

ROSICRUCIAN DIGEST

Spring 1993



The Mythic Hero

TREASURES FROM OUR MUSEUM

ON THE
WINGS
OF
COURAGE



The bronze sculpture of Queen Isabella, for a woman of noble spirit, noble heart, noble mind, and noble character, is a masterpiece of the artist's art. The sculpture is a masterpiece of the artist's art, and it is a masterpiece of the artist's art. The sculpture is a masterpiece of the artist's art, and it is a masterpiece of the artist's art.

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Cynthia Smith

RC 1578
Isabella, Isabella
The Queen
1578
Isabella, Isabella

Research on the sculpture, the artist's collection, and the artist's life are gratefully acknowledged.

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Editor

Kristen M. Thompson

Assistant Editor

Richard W. Meiks

Typesetter/Interior Production

Eva Stern

Advertising

Lisa Bigley

Cover & Ad Design/Production

Princed Meyer

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OUR COVERS:

This issue's theme—The Mythic Hero—is reflected on our Front Cover which features a woodcut by 15th-century artist Albrecht Dürer entitled "Saint Michael fighting the dragon." Our Back Cover features an illustration by Rosicrucian artist Daphne Lynn.

Great Concepts of Mankind

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

AS WE LOOK BACK through the centuries there appears to have been a rise and fall of knowledge. At times the great concepts of mankind have suddenly shown forth like a nova in the heavens. Then, like a fading nova, knowledge has seemed to gradually fade away.

But at no time in history has great knowledge ever been lost. What went before is eventually revived. It either attains permanency or becomes a stimulus for new and advanced knowledge. Consequently, the great concepts of mankind have constituted a ladder of learning. The centuries have been rungs on this ladder, providing an ascent to human enlightenment.

A distinction, however, must be made between original thought and the technological application of it. It is one thing to arrive at a basic new idea, and quite another to use it in various ways. For analogy, an engineer may use laws of physics, but the original discoveries of physicists are his essential tools.

What is this fundamental knowledge? What are some of these basic concepts which we have inherited? Most of them continue to influence our lives. Let us journey back three thousand years to when the pyramids were built in ancient Egypt. In mythology and legend Osiris is said to have been a god king. His sister-wife was Isis; his son was Horus. They comprise the first so-called Divine Trinity. The eminence of Osiris aroused the envy of his brother, Seth. Seth, using deception, had his brother slain.

Osiris' body was dismembered and scattered in the marshes. Isis, his wife, appealed to the god Thoth. Horus avenged his father by slaying Seth. The god Thoth resurrected Osiris, and Osiris then became the Eternal God of the Dead. The event became a fundamental teaching of the Osirian Mystery School. This mystery school taught the first doctrine of resurrection, and it also showed in its rituals the weighing of the soul, that is, a judgment after death. These ideas have influ-

enced theology, mysticism, and philosophy for centuries.

Egyptian Visionary

Pharaoh Amenhotep IV, born about 1394 B.C., became Pharaoh at the early age of sixteen years. He revolted against the prevailing priesthood and the worship of the god Amon. He was inspired with a monotheistic belief, that is, belief in a one, a sole god, whom he called *Aton*. Amenhotep changed his name to *Akhnaton*, meaning "living in truth." Akhnaton subsequently established a new city consecrated to this sole god.

What concerns us are the inspiring psalms which he left. We find in the Bible a psalm almost identical to one of his. The following is an example of Akhnaton's inspiring words:

*How manifold are thy works.
They are hidden from before us.
O thou sole god whose power no
other possesseth.*

Akhnaton's mystery school was one of the most enlightened. He taught that a universal divine power was the sole god. The creative force of this universal sole god flows to earth from the sun. The sun disc, *Aton*, was not a god to Akhnaton but a symbol of the one god.

Ptah Hotep was Grand Vizier to a Pharaoh in the 27th century, B.C. His famous maxims, which he left as a guide to his son, are the earliest literature concerning right conduct. Here are a few examples, which are quite applicable today:

*"Let thy mind be deep, and thy speech
crafty [wise]."
"Be not proud of thy learning."
"Take counsel with the unlearned, as
with the learned."
"It is an ornament of thy heart to
hear kindly."*

The ancient Babylonians about 3200 B.C. were aware of four planets—Mercury, Venus, Mars, and Jupiter. They thought these planets to be divinities, that they could influence human lives; from this belief astrology arose.

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The priests were the astrologers. Succeeding Babylonia was the Chaldean Empire. The Chaldeans made an intensive study of the heavens—the equator for the first time was divided into 360 degrees, and a group of twelve constellations was laid out as the Zodiac. Their observations were so accurate that they could foretell an eclipse. The Chaldeans established the science of astronomy, yet another heritage from the past.

About 2000 B.C. a seafaring people occupied what is now Lebanon and Syria. These people, the *Phoenicians*, changed earlier scripts into a writing system of twenty-two alphabetical signs. They gave each letter a name; the first letter was *ox*, or *alef*. As traders, the Phoenicians introduced into Greece, the Western world, their alphabet, which they wrote on their cargo bills. Our alphabet is an adaptation of theirs.

The ancient *Hebrews* were a Semitic desert tribe. Their desert god was Yahweh (Jehovah). They did not pronounce the original vowels of this name, for they considered the name in its true form too sacred to utter. At first Yahweh was a desert war god, but about 750 B.C. Amos saw this god in a different light. He went about preaching that Yahweh was a paternal god, both fatherly and kind. There was then introduced a new and higher religion, one of brotherly kindness. The concept of God evolved in the human consciousness.

In the sixth century B.C. a transition took place in *Greece*. There was a gradual departure from theogony. Men began to doubt that gods were the sole cause of physical phenomena. They searched for a primary element to account for the unity of all nature. *Thales*, c. 587 B.C., was the first philosopher to declare a primary element as being the cause of all natural phenomena. In other words, he said that *water* was the ultimate substance. This seemed plausible to Thales, as water has several forms—ice, liquid, steam.

Other Greek philosophers in this same period thought that either earth, fire, or air was the primary substance. Then came the philosophers whom we call the first atomists. *Empedocles*, an atomist, stated that there are four primary elements: air, earth, fire, and water. He also said two opposites cause an intermixing of the elements, two basic, oppo-

site forces he called *love* and *hate*. Today we might name them positive and negative forces.

With *Anaxagoras*, c. 5th century B.C., a new burst of wisdom came forth. He said that law and order persists in nature; and law and order are of *intelligence*. Therefore, there is a *mind* behind all movement in the universe. This was the first doctrine of teleology, that is, a mind-cause theory to explain *order* in the cosmos.

Concept of Change

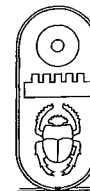
Heraclitus, in the same period, denied the permanence of form. He said, "Change is the lord of the universe." Further, "Everything is in a state of becoming, of continual flux." He declared that there is an interplay among the elements. Everything is passing into something else. This, then, is the first statement of *relativity*, still another great concept of the past.

With *Socrates*, 470 B.C., we find man struggling with the nature of good. Socrates declared that knowledge is necessary for virtue. In other words, with knowledge man learns what is best for his whole being. This virtue, as knowledge, brings about a true *good*. This, then, was a new doctrine of morality. Socrates also proclaimed that there is an innate wisdom which all men possess. If men will reach into the depths of their minds this wisdom will then come forth. Socrates said we must go beyond the superficial knowledge of our peripheral, receptor senses. He taught the importance of intuition and reason.

Plato was a former follower of Socratic teachings. He declared the knowledge of the senses to be unreliable. He asked: Is there nothing for man to rely upon? He answered himself, saying that there is the world of *ideas*. Such is the knowledge of the soul; it is a certain unlearned knowledge that all men have. Included are such universal ideas as *justice*, *beauty*, and *love*. These universal ideas, Plato said, are the real and the substance of truth. Such ideas started a chain of new thought for mankind.

Aristotle was a student of Plato's Academy. Aristotle, we may say, was an early father of science. He made a study of physical phenomena without reference to supernatural

(continued on page 28)



The Hero of Mythology

by Sir George Trevelyan

THE HERO of mythology and allegory is a figure who stands for something quite special in human development. To understand the hero we must appreciate that the inner core of man is an eternal being belonging to the timeless world and descending to the world of matter in order to break through its deceptions and make good his path of return. The hero is one who undertakes this goal consciously and makes it the deliberate purpose of his life. His decision to do so brings upon him trials and ordeals, turning his life into an allegorical journey, the end and purpose of which is discovery of and union with his own higher Self symbolized by marriage with his Lady (Penelope, Ariadne, Portia, Rosalind).

Every great myth is concerned with this timeless theme. It is the eternal allegory and any soul at any time or place can choose to set forth upon the quest, knowing that the decision will call down ordeals and tribulations upon him. The goal of every hero is the same, however variously symbolized, as Golden Fleece or Sangraal, lost heritage or Beloved: the mountain has only one peak. The trials will vary according to the needs of each life: the mountain path can begin from any point around its base. The path of regeneration is always a heroic way even if the setting of life is humble.

The essential thing is to recognize the existence of the Higher Self with which each one of us must sooner or latter unite, no matter after how many births. But "only the brave deserve the fair"; the hero is he who is prepared to waste no more lifetimes but sets forth deliberately and valiantly in his very life to achieve the Supreme Goal. Our civilization has forgotten the existence of the Goal and therefore lost the true concept of the hero and his task.

We need to remember Plato's view that true education of the adult demands "the habitual vision of greatness." I will quote here a verse from Yeats' "Sailing to Byzantium" which gives the real inspiration for our later years:

*An aged man is but a paltry thing,
A tattered coat upon a stick,
unless
Soul clap its hand and sing,
and louder sing
For every tatter in its mortal dress,
Nor is there singing school but
studying
Monuments of its own
magnificence;
And therefore have I sailed the
seas and come
To the holy city of Byzantium.*

Byzantium for Yeats represents the realm of higher knowledge and intuition, and the voyage to it is the quest for attainment.

Fuller understanding comes if we grasp the idea of repeated earth lives. When, after the death of the body, we move into a realm of expanded consciousness, we shall have a vision of the life we have led. The Soul will then experience how it has fallen short of what it should have achieved, how it has hurt others and by its selfishness has done harm and thereby hindered its own possibilities of growth.

An inner impulse is thus implanted in it to set right the wrong and harm for which it is responsible. This will be impressed into the soul as a trait of character, an urge to overcome the flaw in the personality. Before descending again to earth it will be shown its task and urged to "remember." In the obscurity of earth it will forget, but the trait of character will, out of a subconscious drive, draw the person into situations of suffering and temptation where the flaw can be mended. In this sense the sorrows and calamities of our life, with the people and events who are involved in them, will be seen to be brought upon us by our own inner planning.

The Power Within

But there is more to it than this. If on a higher level we plan our ordeals and trials, it follows that there must also be implanted in the soul the power necessary to overcome them. This is axiomatic and to recognize it is

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most essential. Our sufferings and trials are not the meaningless blows of chance, but a destiny planned and directed by our own higher selves for our essential character therapy.

As we face each trial in the allegorical journey through dark forest or perilous sea, we are given strength to overcome it, tapping springs of eternal power. The power may not be apparent until facing the ordeal. Our conscious mind will be unaware of it, but, if we can react with joy and affirmation to a trial, the power will be forthcoming, as by magic. This is cooperation with a higher world. It is a technique of 'heroic' action. To quote Hopkins: "I did say Yes to lightning and lashed rod."

