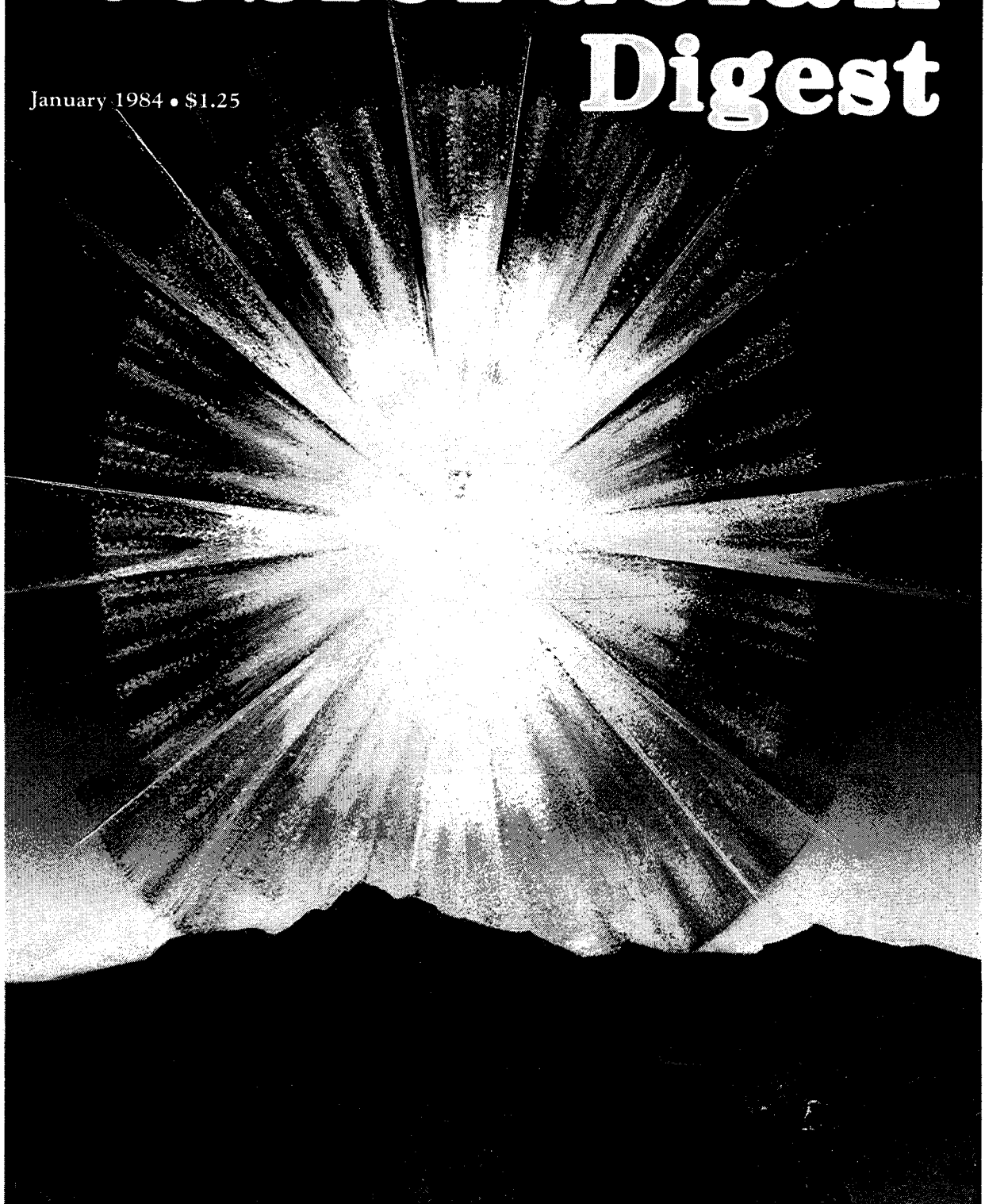
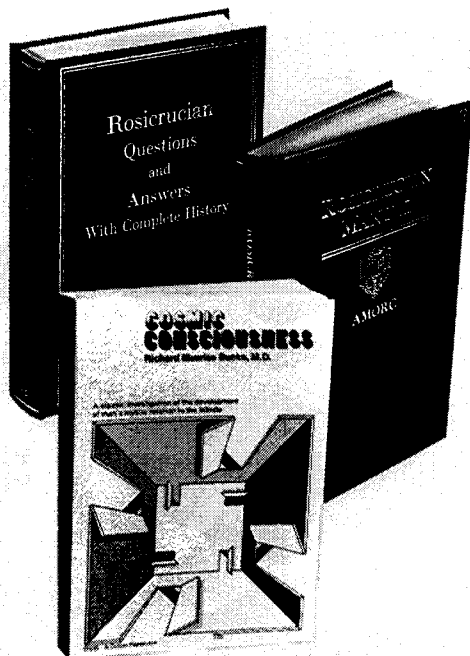


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by Dr. Richard M. Bucke

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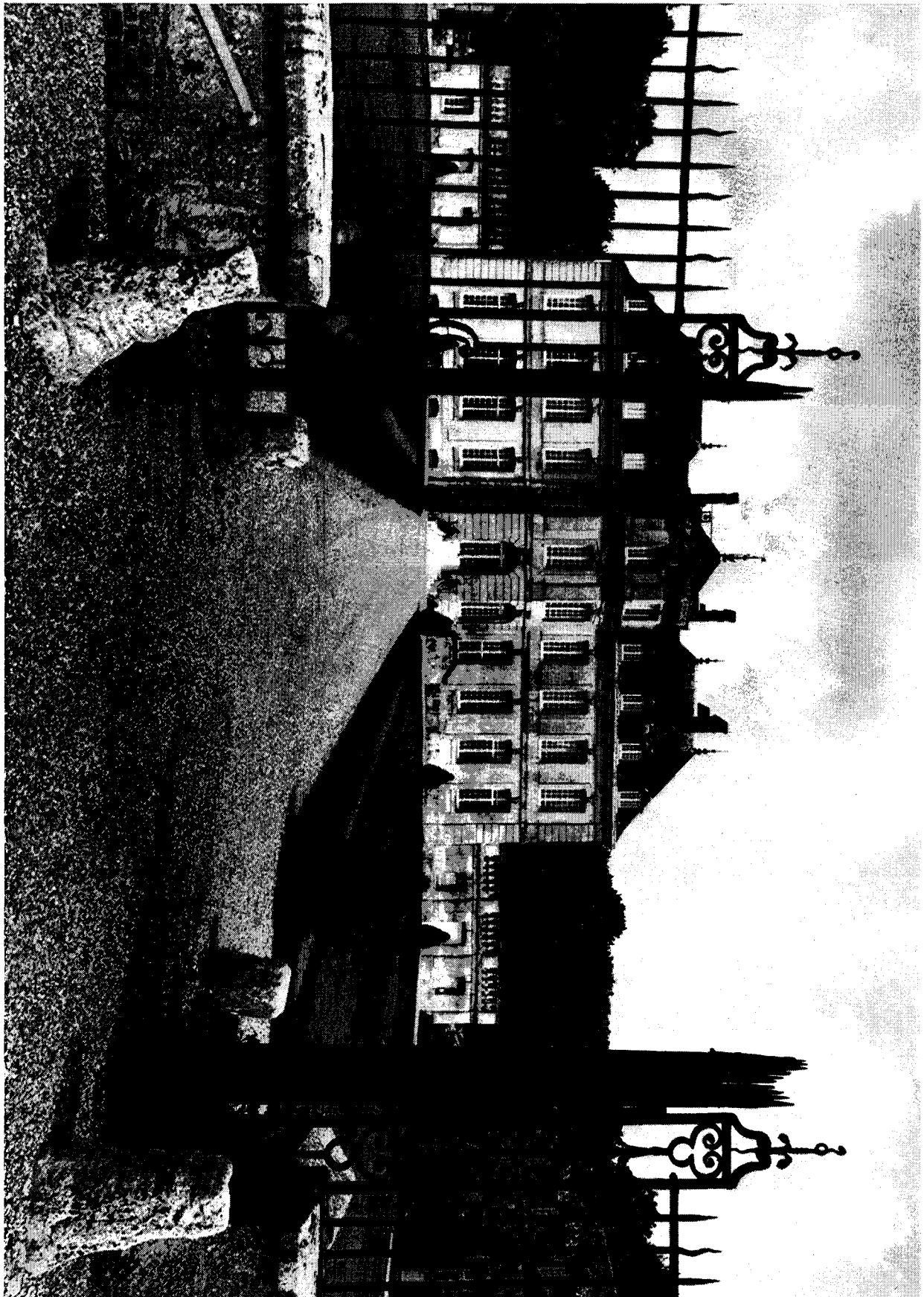
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Château d'Omonville




The beautiful Château d'Omonville, headquarters of the Grand Lodge of French-speaking countries, occupies 12½ acres in the Normandy countryside, 75 miles from Paris. The impressive Château was built in the early 18th century during the reign of Louis XV. Royalty often visited this exquisite Château, and it is so romantically linked with the history of the period that the French government has declared it a historical monument. The Château is approached along a tree-lined road with formal landscaping. The edifice is flanked by two wooded areas. Meditation walks bordered with classical statuary wind through the trees. Within the Château there is an impressive hall at the end of which a sweeping stairway with hand-wrought banisters ascends to upper floors. Rooms within the Château feature high ceilings and beautifully paneled walls. The Château also contains a library, music pavilion, and many other facilities. Rosicrucians visiting France are welcomed at the Château d'Omonville. (Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR



Tomorrow's Transition in Thought

THERE HAS NEVER BEEN a universal philosophy, a view of life shared by all men alike. Nor have all men ever attributed the same values to life. Yet each individual has a personal philosophy, whether he acknowledges it or not. Each person, in his response to life, tries to exact from it experiences to his liking. Therefore, the individual's volitional response to his existence constitutes his personal philosophy.

Though there has never been a universal philosophy, yet the differences that exist in man's view of life can be placed into two general categories. In one of these categories most experiences are regarded as the result of unknown causes. Men who think along these lines only try to differentiate the adverse from the favorable experience, and develop the ability to rightly choose the latter.

Many individuals fall into this first category. They are mostly *chance recipients* of life's events, not participants. In other words, these people await most of life's experiences to involve them, rather than create their own experiences. Each experience

is evaluated only in terms of the limited personal benefit which is derived from the particular experience. This benefit is principally material and sentient in nature. They may learn to cultivate, to enlarge upon things of pleasure, but fail to derive the full potential of what life can afford them.

The other general category, which constitutes a personal philosophy, involves the acceptance of every experience as being *causative*. Even those happenings which man does not initiate are not believed to be mere caprice. Rather, he assumes that behind each happening there exists either a determinative cause, a *purpose*; or that there is a concatenation of immutable laws which constitute the substance of all human experience.

An individual in this *second* category sees himself not as a mere recipient of life, but rather as a *contributing factor* to it. Such persons are not content to await a time when they will be involved in an experience, but rather they want to personally structure each experience, that is, make it conform to a plan or an ideal.

In this regard it is essential that we have an understanding of the nature of *experience*. An experience is the perception, or conception, of one or more impressions which the self relates to a central idea. The impressions experienced by the individual are so related by him as to convey a specific meaning.

Nature of Experience

An experience can be either *positive* or *negative* in the individual's understanding of it. It is *positive* when it can be associated with some incident recollected from memory. It is *negative* when only certain elements of an experience are comprehensible, yet collectively as a *whole*, they are incomprehensible. For example, a man walking at night suddenly sees people running toward glaring lights in the distance. There are also sounds, loud but indistinct. Each of these *separate* elements can be related to some past experience. But taken as a *whole*, as an *experience*, what do they represent? An accident, a riot, a celebration?

Every idea or thought—whether belief or actuality—constitutes a point of knowledge. To us it is knowledge, unless it can be refuted by that which the senses accept as reality. Therefore, experience has a greater affinity to knowledge than it does belief. Experience, likewise, has the greater possibility of demonstrability and of general acceptance by others than does belief.

Challenge to Faith

In the future, thought will pose a serious challenge to mere faith. It will be a new age of *rationalism*, but not necessarily one of intolerant radicalism. There is a definite distinction between *faith* and *belief*. Faith is founded upon *implied* authority. It is the acceptance of a pronouncement, or declaration, as being true, solely on the credibility attributed to its source. For instance, certain ancient astronomers thought the universe to be geocentric—the earth being the center around which other celestial bodies revolved. Their concept was accepted without question because of the implied authority attributed to these astronomers.

Various theological doctrines and works are proclaimed to be sacred, and are accepted as such only on faith. A legendary or myth-

ical aura of authority has come to be related to such writings, in many cases without any good evidence for their authority. Also, today, many individuals of obvious knowledge in a specific field have their creditable reputation extended to include their opinions on subjects in which they have no authority.

Consequently, faith may be equated with *trust*. But trust is not sufficient cause to accept something as knowledge.

Experience provides a better basis for knowledge as it is more direct and intimate. Although our senses are our principal contact with externality, our interpretation of experience can be deceptive. Even though the source of our impressions may not be as realized, these impressions do mainly provide a value of practicability, which more than counteracts any errors of the senses.

