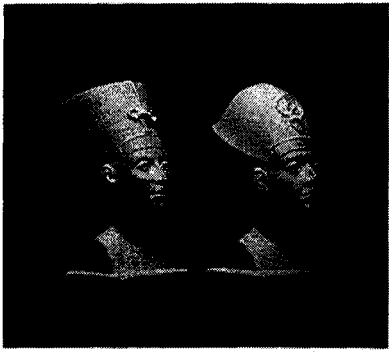


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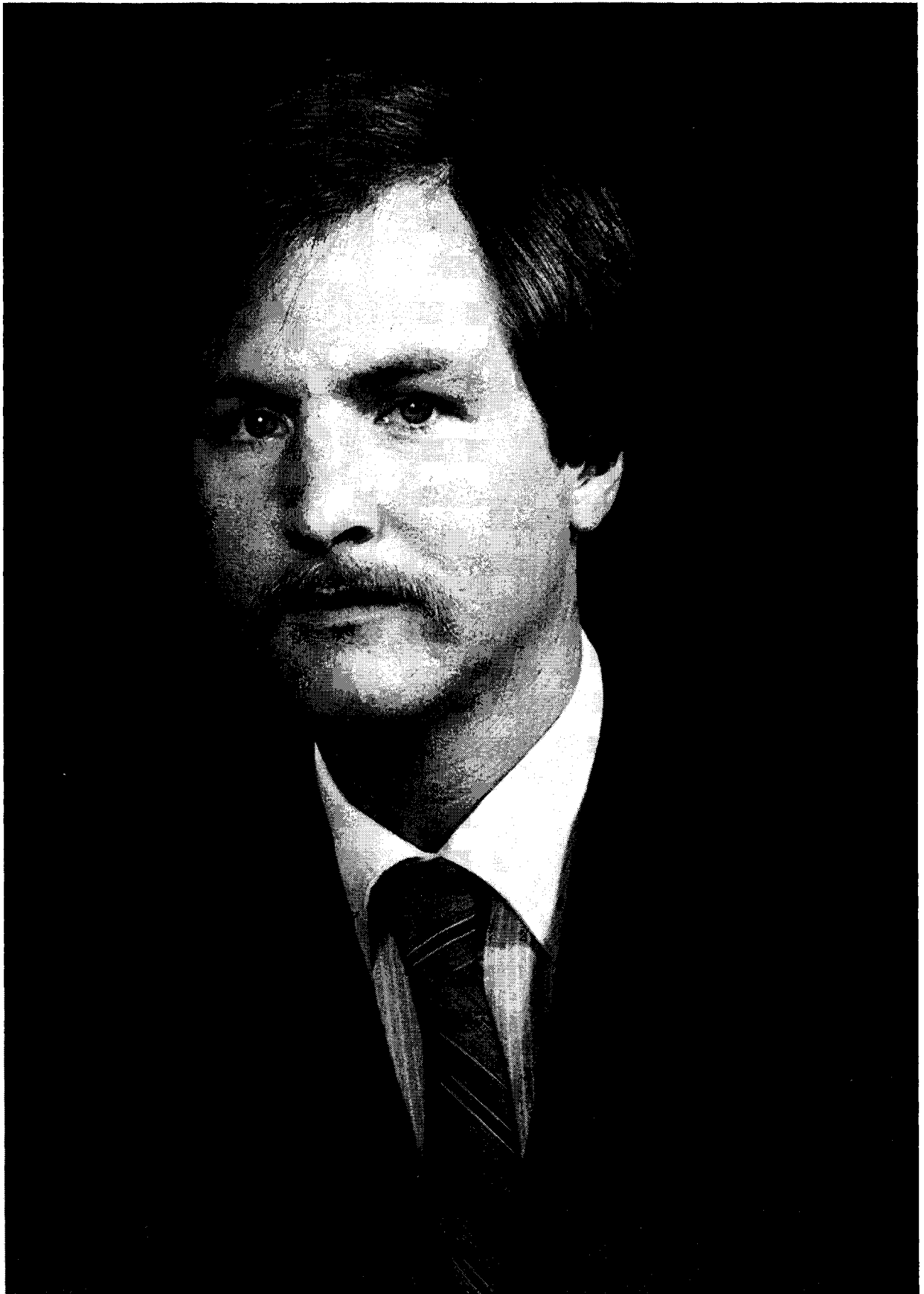
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## Gary L. Stewart, F.R.C. ⇨ Grand Master

On September 18, 1984, Frater Gary L. Stewart was ceremoniously installed in the Supreme Temple as AMORC Grand Master by Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC. For more information, please see page 6.

(Photo by AMORC)

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## *Religious Infusion Into Public Schools*

REPETITION IS SAID to be a requirement of learning in that through repetition we gain a greater awareness of an idea or experience. Some of these ideas play a recurring, important role in our lives and need to be constantly considered as to their value in our personal life and freedom of thought. Therefore, we wish to repeat our point of view with regard to school prayer because of what we consider its vital social importance.

Public schools are primarily intended to concern themselves with secular education, which categorically consists of such subjects as mathematics, literature, languages, science, and the arts. If public schools relate themselves to any aspect of religion, they deviate from their fundamental purpose. Prayer, psychologically and traditionally, concerns itself with morality, spirituality, and that which transcends the worldly state of man. Prayer, from the religious connotation, is a petition to a transcendent theistic being, a personal entity, or a supernatural intelligence.

The word *God* implies most of these concepts, but not all of them. In other words, prayer, as a petition to a transcendent state, is not universal insofar as the particular interpretation which is given it. Simply, not all people conceive the Divine alike. The very fact that diverse religious sects exist indicates a lack of agreement on the specific nature of that to which their various prayers are offered.

If prayer is to be held in the public schools, what version of prayer—what particular prayer—should be offered? In what construct of meaning shall the Divine be presented? The elements of a teacher's personal preference or traditional belief would be inductive to having a sectarian phraseology entering into prayer, and this particular

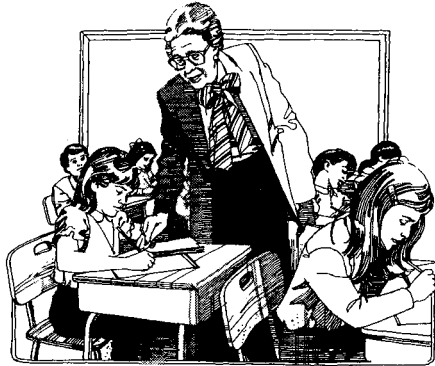
version of prayer might not conform to the beliefs held by the parents of some of the children.

Even if all public school children belonged to various Christian sects, difficulties would still ensue, as the different sects attach various meanings to the Divine in their prayers. For example, should a public prayer imply in its wording a god to which most orthodox sects ascribe humanlike attributes? Yet, let's suppose parents think of the Divine not in the theistic sense—not as an entity—but rather as a Universal Mind or an Infinite Cosmic Consciousness. Such believers may be just as devout as the theistic worshiper, and abide by a moral code as beneficial to themselves and society as any other worshiper. These believers would want the prayer in which their children participate to reflect their own beliefs.

Agreement on the content of prayer and the idea it conveys is only one aspect of the vital question. There is also the possibility of embarrassing a child whose parents do not want him, for their personal religious reasons, to enter into the school prayer period. Even if it were arranged that the child be excused from the prayer session upon request from the parents, would the child then be stigmatized by other students because of his nonconformity?

### *Personal Religious Views*

Prayer is an intricate element of religious doctrine and sectarian practice. If it enters the public schools, is there any assurance that all elements of sectarianism will be restrained from also entering the classroom? Is there any certainty that teachers, burdened with this new responsibility, will be able to divorce themselves from their personal religious beliefs and backgrounds, and keep the prayer session free from



extraneous ideas and subtle implications? Even now the influence of religious sects is infiltrating into public schools.

The main postulation by the exponents of school prayer is that young people who are not given religious guidance will supposedly engage in immoral, criminal acts. This brings up very relevant questions: Whose responsibility is it to teach the child *moral values*? And *when and where* should this teaching begin?

Morals and character-building are related. *Good conduct* is not necessarily abidance by a traditional religious fiat. It can also be based upon common pragmatic values. In other words, committing some act, whatever it may be, is said to be bad because of the consequences that follow—the hurt, the adversity affects not only the individual committing the act, but others as well. Nevertheless, most religions whose moral codes are declared to be divinely decreed basically have such an ultimate pragmatic value, as for example the *Decalogue*.

Is it not the obligation of the *parents* to *first initiate* these values of proper spiritual and human relationship at an early age? Additionally, they may enhance their child's religious instruction by means provided by Sunday school, church, or other religious institutions.

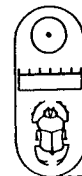
Furthermore, there is far greater efficacy in teaching moral values to a child at an early age—as most religious sects themselves advocate. The parents' intimacy, the love they express, exerts a greater impact on a child's moral values than such instruction provided in a public school.

The United States and other nations have freed themselves from forms of theocracy (religious government). A religiously based government eventually degenerates into religious intolerance, even though at first the espoused doctrines seem innocuous in what they seek to accomplish. Confining religion in any aspect to the environment of the home or church or sectarian school is not to be construed as apathy or hostility toward spirituality or morality.

#### **Fundamentalist Threat**

Most all the activist religious bodies in the United States advocating prayer in the public schools are fundamentalist Protestant sects. Their extreme orthodoxy and illiberalism is offensive not only to many Christians but to members of other religions as well. These religious zealots endeavor to have the literal interpretation of Biblical creation replace, or have equal status with certain scientific teachings in the public schools. The Fundamentalists conceive the words of the Bible as being the exact words of Divinity, thus ignoring the historical evidence that over the centuries religious councils have added and deleted material in the Bible. Consequently, this attitude of domination is an implied condemnation of the interpretations of other devout persons. If such illiberalism enters the public schools, we will experience the beginnings of interference with freedom of education and belief.

The hue and cry for the need of prayer in the classroom and the recent proliferation



of religious doctrines in public school books seems to imply a belief that sectarian schools (church schools) and even the churches themselves are inadequate in providing the incentive for spiritual values.

A child obliged to participate in prayer in a public school will not be more responsive to moral values or attain a greater spiritual involvement than one who has been subject to parental moral guidance and church, synagogue, or temple instruction.

A child should learn of his finite relationship to an Infinite Cause—term that as you will. The abidance by such guidance, when understood, should be volitional, arising from an understanding of the personal benefits to be derived and the advantage to society as a whole. The imposition of compulsory religion, in any form, never engenders true emotional respect. *Spirituality* is the consequence of personal experience which arouses sincere devotion. It is

inward sentiment, not an intellectual accretion or a disciplinary enforcement.

Is the young person or adult who contemplates the mysteries of self and of reality, and experiences a humbleness in the presence of the Cosmic and a love for its manifestations, any less devout or spiritual in attitude than one who enters into collective prayers and the reading of traditional doctrines?

Religion is both *subjective* and *objective*. The *subjective* is the creedless innate motivation toward a sense of oneness with the All that both illuminates and sanctifies the self. The *objective* is the attempt to reduce this spiritual afflatus to a material symbolic form of rites, rituals, and dogma.

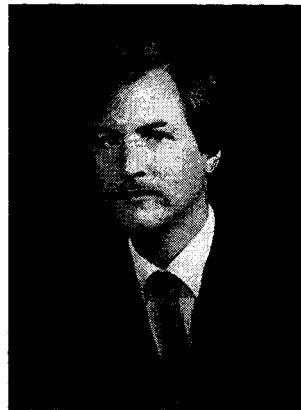
Likewise, the painting of a rose, no matter how beautiful, is always but an image inspired first by the experience of the rose's reality. △

## New Grand Master

ON September 18, 1984, Frater Gary L. Stewart was ceremoniously installed as AMORC Grand Master by Emperor Ralph M. Lewis. The Installation occurred at this season's opening convocation in the AMORC Supreme Temple.

Frater Stewart has served the Rosicrucian Order in several capacities, most prominently as national representative to the affiliated bodies on Courier Car II and as Director of AMORC's Historical Council. During the past year he has been working with the Emperor on special projects, notably the extension of the Order in India. A long-time member of AMORC, Frater Stewart is also a graduate of California State University, Fresno, with a degree of Bachelor of Philosophy.

As Grand Master, Frater Stewart succeeds Frater Robert E. Daniels who has retired.



Gary L. Stewart, F.R.C.





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## 1984 AMORC World Convention Report

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— by the Supreme Secretary —

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**I**N the early days of August, more than 1800 Rosicrucians, from eighty different countries, met in the fabulous Bella Convention Center in Copenhagen. This magnificent edifice, with its spacious halls, restaurants, and meeting rooms, provided our members with ample opportunities to become acquainted with their fratres and sorores from all around the world.

Early morning meditation programs began a day of lectures, exercises, mystical demonstrations, and dramas. Convocations and discourses were presented by the Grand Masters in AMORC's ten language divisions, and by Supreme Lodge Officers Arthur Piepenbrink and Burnam Schaa. The Emperor was represented in a special sound-color film which he prepared specifically for that purpose. Frater Lewis used Rosicrucian Park as a background, and

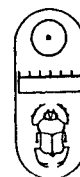
beautiful views of the World Headquarters flashed across the screen.

