that an avatar could not be the president of a bank, a commercial enterprise, or an official of the country, or the head of an organization, but it does not mean that he necessarily has to be in these positions to carry out his work. Many avatars have, in fact, insofar as worldly standards are concerned, filled more or less nominal or secondary positions, but their teachings and influence have reached a circle of individuals who have carried on their principles and caused them to endure.

I believe that such avatars as Buddha, Jesus, and Mohammed did not intend that an organized system be established in their name, although such inevitably was the actual case, particularly in Christianity and Islam. Mohammed did encourage formality in establishing a political state, as he did not separate the

state from religion in his lifetime. He wanted men's practices to be based upon his revelation, that is, the Koran, but the modern theology of Islam is complicated and is as obscure, and in many cases as far removed from the intent of the Koran as are many Christian practices removed from the principles and practices of Christ.

The political organization of the Christian church, the early attempts to convert various people as Christian followers, obscured in a sense the true Christian principle that Christ himself taught. If we judge Christ by existing Christianity, we see that Christianity became a dynamic force and that Christ himself was a considerable contradiction to my previous suggestion that the avatar does not attempt to force the world to follow him or to set up an organization which is to be a continuation of his purpose and work.

Actually, the work of Christ might have gone unnoticed if it had not been for the propaganda that followed him. When Saint Paul in a vigorous campaign carried Christianity beyond the area of its origin, he began the march that ended in the organization of a political state and which is continued today in some of the Christian denominations. Because each of these has set up its own doctrines, and many of them have set up peculiar principles of their own, it is obvious that they cannot all be truly consistent with Christ and his original teachings.

The Avatar's Influence

The avatar is more important in the influence he has upon those who fully appreciate his true teachings, and these are usually confined to a smaller group. Very little is known by the general public of the mystery schools of ancient Egypt which another avatar, Amenhotep, encouraged during his lifetime, but we do know that his influence had a great deal to do with the formulation of the religious practice of recognizing one God, and also had a great deal to do with the idealism that became the principal concept in many later religions and philosophies.

The idealism expounded by Amenhotep still exists in various religions today, although this idealism is not recognized as having its origin in the teachings of Amenhotep. This fact does

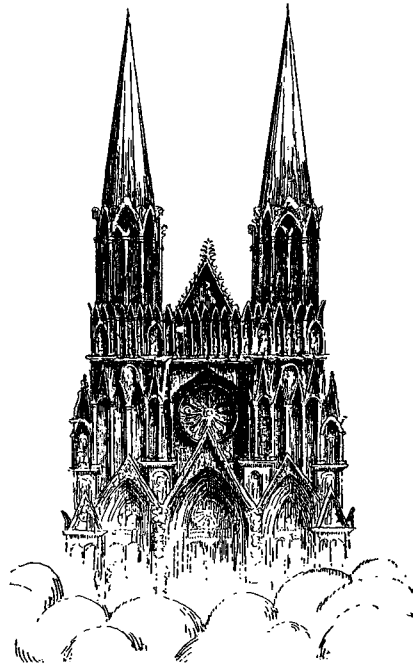
not in any way depreciate its value, because there are individuals and groups who still subscribe to these fundamental principles. In that way the influence of an avatar who lived over four thousand years ago still lives on without a formal organization, dogma, political system, or any kind of force to maintain its existence.

Another factor to consider by those who look to an avatar to solve the problems of the world is very pertinent today, and that is, does mankind really want to be helped? If we go back over the records of history so far as we know them and examine the principles taught by those who were advanced, surely man would have enough knowledge, idealism, and instruction concerning the basic principles of the Cosmic that, if he wanted to, he could correct the conditions of disharmony, misunderstanding, and discontent existing in the world today.

In other words, man knows enough now to be able to correct many situations that are unsatisfactory, but he does not do it. He is more interested in other situations. There is so much to be gained by economic conquest that sometimes we

(continued on page 30)





The Celestial Sanctum

Loneliness

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

THERE ARE TIMES in life when we may be surrounded by friends and family and yet feel so very much alone, but there are others whose lives are lonely ones because they live alone. One form of loneliness is mundane, in which, for a variety of reasons, a person is required to live on his own. The other form of loneliness is quite different, for although one may be surrounded by others he comes to experience an interior loneliness.

There are many forms of loneliness, but there comes a time when mystical students must take certain steps on the path entirely alone and cannot depend on friends or teachers for guidance and help.

We need to become more attuned to our inner selves and thereby establish a divine companionship which will always prove to be a source of inspiration and comfort for the long journey ahead.

In the early stages of study the mystic often finds that his new knowledge and experiences conflict with the orthodox views and opinions of his friends and family. He then must decide whether to proceed along this path which can only widen the differences. Should he have the inner strength and the determination to proceed, he may evoke from within himself the companionship of the divine light which is ever ready to provide greater illumination on his path.

Forms of Loneliness

The loneliness we feel on the physical plane can be overcome by our association with others of like mind. But an effort must be made if we are to attract others to us, and it is our character which provides the attractive force which brings about harmony among friends.

On the mental plane a sense of loneliness can be overcome through serious study of those subjects which the mind is consciously or unconsciously attracted to. Restlessness can be changed to a consuming interest once we have found that which we find intriguing and worthy of our investigation.

However, the loneliness of the soul calling for recognition is quite another experience and until we realize this deep inner call, which ultimately can lead to a union of the threefold nature of our being, there can be no real peace of mind for us. The experience of loneliness can be a blessing in disguise if it leads us to the true path of mystical attainment.

One who has left the mystical and spiritual nature of his being undeveloped is likely to feel a sense of inadequacy, to be a little uncertain, fearful, and lacking in confidence and self-esteem. However, those whose life experiences have made them reflect upon the more serious issues of life, and have awakened their mystical awareness, will inwardly sense greater peace and harmony in their beings, more confidence, and an inner assurance. Their sympathies and concern for others will be more prominent in their consciousness and they will have a love of life that

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comes only from a deep inner response to life's activities.

We cannot discard or negate our deep-seated feelings. Life has too much meaning that goes far beyond the intellect and the limitations of the mind. We are all familiar with the well-known quotation from Blaise Pascal, "The heart has its reasons of which the reason knows nothing." So often we try to ignore our deeper feelings about the issues of life, but these feelings are the responses to the soul life within, and its influence is all-pervading and powerful. How often have you been very deeply moved by your emotions? You know how difficult it is to control these feelings with your thinking, because the soul force within needs to express itself. We should not try to divert our minds from those experiences, but try to see what lessons we can learn from them.

The center of our attention should be to bring about and experience those emotions of love, harmony, peace, and a sense of kindness towards others. We need

to exercise the will in order that the wisdom we have acquired through years of experience will be reflected in a deep love for all living things, for as we build this attitude to life and have it become the central motivation of our lives, we will feel and know a love and a spiritual power and a spiritual companionship far beyond our present hopes which we must use for the good of others—and our lives will become a great blessing to all mankind.

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.

**We are born again, and truly, when the Light of Purpose
illuminates our lives and we see clearly the Path on which we
are to walk.**

—George Petavine, F. R. C.



Cover

A very important recent addition to the collection of the Rosicrucian Egyptian Museum is an Egyptian polychrome-painted wood coffin for the Lady of the House Taawa. What makes this acquisition so interesting is the fine detailing and colors still remaining after several thousand years. The lid is carved and painted with a representation of the deceased wearing a long wig and broad floral collar above a figure of Nut, Goddess of the Sky, who is kneeling with wings outstretched. The rest of the lid has various funerary deities and amuletic symbols, and the foot shows the figure of

Isis with outstretched wings.

Also, this coffin is unique because the outside and inside are covered with hieroglyphic text comprising numerous protective spells and the names of the deceased and her family. This piece is now on permanent display in Gallery B of the Museum in San Jose.

(Photo by AMORC)





The Infinite Principle

Good health, welfare and prosperity are
attracted by consistent thought-invitation
and confidence in acceptance. 2. 2. 2. 2.

Fear, lack of trust and cowardice reject, repel
and block all good - and attract calamity.

I refuse to harbor any and all negativity within
myself or permit negative thoughts of others to
enter my being and adversely alter my faith
in the Divine Presence. 2. 2. 2. 2.

I petition for the Most High's help and guidance
but I do not ask that my work be done for me.

Thus, through LOVE, the Source of All Supply
will provide me for my needs. I shall not want.
So mote it be. 2. 2. 2.

There IS
power in
positive
thinking.



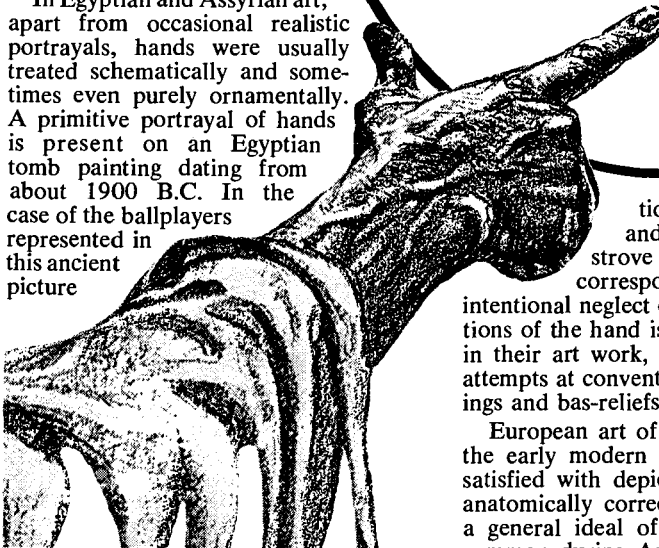
Martin Ferguson

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© MARTIN FERGUSON

AS A powerful magic symbol and an effective means of indicating bodily movements or mental states, the hand has always played a large role in the creative art of all periods and all peoples. In the following presentation every aesthetic evaluation has been excluded; attention has been concentrated upon presenting several artistic portrayals of the hand which are characteristic either because they illustrate a peculiar or a specific conception of the anatomical relations of the human hand, or because certain special possibilities of expression have been realized in them.