If we do not grasp the deeper meaning of the soul's trials, we may indeed fall into despair and imagine that all is meaningless hardship, "A tale told by an idiot, full of sound and fury, signifying nothing," as Macbeth found it after his failure. For to say that the strength to overcome is implanted in us does not mean that everyone must overcome. There are many who fail on the quest — heroes who are vanquished, weaklings who are daunted by perils they might have overcome.

He who achieves is indeed a hero. He learns to say "Yes" in positive and courageous reaction to opportunities offered where before he might have held back in timidity. It is a way of valor and joy, adventure and exploration into the unknown. Every myth, every fairy story, most great drama and all epic poetry is concerned with the symbol of the "hero." The myths speak to us in symbolic form of timeless truths intensely relevant to our life, far more so than any of the academic philosophies we elaborate.

Hamlet

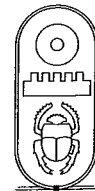
Shakespeare's plays, if we look at their hidden allegory, all reveal the same truths. All the old plays are concerned with kings and princes. The heroes are all noble. This is because all old drama is concerned on the allegorical level with man falling from his divine origin and seeking to return, like the prodigal son, to the world from which he had fallen. His essential royalty and nobility is symbolized outwardly. Each one of us is called upon to become royal within ourselves. The



temple is our own body into which the Spirit can descend. The kingdom which we are called upon to rule is that of our own life. The true nobility is of those who have consciously set forth upon the mountain path.

Let us look briefly at the tragedy of Hamlet as the hero who failed. But let it be clear that this is only one of many possible interpretations. A symbol can have manifold different meanings. If for you it holds some life-enhancing significance, who can say that your interpretation is wrong, even if it is different from that held by someone else. He is a highly self-conscious intellectual summoned to undertake the path of regeneration. His task is to take over a kingdom occupied by a usurping monarch and thereby revenge his father and free his mother from domination by the usurper. Seen allegorically, the kingdom is himself. "Something is rotten in the state of Denmark"—in himself. The false, un aspiring aspect of the personality rules, wedded to his mother, that is to the instinctual nature which is debased and calls for regeneration.

In interpreting a myth we must see the whole setting as the personality and all the characters as themes or aspects of it. The temptations and trials reflect the flaws of character to be overcome. ▶



Hamlet, a university intellectual, is summoned by an exalted being from the other world. His noble father's spirit in arms (that is his earlier untutored spiritual intuition that was once wedded to his instinctual life before he fell into sophistication) tells him of his warrior task to avenge the murder and redeem his debased mother. Hamlet was 30, that turning point when a man so often begins to see the meaning of life. In an overwhelming flash of vision he sees what he has to do, what is the purpose of life for him; he sees before him the hero's path of self-regeneration. The ghost calls on him to "Remember me!" He cries:

*Remember thee!
Yea from the table of my memory
I'll wipe away all trivial
fond records
All saws of books, all forms, all
pressures past
Which youth and observation
copied there,
And thy commandment all alone
shall live
Within the book and volume of
my brain
Unmixed with baser matter,
yes, by heaven!*

And then what does he do? He reverts to the logic of the sophisticated university intellectual: "My tables, Meet it is I set it down." When his whole soul is fired by a visitation from the spiritual world, he has to make a note of it in case he forgets it! He complains that:

*The time is out of joint, oh
cursed spite
That ever I was born to set it right!*

Already forgetting that he has just been shown that it is precisely for this that he has been born.

Here is the clue to the play. Living on the level of rational intellect, out of touch with intuition, he is thrown into doubts by "thinking too precisely on the event. Thus enterprises of great pith and moment, through this regard, their currents turn awry and lose the name of action." He then rejects Ophelia (in Greek the name means 'aid'). She represents his higher faculties of intuition and love—his higher self. She could have saved him and led him with her deeper wisdom through

the crisis in his life. Her desperate sorrow comes from her knowledge that, left alone to his rational mind, he will lose himself and end in disaster.

*Oh what a noble mind is here
o'erthrown.
The courtier's, scholar's, soldier's
eye, tongue, sword,
The expectancy and rose of the
fair state,
The glass of fashion and the
mould of form,
The observed of all observers,
quite quite down . . .*

She knows the essential royalty of his nature. Her sorrow drives her to madness and to death and Hamlet's rational mind prevents him from going forward to his cathartic task of purging his kingdom. He doubts the ghost, kills Polonius, is exiled to England.

With Ophelia's death it is as if a new power pours into him. He becomes a man of action. "Examples gross as earth exhort me . . . I do not know why yet I live to say 'This thing's to do,' Sith I have cause, and will, and strength, and means, To do't." And yet this is the ranting of a man who has already lost his mystical understanding. He can succeed now, if at all, only on a lower, exoteric, moralistic plane.

When he sees Ophelia in her grave, he is filled with a realization of his love for her and knows too late that he has thrown away his most precious treasure, the power needed for the hero's quest. Resolute too late, he steps forward to face the mourning court with the words: "This is I, Hamlet the Dane." Shakespeare's plays turn constantly on such a line. This is the 'I' conscious now of its power, as it takes over its kingdom. Now the "readiness is all."

In the final scene he is brought face to face with his evil uncle Claudius. We could perhaps interpret Claudius as . . . that hideous being made up of our own evil thoughts and impulses, which must be purged and killed before we can be allowed to go forward to a higher state. Hamlet kills him, but only as the last action before his own death. Then:

*Let four captains
Bear Hamlet like a soldier to
the stage*

*For he was likely, had he been
put on,
To have proved most royal.*

In this lifetime he has failed; he has failed like a hero, even though he did not consistently live like one. He has atoned for his weakness and slain the enemy, and in his next incarnation he will enter on his royal destiny, his hero's fulfilment.

All the great tragedies need a sequel in which we can see what happens when the hero returns again to the quest, with the wisdom learned from his failure deeply ingrained in him.

Othello and Brutus both brought on to themselves a hero's death. The ordinary death is a fulfilment of a karmic debt with causes in the past....

The Initiatic Death

There is also an initiatic death on the path, the death of the lower self, but this does not involve death of the body and is not failure but the gateway to achievement. This is in accordance with Christ's sayings that a man must be born again of the Spirit and that only he who gives up his life shall find it. The initiatic or spiritual death and rebirth may take place at the same moment as physical death, in which case life's purpose has been consummated and no physical rebirth is needed.

There is a great and difficult poem by Manley Hopkins called "The Wreck of the Deutschland" which describes such an experience. Through the horror of the storm a nun is heard calling "Christ, Christ! Come quickly!" Hopkins recognizes that she had seen the actual presence of the Christ in the wild waters and that He had staged the shipwreck as an ordeal so that this soul could take the ultimate step of surrender to Him. We must understand that the heroic sacrifice of the nun, receiving the Christ into herself in her death, actually helps forward all who came in touch with her or who, even now, read of her deed. Thus in the final verse we read:

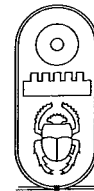
*Our King back, oh, upon English
souls!
Let him 'easter' in us, be a
dayspring to the dimness of us,
Be a crimson-cresseted east,*

*More brightening her, rare-dear
Britain, as his reign rolls,
Pride, rose, prince, hero of us,
high priest. . .*

Tolkein has created a great and fascinating piece of mythology in his work *Lord of the Rings*. It symbolizes the conflict between forces of light and darkness and the final volume is called *The Return of the King*. This is the task for all of us, the ultimate return of the King into his kingdom in our own hearts. That is the end of the hero's fight.

All great mythology and poetry when rightly understood is concerned with the hero myth. If it gave the inspiration for great art in the past, it can do so again. We rediscover the truth that the core of man belongs to a timeless divine world, descends from it into the journey of life and must consciously undertake the great adventure of return. This has been forgotten in our civilization, and a devastation of culture is the result, with all its tendency to denigration and debunking. When rediscovered, this knowledge of the higher self of man becomes not only an inspiration, restoring meaning to life, but a source of power flowing into the heart and mind. Creative activity will result. Once this spiritual source is tapped, it must grow into art form, revitalizing poetry and painting, architecture and sculpture.

The truths of the Spirit speak with power into all aspects of life. The reemergence of the hero symbol could act with transforming effect through our society. Yet the battleground is within each human heart. Though the soul's trials appear to come at us from outside, as in the events and characters of a Shakespearean tragedy, the conflict and conquest is within. We fight against the darkness in ourselves. As soon as we see life's journey as a living allegory, the emphasis is changed. It is not what happens to us that matters, but the way we respond to it. We learn to say "Yes" to lightning and lashed rod, and meaning and joy are restored to life. In the long view destiny is always kind. The purpose of it all is the transformation, the metamorphosis of the soul, taking a step onward in consciousness out of its own inner initiative.



Ancient Voyages To America

Part II – Further Evidence of Pre-Columbian Exploration in the Americas

by Jack L. Huff, F.R.C., I.R.C.

IN Part I of this article* I presented written evidence of ancient voyages and exploration of the Americas long before the time of Columbus. In this installment I will discuss further evidence that Celts, Norsemen, Phoenicians, Egyptians, and others explored, traded, and founded colonies in the Americas long before Columbus' voyage of 1492.

Barry Fell, author of the book *America B.C.*, theorizes that around 800 B.C. Celts began coming to America regularly, and they came mostly to New England. The shapes of bronze artifacts found there, such as knives and axes, are practically identical to those found in Spain and Portugal. An urn found in Owasco, New York, is shaped and decorated just like the famous Celtic burial urns from Europe. A wooden ceremonial mask taken from Spiro Mound is a dead ringer for the antlered god Cerumnos as depicted on a Celtic bowl now in the National Museum in Copenhagen. And megalithic structures found in America, such as small stone temples and dolmens, are similar to those associated with the Celts in Europe. (The word dolmen means "stone table" and refers to a large stone supported by three or four smaller stones.) Even as far west as Oklahoma, Gloria Farley found Ogam (Celtic alphabet) inscriptions.

Another ethnic group came to America from the Iberian peninsula, and is thought to have been from among Phoenician traders who settled in Spain. Fell calls them Celtiberians, and they wrote the Punic (Phoenician) language in an Iberian script that is different from Ogam. An example of this writing was found on a stone tablet in Moundsville, West Virginia. Another engraved stone is the Pontotoc stele (an upright stone) found in Oklahoma, which bears writing in both Iberian Punic and Ogam letters.



Do Mexico's giant Olmec heads reveal African influence?

This stone depicts a solar disk with descending rays, and the inscription is an extract from the *Hymn to the Aton* by Pharaoh Akhnaton. The date of this stone is believed to be about 800 B.C., or roughly 500 years after the time of Akhnaton. Curiously, the stone seems to have been buried before it was finished.

The Egyptian Presence

There is much evidence that Egyptians also influenced North American cultures in those early times. The Micmac Indians of Eastern Canada and Maine, a tribe of the widespread Algonquin nation whose members ranged from Labrador to the Rocky Mountains, wrote in a script that looked very much like Egyptian hieratic hieroglyphs. The meanings of these signs in Egyptian matched the meaning assigned to them in the English transcript of the Micmac text. It was found

* Part I of "Ancient Voyages to America" appeared in the Winter 1992-1993 issue of this magazine.

that the Micmac language contained a number of words that were similar to Egyptian words of the same meaning.

Another example of the Egyptian influence is the Davenport Calendar stele, which was found in a burial mound in Iowa in 1874, and is now in the Putnam Museum in Davenport, Iowa. This carved stone depicts what appears to be the Djed Festival of Osiris, which is a New Year's celebration. More importantly, the writing on the stone is in three different languages—Egyptian hieroglyphs, Iberian Punic, and Libyan. The Libyan and Iberian Punic say the same thing; namely, that the Egyptian writing tells how to regulate the calendar at the vernal equinox. The hieroglyphs, when deciphered, did give such instructions. The reverse side of this stone also is inscribed, but this writing was done hundreds of years later by an Algonquian Indian, probably in the ninth century B.C. This writing is in the earliest known form of the Micmac script, since it is closer to the Egyptian hieroglyphs of the time than modern Micmac.