Business meetings for all Grand Lodges preceded the main functions, and all Grand Lodges reported positively on the growth and welfare of the Order in their respective language areas. The Grand Councils for the Spanish and English jurisdictions held their annual meetings and presented numerous suggestions for additional programs in their respective Grand Lodges. A slate of officers for the ensuing year was proposed and accepted by the Supreme Grand Lodge, and appears elsewhere in this issue. New York City was selected as the locale for the next World Convention in 1986. Specific dates will be announced later.

Our host for the Convention was the Nordic Grand Lodge. Frater Irving Söderlund, Grand Master, and Sven Rommerud,



*The Lord Mayor's reception for AMORC dignitaries, Copenhagen City Hall, August 2, 1984, AMORC World Convention.*



Convention Chairman, were superb in their organization and performance. They were ably assisted by hundreds of workers within their jurisdiction, leaving nothing to be desired in the areas of sound, lighting, seating, or moving from place to place.

Copenhagen was most hospitable. The weather was perfect. The Little Mermaid was back in place in the harbor. The people in the shops and on the streets were very kind and helpful. And, best of all, all officers of affiliated bodies, and Supreme and Grand Lodges, numbering some 140 persons, were invited to a special reception by the Lord Mayor of Copenhagen. He welcomed our fratres and sorores to the city with kind and laudable words,

and treated us to a feast of Danish delicacies.

One of the great highlights of the Convention was a complete opera directed by Soror Östlund-Levinsohns. The opera, *Osiris*, was written by a Rosicrucian, Johann Gottlieb Naumann, and only recently discovered by Soror Östlund-Levinsohns. She translated the opera and brought together a full cast and orchestra to present its world premiere for the members of AMORC. The composer was a friend and adviser of Mozart, whose music he influenced.

We are grateful for this beautiful experience, and all who attended were wishing that every one of *you* could have shared being there too.

## This Month's Cover

The Redwood forests (*Sequoia sempervirens*) reach their maximum growth along the North Coast of California. In Del Norte, Humboldt, and Mendocino counties large stands of Redwoods have been set aside, preserved forever from logging. In many of these groves, trees measure 12 ft. in diameter, exceed 300 ft. in height, and are hundreds of years old. A walk among these forest giants will impress upon the visitor the awesome majesty of Nature. The forest is so still and there's a feeling of timelessness within the ancient groves. No cathedral could be more sacred or inspiring. Then, it is easy to understand why early man worshipped Nature in all its grandeur.

(Photo by Ralph M. Lewis)

### *The Purpose of the Rosicrucian Order*

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

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The  
Rosicrucian  
Digest  
November  
1984

# The Seeds of Self-Fulfillment

## As Within, So Without

by Mary Ann Fowler, F.R.C.



AS STUDENTS of mysticism, we know that the mind within has a profound effect on our circumstances without. Whatever the outward circumstances, the material expression is only a reflection of some belief or concept that was first within the mind. The kind of body you have, the kind of home you live in, the type of work you do, the kind of people you meet, are all conditioned by and correspond to the images you hold in your mind. As the plant springs from and could not be without the seed, so the circumstances in your life spring from the hidden seeds of thought. Man's action is always preceded by thought. Action, then, is the blossom of thought, and joy and suffering are its fruits. So in choosing the fruits of your life—a healthy body, a satisfactory vocation, friends, and opportunities, you must first plant the seed of thought and thus supply yourself with the proper image in your mind before the thing will be manifested in the circumstances of your material world. Without the mental image within, you cannot have the material expression without—for as within, so without.

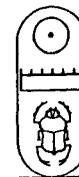
Probably there are things you would like to change or eliminate in your life (and we all have such things), perhaps bodily difficulties or faults of character, habits of thought and action. If you rid your mind of the mental image—that is, stop thinking about the unwanted condition—that condition will cease to exist in your life. Thus the secret of successful living is to build up or visualize the mental image that you want; and to get rid of, to expunge, the mental

image that you do not want. How is this accomplished? By choosing the thoughts you allow to dwell in your mind and form images.

To the Rosicrucian, thoughts are things. According to the Law of Polarity, anything that is created anywhere in the Universe is produced by two other things. For years it was believed that the atom was the smallest particle of matter; but when scientists split the atom and found that the atom was composed of protons (the positive element) and electrons (the negative element), the Law of Polarity was apparent. It always takes two things, the positive and the negative, to produce a third. Since thoughts are things, they too must be composed of two other things. The two components of thought are clearness (the negative, passive element) and interest (the positive, active element). If you want to exercise the Law of Polarity and create what you desire in your material world, you should start with the thought process. First, you need a clear mental picture of what you want; second, you need enough interest to cause the creative forces of the Universe to respond to your desires.

### *The Thought Seed— A Creative Idea*

Thoughts by nature externalize. You tend to attract to yourself, and to become attracted toward, people, circumstances, and situations which are like the images you hold in your thoughts. If you think about and identify yourself with happiness, you will attract happiness in your life. But it is impossible to be successful and happy while you think about, identify yourself with, and hold an image in your mind of failure and sadness. Remember, the type of thought you concentrate on and hold in your mind



will reproduce itself in your outer world—for as within, so without.

Most of us joined the Rosicrucian Order with a desire to become happy, healthy, and prosperous. But do we hold that image in our minds; or do we occasionally read an inspirational article and then wonder why we are not more successful in attaining our goal? One of the reasons we do not see the manifestation of our desires is because we have not acted according to the Law of Polarity. We do not think quietly, constantly, and persistently about the kind of things we want, and we do not act on the guidance from within. If we exercise the first pole by forming the mental picture, we often let doubt destroy the second pole—our interest. Doubt causes the image to become distorted or destroyed before time has permitted the creation to express itself in physical form. The thought seed—the creative idea—must be nourished and kept alive through its gestation period just as with any other life form.

An egg, for instance, has within it a tiny seed capable of becoming a chicken. But before you can see the material manifestation, that is, the chicken running in the barnyard, the mother hen must have enough interest during the three-week gestation period to nourish the egg by keeping it warm with her body, turning it in various positions with the expectation of seeing a baby chick. If the hen loses interest and fails to sit on the egg, the chick will be still-born. The manifestation then is a rotten egg. So it is with your thought ideas. Lose interest and fail to act, and your idea becomes the equivalent of a rotten egg.

The successful person concentrates his thoughts on such divine attributes as love, wisdom, joy, and beauty, and uses affirmations to maintain his interest while nourishing his thought-ideas throughout the gestation period. His mind is open and receptive, and intuitively he is directed toward his highest good by the Cosmic Energy within. Just as the hen acts intuitively in changing an egg into a chicken, you can act intuitively to change your idea into its material manifestation.

The Rosicrucian teachings emphasize concentration, for concentration is the key [10]

to a happy life. Through concentration, you build an image within that will then be manifested in your life.

Many people fail to concentrate successfully because they think that concentration requires the use of will power. They actually try to concentrate with their muscles and blood vessels. They frown. They clench their hands and unwittingly apply the principle of the engineer's drill. They think that the more pressure they apply, the faster they will get through. But all this is quite wrong.

Forget the drill and think of a photographic camera. In a camera there is, of course, no question of pressure. There the secret lies in *focus*. If you want to photograph an object, you focus your camera lens quietly and steadily on the object for the necessary length of time. You do not press violently against the lens of the camera and you do not move the camera from one item to another, moment by moment. If you did, the picture would develop into a crazy blur.



The same is true with the picture you are developing in your mind when you do not keep your thoughts concentrated for any length of time. Some people, in attempting to concentrate, think health for a few minutes and then they think sickness or fear. They think prosperity, and then they worry about their debts and how they are going to pay their bills. They think about bodily perfection and then they think about old age, aches and pains, and how much health insurance they need to pay for their illnesses. Is it any wonder they are so apt to demonstrate a hazy, blurred image?

Note that I do not advocate taking one thought and trying to hold it by will power. That is the wrong approach. You must allow a train of relevant thoughts to have free play in your mind—one leading naturally to the next. These thoughts must all be positive, constructive, harmonious, and pertaining to your desire. By thinking quietly and without effort you will attain the mental image of all-round success. When you have an image of success in your mind, success will follow in your outer experiences in the form of a healthier physical body, happier relationships, more productive work, and fuller spiritual development—for as within, so without.

#### ***Power of Affirmations***

How are you using the great power of affirmations? Do you tell your friends about your problems, and then explain that you are using affirmations to rid yourself of the problem? If so, you are strongly affirming the existence of the problem which is the very thing you are trying to get rid of. If you tell your friends you are going to work on your rheumatism or on your lack of finances or your undesirable relationships, you are making these things very real in your subconscious mind.

What to do? Change your mind concerning the problem and forget the problem for a period of time—say for a month—and you will be astonished at the results. To keep looking for any improvement in the condition is remembering the problem—putting energy into the problem—really affirming the existence of the problem, is it not? The secret is to forget the problem and have your thoughts changed into the new condition. Believe what you are thinking and act as though the new condition were already in existence in the outer. If you do this, the new condition will presently appear in the outer, because the outer is only the projection—the visualization manifested—of the inner.

Our true thoughts and beliefs are projected in our daily experiences, and correspond with the circumstances in our lives. True activity always comes from within and is manifested outward. False activity tries to work from without inward. As with the seed and the egg I spoke about earlier,

growth comes from within. The seed and the egg contain everything necessary to bring forth life in a visible form. The tiny mustard seed, so small you can't see it once you place it in the soil, will burst forth from within and produce a plant two feet tall. If you undertake some project because you have been inspired from within and you act on that inspiration, that is a true action and you are working from within outward. Your work is alive and will be productive. If you are working from outside inward, your work will not be productive—in fact, it will fail for it is dead.

#### ***The Infinite Mind***

You know that if you are to be successful in the business world, you must love your work and be inspired from within to take positive action. The same is true in your mystical development. If you insincerely pray and meditate from the outside, maybe in an effort to impress others, your efforts will be in vain. But if you turn your consciousness within, to attune with and accept the guidance from the Infinite Mind, your spiritual growth will be apparent and will be reflected in the circumstances of your life.

The Master Jesus said, "As a man thinketh in his heart so is he." I concur in that, for your thoughts rapidly crystallize into habits, and habits solidify into circumstances. The real you, then, is reflected in the circumstances of your life, and those circumstances are the results of your thoughts.

Thoughts of fear, doubt, and indecision crystallize into weak and irresolute habits, which solidify into circumstances of failure. Impure thoughts of every kind, thoughts of an envious, jealous, revengeful, critical, or destructive nature, crystallize into confusing habits, which solidify into adverse circumstances. On the other hand, beautiful thoughts crystallize into habits of grace and kindness, which solidify into genial, cheerful, and pleasant circumstances. Pure thoughts of love, health, and happiness crystallize into habits of temperance and self-control, which solidify into circumstances of success, repose, and peace. Just as lovely, pleasing, enjoyable thoughts produce a sweet and sunny disposition, so do sour, disagreeable, and offensive thoughts

*(Continued on page 28)*



# The Stuff of Creation



by **Iola B. Parker, F.R.C.**

TO THOSE INDIVIDUALS *who look upward and outward, the infinite size and distance of the stars and galaxies beyond stars speak clearly of an infinite God. But there is another side to infinity, a side as close to us as our own bodies, where another part of the universe declares God's glory in a concert as grand as that sung by the spheres. This is the minute world within matter itself, wherein lies the very secrets of creation. Just as the heavens sweep on past the reach of our largest and most powerful telescopes, so does this other realm shrink below the magnifying powers of the most probing microscope. We inhabit only a tiny plateau between the incomprehensibly large and the equally incomprehensibly small.*

Five centuries before Christ, the Greek philosophers pondered over the nature of matter. They asked, "Just what is this conglomerate of substances that makes up the world?" Was it possible that all things were composed of only a few simple elements, such as earth, water, air, and fire? And what would be the results of cutting a substance into smaller and smaller pieces? In theory, could one go on dividing it forever, or would one eventually come to some ultimate particle? Some thought there were such final, indivisible bits and called them *atoms*, which in Greek meant "uncut."

Yet, for 2000 years no one took such an atomic theory seriously, mainly because the philosopher Aristotle, whose pronouncements were for centuries revered next to scripture, had stated that there were no such units of matter, that matter was continuous. Attempting to actually test such a theory was beneath the dignity of these abstract thinkers of old.

Today we are still asking the age-old question: what makes up material existence? What is it *really*? We know a great deal now, things of which the ancients could not even dream. We now *know* there are atoms for over a hundred different substances which we call the elements. We know that these combine in endless ways to form crystals and molecules of unlimited compounds. We know that much of the earth's crust is held together by a fantastic, solid lace-work of alternating silicon and oxygen atoms, and that the bulk of our bodies—along with all other living things—is composed of innumerable, unbelievably intricate chains, rings, loops, spirals, and webs made up mostly of carbon, hydrogen, oxygen, and nitrogen atoms. We know how to make atoms obey our will, causing them to separate, combine, rearrange, to bring into being beautiful and useful substances that never existed until our own hands created them. We even know what the atoms themselves are composed of! All this we know, and much more. Yet, still deeper within matter, we glimpse more profound mysteries beckoning us on.

Permeating the very heart of every particle is energy. Even the most solid rock is alive with invisible, ceaseless, tireless motion. No atom ever rests! And along with

motion is heat, light, electricity, and other less evident forms of energy, one ever changing into the other.