In Egyptian and Assyrian art, apart from occasional realistic portrayals, hands were usually treated schematically and sometimes even purely ornamentally. A primitive portrayal of hands is present on an Egyptian tomb painting dating from about 1900 B.C. In the case of the ballplayers represented in this ancient picture



only the elements of the hand required to catch and to throw the ball, i.e., the thumb and the group consisting of the four other fingers pressed closely together, are depicted schematically by the artist. Only in one player is the index finger likewise indicated by means of a thin line.

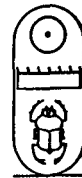
The hands of the Wajang fingers employed in the Javanese shadow plays are shaped without any relation to anatomical reality. Here the fingers are represented as boneless strips, capable of carrying out indicative movements, but incapable of performing any work.

The Hand in Art

by W. Reininger, Ph.D.

In their representations of hands the Greeks and the Romans usually strove to achieve a precise correspondence with reality; an intentional neglect of the anatomical relations of the hand is never to be observed in their art work, apart from occasional attempts at conventionalism in vase paintings and bas-reliefs.

European art of the Middle Ages and the early modern period was no longer satisfied with depicting hands that were anatomically correct and in accord with a general ideal of beauty, as had been common during Antiquity. Even though the portrayal of ordinary hand movements by artists did not really become frequent until the period of the Renaissance, yet much earlier certain positions of the hand had already come to be considered characteristic of specific symbolic gestures, or of individual masters and their schools. Such symbolic gestures were, for example, the position of the hands for the Virgin Mary in holding the Jesus child, the folding of the hands in prayer, etc. A very characteristic example of a typical portrayal of hands by a master is to be found in the few remaining pictures of the Milanese painter,



Berlinghiero, who lived at Lucca about 1225 A.D. Similar slender, spiritualized fingers, such as those observed in the pictures of Berlinghiero, can also be found in numerous other early Christian medieval works of art, yet nowhere else is the portrayal carried out with such consistency as in the paintings of Berlinghiero.

The period of the Renaissance, during which thought and creative activity in all fields of intellectual and artistic endeavor were freed from the restraint exercised by a few dogmas of alleged universal validity, and during which there was practically a rediscovery of the individual, was likewise an important turning point

and still uncertain that his prayer has been heard. Obviously, the effect of these works of art is not determined alone by the hand portrayals contained in them; nevertheless, in all the instances cited above the hands, more than any other element in the picture, express the essence of the represented situation.

As an example of the tremendous power of expression which may be produced from the union of hands with an object of significance for a particular composition, attention may be directed to three studies of hands drawn by Albrecht Dürer (1471-1528) in 1506 for his picture, *Jesus among the Scribes*. The very



MICHELANGELO'S "CREATOR OF ADAM"

for the portrayal of the hand in art. The individual conception of the artist now became the ultimate authority. A single, simple gesture frequently suffices to indicate the vast differences existing between the intellectual worlds of various artists. The abrupt, upward pointing movement of the hand of John the Baptist, indicating a promise of great events in the near future, is represented very differently by the Italian, Leonardo da Vinci (1452-1519), and by the Austrian, Master of Mauer (c. 1520). The former depicts a soft, delicately rounded youthful hand pointing gently upward, while the latter presents a roughly modelled man's hand with convulsively tensed vessels, striving ecstatically upward. Or to take a second example: Compare the position of the saints' hands in the pictures of Sandro Botticelli (1446-1510) and in another work of the Master of Mauer. The former depicts a peaceful, composed Saint Jerome, secure in the grace of salvation, the latter the passionate plea of a saint seeking protection

realistically drawn hand is apparently indissolubly united with the book; it is this union which produces the powerful artistic impression that these studies, despite their fragmentary nature, arouse in the observer.

It was the intellectual liberation of the individual effected by the Renaissance and Humanism which first made portrait painting a fully accepted branch of creative art, and the subsequent centuries witnessed a progressive development of this art form. It is comprehensible that the hands, which next to the face are the most expressive organs of the body, were depicted with particular care and great technical skill by portrait painters.

If only one of all the artists of recent times, the French sculptor, Auguste Rodin (1840-1917), is mentioned here, it is because in his portrayal of hands Rodin repeatedly went beyond the simple purpose of the portrait, and created several works where the portrayal of the hand has become an end in itself. The deeper

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meaning of such creation was characterized by Rainer Maria Rilke:

"In Rodin's work there are hands, small and independent, which, without belonging to any particular body, are alive. Hands that rise up, angry and evil; hands of which the five bristling fingers appear to bark like the five throats of a hound of hell. Hands that walk, sleeping hands, and hands that wake; criminal, hereditarily tainted hands, and those that are tired, that have laid down in any old corner like sick animals that know no one can help them. The hand is undoubtedly a complicated organism, a delta into which enter and flow together many life streams of distant origin, in order to emerge in the great river of action. There is a history of hands, they actually have their own culture, their particular beauty; one admits their right



to enjoy their own development, to have their own desires, feelings, moods, and their own favorite pursuits."

—From *Ciba Symposia*

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator

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*.

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")



THE EMPEROR PROCLAIMS

Friday, March 20

Beginning of the Traditional
Rosicrucian New Year 3334



NATURE has always been man's greatest teacher. It has challenged man's innate sense of curiosity. Even though many phenomena of nature in the past inculcated great fear, there were always men daring enough to inquire as to *why* and *how* certain happenings occurred. The most impressive phenomenon of nature which has intrigued man, according to that evidence he has left through the centuries, has been the *heavens*. Overhead, there was that vast dark night vault perforated by a myriad of strange lights, and during the day the great disk of the sun awed man. This awe engendered a spirit of reverence from which emerged the beginnings of primitive religion.

The first realization of the *periodicity* of time perhaps arose from man's observing the changes of the seasons and the apparent movement of the celestial bodies. These periodic changes of time

brought with them effects upon man's life and his environment. At certain seasons, rivers overflowed. In other areas of the world, primitive man found the Earth assuming a moribund appearance; plant life seemed to wither and die. At other seasons, there was a rejuvenation of plant life; trees bloomed and bore fruit, and grass again sprang up from the soil.

The apparent life and death of plant life seemed to parallel the transitory nature of man himself—man too was born, and died! But nature had one other phenomenon: it was *reborn*; once again, in other words, plant life bloomed and was imbued with life. Was man also *immortal*? Would he, like plant life, live again? Where did this vital force dwell during the period of its sleep—or death? If man were to be reborn, where did he dwell in the interim?

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From such observations, not only did religion arise, but gradually philosophy, mysticism, and science.

The time of the reawakening of nature became an occasion for great festivities and ceremonies. In ancient Egypt, a new annual cycle of nature was celebrated by great ritualistic festivities and solemn rites. Eventually, in the Northern Hemisphere, the beginning of the *New Year* was celebrated in the mystery schools of Greece and Rome. This was at the time of the vernal equinox, on or about March 21st when the Sun on its celestial journey enters the zodiacal sign of Aries. This seemed a more appropriate time for the beginning of the New Year—spring, with the awakening and the rebirth of plant life.

Subsequently, through the centuries, the Rosicrucian Order has accepted the *traditional* beginning of the New Year at the time of the vernal equinox. All Rosicrucian Lodges, Chapters, and Pronaoi throughout the world have a ceremonial feast and attractive ritual in their temples (lodge rooms), where they reenact the ancient mystical rites that were so solemnly and beautifully performed throughout the centuries. Such rites, of course, are not of a religious nature, since the Rosicrucian Order is *not* a religion. All Rosicrucians are eligible to attend the ceremony and the symbolic feast in a Lodge, Chapter, or Pronaos convenient to them.

Therefore, we suggest that members immediately refer to the *Worldwide Directory* of Rosicrucian Lodges, Chapters,

and Pronaoi appearing at the back of the February issue of the *Rosicrucian Digest*. After selecting the one you wish to attend, simply write to the Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A., and ask for the *complete address* of that affiliated body. Upon receipt of same, address a letter to the Secretary of the body you selected and ask for the *date* and *time* their Rosicrucian New Year Ceremony will be held. There are no fees or obligations other than the necessary presentation of one's active membership credentials.

The *Rosicrucian New Year Ceremony* and traditional feast will also be conducted in the Supreme Temple in Rosicrucian Park on the night of Friday, March 20. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All Rosicrucians who can attend are cordially invited to do so. Active membership credentials must be presented.

For those who cannot attend, an inspiring Home Sanctum Ritual can be provided. To obtain same, merely address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and ask for a copy of the "Rosicrucian New Year Ritual for the Home Sanctum Member." Kindly enclose \$1.95* to cover postage and handling (if not in U.S.A., please send postal coupons of equal value). We ask that you do *not* send stamps, and California residents are kindly requested to include 6% sales tax.

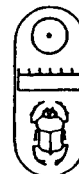
*Other currencies
£.98 A\$1.77 NZ\$1.70
¥1.30 R1.70

When You Change Your Address . . .

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

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

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





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Telekinesis: The Psyche in Action

THE PSYCHIC REALM provides us with life's greatest meanings and mysteries. Telekinesis, or psychokinesis, as it is called today, is one of the more mysterious phenomena of the psyche. But what man may term today as "beyond nature" is often that which appears to be *mysterious* to him at the time because it eludes obvious explanation. Many events interpreted as supernatural in the past are now considered to be in accordance with natural law. For example, we no longer call the functions of the subconscious mind "supernatural," even though the forces which govern these functions always remain hidden in the realm of the psyche. Inasmuch as we are able to examine the functions of the psyche,¹ we should also be able to inquire into the nature of telekinesis and come to a greater understanding of this mysterious phenomenon.