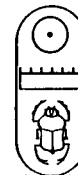
Belief is knowledge in the *subjective sense*, as contrasted with empirical knowledge, that of the receptor senses. We believe what we *think* is right. The thought, the belief, is not accepted solely upon the implied authority of another individual or institution.

A belief may have been originally expressed by an accepted authority; however, to be a *true belief*, it must meet the *personal convictions* of the believer. In other words, we only believe that which appears to conform to our reason and which, at the time, is *irrefutable*. Therefore, belief, like perception, is an intimate experience, the result of our mental processes, as contrasted to faith.

We Need Imagination!

Does this mean that future generations must only retain that knowledge which can be objectively tested? If we cannot see, feel, hear, smell, or taste a thing, is it unworthy as an idea? And what of imagination, idealism, fantasy? In a technological age are they to be considered *valueless*? Must everything first meet the test of advanced instrumentation?

Imagination is a deductive process which consists of proceeding from a general concept to the particulars by which an idea can be objectively realized as reality. Most great advances in civilization can be attributed to



imagination. What we create originally began by *visualization*, mentally imaging the perfection of something or the fulfillment of a need. The thing conceived was not physical; it was only an idea. But without the visionary concept, the conceived idea could never have developed into objective reality.

It is necessary to point out a distinction between *fancy* and *imagination*. Fancy does not relate itself to what already exists. It is not the mental projection of an improvement, of that which is, or the supplying of an actual need. Fancy, in itself, does not attempt to establish a continuity of ideas. We may, for example, fancy ourselves living in the very core of the earth. But without trying to rationally arrive at such a possibility, its only value to us is emotional.

Goals and ideals, however, have the potential for transformation into reality. A goal always has a nexus, a connecting link with a factual thing or state. This characteristic sets it apart from pure fancy. Goals and ideals *motivate* the individual to *action*. Fancy may please, but it does not achieve.

The new age of rationalism and the corresponding lessening of blind faith will result in a strong diminishing of superstition. It will lessen the influence and the implied authority which faith currently exercises upon the mass mind. Men will be guided increasingly by the clarity of their own thought and what is effectively presented by demonstration.

The French philosopher René Descartes (1596-1650) gave four rules for arriving at relative truth. We believe it appropriate to quote here his first rule:

The first rule was, never to receive anything as a truth which I did not clearly know to be such; that is, to avoid haste and prejudice and not to comprehend anything more in my judgement than that which should present itself so clearly and so distinctly to my mind that I should have no occasion to entertain a doubt of it.

Will spirituality and morality lose their efficacy and the emotional and mental satis-
[6]

faction which they provide man? Spirituality does not just refer to religion or faith. In other words, one can be *spiritually inclined* and not conform to a specific religious doctrine, creed, or sect.

Spirituality is not a quality derived alone from religion, nor does it spring from an imposed faith. One can be spiritual in thought and action, and yet not be in accord with the fundamentals of religion. Spirituality is an innate sense of *righteousness* engendered both by reason and an expanded self-consciousness. Reason reveals the noble and the ignoble, the just and the unjust in human behavior. The expanded self-consciousness extends this personal sense and idea of *good* outward to embrace others.

This compassion is an exalted sentiment. The individual feels that he is not the creator of this impelling sentiment of the good, the righteous. Rather, he experiences the compelling belief that it is a force akin to life that infuses his being; that it emanates from an infinite source. He experiences an ecstatic *harmony*, a *unity* with this seeming infusion of his being.

Man may conceive a form, an image of this source, and confer upon it a name such as God, Cosmic, Supreme Mind, or Absolute Being. But to image it is to limit it, for spirituality, like being, is *formless*.

This state of expanded consciousness becomes manifest in the discipline of the lower nature of man. It results in the gradual acceptance by society of a basic *universal morality*.

In this new age of rationalism, the Infinite Transcendancy, God or the One in which *all* exists, will become the central idea of an enlightened mystical pantheism. No human concept of this *one* could profess to be the *sole* authoritative experience and representation of it.

Historically, it has not only been the diversity of concepts with regard to an Infinite, Supreme Power that has caused controversy, but also the *insistence* of one version of the subject being the absolute truth.



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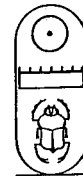
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Rosicrucian History: A Phil-
osophic & Biographical
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Human Relations

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Marie Corelli

Portrait of A Victorian Mystic

by Karen Shultz, F.R.C.

IMAGINE Queen Victoria in her circumspect England absorbed in such unlikely literary topics as out-of-the-body experiences and magical elixirs. In actual fact, the Queen personally requested each and every work issued from the pen of the magnetic young English novelist, Marie Corelli, whose prolific writings charmed the turn-of-the-century world. With the current upsurge in spiritual and New Age interests, Marie Corelli deserves renewed attention as a feminine incarnation of genius.

Now, nearly one hundred years later, Marie Corelli is best known for her first work, *A Romance of Two Worlds*, a semi-autobiographical novel published when she was only twenty-two years old. For the uninitiated, *A Romance* deftly unfolds the mystical awakening of a young woman at the hand of the Chaldean master, Heliobas. The climax graphically depicts a journey taken into spiritual spheres, to the very "Centre of the Universe," in the company of the guiding angel, Azul. *A Romance* has resurfaced as something of a New Age classic in our time, though its present-day fans rarely know where to turn for Corelli's further writings, of which there is an abundance. In the revealing prologue to one of her last works, *The Life Everlasting*, Marie Corelli herself sheds light upon her extraordinary career opening with the debut of *A Romance* in 1886.

I began to write when I was too young to know anything of the world's worldly ways, and when I was too enthusiastic and too much carried away by the splendor and beauty of the spiritual ideal to realize the inevitable derision and scorn which are bound to fall upon untried explorers into the mysteries of the unseen; yet it was solely on account of a strange psychological experience
[8]

which chanced to myself when I stood upon the threshold of what is called 'life,' that I found myself writing my first book, A Romance of Two Worlds. It was a rash experiment, but was the direct result of an initiation into some few of the truths behind the veil of the Seeming Real. I did not then know why I was selected for such an 'initiation'—and I do not know even now. My mind was uninformed and immature and therefore I was not permitted to disclose more than a glimmering of the light I was beginning to perceive. My own probation—destined to be a severe one—had only just been entered upon and hard and fast limits were imposed on me for a certain time. Electricity is in all things and all things are electric. This was precisely my teachings in the first book I ever wrote.

A Life Sketch

Little biographical information is available concerning the adventures within Marie Corelli. The few available biographies are almost worthless in their pedestrian approach to her life, mainly because Marie Corelli herself strove to keep her privacy sacred while she was alive. It has been said that she was a Rosicrucian* and her writings show her to be a Christ-inspired mystic. After one has succumbed to the Corelli spell, it becomes difficult to separate myth from fact, though a likely story of her life can be pieced together with deeper consideration.

The private life of Marie Corelli, from her very birth onward, is shrouded in mystery. Supposedly, she was adopted in 1864, when only three months old, by the British journalist, Dr. Charles Mackay. Other

*An autographed portrait of Marie Corelli may be seen in The Rosicrucian Research Library in San Jose, California

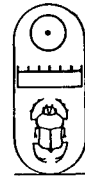


Marie Corelli.

sources insist that her birth and adoption year was 1855, and that she later released the 1864 date to somehow legitimize her hazy parentage. At any rate, the fair Italian (or so she said) child went by the name of Mary "Minnie" Mackay, the "Rosebud" who, even at a very early age, believed in the presence of angelic beings. Her adoptive father also nurtured an interest in literature

and helped to instill within her heart a lifelong devotion to Shakespeare.

As the convent-educated Mary matured, music became an absorbing passion. With her instinctual gifts of improvisation, she intended to become a professional pianist. She assumed the pseudonym "Marie Corelli" for her anticipated career in the concert halls. She wrote in her spare hours.



(We can see the similarity between the authoress and the heroine of *A Romance*.) Her one true friend was found at this time: Bertha Vyver, who was to devote a lifetime to her genius-friend as companion, caretaker, and confidante. She was to write her memoirs after Marie Corelli's death.

A peculiar relationship is provided in Marie Corelli's history by the presence of her older stepbrother, George Eric Mackay. He seemed to be quite a rogue, but Marie was deeply devoted to him and strived to promote his barely successful literary career. In tribute to him, she included passages from his *Love Letters of a Violinist* in her first romance.

Marie's poverty-stricken and overworked existence changed dramatically when the manuscript for *A Romance of Two Worlds* (the perfectly appropriate title having been suggested by her father) was personally accepted by a publisher, George Bentley. It was then that the aspiring musician became Marie Corelli, the celebrated young writer. Thereafter, her life was measured by literary milestones, one after the other, and Marie Corelli became a wealthy and even extravagant woman.

She was not possessed of an ascetic temperament in either appearance or taste. Marie's porcelain-white complexion, golden curls, and blue eyes were highlighted by flowing gowns in soft pastels, usually blue. She almost lived a life from the pages of one of her romances, always surrounded by flowers, which were her passion. Though she nearly died of a lingering illness in the late 1890's, Marie retained her youthful countenance for many years. Of this topic she wrote, "The Fountain of Youth and the Elixir of Life were dreams of the ancient mystics and scientists, but they are not dreams today. To the Soul that has found them, they are Divine Realities."

In spite of her remarks to the contrary ("I am often attacked, yet am not hurt"), Marie Corelli was emotionally devastated by the conservative critics who chose her as a prime target for their mockery. She apparently grew accustomed to the abuse in time. Fortunately for her, the public-at-large ignored the derision leveled by persons who would never consider metaphysical inspira-

[10]

tion as a possibility in the literary realm. But after a particularly vicious degradation of her seventh novel, *Barabbas*, the author forbade her publishers to release any advance copies of subsequent books to reviewers.

Corelli's attunement to the quintessence of Nature, in its primeval and unseen wellsprings, served as muse for the prophetess of "Radiant Energy":

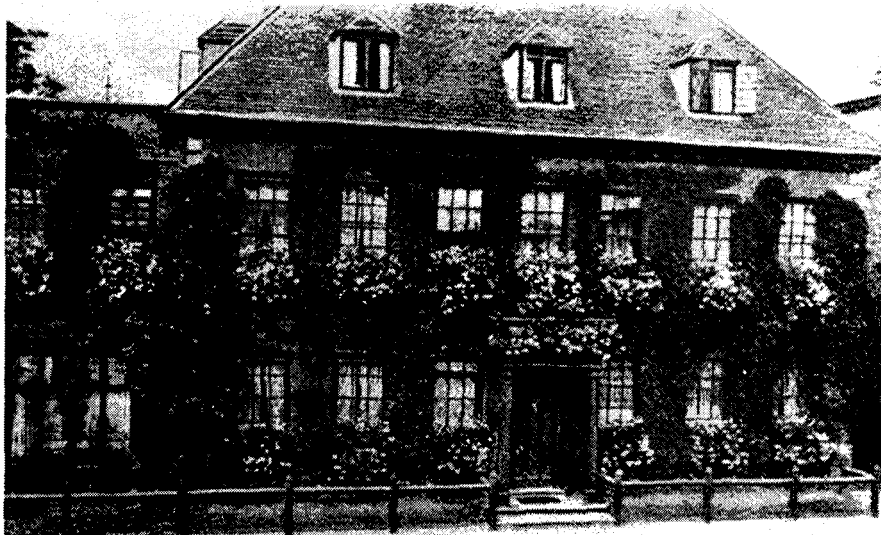
My creed is drawn from Nature—Nature, just, invincible, yet tender—Nature, who shows us that life is a blessing so rich in its as yet unused powers and possibilities. I should perhaps explain the tenor of the instruction which was gradually imparted to me . . . The first thing I was taught was how to bring every feeling and sense into close union with the Spirit of Nature. Nature, I was told, is the reflection of the working-mind of the Creator—and any opposition to that working-mind on the part of any living organism It has created cannot but result in disaster. And I learned how true it is that if Man went with her instead of against her, there would be no more misunderstanding of the laws of the Universe, and that where there is now nothing but discord, all would be divinest harmony. . . . There is nothing which can properly be called super-natural, or above Nature, inasmuch as this Eternal Spirit of Energy is in and throughout all Nature.

A childhood dream was fulfilled when, in 1898, Marie Corelli and Bertha Vyver took up permanent residence in an Elizabethan mansion at Stratford-on-Avon, the picturesque city hallowed by the presence of her beloved Shakespeare a few centuries earlier. Marie Corelli lived at Mason Croft until 1924, when she died of heart disease just after completing her twenty-eighth novel in her seventieth year.

Her Writings

After Marie Corelli achieved instantaneous fame with her first novel, its publisher, George Bentley, intimated that he did not want another "spiritualistic" novel as a sequel. So, partly to please him and partly to test her own versatility upon her new public, she produced *Vendetta!* in 1887, and *Thelma* in 1888, two melodramatic love stories which her audiences adored.

Returning to her favorite themes, Marie Corelli published *Ardath: The Story of a Dead Self* in 1889. Of *Ardath* she writes:



Mason Croft, Stratford-on-Avon

In its experimental teachings it is the natural and intended sequence of A Romance of Two Worlds, and was meant to assist the studies of the many who had written to me for help. Whatever may be the consensus of opinion on its merits or demerits, I know and feel it to be one of my most worthy attempts, even though it is not favored by the million. It does not appeal to anything 'of the moment' merely, because there are very few people who can or will understand that if the Soul or 'Radia' of a human being is so forgetful of its highest origin as to cling to its human Self only, then the way to the Eternal Happier Progress is barred.