Eratosthenes of Cyrene

Now let's mentally go forward in time to about 240 B.C., and around the globe to Alexandria, Egypt. The great philosopher and scientist Eratosthenes of Cyrene was head of the Library at Alexandria. Eratosthenes' home town of Cyrene was in Libya, and he no doubt had access to the stories of the great Libyan sailors who had sailed to America and established colonies. He believed that the Earth was spherical, and wondered just how far one would have to sail to go completely around it.

Eratosthenes had heard that there was a place in southern Egypt—Syene, (near modern Aswan)—where, on the equinox, the Sun was directly overhead, so that the bottom of a deep well was illuminated. Knowing this never happened in Alexandria, he reasoned that this might be a clue to determining the size of the Earth. Making some simplifying assumptions, such as that the Sun was very far away compared to the size of the Earth, he performed an experiment. On the equinox, when the Sun was overhead in Syene, he measured the angle of the Sun relative to Alexandria by observing the shadow cast by a tall obelisk. Knowing the distance from Alexandria to Syene, he used trigonometry to calculate the

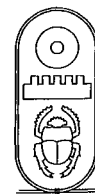
circumference of the Earth. His calculations indicated that the distance was about 25,000 miles, very close to the figure we now know to be true.

Eratosthenes knew that Libyan sailors had found land by sailing westward across the Atlantic, but it did not seem to be far enough away to be Asia, and furthermore, descriptions of that land did not match what was known of Asia. If the mysterious western lands were not Asia, then perhaps one could approach them from their western side by sailing eastward.

This is exactly what Eratosthenes decided to do. Since he was in a position of great power, being personal friends with two different Pharaohs and director of the greatest center of learning at that time, he commissioned a fleet for exploration. The fleet probably sailed from the Gulf of Suez, down the Red Sea, and into the northern Indian Ocean. Making their way around India and the Indochinese Peninsula, the fleet began island hopping eastward into the Pacific.

During his researches, Barry Fell had learned of cave inscriptions in New Guinea which were written in the Libyan language. These inscriptions included star maps, navigation diagrams and even calculations attributed to Eratosthenes, and appeared to be the work of a Libyan navigator who signed his name *M-W*. Now this is really interesting. The word *maui* in Egyptian means a guide or navigator, and also sounds very much like the Polynesian name *Maui*. In Polynesian legend Maui was a great sailor who, in the figurative speech of their tradition, was said to have "fished up new lands" from the sea. His exploits, and many other mythical adventures attributed to him, are recounted on all the far-flung islands of Polynesia. He seems to have been a real person, presumably an early explorer of the Pacific. And it turns out that the Polynesian language is definitely related to Libyan.

The New Guinea inscriptions led Dr. Fell to infer that Maui had entered the Pacific Ocean from the northern Indian Ocean, and had crossed the Pacific in the direction of the Americas, apparently discovering some parts of Polynesia en route. The date of the voyage was 232 B.C. ▶



Dr. Fell started searching for evidence of the Maui voyage in America. If there had been just one voyage, the chances of finding such evidence would be minuscule. But if the Maui exploration was the precursor of a number of voyages and perhaps colonization, then some evidence might be found in the western part of America. Such evidence was indeed found, first in Peru, and then in Nevada.

The art of the Mochica culture of Peru, which flourished from 200 B.C. to A.D. 900, showed definite Libyan influence. Stone inscriptions found in Nevada contained pictures of ships with Arabic markings, mathematical concepts, and diagrams of geographic lore, including an outline map of North America with the Hawaiian Islands shown. This last inscription includes the names of the islands in Libyan, and three of the islands—Oahu, Maui, and Kauai—are the same today as they were when the ancient map was made. It seems likely that the Libyans made a number of voyages following the original Maui exploration, and that they established colonies in the Americas, one of which was in Nevada. After discovering the mouth of the Colorado River at the head of the Gulf of California, they made their way up-river to what is now the state of Nevada.

A particularly interesting feature of these inscriptions is a curious dotted vertical line just east of the Hawaiian Islands. Dr. Fell speculates that this line represented the “international date line” in the context of these early travelers. Recall that the Prime Meridian is the arbitrary line from which degrees of longitude east and west are measured on the globe. The Prime Meridian, or zero degree line, we use today runs through Greenwich, England, and our International Date Line is exactly 180 degrees away, or half way around the Earth. Since Eratosthenes lived in Alexandria, he would naturally have placed his Prime Meridian at Alexandria, and his International Date Line would then be just east of Hawaii, in the position shown on this ancient carved stone. This is precisely the kind of knowledge we would expect these people to have if they had indeed sailed halfway around the globe. They certainly would have been interested in the location of this imaginary line which marked the farthest distance they could possibly have travelled from home.

In a place called Petroglyphs Park in Peterborough, Ontario, just northeast of Toronto, there are acres and acres of stone carvings in two ancient Norse scripts, with many pictographs to make decipherment more certain. One of the scripts is Tifinag, an old Norse alphabet which uses groups of dots, circles, and squiggly lines to represent the various sounds. The other script is our old Celtic friend Ogam, but of a type known as Ogam Consaine, where the groups of lines are made at an angle to the baseline. There also is an observatory which apparently was used to ascertain the equinoxes and solstices. It would appear a permanent settlement or colony of Norsemen lived here, although many of the carvings were probably made later by Algonquin Indians who copied the Norse writing.

King Woden-Lithi Comes to America

The inscriptions tell, among other things, of a visit by a Norse King. Around 1700 B.C., in the spring of the year, a Nordic King named Woden-Lithi left his capital of Ringerike, near the head of Oslo Fjord, and sailed west. He crossed the Atlantic, entered the St. Lawrence River, then made his way up-river to the present location of Toronto. He brought a cargo of woven materials which he traded to the Algonquins for high-grade copper ingots, and left behind an inscription which records his visit, his religious beliefs, and a standard of measure for cloth and cordage. He also brought an astronomical observatory for determining the Nordic calendar year, which began in March, and for determining the dates of pagan Easter festivals and the Yule, a celebration that occurred on the shortest day of the year, around December 21.

What were these Norsemen doing in Canada in 1700 B.C.? They probably came to trade for the high-grade copper to be found in this area. It was the Bronze Age in northern Europe and the art of alloying copper with tin to make bronze had long since been discovered. Bronze implements, and especially weapons, were much more effective than the copper or stone implements previously used. And there certainly was plenty of copper to be had in the Great Lakes region.

In the 1950s mining engineers studying copper deposits in the Lake Superior area found mines that had been worked in ancient

times, approximately 2000 to 1000 B.C. They made some calculations and estimated that over 250,000 tons of metallic copper had been taken out. Since the American Indians apparently used very little copper, where did it go? The answer may be that the Norse and Celts took it to Europe to make axes, swords, and spears.

Evidence of ancient explorers in the Americas has been known all along, but only in the last 25 years has anyone seriously studied it and tried to weave it all into a coherent story. Explorers came to both coasts, and they came up the Mississippi and all its tributaries, into Oklahoma, Iowa, West Virginia, Ohio, Tennessee, and Georgia.

There were at least three different ethnic types living together in eastern Tennessee, as attested by the different skeletal types found in the burial mounds. There were "round" heads, the Asian type which we think is typical of the American natives; another type had "long" heads, typical of European and Mediterranean peoples; and the third type was of a very short statured people, whose prototype can now be found only in the Philippines.

Historical beliefs are difficult to alter, but there comes a time when the evidence is so overwhelming that we must change our minds. This is one of those times, and American history may never be the same. Δ

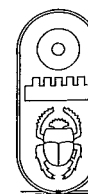
The Purpose of the Rosicrucian Order

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 acronym) 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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In Memoriam

On February 6, 1993, Frater Leonard Ziebel experienced the Great Initiation and passed through Transition in Santa Clara, California. Frater Ziebel served AMORC for many years—first as Lodge Master in San Francisco, and later as Inspector General (Regional Monitor) for Central California. In 1966 he came to work at Rosicrucian Park, and in 1976 was appointed to the office of AMORC Grand Secretary by Imperator Ralph M. Lewis. Frater Ziebel served in that capacity until a serious illness forced him to vacate that office in 1978. During his term as Inspector General, Frater Ziebel conceived of the idea of the First Central California Conclave as a way of bringing together the many affiliated bodies in the region. A prolific and thoughtful writer, Frater Ziebel contributed numerous articles to the Rosicrucian Digest, the Rosicrucian Forum, and recently finished writing his book, *Mystery Temples of Ancient Egypt*. He is survived by his wife, Michelle.





A New Beginning

by Kristie E. Knutson, F. R. C.

Grand Master

I WAS reminded recently of what I understand is a true story about a young couple who were expecting their second child. Towards the end of the pregnancy their two-year old said, "When the baby is born, I want to be alone with him for a while." He repeated this request over and over, and was even more insistent upon it after the baby was born.

The parents were a little nervous about their older child's intense desire in this matter, but they decided to go along with it. Just to be on the safe side, though, they set an intercom by the baby's crib so they could hear if there was a problem. When the boy was finally alone with his baby sister, they heard him say to her in a voice edged with confusion and fear: "You have to tell me about God. I'm starting to forget."

I know that every one of us has felt at one time or another that we have lost our connection with the Master Within, with God; we've felt that we have lost our center, and that we forgot or were forgotten by God. I know this because it's happened to me and, at one time or another, to every single person I know.

It seems to me that seekers early along on the Path sometimes have a kind of naive

idealism about the process of initiation and mystical attunement. In the beginning, many of us assume—or hope!—that once we get "it" or get "there," it will be smooth sailing. We assume there to be some point on the Path where, when we finally arrive, there is no more struggle and it is forever sweet and light and easy.

The truth is, though, that the mystical path can be a challenging one. It tests courage, conviction, commitment. It tests our willingness to feel the pain of what at times can seem like failure as we keep reaching ever higher for the sweetness of illumination and wholeness.

The mystical path is about the process of keeping our trust in the Cosmic even while we stumble. It is the experience of maintaining mystical confidence even when we fall flat on our faces. Being human, though, on occasion we can get so caught up in the process of stumbling, that we lose sight of why we are here, and who we really are. And we end up feeling lost and alone.

Finding the Source

We are told in our monographs that there is a Source within each of us that is bountiful

and evergreen. A Source that always comforts and inspires. During times of initiation, it is into this Divine Inner Source that we immerse ourselves and which renews and enlightens us.

Yet, as even the two-year old child discovered, there are times when we lose sight of this Source. We stumble once too often and find ourselves disoriented and lost, in a life void of meaning or comfort.

The dictionary defines the word "initiation" as coming from the Latin and meaning "to begin." As Rosicrucians, we understand the word to mean the breaking through of artificial limitations in our consciousness; the shifting of limiting realities into realities that more closely reflect actuality. We understand initiation to be the process of moving through the illusion of boundaries and being reborn, so to speak, into a new and higher understanding and, therefore, a new and higher self.

An On-Going Process

Nowhere in the Rosicrucian studies or in any other mystical tradition does it say that the seeker gets only one chance at initiation or, for that matter, only a few chances. On the contrary, the studies make it absolutely clear that initiation is a *process*—an *on-going* experience of the expansion of consciousness. Therefore, our studies lead us to understand that we have the opportunity *whenever it is needed* to experience initiation and to begin anew.