The Emperor of the Rosicrucian Order has defined *telekinesis* as "the movement of objects without any physical contact, or a mechanical action at a distance without contact with a human being."² Telekinesis or psychokinesis could thus be demonstrated by moving an object in a room without touching it, and even without moving the object by mechanical means under the direction of human intelligence.

To test this theory under laboratory conditions a Rosicrucian Dialectte was constructed (see *Figure 1*). Preliminary tests were provocative. However, the effects of air currents or sunlight could not be ruled out as possible energy sources. When the dialectte was placed

under a bell jar, away from direct sunlight, the number of instances of telekinetic phenomena dropped dramatically. Nevertheless, these initial experiments should not be interpreted to mean that psychokinesis, or the use of will power to move objects, does not take place.³

The Correct Conditions

In the laboratory it is very difficult to produce conditions in which a subject feels a psychic *need* to produce psychokinetic activity. A laboratory environment often lacks deep psychic meaning and significance for the subject. Former Emperor Dr. H. Spencer Lewis pointed out the difficulty of trying to produce spiritual or psychic experiences that are meaningful to one's inner nature simply because one wants to prove something or show off. Dr. Lewis emphasized that the important part of experimentation should be toward developing the attunement of inner and outer faculties. With this goal in mind, a harmonizing working relationship is gradually developed between inner and outer self.

In the privacy of one's meditation chamber and in times of psychic or emotional crises, the desire or need may be present and psychokinetic events may naturally occur. One of the benefits of the Rosicrucian teachings is that they provide a rationale whereby members can understand such unusual events that may occur in their own lives as well as in the lives of others.

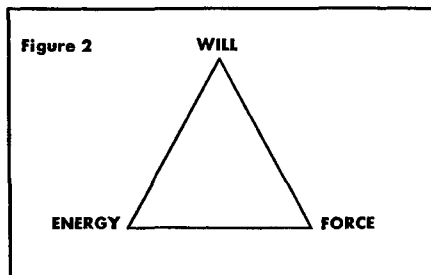
We did observe in the laboratory that wind currents and sunlight may be factors in the movement of the dialectte. As

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Figure 1: This illustration depicts subject with dialette apparatus. In laboratory experiments the subjects were actually seated ten feet from the dialette.

previously noted, this does not rule out the possibility that psychokinetic force directed energy already present in air currents and sunlight to move the dialette pointer to specific positions. In this rationale, it could be theorized that it might be more difficult to move a dialette at rest than to influence a dialette already moving due to the subtle energy of air currents. In this model, will power would use the force of mind to direct the energy of motion already present in the dialette system. Psychokinesis would then be a result of will power exerting mind force on energy. Refer to *Figure 2*. In this regard it is interesting to note that the dialette covered by a bell jar which sat in sunlight for weeks was not observed to move. But under the influence of the combined and concentrated will power of



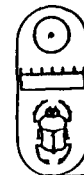
two individuals, a third party repeatedly observed the dialette moving.

An additional factor is the possibility that laboratory subjects may use the Rosicrucian principle of "letting go," thus allowing the subconscious to employ precognition. Subjects may have precognosced where the dialette would eventually point. It may be that will power is a subtle faculty that works best when we allow things to happen, when we do not consciously try to use undue force to compel action. This is certainly true for visualizing and directing the autonomic functions within the body. In psychokinesis and in self-regulation of the body, the subtle force of suggestion is a principal factor. It should be remember that the term *psychokinesis* literally means "mind movement" and broadly covers all instances of the mind directing action at a distance, as in poltergeist manifestations, psychic photography, and metaphysical healing.⁴

Power of Thought

The Persian philosopher, Avicenna, (d. 1037), believed that the human mind contains a certain power capable of altering the position and even the nature of objects. The Rosicrucian, Paracelsus (d. 1541), claimed, "It is possible for me without help from my body and without a sword but by the power of fervent thought alone to . . . aid another person." Rosicrucian Emperor Francis Bacon (d. 1626), in his *Sylva Sylvarum*⁵ suggested that human imagination has *objective force* and can cause movement. He referred in this connection to the casting of dice, a moving system in which inertia and kinetic energy are already present and ready for the "directive force of imagination."⁶ Indeed, some gamblers believe that when they are in the proper frame of mind they can direct the throw of dice.

Since 1965 a group of Soviet scientists have been conducting experiments with a Leningrad housewife, Nelya Mikailova, who allegedly can move wineglasses, apples, bread, without touching them. She is also said to have successfully separated the white from the yolk of an egg immersed in a tank of water. Czech and Russian scientists believe that they may be able to capture a "biomagnetic energy" in special generators that could



be directed to effect changes in the physical environment. It has been speculated that such an energy, or that an unknown force, may be generated in the atmosphere near hysterical adolescents, and that such an energy or force may manifest as poltergeist activity. One hypothesis suggests that the psychokinetic force works by exerting a moderating influence on the force of gravity. On the other hand, some claim that through the use of psychokinesis, people can influence the rate of radioactive decay, a change that would not involve the force of gravity. In addition, others claim to make things appear and disappear, translocate objects, stop clocks, and bend spoons. Such amazing claims have revived scientific interest in the phenomena of psychokinesis, often referred to as *PK*.

In *PK* tests conducted at Rosicrucian Park it has been noted—as with other psychic abilities—that mood, alertness, belief, keenness of attitude, and other positive psychological factors play an important part in successful results. Even in the laboratory the psyche functions best in an atmosphere conducive to creative experience. Results from Rosicrucian experiments indicate that psychic will is the faculty of determining and directing the activity of body and mind, and constitutes the motive power that gives purpose and direction to all phenomena.

Will implies intention, purpose, determination, and certitude born of knowledge. In fact, it begins with the certitude of successful conclusion; it is born of the inner knowledge that the Soul, when we allow it to be free, has the creative power to invoke action. The Soul, or Psyche, calls to its aid thought, imagination, and feeling. The inner psychic will, once set

free, can fill us with enthusiasm and impel us to exertion, vigilance, and even self-denial. Once set in motion, the power of the will, the power of the Psyche, can exert a tremendous force of mind that moves objects and persons, and sweeps out of the way physical obstacles that would normally be regarded as insurmountable.

Again, to quote Imperator Ralph M. Lewis: “We know that man does radiate a psychic force related in some way, not entirely understood, to the electromagnetic spectrum of energies. Also, we know that psychic (and natural) power is far more developed in some individuals than in others and has no more relationship to the intelligence of the individual than have the faculties of sight and hearing.”⁷

—June Schaa, F.R.C.; George Buletza, Jr., Ph.D., F.R.C.; & Onslow Wilson, Ph.D., F.R.C.

Footnotes:

¹Jung C. G. (1960) *The Structure and Dynamics of the Psyche*. Collected Works, Vol. 8, Princeton University Press.

²Lewis R. M. (1963) Sanctum musings: Mysteries of psychic phenomena. *The Rosicrucian Digest* Vol. 41 (10):390-393.

³Lewis R. M. (1980) Mindquest: Results of rosicrucian research on subjects of the day. *Rosicrucian Digest* Vol. 58(4): 24 & 25.

⁴Buletza G. (1977) Mindquest: Metaphysical healing: A scientific demonstration. *Rosicrucian Digest* Vol. 55 (8):17-20; Buletza G. (1977) Mindquest: Your personal healing power. *Rosicrucian Digest* Vol. 55(9):17-20; Buletza G. (1977) Mindquest: Secrets of the brain, *Rosicrucian Digest* Vol. 55(10):18-21.

⁵Eiseley Loren (1964) *The Man Who Saw Through Time*, a revised and enlarged edition of Francis Bacon and the Modern Dilemma. Charles Scribner's Sons, New York, pp. 75-76, 79-80.

⁶Bacon Sir Francis *The Complete Works of Bacon*. Edited by J. Spedding, R. Ellis, & D. Heath; published by Boston, Brown & Taggard; 1860-1864.

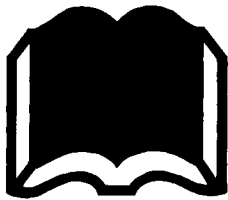
⁷Lewis R. M. (1963), *op cit.*, (same as footnote No. 2).

***There are no cosmic secrets except as man is ignorant
of cosmic phenomena or unable to perceive them.***

—Validivar

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On Reading Profitably



OUR printing presses are devouring a great tonnage of paper, and authors are covering it with words telling all that has ever been thought, felt, seen, experienced, discovered and imagined. Never before has so much information, guidance and entertainment been so readily available to everyone. Our problem is to make the best use individually of what is printed.

There are many different motives for reading. We may seek knowledge, relaxation, comfort, background, inspiration, or something that will enable us to compose all these into a way of life. In earlier days mankind flourished with merely barbaric flashes of thought, but in this period of civilization we need a coordinating philosophy built upon and making use of all the experiences of the past.

The accumulated factual knowledge of the past few hundred generations of human beings is too great to be acquired through experience in a lifetime. We must take it vicariously from books. Books push out the boundaries of our ignorance, factually into the past and speculatively into the future.

Consider this—we have only three ways of evaluating human existence: the study of self, which is the most dangerous and most difficult method, though often the most fruitful; the observation of our fellow men, who may hide their most revealing secrets from us; and books, which, with all their errors of perspective and judgment, are constant, detailed and always at our beck and call.

It is interesting and useful to read how crises similar to our own in form, though perhaps not in magnitude, were handled by our predecessors. Books unroll the great scroll of history so that things that are remote in time and place help us to judge things that are near at hand today.

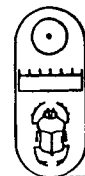
Books Are Friends

Perhaps the highest use of books is not as sources of information about nations, people, or foreign lands, but as friends. Reading is one of the most effective means of getting away from disturbing and unalterable circumstances. Intimate association with noble works, literary, philosophic, artistic, is a promoter of thought, a refuge from almost all the miseries of life.