### *Ceaseless Motion of the Universe*

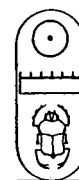
Would you like to take a look into this fantastic region where atoms tremble and dance and weave themselves into choreographic dream-figures, where you must see with your mind instead of your eyes? I am sure at times you have used your imagination to compress the light-years of outer space for your comprehension. Can you now turn it around and use it to magnify the fabric of matter?

Place in front of you a common lead pencil, a grain of salt, and a glass of water.

Let's begin with the pencil. Look closely at the point, which is composed principally of graphite, a crystalline form of the element carbon. Imagine that this point is expanding. Watch it as it grows larger and larger. Notice that it does not look so slick and satiny any longer, but rough and porous. Let it keep growing to fill the room, fill the house, become a mountain, a *gigantic* mountain. The mountain becomes a vast cocoon of some dark net—layer upon layer! Touch it. Layers easily slough off in your hand. As the mountain grows bigger, look closely at the net. You see that it is made up of innumerable blurry dots arranged in a continuous hexagonal pattern, repeated endlessly. These dots are carbon atoms, blurred in their outline because of their rapid, vibratory motion.

### *Bright Crystal*

Look next at the grain of salt. Have you ever noticed that salt grains are perfect little cubes, like tiny crystal blocks? Focus your imagination on this crystal block until it, too, becomes mountain-sized. You see now three-dimensional stacks of little empty "boxes," joined together egg-crate fashion, made up of two different kinds of bright, blurry dots alternating to form each corner. These dots are sodium and chlorine atoms, held in place at perfect right angles to each other because each chlorine has a charge of negative electricity while each sodium has an equal charge of positive electricity. They are attracted to each other like the opposite poles of magnets. ⇨



Sometime, somewhere these charged sodium and chlorine atoms were floating around in water and kept apart by the pull of the many water molecules. Then the water evaporated, allowing the positive and negative atoms to come together. Slowly, atom by atom, they joined, repeating their alternating order over and over until, by sheer numbers, they had built themselves into a visible crystal. For many years the evidence that crystals looked like this was all circumstantial, but nowadays—thanks to x-rays and lasers—we can see pictures of the actual reflections of these tiny units and their patterns of flawless symmetry.

Look through the lens of your imagination into the glass of water. Before you are water molecules—little crescent-shaped bundles of one oxygen and two hydrogen atoms, sliding over each other and glistening with reflected light. There are around 7 septillion (7 followed by 24 zeros) of them in the glass. Magnify them more and each crescent becomes a strange, lovely flower-shape with four long petals branching from a central cluster. Perched on the tips of two of the petals are delicate spheres. The petals are the oxygen atom and the two spheres are the hydrogens.

#### **Law of Attraction**

Though water molecules are neutral electrically, their sections are not. The two hydrogens, forming the points of the roughly crescent-shaped molecule, are positive, while the oxygen petals making up the swell of the crescent are negative. This structure is what makes water the best of solvents. Like magnets picking up nails, water molecules can literally pull a crystal apart. Drop your salt crystal into the water. Immediately water molecules begin using their positive hydrogen points to pull out negative chlorine atoms. If there are enough water molecules, they will completely demolish the crystal, never stopping until the last little box is torn apart.

From the atoms to the stars all matter is held together in one way or another by the attraction of opposite electrical charges originating within the atoms themselves. Visualize pulling off one of the hydrogen atoms from a water molecule and blowing it up to a diameter of about 240 feet. The

outside that appeared to be a solid shell now looks as ephemeral as the skin of a soap bubble. Walk through this thin barrier. For one brief instant you seem to be bombarded by a million tiny particles—then there is sudden calm! You look around, amazed. There is nothing here! *Nothing but seemingly empty space!* If all matter is composed of atoms, and atoms are bubbles of nothing. . . . But wait, go on further into the atom. At last you see *something* in the very center of the sphere, one small, bean-sized particle spinning like a top.

You are looking at a proton, holding somewhere within its being the smallest known charge of positive electricity. Approximately 120 feet away, what appeared to be the skin of the atom, and what felt like a million pecks as you stepped through, is one—and *only one*—particle about the size of a period on this page. It, too, is spinning on its axis and at the same time darting and orbiting with such incredible energy that it seems to be everywhere at once, thus creating the illusion of a solid sphere. This, the electron, holds the smallest charge of negative electricity. The attraction between the two opposite charges keeps the electron from escaping, and its own energy and momentum prevent its being drawn down into the nucleus, or center. If you had found two protons in the nucleus this atom would not have been hydrogen, but the next heavier, helium; if three, lithium; four, beryllium; and so on through the list of increasingly heavier elements. The number of protons in the nucleus of the atom determines the element.

#### **A Tantalizing Mystery**

Explore any atom other than hydrogen and you will find another kind of bean-sized particle along with the protons in the nucleus. These are neutrons; weighing about the same as the protons, but with *no* electrical charge. It was once thought they did nothing for the atom but add a little weight, but we now see them as one of those tantalizing mysteries that keeps leading us ever deeper into the secrets of matter. It seems these neutrons have something to do with holding the protons together in the nucleus. Some *extremely* powerful force must be binding them, for since they are all *positively* charged, they are *repelling* each other. The



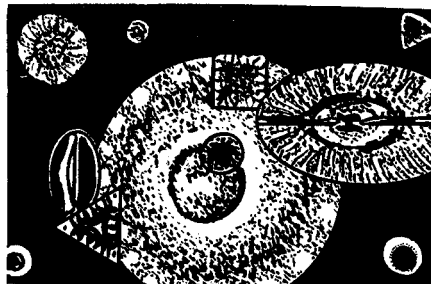
heavier the atom, the larger the proportion of neutrons to protons. With either too few or too many, the nucleus actually does fly apart. The atom splits!

Atoms alone, such as the unattached hydrogen you visualized, have the same number of electrons in their outer rims as protons in their centers, which makes them neutral electrically. These electrons are arranged around the atoms in layers, or energy levels, with those of the most energy on the outside. The outermost electrons are used as a kind of medium of exchange by the atoms. They give them, take them, trade them, and share them, and by doing so, make themselves positive or negative—depending on whether they are losing or gaining the minute negative electrons—which then enables them to combine into the limitless molecules and crystals that make up the bulk of the material world.

Every atom is made on this same plan: three kinds of infinitesimal particles and vast space. But are these protons, neutrons, and electrons the final, indivisible stuff of creation? Possibly not. While splitting atoms, scientists have found at least thirty-five kinds of electron-sized bits, and though they exist for only an instant, their momentary life indicates that the riddle of matter is not yet solved.

These days we are not so quick to say we have the ultimate answer or that a thing is impossible. For centuries the old alchemists of the Middle Ages—the men who kept trying to make gold from common metals—were the laughing-stock of the scientific world. Even after we learned about the interior of atoms we were certain that the nucleus was unchangeable, and thus that one kind of atom could never be made into another. But in recent years we have learned to alter our conception of the nucleus in many ways, adding or subtracting protons to construct almost any atom that is desired. Not only has gold been made—though the process costs far more than the gold's value—but also at least a dozen atoms of elements never before found on earth.

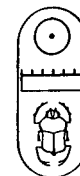
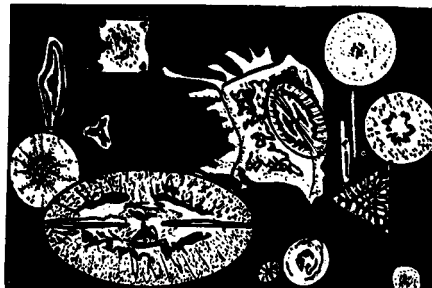
Probably the most astounding thing of all that we have learned by these nuclear experiments is that during such atom-smashing some matter is changed into pure

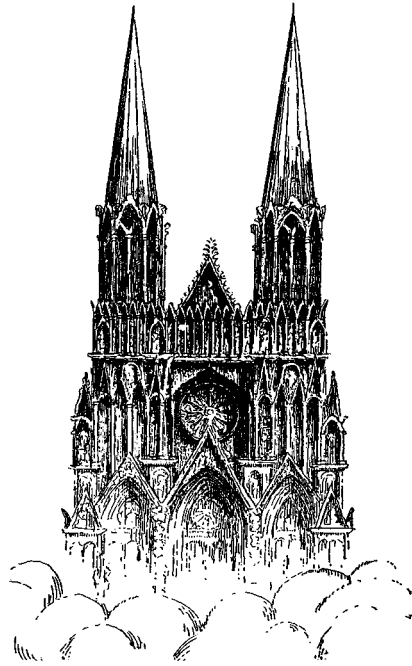


energy. We have proved by experiment what Einstein predicted by mathematics, that matter is in reality only another form of energy. Energy is both the warp and woof on the loom of creation.

Though it was only through your fancy that you went adventuring among the atoms and into their sub-structures, what you saw there is neither fiction nor some speculative dream of the philosophers. You saw *reality!* It is true that not even the x-ray or laser can show us the inside of an atom, but the experimental evidence that it is much as you have seen it is overwhelming. For that matter, you have never seen air, nor a picture of it, yet you don't question its existence.

The floor you walk on, the water you drink, your very flesh, bones, and blood are just space and energy, but back of these are law, order, precision, and a joyous, majestic harmony. Never fear that a once-living God expended his all in creating this material, clockwork universe and is now "dead"—as some are whispering in our ears. How can the *Infinite* be exhausted? Not only do we see the living God in every vibrating atom and spinning electron, but as we seek knowledge through space, matter, and energy, we are coming ever closer to the loving, All Pervading Power—the great I AM!  $\Delta$





## The Celestial Sanctum

# Freedom

by Gary L. Stewart, F.R.C.

**T**O WHAT EXTENT are we able to direct the affairs of our lives and exert our influence over the natural laws which govern the universe? Are we able to direct, or, in any other manner, influence that ontological essence of Oneness that we call the Cosmic? In other words, do we, as individual expressions of that Essence, really have that attribute known as freedom—freedom of will, thought, action, and expression?

The concept of free will is one that has interested and influenced many philosophers and mystics throughout countless centuries. As students of Rosicrucianism and aspiring students of mysticism on the Path, we are aware that this concept has often been foremost in our thoughts, and each of us has come to some resolution in our mind that reflects upon our everyday actions. But

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we still must address a problem that each of us needs to individually resolve. That is, are we correct in our thinking? Are we absolutely certain that our understanding is pure and in accordance with the natural laws as we are able to understand them? Is it not possible that we are being deceived—not by another person or a thing—but by the grandest deceptor of all, ourselves?

Philosophically, the concept of freedom has played an essential role as a foundation for the various branches of philosophy. Still, there has never been one definitive conclusion upon which all concerned would agree. Mystical philosophy, or Rosicrucianism, may assist us in arriving at a more acceptable conclusion in that its field of study and understanding far exceeds the limitations of the more mundane philosophies. We have available to us the tools of thought, intuition, psychic aspects, and mystical illumination, if we just learn how to use them.

Perhaps the first obstacle we must overcome in the attempt to assess an understanding of freedom is to determine just exactly what we mean when we say that we are either *free* or *not free*. Does freedom mean that we can do anything that we please, or are there limitations that must be observed? If there are limitations, then can we say that we are truly free?

Let us first consider the physical plane of existence. Are there limitations? Can we, for example, run faster than 100 miles per hour or jump to the moon? In that sphere of existence we can easily see restrictions placed upon our abilities.

But what about freedom of thought? Are we free to think anything we choose? Upon first consideration, we may see that this is relative to our ability to be creative. And, after a deeper examination, we even begin to see a more subtle type of limitation. That is, we can only think of those things that have been conceived or experienced. The possibility that something exists which we cannot possibly conceive of is very real. Again, we become aware of limitations. This is also true of the psychic and cosmic spheres of existence as related to our abilities to comprehend and experience. Limitations do exist.

The second obstacle that we must overcome is concerned with the philosophical concept of determinism. It is here that we find an important key to understanding freedom. First of all, there is much confusion with what is meant by determinism. Often this concept is confused with what is known as predeterminism. Predeterminism espouses that all things, actions, and events were arranged to occur prior to the actual occurrence—that we do not have any say in the matter, and that no matter what we have done in the past or present, our future has been preplanned. This concept leads to a belief in fatalism which has serious effects on most, if not all, adherents to this philosophy. They become lethargic in their attitude toward themselves and the world around them.

#### **Determinism**

However, we should not confuse predeterminism with determinism. Determinism is merely the neutral cause-and-effect sequence that we, as Rosicrucians, call karma. There is no teleological function of a deterministic philosophy in that there was no first cause, nor will there be a final effect. On both an individual and universal basis, the act or event that is in the process of happening was a result of prior acts or events that consolidate to one point in time, and that one point is merely a part of a sequence that will determine future events. Further, any one cause—if it is possible to isolate such from prior causes—may produce any given number of effects, depending upon all the processes going on in a state of activity. What is known as 100 percent determinism states that all things are governed by this karmic or cause-and-effect sequence, and if any cause were exactly duplicated, the effect would be identical.

What we may conclude, then, is that a

deterministic philosophy is one of system, and that, from a mystical standpoint, we have a system of natural laws stemming from one essence which governs the universe. But how does this apply to freedom? If we realize that we have a natural system, we can understand what is meant by limitation. Because a cause-and-effect sequence does not allow for the occurrence of chance or an unrelated effect stemming from a given cause, we can know what tools we have to work with. With this knowledge, we can work with an unlimited potential and thereby direct the activities of our thoughts and actions. The key here is the word "direct."