One of the greatest mysteries and certainly one of the most remarkable demonstrations of Divine Mind given to humanity is that no matter how lost we seem to be, we are always found again. No matter how many times we stumble and fail to keep a commitment, no matter how many times we stumble and disappoint ourselves or are disappointed by others, no matter how unworthy or hopeless we may feel, every time we seek to find the God Within, we are returned home again.

The mechanism behind this Great Law is truly a mysterious process for without fail, when we reach out in moments of crisis and need, a healing insight is always provided which once again lights our path to initiation

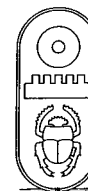
and wholeness. And with each wonderful return to our Inner Source, we are restored to a higher level of understanding, a greater innocence and a purer intention.

During this time of the Rosicrucian New Year we are reminded that, "as above, so below," the cycles of life flow smoothly and surely. Darkness always lightens into the dawn; winter moves into spring; and spiritual death becomes merely the transition into a greater awakening.

Let us take this moment to reflect on the burdens we are carrying which may be causing us to stumble. Perhaps there is confusion about a relationship, a sense of failure regarding some undertaking, a feeling of hopelessness about a problem, a disappointment with ourselves or others. Whatever it may be which seems to darken our spirit and remove us from our center—let us now allow ourselves to set it aside for the moment, and turn again toward the Light. Let us treat ourselves with forgiveness, compassion, understanding, and love. Let us ask for the insight which will remind us that we are Beings of Light, and that we have come here to love and to serve. Let us experience the springtime of a new beginning.

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 Order, AMORC, 1342 Naglee Ave., San Jose, California 95191-0001, stating that you are not a member of the Order and enclosing twenty-nine cents to cover mailing.



Pierre-Augustin Chaboseau (1868-1946)

An Unknown Servant

by Christian Rebisse



Pierre-Augustin Chaboseau in 1942.

WHEN ONE thinks of the Martinist Order a name that comes to mind immediately is that of Papus. Too often we forget that without the devoted work of a number of brilliant personalities, the Martinist Order would probably never have successfully developed. If some of Papus' collaborators are quite well known, such as Stanislas de Guaita, F. Ch. Barlet (Albert Faucheux), or Sedir (Yvon Leloup), others such as Victor-Emile Michelet and Augustin Chaboseau have remained in the shadows. Victor-Emile Michelet is somewhat better known to us since Richard E. Knowles consecrated a book¹ to him. As for Augustin Chaboseau, he remains ignored by biographers.² Nevertheless, this Unknown Servant hides a personality of multiple talents. If it is a fact that Papus was the organizer of modern Martinism, we often forget that he had an associate, Augustin Chaboseau, and we must consider the latter

as the co-founder of the Martinist Order. Therefore, it is time to get better acquainted with this fascinating personality, for his contribution to the perennity of Traditional Martinism as well as for his qualifications as a humanitarian.

The Chaboseau Family

The recent discovery of archives pertaining to Augustin Chaboseau's family has allowed us to piece together this biography. Essential information is excerpted from works entitled *In Memoriam Augustin Chaboseau*, written by Madame Rosalie Louise Chaboseau a short time after her husband's death.³ We shall also use a set of manuscripted notes which Augustin Chaboseau had carefully pinned together in small bundles, and which were intended to compose his journal entitled: "Mon Lovre de Bord, Soixante ans de Navigation Littéraire et Politique" ("My Board

*The
Rosicrucian
Digest
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1993*

Log, Sixty Years of Literary and Political Navigation.”

Pierre-Augustin Chaboseau was born in Versailles on June 17, 1868. His double first name tells us of his origins. He received the first name, Pierre, following a long family tradition in force since the 13th century. Indeed, around 1220, the Duke Pierre the First⁴ one day visited a place where he served as Godfather of the first born of an ancestor of the Chaboseau family. Since that time family tradition requires that the first son of each generation shall carry the first name of Pierre. The Chaboseau family (written in old days: Chaboseau de la Chabossière) finds its roots in the French nobility, and Pierre-Augustin could have had his name followed by the following titles: Marquis de la Chaboissière and de Langlermine, Count de Kercabus, Kerpoisson, de la Morinière, Trévenégat, la Bélinière, la Pommeraye; Baron de la Borde, L'Attrie, le Poreau, Rivedoux. The Chaboseaus were also Lords de la Fuye, Procé, Bodouët, la Guionnière, la Tillerole, Saint-André, Kerlain, Kerfressou, Kernachanan, noble estates of Poitou, Vendée, Maine and Loire, Mayenne, Sarthe, Bretagne, lower Loire, Ile and Vilaine, Orne and Côtes du Nord.⁵ During the French Revolution, the holder of these titles burned them upon “the altar of reason” and was ruined.

Augustin never used the first name Pierre to sign his works—be they poetical, literary, scientific, or historical. He only used the name Augustin, given to him by his mother, Elisa-Célestine (1847-1920) in memory of her father Antoine-Augustin Lepage, to whom she devoted true veneration. Auguste-Marie Chaboseau (1835-1898), Augustin's father, was in the military, and his career required frequent moves. These travels did not handicap the studies of the young man ever. It must be said that young Augustin rapidly manifested uncommon aptitude to study. College work could not fulfill his intellectual appetite. He “devoured” all of the scholastic libraries books as well as those put at his disposal by his parents and friends.

At age fourteen, he had already read the Bible in its entirety. This reading was so upsetting to the young adolescent that it was the departure point for what remained a major preoccupation throughout his entire life: namely, to read, study, and compare the sa-

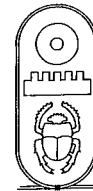
cred works of all religions. He devoted the following year's Easter vacation to reading the Koran. While in the College du Mans he read and re-read the dictionary of philosophical sciences by Adolphe Franck, carefully taking copious notes. Then it was the dictionary of literatures composed under the direction of Vapereau which retained his attention. He specified in his journal: “What I have learned, thanks to Frank and Vapereau, during this scholastic year 1882-1883, is the foundation of that which I call my erudition.”

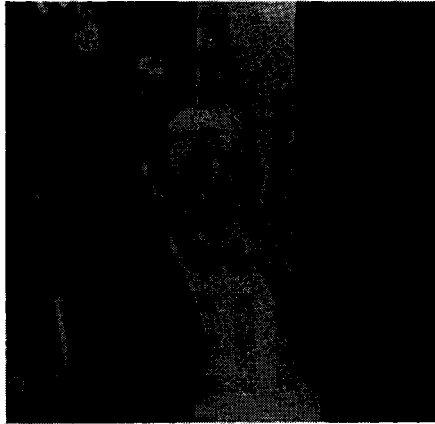
During the following year, he gave himself over to *The Imitation of Jesus-Christ*. Was the student Augustin Chaboseau a genius? It is difficult to assert; however, he possessed uncommon aptitudes in certain matters.

“The French conceive that one may have an irresistible vocation for music, drawing, painting.... But no one has ever admitted an analogue predestination for polyglotism. However, prior to my admittance to college, my mother started my initiation into the English language, my father had already done the same with German, and I was entrusted to a freshly graduated bachelor of Latin, who taught me the equivalent of an eight grade program. This was an excellent preparation, but not sufficient to explain that as soon as I started the seventh class, I was the best student in Latin and German, and as soon as I started the sixth class I was the best with Greek, and all this without the slightest effort. It continued on the same way during the following five or six years concerning Italian, Provençal, Catalan, Spanish, Portuguese, as well as Flemish and Dutch. When I came to Pau, it only took a few weeks to familiarize myself with Bearnese, then of course Gascon. After secondary teachings, I submerged myself all the way into Sanscrit. A Russian taught me his language in a few months, and consequently I did not wait long to translate everything I wanted from Polish and Serbian.”⁶

Later he also learned Breton and Esperanto, and he was able to read Sanskrit and Pali as well.

To the gift of proficiency in languages, it is also appropriate to add another gift coming from his father—music. From the age of six he took piano lessons and kept a passion for music and singing during his whole life. The departure of his father for another garrison





Pierre-Gaëtan Leymarie.

would be occasion for new encounters opening new fields of investigation to him. Despite this departure, Augustin's father wanted his son to complete his scholarly year at the College of Mans, and he entrusted him to his friend Jean Labrousse, who, like Augustin's father, was an officer. The Labrousse were convinced spiritualists and they were also very close to Pierre-Gaëtan Leymarie, the chief editor and director of the "La Revue Spirite" (*Spiritual Review*). This encounter was going to open the young man's mind to "invisible worlds," and there sowed the "first seed of mystical preoccupation."⁷

Pierre-Gaëtan Leymarie and Spiritualism

Here, it is necessary to linger a few moments with regard to Pierre Gaëtan Leymarie (1817-1901). He was one of the most ardent disciples of Allan Kardec, the founder of spiritualism. Pierre-Gaëtan was a very active spiritualist, but he was also a humanitarian and offered the columns of his review to all who defended "a cause of spiritualist or essentially of humanitarian order and moral."⁸ He worked long and hard for peace, and was one of the pioneers in the movement for the emancipation of women. Leymarie understood quickly that his contemporaries were not prepared to apprehend the new psychic sciences. Thus, he estimated that great efforts were necessary to develop the general culture of the French. With this objective in mind, in the company of his wife, he assisted his friend Jean Mace with the foundation of "Ligue de l'Enseignement" ("The League of Teaching").⁹

In 1889, Pierre-Gaëtan Leymarie organized the first international congress of spiritualism on French soil. Not only was he a devoted and sensitive man, but he was also disinterested and modest. He exercised some influence over numerous personalities.¹⁰ He died in 1901 and, in the Père-Lachaise cemetery in Paris, his tomb bears the inscription: "To die is to leave darkness to enter into light." The Labrousse spoke a lot of Leymarie to their young friend Augustin, but only later on was he able to meet him in Paris. Then, Pierre-Gaëtan Leymarie would exercise a profound influence on Augustin Chaboseau. Like him, Augustin would show great passion for education, and he donated much of his time to the "Ligue pour L'Enseignement" (the "League for Teaching"); like Leymarie, he would be a militant for women's rights, and like him he would not be satisfied with beautiful elaborate theories in the shadows of comfortable living rooms filled with intellectuals; to put his knowledge into practice was his primary interest.

The Guimet Museum

At eighteen years of age Augustin Chaboseau had to decide which direction he would take in life. He had several vocations; he was attracted to literature very strongly, and music also tempted him. He would finally choose medicine. However, his skills as a writer would be very useful for the financing of his studies. In August 1886, he published a novel in the "Estafette" entitled *Le Curé de Bosdarros* (*the Priest of Bosdarros*). Stimulated by this first success, he immediately published a second one entitled *Lucreèce* (*Lucretia*). Thus started a long series which led him to collaborate with numerous periodicals and reviews.

To continue his study of medicine, Augustin left his family and settled in Paris where Parisian life opened new horizons to him. There a new museum consecrated to the study of religions and civilizations of the Orient had just opened its doors. Indeed, Emile Guimet had just brought to Paris a magnificent collection of cult objects and sacred books of the Orient as well as a splendid library.¹¹ Augustin would quickly become an assiduous visitor of this museum, to the point that Léon Milloué, the curator and librarian, would take him as his assistant. It is from this period in his life that his great passion for Buddhism was born.

His parents—worried about leaving the young student alone in Paris—advised him to visit one of their relatives, the Marchioness Amélie de Boisse-Mortemart.¹² A woman of grace and distinction, she had been widowed for several years, and ruined by her husband. To survive, she gave piano, voice, and water-color lessons to a mundane and middle-class clientele who lived in the district of the Ternes. An artist with multiple gifts, she also wrote several articles for various reviews.