Indeed, the epic *Ardath* was a bottom seller, but it remained Corelli's favorite throughout a long career. It is distinguished by the fact that Alfred Lord Tennyson appreciated the subtle message set forth from an exotic Persian setting, and he sent his dignified praises to the author. The novel concerns an atheistic young English poet, who, in another Heliobas-related trance, relives his former life as Sah-Luma, poet of the ancient city of Al-Kyris. After experiencing this potent drama, our restored Englishman can claim: "God exists. I, of my own choice, prayer, and hope, voluntarily believe in God, in Christ, in angels, and in all things beautiful, pure, and grand."

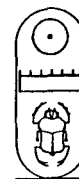
It might be interjected here that Marie Corelli possessed an uncanny ability to describe lands she had never visited: "I imagine it must be so, and I find it generally is so."

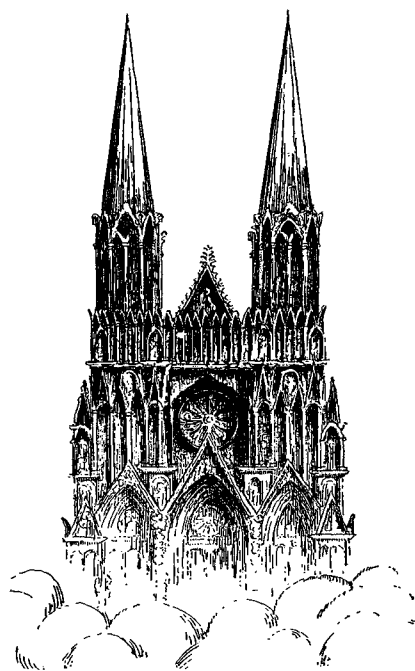
The next year, at Bentley's bidding for something that would "sell" better, came *Wormwood*. This was one of the first of Corelli's novels addressing social evils—the absinthe drinkers of Paris in this case. As had become the pattern, her treasured "spiritual" novels alternated with issues of a more general appeal. In keeping with this rhythm:

The Soul of Lilith was my next venture (1892)—a third link in the chain I sought to weave between the perishable materialism of our ordinary conceptions of life, and the undying spiritual quality of life as it truly is. In this I portrayed the complete failure that must inevitably result from man's prejudice and intellectual pride when studying the marvelous mysteries of what I would call the Further World—and how impossible it is and ever must be that any 'Soul' should visibly manifest where there is undue attachment to the body.

In *The Soul of Lilith*, a young Egyptian girl is kept alive for six years by the "vital fluid"

(Continued on page 31)





The Celestial Sanctum

The Ideals of Rosicrucian Groups

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

A GROUP of students working together provides the opportunity for interrelationships between people from varying backgrounds and with many types of personalities. Yet they seek common goals, such as fulfillment of their wishes for personal progress, attainment of the mastery of self, desire for illumination, and some form of useful, helpful service to mankind. It is through such group associations that these ideals can more easily be attained.

The ultimate aim of a Rosicrucian group—whether Lodge, Chapter, or Pronaos—is to provide the opportunity for each member

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to progress from being a Neophyte to becoming a master of self. Through Rosicrucian training and service we can achieve this goal. Therefore, our groups should provide the opportunity for members to receive training in a variety of roles which will enable them to develop their full potential.

Group Creativity

Within our Rosicrucian groups, we envisage the older members and officers as being a strong, dignified, creative, and inspiring influence upon the membership and all its rituals and activities. There should be a receptive understanding of the members' needs and an attempt to bring an uplifting spiritual atmosphere to all group events. This is achieved when each member keeps in mind the sacred purpose of gathering together. When we meet, we seek to put aside all mundane considerations and elevate ourselves in thought and conduct to a plane of consciousness which attracts the spiritual vibrations of the Cosmic. Our goal is to become aware of the presence of God in our midst by participation in the ritual convocations and initiations. Therefore, we should always hold in mind that we seek a sanctity of thought and conduct which will be radiated to all with whom we come in contact, and which, by a loving heart, will bless and heal those in need.

In Rosicrucian groups, we seek to show our ability for efficient business administration. System and order marked by a fraternal love and mutual respect for one another are the hallmark of these meetings. It is a time for sharing our ideas and concerns, ever mindful that dignity should always be characteristic of a Rosicrucian assembly. It is a time of challenge in finding solutions to problems and bringing forth new, creative ideas from the collective consciousness of all members—that which is represented by enlightened minds, strengthened and matured by holding the highest ideals that the human consciousness can conceive. It is not a time for standing still, but a time for true communication and for sharing and caring for one another, as well as seeking creative ways to move forward into greater areas of attainment in group work.

Our group activities provide for the greater expression of our creative ideas. A Lodge, Chapter, and Pronaos uses, develops, and encourages the creative efforts of its members to produce original programs and activities. Such address the current needs and demands of the membership and public, rather than revolving about trite topics that have been done many times in the past. The innovative ideas of such original programs are carefully thought out and tend toward developing, in the audience, a greater appreciation for the role that each person plays in life and the way that each can effectively bring forth and create more meaning, sensitivity, and understanding in his personal life and in the world.

A Rosicrucian group is a place where members can feel safe and comfortable in expressing their most sensitive and spiritual ideals. It is a place where the trials of the heart can be expressed and met with compassion and understanding, and where the hidden strength, courage, and wisdom that they possess can be nurtured and brought to the fore by the loving support of fellow Rosicrucians. This helps the members successfully meet the challenges that life presents. It is a place of sharing and communion where the heart finds full and complete expression and gains renewed courage to

share its beauty and sensitivity with those it will contact in its earthly world and to continue its efforts for the attainment of its long sought dreams.

Group association should not be a passive activity in which the majority watch and listen to a few; rather, participation should meet the needs of each member, no matter how little such needs may be.

We can see, therefore, that we envisage Rosicrucian Lodges, Chapters, and Pronaoi as creative groups of members working toward high goals. Such groups seek ever to expand their mental and spiritual horizons and lead the way to new achievements and new frontiers in our Rosicrucian work, thus proving to be a blessing to all mankind.

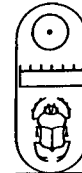
The Celestial Sanctum

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

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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Thrice-Greatest Hermes

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

AN ANCIENT EGYPTIAN was the forefather of a broad range of mystical philosophy and writing that flourishes even today, which we know as *Hermetic* because its progenitor came to be known in the Western world as Hermes Trismegistus, or Thrice-Greatest Hermes. Who he really was or when he lived is conjectural. Rosicrucian tradition, which draws extensively on this source, places him during the 18th dynasty of Egypt's Pharaohs, about 1400 B.C. In ancient Egypt he was known as Thoth, sometimes called the "second Thoth" to distinguish him from the legendary god Thoth, the "Giver of Truth."

However, this magus had become legendary long before the Western world ever heard of him—and he became even more so afterward. In the Western world his teachings have appeared and disappeared several times, always surrounded with some degree of secrecy. Largely because of this secrecy, today we have nothing left of Hermes' writing—except in part, and that part only at second or third hand in later Greek and Latin translations. That much was preserved only through some fortunate incidents.

From Egypt to the Western World

After Alexander had conquered the Western world, the new Greek city of Alexandria on the coast of Egypt, with its vast library and museum, became the predominant center of learning. Part of that learning consisted of translating ancient wisdom into Greek, including at least part of the ancient Books of Thoth. In this translation the author's name became Hermes, simply by substituting the name of the Greek god who most nearly resembled the Egyptian god, Thoth. Later Latin transla-

tors gave him the name of the corresponding Roman god, Mercurius.

The principal translator into Greek was Manetho, a priest of the temple in Heliopolis, who lived earlier than 250 B.C. According to a later copyist, Manetho wrote to Ptolemy Philadelphus (Ptolemy II, 285-246 B.C.): "According to your commands, the sacred books written by our forefather Thrice-Greatest Hermes, which I study, shall be shown to you." Ptolemy II also sponsored the first translation into Greek of the Hebrew scriptures, the work that we know as the Septuagint. There may have been a plan to bring together all the wisdom of the world into one place and one language, the language to be Greek, the place to be the great library at Alexandria. Unfortunately that library was later destroyed; we can only speculate as to what it may have contained.

After the Greek translation nothing more is recorded about the wisdom of Hermes for several centuries. Then during the early Christian centuries one or more versions of Manetho's translation (or Latin translations from the Greek) circulated among some of the Church Fathers and other contemporary philosophers who quoted Hermes or commented on him. Some cited him only to dispute his teachings, but more of them cited him as a pre-Christian spiritual authority. One Christian, Lactantius, referred to "Trismegistus who has tracked out, I know not how, virtually the whole truth."

Later, as the Church restructured its doctrine out of a wealth of diverse ideas, much of the Hermetic knowledge was discarded. However, some of this tradition continued underground, preserved in secret societies in Europe and Africa as a sort of secret adjunct to Christianity. (Masonic teachings today, in a similar relation to the Church, are likewise based on a pre-Christian source,

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Rosicrucian
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Dr. Edgar Wirt, a Rosicrucian for many years, is a member of the Order's International Research Council. His insightful articles on mysticism, philosophy, and science have appeared frequently in the Rosicrucian Digest.

the Hebrew story of building the great temple at Jerusalem.)

At any rate, all of Manetho's extensive work has been lost, along with the original Books of Thoth. But in the eleventh century one mutilated manuscript copy came into the hands of Michael Psellus, a Greek priest and scholar in Byzantium. This manuscript has also disappeared, but Psellus circulated copies which in turn were copied and recopied. From more than a dozen copies that have been discovered, all dating from the thirteenth century and later, it has been possible to reconstruct fairly accurately the substance of Psellus' text, which at best was incomplete and in some parts illegible or fragmented.

Corpus Hermeticum

This remaining portion of what once had been a more extensive Hermetic literature is now known as the *Corpus Hermeticum*. This *Corpus* proper consists of fourteen tracts of Hermes, some incomplete, most in the form of dialogues with his pupils, Tat and Asclepius. Best known is the "Poemander" which means *shepherd of men*, usually translated "The Divine Pymander." The dialogues are traditionally titled sermons, such as "The Sacred Sermon," "The Secret Sermon," and "The Perfect Sermon to Asclepius" (or simply "The Asclepius"). This last is not part of the *Corpus* proper, although it belongs there, as it was not preserved in Greek but only in a later Latin translation. Another, "The General Sermon," seems to have been lost altogether except for the title.

Meanwhile, through another channel had come a supplement. Probably in the fifth century an educated Greek, Johannes Stobaeus, compiled a reading library for the education of his son, copying portions of more than 500 writers of antiquity, none of them Christian writers. Even this work did not survive intact, but from later excerpts came three more tracts of Hermes which were incorporated in some versions of the *Corpus* in the Middle Ages. Some versions also included further writings by Asclepius, the pupil of Hermes.

The first printed versions (in 1471 and later) were in Greek and Latin and again excited interest among Catholic scholars. In



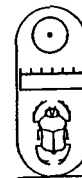
THE CHARIOT OF HERMES
(SEVENTH KEY OF THE TAROT)

that same era a depiction of Hermes Trismegistus and his two pupils was inlaid, at a prominent location, in the floor of the cathedral at Siena. In this way Hermes and some other pagan teachers were revered, not repudiated.

Printing and Translations

French, German, and Dutch translations were printed in later years. The first English translation, printed in 1650 and again in 1657, was entitled, *The Divine Pymander of Hermes Mercurius Trismegistus, in xvii Books*, by the Rev. Dr. John Everard.¹ This purported to be a translation "out of the original Arabik" but more likely was from a Latin source. (However, there had been translation and commentary in Arabic which also reached Europe.) Everard's translation is somewhat pious; it omitted "The Asclepius" and interspersed the three tracts from Stobaeus.

By the mid-1650s Hermes' writings were in the public domain in most of Europe. Yet



no other English translation appeared for more than 200 years.*

Medieval Hermetism

After the remnants of Hermes' writings came to light in the Middle Ages, they were cherished, amplified, and restated by many later mystics—much of this in the name of Hermes himself. One branch of alchemy, now called Hermetic or transcendental alchemy, elaborated the principles in the name of Hermes but in its own unique symbols and code words. In this way the common word *hermetic*, like the word *cabalistic*, came to mean any obscure or arcane writing. New legends claimed that Hermes was of even greater antiquity; he was said to be a contemporary of Moses, the teacher of Abraham, the original god Thoth, or a survivor of Atlantis who became deified as Thoth.