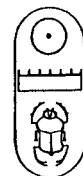
Limitations and freedom then take on an entirely different connotation. Limitations are not really limiting, but merely an orderly system which we can choose to attune to and work with. Freedom then becomes an unlimited way in which we can direct certain activities through the understanding of those deterministic laws ever apparent. It is only when we think that freedom consists of doing whatever we wish, without regard to the existing system, that we truly become enslaved. This realization is true simplicity in that we see ourselves as not being distinct or separate from the Cosmic, but an integral part of it. We are perfect beings as the Cosmic itself is perfect. We merely need to realize this.

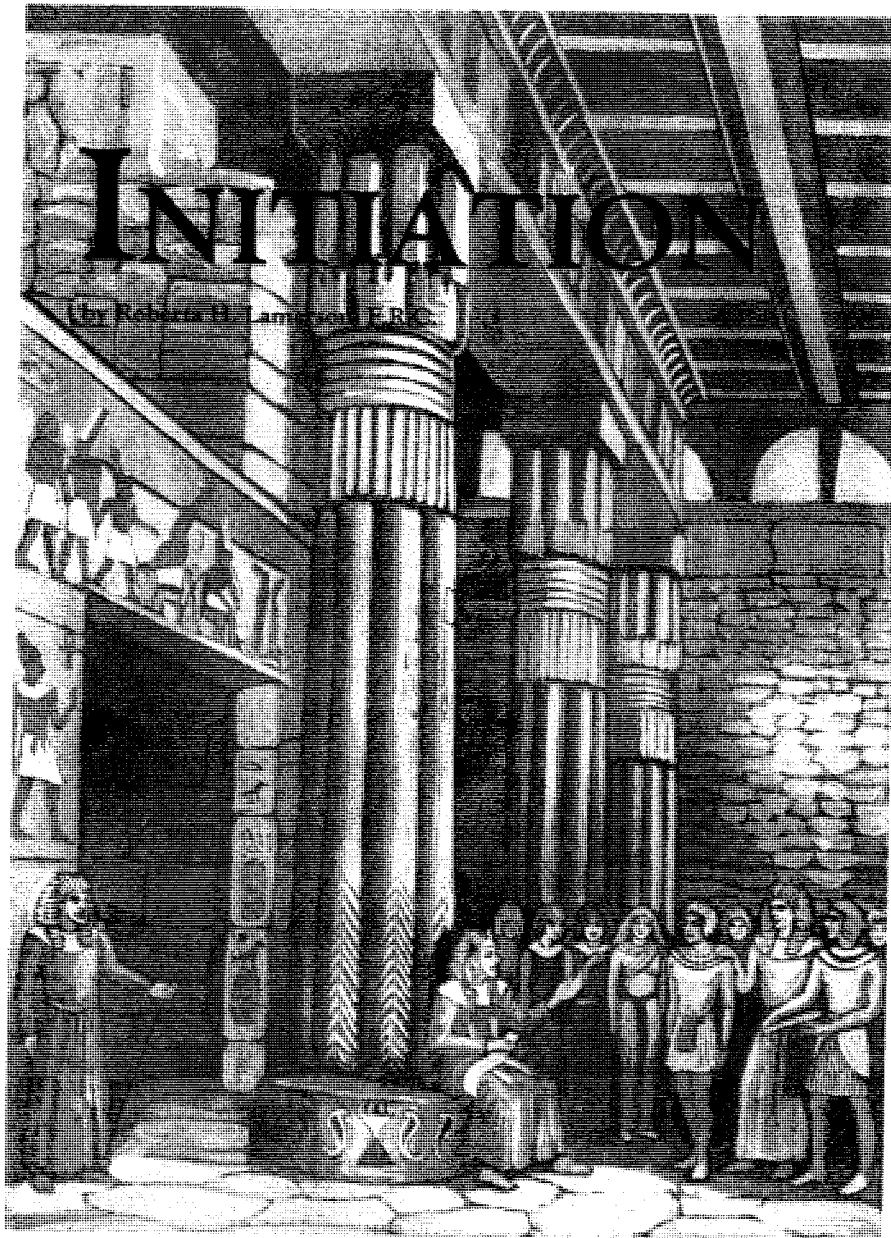
#### **The Celestial Sanctum**

*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.*

***The depth of feeling of spirituality is amorphous. No one's image of its source, no matter how refined and universally recognized, is its true and absolute nature.***

**—Validivar**





*The  
Rosicrucian  
Digest  
November  
1984*

*IS INITIATION, as some people claim, a barbaric ritual? Or is it, as the mystics maintain, an illuminating experience which acts as an admission into the higher planes of man's thinking and eventually establishes a communion with his soul? Moreover, what has prompted men and women from time immemorial to attach a rite of a specified nature to the most intimate of relationships?*

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Baptism, marriage, and the funeral service are recognizable forms of initiation. Birth, propagation, and death, the three most important events of man's physical life, are represented by these rites. Thus each, though ostensibly dissimilar, has the same underlying basic premise: man's need for a sanctification of these acts, or an initiation into a heretofore unknown state of existence.

Basically, there are *three types* of initiation: physical initiation, psychological initiation, and what the mystic hopes to attain, spiritual or cosmic initiation. Each type of initiation is interdependent upon the other, and, like rungs on a ladder, must be attained *one at a time*.

No one knows where in antiquity initiation originated, but in general historians agree that it grew up with the race and probably preceded any other civilized ceremony. One theory is that cataclysmic traumas such as the great deluge were viewed by primitive man as Divinity's attempt to cleanse or initiate man into a new state of being. Thus, out of man's desire to imitate the macrocosm, came the first initiatory rites.

However, most historians believe that initiation originated in man's awe of puberty and sex, especially since most tribal initiations took place when a male child reached adolescence. As tribal life centered around bravery and the ability to survive hardships, tribal initiations were tests of courage.

Depending upon the tribal custom, a youth was made to endure extreme hardships and physical abuse by his elders. If he uttered a sound, he was beaten by his relatives and rejected by his bride as a weakling.

When a girl entered puberty, she was confined, for a period of time varying from a few days to four or five years, in dark rooms, cages, shrouds, or special houses. She could not touch the earth nor have the sunshine touch her skin. Very often she was not allowed to feed herself or shift her position in any way from that prescribed by the tribe. If she did so, it was believed she would bring great harm to herself and to the tribe. Her ordeal usually ended in a ritual bath after which she was allowed to enter the tribal community as an adult woman.

Because of the brutality of these initiatory rites, many children died or were permanently maimed. This was looked on philosophically by the tribal elders—survival of the fittest was the way of life.

Although tribal initiations were purely physical in nature, they produced a psychological result. When the individual passed the tests, he knew he was a mature member of the tribe and understood exactly what was and what was not expected of him.

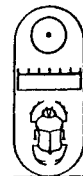
Our adolescent children are often confused. One minute we say that they are too old to do "that sort of thing"; a few minutes later, when they attempt to comply with the new standards of their age, we say that they are too young! To the child this ambivalence is a perplexing enigma. In the tribal community the child knew without question when he became an adult; he acted as an adult with the privileges and responsibilities of an adult—the result of having passed the tribal initiation.

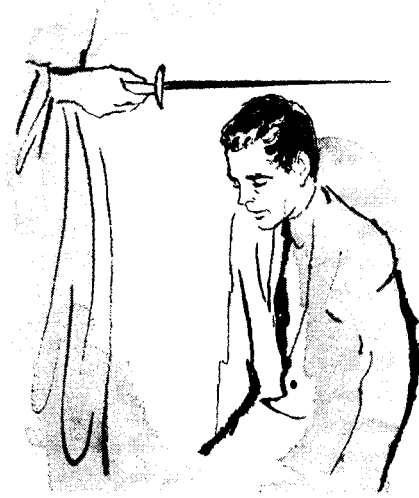
#### *Psychological Initiation*

Physical initiations exemplified by the chores one must perform in order to enter a college fraternity and also the strict discipline imposed on the lower classmen of the military academies remain with us. However, *initiation* into today's society is primarily *psychological* and consists largely of a youth's personal struggle with his environment. It is his attempt to break free from parental rule and to find a niche for himself in the world. If he succeeds, he has passed the initiation.

Some psychologists feel that, because psychological initiation is shadowy and without sharp lines of demarcation, it is harder to complete. Often, because the step from childhood into adulthood is not clearly made, a transference of emotional dependence takes place when the individual marries and is seen in the clinging wife or the subservient husband. Of course, the opposite can take place and the tyrant then rules.

In certain segments of society, especially among the wealthy, a young man is sent on the Grand Tour for a year or two. The purpose for this is twofold: first, to broaden his outlook so that his perspective encompasses life as it is and not just as it appears to





be from his textbooks, and second, so he can make his entrance into society more or less on his own.

The Grand Tour goes back in history to stories and legends such as the mythical labors of Hercules and the adventures of Sir Galahad where the hero proves his manhood through feats of strength and bravery tinged with the flavor of a mystical quest.

#### Cosmic Initiation

The mystical quest ultimately led to the *third type* of initiation, the spiritual or Cosmic Initiation. Whether conducted in a Tibetan lamasery or a Grecian grotto, all initiatory schools reflect a basic uniformity of method and content. Mystics, those evolved intellects of each era, have developed over thousands of years, through scientific observance of man's nature and his reactions to stimuli, a functional method which they believe leads to Cosmic Initiation.

The initial steps consisted of a purification of mind and body. The body was purified by fasting, sacrifice, abstinence, and baptism or ritual immersion in water. Usually a confession of sins, either privately or publicly, followed by a rigid path of mental discipline, constituted a purification of the mind.

Mental discipline in the Pythagorean school entailed a five-year vow of silence during which time the aspirant studied

geometry, arithmetic, astronomy, and music. Other schools stressed self-knowledge, maintaining that the student must first intimately know himself before he can know his God. Old beliefs had to be put aside so that new ones could be formulated without the restricting influence of past erudition.

#### Symbols

To do this, the ancients found that certain symbols represented universal thought forms, hence these symbols were used to stimulate and assist the neophyte in probing his subconscious. This enabled him to examine his hidden thoughts in the light of reason and to lay bare the mind for new learning. Culminating these years of preparation, the initiate underwent a symbolical birth, life, death, and resurrection. Although the substance was the same, each mystery school had its own method of presentation.

In the Osirian cults of Egypt, the neophyte was ensconced in a sarcophagus adorned with painted images of an afterlife. The priest, then, by use of druglike incenses, hypnotic suggestion, and incantations placed the candidate into a deep trance. In this state the latter experienced a symbolical death, a descent into the underworld, and a rebirth or resurrection consummated by a mystical union with Osiris. After the ceremonies the initiate retained a vivid recollection of his experiences and was convinced of their validity. Extant hieroglyphics attest to the fact that he was also given a new name indicating his status of one *twice born*.

Similarly, the Brahman initiate was led into a brilliantly lighted subterranean temple where carved figures representing beings on higher planes of existence stared down from the ceiling and fragrances of aromatic flowers, incense, and drugs permeated the air. Here the candidate, according to prior instruction, stared into the fire which blazed upon an altar until he saw the great Brahma seated on the lotus, with the emblems of eternity and omnipotence (the circle and fire) in his hands. At the close of this rite, after drinking a fermented liquor, he was presented with a new name indicating his regeneration. The custom of taking a new name after entering upon a new way of life is

still prevalent today among Roman Catholic nuns and certain priests who take new names upon entering their various Orders.

### *Allegorical Dramas*

The Eleusinian mysteries of Greece were celebrated during the late summer after the harvest, when the scorched earth seemed barren and dead. Only the external rites are known today, since the initiates swore on penalty of death not to reveal their secrets. In the outer rites, the candidates were instructed through allegorical ritual dramas dealing with the snatching of Persephone by Dionysus, the ensuing search and reunion of the grieving Demeter with her daughter—an enactment of the death, birth, and resurrection of the land. Once the initiate had passed through all the mysteries, he was known as an *epopt*, one already initiated.

Other schools merely used symbols and emblems to stimulate the inner imagination of the aspirant, relying on the will to do the rest. These symbolical rites are the external expression of man's inward desire to unite with Deity. It is an attempt to turn aspiration into a powerful force capable of reaching the soul.

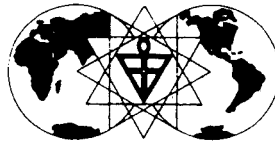
But what is Cosmic Initiation? Those mystics who have experienced it maintain that it is so intimate yet so impersonal an experience that no adequate description is possible. Nevertheless, many sects have put

forth their interpretation of it. To a few such as Kabalist, Moslem, and Zoroastrian mystics it is concerned with the transmission of the ineffable name. From this transmission the initiate is supposed not only to know God but to be filled with the power of the Divine Name.

The gnostic found it to be a revelation in which he experienced God and obtained knowledge otherwise not available to man. He not only was assured of salvation, but he *knew* whence he had come, what he was, and which path he must follow. While to some Eastern sects, as well as to the early Greeks, it is an ecstatic illumination in which one becomes aware of the fallacy of individuality and perceives the totality of God and experiences the unification of God and the soul.