The Martinist Initiation

As soon as they met, great complicity settled between Amélie and young Augustin: first on the literary plane (under her own name, she published an article written by young Augustin in *l'Art et la Mode [Art & Fashion]* in 1891). But their mystical affinities, most of all, are what brought them together. Amélie was very interested in spiritualism. "She was a Mystic, an ultramystic. None of the occult sciences had any secret to her. It is true that in this regard, she had been formed by Adolphe Desbarolles.¹³ What she was most passionate about was Martinism."¹⁴ Despite his knowledge of spiritualism, young Augustin was totally ignorant of anything concerning Martinism; therefore Amélie decided to educate him on the subject.

"She lent me books from Elme Caro, Jacques Matter, Adolphe Franck.¹⁵ Then those from Saint-Martin himself. Thereafter, she did not hesitate to initiate me as she herself had been initiated by Adolphe Desbarolles, direct disciple of Henri de Latouche."¹⁶

Thus, in 1886, Augustin Chaboseau became S.I. and took his place in a line of Martinist initiates tracing their lineage back to Louis-Claude de Saint-Martin. However, Martinism did not yet have a structure; it was not organized and did not exist so to speak as the "Martinist Order." It was yet another providential encounter that would change that situation.

The Encounter With Papus

Eventually, Jean Labrousse settled in Paris and it was only natural that he would again meet Augustin Chaboseau and introduce him to his friend Gaëtan Leymarie who, in turn, put Chaboseau in contact with Parisian mystical and esoteric circles and offered to collaborate with Chaboseau in the work of the *Revue Spirite (Spiritual Review)*. On De-

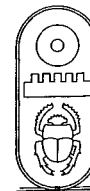
cember 15th 1889, Augustin published writings about the Offices of the Buddhists at the Universal Exhibition in Paris, in that review. In Paris, Augustin Chaboseau became friends with numerous personalities: the Cros brothers, Villiers de l'Isle-Adam who became a close friend to him, Emile Bourdelle... etc. On Leymarie's advice, the young medical student introduced himself to the Hospital of Charity and became acquainted with Gérard Encausse, a young intern who already was starting to publish under the name Papus.

So was born a great friendship. Their long discussions on esoterism and mysticism revealed to them that both were Martinists, and they decided to start a Martinist Order to enable them to pass on this initiation. It is in this regard that we must consider Augustin Chaboseau as co-founder of the Martinist Order.

Papus and Augustin Chaboseau assembled a few friends—Stanislas de Guaita, Lucien Chamuel, F.-Ch. Barlet, Maurice Barrès, Joséphin Péladan, Victor-Emile Michelet, and many others, and thus the Martinist Order was founded around 1890.

Papus was quite the organizer. As such, in order to assure the success of this enterprise, he created a whole structure comprising a library, conference, and review room. Augustin collaborated to review the Initiation from 1889 to 1891, then Papus entrusted him with the position of chief editor for the publication *Le Voile d'Isis (Isis' Veil)*. He would also become editorial secretary of *Psyché*, a review where Victor-Emile Michelet served as chief editor. In 1889, an international spiritualist congress took place in Paris—about which Gaëtan published a full account in a large volume in 1890. In this book are found Augustin Chaboseau's reports on German, Dutch, and Italian memoirs.

All of this activity did not hinder Augustin Chaboseau in the continuation of his medical studies. Nevertheless, while preparing his medical thesis for his degree, Augustin began to have qualms about the course upon which he was embarking. The idea of holding the lives of others in his hands frightened him. Consequently, he decided to leave medicine and from that time onward consecrated himself totally to literature. Papus encouraged him in that direction, and knowing the young man's passion for



Buddhist philosophy, Papus urged him to write a book on this subject, saying to Chaboseau: "You know religions in depth, as well as philosophies and the arts of the Far East; your position at the Guimet Museum gives you the opportunity to collect material easily."¹⁷ Augustin set to work. Not just satisfied with the translations of sacred texts, he learned Sanskrit and worked directly from the ancient texts. Soon Augustin presented his manuscript to Papus and together they took it to the editor Carre who published it in 1891. At the heart of the Independent Group of Esoteric Studies, Papus created just for Chaboseau a section solely consecrated to the study of the oriental sciences.

In 1891, when Papus published his "*Traité Méthodique de Science Occulte*" ("Methodical Treatise on Occult Sciences") edited by Carré, he, of course asked Augustin Chaboseau to prepare an appendix to his book, a glossary on the main expressions of the oriental occult science. This appendix would be published separately in a small brochure. During Martinism's earliest years, Augustin Chaboseau worked with Stanislas de Guaita and Chamuel, the most valuable collaborator of Papus. In 1891, Martinists decided to give a more precise outline to the Martinist Order, and in its publication of August 1891 the *Initiation* announced a new development: the creation of a Supreme Council composed of 21 members who would now manage the Order. Augustin Chaboseau was to be a member of this council and would be number six in this group of 21 persons. In July 1892, the review *La Plume* (*The Pen*) offered a special edition on magic to its readers. Augustin contributed to this review with an article entitled "La Chaîne" ("The Chain"). Then, at the end of the same year, he was named a member of the Chamber of Direction of the "Kabbalistic Order of the Rose+Croix" by Stanislas de Guaita. This Order constituted an inner Order within the Martinist Order.

From the Oratory to the Laboratory

Augustin was a practical man who liked to encounter reality. Thus, speculative work in the Lodges did not keep his interest for long. "He never stopped to prefer altruism over speculative study. He said that all knowledge is useless, futile and selfish if it cannot be beneficial to others immediately."¹⁸ Therefore, as of 1893, he ceased to participate in lodge

meetings in order to propagate emancipating thoughts through the pen and the spoken word. He requested to take leave of the Martinist Order's Supreme Council to throw himself into action. As a sign of respect, Papus would always keep his place, and his post was never taken by another member.

Throughout these years, Augustin made many useful contacts. During dinners given by the *Modern Review* he became acquainted with a great number of personalities from the arts and political world. This period would be the one in which he produced the greatest variety of novels and articles in reviews and newspapers.¹⁹ The list of these publications is so long that only a few can be named here: *La Famille*, *L'Aurore*, *L'Action*, *La Petite République*, *Le Courrier du Soir*, *Le Figaro*, *Le Matin*, *Le Parisien*, and so on. He used many pseudonyms to sign his works: Pierre Thorcy, Penndok, Pendoker, Arc'Hoaz, le Chat Botté (Puss in Boots), Candiani, Henri Olivier, and others.

Chaboseau, Social Reformer

Through his collaboration on *La Petite République* (*The Little Republic*), Chaboseau became acquainted with Benoît Malon, de Fournière, and all the leaders of the Socialist movement of the time. These people and their ideas had an important influence on his life, and he entered the world of politics. It is then that his interests began to change. This is also the period in which his translating work took on a greater importance. We shall only give a few examples: from Russian, *La Demande en Mariage* (*The Marriage Proposal*) by Anton Tchekhov; from English, *La Ville Eternelle* (*The Eternal City*) by Hall Caine. He also participated in the works of la "Ligue des Droits de l'Homme" (the Human Rights League), and he took active participation in the constitution on popular universities. Between 1898 and 1907 he delivered more than 300 lectures.

Augustin was 34 years old and still single; so far he had not found anyone who shared his many interests. It is within the setting of his activities at the popular university of the Fourteenth Arrondissement in Paris that he would eventually meet the woman who would become his bride on December 17, 1902. She was Rosalie Louis Napias. Miss Napias' father was a devout follower of Jacques Fourier's philosophy, and her mother was a disciple of

Maria Deraisme.²⁰ She was a very active feminist who collaborated on the review *La Fronde* under the pen name "Blanche Galien." She managed to open the doors of the Faculty of Medicine to women. A student at the Pasteur Institute, she eventually became the first woman pharmacist in France.



Maria Deraisme.

Augustin Chaboseau had the ability to conduct very different activities at the same time. His activities were so numerous that when one studies his biography it is difficult to believe that he accomplished so much in one lifetime. His passion for organized work led him to collaborate with the Labor Exchange where he gave courses on labor legislation and served as a translator and interpreter in twelve languages for that organization. This did not prevent him from translating *La Législation ouvrière aux Etats Unis* (*Work Force Legislation in the United States*) by W.F. Willoughby. He complemented this work with copious notes and an introduction which emphasized the United States' substantial lead over France in the area of labor legislation. Still sensitive to the emancipation of women, he also translated *La réglementation du Travail des Femmes et des enfants aux Etats Unis* (*Working Regulations for Women and Children in the United States*), and also a *Guide Pratique de Législation Ouvrière* (*Practical Guide to Work Force Legislation*), and he also drafted a *Manuel de Législation Ouvrière* (*Manual of Work Force Legislation*) which became authoritative. His studies of the work force brought about concern regarding farmers leaving the countryside for the

cities (rural desertion), and on this subject he wrote *La Désertion des Champs* (*The Desertion of the Fields*).

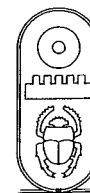
Social Awareness

Around 1900 he abandoned his daily newspaper articles and focused on scientific reviews. He collaborated on *Revue de Paris*, *Revue Scientifique*, *Revue Générale des Sciences*, and others. His study of the 1875 constitution entitled *Réalizations démocratiques* (*Democratic Realizations*) brought him the honors of the speaker's platform in the Chamber of Deputies. He finished *Etude Historique sur les Constituants de 1848* (*Historical Study of the Constituents of 1848*) which was published under the care of the Society for the History of the 1848 Revolution (under the Presidency of G. Renard). It was then that Alexander Lévaïs entrusted Chaboseau with the first volume of his book *l'Histoire des Partis Socialistes en France* (*History of Socialist Parties in France*), from Babeuf at the Commons, 1911.²¹

Chaboseau's political activities became more numerous. After his municipal election defeat in 1908,²² he became secretary of representative Pierre Goujon. Augustin Chaboseau was a nature lover and a true ecologist long before today's ecology movement began. With his friend, Anselme Changeur, he participated in the "Société pour la Protection des Paysages de France" (Society for Protection of French Landscapes) in 1913. The social center of this association was at his own address in Rue Jenner in Paris. He was a member of the directing board of this association in 1919, and from 1913 to 1934 he published articles on the protection of nature in *Le Figaro*, *Le Temps*, and the *Bulletin de la Société pour la Protection des Paysages de France*.²³

Secretary to Aristide Briand

When World War I broke out in 1914, Augustin Chaboseau was a man passionately involved in the affairs of his country; therefore he would not accept exemption from military service for health reasons. He wanted to defend his country. Thus, he offered to work gratuitously at the City Hall of the Thirteenth District in Paris. He quickly realized that the routine work was not appropriate to his abilities and that he could be more serviceable in another employ. It was time for



him to make contact again with his old friend Aristide Briand, now Minister of Justice. The latter gave favorable follow up to Chaboseau's request, and very soon he hired Chaboseau as his private secretary. When Aristide Briand became President of the Council of Ministers, and later Minister of Foreign Affairs, he kept Chaboseau at his post. During this collaboration, which lasted until 1917, Chaboseau was to represent the Briand on various occasions during official events.²⁴ During that period of time, Augustin Chaboseau fulfilled secret missions with politicians from the Balkans. In doing so, he won the friendship of several national leaders in that part of Europe. In fact, the Serbian government asked him to write a history: *Les Serbes, Croates et Slovènes* (*Serbs, Croats and Slovenes*). In Yugoslavia these two volumes have become text books for French language classes. As a result of this work, Chaboseau was honored with the title "Commandeur de l'Ordre de Saint-Sava" (Commander of the Order of Saint-Sava).