This expanded veneration was meant not merely to enhance the authority of the *Corpus* and the reverence that was its due. It implies that such wisdom has been in the world from earliest times, that various expressions of it in different times, places, and religions are interrelated as though from a common source—which source is the Divine, revealing itself to the seeking consciousness of mankind. Further, if this wisdom were ever lost to the world, it could always be re-created through revelation and personal experience of those who are suitably prepared—as indeed it has been. However, the world today would be poorer

*Everard's translation was reprinted three times in the 19th century (and as recently as 1953 in the U.S.). Also in 1882 came a new, scholarly translation by John D. Chambers, *The Divine Pymander and Other Writings of Hermes Trismegistus* (reprinted in 1975 by Samuel Weiser, New York). Chambers had also compiled many of the references to Hermes from the early Christian era. Two extensive scholarly studies and translations are in English: the three-volume *Thrice-Greatest Hermes* by G.R.S. Mead (Theosophical Publishing Society, London, 1906; and the four-volume *Hermetica* by Walter Scott (1924-36; reprinted 1968 by Dawsons, London). Mead's translation is sensitive to Hermetic thinking, but difficult to read. Scott's translation is readable, but in places is a free paraphrase rather than precise translation. Scott had compared several extant manuscripts and from them had also compiled a new version of the Greek text for further scholarly study.

without the teachings of Hermes Trismegistus, which were all but lost.

Modern Hermetism

In the nineteenth century came a renewal of interest in alchemical and other late Hermetic treatises, but largely disregarding (or unaware of) the original *Corpus*. Various initiatory societies claimed a franchise to provide and teach this esoteric knowledge. Yet even among some scholars this Hermetic tradition was traced, or was credited, no farther back than medieval alchemy. The word *Hermetic* was often treated as synonymous with *alchemical*.

The Hermetic Museum edited by A. E. Waite (1893, 2 vols.)² is simply a collection of twenty-two alchemical treatises, translated from a Latin compilation of 1676. M. A. Atwood, in her *Hermetic Philosophy and Alchemy* (1960),³ exhibited a single paragraph in Latin as "all that remains to us from Egypt of her sacred art," which she identified as the Emerald Tablet of Hermes. However, this and a Latin summary known as the Golden Tract of Hermes are both in the abstruse style of alchemy.

What serves today as Hermetic instruction is mostly from this later Hermetic output. Twentieth century output tends to be more analytical, expository, and teachable. For example, *The Kybalion, a Study of the Hermetic Philosophy of Ancient Egypt and Greece*, by "Three Initiates" (1908, 1936),⁴ refers to "a compilation of certain Basic Hermetic Doctrines which was known as *The Kybalion*" (a term whose meaning had already been lost for several centuries). This was said to be a collection of axioms, maxims, and precepts that had never been written down. Excerpts from that earlier "Kybalion" are interspersed in this book, such as these: "The lips of wisdom are closed, except to the ears of understanding," and "Nothing rests, everything moves; everything vibrates." However, this book itself is a systematic exposition of seven working principles derived from Hermetic lore: the Principles of Mentalism, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect, and Gender. A later book *The Secret Doctrine of the Rosicrucians*, by "Magus Incognito" (1918),⁵ does not mention the *Kybalion* but includes a similar



From A Discourse of Hermes Trismegistus:

SUCH is He who is too great to be named God. He is hidden, yet most manifest. He is apprehensible by thought alone, yet we can see Him with our eyes. He is bodiless, yet has many bodies, or rather, is embodied in all bodies. There is nothing that is not He; for all things that exist are even He. For this reason all names are names of Him, because all things come from Him, their one Father; and for this reason He has no name, because He is the Father of all.

Who then can speak of Thee or to Thee, and tell Thy praise?

Whither shall I look when I praise Thee? Upward or downward, inward or outward? For Thou art the place in which all things are contained; there is no other place beside Thee; all things are in Thee.

And what offering shall I bring Thee? For all things are from Thee. Thou givest all, and receivest nothing; for Thou hast all things, and there is nothing that Thou art not. . . .

And wherewith shall I sing to Thee? Am I my own, or have I anything of my own? Am I other than Thou? Thou art whatsoever I am; Thou art whatsoever I do, and whatsoever I say. Thou art all things, and there is nothing beside Thee, nothing that Thou art not. Thou art all that has come into being, and all that has not come into being. Thou art Mind, in that Thou thinkest; and Father, in that Thou createst; and God, in that Thou workest; and Good, in that Thou makest all things.

From Hermetica, Book V, translated by Walter Scott.

array of seven principles, obviously from the same source but expounded differently.

The profusion of such Hermetic writing, some of it imputed spuriously or reverently to Hermes himself, and also the second-hand nature of our earliest sources for the *Corpus*, has led some reviewers to doubt the existence of any one originator—especially one so wise who antedated both the classical Greek and the later Christian revelations. However, what we have in the *Corpus Hermeticum* is intrinsically coherent and original and could well be from the pen of one person, whoever he was.

This, of course, is not the only ancient source of spiritual wisdom, but it is an

important one and is the foundation of all that is truly Hermetic, much that is Rosicrucian, and much of the ancillary Christian thought which has been called esoteric Christianity—all of which is a monumental contribution to our spiritual understanding. Δ

Footnotes:

¹Reprinted privately, 1953. Available from Samuel Weiser, Inc., New York, NY

²Reprinted 1953, limited edition, by John M. Watkins, London.

³Julian Press, 1960. Reissue of a metaphysical treatise published anonymously in 1950 entitled "A Suggestive Inquiry Into the Hermetic Mystery."

⁴Reprinted in 1936, Yoga Publication Society.

⁵Advanced Thought Publishing Co., Chicago, 1918

Mysticism and Trees

NATURE, through trees, urges us toward a mystical experience. Tall stately trees strike a responsive mystical chord in each of us. Trees cause some of us to admire their beauty. They cause others to admire their strength or their size. Some trees leave us breathless. All these impressions brought about by trees bring us closer to a realization of a power greater than ourselves—and this is a mystical experience. For what is mysticism but a feeling of oneness with a power that transcends us? And trees—simple, stately trees—can strike that responsive mystical chord that exists in each of us.

Although trees bring about in us experiences of a mystical nature, they also provide us with experiences of an objective nature, and to our objective senses trees offer us a symphony of delights.

Have you ever smelled trees? There are a myriad of fragrances in blossoms and bark and leaves and fruit. There are the scents of pine, cedar, and other woods. Yes, the smells of trees are an olfactory delight.

Have you ever tasted trees? Of course you have. Think of the fruit: apples, oranges, peaches, plums, pears, bananas, coconuts, walnuts, almonds, olives, and many other gustatory delights.

Have you ever touched trees? They offer a spectrum of tactile delights. An evergreen [18]

bark is rough; it may be sticky. The trunk of maple is like fine sandpaper. The trunks of apple trees are scaly. And a cherry tree feels like satin.

Who can forget the sounds of a tree? Isn't it pleasant to hear wind rustling through leaves? Stand in a quiet forest during a snowfall and you will hear a gentle hissing as the snowflakes fall through naked limbs or settle on branches ever green. Yes, trees, wonderful trees, will provide us with many auditory delights if we will but listen.

But the easiest experiences for us to assimilate are the visual delights. What can rival the breathtaking beauty seen in the union of golden sunbeams passing through green leaves and the silver sunbeams from reflections in morning dewdrops on leaves? The colors of trees, especially in autumn, are aglow with red, yellow, green, and brown. Trees in such a state encourage people to realize a power greater than themselves. That's mysticism.

So the next time you're near a tree, touch it. See it. Smell it. Touching it, close your eyes and feel its vibrations. Listen to it. And while you are immersed in this feeling, remember: When the Great Architect planted the first garden, in it He first planted a tree.

—Bernard A. Stankevich

Tending the Emptiness

Meditation on A Winter Afternoon



IT'S LATE AFTERNOON and I'm tending the Gallery Shop at the Art Center. Pat leaves, Mary leaves, and I'm alone. It's hot in this room, even though there's some snow on the ground outside. Inside, the steampipes hiss and I can hear the hum of the fluorescent lights. Funny, how they take on such an ever-present sound when there's no one around.

The shop is a collection of art objects made of wood, fabric, clay, glass, and stone. There are paintings—watercolors, oils, and acrylics. Macramé hangings and collages decorate the walls, mobiles dangle from the ceiling, and photographs are displayed on folding screens. Outside, cars and trucks roar past, but few passers-by stop to browse this particular afternoon. Just a handful of customers have jingled the door chimes in the four hours I've been here.

Picking up a book of poems written by a local poet, I leaf through the pages and am magically transported into an old woman's lonely room; I share a young girl's joy; and I peek into a mother's secret heart.

One poem is titled, "Tending the Emptiness." Three emblazoned words take on sudden and personal meaning in the space and relative stillness of this high-ceilinged shop with white walls, humming lights, hissing heat pipes, door chimes, and a telephone that buzzes once in a while.

It occurs to me that not only do people need *art* to enrich their lives, to help them "see"; but art needs people. You've heard it said that real art takes on a life of its own, but of what value is *life* without communication . . . without a perceiving mind, a seeing eye, a listening heart?

I envision the potter at his wheel giving

life with his hands, the weaver at her loom making color and texture sing, the young poet in the dim light of a snow-filled dawn writing about the birth of her child.

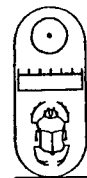
There is silent exaltation in the process of creating, an activity which often is not a matter of personal choice. Life's major decisions are not always made in the mind. Such things as compulsion and intuition direct the artists who find themselves sculpting, painting, composing music, or writing poems. Recompense is often farthest from the mind as toil continues doggedly, in solitude, in secret. And once in a while, if one is lucky, in the few precious quiet hours after the mundane tasks of life are completed for the day, joy comes from feeling the work is "good"—from hoping it transmutes the artist's vision.

At least that's often been my experience while alone and writing. Now, sitting at the other end of the line, I realize how hollow is the loneliness of the tending time . . . the waiting for shoppers with shekels that they're spending across town at the new mall.

I am reminded of an essay in which Lewis Lapham laments the lagging of the human imagination. He scolds us for becoming literal-minded, short-sighted people who demand earthquakes and explosions to make visible the reality we cannot otherwise see. We fail, he says, to see the heroic in the commonplace which is as much a part of our daily lives as eating toast for breakfast or waiting for a bus. Is even tending the emptiness, if not heroic, at least worthwhile, if in quiet desperation one shapes of it a simple examined moment pulled from time?

—Catherine Lazars Bauer

[19]



Wonder

A Key to Knowledge

by R.N. Shrout

The world will never starve for want of wonders, but for want of wonder.

—Gilbert K. Chesterton

(Inscription on the General Motors Building, Century of Progress Exposition, Chicago)



THE FRAGILE emotion of wonder is the source of all human progress. According to Aristotle, "It was through the feeling of wonder that men now and at first began to philosophize." Ralph Waldo Emerson said, "Men love to wonder and that is the seed of our science," and Thomas Carlyle observed that "Wonder is the basis of worship."

What is the nature of this special emotion that has been the stimulus for mankind's highest forms of philosophy, science, and worship? How is this sublime quality diverted or perverted into trivialities, when it could well be the source of our greatest good? How can we foster its development to build a better quality of life for ourselves and our descendants?

Wonder is the emotion that leads to intellectual involvement. When we cease to wonder, we cease to think. It is the feeling of surprise, admiration, and awe aroused by something strange, unexpected, puzzling, or incredible. To wonder means to have a doubt or curiosity about something, and to speculate curiously about it. Samuel Johnson described wonder as "the effect of novelty on ignorance." The ability to admit our ignorance, ponder the novel or unexplained, and explore it with motivated curiosity is the essence of wonder. If it is to lead to optimum results, wonder should never lag, for as Charles Morgan observed, "As knowledge increases, wonder deepens." Wonder sets in motion a cycle of increasing knowledge, followed by greater wonder which leads to even greater knowledge. It is [20]

the perpetual stimulus to engage the human mind in the problems of progress.

Wonder is fragile and easily thwarted when it is not encouraged to pursue its implications. The wondrous curiosity of children is a precious resource which is often destroyed in the process of so-called education. English philosopher John Locke said, "Curiosity in children is but an appetite for knowledge. One great reason why children abandon themselves wholly to silly pursuits and trifle away their time insipidly is, because they find their curiosity balked, and their inquiries neglected." The main characteristic of modern educational programs for "gifted children" is to provide "enrichment opportunities" to satisfy their sense of wonder about everything. No doubt more children could be classified as gifted if they had early and continuous encouragement and opportunity to pursue their wonderings into knowledge.

Pursuit of Knowledge

But it is not only children who "abandon themselves wholly to silly pursuits and trifle away their time insipidly." This describes the majority of adults as well. When intellectual curiosity is repeatedly unsatisfied, the emotional impulse of wonder naturally changes its direction and is diverted into trivialities. The delicate quality of wonder degenerates into an "Oh, wow!" mentality which is satisfied with being impressed rather than with further understanding, and the result is a deplorable perversion of curiosity.

(Continued on page 30)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Life Cycles

THE CYCLES of activity and behavior permeating our lives have fascinated and inspired many Rosicrucian students. The inquiring mind of Dr. H. Spencer Lewis, for instance, led him to explore the nature of human cycles in his book, *Self Mastery and Fate with the Cycles of Life*¹. Among the many human cycles he discussed were ones lasting as long as seven years. In addition, the Rosicrucian teachings also speak of nine and twenty-two year cycles. Rhythmic cycles of such long duration have often been scoffed at by critics, even though thousands of scientists in fields as unrelated as history, botany, anthropology, terrestrial magnetism, sociology, and economics are accumulating facts and figures that substantiate the ancient Rosicrucian ideas of human life cycles. How do the mathematical techniques developed for analyzing and determining cyclical activities apply to Rosicrucian concepts of life cycles?