Books are good for us because they tend to shake us up. Our environment is confusing. It is made up of a tangle of complicated notions, in the midst of which individuals are inclined to sit apathetically. Greek philosophy, we recall, leaped to heights unreached again, while Greek science limped behind. Our danger is precisely the opposite: scientific data fall upon us every day until we suffocate with uncoordinated facts; our minds are overwhelmed with discoveries which we do not understand and therefore fear.

What we find in books can make us look again at things we have taken for granted, and question them; it can arouse us to appreciate once more the ideas and ideals that are being stifled under the flow of technical marvels. If a book moves us to thought, even to angry thought, the chances are that it is doing us a good turn.

Lastly in this brief tabulation of the value of reading, consider the benefit good reading is to the person who seeks ability in self-expression. The woman who wishes to excel in conversation and the man who must make his letters and



orders clear: both these need to read wisely.

From whence come the quotations we run across continually in conversation, correspondence, public addresses and articles? All branches of the English-speaking world would include these six sources in any list: the *Bible*, the plays of Shakespeare, Aesop's *Fables*, *Alice in Wonderland*, the classic myths, the Gilbert and Sullivan operas. The French-speaking world turns similarly to the *Bible* but otherwise are more likely, of course, to use expressions from the fables of La Fontaine and the great works of Racine, Corneille and Molière.

We are not interested in reading as critics, but as human beings in search of some human values. If a book gives you the feeling that you are being inspired, informed, helped, or entertained, never mind what anybody else says about it, it is good.

Literary theorists are often mistaken. Shakespeare's plays attracted enormous and enthusiastic audiences, so it seemed clear to the theorists of the period that there must be something wrong with them. Said William Hazlitt, the essayist: "If we wish to know the force of human genius we should read Shakespeare. If we wish to see the insignificance of human learning we may study his commentators."

A Businessman's Reading

The businessman who never, in spite of good resolutions, gets around to reading books that are not directly associated with his trade, is depriving himself of the habits, the skills, the understanding, and the increased freedom of thought which a well-balanced pattern of reading would give him.

Reading in technical books, learned journals and trade magazines is necessary according to a man's way of making a living, but this reading should not be the end. A person who has to fit his life into a groove in his daily work may become a unique individual in his reading. He may have a dual life: as a businessman among scholars and as a scholar among businessmen.

A skilled artisan, extremely wise in matters of his own art, is cheating himself of the greatness in life that might be his if he reads nothing else but technical books and light magazines and newspapers.

Reading furnishes the tools and material to take us out of blind-alley conversation. But it goes further. It advances our prospect of getting out of the routine of our profession, business or art.

Search for Knowledge

The person who reads wisely and widely often finds that he has the enormous advantage of knowing more about his subject than others do. Knowledge builds self-confidence and self-reliance.

Some people profess to despise knowledge based upon books, but one must suspect that they are envious. There is no surer sign of intellectual ill-breeding, says Sir Arthur Quiller-Couch in *On the Art of Writing*, than to speak, even to feel, slightingly of any knowledge one-self does not happen to possess.

It is true that knowledge is not necessarily a good in itself; it needs to be assimilated by the intellect and the imagination before it becomes positively valuable. We are wise to soak ourselves in as many facts and ideas as we can, so that our minds have material with which to work.

Books will provide us with the material information we can use to answer vital questions. When we are puzzled as to why human beings behave as they do we cannot find the answer in our surroundings but in the long perspective of history.

A person reading well-selected books becomes a denizen of all nations, a contemporary of all ages. In books one meets all kinds of people, the wisest, the wittiest and the tenderest.

Whether you read Jane Austen, dealing with her little community of country gentlefolk, clergymen and middle-class persons, or Somerset Maugham, ranging over the world and an infinity of characters, you are adding to your own experience that of others. You tend to become many-sided and to take large views. You expand your range of pleasures; your taste grows supple and flexible.

You may be so fortunate as to find in books not only the record of things as the author saw them, but shadows of things to come.

In Turgenev's *Fathers and Sons* he depicted for the first time in fiction the Nihilist who was the forerunner of the Communist; dictators in every age have

found much useful advice in *The Prince*, where Machiavelli declares it proper for a statesman to commit in the public interest acts of violence and deceit that would be reprehensible in private life; if non-Germans had taken the trouble to read *Mein Kampf* when it was written in 1924 they would have found Hitler's entire program spelled out in all its shocking detail; it was half a century after Thoreau's death before his doctrine of civil disobedience was applied by Mahatma Gandhi in India.

Fires stirred by the writings of Malthus, Adam Smith and Tom Paine have never died down. Controversies continue to rage. Some two-thirds of the world's rapidly increasing population suffer from malnutrition. This makes the issue raised by Malthus in 1798 as vital today as they were then. When Paine wrote in 1775 that oft-quoted line: "These are the times that try men's souls," he wrote for our time also. It was seventy years ago that Einstein published his article on the use of atomic energy, giving the world the most celebrated equation in history: $E = mc^2$. Where the atomic age, then born, will lead mankind, no one knows.

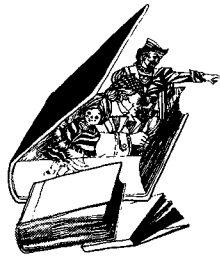
It is because we are called upon to apply intelligent thought to these and other problems that it is necessary for us to read with industry and discernment.

Choosing Books

How are we to go about selecting the books to read? Shall we use the time-honored formula: choose the books you would like to have with you if you were wrecked on a desert island? Shall we read Sir John Lubbock's hundred best books, or the other hundreds selected by his imitators?

Selection of books to read is highly personal. Whatever the learned may say in praise of a book, it is not for you unless you can get interested in it. And literature suited to desolate islands may not be the thing at all for reading on a bus or train or airplane, or at a lunch counter.

One guide can be stated without equivocation: if you want to be vitalized into the power of thinking real thoughts; if you wish to be qualified to debate the issues of the day; then resolutely leave out whatever is not of the best. To spend time on naughty narratives in a world that holds Hugo and Dickens and Toyn-



A person reading well-selected books becomes a denizen of all nations, a contemporary of all ages.

bee, Shelley and Shakespeare and Churchill, is like being told you may have your choice of all the diamonds in Tiffany's, and then walking out with a bit of broken glass. Or, as Ruskin put it: "Will you go and gossip with your housemaid or your stableboy, when you may talk with queens and kings?"

Some of the books we choose will not be crammed full of information, but are valuable because they contain exquisite nose-gays of wisdom. Some will not deal with details, but with principles, and principles are the most hardy, convertible, portable and usable species of literary property.

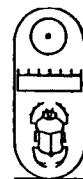
Great Books

The "great" books are not made great because someone names them so, but because they contain lessons for all times. In them we find the accumulated thought of mankind, a rich inheritance, a transcription of a distinguished conversation across the ages. A great book does not speak to a lonely and sympathetic figure here and there, but to a whole world.

One cannot pose as a scholar because he has read so-and-so many great books, but he feels more of a scholar than if he had not read them. His understanding is deepened and his insight clarified by what the authors have to say. Their principles and their solutions have an astounding relevance to today's problems of the businessman and the housewife, the politician and the schoolteacher, the toolmaker and the clerk.

What is the attribute that binds these books together as being worthy of the term "great"? It is sincerity. They have nothing to do with the sham, the fraudulent, the frivolous.

No one who reads the great books will learn from them the way to make better



atomic bombs, but many will find that the problems of war and peace are problems that deal with people, and that these problems are much the same whether wars are fought with clubs, swords, gunpowder or plutonium. The real problems of good and evil, of love and hate, of happiness and misery, have not changed very much over the centuries.

Some of the great books are classics, a word that stands for the books that have worn best. They appeal to the minds of people of all sorts, and they remain significant, or acquire a new significance, in new ages.

It is true that Aristotle's science has little relevance to science as we know it today, and that his logic is challenged by semanticists of a new order, but his philosophy remains illuminating and profound. There is no writer who would not benefit by reading Aristotle's *Poetics*. It is true that Homer sometimes nods and Shakespeare on occasion wrote passages of empty rhetoric, but the gold far outweighs the dross.

any better nor that of the other any worse." And a great philosopher who preceded Maugham by more than two thousand years had this to say: "do not mind whether the writers of books are good or bad, but think only of the good that is in their books." This does not mean passive perusing, but that we should think critically of what is said, not of the writer.

A Pattern of Reading

Every good book leads, if you let it have its way, to another book. The trails in bookland cross and recross. When you lay down Wells's *Outline of History* or Durant's *Story of Philosophy* after reading the last page you are, like a graduating university scholar, at "commencement." These two books, typical of many, point the way to enough reading to keep a reader busy for the rest of his life.

Another way to start is by selecting four departments of reading, such as history, poetry, philosophy and science. Get a book that appeals to you in each

***"All wise thoughts have been written already
thousands of times, but to make them truly
ours we must think about them as we read."***

Some people turn away from an author if they discover a personal fault in his life or an inaccuracy in his descriptions. Mark Twain complained that Fenimore Cooper played ducks and drakes with a stream in *Deerslayer*. He had a boat 140 feet long working its way around river bends only a third as long, while six hostile Indians hid in a "sapling" to attack it. Most readers would have been so interested in watching the Indians that they would have paid no attention to the dimensions of the boat or the size of the tree. It is good advice for readers: keep your eyes on the Indians, for the story's the thing.

Nor should our judgment of a book be affected by the circumstances of an author's life. Somerset Maugham said in an essay: "That Emily Dickinson had an unhappy love affair and lived for many years in seclusion: that Poe tipped and was ungrateful to those who befriended him, neither makes the poetry of the one

department, and read according to your mood. Change from one to another: we are told that Oliver Wendell Holmes laughed heartily at a musical comedy for half an hour, and then, tired of laughing, read the *Thoughts* of Marcus Aurelius.