Several years after the war, from 1922 to 1929, Chaboseau collaborated on *Mercure de France*. Here we note his article: "Latouche réhabilité" ("Rehabilitation of Latouche"), written in 1919. Henri de Latouche (1785-1851), first editor of *d'Henri Chénier*, was also a writer. He was also a Martinist and was the initiator of Adolphe Desbarolles.

Chaboseau's passion for the protection of nature is mainly known due to his role in the protection of the Park of Sceaux. The owner of this park could no longer afford the maintenance of such an extensive property, and in 1923 had resolved to sell it in divided parcels. Thanks to the Society for the Protection of French Landscapes, and the support of several other persons, the destruction of this magnificent green space was avoided by requesting the department of the Seine to purchase it in 1923. Augustin Chaboseau proposed the establishment in the Château de Sceaux of a historical and archaeological museum devoted to the Ile de (isle of) France—the region surrounding Paris. This project was initiated in 1930, and Jean Robiquet took charge of this museum. Augustin Chaboseau became his assistant and retained this post until the beginning of World War II in 1939.

The Traditional Martinist Order

Following the end of WW I, Augustin Chaboseau often attended the "Grand Orient of France" and the "Human Rights" with which he had been acquainted for many years. He gave many lectures at the "Human Rights" and participated in its activities until 1937. One might wonder why Augustin Chaboseau chose to attend Masonic Lodges instead of Martinist Lodges. It must be said that the situation had changed greatly after the end of WW I. From that time on, the Martinist Order was in abeyance because the war had scattered its members as well as the Supreme Council, making it impossible to elect a new Grand Master.²⁵ However, several Martinists were trying to restart the Order from that time on. Each had distorted the Order in a way that was disturbing to Augustin Chaboseau. Tired of witnessing numerous deviations of Lyonese and Parisian Martinism, Chaboseau again reunited the last survivors of the 1891 Supreme Council and put the Order back on its feet in 1931. Proceedings for the election of a Grand Master were begun, and Augustin was designated for that position. However, he let Victor-Emile Michelet take over the function of Grand Master. Then, when Michelet died in 1938, Augustin accepted the position of Grand Master. The true Order having been reinstated, the Martinists then added the qualitative word "Traditional" to the Order's official title, so as to distinguish it from unconventional movements. Through this motion, Martinists assert the right to "the perpetuity of the Order founded by Papius with them... asserting themselves alone justified to manifest this regularly."²⁶ The Traditional Martinist Order remained discrete until its admittance into the F.U.D.O.S.I. at the end of 1939. From that date on, Augustin Chaboseau became one of the three Imperators of the F.U.D.O.S.I.²⁷

Unfortunately the 1939-1945 war opposed Martinist activity. "That strange war affected Augustin Chaboseau profoundly; he escaped from the capital with his grandchildren and found refuge in his native Brittany."²⁸ In Saint-Servan (a town near Saint-Malo) he finished the second and third volumes of *l'Histoire de la Bretagne* (*History of Brittany*). His son, Jean, was on the front line, and it was

Mlle. Jeanne Guesdon who replaced him as administrative secretary for foreign relations. Jean Chaboseau managed, however, to come back home from time to time. For Christmas 1939, Augustin and Jean Chaboseau, as well as Georges Lagrèze, were reunited and working on the organizing of the Traditional Martinist Order which, despite the war, was functioning clandestinely. On that occasion they sent a friendly card to Rosicrucian Imperator Ralph M. Lewis in California. Before the end of the war, constrained by the occupying forces, Augustin had to return to Paris. Sometime prior to the end of the war, occupying German soldiers burst into his home and plundered his library. There were so many books that the soldiers had brought a truck to move the books. Fortunately, because he received prior warning, Chaboseau had enough time to destroy certain documents which would have testified to his initiatic activities. Thus, he was able to escape a worse fate. "Until the last few weeks,

his intellectual activity was intense: two weeks prior to his death he was writing notes pertaining to ulterior work, working on a poem in twelve songs on the Buddha (unfortunately interrupted at the seventh song), and he had written two lectures for future Martinist meetings. On January 2, 1946, he passed away peacefully, serenely, his body having become too feeble to hold his spirit to inhabit it."²⁹

Thus comes to an end this portrait of Augustin Chaboseau. There remains much to be said, either about his literary realizations (his collaboration on the great Larousse *Encyclopedia*, for instance), and his political and initiatic achievements. The essential point in this article has been to discover and explore the life of an illustrious Martinist "Who having been enriched by the doctrine of love and charity of Martinism, by the transcending social studies of the Rose-Croix and of Saint-Yves d'Alveydre,"³⁰ endeavored during his entire life to put into practice his highest realization of humanity.

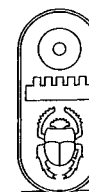
<p><i>Ordre Martiniste Traditionnel</i></p>	<p><i>Ordre Kabbalistique de la Rose+Croix</i></p>
<p>La Chambre de Direction de l'Ordre Kabbalistique de la Rose+ Croix</p> <p>Le Suprême Conseil de l'Ordre Martiniste Traditionnel</p> <p>Le Groupe Martiniste Brocéliande,</p> <p>vous informent du départ vers les Sphères Supérieures</p> <p>du Frère Pierre Augustin CHABOSEAU</p> <p><small>Vice-président de la Chambre de Direction de l'Ordre Kabbalistique de la Rose Croix Grand-Maître de l'Ordre Martiniste Traditionnel Président du Groupe Martiniste Brocéliande</small></p> <p>survenu le 2 Janvier 1946, dans sa 78^e année</p>	
<p><i>Je ne craignais pas de mourir dans le souffle d'une meilleure bourgeoisie, car devant mes yeux comme devant un miroir, m'apparait la Vie future</i></p>	

Notes:

- ¹ Richard Knowles, *Victor Emile Michelet, Poète Esotérique*. Vrin, Paris, 1954.
- ² A small biography notice still should be pointed out: *Vie et Mystère des Rose+Croix*, by Jean-Claude Frère, Maison Mame, Paris, 1973, which is well documented despite a few errors.
- ³ To this we have added important information from documents and Chaboseau's correspondence with numerous people, as

well as documents from Chaboseau's son, Jean. We wish to heartily thank Madame M.C. for entrusting us with those important documents.

- ⁴ Pierre the First, nicknamed "Maucler" because he was unfrocked, was the son of Yolande de Courcy and Robert II, Count de Dreux and Perche. Pierre the First was knighted by the king of France in 1209.
- ⁵ R. Louise Chaboseau, *In Mémoires*,



- Augustin Chaboseau. p. 1, and note from Augustin Chaboseau about origin of the Chaboseau family.
- ⁶ *My Log Book*. pp. 3-4.
- ⁷ *In Mémoriam, Augustin Chaboseau*. p.5.
- ⁸ See *Les Pionniers du Spiritisme en France, Documents pour la formation d'un livre d'Or des Sciences Psychiques*, collected by J. Malgras, *Lib. des Sciences Psychologiques*, Paris, 1906, p. 104.
- ⁹ Jean Mace founded the "Ligue Française pour l'Enseignement" in 1886 to promote education among the working classes. Since 1967 it has taken the name "Ligue de l'Enseignement et de l'Education Permanente."
- ¹⁰ René Caillet, founder of *l'Etoile*, to which Augustin Chaboseau contributed, after being a positivist and a neantist, was converted to spiritualism by Leymarie in 1870.
- ¹¹ This museum was founded by E. Guimet (1836-1918), industrialist and archaeologist, when he returned from the mission entrusted to him by the Ministry of Public Education to study religions of the Far East on location.
- ¹² Amélie was the niece of the poet Henri de Latouche.
- ¹³ *My Log Book*... p. 87. A. Chaboseau specifies that not only did A. Desbarolles initiate Amélie to Martinism, but he also taught her some painting techniques. One should remember that Adolph Desbarolles, prior to devoting himself totally to chiromancy, was a talented painter.
- ¹⁴ *My Log Book*... p. 88.
- ¹⁵ E. Caro, *Essai sur la Vie et la Doctrine de Saint-Martin, le Philosophe Inconnu*. Paris Hachete, 1852; J. Matter, *Saint-Martin le Philosophe Inconnu*. Paris 1862; A. Franck, *La Philosophie Mystique en France au XVIIIème. Saint-Martin et son Maître Martinez de Pasqually*, Paris, 1866.
- ¹⁶ *My Log Book*... p. 88. This is very important information because it specifies that the initiation given to Augustin Chaboseau by Amélie de Boisse-Mortemart was not just an initiation to Saint-Martin's lecture.
- ¹⁷ *In Mémoriam, Augustin Chabouseau*, p. 10.
- ¹⁸ *Ibid*, p. 10.
- ¹⁹ In 1921 he united in one work, *La Halte à l'Ombre* (pub. by Maison Française d'Art et d'Edition, 1921), his many writings which he had scattered in numerous newspapers and reviews.
- ²⁰ Maria Deraisme, one of the very first feminists, was also with Georges Martin at the origin of the first mixed obediences—"The Human Right"—in 1893. Her Sister, Madame Anna Feresse-Deraisme, would be a witness at the wedding of Louise and Augustin.
- ²¹ Published by Marc Rivière, Paris, 1911.
- ²² He was the Socialist Party Candidate (S.F.I.O.) from the 13th Arrondissement in Paris, Salpêtrière District.
- ²³ During a second international congress for the protection of nature, which occurred in Paris in 1931, and which opened with a speech by the French Republic's President Albert Lebrun, Augustin Chaboseau presented an account of the "National Parks of the United States." The works of this congress were published in 1932 by the Société d'Edition Géographique, Maritime et Coloniale, with Chaboseau's text on page 391.
- ²⁴ Aristide Briand (1862-1932). Following World War he was in favor of a politics of reconciliation with Germany; was elected President of the Cabinet eleven times, and served as Minister of Foreign Affairs seventeen times; signed the Locarno Agreement in 1925; and helped support the founding of the League of Nations, which in 1946 became the United Nations. Briand received the Nobel Peace Prize in 1926.
- ²⁵ Jollivet Castellot, "Avec Papus, le Martinism est mort" ("Martinism Died With Papus"); E. Nourry, *Essai de Synthèse des Sciences Occultes*, Paris, 1928, p. 189.
- ²⁶ Robert Ambelain, *Le Martinisme*. Niclaus, Paris, 1946, p. 174.
- ²⁷ Concerning the history of Martinism, see the article "Martinism—History Of A Traditional Order," by Christian Rebis, *Rosicrucian Digest*, Fall 1992, p. 16.
- ²⁸ *In Mémoriam, Augustin Chaboseau*, p. 25.
- ²⁹ *Ibid*, p. 25.
- ³⁰ *Ibid*, p. 14.

The New Man

Preface to the republication by Rosicrucian Diffusion of The New Man by Louis-Claude de Saint-Martin, prepared from a copy of the original edition located in the library of Château Omonville.

THE republication of this book represents a major event for all those interested in Saint-Martin's thinking. It was first published by the printing office of *Cercle Social* in Paris during the fourth year of liberty (1795–1796).

Louis-Claude de Saint-Martin (1743–1803) wrote this work in Strasbourg in 1790. This book, just like the one he published in 1790, *L'Homme de Désir*, underlined his new orientation. Indeed, since 1775, he had distanced himself from l'Ordre des Élus-Cohen. The external path, that of theurgy, which was advocated by Martinez de Pasqually to the Élus-Cohen, appeared to him to be useless and dangerous. Although he had followed this path of sensitive manifestations since 1768, it had not totally captivated him since his natural inclinations were toward a more inner path—that of the heart. Thus Saint-Martin takes “the restoring way away from Martinez”¹.