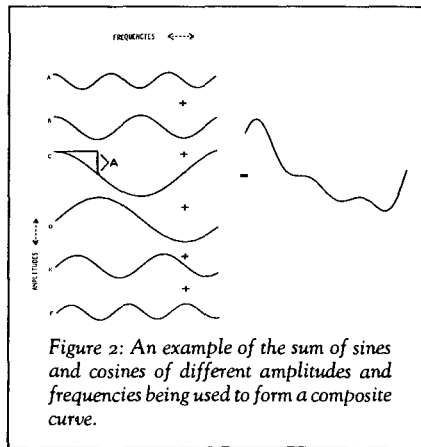
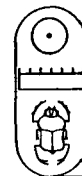
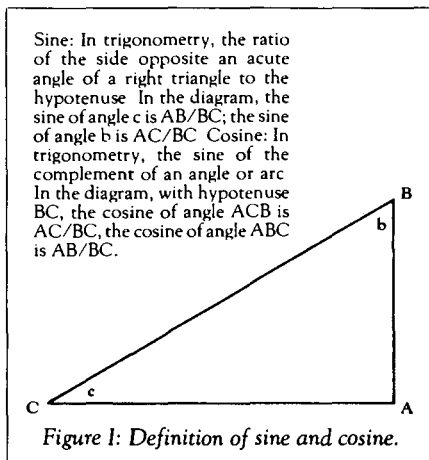


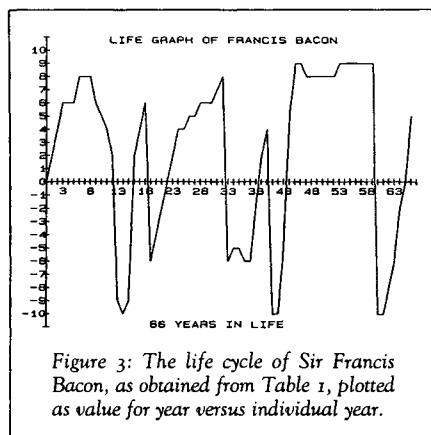
Figure 2: An example of the sum of sines and cosines of different amplitudes and frequencies being used to form a composite curve.

The fact that a physical curve or graph describing a physical function, such as the course of a person's life, could be represented as a sum of sines and cosines (see Figure 1 for a definition of sine and cosine) was first recognized by a French mathematician, Jean Baptiste Joseph Fourier, in the first part of the 19th century. This theory, known as *Fourier analysis*, has played a major role in the development of 20th century science and engineering. A simple example of this type of procedure is shown in Figure 2, where such a sum of sines and cosines from the different frequencies and amplitudes of curves A through F are added to form a composite curve, as illustrated on the right of Figure 2. This process is known as *Fourier transformation*.

This type of analysis has been applied to many areas, such as science, engineering, economics, biological rhythms, and stock market analysis. The method is applied to

[21]





determine the relative intensities of the cycles hidden in observed data. The use of biorhythm computer programs is a good example of this type of analysis. The method can find cyclic patterns in any kind of data.

Sir Francis Bacon

With the use of a computer, such analytical techniques were applied to the life of a well-known Rosicrucian, Sir Francis Bacon, in an attempt to discover if there were indeed underlying cycles in his life. Data for analysis was obtained from the biographical sketch of Francis Bacon by Raymund Andrea². Based upon a subjective evaluation of the relative quality of each year of his life, subjective values were coded from -10 to +10 in integer steps. For example, death in the family could be considered negative, appointment as prime minister, highly positive. Estimates were made for missing years. Table 1 shows coded values for each year, and the sum of yearly values up to and including that year. The final sum of a life may be taken as an indication of a positive or negative trend for that life. Some coded lives have an overall negative sum, as is the case with Edgar Allen Poe.

The graph of Sir Francis Bacon's life, according to this coding, is shown in Figure 3. The curve was analyzed according to the method of Fourier transform, and the result is shown in Figure 4. In this figure, each mark on the horizontal scale corresponds to a particular cycle interpreted as the number of cycles per life, beginning with zero cycles per life at the first tick mark at the left. The [22]

second tick mark corresponds to one cycle per life, the third tick mark to two cycles per life, and so on. The number of cycles per life is indicated up to 33. Sir Francis Bacon went through transition in his 66th year and this fixes the maximum number of complete cycles at 33. The vertical bars at each tick mark correspond to the relative intensity of that harmonic series of cycles with the same frequency. These are called harmonic intensities.

The strongest harmonic intensity occurred with a 22 year cycle which occurred three times in a 66 year life span. Thus, the vertical harmonic intensity for the three 22 year cycles is found at the tick mark for three cycles per 66 years on the horizontal scale. The next strongest harmonic intensity occurred at zero cycles per 66 years, the so-called direct current or DC harmonic. The third strongest harmonic occurred with a 9 year cycle which occurred seven times in 66 years. The fourth strongest harmonic

TABLE 1

A coding for the relative life cycle of Sir Francis Bacon with assigned values for individual years based on Footnote 2. Assigned value is the subjective quality assigned for the year. Running Summation is the sum of assigned values through year 66.

YEAR	ASSIGNED VALUE	RUNNING SUMMATION	YEAR	ASSIGNED VALUE	RUNNING SUMMATION
0	0	0	34	-5	79
1	2	2	35	-5	74
2	4	6	36	-8	66
3	8	12	37	-6	62
4	8	18	38	-2	60
5	8	24	39	2	62
6	8	32	40	4	66
7	8	40	41	-10	56
8	8	48	42	-10	48
9	8	54	43	-5	41
10	5	59	44	5	48
11	4	63	45	9	55
12	2	65	46	9	64
13	-9	56	47	9	72
14	-10	46	48	8	80
15	-9	37	49	8	88
16	2	39	50	8	96
17	4	43	51	8	104
18	8	49	52	8	112
19	-8	43	53	9	121
20	-4	39	54	8	130
21	-2	37	55	9	139
22	0	37	56	9	148
23	2	39	57	9	157
24	4	43	58	9	166
25	4	47	59	9	175
26	5	52	60	-10	165
27	5	57	61	-10	155
28	8	63	62	-8	147
29	8	69	63	-8	141
30	6	75	64	-2	139
31	7	82	65	0	139
32	8	90	66	5	144
33	-8	84			

occurred with an approximate 7 year cycle or 10 cycles per 66 years. Rosicrucian teachings indicate important life cycles of 7, 9, and 22 years. It is of interest that this evaluation of Sir Francis Bacon's life also indicates high-intensity cycles of 7, 9, and 22 years.

The method employed here is completely dependent on the number of samples and the accuracy of each sample. The coding is subjective. The method would be more accurate for someone analyzing his own life. The method is impartial and is useful for analyzing any phase of a life, such as financial, health, general well-being, etc. This retrospective method is not developed for predicting specific future events. The significance of these cycles is discussed in Reference 1 and in Rosicrucian monographs.

Today, with the use of computers and special mathematical techniques such as Fourier analysis, ancient ideas can be more fully explored. With these techniques we can analyze the behavior of events recurring at reasonably regular intervals throughout the universe and throughout the lives of individuals. The value of understanding the cyclical nature of existence is that it allows mankind to appreciate the rhythmic patterns of energy and experience permeating life.

—Robert G. Waggener, Ph.D., F.R.C., and William D. McDavid, Ph.D., F.R.C.

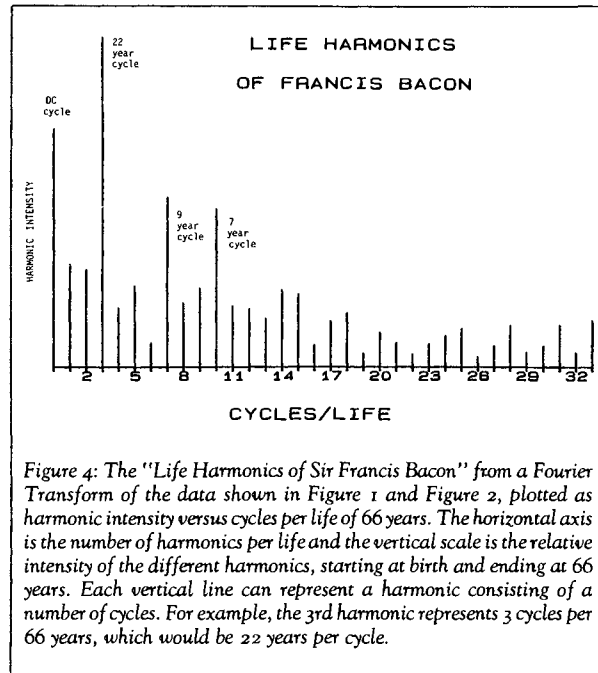


Figure 4: The "Life Harmonics of Sir Francis Bacon" from a Fourier Transform of the data shown in Figure 1 and Figure 2, plotted as harmonic intensity versus cycles per life of 66 years. The horizontal axis is the number of harmonics per life and the vertical scale is the relative intensity of the different harmonics, starting at birth and ending at 66 years. Each vertical line can represent a harmonic consisting of a number of cycles. For example, the 3rd harmonic represents 3 cycles per 66 years, which would be 22 years per cycle.

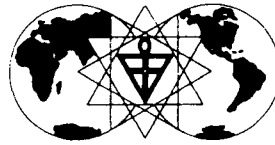
Both of the authors are members of the International Research Council, AMORC.

Footnotes:

¹Lewis, H.S. (1929) *Self Mastery and Fate With the Cycles of Life*, Rosicrucian Order, AMORC, San Jose, Calif.

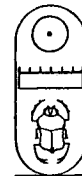
²Andrea, R. (n.d.) *Sir Francis Bacon*, Rosicrucian Order, AMORC, San Jose, Calif.

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.



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

Mastery of Habit

IN MANY ancient teachings or, rather, traditional beliefs passed from generation to generation by word of mouth, habit is considered an institution of the *evil spirit* or the *devil*—to use a more modern term for the same idea. In a rare manuscript of the ancient Parsee teachings, this idea is expressed numerous times.

To an Oriental who has become accustomed to the broader and truer Occidental viewpoint, these ancient ideas are too inadequate to meet the reasoning of the mind. The most important point about the old teachings, however, is their lack of practical application. In too many instances our acts, functions, and thoughts are expressed in negative terms and seldom is anything said to assist us in changing any part of our nature or thinking.

In the case of habit, the ancient teachings merely stated that all evil or bad habits were the result of control over our minds or actions by an evil spirit, or one of several of them. We were impressed by many proverbs and ideas that once an evil habit became our possession, it was there to stay, unless a miracle happened; or through invocation and magic some other great spirit or god removed it for us.

The modern Occidental viewpoint of such things is unquestionably broader and more scientific. We have learned how habits are really formed, we have learned their origin and process of maturing, and we have learned how they may be changed or denied expression.

In the Christian doctrines of today we have but one personification of evil, called, as I have said, the devil, or Satan. In the days of old and in most Oriental teachings, there were considered to be many evil principles or powers in existence; in some schools of thought, the evil powers outnumbered the good ones. In many cases these were personified. Every conceivable and inconceiv-



able act that was destructive, unkind, or *mysterious* was attributed to these evil spirits or gods.

The Oriental mind can see, however, a close relation between the ancient teachings and the more modern statements of fact. The former can be safely considered as symbolical of the facts of nature. Thus, there is in the world an actual, not speculative, god of evil, especially of evil habits and thinking; and that god, whom I wish to reveal, is the small god that resides within our own brain.

Unconscious Tendencies

Habits, whether good or evil, are of our own making. In the Rosicrucian teachings there is an axiom stating that "habit is the unconscious result of a law," and so on; and this is true in a psychological sense. Most certainly habits, as such, are generally unconscious acts; that is, they are unconscious tendencies. We are aware of the habits, by their manifestation, but such manifestation is an outward sign of what has unconsciously gone on within our brain or mental processes.

It is safe to say, also, that habits may be modified or wiped out by the same process that brings them into existence; and this being so, we may easily, though slowly, attain real mastership of habits.

Most habits have their origin in conscious, wilful, and determined practices. There are some acquired habits, that is, acquired through hereditary or unconscious action or thinking on our part. These, too, may be mastered. Those habits which have been consciously developed, no matter how unconscious they may be now, are the most easily mastered because we can trace their origin and see wherein we alone are responsible for them.

Nothing disrobes mystery of her weirdness like revelation; and nothing will strengthen our ability to cope with a strange habit or mental process like our understanding of its origin. I find that the modern psychoanalysts use this very thought as a basis for their new philosophy. While their terminology and procedure is new, the basis is old, very old.

Our Personified Gods

In analyzing any habit or considering it for change or elimination, the first step is to look at it as an entity, a thing apart from our daily lives. This means that we should stand off from ourselves and view ourselves as being a personification of that habit. If this is difficult, we may take the habit and make it a personified thing, and then view it as a living thing of separate existence.