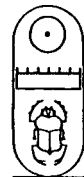
Although the external trappings and interpretations of Cosmic Initiation differ, most mystics agree that Cosmic Initiation can only happen from within by personal contact with the divine force. They also realize that initiatory rites are only a tool which acts as an entrance into the soul. Modern mystics find Cosmic Initiation still transcends the scope of language but know that initiation itself, regardless of which type, is an inescapable process of life, bound irrevocably with the evolution of mankind and the universe. △

## Medifocus



*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY



*The  
Rosicrucian  
Digest  
November  
1984*

**WE ALL KNOW** what success feels like: the thrill, the excitement, the satisfaction. We know failure too: the pain, the despair, perhaps the shame. We desire success, the sense of power and control, the sense of safety we derive from consistently doing things right. The benefits from success are well known and well expounded in the world about us. Less known are the joys of a *genuine confidence* honored by the ancients as well as by modern Rosicrucians. Can the experiences derived from a genuine confidence based on a trust in the Inner Self favorably compare with a confidence based on outer world successes?

We wondered if the genuine confidence of the ancients could be readily experienced [22]

today in our modern world. Could the nature and the way of this kind of confidence be described in a manner understandable to the modern world? And could this confidence hold value for a productive person in modern society?

In August, 1983, an opportunity was offered to *Rosicrucian Digest* readers to explore these questions with us. Results relating to experiencing the nature of genuine confidence were explored in the Mindquest article of the September, 1984, issue. A second article, which dealt with the rationale of how confidence is attained, followed in the October issue. The question of the practical benefits of confidence experienced by participants will be explored in this present article.



As a result of experiencing genuine confidence, participants discovered in their daily lives such mystical aspects of the Self as wholeness, unity, love, peace, trust, contentment, creativity, enthusiasm, joy, freedom, and gratitude. For example, one frater wrote, "I can be myself. I can let go and be free. I can *experience more* instead of *expecting more*. I feel like an oak tree dropping little acorns, watching these seed-ideas become new oak trees, and letting them grow on their own. I do not have to be concerned for them. Like the acorns, these ideas can flourish on their own. Instead of my needing to be in control, now I am grateful to be able to watch and participate with confidence."

#### **Genuine Confidence**

Another frater from Texas wrote that as a result of participating in the experiment, many things manifested in his life. "In my everyday life I can realize the continuity and unity that runs through all aspects of consciousness, with the constant realization that as I attune with the purity of the One, I am one and all is whole. I have cleansed my consciousness of many fears. It seems as if the dirty clothes I had been wearing during this past year have been laundered and cleaned with a lemon fresh scent. Oftentimes, giving up old ideas and desires is hard, but confidence offers me the opportunity and ability to change with the effervescent flow of energy bubbling through all matter and all life forms in the Cosmic."

With a genuine confidence some participants reported overcoming such problems as smoking, procrastination, lack of commitment, and the fear of forming new relationships. A soror who had been having difficulty managing her life felt that, "With confidence I gain a clearer perspective. I am applying this new knowledge in my daily affairs, and feel I am now responsible again for my own life."

Another participant also reported trouble with managing time and with deciding what tasks to undertake first. This member found that decisions were made as she let her Inner Self through. "Picturing the list on my desk, I can pick one item at a time to accomplish. I can let my Inner Self do the picking and complete the task. I am finding

that things are getting done one item at a time with no effort at all. The tasks are no longer overwhelming me at the start."

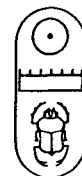
One member, choosing to deal with the problem of procrastination, used his newfound confidence to manifest the completion of several projects. "In the past two weeks this genuine confidence greatly aided my successful completion of several tasks in unfamiliar territories. Errors were next to non-existent and the results from my business ventures were gratifying, informative, and profitable. In my personal life I completed several social activities that have been put off due to insufficient confidence in the past. I was able to manifest all of this because I now see confidence works similarly in all situations. All 'different' situations in life are really part of the oneness of the universe."

#### **Profound Effects**

A frater wrote expressing his gratitude for the opportunity to participate in the exercise because it had such a profound effect on his life. He wrote, "There have been subtle changes in my approach to life. It has been easier to communicate with others; in particular, strangers. I have also noted a greater understanding for others and ways in which I can be of service to them growing within my being."

Another participant also reports that genuine confidence allowed her to "solidify relationships," and "undertake a difficult master's degree program." Another member adds that with genuine confidence, "I can move through challenges with the inner support of knowing I am doing the right thing for me. With confidence I do whatever task is set before me. With confidence I am freed from emotional and selfish baggage and I am able to relate to others from a secure and loving place. I now see this truth is everyday life. It is the key to managing my daily affairs with love as I listen to the Inner, daily affairs arrange themselves."

A participant wrote that she always felt herself to be a victim. Due to a lack of confidence she felt that she was at the mercy of others and at the mercy of the environment. As a result of participating in the experiments she reports that she has begun



"to eliminate self-doubt. I can now trust myself and others, for we are all instruments of the Cosmic. I am now more productive, for I truly believe I make a contribution to the environment."

"Since confidence comes from within," writes one soror, "I can approach all areas with confidence." She found, "Work and living circumstances are improving and I am now meeting financial obligations without worry."

Another participant reports, "Things I used to see as threats I now see as supports. I see them as feedback to support the overall picture. Confidence is assurance that the Cosmic gives us nothing that is not a support for us."

While genuine confidence is often accompanied by experiences of oneness, unity, love, wholeness, joy, peace, contentment, gratitude, humility, creativity, excitement, energy and enthusiasm, the experience does not appeal to all. A few participants preferred to base their confidence on past outer-world successes. These participants also thought their confidence was beneficial and highly desirable.

A confidence based on outer-world successes "...gives me a better self-image and a more positive attitude." With success and confidence "I can walk, talk and argue with anyone, anywhere. I do things I know are right and beneficial to everyone. I am very sure of success in whatever I lay my hands on." With success, a soror writes, "I can continue working alone, accomplishing what I can. I am still an idealistic failure to anyone who knows me, but it doesn't make quite as much difference anymore. Whether I get others' approval or not, as long as I know myself that I am not hurting others, not taking advantage, I can make myself happier without constantly feeling guilty for not having done more for everyone else first."

Confidence based on either outer-world success or on an intense trust in the Inner Self can apparently provide benefits. The results obtained here suggest that the former may support self-concepts of separateness, while the latter may promote self-concepts involving unity, oneness, and connectedness.

—George F. Buletza, Ph.D., F.R.C.;  
Sandra W. Huff, F.R.C.



## Rose-Croix University Extension Australia

Early next year, we are pleased to offer two courses in Sydney and Melbourne.

*At Sydney Lodge: "The Symbolic Universes of Man"*  
Jan. 14-18, 1985

*At Harmony Lodge: "Self-Development Through Drama"*  
Jan. 21-25, 1985

If you missed pre-registration through the Grand Lodge, registration is possible the first day of classes at the above affiliated bodies.

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# Why Don't We Read Aloud Any More?

by David Gunston

MOST PEOPLE TODAY seem to agree, perhaps unconsciously, with the French novelist Théophile Gautier when he declared that "books are not written to be read aloud." Certainly the "gentle and sociable" art of reading aloud has all but become extinct, being in these rushed times mostly practiced—if at all—upon children, who invariably appreciate its virtues. Also, we may read aloud to the sick, the blind, and the very elderly.

As a regular habit in the family, among friends or groups of people drawn together by similar interests, reading aloud is often defunct, being considered an old-fashioned, tiresome relic of our forefathers.

The loss is great. In the past, reading aloud was an integral part of the study of books. The Greek word for "reading" actually means "reading aloud." Homer became widely known in his own time by the reading tours of the Rhapsodists, itinerant poetry readers, who wore blue gowns when reciting the *Odyssey* and red for the *Iliad*. The Romans also recognized the value of literature read aloud, arranging for new works to be declaimed in a public place with a view to selling them, while readings of prose and poetry were long standard entertainment at both Roman and Greek feasts.

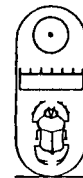
Romeo read aloud to Juliet, as did Abélard to Héloïse; and many other famous lovers of fact and fiction pursued their courtship through books. Some great bookmen, too, learned the art when very young by reading aloud to parents—the reverse of the customary nursery practice. John Ruskin was forced by his mother to read aloud to her about once a year "the Bible, every syllable, hard names and all, from Genesis to the Apocalypse," while Prime Minister Stanley



Baldwin, always a great reader, on his own admission had by the age of nine read aloud to an aunt the whole of *Ivanhoe*, *Rob Roy*, *Red Gauntlet*, *Old Mortality*, *The Pirate*, and *Guy Mannering*!

Always the delight in both reader and listeners shines through these records of how the art used to be practiced. Sir John Herschel has described how in his day a certain English village blacksmith would sit astride his anvil on a summer's evening reading Samuel Richardson's *Pamela* to the villagers, and "when the happy turn of fortune arrived which brings the hero and heroine together, and sets them living long and happily according to the most approved rules, the congregation was so delighted as to raise a great shout, and procuring the church keys, actually set the parish bells ringing."

Those who defend the present dislike of reading aloud may claim that it was something bound to appeal largely to the illiterate, but history shows that many great and



clever people enjoyed it. Listen to Elizabeth Barrett Browning exclaiming (in a letter to Mrs. Mitford) over Tennyson's reading at a party of his own *Maud*, book close to his fiery eyes: "he dined with us, smoked with us, opened his heart to us (and the second bottle of port), and ended by reading *Maud* through from end to end, and going away at half-past two in the morning . . . it was wonderful, tender, beautiful, and he read exquisitely in a voice like an organ, rather music than speech."

#### Enjoying the Richness of Language

Other great readers aloud have included Tolstoy, who would often read what he had just written, assembling his family as an audience; Robert Louis Stevenson, who did the same; Dorothy Wordsworth, who read incessantly to her poet brother, often as he lay upon the floor after dinner; and Nietzsche, who once read parts of *Faust* to a party of friends at the top of a mountain overlooking Lake Lugano, "while our eyes wandered over the magnificent spring landscape, and grew intoxicated with the overflowing riches of the world."

The audience for such reading need not necessarily be large—or even human. Swinburne and Meredith, fresh from discovering FitzGerald's *Rubaiyat*, are recorded as lying on a knoll on Box Hill, Surrey, each reading a stanza in turn, "indifferent to the dinner bell"; and Boswell often read aloud to Johnson, to the latter's delight. When a young lad, the poet Heine would walk in the Palace Garden at Düsseldorf reading out loud every word of his favorite *Don Quixote*, addressing the birds, flowers, trees, and water; and more than one enthusiast has been known to read to horses, cattle, sheep, or dogs.

#### Creating the Holiday Spirit

Maybe the family circle provides the best audience. Franklin Roosevelt always read Dickens' *A Christmas Carol* every Yuletide to his family when they were young, and Dickens himself liked nothing better than to read to his daughters. Always the individualist, Charles Lamb maintained that certain authors, notably Milton and Shakespeare, were best read aloud to oneself, or at most to one other person: more than

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one "degenerates into an audience," with accompanying histrionic showing-off from the reader. He also added a warning with which many will still agree: "A newspaper read out loud is intolerable."

Very few schools help to promote reading aloud. As one of Britain's few education committee-appointed advisers on spoken English demanded of a head teachers' conference the other day: "Why is reading aloud in schools so neglected?" He spoke out about teachers whose voices drone uninspiringly on and on to no purpose, and challenged: "How often do you consciously vary the pitch, pace, register, and tone of your voice to suit the widely differing situations encountered during the working day? Do you ever *practice* reading aloud?"

So perhaps the family circle remains the best environment for any real revival in the art. Yet it is not quite dead: we still read aloud in our churches, although mostly by way of ceremonial (many monasteries retain the custom of reading devotional literature aloud to the brothers at meal-and assembly-times), and the mediums of radio and television do on occasion enable us to listen to books, or parts of them, being read. And where public readings, once so overwhelmingly popular, are accompanied by consummate showmanship and great histrionic ability, as with the late Charles Laughton's Bible readings in America and Emlyn Williams' continuing series of Dickens readings from the stage, they find enthusiastic audiences even today.

But how many parents these days read aloud to their families—or encourage them in this delightful and richly rewarding practice? △

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

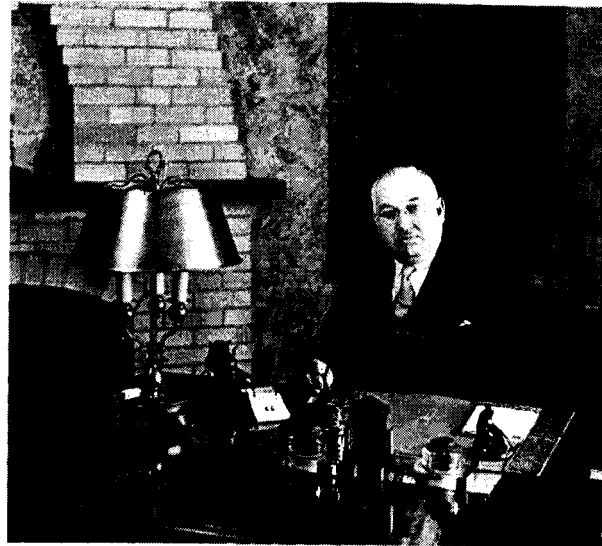
# Our Need for Thanksgiving

*The gift of life and  
consciousness*

**R**IGHT NOW while the world seems to be disturbed with destructive thoughts and restlessness over our worldly possessions, our worldly blessings, and anxiety over the things we think we need and should have, there is one thing we should not overlook, and that is the blessing which we enjoy in the form of life and consciousness. Therefore, our greatest need at the present time is for a deeper appreciation of what we have had and what we still enjoy.