In order to draw back and find himself, Saint-Martin traveled to England, Italy, and Germany to “study man and nature and compare the testimony of others with his own.”² In London, he visited the Temples of the New Jerusalem and rendered harsh judgment to that path which, in his view, would not “take one very far.” Another disappointment awaited him when he arrived in Strasbourg. He observed the successes of those interested only in the spectacular, “professors of occult sciences to whom the ignorant uninitiated gives the name of enlightened, indiscriminately.” But it was also in Strasbourg where he first encountered the works of the one who was to become his second Master, Jacob Boehme (1575–1624)

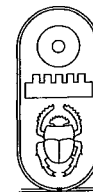
In this old imperial town on the Rhine River, which had become French, he was introduced to the nobleman Silverhielm, former Chaplain of the King of Sweden and nephew of Swedenborg. Silverhielm thought

that he might convert Saint-Martin to his own master, Swedenborg. It was rather unlikely that he would succeed; in his book, *L'Homme de Désir*, Saint-Martin had already expressed reservations regarding the theories of the Swedish visionary. “In his works, there are thousands of proofs that he was greatly favored! Thousands of proofs that he was often and greatly fooled! Thousands of proofs that he only saw the middle of the work and never knew either its beginning or its end!”⁴

Following his encounter with Silverhielm, Saint-Martin wrote *The New Man*. In this work, the Unknown Philosopher shys away from subjects such as great theories about numbers, the book of man, or the origin of languages—subjects he explored in his first two books (*Des Erreurs et de la Vérité*, 1775; *Le Tableau Naturel*, 1782). According to J. Gence, this work is “more of an exhortation than an education.”⁵

The central idea is that God only wants to be allied with man, but he wants it to be solely with man, and without a mixture of all that which is not fixed and eternal as himself. Therefore, man must work to suppress in himself that which obstructs the mysterious door through which the eternal Word of the Divinity desires to enter in order to unite with him. Man must go through a cure to achieve healing; to this end, he requires a “real medicine” which can help him to get rid of the “Old Man.” He who endeavors to pursue this task becomes the “Man of Desire.” This purification process is like a spiritual pregnancy through which the Man of Desire brings about the birth of the New Man from within himself.

Saint-Martin shows us what it is about this cure to which the temporal man must submit in order to rediscover the purity that was his at the beginning. He affirms: “For the birth of that spiritual child in man is none



other than the development and the manifestation of what the primeval man was."⁶ There is no need for theurgy, or adherence to a cult for this generation. The crucible of this transmutation resides inside man; it is his heart. The path offered by Saint-Martin is therefore the path of the heart.

This transformation operates in stages and follows a process, the scheme of which has been given to us by the life of the "Repairer," who is the Christ. Saint-Martin prefers to use this term, the Repairer, thereby following his first master, Martinez de Pasqually, so as to create a distance with the historical personality of Jesus and underline his lasting aspect.

To Saint-Martin, Christ is the new Adam, the one who reopened the path which had been closed since the fall of the father of humanity. The Repairer not only reopened the door but has also shown the way. Saint-Martin says: "If man died in all of his faculties, there is not one single movement of his being that can be made without this sentence being uttered within himself: Arise Lazarus, it is within man that the Repairer continually puts forth this word."⁷

The path described by Saint-Martin in his book is that of the imitation of Christ. However, let there be no mistake, the Unknown Philosopher does not advocate adherence to a cult, for this adoration toward the outside hinders the imitation that must take effect within the depth of the soul, "to transform the latter into a totality corresponding to the idealistic example."⁸

For he who knows how to look, the stages of the Repairer's life—the annunciation by the angel, the birth, the presentation in the temple, the baptism, the sacrifice of the lamb, the resurrection, the Ascension—are all signs above and beyond the simple story. Therefore the life of the Repairer furnishes an archetype engraved for all eternity. Imitation thus allows the heart to become the mirror of the Divinity and, by analogy, the Divinity itself becomes a mirror for the New Man. This transformation must operate within the depths of the being: "As long as religion is only a belief and an external form, and that the religious function is not an experience of the soul of everyone, nothing essential has happened. It remains to be understood yet that the *mysterium magnum* (great mystery) is

not only a reality within the self, but it is also and foremost deep-rooted in the human soul."⁹

To the Unknown Philosopher, the Only God chose a unique sanctuary for himself: the heart of man. This is the temple where he must adore Him, the exterior temples are only avenues to this invisible temple. "Man must carve and polish the foundation stone of his temple through the spirit"¹⁰. In this temple, he shall find the seven sacramental sources that will fertilize every region of his being. These are the seven columns brought forth from within ourselves by this innate stone, and upon which the Repairer stated that he wanted his church to be built.

It is in this imperishable temple that man must foster his sacred fire. The flame, once lighted by the baptism of the spirit, must be attended with great care. Indeed, the Unknown Philosopher suggests that the heart has two doors: one a lower door through which the adversary within gains access to the elementary light; and a higher door through which he can gain access to a guiding Angel, his faithful friend, and to the divine light. The text of Saint-Martin's writing reveals that the New Man must advance with great vigilance, because his outer being resides between two pillars, both of which are trying to attract him, and it is on the frontier of these two worlds "that wisdom, strength, and the magnificence of the dwellers of the kingdom"¹¹ must be manifested.

This task would be less perilous had we known how to keep the robe with which the first man was clothed, because then: "it was able to spread its celestial light to the four regions of the world"¹². Today, man must clothe himself in the cloak of prudence, a symbol of this primitive robe, in order to accomplish his work of regeneration. This process of regeneration, if it takes place in the heart of man, is nevertheless universal. Indeed, if the New Man is the only one who can fully receive the divine waters, it is he who will make use of them on the universal vegetation which even before the ages was the object of his existence.

To achieve this goal, Louis-Claude de Saint-Martin indicates to us which path must be followed by this New Man to become once again the active participant that he was at the beginning. Man must work without respite to reestablish within himself the Celestial Jerusa-

lem, and there patiently construct his inner sanctuary where God is pleased to be worshiped. The Unknown Philosopher concluded this magnificent treatise by specifying that all of these wonders may be found "still today within the heart of the New Man, because they were there in existence from the beginning."¹³

Footnotes:

¹ Octave Beliard, *L'Announce du Nouvel Homme*. Measure No. 4, 15 October 1936, pp 99-126.

² J. B. M. Gence, *Notice Biographique sur Louis-Claude de Saint-Martin ou le Philosophe Inconnu*. Paris Migneret 1824, p 8 and 21.

³ Louis-Claude de Saint-Martin, *Le Ministère de l'Homme Esprit*. Paris Migneret 1802, p 252.

⁴ Louis-Claude de Saint-Martin, *L'Homme de Désir*. Lyon Sulpice Grabit 1790, No. 184, p 268.

⁵ J. B. M. Gence, *Notice Biographique sur Louis-Claude de Saint-Martin ou le Philosophe Inconnu*. Paris Migneret 1824, p 8 and 21.

⁶ Louis-Claude de Saint-Martin, *Le Nouvel Homme*. No. 45.

⁷ *Ibid.* No. 15

⁸ C.G. Jung, *Psychologie et Alchimie*. Buchet/Chastel, Paris 1970, p 9.

⁹ *Ibid.* p. 16.

¹⁰ Louis-Claude de Saint-Martin, *Le Nouvel Homme*. No. 46.

¹¹ *Ibid.* No. 33.

¹² *Ibid.* No. 66.

¹³ *Ibid.* No. 70.

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For the birth of that spiritual child in man is none other than the development and the manifestation of what the primeval man was.

—Louis-Claude de Saint-Martin
Le Nouvel Homme (The New Man)

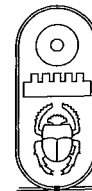
Theosophic Correspondence Louis-Claude de Saint-Martin

Translated and prefaced by Edward Burton Penny

Louis-Claude de Saint-Martin quietly touched the hearts of seekers of the "inward way," and continues to do so even to this day. One of his contemporaries, Baron Kirchberger of Switzerland, maintained a five-year correspondence with Saint-Martin during the climatic days of the French Revolution. Now you can read these personal, inspiring letters for yourself and learn more about the "Unknown Philosopher."

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How To Seek That Which Is Lost



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According to the Three Principles
translated from the 1620 German version by J. Sparrow,
Barrister of the Inner Temple, London;
printed at the Castle in Cornhill, 1650;
and reprinted in London in 1909 by John M. Watkins.

*The
Rosicrucian
Digest
Spring
1993*

1. It doth *most* of all concern us men, in this world, to seek *that which is lost*. And therefore if we would seek, we must not seek without ourselves, we need no flattering hypocrites, nor such as tickle our ears to comfort us, and promise us many golden mountains if we will but run after them, and make much of them, and reverence them.

2. If I should sit and *hear sermons preached* all my life long, and did hear them always preach of the kingdom of heaven and the New Birth, with their singing and repetitions, and stay

there, and go no further, I should be never the nearer. If a stone be cast into the *water*, and then taken out again, it is a hard stone as it was before, and retaineth its quality [form, condition, or nature]; But if it be cast into the *fire*, then it getteth another quality in itself; so also thou, O man, though thou runnest to church, and wouldst *seem to be* a minister of Christ, that is not enough; if you rest there, you are never the better.

3. Also, it is not enough that you learn all books, to rehearse them *without book*, and did

yearly and daily read all writings, and could say the *whole Bible* without book, yet you are not a hair's breadth the better in the sight of God, than a keeper of swine, who *all that while* did nothing but feed the swine; or than a poor prisoner in a dark dungeon, who all that while hath not seen the daylight.

4. Talking availeth nothing, nor that you know how to speak much of God, and despise the simple, as the flattering hypocrites upon the *Antichristian beast* do, who forbid the light to them that see, as hath been done to this hand. But it is as Christ saith, *Except you turn, and become as one of these children; you shall not see the kingdom of heaven in eternity: you must be born anew, if you would see the kingdom of God: that is the right means.*

5. There needs no art or eloquence about it, you need neither books nor cunning: a shepherd is as fit for it as a learned doctor, and very much *fitter*: for he goeth forth from his own reason into the mercy of God [Barmhertzigkeit, the mercifulness], he hath no great, wise [or deep] reason, therefore he doth not go to *that* for counsel, but he goeth simply with the poor publican, into the temple of Christ: whereas, on the contrary, the high and learned first set the *university* [as a pair of spectacles] before their eyes, and *study first* with what opinion they will enter into the temple of Christ. They first set men's opinions before them, and will seek God in this or that *opinion*, one in the *Pope's* [Papists] opinion, another in *Luther's* [Lutherans] a third in *Calvin's* [Calvanists], a fourth in *Schwenckfeld's* [Schwenckfeldians], &c. There is no end of opinions.

6. And thus the poor soul stayeth without the temple of Christ, standing in doubt: it knocketh and seeketh, and continually doubteth that it is *not* in the right way.

7. O thou poor confounded soul in *Babel*, what dost thou do? Leave off all opinions, by what name soever they are called in this world, they are all no other than the contention of reason: the New-Birth and the Noble Stone is to be found in no contention, neither in any wisdom of reason: you must forsake all in this world (let it be as *glistening* as it will) and enter into yourself, and only gather *all* your sins (which have captivated you) together on a heap, and cast them into the mercy of God, and fly to God, and pray to him for forgiveness, and the illumination of *his spirit*: there

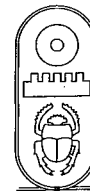
needs no long disputing, but earnestness, and then heaven must break asunder, and hell tremble; it cometh just so to pass; you must set aside all your sins, and reason, and whatsoever cometh in the way, and *resolve*, that you will not let him go except he bless you; as *Jacob* wrestled with God the whole night.