In either case, we should look upon the personified habit and question its rightful place in the scheme of things generally, and then in our lives. Very few habits will stand the scrutiny of such examination. If it is the habit of drinking intoxicating liquors, we may see plainly that the habit of and by itself can find no real place in the general scheme of things, and a very small place in our personal lives. The more intense, the more enslaving such a habit is, the more like an unnecessary and evil spirit it becomes in our examination of it. We cannot find one single excuse for its existence in the general scheme of things; and we find little reason for its existence within our own consciousness or being.

If we take the habit of smoking and build it into a personality, it will say to us: "You cannot remove me; you cannot subdue me; you can hardly reduce my power, for I am too well established in this little kingdom!"

And many are discouraged by such words in their attempts to conquer the habit.

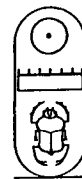
Then there is the habit of procrastination. That, too, may be personified as a god, with a long, heavy body like a great sea serpent, with bulk too gross to move rapidly, with laziness and slothfulness as his nature, usually a breeder of various diseases, a despoiler of all purity of action and thinking, turning his back upon the movement of all progressive bodies about him, preferring to move backwardly or to lie down and sleep while the world moves on.

As we look at Procrastination and discover that as the hours, days, and months go by he produces nothing, accomplishes nothing, is always in the way of every forward movement, and out of harmony with nature in every sense, we wonder how such a creature can truly have any place in the scheme of the world's actions. The only movement he notices about him is the placing of his big, bulky, hard-to-move body in the way of another body anxious to get forward. We feel like casting him out of our sight as an annoyance, a hindrance. And then as we picture him as a part of our own existence, we shudder at the power he possesses to hold us back and ruin our careers.

But Procrastination, too, has the right to our tolerance as the law for his existence in our lives. Great, bulky, and enormous as this god is, he can be slain and cast out completely by the exercise of that same mind power within us that created him.

Consider again the god of smoking. According to its grip upon us, its indulgence, and so on, we may have a small god or a great one in size and power. Let us think of a huge one: all made of tobacco leaves, charged with nicotine, chemicals for preservation, flavoring, and so forth. Small insect life is hidden in every crevice of the body of this god. Ashes, volumes of smoke, and heat are issuing from all parts of its body.

As we view that personified habit with its power, its temptation, and its possibility of injury, we can hardly say that it has a very real place in nature's scheme of things. At least we cannot say that this habit has a truly constructive place. And, if we view it as something that we have voluntarily put into



the scheme of our personal lives, we find very little excuse for its existence. We may view this habit as a god who at all times grants us a little pleasure, or quiets our nerves; but when we note at the same time the inconvenience and the injury that come from him, we must agree that he is not as beneficent with his goodness as he is evil with his badness.

And bear in mind that like the unbelievers, we have created this god, great or small, endowed him with all the power and allurements he has, blinded ourselves to his disagreeable and evil parts, and then accepted him into our own bodies as one of the rulers of our lives. All this we have done in the past voluntarily, and now he whips us with his leash and rules us with the power we granted to him.

The god of profanity, like all such gods, exists in our consciousness, in our personal lives *by our own toleration*. Whenever we think of dethroning him and casting him out or even reducing him in position to a place of moderation or humility, he has the brazen temerity to rise up before us and threaten us even to the extent of using some of his delightful language in a most significant way.

When fear does not weaken our intention to dethrone him, he laughs at us and with wonderful sarcasm belittles us for the one moment, falsely exalts us the next, then degrades us in the presence of those whose love and respect we cherish the most, and all the while weakens the growth of normal and efficient vocabulary to the defeat of our success and advancement in life. He is truly a monster. But how we tolerate him to some degree in our lives!

There are so many such gods: the god of selfishness—mean, narrow, bloodless, and poisonous; the god of money—cunning, deceitful, cheating, defaming, maddening, and tyrannizing; the god of indulgence—boastful, alluring, smiling, fleet of foot, most enslaving and destructive of all!

Each god stands as a conqueror over us at critical times but deserts us utterly when whatever help we believe he possesses is most needed. Each trembles in secrecy with fear that we may discover his true nature and cast him down as a false idol of our worship. Each is prepared with a most impressive plea in self-defense for the hour when the true god within us may awaken and demand a cleansing of the temple.

Whether or not we believe with the Orientals in their many and long periods of self-contemplation, at least we can indulge in some self-examination and array before us, as in a true Court of Justice, all the villainous beings that reside within our sacred minds, and with fearlessness indict them. Challenge them to defend themselves against the scrutiny of Goodness, and cast them out.

Do it today, this very night! Make your temple pure; gain the strength and power that is your natural birthright. It is within possibility—*you alone are the Master!*

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.

*Joy is when your thoughts, words, and deeds
have the approval of your conscience.*

—Mitchell Working, F.R.C.

The
Rosicrucian
Digest
January
1984

WE THANK YOU

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Frateres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

The Nameless Ones

by Faye Field

REFLECTING on the goodness of life at any time of the year, but most especially at Thanksgiving or Christmas, there comes first the grateful vision of loved ones and of our dearest friends.

But there is another parade of gladdening folks that warms the cockles of my heart in thankfulness. These are the nameless ones—they pass us in the streets or rub elbows with us in the market. Or, it might be the fellow traveler next to us on the plane or someone waiting beside us for a taxi. The memory of these casual encounters often brightens a dark day and enlivens the spirit, somewhat like a red bird perched on a bare limb on a cold, drab morning.

I remember vividly the quick recognition of a kindred spirit one sunny autumn afternoon in a supermarket. I could not refrain from watching a wide-eyed first-grader bursting with enthusiasm as he selected his necessary materials at the end of the first day of school.

He fingered the crayons lovingly, inspected the pencils thoroughly, leafed through every sheet of a packet of colored paper.

As he handed each item he had finally chosen to his father, the boy asked the same question, "Do you think Miss Harrison will like this?"

The father looked at me and winked a wink of loving patience for his little son.

I felt a flow of friendliness with this stranger as I recalled a picture of my own fair-haired child long ago standing in this same place. He was also getting ready for the second day of school.

Another bond of unity was formed with a fellow dressed in oil field work clothes one spring morning at the small local airport.



We stood together near the runway watching the plane taxiing. As it began to ascend, we both stood rooted to the spot and continued to wave good-bye until the last speck of blackness fused with the frothy clouds.

As we turned away, he smiled at me, a sad, lonely smile. I was watching my grown son leave. I don't know to whom he was waving a fond farewell. I do know that we shared the same empty feeling.

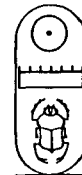
I like to remember a tall young man who bounded into our backyard one windy March afternoon. My little son and his friend were trying desperately but with no luck at all to fly their box kites. I had tried to help, but was about to give up hope as I gazed at all the tangled lines.

The kind man turned out to be a telephone line repairman. Quickly he climbed the telephone pole in the corner of our yard and rescued the kites. He showed the boys how to hold the kites correctly, patted their heads, and then he was gone—but his goodness lingers on.

I often return to the thoughts of a traveling salesman who came into a hamburger shop where my niece, her two little friends, and I were having lunch. The little girls were giggling and prattling endlessly about all of the antics of their kindergarten class that morning.

When this gentleman was ready to leave, he approached our table and said, "Thanks for brightening my day. I am far away from my own little daughter. I am very glad to see you all so happy."

I remember standing with my sister one rainy day on a busy street in downtown



Nashville, Tennessee. Torrents of rain had begun to flood the streets. The wind was blowing furiously. People were lined up waiting impatiently for taxis delayed by the storm. A pretty brown-eyed young girl was just ready to step into a taxi. Then she noticed that my sister was quite a bit older than she. She stepped aside, and with a

smile bright enough to illuminate even this tempestuous day, spoke softly, "You go ahead."

With all of these people, and many more like them, I have an affinity—just folks together for a fleeting moment, but leaving a blessing forever. For these nameless ones I give thanks!

***Curiosity is the challenge of the unknown.
It is the undefined emotional response to a
physical and emotional stimulus.***

—Validivar



Grand Council Meeting

In July, 1983, a meeting of the Grand Council was held at Rosicrucian Park in San Jose. Present at this meeting were a number of Grand Councilors from around the world. Standing, left to right, in our photograph are: Harry Bersok (Grand Secretary); Grand Councilors Philip Porep (Australia), Peter Allen (England), Mary Ann Fogg (Georgia), Iretunde Olopade (Nigeria), Rose A. Galuska (Pennsylvania), Kenneth Idiodi (Nigeria), Alberta Patterson (New York), Faith Brown (Ontario, Canada), Juan Alvarez (Florida); Lamar Kilgore (Grand Treasurer). Seated, left to right, are: Ruben Dalby (Spanish Grand Master), Carol Williams (Lodge & Chapter Administrator), Robert Daniels (Grand Master), Ralph M. Lewis (Imperator), Burnam Schaa (Supreme Treasurer), Arthur Piepenbrink (Supreme Secretary).

Materialism and the Mystical Life

by Ralph M. Lewis, F.R.C.

THERE IS STILL EXTANT a traditional belief that knowledge of the sciences is inherently an obstacle to mystical insight and spirituality. Even today the votaries of some of our present-day religious sects consider universities and colleges to be seats of iniquity. They insist that having faith in God suffices, that He will provide for man. They say that the sciences are invading the sanctity of the Divine realm and are, therefore, iniquitous. This view is simply a continuation of the conflict between rationalism—the spread of learning—and church dogmatism. At first, this view was exclusively expounded by the Roman Church. Now, illiberal Protestant sects further it.

From the point of view of these religious sects, education does appear to be iconoclastic. Education has broken, with its evidence, the superstitious images and concepts which these sects believed to be "the word of God." One example, which is representative of many of such instances, is the arbitrary date, assigned by literal-minded theologians, as to exactly when the world was created by God. Geology and related sciences, of course, can only theorize as to the exact time when the Earth came into existence. However, scientists can prove that the Earth did come into existence eons of time before the date decided upon by the theologians.

Although scientists have substituted facts for Biblical fancies, they do not actually strike at the heart of religion, at its immanent purpose. Yet the illiberal religionist considers anyone who has the audacity even to move a comma in the Bible as committing a sacrilege.

The purpose of true science is not to refute or antagonize religion. Science is searching for truth through the experience of observation and by reason. Religion, on the other hand, trusts implied realities, which it calls faith. Unfortunately, however, some scientists are also illiberal. They will not countenance religion as a factor of

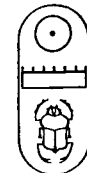
importance in society in any sense. They rejoice in the exposé of erroneous religious ideas. They exploit these mistakes in such manner and with such evident gratification as to make it appear that science is the sworn enemy of religion.

A Divine Order

The real scientist knows the need for religion. He knows that the emotional and psychical elements of man's being cannot be wholly satisfied by reason. Humans experienced sentiments and moods for thousands of years before they developed rationalization to a high degree. The scientist who realizes this endeavors to integrate his discoveries with the basic beliefs of religion. He will try to explain that even if the Earth is the consequence of a stream of matter pulled from a star passing too close to the Sun, this does not deny a Divine order behind such a phenomenon. He will point out that the mechanics of the Earth and its development do not detract from the religious premise of a First God Cause.

On the other hand, progressive religion, fully aware of the tremendous influence which science is exerting upon the public mind as a result of its "miracles," is seeking to correlate the two. Progressive religion takes the attitude that even the biological sciences are but demonstrations of God's laws, and are neither exceptions nor refutations of them.

It is not the first time that religion has been faced with the need for changing its dogmatic views to keep pace with materialism. The revival of Aristotelianism during the Middle Ages compelled St. Thomas Aquinas to arrange all knowledge in a hierarchical order. He embraced science as explaining the physical aspects of existence, but to the church he left the realm of God. The realm of revelation was said to transcend mortal reason. Religion, then, without compunction could condone chemistry, physics, geology, astronomy, and other



physical sciences. In effect, what religion postulated was that God is supreme, transcending every physical law and phenomenon which man may discover and develop. The more man expands his temporal knowledge, the more he elevates God. Worldly knowledge resembles blocks in a pyramid; the more blocks, the greater is the mass and the height of the pyramid, but the apex is always God.

The real mystic today has no quarrel with intellectualism. It is necessary to broaden our minds and sharpen our wits. Reason is a blade that grows dull if not whetted by thought. Mysticism merely admonishes the thinker, in his explorations of reality, not to travel so far that he loses sight of self. If he does that, his knowledge will embitter him. He may become so cynical that life itself will seem futile. Some of the greatest scientists have been mystics as well, or have had a strong religious sense. I'm referring to such renowned scientists as Kepler, Burroughs, Morse, Harvey, and Faraday.

As one cannot measure, bottle, or weigh an emotion, one should not try to apply quantitative methods and the procedure of the physical sciences to the psychic nature of man. When such is attempted, intellectualism is being wrongly applied. Such

wrong practices produce intellectual human machines, fiends with cold calculating minds, who are unfeeling and who would even destroy their own kind. When the only spark that burns within one is intellectual, we then have a human robot whose usefulness is limited.