If we stop and think for a moment, we will realize that there is one great thing in life that cannot be purchased, that cannot be artificially manufactured, that cannot be decreed by any dictatorship, that cannot be legislated or humanly supplied. That one great thing is life itself. We may improve our health, we may do those things that will extend the length of our life, we may be able to acquire things or create things that will make that life temporarily more happy, but all of these things depend upon the first great fundamental requisite—life itself.

Without life there is no need to seek for health; without life there is no need to seek for happiness or peace; without life there is no need for any of the things that man has created or empires have organized or that man can imagine. And yet life itself is given to us abundantly by the God of our Hearts, the Father of all of us. It is a thing we do not ask for in the beginning; it is a thing that we cannot control in the end. It is something that is given to all of us alike, regardless of creed, religion, social position or education.

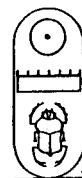


The humblest man on earth enjoys life in all of its vital essence just as freely as do those of great power and material accomplishment and attainment. And yet, those who have the most of worldly things find these worldly possessions of absolutely no value as the time comes when life seems about to ebb away, and to be withdrawn as freely as it was given to us.

### *The Two Great Mysteries*

Of the two great mysteries that should hold the attention of man more than anything else in the world, the first is that of the beginning and gift of life to us, and the second is the withdrawal of it and its ultimate existence. In between these two events—the creation of life and the transition of it from this earthly body—are all the minor unimportant excitements and fascinations to which mankind gives pre-eminence, to which he gives greater thought, and for the attainment of which he even sacrifices himself and his life.

And when I speak of life that is given to us as human beings, I should include and will include also the life that is given to flowers and to trees and to grass and to wheat and rye and all of the crops, and to all of the living things and growing things that give us sustenance and give us abundant nourishment. Not one of these things, or



any of these bounties of God, is controllable by man. Yet each and every one of them is an astonishing, miraculous gift, for which we seldom give proper appreciation and thankfulness.

So let us not forget in the coming days when a particular American holiday represents the spirit of thanksgiving to be thankful for the most abundant gift of all—the gift of life and all that lives. And let us express that thankfulness not only in church or religious services or ceremonial service. Let us express it not only on one day of the year but throughout our lives. Let us express it in less ritualistic manner, less ceremonial form, but with real sincerity in our hearts and in a manner that will pass on to others a note of cheerfulness, a note of gratitude.

A kind word or a kind smile given to another life is one of the better ways of expressing our appreciation. To make others feel that we are so happy that we have life, that we want them to be happy about and with the same life, is a truly proper way to express our thankfulness; to assist others in solving their problems or meeting the things that make them unhappy is another way; but certainly the most definite way is to feel in our own hearts, and to allow to escape through our own lips, an occasional

word of thanks and appreciation to the God and Father of all creation.

In this greater appreciation of life, we would become less anxious to destroy life, to injure life, or to make life more sorrowful to others. For this reason, too, all thoughts of war would cease and all thoughts of unnecessary destructiveness would come to an end. But we supplant our thankfulness and appreciation with envy and materialistic desires, and wish for material power.

If a large portion of the world and its peoples could truly enter into a spirit of thankfulness for life itself during the month of November or at any other time, then the unrest in a major portion of the world and a desire for attainment of things that can be secured only through destruction of life would end and cease to be. May all of us make the month of November a truly great month of thanksgiving throughout the world.

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

## The Seeds of Self-Fulfillment

(From page 11)

result in a sour and unattractive face. A particular train of thought persisted in, be it good or bad, cannot fail to produce its results in your character and in your world.

So look at yourself and your circumstances. Are you pleased with what you see? If you wish to improve your circumstances, you must improve yourself. Begin by changing your thoughts. The suffering you

encounter in your circumstances is a result of your own inharmonious thoughts. The peace and harmony in your life is a result of your own mental harmony within.

You are meant to be a happy, healthy, and prosperous person; and happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer—for as within, so without. △

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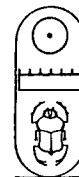
### ROSICRUCIAN DIRECTORY

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

## GRAND COUNCILORS OF AMORC 1984-1985

At the meeting of the Grand Council held at the World Convention in Copenhagen, Denmark, on August 4, 1984, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

CENTRAL CALIFORNIA .....	Mr Edwin M. Massey Stockton, California
SOUTHERN CALIFORNIA .....	Mr. Matthew Miller Woodland Hills, California
TEXAS and OKLAHOMA .....	Mr. C.E. (Gene) Bledsoe Arlington, Texas
COLORADO and UTAH.....	Mrs Elizabeth Angell Aurora, Colorado
WEST CENTRAL STATES.....	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, .....	Miss Rose A. Galuska and KENTUCKY Irwin, Pennsylvania
EASTERN NEW YORK.....	Mr. Frederick J. Onucki Metuchen, New Jersey
NORTHWESTERN NEW YORK.....	Mrs Alberta Patterson Angola, New York
NEW ENGLAND.....	Mr. Clarence C. Brown Monroe, Connecticut
MISSISSIPI, TENNESSEE, GEORGIA, .....	Mrs. Mary Ann Fogg ALABAMA, and LOUISIANA Athens, Georgia
FLORIDA.....	Mr. Juan Alvarez Miami, Florida
HAWAII.....	Mr. Gerald Schwartz Aiea, Hawaii
EAST PENNSYLVANIA, EAST MARYLAND, .....	Mrs. Dorothy Pinkett WASHINGTON D.C., DELAWARE, and NORTHWEST VIRGINIA Philadelphia, Pennsylvania
LONDON and SOUTHERN ENGLAND .....	Mr. Peter Allen London, England
MIDLANDS and NORTHERN ENGLAND .....	Mr. Norman Fitzpatrick Warrington, Cheshire, England
BRISBANE, AUSTRALIA.....	Mr. Philip Porep Indooroopilly, Qld., Australia
SOUTH AFRICA .....	Mrs. Fay Jeffery Brentwood Park, South Africa
KANO and KADUNA STATES .....	Mr. Haruna Mek Sabo NIGERIA Kaduna, Nigeria
BENDEL, RIVER, and IMO.....	Dr. D.A. Amaso STATES - NIGERIA Port Harcourt, R.S., Nigeria
OYO, LAGOS, OGUN, KWARA, and .....	Mr. Iretunde Olopade ONDO STATES - NIGERIA Surulere, Nigeria



# Cranial Motion

by John Bradley, D.C., D.I.C.S., I.R.C., F.R.C.

**T**O THE ROSICRUCIAN STUDENT motion and change are important aspects in the maintenance of harmonium. The human body is a living, changing, evolving system. One aspect of this dynamic system that has received little attention is cranial motion.

The human skull is not just one bone, but twenty-two movable bones. The boundary lines of each of these bones—where each of the bones are joined together—are called *sutures*. The sutures can be compared to the articulations of the human spine, and if there is to be cranial motion, the structure of the sutures should reflect the possibility of movement.

In 1956 Pritchard, Scott, and Girgis reported, "It may be deduced from their mode of development and their histological organization, that sutures form a strong bond of union between adjacent bones while permitting slight movements, and at the same time allowance is made for marginal expansion of the bones during the growing period."<sup>1</sup> It is known from the researches of Upledger, Vredevoogd, and Retzlaff that cranial sutures are viable structures and that cranial bones have micromotion and the potential of jamming. Cranial micromotion does exist and there are at present over 300 documented references pointing to this fact.

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*Dr. Bradley, a Chiropractor and long-time Rosicrucian, is a faculty member of Rose-Croix University and has taught classes on Principles in Rosicrucian Health and Healing in the United States and abroad. In his profession Dr. Bradley is recognized for his outstanding work in the practice, research, and teaching of the Sacro-Occipital Technique. He was one of the first to teach this technique as an academic subject in an accredited College of Chiropractic. Dr. Bradley has lectured extensively on Chiropractic, and his service to the profession is distinguished. In 1982 he was honored as Diplomate International Chiropractic Society.*

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This cranial micromotion or primary respiratory mechanism is made up of five parts:

1. The inherent mobility of the brain and spinal cord;
2. The fluctuation of the cerebrospinal fluid;
3. The mobility of the intracranial and intraspinal membranes;
4. The articular mobility of the cranial bones;
5. The involuntary mobility of the sacrum between the ilia.

This rhythmical micromotion, with approximately 10 to 14 cycles per minute, can be likened to an umbrella that is slowly being opened and closed. A slow Cranial Respiratory Index (C.R.I.) may indicate a state of degeneration, while an increased C.R.I. rate may denote a high fever or other hypermetabolic state. A cranial sacral dysfunction can alter this C.R.I. and in turn affect the flow of cerebrospinal fluid as well as blood flow to the brain.

Cranial bones exhibit a flexion and extension phase with the sphenoid and occiput bones representing the primary movers. They are, in turn, instrumental in driving the other cranial bones. The occiput functions to gently move the temporal bones into internal and external rotation during the respiratory phases of breathing out and breathing in respectively. Summing up this brief excursion into a very broad and complicated subject, we feel that a great percentage of all intracranial problems arise from membrane restrictions which disturb the venous flow and the cerebrospinal fluid fluctuations.

There is evidence that the cranial bones do not fuse with age. This was confirmed by a study on the age-related changes in human





cranial sutures by Retzlaff *et al.*<sup>2</sup> The study revealed no evidence of suture closure by ossification in seventeen human autopsy specimens, ages seven through seventy-eight. The absence of ossification in all specimens supports the belief that movement of the cranial bones is possible in human beings of all ages.

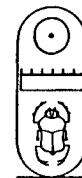
#### **Harmonium**

There are established rhythms or movements for every man, woman, and child, and if all the parts and systems fit the norm, we consider a person well. Harmonium or a state of perfect health can be likened to a perfectly balanced watch. If one part in a watch does not move at the exact rate it should, it will affect the perfect balance of the other parts of the watch and therefore,

of course, the watch will either speed up or slow down.

#### **Craniosacral Motion**

The movement within a watch can be likened to the movement or motion of the twenty-two cranial bones. This microcranial motion can be seen and felt under certain conditions by a trained observer. A properly trained person who palpated the skull, especially at the junction of the sutures, would first feel the cardiovascular rhythm, then the breathing rhythm, and then the cranial rhythm. This rhythmic motion may be the circulatory system, the respiratory system, or the rhythmic motion of the cerebrospinal fluid, and like a watch, one or more of these systems may be out of balance and beat too fast or too slow. ⇨



Dr. Upledger explains that cranial motion and sacral motion are characterized by rhythmic, mobile activity which persists throughout life. This craniosacral motion occurs in man, other primates, canines, felines, and probably all or most other vertebrates. It is distinctly different from the physiological motions which are related to breathing, and different from cardiovascular activity as well. The normal rate of craniosacral rhythm in humans is between 6 and 12 cycles per minute. In other circumstances, we have observed craniosacral rhythmic rates of less than 6 and more than 12 cycles per minute.<sup>3</sup>

In 1939 an osteopath, Dr. William Southerland, discovered cranial movement and since that time more and more osteopaths and chiropractors have studied this movement, using this knowledge in treating their patients. In the last few years many dentists have become interested in cranial motion and have used this knowledge in their practice. Unlike the dentist who uses various appliances in treating cranial problems, the chiropractor and osteopath use their hands

not only in detecting this abnormal movement but correcting it as well. In correcting certain conditions it is necessary for osteopaths, chiropractors, and dentists to work together.

We must remember that we are dealing with living matter, not dead matter, and that living matter has movement. Every part of the human body has movement, whether this movement is gross and can be seen, or more microscopic and can be felt only by very sensitive and trained hands. Through the Rosicrucian teachings we realize the importance of motion and change in our bodies as well as in the world around us. We strive to keep the body flexible, therefore aiding the body in its constant effort to renew itself.

Footnotes:

<sup>1</sup>Pritchard, J.J., et al. (1956) The structure and development of cranial and facial sutures, *Journal of Anatomy* 90(Part 1):73-86.

<sup>2</sup>Retzlaff, E., et al., Age related changes in human cranial sutures, *Journal of A.O.A.*

<sup>3</sup>Upledger, John E., DO; & Vredevoogd, Jon D., M.F.A. (1983) *Craniosacral Therapy*, Eastland Press: Chicago.

**Take Advantage  
of this Benefit!**



As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

All you need to do is 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.

When visiting, please present your *active membership credentials*.

*The  
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## Rosicrucian Activities

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**T**O QUICKLY SUMMARIZE the good deeds and achievements of some humanitarians is virtually impossible because their activities have been amazingly extensive and touch the lives of so many people. This is certainly the case with Mr. Donald Davis of Newark, New Jersey, who was a recent recipient of the Rosicrucian Humanitarian Award at a retirement dinner held in his honor. He was presented the award by Frater Albert C. James, Master of Marquis de Lafayette Chapter of Woodbridge, New Jersey. Also among the many people present were Regional Monitors Bernard Sopko and D.M. Alexander.

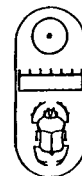
Donald Davis has served his community in many capacities over the years. For instance, he is the past president of the North Newark Community Council and of the North District Police Commission; he is a member and trustee of the United Community Corporation (an anti-poverty committee), as well as being a council member of the Grace Chapel Community Center Corporation and of the Newark

*Shown in the photograph above is Albert C. James, Master of Marquis de Lafayette Chapter, presenting the Humanitarian Award to Donald Davis, while Regional Monitors Sopko (far left) and Alexander look on*

Mayor's Employment committee. He has also served on the Grand Jury Association of North New Jersey and on the Community of Concerned Citizens (which was formed after the 1967 riots to help ease racial tensions in Newark).