Every department of literature has its own contribution to make to our welfare and happiness. Poetry sets down in winged words the things we think and feel but cannot say. When you read poetry you are broadening your facility in the use of language and increasing your ability to say things in different and more attractive ways.

Prose fills more books, and it is the common way of communicating ideas. We lose something if we do not go back to some of its earlier forms, like letters and essays, for both interest and entertainment. Essays are important sources of idea-starters, whether they are gentle,

(continued on page 32)

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

Hours of Birth and "Death"

LET US SPEND a few minutes in examining some of the principles and laws involved in the cycles of life as they relate to the hours of birth and so-called death. Every time we can examine the cycle of human life microscopically and note the perfect rhythm of each human existence, we should do so in order that we may constantly realize the precision and the exactness of the human cycle. For many centuries there has been a widespread and common belief on the part of the uninitiated that life is very greatly a thing of chance.

I think that even a large majority of those who are devout believers of the Bible, or who are sincere followers of some of the Christian religious movements, still have a feeling that life is all a gamble; or that if it is not a gamble, it is at least a purely arbitrary thing—and that our coming and going and all of our daily affairs are regulated not according to any law or system, but according to the passing whim and fancy of God.

They believe that human birth occurs when the great Creator of all things decides suddenly to create another being, and that life ends when this same Supreme Intelligence decides that it is time for some particular human being to pass out of earthly existence. And they believe that each and every event of goodness or sorrow in each human life is also the result of the will of God expressed spontaneously and arbitrarily, and not according to any plan or important scheme.

We know, of course, that a soul does not enter into a human body at birth except in accordance with certain laws,

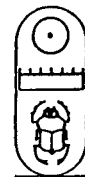


and that these laws are a part of the great laws of the cycles of life. We know also that the important events throughout a person's life come within this same cycle, or the laws of this cycle, and the same is true of transition. This conception does not do away with the will of God but merely shows that the Supreme Will is not a mere whim or passing thought, but a carefully studied plan.

Statistics

When we come to study the hours of births and transitions, we find the law of averages revealing one of the laws of the human cycle of life. It is fortunate for us in our research work that the larger life insurance companies have compiled vital statistics for many years and worked out many interesting laws of averages, as they call it. It is also fortunate that our government has kept vital statistics for so many years, and that they are available in an understandable way.

This subject of the hours of births and transitions has often been discussed by scientists and by statisticians. We have been amused at times at some of the attempted explanations of the laws of averages revealed by the statistics. Recently, a physician of North Carolina became interested in the subject and compiled the records of transitions occurring along the coasts of our country. Of course, he had some idea in mind



or some theory, or he would not have selected just the records of cities located along the coasts. He found from these records that the majority of transitions occur between two and four o'clock in the morning.

He would have found that the average transition in cities inland and away from the coasts is also between two and four o'clock in the morning. There is a slight difference in regard to altitude and temperature, and I think the variations at the equator all around the world would be noticeable as compared with those in the more temperate or colder zones. By taking the United States as a whole, or any other country anywhere, we would find sufficient transitions occurring between two and five in the morning to show that there is some law of averages or some effect of a cycle operating in this regard.

Now, let us note that the physician who compiled these records regarding coast cities states that he believes that these transitions occur at this time because of the effect of the tides. We must understand, of course, that in compiling these records, only those transitions resulting from lingering illnesses were taken into consideration. All transitions occurring through accident, or those through suicide or deliberate acts, were not considered. These are in accordance with other laws and do not relate to the same law as transitions that occur after long illnesses. The doctor, therefore, decided that the ebbing time of the water at these coast cities was related in some way to the ebbing of life. He did not attempt to say why or how; he merely stated this part of his theory.

The Moon's Influence

Here is where the Rosicrucian, who has studied the cycles of life, can step in and explain the how and why of what the doctor has discovered. The AMORC book *Self Mastery and Fate with the Cycles of Life* points out the fact that the moon's periods have a very considerable effect upon prolonged illnesses and various diseases, and upon childbirth. The table of the moon's influences shows that illnesses, which linger for a considerable length of time, will have crises at certain periods of the moon's phases or influences, and that when the moon is

waning in power, the vitality of a sick person also wanes.

The doctor has discovered that there is a relationship between the ebbing of life and the ebbing of tides, but he does not know that both of these manifestations are the result of the moon's influence and that this influence is in accordance with a well-defined cycle. All of us have also noticed that the period between two and four o'clock is an excellent period each morning for clear and easy contacts of a psychic nature.

It is interesting to note also that the statistics regarding births show that a great proportion of births occur during these same morning hours. No explanation is ventured in regard to this matter, however, for it would appear foolish to any physician to say that the ebbing of life has anything to do with the birth of a child. Looking at our cycles of life, however, and studying the laws relating to them, we find an easy answer. Taking into consideration that both transitions and births occur at these morning hours, we discover that it is at this time that the human body is the most relaxed in its objective tenseness and this is usually a result of the moon's influence.

Effects of Relaxation

Relaxation in the human body is easily understood as an aid to both birth and transition. After midnight of each night the average human being becomes more relaxed. As the hours pass, until just before sunrise of each morning, the average individual is in a more relaxed and more psychic state than at any other time during the day, unless he is conducting some special psychic experiment.

It is during this condition of perfect relaxation, therefore, that nature is able to perform her proper functioning and permit the birth of a body. You may recall the famous Twilight Sleep system that was introduced into this country some years ago from abroad, and which was claimed to be the greatest aid to expectant mothers at the time of delivery. Thorough investigation proved that the combination of a mild drug and mental suggestion produced a state of complete relaxation in the mother, during which she was not wholly unconscious but semi-conscious; and in such a condition delivery was made short and simple, and

with the least amount of suffering to the mother. Its general practice was abandoned because the drug did have some other effects, mostly upon the vitality of the child at the time of birth, and because other methods were known which had no objectionable features. . . .

It is only natural that when a person who has been lingering for a long time with a severe illness and has been losing vitality and strength continuously should suddenly yield up life itself during those hours when the entire body is most relaxed. Understanding, therefore, that all of us are more relaxed between two and five in the morning, and realizing the effect that this would have upon both the expectant mother and the person who

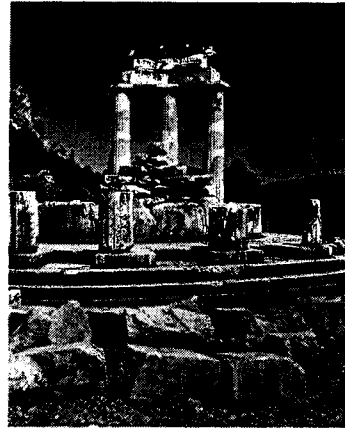
has been suffering from a long illness, we can plainly see why so many births and so many transitions occur at this time.

Again I say that this observation of the working of the cycles of life makes us realize how definite these cycles really are and how marvelous is the entire scheme of all the manifestations of the Creator in this universe.

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

KNOW THYSELF

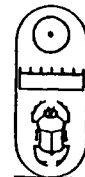
This year, three separate sessions are offered for your learning enjoyment. All of them provide insight into your nature and human potential, a potential brought within reach for personal development.



Temple of Athena Pronaos,
Gateway to the Great Apollo
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To receive a complete list of the courses offered for any of the above programs and an application and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191. No previous college experience is required in order to attend.



HOW I BECAME A BLACKBELT AT 72!

by Ida May Carr, F. R. C.

WHEN I first became acquainted with the martial art of Tae Kwon Do, I approached it as curious as most people who are not involved in these techniques. My knowledge of karate was drawn from a few brief television programs in which a black belt smashed through a pile of concrete slabs with either his hand or forehead, and remained unscathed. I watched, fascinated, and not a little awed, by these demonstrations. If this was for real, what secrets did these men possess that others did not? And who has not marveled at the amazing feat performed by the slightly built woman who lifted an overturned car to rescue her trapped husband?

I assumed that black belts were very ferocious and warlike; how wrong I was! The higher they progress in the martial arts, the more gentle they become—they know their capabilities and can go through life gentle and unafraid, ready to help the weaker ones. They do indeed exemplify the finest type of individual by living up to the standards set forth in both the Black Belt Oath and the Spirit of Hwarang. I quote them below:

Black Belt Oath

*I will observe the principles of Tae Kwon Do,
I will respect the instructors and all senior
ranks,
I will never misuse Tae Kwon Do,
I will be a champion of freedom,
I will build a more peaceful world.*

The Spirit of Hwarang

*I will be patriotic toward my government,
I will respect my parents,
I will be loyal to friends,
I will choose wisely [when] to kill,
I will stand my ground in a fight.*

**The
Rosicrucian
Digest
March
1981**

For me, Tae Kwon Do was initially a means of self-defense against an ever-increasing crime wave, and, as I live alone, I looked toward Tae Kwon Do as the ultimate insurance of my personal safety.

What I did not know, but have since learned, was that in addition to the martial arts training, there were many other benefits as one began the demanding and rigorous training necessary to obtain the coveted black belt. Practicing the well-planned workouts faithfully has kept me both young at heart and physically fit. I do not feel the effects of aging, nor, I am told, are they too evident. I have greatly benefited mentally and spiritually as well. I work out three evenings a week.

Physical and mental discipline are carefully developed in one's training from the very beginning: as one wears the white belt of innocence; progressing to the yellow belt, digging for gold (knowledge); to the green belt; signifying growth like a tree; to the blue belt, representing the sky; to the red belt, symbolizing the sun; and finally the black belt, which is a summation of these. Yet, while the black belt student possesses the knowledge of the sum total of all the lower grades, he is only a beginner and must humbly seek self-improvement.