Some people claim that to conduct business today one must resort to practices and dealings which often are inconsistent with personal idealism and moral sense. Of course, it is first necessary that we do not become unbalanced in our idealism. We must not, for example, consider that it is cosmically wrong to achieve material success, to accumulate wealth, to be an executive, to find pleasure in the battle of wits of which business consists. There is nothing inherently wrong in any of these things. Idealism is false if it is not compatible with the necessary requirements of daily life. To be governed by the cosmic principle of unselfishness does not mean that you should not strive for and gain material ends. It does, however, proscribe trespassing upon the natural rights of others, or to use your gains to injure others or prevent them from the pursuit of happiness to which they are cosmically entitled. Δ

Wonder

(From page 20)

This negative and degenerated type of curiosity is lamented by all thinking people, as Swiss theologian John Lavater complained over two hundred years ago: "Avoid him who, for mere curiosity, asks three questions running about a thing that cannot interest him." Impertinent inquisitiveness into others' affairs is a trait of people whose natural sense of wonder and curiosity was arrested at an early age; it became diverted and perverted from its original purpose of leading to useful knowledge. Sir Richard Steele, an 18th-century English essayist, described inquisitive people as "the funnels of conversation; they do not take anything for their own use, but merely to pass it on to others." The French theologian Pasquier Quesnel declared that "Men are more

inclined to ask curious questions, than to obtain necessary information." When the feeling of wonder is divorced from the means to study and learn, it becomes a twisted motive for gossipers and busybodies.

François de La Rochefoucauld distinguished between the pristine and the perverted when he observed, "There are different kinds of curiosity; one of interest, which causes us to learn that which would be useful to us; and the other of pride, which springs from a desire to know that of which others are ignorant." This is the difference between idle and productive curiosity. When natural wonder is not allowed to satisfy its curiosity about significant things, it turns to wondering about the trivial, and soon becomes curious about the useless.

If, as Aristotle, Emerson, and Carlyle believed, wonder is the true basis of philos-

ophy, science, and worship, how can it be preserved and encouraged to fulfill its highest potential?

The curiosity that springs from a sense of wonder should be cherished and nourished above all things, and never ridiculed or its importance minimized. Edmund Burke stated, "The first and simplest emotion which we discover in the human mind, is curiosity." Parents and teachers should welcome and satisfy it, not deny or stunt its full development. William Wirt advised, "Seize the moment of excited curiosity on any subject, to solve your doubts; for if you let it pass, the desire may never return, and you may remain in ignorance."

We should never outgrow our capacity for wonder, for it is the key to philosophical satisfaction, intellectual knowledge, and

personal growth. Albert Einstein remarked, "He who can no longer pause to wonder and stand rapt in awe, is as good as dead; his eyes are closed." Everyone should master the tools of learning (reading, study, library research, experimentation, logic, etc.), but all the technical aids will be useless if the habit of simple wonder is lost.

Maturity distinguishes between the childish and the childlike. The former should be outgrown, but never the latter. The wise adult should seek to recapture the child's wide-eyed wonder and insatiable curiosity toward the novel, the mysterious, and the unknown. The great Teacher of Galilee instructed that becoming as a child was essential to entering the kingdom of heaven. If the great minds of the past were right, then wonder is also the passport to a more meaningful life at all levels. Δ

Marie Corelli

(From page 11)

administered by the Arabian occultist El-Rami. The monk Heliobas admonishes El-Rami when his experiment fails through his arrogance. We can guess that as Heliobas weaves his person in and out of various novels, that those are among Marie Corelli's personal treasures. He is almost a symbol of her own Soul smiling upon these few works, *Lilith*, however, was even less popular than *Ardath*, though it had been "gladly welcomed by a distinctly cultured minority."

"Filled with the fervor of a passionate and proved faith," Corelli wrote *Barabbas: A Dream of the World's Tragedy* in 1893. This signaled the separation from her practical publisher, Mr. Bentley, but *Barabbas* enjoyed worldwide success with a new publisher, Messrs. Methuen. The book was eventually translated into more than thirty languages. *Barabbas* is prized for its gently human portrayal of Christ, not to mention that of the infamous robber, *Barabbas*.

"I followed up *Barabbas* as quickly as possible by *The Sorrows of Satan*," which caused the greatest sensation to date (1895). Satan is personified in the human guise of Prince Lucio Rimanez who succeeds in

seducing mortals with money and charm. Marie's stepbrother, George Eric Mackay, managed to stage a ridiculous dramatization of *The Sorrows of Satan*, but this in no way diminished the considerable popularity of the book.

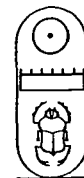
In the years that followed, several new works flowed from Corelli's pen (including *The Murder of Delicia*, which was one of her most widely read books), proving to her fans that she could write fiction of a less cryptic persuasion.

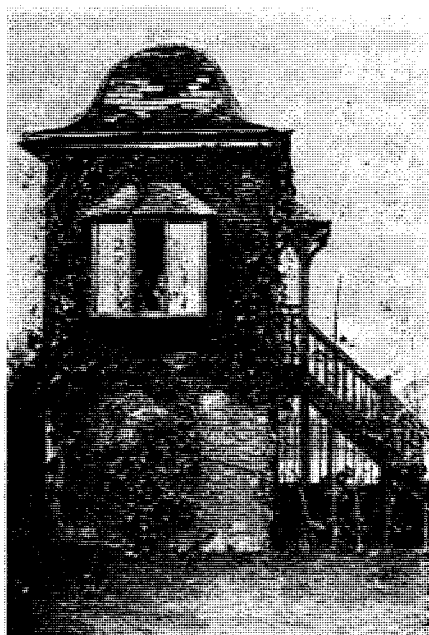
The Master Christian (1900) was written during Marie Corelli's debilitating illness, and it describes the unrecognized return of Christ as a boy "sorrowfully observing the wickedness which men practice in His name." Thereafter came a rash of less exalted novels and short stories since Marie Corelli decided to "change my own line of work to lighter themes," to "entertain the public with stories of everyday life and love such as the least instructed could understand."

The Key to Her Writing

Considering the bulk of her writings in retrospect, here is the key to the writings of the esotericist in her own words:

These six books, namely: *A Romance of Two Worlds*, *Ardath: The Story of a Dead*





The Elizabethan Watch Tower,
Mason Croft

Self, The Soul of Lilith, Barabbas, The Sorrows of Satan, and The Master Christian are the result of a deliberately conceived plan and intention and are all linked together by the one theory. They have not been written solely as pieces of fiction for which I, the author, am paid by the publisher, or you, the reader, are content to be temporarily entertained,—they are the outcome of what I myself have learned, practiced, and proved in the daily experiences, both small and great, of daily life.

These six, in my opinion, become seven after I read *The Life Everlasting* (A Romance of Reality), published in 1911. I personally enjoyed this imaginative work as much as, if not more than, *A Romance of Two Worlds*. Does the following seem fantastic? A strangely illuminated "fairy ship" carries the heroine's dashing soul mate of many lives who has come to reclaim his own. Our heroine is not content to rest upon the laurels of her lover's impressive spiritual attainments; she voluntarily undergoes a rigorous series of metaphysical "tests" under the master Aselzion which ultimately prove her to be the dynamic equal of her soul mate. This is mystical romance at its best—this is the mature Corelli who continues to interweave esoteric truths into a captivating story.

I am not the heroine of the tale—though I have narrated (more or less as told to me) in the first person singular, because it seemed to me simpler and more direct. She to whom the perfect comprehension of happiness has come, with an equally perfect possession of love, is one out of a few who are seeking what she has found.

If I try, no matter how inadequately, to show you something of the mystic power that makes for happiness, do not shut your eyes in scorn or languor to the smallest flash of light through your darkness which may help you to a mastery of the secret.

Note: The direct quotations from Marie Corelli are taken from the Author's Prologue to *The Life Everlasting*, copyright 1911

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The
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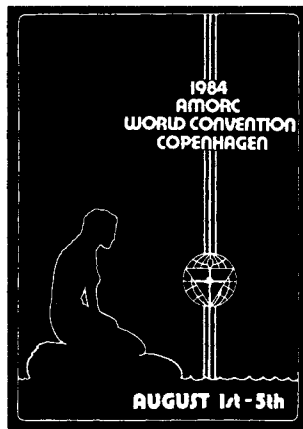
Light A Candle!



*Enlighten the people generally, and
tyranny and oppression of body and mind
will vanish like evil spirits at the dawn of
day.*

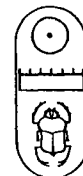
— Thomas Jefferson

SURELY no other words carry greater significance than these to every Rosicrucian! Light a candle and add your light to those around you. Together they will fill the world with radiant health and personal fulfillment.



There is nothing like a world convention of Rosicrucians to display this truth in all its glory. Imagine a gathering of thousands of Rosicrucian Fratres and Sorores in beautiful Copenhagen, each adding light to the others. Together we are strong! Together we are wise! Together we are all that we aspire to be.

Don't miss the experience! Write for full details to: Rosicrucian Convention Secretary, Rosicrucian Park, San Jose, CA 95191, U.S.A.



Rosicrucian Activities

THE ROSICRUCIAN ORDER is proud to honor individuals whose good works have not only benefited their communities, but have specifically enhanced the lives of those in need. Marjorie Collins, Chairman of the Redbridge branch of the Multiple Sclerosis Society, of Redbridge, England, is one such person. For almost twenty years she has devoted every moment of her spare time to caring for the needs of persons who are victims of multiple sclerosis. She began her work in this field by organizing transport for those patients who were unable to attend meetings or get to the hospital. In 1965 Mrs. Collins was appointed both Chairman and Welfare Officer of the Society's Redbridge branch, and she also serves on the Council of the National MS Society. Her work involves not only overseeing the operation of the Redbridge branch; she also is involved in home visits where she counsels MS patients.

The Humanitarian Award was presented this summer to Mrs. Collins by Frater Jack Hurst, Master of Wanstead Springs Pronaos. In praising Marjorie Collins' work he said, "Throughout the years she has helped hundreds of people and we felt that it was time that her work was recognized in some



Jack Hurst, Master, Wanstead Springs Pronaos, presenting the Humanitarian Award to Marjorie Collins.

way. Her life has been one of devoted service to the community. She exemplifies everything a Rosicrucian should be."

IN August, Houston's New Atlantis Lodge, AMORC, hosted the first combined Rose+Croix University session and Regional Conclave ever held in the United States. The combined event took place in Houston's beautiful Adam's Mark Hotel.

We were privileged to host two instructors at R.C.U. Soror Kristie Knutson, AMORC's Director of Public Relations, taught a class in visualization titled "Through the Mind's Eye," and Frater Alvin Batiste, a university professor from Baton Rouge and world-renowned jazz musician, taught "Music for the Modern Mystic."

Kristie Knutson and Alvin Batiste stayed through the weekend as our special guest [34]

speakers for the Southwest Regional Conclave '83. The Conclave's theme, "The Universal Brotherhood of Man, Microcosm to the Macrocosm," was carried through most of the Conclave's presentations and discourses—from Grand Counselor Gene Bledsoe's message on man's inner motives, to NASA Astronaut Instructor Alan Holt's presentation "Cosmic Attunement"—a "trip" into outer space which left us wondering if we really could have brothers on other worlds and in other galaxies. Throughout the Conclave Rosicrucians could view a giant-screen, multi-image presentation depicting the brotherhood of man. Soror Knutson brought the conclave to a beautiful conclusion with her convoca-

tion discourse titled "...And he called him Brother!" —a very moving story, and there was hardly a dry eye left in the room at the close of convocation.

During the Conclave Banquet we were excited and surprised to learn that the Mayor's Office had presented New Atlantis Lodge with a proclamation announcing "Rosicrucian Week in the City of Houston," in recognition of the cultural contributions and success of the Rosicrucian Order, AMORC (See photo). The Mayor's Office also made Soror Knutson an Honorary Citizen of the City. Also, during the banquet we were treated to some impromptu jazz by Frater Batiste playing the clarinet and flute—a great nightcap to a marvelous evening!

The camaraderie and love that were present during this entire week exemplified what Rosicrucianism is really all about. There was a true feeling of the universality of the "Brotherhood of Man."

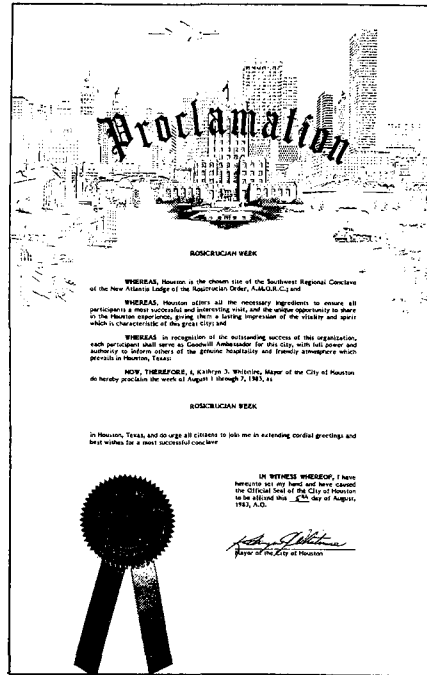
—Margaret R. Watson, F.R.C.

▽ △ ▽

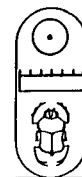
THE Rosicrucian Egyptian Museum was the site in October for the television crew of "Ripley's Believe It or Not," which filmed a segment with co-host Holly Palance (daughter of film star Jack Palance). This program will be televised in January. The segment featured the mummification of cats and the Ancient Egyptians' concern with these animals.