Mr. Davis has also taken great interest in the welfare of children. He is a member of the advisory committee (Title 5) to the Hawkins Street School in Newark; he helped organize the North Newark tutorial group; and he also organized and was Chairman of Boy Scout Troop # 116. In addition, Mr. Davis has taken an active part in the affairs of various churches in Newark.

Generosity also plays an important role in Donald Davis' home life. He and his wife have not only raised five children of their own; they have adopted and raised twenty-



two foster children of all ages, races, and creeds, and have put many of these children through college. Moreover, during the Thanksgiving and Christmas holidays the Davises provide bountiful dinners for the poor, needy, and elderly in the community. The citizens of Newark, New Jersey, are

most fortunate that such a humanitarian as Donald Davis has been a leader in the community's affairs and thereby helped his fellow man. We, too, of the Rosicrucian Order are pleased to offer our congratulations to a man who fully exemplifies what it is to be a humanitarian.

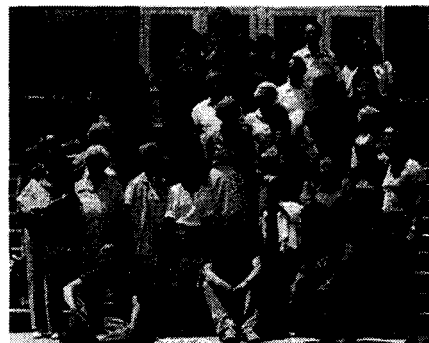
ON Saturday, June 30, Whittier Chapter dedicated its new temple in Anaheim, California, and in so doing officially became Empedocles Chapter. This represents a significant milestone in the Chapter's history as its fratres and sorores have been meeting in Whittier for at least 25 years. Approximately 75 people attended the ceremony, and among those present were AMORC's Grand Secretary, Harry Bersok, and his wife, Soror Cherie Bersok; Regional Monitors Edley Watson and Matthew Miller; and the Masters of affiliated groups in the Southern California area.

At the dedication Frater Bersok gave a discourse on the subject of service to humanity, which was followed by Chapter Master Marion Owens' talk on the significance of the Greek philosopher Empedocles in mystical thought. Then Fratres Watson and Miller delivered messages of inspiration and congratulation to the Chapter's members. Following the dedication a beautiful banquet was held, and afterwards Frater Bersok presided at a forum in which he discussed and answered members' questions.



Shown seated in the new quarters of Empedocles Chapter of Anaheim, California, are Grand Secretary Hank Bersok with his wife, Soror Cherie Bersok (left), and Chapter Master Marion Owens.

We here at Grand Lodge also wish to send our heartiest congratulations to the members of Empedocles Chapter and wish them many more years of inspirational work.



*Congratulations RCU East for a job well done and a wonderful experience!*

ROSE-CROIX University classes are offered in various locations throughout the world each year as part of the RCU Extension Program. Students unable to travel to San Jose can attend the unique classes offered by qualified Rosicrucian instructors and taught from a Rosicrucian viewpoint. Shown here is a class photo from RCU East—a series of Rosicrucian courses taught each summer on the beautiful and inspiring campus of St. Francis College, Loretto, Pennsylvania. This particular class, "Initiations of the Mind," was taught in the summer of '84 by *Rosicrucian Digest*

**The  
Rosicrucian  
Digest  
November  
1984**

Editor Robin M. Thompson (*seated, front row, center*). Since RCU East students lived on campus, the daytime classes were complemented by a full schedule of evening events. The learning environment, enhanced

by the happiness and fraternal harmony of the class, was truly invigorating. Rosicrucians everywhere should take advantage of RCU Extension classes when offered in their areas. What a lift!

**F**OLLOWING the AMORC World Convention, sixty-three members from the United States and Caribbean toured Egypt. This was the first Rosicrucian group to visit the land of our traditional heritage for many years. Members were able to participate in the inspiring Pyramid Ceremony which took place inside the Great Pyramid, as well as the special ritual at Lake Moeris—a ceremony which had not been performed in the English jurisdiction for over a decade. The Grand Lodge was represented on the tour by Renée U. Tully, Executive Secretary to the Supreme Treasurer; Joseph W. Plant, Assistant Curator of the Rosicrucian Egyptian Museum; and Frederick J. Onucki, Grand Councilor for Eastern New York. The next trip to Egypt, scheduled for March, 1985, is

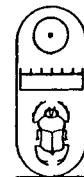


*Rosicrucians visited Egypt following the World Convention. Shown here are members in Galabeyas at Lake Moeris following the special ceremony at the lake.*

already fully booked; however, additional tours are scheduled for September, 1985, and March, 1986.



*The Rosicrucian Order continues its phenomenal growth in Nigeria. Shown here is a group of happy fratres and sorores from the newly established Eziani Pronaos in Isele-Uku, Bendel State, Nigeria. The photo was taken at the Pronaos' first official meeting last March. Among those shown seated in the second row are AMORC Grand Councilor M.O. Ovonlen, Grand Councilor Dr. D.A. Amaso, his Royal Highness Obi Osemene II of Issele-Ubi, and other ritualistic officers of Eziani Pronaos and other nearby affiliated bodies. Congratulations on the founding of Eziani Pronaos and best wishes for the Order's continued growth and success in Nigeria.*





## Does Self Survive Death?

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

### Free Discourse

A fascinating FREE discourse entitled "Does Self Survive Death?" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$12.00\* a year. Simply request the discourse by name when subscribing.

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

### \*Other Currencies:

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## City of the Dead



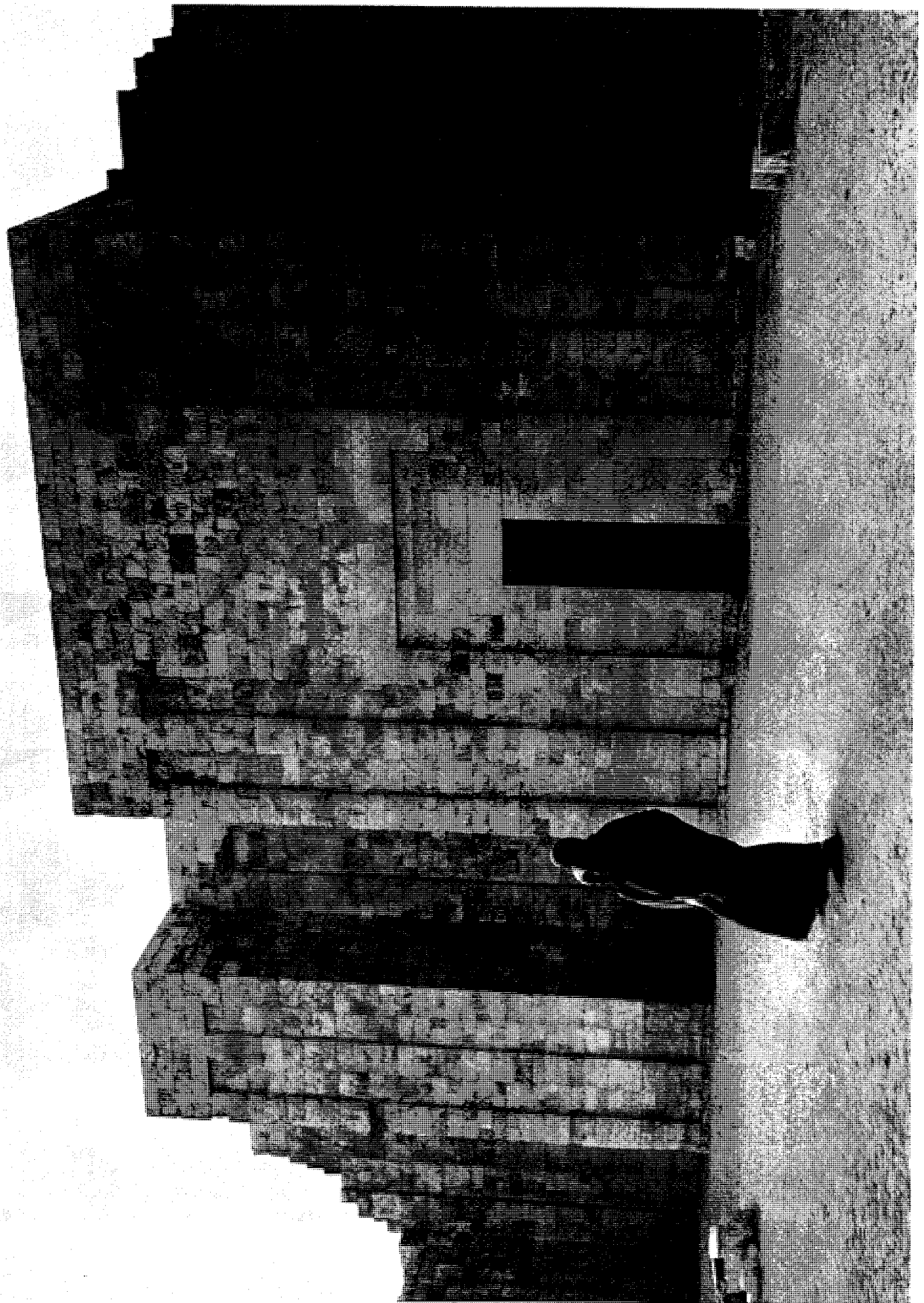
At Sakkara in Egypt, Imhotep, Vizier to the powerful King Zoser (c. 2980 B.C.), built upon the King's command a pyramid in a stepped or terraced form. Rising to a height of 195ft., it was the first large structure of stone in history. Nearby, Imhotep constructed a funeral city entirely of stone, including chapels commemorating the dead. Shown here are the outer walls of the city of the dead. In its design the necropolis embodied in stone earlier architectural forms of plant and floral design. Imhotep was the first genius in recorded history, a statesman, architect, builder, engineer, and renowned physician—a master architect of civilization. (Photo by AMORC)

## Temple of the Olympian Zeus (overleaf)

*The  
Rosicrucian  
Digest  
November  
1984*

This temple was built by the Roman Emperor Hadrian (A.D. 117-138) on a sacred site in Athens. The first temple was begun here by Peisistratus in the sixth century B.C. The original temple columns were of the Doric order. They were replaced, as shown here, by Corinthian columns. This later temple formerly consisted of 104 huge columns; only 15 now stand. A severe storm in 1832 toppled the other columns. Some of the drums of the fallen columns still have in them the bronze pins by which the sections were bound together. (Photo by AMORC)

[36]







# Rosicrucian Cassette Tapes

## *Stimulating Discourses, Inspiring Music on Cassette*

The subjects as listed were recorded largely by officers and staff members of AMORC. They are for your enjoyment and enlightenment, and may be played time and again with benefit. Recordings usually contain two titles (two sides). 8-Track not available.

No.	Title	Source	No.	Title	Source
1	Requesting Cosmic Help Mystical Prayer	R. M. Lewis R. M. Lewis	22	Akhnaton: A Beautiful Rendition of the Life of this Great Pharaoh On Criticism	Marjorie Chard W. H. Clark
2M	On Being a Rosicrucian An Approach to Absolute Value	C. R. Warnken C. A. Poole	23	Contacting the Celestial Sanctum The Emperor's News Conference	J. R. Whitcomb R. M. Lewis
3M	Initiation Sevenfold Wisdom of Hermes	H. P. Stevens J. Disher	24	I Relive A Life Tibetan Trail	R. M. Lewis R. M. Lewis
4	Beissel's Ephrata Music Commentary Music Hath Charms	R. R. Clayson C. R. Warnken	25M	Steps and Techniques in Mysticism Spirituality and Psychic Ability	R. R. Clayson R. R. Clayson
5	Concept of Reincarnation Fundamentals of Rosicrucian Philosophy	C. A. Poole C. A. Poole	26	Evolution vs. Revolution Has Everyone Psychic Powers?	R. M. Lewis R. M. Lewis
6	Land of the Incas African Rain Queen	R. M. Lewis R. M. Lewis	28	Egyptian Tape Recording The Liberal Mind	R. M. Lewis R. M. Lewis
7	Release of Self What Is Sacred?	C. A. Poole C. A. Poole	29	Objective Reasoning Goethe's Fairy Tale	J. D. Freeman R. Phelps
8	Our Future Incarnations Finding Personal Peace	R. M. Lewis R. M. Lewis	30	Do Tranquilizers Produce Mystical States? Women Masters and Mystics	R. M. Lewis R. M. Lewis
9	Recollecting Past Incarnations Psychic Sight	R. M. Lewis R. M. Lewis	31	Cosmic Masters What Is the Subconscious?	R. M. Lewis R. M. Lewis
10	Land of Meditation Service	J. D. Freeman J. D. Freeman	32	The Silver Cord Healing Others	R. M. Lewis R. M. Lewis
11	Rubáiyát of Omar Khayyám The Nature of Secrecy	H. Miles R. M. Lewis	33M	Lodge and Chapter Membership Our Temple	R. M. Lewis J. D. Freeman
12	Two Practical Principles Training Your Emotions	E. Watermeyer M. McGowan	34	The Fear of Death God's Plan	R. M. Lewis J. D. Freeman
13M	Rosicrucian Techniques Why Attainment Is Not Equal	C. A. Poole R. M. Lewis	35	Has Strife Any Value? Does the Cosmic Test Us?	R. M. Lewis R. M. Lewis
14	Rational Mystics Concept of Pantheism	R. M. Lewis R. R. Clayson	36	What Do You Reflect? Are We Practical?	J. D. Freeman R. R. Clayson
16	Concept of Soul: Panel Discussion: Introduction: R. R. Clayson Moderator: R. M. Lewis The Emperor Explains AMORC	C. A. Poole J. R. Whitcomb A. C. Piepenbrink R. M. Lewis	37	Is Personal Initiation Possible? Mystical Lessons of Nature	R. M. Lewis R. M. Lewis
17M	The Temple Because of its theme, it is suggested that this tape be played to members while they are waiting to enter the Temple. Sacrificing for Others	H. P. Stevens R. M. Lewis	38	Dr. H. Spencer Lewis, the Man Francis Bacon, Reformer	P. Falcone R. Phelps
18	Mystical Concept of God Tibetan Teachings	R. R. Clayson R. M. Lewis	39	Psychic Initiation Meaning of Transition	R. M. Lewis R. M. Lewis
19	A Mystic in A Modern World Are You Making Progress?	A. A. Taliaferro R. M. Lewis	40	Planned and Purposeful Living The Mind of God	R. R. Clayson A. C. Piepenbrink
20M	We Come To This Sacred Place Found	H. P. Stevens J. D. Freeman	41	Developing Intuition Thoughts That Destroy Man	R. M. Lewis R. M. Lewis
21M	The Story of Secreto Eterno Salutation to the East	P. Falcone A. C. Piepenbrink	42	The Akashic Records The Soul's Memory	R. M. Lewis R. M. Lewis
			43	Is There Awareness After Death? Relax With Music	R. M. Lewis P. Falcone