Just two months before I was to be tested for my first degree black belt, I was involved in a bad auto accident, a head-on collision. The other driver had blacked out, and though I was two-thirds off the road, my car was completely demolished. As I knew I was going to be hit, I braced myself as well as I could and although I sustained a broken nose, lacerated lip, broken rib at the breastbone (not to mention multiple bruises) I was not severely injured. In the ambulance I went into meditation, for I knew that it was time for me to start healing. I was driving again and working out in Tae Kwon Do in eight weeks, rather than twelve, as my doctor had specified. I attribute my presence of mind and slight injuries to my workouts—I was in excellent condition.

In September I completed my sixth year as a student of Tae Kwon Do and it has become a way of life for me. After three years and two months of training, I received my black belt at age seventy-two; two years and two months later I passed the test for Second Degree black belt. Presently, at seventy-five, I am working toward my Third Degree black belt.

I should like to mention very briefly some of the history of Tae Kwon Do, which goes back over three thousand years. The name *Tae Kwon Do* means literally to smash or destroy with the foot or fist. It is unarmed defense and synonymous with the history of Korea.

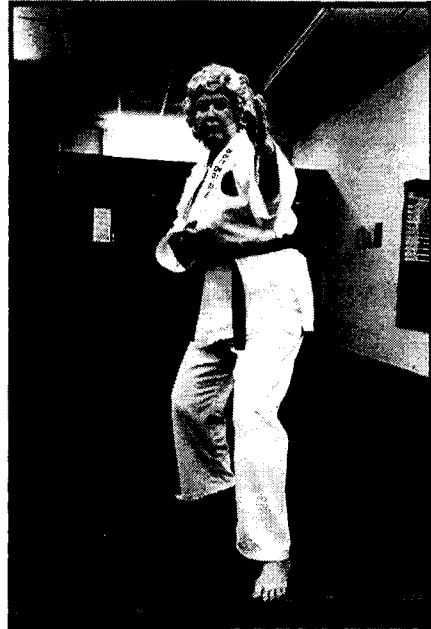
How such a small nation could survive, independent for so many centuries, maintaining its identity and culture, is a glowing tribute to the evolution of its martial art, Tae Kwon Do.

Korea was divided into three separate kingdoms: first, in 57 B.C., Silla was founded; in 37 B.C., Koguryo; and, in 18 B.C., Paekche. Silla was the smallest of the three kingdoms and from the beginning was overrun and invaded by both the larger kingdoms, but due to the intense patriotism of a group known as the Hwarang-Do this small country survived. The Hwarang-Do consisted of the youth from the noble families who were dedicated to both king and country. Today we adhere to the "Spirit of Hwarang," quoted above.

Besides the physical exercises, the Tae-Kwon-Do student must memorize the various hyungs (forms) for each grade of advancement. Each form consists of new techniques learned for the next grade. It is an exercise in itself, and when performed gracefully is quite beautiful. The forms are named for various patriots and important personages in Korean history, with the exception of Chun-Ji, meaning Heaven and Earth, or creation of the world and the beginning of mankind's history. Another is named for the Hwarang.

Some forms have thirty-nine movements, some less. All represent an almost spiritual quality for me even though they are designated as fighting techniques. Practicing them is wonderful for memory retention. When one has been retired for many years, it becomes a challenge to try to keep a good memory as active as it once was.

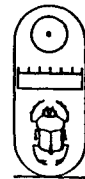
Since my involvement with Tae Kwon Do I have learned the secret of the tremendous hidden power latent in every human being. I have also learned that the marvelous demonstrations of inner strength are not for entertainment purposes, but to show the student himself the power he possesses.



I have been fortunate in having a kind and understanding instructor, Master Byung Yul Kwak, who is a Sixth Degree black belt.

And now I should like to address this part of my article to senior citizens. I know they would benefit from regularly scheduled workouts. I sincerely hope that those of you reading this will take it to heart and make a real effort to enroll in a school of Tae Kwon Do or another martial art. It has helped me in a wonderful way. I have arthritis, and training has certainly helped my back problem. By working out three nights a week I have kept my body in excellent condition and my arthritis bothers me very little. I take no medication for it.

One need not feel embarrassed about an age difference, though most students are, of course, young. I have not only been accepted by my fellow students, but have been told by so many that I inspire them (when it is I who look to them for inspiration!). I am affectionately called "Mamma-Nim" by a lovely young woman (Nim is a Korean title of respect), and being alone in life, as I said before, I feel I have a ready-made family with all these young people. It is as if no age difference exists and they all show the



greatest respect for me, exemplifying the moral principles of Tae Kwon Do. They range from the age of 4 to 48. If this article will touch the life of even one "oldster" to bring him or her into the martial arts family, I shall feel it has been very worthwhile. We also have a student who suffers from emphysema and, while it is difficult for him due to his breathing problems, he persists, with positive results.

Avatars

(From page 9)

wonder whether the many somewhat feeble attempts made to establish peace may not merely hide preparation for conquest. Man can have peace when he accepts the principle that peace is an abiding force within the individual, and can be expanded to include the relationships between individuals. But until man really values that principle enough to practice and live it, there will be no progress toward peace.

No avatar living on the Earth today can offer man substantially more than what has already been taught insofar as the principles of idealism are concerned. Neither would man be very much apt to pay any more attention to another avatar today than he did two thousand or more years ago. One other factor which must be considered concerns whether the world today is in any more critical state than it has been in other periods of the past. Man has a tendency to exaggerate situations as they currently exist. If I am hungry and have no money, economics naturally becomes a very important subject to me, even though I may not think of it in that way. All my philosophy of life will revolve around the problem of satisfying my hunger.

We are concerned mainly about the pressures that exist for us at a particular moment. As we live in this complex, technological age today, we feel the existing pressures and we are aware of the unsolved problems and the tensions which they cause, but at other times man has lived in similar conditions. Every age of history has had its particular disadvantages, its tensions, its misunderstandings and its problems, and, in each

We also have a young man in a wheelchair who lost both legs in Vietnam. To watch him work out is a never-ending inspiration to all of us, and we know he has what it takes mentally to make it.

I do not promise martial arts training will be easy for you, but then, nothing worthwhile is, is it? Anything that has survived the passage of time for so long must have something going for it. △

age, man has hoped that an avatar might come and relieve him of those problems. Such a concept is not necessarily the manner in which the intelligence of the Cosmic is expressed on Earth. Man has had opportunities to accumulate certain knowledge that he should apply himself, and I believe that as man's knowledge and access to accumulated knowledge increases, the need for avatars to incarnate to lead him decreases. In other words, I believe that there are fewer such advanced individuals incarnating on the Earth today than there have been in the past.

The Rosicrucian Order

Man has knowledge available, and if he is not using it and the ability that he now has, there is no use to add more. Such organizations as the Rosicrucians have existed for centuries. They have never had large memberships in proportion to the total population of the world, but the membership of an organization such as the Rosicrucian Order is composed of individuals attempting to live and propagate the principles that are the highest concepts that all avatars have taught throughout all time.

If man really is desirous of attaining peace with himself, with the Cosmic, and with his fellow men, he will utilize the principles available to him. There should be more people giving their attention, support, and active participation to such organizations as the Rosicrucians, but here we revert to a very fundamental problem that has always been a problem of human nature, namely, the problem of value. If man is more interested in the accumulation of power and wealth than he is in the realization of his own destiny and the awareness of his soul, then it will not do much good to give him more

knowledge, more direction, or more instruction.

I realize that points I have raised will be subject to controversy and will probably call forth some criticism because many people live in hope and wait for a Messiah, for a leader to lead them out of their difficulties. Ancient history and mythology are full of such stories. Moses led the children of Israel. Jesus came to save the world. Mohammed came to change a nomad, pagan-believing people into a race that would maintain civilization through many centuries. But as I have stated, as each avatar has made his impression upon humanity and has pointed the way, man has had less and less need for further leadership. I believe, too, that it is a part of the cosmic scheme that as the human race evolves, it becomes more and more dependent upon its own resources.

An infant is born practically helpless, and for the fulfillment of its evolvment it needs the loving care and direction of adults during part of its early life, but gradually it grows away from this need. As adults, it is not normal that we should lean on our elders for support. We gradually become self-sufficient. The human race can be compared to the life of an individual. In the infancy of the race there were more avatars, more direct contact between the Cosmic and society, but as knowledge and experience accumulated, the human race became increasingly less dependent upon direct interference

with its affairs. Thus, man turned more and more to mysticism, where the individual lives to associate himself with God and therefore to fulfill his own destiny.

I do not believe, then, that the solution to the affairs of the world as they exist today will be brought about by the coming of another avatar. In the first place, he probably would not be recognized. In the second place, he probably would not receive enough support to affect materially the trends of the times. There is another interesting factor to remember, that is, the effect of the avatar is sometimes removed in time by many centuries. The effect of the teachings of Jesus, even as modified and distorted by an organized Christianity, is far more today than when he lived. We may yet become aware of ideals, taught by past avatars, which could have a profound effect on our present civilization, although the principles were taught many years or even centuries ago.

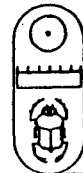
The Rosicrucians have sometimes been accused of being behind the times in directing attention to the teachings of the mystery schools of the past, but in these principles we find ideas and guidance which are ageless. Many of the traditional concepts could go a long way toward solving the problems of humanity right now if two conditions were met; first, if people really wanted them solved, and second, if men placed more value on their gift of immortality than they do on the possession of material goods. △

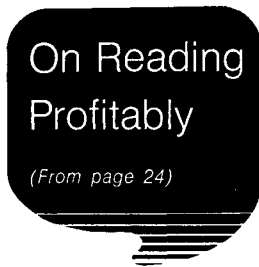
Message from Milbanke to World Convention Travelers

Milbanke Travel, official agent for accommodations and tours for the Rosicrucian World Convention in London, wishes to caution all members that the considerable publicity recently given to London hotel prices and the availability of low "Standby" tariffs, should not lead them to delay their reservations, as other major conventions in London will quickly dissipate available accommodations.

Remember: Milbanke is holding accommodations at 60 ideally situated hotels in Central London and the Wembley area. These allocations have to be released on April 1, 1981.