Shooting took place both outside the museum and within the museum's famous replica of an Ancient Egyptian rock tomb. A mummified cat dating from the 21th Dynasty (1090-945 B.C.) was included in the tomb scenes.

Also present was a representative from the San Jose Film and Video Council. This organization's role is to provide services for film crews so as to promote San Jose, and its people, cultural activities, and other attributes.



Holly Palance holding mummified cat in the Museum's rock tomb. Program will be televised in U.S. this January.





THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

The Rosicrucians have prepared a fascinating discourse on "Incense—its Meaning and Value." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year's subscription only \$12.00* to the address below and ask for this discourse.**

The ROSICRUCIAN DIGEST, San Jose, Calif. 95191, U. S. A.

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

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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*.

A Summer Rain ➔

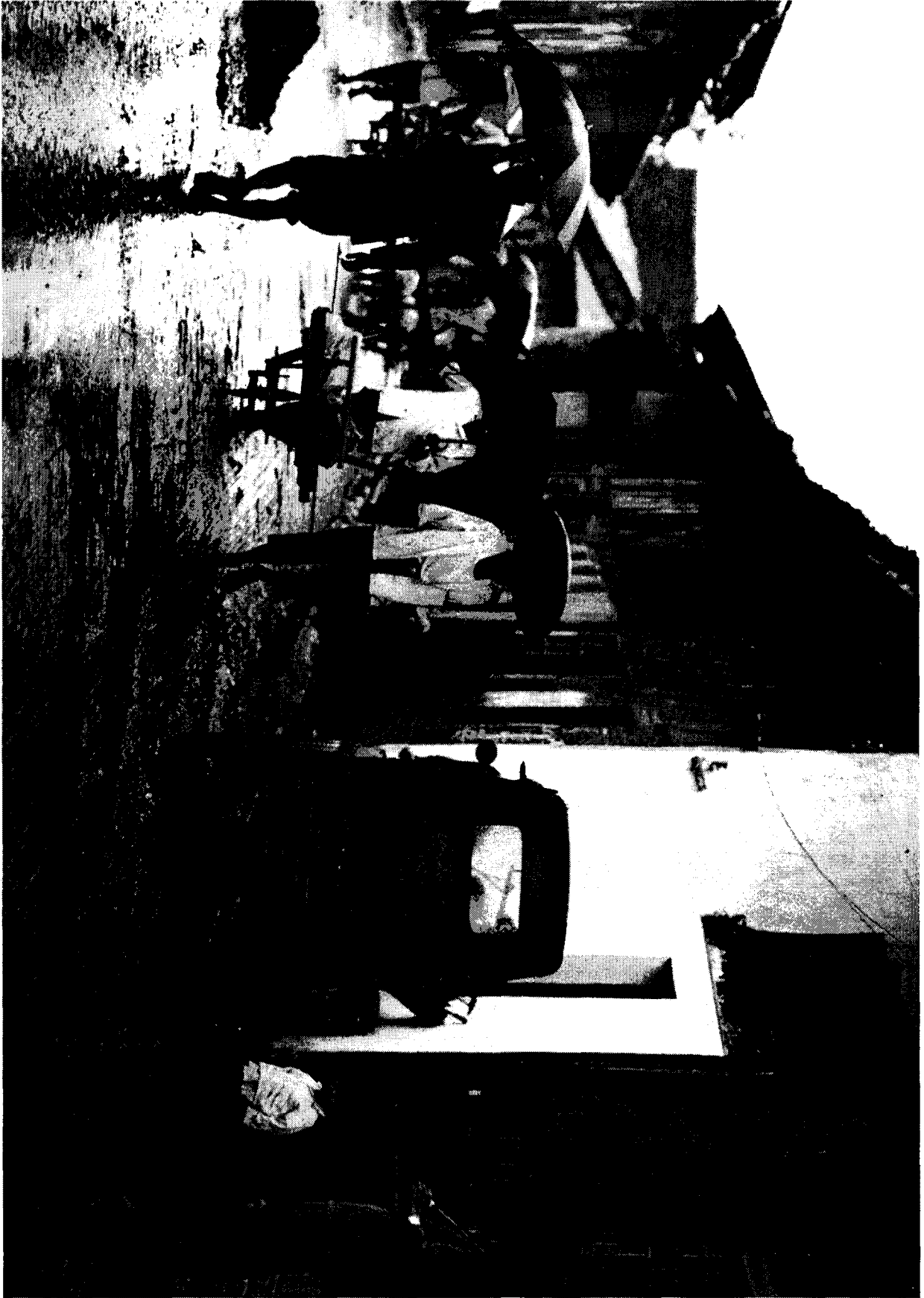
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**The
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January
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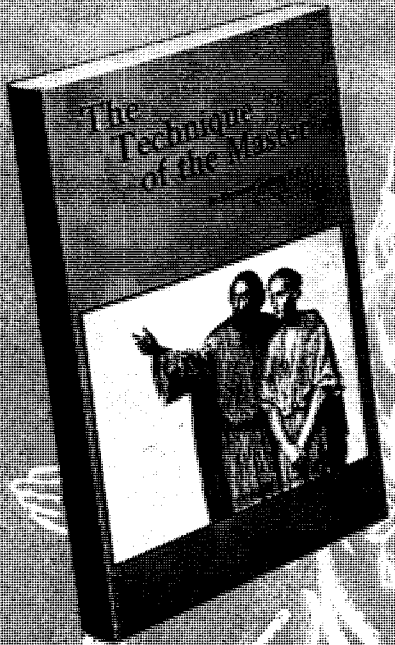
A light summer rain is of no concern to the people of a commune near Changsha, China. As always, they continue on their errands or cheerfully socialize in the street. While communal life has had a long history in China, communes were formally established only in 1958. Communes began as an amalgamation of collective farms, and then became multipurpose organizations to direct local government and manage all economic and social activity.

(Photo by J. Chapman)





The Path the Masters Trod



A modern description of the ancient, esoteric path to spiritual illumination, trod by the masters and avatars of yore. It has long been said that Christ left, as a great heritage to members of His secret council, a private method for guidance in life. This method has been preserved until today in the occult mystery schools. This method parallels the private instructions of Christ to members of His council. There is a way to the higher life we seek!

The Technique of the Disciple is enlightening, inspiring, and beautifully written. Its author was Raymond Andrea, eminent English writer on mystical subjects. He was also the author of *The Technique of the Master*, which has been splendidly received. This work, *The Technique of the Disciple*, is its companion book.

Regardless of creed or sect, whether religiousist or student of philosophy or metaphysics, you will find these books answer questions you have long entertained.

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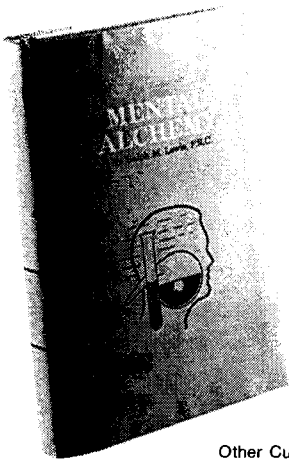
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MENTAL ALCHEMY

by Ralph M. Lewis, F.R.C.

The alchemist of old sought to change base metals into gold. But it is *mental alchemy* that can bring about the greater lasting treasure of happiness and peace of mind.

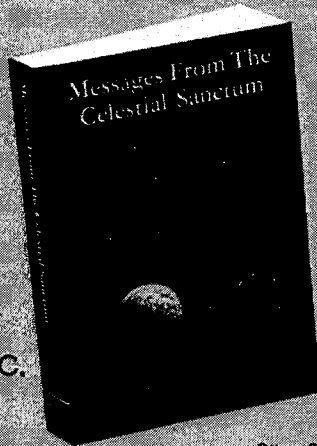
Your personal world depends upon two major influences: One is *environment*, and the other is the *right understanding* of your own existence and purpose in life. A new perspective, a deeper understanding of events and circumstances that arise, can transform your world of everyday—give your world a *richer* and fuller meaning. This *mental alchemy* transmutes thoughts into new and useful ideas about life — that is the purpose of this book.

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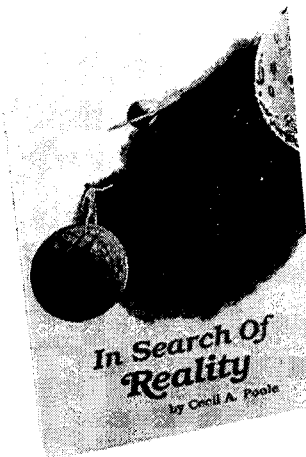
by Raymond Bernard, F.R.C.



This book explains how you can harmonize yourself with the Celestial Sanctum. It also reveals rational, sensible, and practical messages which were cosmically narrated. They can guide all, regardless of race or creed, toward a greater understanding and a complete mastery of one's life. Allow this book to explain to you how your mind can become a window through which you can observe creation—and learn from it in a personal way.

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In Search of Reality

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

Is life merely a haphazard phenomenon? Are there only blind mechanistic laws, causes, and effects, all without purpose? Is there reason for our personal existence? Can we establish a personal mission that will be in harmony with Infinite Reality—or must we drift along, buffeted by the winds of chance? These are subjects explored by the fascinating book, *In Search of Reality*.

There is but one thing that is timeless—*Truth*. If something is true, it has substance, it has reality. This book considers subjects that have engaged man's mind in the search for truth throughout the centuries.

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TREASURES FROM OUR MUSEUM



Women in Ancient Egypt

The Ancient Egyptian attitude toward women can be summed up in a statement from an ancient text which declares: "All women of Kemet [Egypt] have equal legal rights and the same promise of eternal life as men." At various times in its history the land of the Nile was dominated by several famous queens and many high priestesses. Among the laboring class, women worked alongside men, both in the fields and indoors. Innumerable tomb paintings show scenes of both male and female servants waiting on guests at banquets to which both men and women were invited. Women mingled freely with men at such social events. This equality of the sexes was practiced in ways that are only beginning to reappear in modern societies.

Certain occupations were usually dominated by one sex. Judging by the tomb paintings, women predominated in the arts of dance, music, and acrobatics; and they staffed important industries such as textile and perfume making.

The same style of dress was found among men and women. During the New Kingdom, both sexes wore voluminous robes and decorated themselves with jewelry. They also applied dramatic eyepaints to their faces.

Our photograph shows a coffin from the collection of the Rosicrucian Egyptian Museum. It contains a mummy of the Lady of the House named Tuhere, daughter of a High Priest. It dates back to the 26th Dynasty (663-525 B.C.).—Juan Pérez & Doni Prescott



ODYSSEY

al-Farabi

Part II

The Transmission of Knowledge

IN 1981 Oxford's Bodleian Library presented an exhibit of rare and ancient manuscripts detailing medieval Islamic achievements in philosophy and science and the transmission of that valuable knowledge to Europe. Viewing the assembled manuscripts, it was readily apparent that a rapid expansion of knowledge took place in the Moslem world during the 9th and 10th centuries. Much of this quickening of intellectual activity was carried out under the direction of the Abbasid Caliphs ruling Islam from Baghdad. It was into this emerging civilization that al-Farabi made his major contributions in philosophy and the transmission of Greek learning.

Many factors contributed to the cultural ascendancy of the Moslem world: the political and religious unification of centers of ancient cultures, improvement of economic conditions, a renewed interest in *ideas*, a common language (Arabic) and the introduction of paper from China, the new phenomenon of a large number of *literate* people in the Middle East—plus, the Abbasids' personal interest in Greek science and ideas.

To their court in Baghdad the Caliphs attracted a cosmopolitan community of brilliant thinkers—Greeks, Syrians, Persians, Jews, Indians, Copts, Europeans, and even Chinese. A wide variety of languages, cultures, and religions were represented in Baghdad and at the court. It was a melting pot of ideas in the midst of a fiery new religion based on revelation. In the late 9th century, mingling with this international crowd was the young al-Farabi, who had journeyed from Central Asia to study philosophy.

A desire for intellectual speculation is one of man's most important attributes, and with each age—indeed, with each individual—the process begins anew.

Legend relates that Aristotle appeared in a dream to Caliph al-Mamun, assuring him that there was no conflict between reason and revelation. Excited by a fascination with Classical learning and ideas, al-Mamun founded the House of Wisdom (A.D. 830), where Greek scientific and philosophic texts were systematically translated into Arabic, the new international language of commerce and learning.

The translation process was complex. Scholars were sent to the Byzantine Empire seeking Greek manuscripts. The Caliph utilized the services of Syrian Christian scholars, subjects of his polyglot realm, to translate Greek manuscripts into Syriac. Moslem scholars familiar with Syriac then completed the translations into Arabic. The founding of the House of Wisdom began the important process of the transmission of knowledge from an old civilization into a newly emerging one.

Al-Farabi, the philosopher, continued this process. Into this emerging world of ideas al-Farabi presented his works on logic, metaphysics, ethics, psychology, political philosophy, and his commentaries on the Greek philosophers Plato and Aristotle—thus familiarizing his world with the important ideas of an earlier civilization. Centuries later the transmission process returned this knowledge to the West when the works of al-Farabi and other Arabic thinkers were translated into Hebrew and medieval Latin, enabling intellectuals in Spain, Sicily, and Italy, eager for "new" knowledge, to examine and contemplate timeless ideas from an ancient past.—RMT