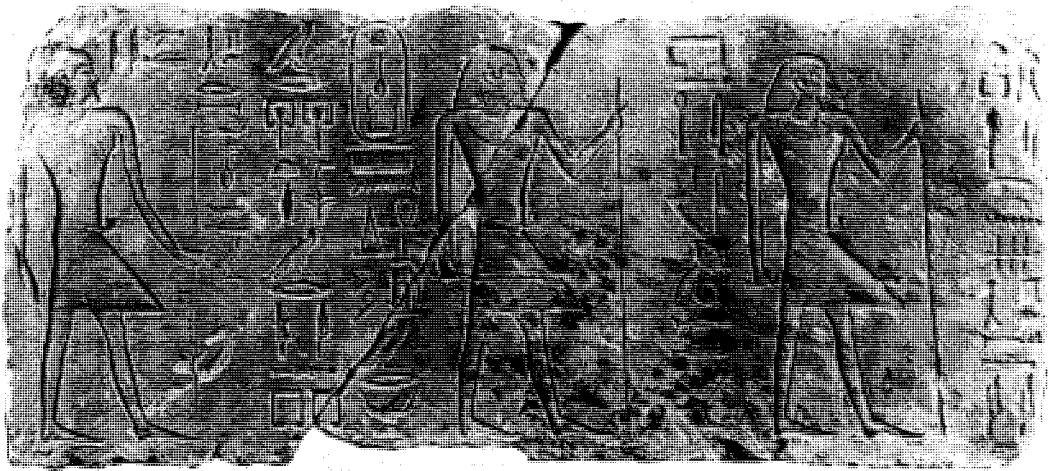
*(Additional Titles On Next Page)*

No.	Title	Source	No.	Title	Source
44	Man's Psychic Structure What Is Tomorrow?	A C Piepenbrink C R Warnken	74M	Kings Chamber Vowels Esoteric Mysteries	E. Lee R. M Lewis
45	Right and Wrong Happiness and Desire	A C. Piepenbrink M McGowan	79M	Martinist Technique The Initiation Chain	O. Asher O. Asher
46	Rosicrucianism and Religion Eternal Values for Youth	E. Russell A. C. Piepenbrink	80M	RCU Class 1981—A. Taliaferro History & Mystery of Initiation	A. Taliaferro A. Taliaferro
47	Cosmic Consciousness Law and Order	R E. Daniels C. R. Warnken	81	Should We Think of Self? Projection of Consciousness & The Elements of War	R. M. Lewis R. M. Lewis R. M. Lewis
48	Peace Through Mastery Mind Over Matter	G. A. Bailey A. C. Piepenbrink	82	Through the Silver Cord The Lighthouse	Shirley Fisher Edward L. Fisher
49	The Rescuer and the Rescued The Practice of Rosicrucianism	E. Watermeyer C R. Warnken	83	How Should One Live as a Rosicrucian Impact of the Space Age & Dreams and Symbols	R. M. Lewis R. M. Lewis R. M. Lewis
50	The Science of Mysticism	R. M. Lewis	84M	Imperator's Forum - I	R. M. Lewis
51	Attaining Cosmic Consciousness	R. M. Lewis	85M	Supreme Secretary's Forum - I	A. C. Piepenbrink
52	Bedtime Tales	R. M. Lewis	86M	Supreme Treasurer's Forum - I	B. Schaa
53	Child Guidance	R M Lewis	87M	Grand Master's Forum - I	R Daniels
54M	Sanctum Invocation, Cathedral Contacts, <i>Ah, Sweet Mystery of Life</i> , (Discourse & Music) Exercises in Vowel Sounds, Breathing With Vowel Sounds, <i>Secreto Eterno</i>	Dr. H. Spencer Lewis	88M	Grand Secretary's Forum - I	H. Bersok
55	Self-Examination Mystical Misconceptions	M. McGowan L Ziebel	89M	Grand Treasurer's Forum - I	L. Kilgore
56	Law of Karma Drama of Self-Expression	R. Morgan H. Kellem	90M	Class Master's Forum - I	O. Wilson
57	Spirit of Initiation Psalms of Akhnaton	R. M. Lewis R. M. Lewis	91	The Conflict of Opposites Humility	R. Andrea R. Andrea
58	Growth and Change Focus	C. Esty C. R. Warnken	92M	How Rosicrucians Deal with Stress Happiness, Success and Prosperity	R Daniels R. Daniels
59	Rosicrucian New Year Ceremony	Ritual Officers	93	The Honorable Sceptics Thomas & Kempis	R. Andrea R. Andrea
60	The Invisible Masters	A. C. Piepenbrink	94	The Rational Approach to Mysticism & The Elements of Mysticism Does Self Survive Death?	R. M. Lewis
61	What is the True Religion Secrecy	R Rettberg E Lee	<b>MUSIC</b>		
63	Entering the Silence Be A Leader	R M Lewis C S. Esty	15	Temple Music I Temple Music II	
64	Understanding Our Universe The Creative Imagination	A. C. Piepenbrink C S. Esty	27	Meditation Moods	Rosa Rio
65	Living in Full Expression Can You Be Mentally Controlled?	B Schild Z. Caspers	62	Sanctum Concert	Albert Ferber
66	Practical Mysticism Create To Live	C. Schild G. Robertson	73	Reflections (Piano Solo)	P Antonelli
67	Unfolding Consciousness Self-Reliance	C S Esty C. R. Warnken	75	Pina Antonelli at the Keyboard	P. Antonelli
68	What Is A Mystical Experience? Egyptian Museum	R. M. Lewis B. W. Schaa	76	Music for Modern Mystics Musings of Self	RC Ensemble RC Ensemble
69M	Staff Symposium		77	Loving and Learning from Birth to Thrae	D H. Smith
70	Cagliostro (Drama) Jacob Boehme (Drama)	R M. Lewis L Ziebel	78	Children's Songs of Joy	D. H. Smith
71	"Use" Mystic in Time and Space	C. R. Warnken W H. Clark	M The letter "M" after a number designates that it is for Rosicrucian members only.		
72	Immortality Reincarnation	C. A. Poole A. C. Piepenbrink	<i>Send order and remittance to:</i> <b>THE ROSICRUCIAN SUPPLY BUREAU</b> <b>San Jose, California 95191, U.S.A.</b>		

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# TREASURES FROM OUR MUSEUM



## Pharaoh Pepi I

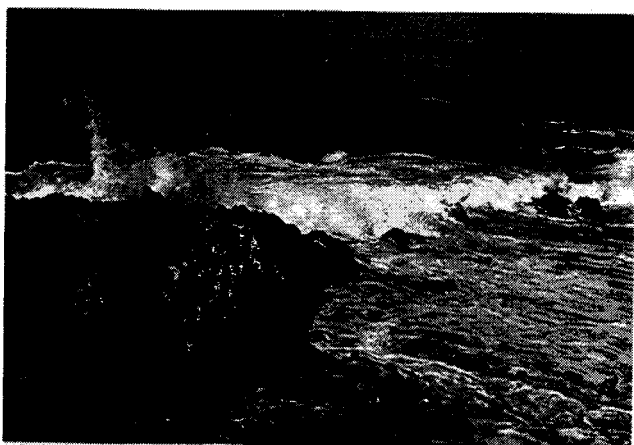
Egyptologists estimate that about 330 successive kings sat on the throne of Horus from the time of Menes, the founder of the 1st Dynasty (3400 B.C.), to Alexander the Great (332 B.C.). Most Pharaohs are just names on a list. If two tablets can be read about a king with a possible date of his reign or a contemporary event—such as a particular war or the foundation of some building—it is considered fortunate. However, the artists of the Nile Valley left us priceless records in the form of innumerable effigies of their sovereigns in sandstone, granite, or limestone.

Pharaoh Pepi I, of the 6th Dynasty (2625-2475 B.C.), was one of the first kings to order the preservation and protection of the sanctuaries, temples, and tombs of predynastic kings. He also rebuilt the beautiful Denderah Temple (after which the Rosicrucian Supreme Temple has been patterned). In the 21 years he reigned, Pepi strove to single out persons of ability who could help him organize a strong government. The foreign policy of Pepi I was more vigorous than that of any previous Pharaoh. After his death, his son, Mernere I, ruled Egypt for only four years.

In our photograph we show an amazingly well-preserved limestone relief that is in the Rosicrucian Egyptian Museum's collection. This stele depicts Weny, an official of the estates held by Pepi I. Note the cartouche on the upper right which bears Pepi's name.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

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.



# ODYSSEY

## Frederick II

### Part II

**T**HE PEOPLE of Ravenna, Italy, were amazed by an unusual procession that came to town in the fall of 1231. Frederick II, Holy Roman Emperor and King of Germany and Sicily, had come to settle some pressing matters in northern Italy. With him he brought most of his court—and what a wonderful court it was! Frederick and his courtiers rode on splendid Arabian and Spanish horses, and their equipment was loaded on camels. Arabs strode alongside in bright, flowing robes, accompanied by Africans who sounded gleaming trumpets. Saracen girls, dancers and acrobats, rode in palanquins placed upon the camels' backs. But most intriguing were the animals: falcons, leopards, lions, lynxes, bears, apes, and one huge elephant, the gift of a sultan. This spectacle indeed reflected the emperor's personality as a lover of the grandiose as well as the bizarre. But it also reflected Frederick's astuteness as a politician who knew how to put on a good show to impress the common folk.

As a politician Frederick had successfully taken the lands bequeathed him by his father, unified them, and built them up—especially the Kingdom of Sicily—into a wealthy and powerful state. The strong agricultural base of Sicily was enhanced by building new castles, roads, ports, and even cities, which expanded the grain trade and thus augmented the land's wealth. Political stability was also furthered when the local nobility was subdued by Frederick's armies. He was then free to create his own political base, which he did by taking the most talented people in Italy under his wing. He established two of Europe's earliest universities in Palermo and Naples to train Sicily's new governors, judges, and lawyers. One of Frederick's finest achievements was the drawing up of a body of laws, the *Liber Augustalis*, which was based upon ancient Roman law. This, the first European constitution since Justinian's time, reflected Frederick's desire to create a well-regulated and progressive state, whose laws ensured just and reasonable treatment for every person.

The teachings of the ancient Greek and Roman philosophers, so apparent in the *Liber Augustalis*, played a vital part in Frederick's life. He once commented: "Such treasures of the mind ought not to be hoarded but to be given freely to all men, since all men desire knowledge. As for myself, I spend in reading all of the time that is not occupied with affairs of state, that my mind may become an instrument for the acquisition of knowledge, without which there can be no free and liberal life for mortals."

Some of the best minds of Europe were at Frederick's court or corresponded with him. Not satisfied with pat answers or superstition, he constantly asked questions about everything in life. In one letter sent to an Arab scholar he brought up questions quite difficult to answer: "What causes the winds? Whence comes the fire in volcanoes? Why is the sea salt? Why do objects partly covered by water appear bent? What causes the illusion of spots before the eyes? What is the effect of heredity? How important is environment in human life? Would a child brought up without companions be able to speak? And, if so, what kind of language would he use? What force holds the earth in suspension? What determines the position of the planets?"

Not content to be a mere questioner, Frederick was also a researcher. He observed birds closely, especially falcons, and wrote a treatise entitled *De Arte Venandi cum Avibus* that was revolutionary in its scientific treatment of a subject.

For the era he lived in Frederick was too great a man both in personal power and intellect. His many-sided genius may have appealed to many people, but the Popes of his time regarded him as a danger to both their spiritual and temporal power. Shortly after Frederick's death in 1250 foreign armies, at the instigation of the Church, destroyed his kingdom. Yet even though the Church was triumphant, Frederick's ideas in the long run won out. The free and liberal life he extolled reemerged in the Renaissance, and no longer could tradition and dogma hold it back.—RWM