Please Note!





witty and seductive, or rude and quarrelsome. *The Letters of Lady Mary Montagu* have contributed quotable quotes to our language, as Cicero's *Letters* have given us priceless snatches of philosophy still usable.

There is no need for us, in seeking a profitable pattern of reading, to allow ourselves to be bullied by publishers' advertisements into reading books that are second-rate. The feeling of hopeless or helpless indignation into which we are plunged by roughneck prose does not contribute in the way we seek to our mental stature or our peace of mind.

In his latest book Robert R. Updegraff says this: "In spite of our protestations that we are 'too busy' to do any serious reading, we might as well honestly admit that it is . . . either because we do not organize our time to fit in reading, or that we do not utilize our odd hours."

There may be people who honestly believe that they are too important, and too occupied with affairs, to spend time with books. But reading may be the most important thing they could do in life; upon their reading may depend the continued success of their undertakings; upon it certainly rests their mental well-being.

We do not need to sit down with a book for two or three hours in order to read effectively. Norman Vincent Peale tells us in one of his essays about a man who read all of Gibbon's *The Decline and Fall of the Roman Empire* in the intervals of waiting for his wife to dress for dinner.

The average reader can read an average book at the rate of 300 words a minute. That means 4,500 words in a quarter of an hour, or 1,642,500 words in a year. If you spend just fifteen min-

utes a day, you can read twenty average-length books between January 1st and December 31st.

Sir William Osler, busy man as he was, set his fifteen minutes reading time just before going to sleep. If bedtime was set for 11 o'clock, he read from 11 to 11:15; if research kept him up until 2 a.m., he read from 2 to 2:15. Over his very long lifetime, Osler never broke this rule. And what was the result? Paul D. Leedy reports in his book *Reading Improvement for Adults* (McGraw-Hill, 1956) that Osler developed from this 15-minute reading habit an avocational specialty to balance his vocational specialization. Among scholars in English literature, Osler is known as an authority on Sir Thomas Browne, 17th century English prose master.

There is no other occupation which you can more easily take up at any moment, for any period, and more easily put aside when other duties press upon you. Tudor court ladies wore little jewelled books; today's reading woman carries a small book in her purse; men use their pockets or their briefcases. Out come these books during periods of waiting—waiting for meals, buses, trains, haircuts, telephone calls, dates, performances to begin—or just waiting for something to happen.

Included among the small books suitable for carrying are the "paperbacks" which include some of the very best writing of all the ages. The really important thing in books is the words in them, not their binding. But if you do not like the appearance or touch of a paper cover, there are detachable book covers to be had, looking and handling like leather, that turn a dollar book into a sumptuous-feeling volume.

Reading for Use

All wise thoughts have been written already thousands of times, but to make them truly ours we must think about them as we read. How does the opinion or belief expressed by the author square with ours? Even a statement that seems to offend our common sense may be worth thinking about. Indeed, it may be worth more than the sum of many notions with which we agree.

One of the big advantages of having books of our own is that we may mark

them as we read. We may talk to our friend the author as well as listen, adding our own reflections in the margin or in footnotes.

As we read, we should ask questions. It is questions, not answers, that keep the mind alive. Our questions will start trains of thought, awaken our reasoning, bring our judgment into play, and make our experience of life fuller and more interesting.

There Is No Finality

One is never at the end of reading. What we know is still infinitely less than all that still remains unknown. We continue to welcome information and ideas, always wondering as we climb successive hills "What lies beyond?"

Edison said towards the end of his fruitful life that he had no conclusions to give: "I am just learning about things myself." Confucius remained tireless in his search after knowledge and learning. Socrates was famed for wisdom not because he was omniscient but because he realized at the age of seventy that he still knew nothing.

Reading is not an exercise or an act of penance, but something that holds for us the assurance of a better way of life. There are no formal educational requirements for admission to the reading elite. You just start reading; reserve the time necessary, and go on from book to book.

—Reprinted from *The Royal Bank of Canada Monthly Letter*

Take Advantage of this Benefit!

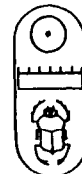
If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

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:

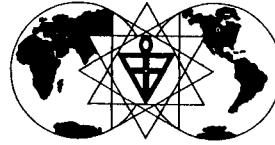
- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
- **Day and time that they meet.**

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.



Rosicrucian Activities



A VERY DESERVING couple, Mr. and Mrs. Frank Simmons of Gary, Indiana, were recently presented the Rosicrucian Humanitarian Award in recognition of their selfless commitment to the welfare of the needy—particularly children. For many years this husband and wife team have performed acts of unselfish service for individuals and families in their community and beyond. At age 77, with grandchildren and great-grandchildren of her own, Mrs. Simmons has adopted three orphans and supports foster children in several countries, including India, Israel, and Vietnam. They have also helped overseas students studying in the United States.



AMORC Grand Councilor Dr. Lonnie C. Edwards presents the Rosicrucian Humanitarian Award to Mr. and Mrs. Frank Simmons of Gary, Indiana.

The Rosicrucian Humanitarian Award was presented to the Simmonses by AMORC Grand Councilor Dr. Lonnie C. Edwards at a public meeting at Calumet Chapter in Hammond, Indiana.



*The
Rosicrucian
Digest
March
1981*

Barajuji—Japan's own Rosicrucian Digest! Featured above are the cover and several pages of the premier issue of Barajuji (meaning Rosy Cross). Our congratulations to Grand Master George U. Yorioka and the Japanese Grand Lodge on this accomplishment. Readers will find this publication well-designed and inspiring, reflecting the growth and activity in the Japanese Grand Lodge. We welcome Barajuji to the worldwide family of Rosicrucian magazines.



Supreme Treasurer Burnam Schaa and wife, June, (center) pictured with Nigerian AMORC dignitaries. Grand Councilor Kenneth Idlodi is seated next to Soror Schaa.

LAST FALL over 800 Nigerian Rosicrucians convened in Ibadan, the oldest and largest Black city on the African continent. All AMORC affiliated bodies in Nigeria were represented. The 22 attending Masters were joined by 8 Regional Monitors, 4 Grand Councilors, and for the first time in Nigerian Conclave history, a Supreme Grand Lodge Officer, Frater Burnam Schaa, and his wife, June.

Among other first-time events was the formal state dinner held in the palatial Governor's Mansion in honor of the Rosicrucian Order and Frater and Soror Schaa. The host, Governor Bola Ige,

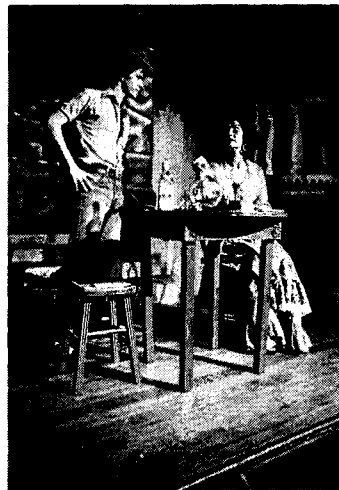
was joined by the venerable King Daniel Akinbiyi, the spiritual leader of Ibadan, and over 50 important members of the Nigerian government. Nearly all present, including the Governor himself, were members of the Rosicrucian Order. Another first was the statewide press conference held in Ibadan with Frater Schaa. A full half-hour was carried nationwide on Nigerian National Television.

Fratres E. A. Egbedeyi, Bolaji Iriah (past Grand Councilor), Dr. T. A. T. Wahua, and Dr. John O. A. Idiodi worked enthusiastically with Chairman Frater A. Jegede in presenting the most successful National Conclave yet held in Nigeria.

CAMINO REAL, Tennessee Williams' play depicting each person's struggle for spiritual perfection, recently appeared at Rosicrucian Park. Historical and fictional figures such as Don Quixote, Lord Byron, Jacques Casanova, and Camille reside on the Camino Real, a Latinized town of no particular location—a virtual purgatory beyond whose walls lies the Terra Incognita. The characters, all of whom were portrayed by Rosicrucians, must live out their karma on the Camino. Some attempt to escape, others choose to stay, but all are disillusioned and degraded.

The hero, Kilroy, a naive young American, drifts into this place of destiny to learn life's deeper lessons, which the inhabitants of the Camino Real enthusiastically teach him.

The play's deep mystical significance and symbolism was enhanced by the direction of Stephen S. Mehler and Julia
(continued overleaf)



KEN RATTENNE

Kilroy (Dan Bernard) gets the low-down from the Gypsy (Elaine Thurn) on the Camino.



Wood Jordan, the large cast of mystics, and the remarkable technical direction and design by Gary C. Mitchell. *Camino*

Real inspired introspection, and its color, action, and humor made it a memorable event.

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TRAVELERS FIND
CIVILIZATIONS
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

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These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe—or resubscribe—to the *Rosicrucian Digest* for one year at the regular rate of \$10.00*. When writing, ask for the manuscript by name.**



**The ROSICRUCIAN DIGEST
San Jose, California 95191, U. S. A.**

**This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

MYSTERIOUS STONEHENGE (overleaf)

This vast circle of huge, standing stones is located on Salisbury Plain, England. The monoliths are presumed to be on a sacred Neolithic site that was devoted to worship. The stones are arranged within an earthbank 300 feet in diameter. The great stones were brought to this location from distant mountains. From artifacts found in the vicinity, it appears that the prehistoric people had a later commercial contact with the Mycenaean culture (1600-1500 B.C.).