8. Though thy *conscience* [or mind] should say, No, God will have none of thee; yet do thou say, I will have him, I will not leave him, till I am carried to my grave: Let my will be as thy will, O Lord, I will as thou wilt: and though all the devils encompassed thee round about, and should say, *Hold, it is enough at once*; thou must say, No; my mind [thought and purposes] and will shall not depart from God, they shall be eternally in God: *his love is greater than all my sins*: although thou devil, and thou world, have the mortal body in your prison, yet I have *my Saviour* and *Regenerator* in my soul: He will give me a heavenly body, which will remain eternally.

9. Try *this*, and thou shalt find wonders, thou shalt soon get one *in thee*, who will help thee to wrestle, fight and pray: And though thou canst not use many words, it is no matter, though you can say no more than the publican: O God, *be merciful to me, a sinner*. When thy will and all thy reason is once placed upon God, with a *resolution* not to leave him, though body and soul should be broken asunder, then thou holdest God [fast], and breakest through death, hell, and heaven, and goest into the temple of JESUS CHRIST, in spite of all the opposition of the devil: The anger of God *cannot* withhold thee, how great and powerful soever it is in thee; and though body and soul did burn in the anger, and stood in the midst of hell with all the devils; yet thou wouldst *break forth*, and come into the temple of Christ; and there thou wouldst get the *Garland of Pearl*, adorned with the noble and highly *Precious Stone*, that *Lapis* [Sive *Philosophorum*] *Philo-Angularis*, The Chief Corner Stone.

10. But you must know, that the kingdom of heaven is thus sown in thee, and is small as a grain of mustard-seed, yet thou hast great joy with this *angelical garland*; but look to it, and set it not upon the old *Adam*, else it will go with thee as it did with *Adam*; keep what thou hast; necessity or want is an evil guest.

11. At length a young plant groweth to be a tree, if it standeth in good ground; but many a



rough and cold wind bloweth upon a young plant before it cometh to be a tree; it is unsteady: Thou must be brought before the *tree* of temptation, and also into the wilderness of contempt and scorn in this world; if thou dost not hold out, thou hast nothing: If thou rootest up thy plant, thou dost as *Adam* did, thou wilt more hardly set it again than at first, and yet it groweth in the valley [or the paradisaical essence] of roses, hidden to the old *Adam*.

12. For it was a long time from *Adam* till the humanity of Christ, in which [time] the tree

of pearl grew hidden under the veil of *Moses*, and yet in its time it came forth as a tree with fair fruits.

13. Therefore, if thou hast fallen, and hast lost the fair garland; do not despair, seek, knock, and come again, do as thou didst at first, and then thou wilt find *by experience*, from what spirit this pen and hand hath written: thou wilt afterwards get a *tree* instead of thy plant: And then thou wilt say, Is my plant, during my sleep, become a tree? Then you will begin to know the Philosopher's Stone [the stone of the Wise Men]; observe it. Δ

There is no mystery greater than nature and no adventure greater than its solution.

—Validar

Great Concepts of Mankind

(continued from page 3)

influences or causes. In opposing Plato's doctrine of ideas, he stated that an idea has no reality except as it is related to the world of things. Matter is not stable, however; it has only potential of becoming a form. Aristotle is also credited with classifying branches of knowledge; such as logic, biology, and physics. *Adronicus*, who lived on the island of Rhodes in the Aegean Sea, later classified Aristotle's teachings and coined the term *metaphysics*. To him, metaphysics referred to those subjects which were above and beyond the physical.

The great concepts the *Romans* left us are principally the laws of political science and systematic administration, plus some of the world's finest poetry. Their efficient organization of government left its effect upon later society. They also left another lesson for mankind: society's corruption comes from extreme power and wealth limited to a single class of society.

Arab Contributions

The *Arabs* of the seventh century made a great contribution to civilization. They acquired a profound appreciation of knowledge.

In their conquest they swept across North Africa and Spain, absorbing much of the knowledge of the earlier classical civilization. They cherished the philosophy and learning of ancient Greece. Most importantly, the *Arabs* preserved much of what they had learned. They brought from Alexandria, a great seat of knowledge at that time, much of what was known of medicine, mathematics, and geography. To a Europe still in intellectual darkness, they introduced arithmetic, algebra, and alchemy as well.

The *alchemists* flourished in Europe at the close of the Middle Ages. The alchemists searched principally for the Philosopher's Stone. This, in the physical sense, was the search for the primary element of matter. It was believed that if this were found, matter could be transmuted from one form into another at will. Most alchemists sought to transmute the base elements of matter into gold, but to the *transcendental* alchemist the Philosopher's Stone was the means of transmuting man's consciousness. It was a mystical and symbolical inquiry into the nature of the spiritual self. The alchemist's symbols also alluded to mystical principles. From material alchemy came the beginning of modern chemistry.

In the sixteenth century Copernicus revolutionized astronomy. He hypothesized a heliocentric universe. In other words, the sun, not the earth, is the center of the universe. All planets and the earth revolve about the sun. The earth, Copernicus declared, is but a minor body in the cosmos. Copernicus was severely censured by Lutheran theologians as a heretic. He had refuted a traditional, obsolete doctrine of the church by his presentation of astronomical fact.

Galileo, an Italian, proved the claims of Copernicus in the following century. Galileo had improved the telescope. At the Leaning Tower of Pisa he likewise demonstrated many laws of physics. For example, he proved that objects unimpeded by air will fall at equal rates, whether one be a feather or a stone. Galileo was brought before the church Inquisition because of his challenging statements and demonstrations, but he was not executed. Today we profit by his courage.

In the sixteenth and seventeenth centuries a period of *rationalism* arose. It was a period of enlightenment. In this period Sir Francis Bacon is noted for expounding the *inductive method* of science. Man, in his search for knowledge, he proposed, should begin by observing particulars. In other words, proceed from the particular to general underlying laws of the phenomenon, of that which is being observed. Bacon's literary work, *The New Atlantis*, was the incentive for the first Rosicrucians to come to America from Europe.

In this same period of enlightenment lived René Descartes, French philosopher. Descartes was also a Rosicrucian. He asked, "How do we know that we really are?" His

answer: *Cogito, ergo sum*—I think, therefore I am. In other words, the fact that we are conscious is proof that we are. When we are not conscious, we do not exist to ourselves. This began an important analysis of the nature of self.

Sir Isaac Newton was a mathematician, physicist, and Rosicrucian. He is celebrated for his law of universal gravity. He declared that the attraction between any two objects is proportional to the amount of their matter. He also demonstrated that white light is composed of prismatic colors.

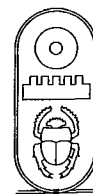
Charles Darwin, who lived in the nineteenth century, was a naturalist. His theory of natural selection denied the fixity of the species. In other words, he accumulated evidence to show that higher animals evolved from lower ones. He therefore opposed the old theological theory of spontaneous creation. Simply, he refuted the idea that all life was created at one time in a completed form.

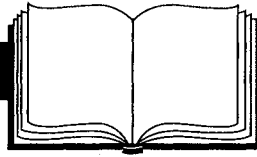
Albert Einstein, a physicist and mathematician of our century, expounded a new concept regarding the unity of the cosmos. His theory of relativity propounds that energy is equivalent to mass and is interchangeable. His researches also revealed gravity's effect upon light. Einstein was the Copernicus of our age.

In conclusion, we should evaluate the original thought of today. What present concepts have a real value for the future? Let us be cautious, however, in establishing any new traditions. We should remember that tradition has only a temporary value; it is but a substitute for factual knowledge. Δ

In Memoriam

Soror Helen Yawn Ezell, 93, experienced the Great Initiation and passed through Transition on December 14, 1992, in Beeville, Texas. The former Master of Beeville Chapter, AMORC, she was a devoted servant of our beloved Order for more than 50 years. Soror Ezell served fellow Rosicrucians and Rosicrucian interests throughout Texas alongside her husband, newspaperman Frater Camp Ezell, who was an AMORC Grand Councilor for many years. The Ezells were personal friends of past Imperator Ralph M. Lewis and Soror Gladys Lewis, and traveled with the Lewises to Egypt in the 1950s.





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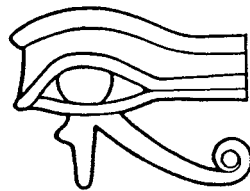
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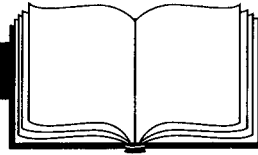
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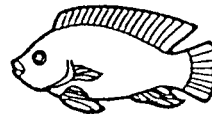
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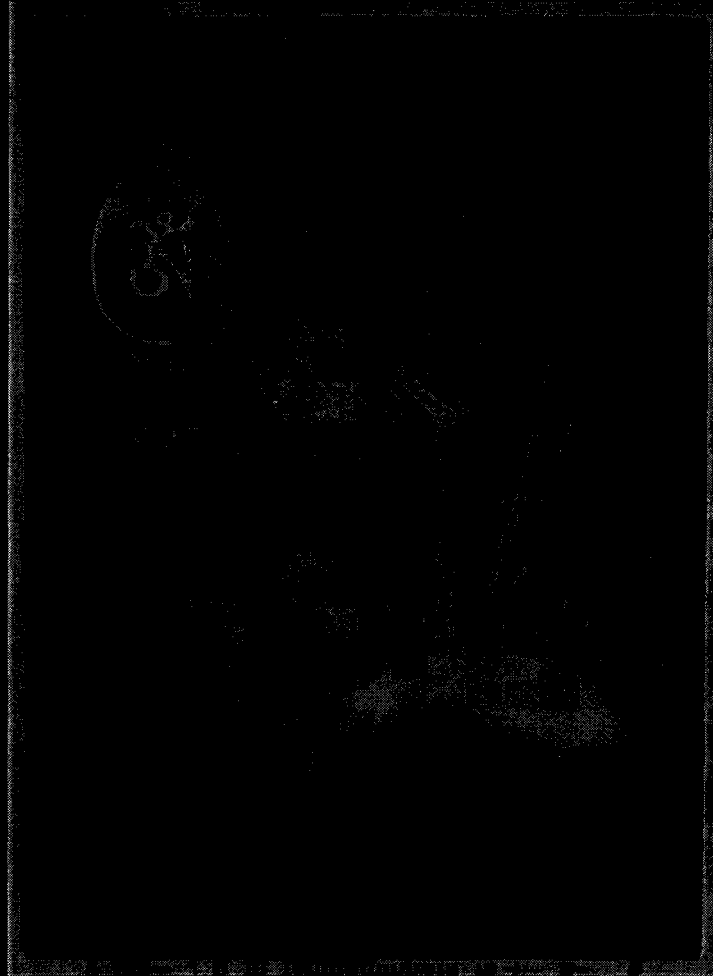
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Imagination is like the sun.

*The sun has a light which is not tangible;
but which, nevertheless, may set a house on fire;
but the imagination is like a sun in man acting in that place to which its light is directed.*

*Man is what he thinks. If he thinks fire, he is fire; if he thinks war,
then he will cause war; it all depends merely on that the whole of his imagination
becomes an entire sun; i.e., that he wholly imagines that which he wills.*

The spirit is the master, imagination the tool, and the body the plastic material.

—Theophrastus Paracelsus, 1493–1541
Rosicrucian Alchemist