(Photo by AMORC)

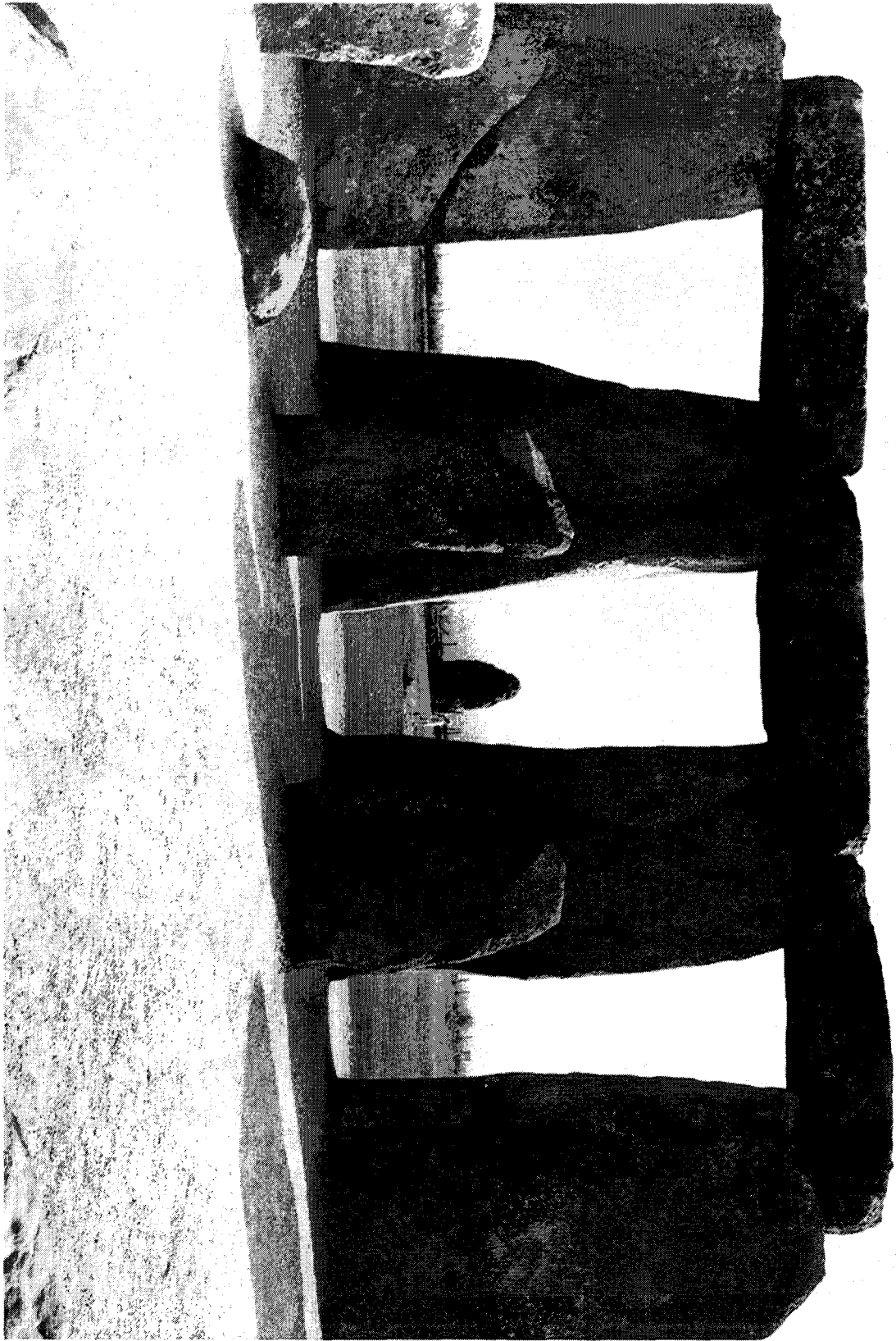
EXQUISITE CASTLE GATE 

***The
Rosicrucian
Digest
March
1981***

In Chirk, Denbigh, Wales, stands this magnificent gate, a tribute to the skill of those craftsmen who worked in iron. The gate is the entrance to Chirk Castle, built in 1310 by Roger Mortimer, who was given the land as a reward for his part in bringing about the fall of the last native Prince of Wales. The gate was erected by the Davies Brothers of Bersham.

(Photo by AMORC)







Best-selling children's records

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“Loving and Learning
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by Soror Diane Hartman Smith

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- It’s Beddy Bye Time
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- Thank You
- Say Good Morning to the Morning
- I Can . . . and others

***Children’s
Songs of Joy***

- Happy Happy Day March
- See How Tall—See How Small
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- Listen To Your Mama
- What’s the Magic Word—Please
- Happy Smile . . . and others

Soror Diane Hartman Smith, talented dancer, singer, composer and teacher, has appeared as guest artist with Dean Martin, Jack Benny, Bob Hope, and in her own T.V. specials around the world. Diane is a member of Dance Masters of America, A.G.V.A., S.A.G., and A.S.C.A.P. She has her master’s degree in Ballet, has choreographed the ballet for the New York City Opera, and coordinated children’s concerts for the symphony.

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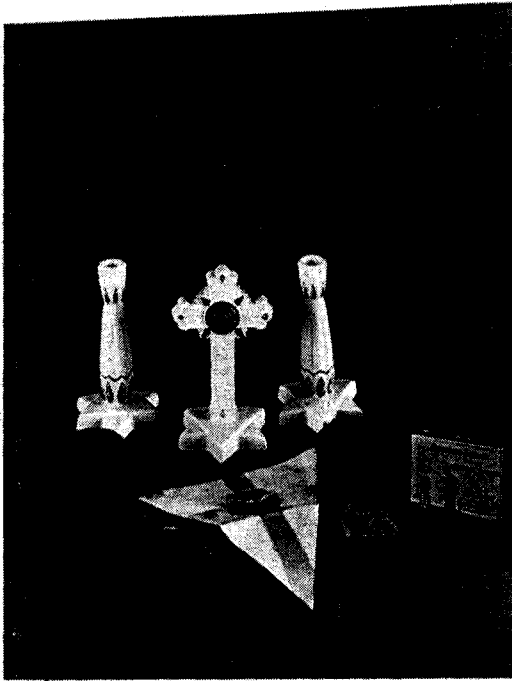
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TREASURES

FROM OUR MUSEUM



The God Horus

The rare, original red granite statue of the hawk-headed god Horus shown above is 3000 years old (22nd Dynasty, 945-745 B.C.). It was found within a tomb in the city of Aboukir guarding the mummy of an unknown king. The statue to the right, also from the 22nd Dynasty, is made of Egyptian limestone and also depicts the Horus hawk, a king between its feet. The king's close contact with the hawk denotes his wish for the transmission of the god's protection. Note the double crown symbolizing Upper and Lower Egypt. Through his connection with the kings who united the two Egypts, Horus became the "Divine Falcon" at the beginning of the 1st Dynasty.

The Horus falcon was a great sky god representing the sun, moon, and stars. In certain dynasties, the Pharaoh was considered to be the reincarnation of Horus.—JD & DF

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

Nicholas Roerich, Part III
His Legacy to the New Age

UPSTAIRS, just past the Nefertiti exhibit in the Rosicrucian Egyptian Museum in San Jose, near the display of amulets, is the Orientalia section. Subtle influences emanate from these glass cases, particularly from the objects whose cards read "Donated by Nicholas de Roerich." There are four sacred clay images from a most holy Tibetan monastery; a charm box from Little Tibet, Ladakh; a sacred Chinese stone with the words "Aum Mani Padme Hum" carved on its surface; a hand engraved image of the blessed Rigden Jyepo, Supreme Ruler of Shambhala; a sacred Tibetan temple bead; and a sacramental Tibetan ring with a sacred scarlet stone, sent as a blessing from one of the great masters for the personal use of the Emperor for North America. Nicholas Roerich sent these objects to Dr. H. Spencer Lewis, former Rosicrucian Emperor, in 1933, along with a manuscript published in the **Rosicrucian Digest**, the last sentence of which reads, "Light conquers Darkness!"

A set of small volumes can be found in the Mysticism section of the Rosicrucian Research Library. Nicholas Roerich composed these books through cosmic guidance. Particularly interesting are the volumes entitled **Leaves of Morya's Garden**.

Somewhere is stored Roerich's Banner of Peace, that flag of simple design endorsed by international dignitaries in 1933 and praised by President Franklin Roosevelt. The Roerich Pact proposed that educational, artistic, and scientific institutions in any country, flying the Banner of Peace, be considered neutral territory in event of war. President Roosevelt said of the proposal, ". . . I believe that the Roerich Pact is in conformity with the deepest, most sacred laws of the Universe. . . ." Rosicrucian Park was the first institution, after the Roerich Museum, to fly the banner.

Fine museums all over the world display Nicholas Roerich's paintings, and there are those lucky ones whose private collections are blessed by his work. There are few who, when passing a Roerich painting, can resist the impulse to pause and study the mesmerizing image. Roerich's art has been known to inspire something approaching worship; particularly, one would think, "The Chalice of Christ," painted during his Himalayan expedition. Upon perusal, it is difficult to doubt the artist's assertion that Jesus was known throughout Asia as Issa, that His history was intertwined with the Essenes, the Great White Brotherhood, and the great chain of mystical brotherhood throughout the ages. Christ is depicted kneeling in worship on a rocky crag, eyes closed, head raised. The simply drawn, white-garbed figure glows silver and white in the deep blue and violet mist of the endless night. A few stars pierce the heavens.

After his Himalayan expedition—a time of creation, trial, study, contact with mystical hierarchy and mystical treachery—Nicholas Roerich was ready to fulfill his life-long dream. He settled high in the mountains, in Naggar, Kulu, the western Himalayas. For eighteen years he conducted scientific research with his sons and assistants, and created his most exalted works.

In December, 1947, his transition occurred. The single large stone at his cremation site is a place of pilgrimage. Perhaps words from **Leaves of Morya's Garden** best summarize Nicholas Roerich's message to humanity:

*I urge you to view with horror the lieth of
cities as if for the first time.
I urge you to think about Christ and Buddha as
if for the first time.
I urge you to look at yourself as if for the
first time.
I urge you to picture the New World as if for
the first time.*

—DJB

